

## LESSON 1

## LESSON 1

Writing is Extremely important ! To avoid Difficulty in Book 3

In this lesson we learn the following things:

What is this?

مَا هَذَا ؟

This is a book.

هَذَا كِتَابٌ .

Is this a house?

أَهَذَا بَيْتٌ ؟

Yes, this is a house.

نَعَمْ، هَذَا بَيْتٌ .

No, this is a mosque.

لَا، هَذَا مَسْجِدٌ .

Who is this?

مَنْ هَذَا ؟

### Note:

1. هَذَا is pronounced **هَادِي**, but it is written without the first *alif*.

2. Arabic has no word corresponding to the English «is», i.e. Arabic has no copula.

3. There is no word in Arabic corresponding to «a» in English as in:  
«This is a book».

The n-sound at the end of the Arabic noun (*kitābu-n*, *baytu-n*, *masjidu-n*) is the Arabic indefinite article corresponding to the English «a»/«an».

This n-sound is called *tanwīn*.

4. The particle **أ** placed at the beginning of a statement turns it into a question, e.g.,

This is a house

هَذَا بَيْتٌ .

Is this a house?

أَهَذَا بَيْتٌ ؟



## LESSON 3

In this lesson we learn the use of the Arabic definite article «ال» which corresponds to the English «the».

When the definite article «ال» is prefixed to a noun naturally the indefinite article «ـ» is dropped, e.g.:

بَيْتٌ	⇒	الْبَيْتُ
baytu-n	⇒	al-baytu

Arabic has 28 letters. Of these 14 are called solar letters, and the other 14 are called lunar letters. □□

In the articulation of the solar letters the tip or the blade of the tongue is involved as in **t**, **n**, **r**, **s**, etc. The tip or the blade of the tongue does not play any part in the articulation of the lunar letters as **b**, **w**, **m**, **k**, etc.

- When «ال» is prefixed to a noun beginning with a solar letter the «ل» of «ال» is assimilated to the solar letter, e.g. **al-shamsu** (the sun) is pronounced **ash-shamsu**.

No change takes place in writing (الشمس). The assimilation is indicated by the *shaddah* on the first letter of the noun.

No such assimilation takes place with the lunar letters, e.g., **al-qamaru** (the moon) is pronounced **al-qamaru** (القمر).

Here are some more examples of the assimilation of the «ل» of «ال» to the solar letter

al-najmu	becomes <b>a</b> n-najmu	al-rajulu	becomes <b>a</b> r-rajulu
al-dīku	becomes <b>a</b> d-dīku	al-samaku	becomes <b>a</b> s-samaku

See the table of lunar and solar letters (page 19 in the Arabic section).

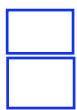
Note that the «ا» of «ال» is pronounced only when it is not preceded by another word. If it is preceded by a word it is dropped in pronunciation, though it remains in writing, e.g. **al-baytu**. Here the «ا» is pronounced, but if it is preceded by «وَ» meaning «and» the «ا» is dropped and the phrase is pronounced **wal-baytu**, not **wa al-baytu**. □

To indicate this omission in pronunciation this sign «ءً» is placed above the *hamzah*:

وَالْبَيْتُ



The initial vowel (a, i, or u) which is omitted when preceded by a word is called



## LESSON 3

*hamzatu l-waṣl.* □

The door is open. الْبَابُ مَفْتُوحٌ.

The pen is broken. الْقَلْمَنْ مَكْسُورٌ.

**Note:** We have learnt that *tanwīn* is the indefinite article, and it is to be translated as «a», e.g.:

بَيْتٌ A house

This does not apply to adjectives like: مَفْتُوحٌ (open), and

مَكْسُورٌ (broken), etc.

## Vocabulary

غَنِيٌّ	rich	X	فَقِيرٌ	poor
طَوِيلٌ	tall	X	قَصِيرٌ	short
بَارِدٌ	cold	X	حَارٌ	hot
جَالِسٌ	sitting	X	وَاقِفٌ	standing
جَدِيدٌ	new	X	قَدِيمٌ	old
قَرِيبٌ	near	X	بَعِيدٌ	far away
نَظِيفٌ	clean	X	وَسْخٌ	dirty
صَغِيرٌ	small	X	كَبِيرٌ	big
خَفِيفٌ	light	X	ثَقِيلٌ	heavy
الْوَرَقُ	paper		الْمَاءُ	water
الْتُّفَافُ	apple		جَمِيلٌ	beautiful
الْدُّكَانُ	shop		حُلُونٌ	sweet
	sick			

## LESSON 4

In this lesson we learn the use of prepositions.

- Arabic nouns have endings to show their functions in the sentence. The normal ending of a noun is **-u** as in

The house is new. al-baytu jadid-u-n **البيت جَدِيدٌ.**

A noun with the normal ending is called **مُرْفُوعٌ**.

After a preposition this ending changes to: **-i** e.g.:

al-bayt-**u** (the house) **البيت**

fi l-bayt-**i** (in the house) **فِي الْبَيْتِ**

bayt-**u-n** (a house) **بَيْتٌ**

fi bayt-**i-n** (in a house) **فِي بَيْتٍ**

al- maktab-**u** (the table) **المَكْتَبُ**

‘ala l-maktab-**i** (on the table) **عَلَى الْمَكْتَبِ**

A noun preceded by a preposition is said to be **مَجْرُورٌ**.

- In this lesson we also learn two pronouns: **هُوَ** (he, it), and **هِيَ** (she, it).

In Arabic all nouns are either masculine or feminine.

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<sup>1</sup> The word **في** has a long «ī». But when it is followed by «al» the «ī» is shortened because in Arabic long vowels are not followed by a consonant which has no vowel. (fīl → fīl)

## LESSON 4

A masculine noun is referred to by the pronoun **هُوَ** whether it denotes a human being, an animal or a thing. e.g.:

Where is the boy?

أَيْنَ الْوَلَدُ ؟

He is in the mosque.

هُوَ فِي الْمَسْجِدِ .

Where is the book?

أَيْنَ الْكِتَابُ ؟

It is on the table.

هُوَ عَلَى الْمَكْتَبِ .

And a feminine noun is referred to by the pronoun **هِيَ** whether it denotes a human being, an animal or a thing. e.g.:

Where is Āminah?

أَيْنَ آمِنَةً ؟

She is in the house.

هِيَ فِي الْبَيْتِ .

Where is the watch?

أَيْنَ السَّاعَةُ ؟

It is on the bed.

هِيَ عَلَى السَّرِيرِ .

Most feminine nouns end with a round *tā* «ة» but there are some which do not have any special ending.

### Note:

1. We have learnt that the *tanwīn* is the indefinite article, e.g. بَيْتٌ a house. This rule does not apply to proper nouns. So حَامِدٌ is just «Hāmid», not «a Hāmid». □

2. Feminine proper nouns have no *tanwīn*, e.g.: فاطِمَةٌ، زَيْنَبٌ، آمِنَةٌ.

## Vocabulary

الحَمَامُ	bathroom	المرْحاضُ	toilet	عَلَى	on
الْمَطْبِخُ	kitchen	أَيْنَ	where	السَّمَاءُ	sky
فِي	in	غُرْفَةٌ	room	الْفَصْلُ	classroom

## LESSON 4a

In this part we learn two more prepositions: **مِنْ** meaning «from» and **إِلَى** meaning «to».

We also learn two more pronouns: أنا (I) and أنت (You). □

**أَنَا** (I) is for both masculine and feminine, e.g.

I am Muhammad. أنا مُحَمَّدٌ.

I am Āminah. أَنَا آمِنَةٌ.

But أَنْتَ (you) is only for masculine singular. You will learn the feminine and plural forms later.

We also learn here two verbs ذَهَبَ (he went) and خَرَجَ (he went out).

Note the following:

Where is Bilāl?

He went to the mosque.

Bilāl went to the mosque.

بِلَالٌ ؟

ذهب إلى المسجد.

ذَهَبَ بِلَالُ إِلَى الْمَسْجِدِ.

So ذَهَبَ means «he went» but if it is followed by a noun as the subject, the pronoun «he» is dropped.

## Vocabulary

**Arabic verb base (root) forms are always**  
**1)past tense 2)Third person 3)singular 4)**

*masculine*

**مِنْ** from (if it is followed by **آلٌ** it becomes **مِنَ**)

إلى to

الهند India

المَدْرَسَةُ school

# الْيَابَانُ Japan

المُدِيرُ headmaster

السوق market

الصين China

الفلبين Philippines

جامعة university

## LESSON 5 □

In this lesson we learn the following:

1. Bilāl's book (*kitābu bilāl-i-n*)

كتاب بلالٍ

The imām's house (*bayt-u-l-imām-i*)

بيت الإمام

In **كتاب بلالٍ** the first word is the thing possessed. □

It is called ***mudāf***. The second word **بلالٍ** is the possessor. It is called ***mudāf ilayhi***.

Note:

a) that the ***mudāf*** takes neither the definite nor the indefinite article. So it is wrong to say **الكتاب بلالٍ** or **كتاب بلالٍ**. The ***mudāf*** is definite by position, and does not need the definite article.

b) the ***mudāf ilayhi*** is مَجْرُورٌ. It can have ***tanwīn*** as in the first example or **آل** as in the second example.



بَلَالٍ

bilāl-u-n

الإِمَامُ

al-imām-u

بَلَالٍ

bayt-u bilāl-i-n

بيت الإمام

bayt-u 1-imām-i

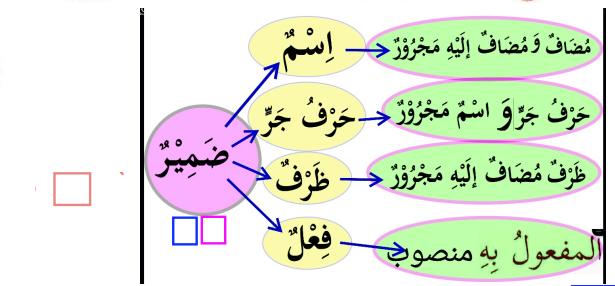
Mudaf-ilaihi is always  
majrur can be (definite  
then single kasraa  
then or indefinite  
tanween), But mudaf  
can never have 'al' and  
tanween

c) **كتاب من** (whose book?). Note that **من** is not مَجْرُورٌ because it is indeclinable, □

i.e., it does not change to indicate its function. There are certain indeclinable nouns in Arabic which remain unchanged.

d) Note that مَكْتَبٌ is مَجْرُورٌ because of the preposition **عَلَى** مَكْتَبِ المُدَرِّسِ

and مَكْتَبٌ is مَجْرُورٌ because it is **mu**



## LESSON 5

2. تَحْتَ (under). The noun following تَحْتَ is مَجْرُورٌ because it is *muḍāf ilayhi*:

تَحْتَ الْمَكْتَبِ، تَحْتَ الْكِتَابِ.

3. يَا is a vocative particle. A noun following يَا has only one *dammah*:

يَا بِلَالُ not يَا بِلَالُ، يَا شَيْخُ، يَا أَسْتَاذُ etc.

4. The words اِسْمُ and اِبْنُ commence with *hamzatu l-waṣl*. When preceded by a word the initial «i-» is dropped in pronunciation. □□

\* اِسْمُ الْوَلَدِ بِلَالُ، وَ اِسْمُ الْبَنْتِ آمِنَةُ.

**ism-u** l-walad-i bilāl-u-n **wa sm-u** l-bint-i āminat-u

\* اِبْنُ الْمُدَرِّسِ طَيِّبُ، وَ اِبْنُ الْإِمَامِ تَاجِرُ.

**ibn-u** l-mudarris-i ṭabīb-u-n **wa bn-u** l-imām-i tājir-u-n

\* اَيْنَ اِبْنُ حَامِدٍ؟

**ayna bn-u** ḥāmid-i-n?

## Vocabulary

الرَّسُولُ	the messenger	مُعْلَقٌ	closed	السَّيَّارَةُ	car
الْعَمُ	paternal uncle	الإِسْمُ	name	هُنَّا	here
الشَّارِعُ	street	الْحَقِيقَيْةُ	bag, briefcase	هُنَّاكَ	there
الكَعْبَةُ	al-Ka‘bah	تَحْتَ	under, beneath	الْبَنْتُ	daughter, girl
الخَالُ	maternal uncle	الإِبْنُ	son	الطَّيِّبُ	doctor

## LESSON 6

## In this lesson we learn:

١. هَذِهِ which is the feminine of هَذَا. It is pronounced هَاذِهِ but the *alif* is omitted in writing.

هَذَا وَلَدٌ وَهَذِهِ بُنْتٌ . This is a boy and this is a girl.

2. Nouns and adjectives are made feminine by adding a «ء» at the end. The last letter before the ء takes a *fathah* «أ» e.g.:

مُدَرِّسٌ	→	مُدَرِّسَةٌ
mudarris-u-n	→	mudarris-a-t-u-n

Certain nouns have a separate form for feminine, e.g.:

بُنْتُ	daughter
أُخْتٌ	sister
أَخٌ	brother
بُنْتُ	daughter

All nouns in Arabic are either masculine or feminine. Feminine nouns and adjectives usually have the ة ending. But there are certain words which do not have this ending. Students when learning a new noun must learn its gender also. Double members of the body are usually feminine while single members are masculine, e.g.:

Feminine		Masculine	
يدُ يَدٌ	hand	رأسُ رَأْسٌ	head
رِجْلٌ جَنْدُلٌ	leg	أنفُ أَنْفٌ	nose
عَيْنٌ عَيْنٌ	eye	فَمٌ فَمٌ	mouth
أَذْنٌ أَذْنٌ	ear	وَجْهٌ وَجْهٌ	face

3. لِ is a preposition meaning «belongs to, for» e.g.:

This belongs to Bilāl and that belongs to Ḥāmid. هَذَا لِبِلَالٍ، وَذَلِكَ لِحَامِدٍ.

Praise belongs to Allāh. الحَمْدُ لِلّٰهِ.

Note that the word اللّٰهُ becomes لِلّٰهِ lillāh-i (belonging to Allāh) by just dropping the *alif*. There is no need to add *lām* to the word.

لِمَنْ means «whose» or «belonging to whom» e.g.:

Whose is this? (Whom does this belong to?) لِمَنْ هَذَا ؟

Whose is the book?

لِمَنِ الْكِتَابُ ؟

Note that مَنْ becomes مِنْ when followed by أَلْ.

4. أَيْضًا means «also», e.g.:



This is beautiful,

هَذَا جَمِيلٌ،

and that is also beautiful.

وَذَلِكَ أَيْضًا جَمِيلٌ.

5. جِدًّا means «very», e.g.:



This is very big.

هَذَا كَبِيرٌ جِدًّا.

## Vocabulary

الْمِكْوَأُ	iron (for ironing)	الأنفُ	nose
البَقَرَةُ	cow	الفَمُ	mouth
الدَّرَاجَةُ	bicycle	القِدْرُ	cooking pot (fem.)
الْمِلْعَقَةُ	spoon	الْأُذْنُ	ear
الْفَلَّاخُ	farmer	الْعَيْنُ	eye
الْأُمُّ	mother	الْيَدُ	hand
الْأَبُ	father	الرِّجْلُ	leg
الثَّلَاجَةُ	fridge	سَرِيعٌ	fast
الشَّايُ	tea	النَّافِذَةُ	window
الْمَغْرِبُ	west	الشَّرْقُ	east
الْقَهْوَةُ	coffee		

# Feminine Gender (المؤنث)

- a) The usual feminine ending, as said in the first lesson, is ة (closed Ta -ة), e.g. بَقَرَةٌ a cow, قَرْيَةٌ a village, سَلَامَةٌ safety. However, two feminine nouns have a long ت (open Ta -ت) at the end. They are: أُخْتٌ sister, بِنْتٌ daughter.
- b) The second feminine ending is known as alif maqṣūrah (ألف مقصورة) short *alif* which is ئ pronounced as ā, e.g. سَلَمَى, لَيْلَى (names of women), كُبْرَى (smaller,f.), كَبْرَى (greater,f.).
- c) The third feminine ending is called alif mamdūdah (ألف ممدودة), long *alif* which is *hamzah* preceded by *alif*, e.g. أَسْمَاءُ (name of a woman), حَسَنَاءُ (blind woman), عَمِيَاءُ (beautiful woman).
- d) There are, however, feminine nouns that do not have any of these endings. They may be classified in the following categories:
- Names of women, e.g.  
زَيْنَبُ, هَنْدُ, مَرِيمُ
  - Females, e.g.  
أُمُّ mother, عَرْوَسٌ bride, أَتَانِ she ass.
  - Parts of the body that are double, e.g.  
عَيْنٌ eye, يَدٌ hand, أَذْنُ ear,  
ذِرَاعٌ arm, رِجْلٌ foot, leg سَاقٌ shank.
  - Names of towns and countries, e.g.  
مَصْرُ Egypt, سُورِيَا Syria, الْهَنْدُ India.
  - Some everyday words, e.g.  
دارُ house, نَارٌ fire, رِيحٌ wind,  
سَمَاءُ sky, شَمْسٌ sun, حَرْبٌ war,  
أَرْضٌ earth, نَفْسٌ soul, طَرِيقٌ way,path.

All the nouns that do not fall in these categories are masculine. You may also say that all nouns are masculine except those that belong to these categories.

## LESSON 7

In this lesson we learn تِلْكَ which is feminine of ذَلِكَ (that) e.g.:

This is Bilāl and that is Hāmid. هَذَا بِلَالٌ، وَذَلِكَ حَامِدٌ.

This is Āminah and that is Maryam. هَذِهِ آمِنَةٌ، وَتِلْكَ مَرِيْمُ.

## Vocabulary

**النَّاقَةُ** she-camel

**البَطْرَةُ** duck

**الْمُمَرِّضَةُ** nurse

**الْبَيْضَةُ** egg

**الْمُؤَذِّنُ** *mu'adhdhin* (The person who calls *Azān*)

**الدَّجَاجَةُ** hen



## LESSON 10

In this lesson we learn:

1. The possessive pronouns: كَ، هُ، هَا، يِ □

kitāb-u-ka «your book».

Here «your» is for masculine singular.

كِتَابُكَ

kitāb-u-hū «his book»

كِتَابُهُ

kitāb-u-hā «her book»

كِتَابُهَا □

kitāb-ī for kitāb-u-ī «my book»

كِتَابِي

These pronouns are not full-fledged words. They are like suffixes attached to the nouns.

2. We have seen «your book» is كِتابُكَ and «his book» is كِتابُهُ.

The word for «father» is أَبٌ and for «brother» is أَخٌ. □

«your brother» is أَخُوكَ and not أَخْلَكَ.

An extra *wāw* و has to be added between the *mudāf* and the *mudāfiyah*. In the same way «his father» is not أَبُوهُ but أَبُوهُهُ.

Note the following:

«Muhammad's house» is بَيْتُ مُحَمَّدٍ

But «Muhammad's father» is أَبُو مُحَمَّدٍ

And «Muhammad's brother» is أَخُو مُحَمَّدٍ

«My father» and «my brother» have no extra *wāw*, e.g. أَبِي، أَخِي.

The nouns which take this extra *wāw* when they are *mudāf* are five words.

You have learnt two, and you will learn the other three in the future إِنْ شَاءَ اللَّهُ.



## LESSON 10

3. We have already learnt that the word **عِنْدَ** meaning «with». It is also used to convey the idea of «to have», e.g.:

**أَعْنَدَكَ قَلْمُونَ؟** Have you a pen? (literally, Is there a pen with you?).

4. We have already learnt the preposition **لِـ** meaning «belonging to». When it is attached to the pronouns it takes *fathah* ( ل ) :

**لَكَ** (belonging to you),

**لَهُ** (belonging to him),

Li 

**لَهَا** (belonging to her),

but **لِي** (belonging to me) has *kasrah*.

### Note:

**لِي أخ** means «I have a brother», literally «A brother belongs to me. »

**لِي فم** means «I have a mouth», literally «A mouth belongs to me. »

It is wrong to say **عِنْدِي أخ / عِنْدِي فم** because **عِنْدَ** is used with things which are separable, and relations and parts of the body are not of this nature.

5. We have learnt **ذَهَبَ** (he went). Now we learn **ذَهَبْتَ** (you went) (masculine singular) and **ذَهَبْتُ** (I went).

Did you go to the school today? **أَذَهَبْتَ إِلَى الْمَدْرَسَةِ الْيَوْمَ؟**

Yes, I went. **نَعَمْ، ذَهَبْتُ.**

6. We have learnt that feminine proper nouns have no *tanwīn* e.g. **آمِنَةٌ، مَرِيمٌ،**

Likewise, masculine proper nouns with **ة** ending also have no *tanwīn*, e.g.:

**حَمْزَةٌ، أَسَامِيَّةٌ، مُعاوِيَةٌ.**



7. مَعْ means «with». To understand the difference between مَعَ and عِنْدَ remember that if you say:

المُدَرِّسُ عِنْدَ الْمُدِيرِ. (The teacher is with the headmaster).

It means that the teacher has gone to the headmaster's office, and he is with him there, but:

المُدَرِّسُ مَعَ الْمُدِيرِ.

doesn't have this restriction. He can be with the headmaster anywhere.

Note that the noun after مَعْ has «-i» ending because it is *muqāfi layhi*.

8. بِالجَامِعَةِ (at the university). بِ is a preposition meaning «at» or «in».

Note that الجَامِعَةُ الْإِسْلَامِيَّةُ بِالْمَدِينَةِ الْمُنَوَّرَةِ means «The Islamic University at Madinah Munawwarah».

9. In Lesson 1 we have learnt that مَا means «what». This word is also used as a negative particle. So مَا عِنْدِي سَيَارَةٌ means «I don't have a car».

## Vocabulary

الزَّمِيلُ	colleague, class-mate	الفَتَى	young man
الزَّوْجُ	husband	وَاحِدٌ	one
الطَّفْلُ	child		

## LESSON 11

## LESSON 11

This is a revision lesson. It contains only two new words: أَحِبُّ / فِيهَا and فِيهِ.

1. فِيهِ means «in it», e.g.:

Who is in the house?

مَنْ فِي الْبَيْتِ؟

There are my father and my mother in it.

فِيهِ أَبِي وَأُمِّي.

2. The feminine is فِيهَا, e.g.:

Who is in the room?

مَنْ فِي الغُرْفَةِ؟

There is my brother in it.

فِيهَا أَخِي.

3. أَحِبُّ means «I love, I like», e.g.:

I love my father, my mother, my brother and my sister.

أَحِبُّ أَبِي وَأُمِّي وَأَخِي وَأَخْتِي.

The object of a verb is مَنْصُوبٌ i.e., it takes «-a» ending. But it does not appear in a noun which has the possessive pronoun of the first person singular attached to it. Here are some examples of the object without the possessive pronoun of the first person:

(uhibbu llāh-a): I love Allāh.

أَحِبُّ اللَّهَ.

(uhibbu r-rasūl-a): I love the Messenger.

أَحِبُّ الرَّسُولَ.

(uhibbu rasūl-a llāhi): I love the Messenger of Allāh.

أَحِبُّ رَسُولَ.

(uhibbu l-lughat-a l-‘arabiyyat-a): I love the Arabic language.

أَحِبُّ اللُّغَةَ الْعَرَبِيَّةَ.

Here we can learn تُحِبُّ (you love) (masculine singular).



Do you love Allāh?

أَتَحِبُّ اللَّهَ ؟

Do you love your language? (lughat-a-ka)

أَتَحِبُّ لُغَتَكَ ؟

Whom do you love?

مَنْ تُحِبُّ ؟

What do you love?

مَاذَا تُحِبُّ ؟

**NOTE:** The words مَاذَا and مَنْ do not have the «-a» ending of being the object because they are indeclinable, i.e., they remain unchanged.

## LESSON 12

## LESSON 12

In this lesson we learn the following:

1. We have learnt before أَنْتَ (you) for masculine singular. Now we learn أَنْتِ (you) for feminine singular, e.g.:

Where are you from, Āminah?      مِنْ أَيْنَ أَنْتِ يَا آمِنَةً؟ □

The possessive pronoun from لِكِ «-ki», e.g.:

Where is your house, Maryam?      أَيْنَ يَبْتُلِكِ يَا مَرْيَمُ؟

2. We have already learnt that the possessive pronoun from لِكِ is لِكِ, e.g.:

Where is your house, Bilāl?      أَيْنَ يَبْتُلِكِ يَا بِلَالُ؟

We have already learnt ذَهَبَ (he went), ذَهَبْتُ (I went) and ذَهَبْتَ (you went).

Now we learn ذَهَبَتْ (she went), e.g.:

Where is Āminah?      أَيْنَ آمِنَةً؟

She went to the university.      ذَهَبَتْ إِلَى الْجَامِعَةِ.

If the subject is mentioned, the pronoun «she» has to be dropped, e.g.:

Maryam went to the school.      ذَهَبَتْ مَرْيَمُ إِلَى الْمَدْرَسَةِ.

In ذَهَبَتْ the last letter تْ has *sukūn*. If a verb like this is followed by آلْ the *sukūn* is changed to *kasrah*, e.g.:

The girl went.      ذَهَبَتِ الْبَنْتُ.      page : 285

3. We have already learnt الَّذِي (who, which) for masculine singular. Now we learn

الَّتِي for feminine singular, e.g.:

الْطَّالِبَةُ الَّتِي جَلَسَتْ أَمَامَ الْمُدَرِّسَةِ مِنْ أَلْمَانِيَا.

The girl student who sat in front of the lady teacher is from Germany.

السَّاعَةُ الَّتِي عَلَى الْمَكْتَبِ لِلْمُدَرِّسِ.

The watch which is on the table belongs to the teacher.

4. We have learnt كِتابُكَ (your book). Now note هَذَا كِتابُكَ أَنْتَ (this is *your* book).

Here أَنْتَ has been added for emphasis. This is used in case there is doubt or dispute.

Note also:

هَذَا يَبْتَهُ هُوَ. ذَلِكَ كِتابُهَا هِيَ.

## Vocabulary

الْعُمُّ	paternal uncle	الشَّجَرَةُ	tree
الْعُمَّةُ	paternal aunt	سُورِيَا	Syria
الْخَالُ	maternal uncle	الْمَدْرَسَةُ الْمُتَوَسِّطَةُ	middle school
الْخَالَةُ	maternal aunt	الْمُفَتَّشُ	inspector
مُسْتَشْفَى الولادة	maternity hospital	الْفَتَاهُ	young lady
يَا سَيِّدِي	Sir!	الدَّفْنُ	notebook
يَا سَيِّدَتِي	Madam!	مَالَيْزِيَا	Malaysia
كَيْفَ حَالُكَ؟	how are you? how do you do?	أَنَا بِخَيْرٍ	I am fine
أُمَّهَاتُ	mothers (pl. of أم)	آبَاءُ	fathers (pl. of آب)
وزَرَاءُ	ministers (pl. of وزير)	عُلَمَاءُ	scholars (pl. of عالم)
أَقْوِيَاءُ	strong (pl. of قوي)	ضَعِيفُ	weak (pl. of ضعيف)
بَعْدَ	after (the noun following مَجْرُورٌ is بَعْدٌ because it is <i>muḍāf ilayhi</i> ).		
المَمْلَكَةُ الْعَرَبِيَّةُ السُّعُودِيَّةُ	Kingdom of Saudi Arabia		

## LESSON 14

In this lesson we learn the following:

1. The plural of أنتَ (you) (masculine singular) is أنتُمْ, e.g.:

Who are you? منْ أنتُمْ؟

The plural of كُمْ (your) is كُمْ, e. g.:

Brothers, where is your house? أينَ بيتُكُمْ يَا إخْوَانُ؟

2. The plural of أنا (I) is نَحْنُ. Like its plural نَحْنُ refers to both the masculine and the feminine, e.g.:

We are Muslims (masculine). نَحْنُ مُسْلِمُونَ.

We are Muslims (feminine). نَحْنُ مُسْلِمَاتٌ.

We have learnt that بيتِي means «my house». Now we learn that «our house» is بيتنا, bayt-u-nā, e.g.:

Allāh is our Lord. اللَّهُ رَبُّنَا.

Islam is our faith. الإِسْلَامُ دِينُنَا.

Muhammad - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَبِيُّنَا.

Muhammad (Peace and blessing of Allāh be upon him) is our Prophet.

3. ذَهَبْتَ means «you went» (masc. sing.). ذَهَبْتُمْ means «you went» (masc. pl.) e.g.:

Where did you go, my sons? أينَ ذَهَبْتُمْ يَا أَبْنَائِي؟

4. ذَهَبْتُ means «I went». And «we went» is ذَهَبْنَا (dhahab-nā). Note that «they

went» (feminine) is ذَهَبَنْ (dhahab-na). The difference between the two is that in ذَهَبَنْ the final «a» is short, and in ذَهَبَنَا it is long.

5. We have seen that the feminine proper nouns have no *tanwīn*, e.g.:

خَدِيجَةُ، آمِنَةُ، مَرِيمُ.

Now we learn that the non-Arabic proper nouns also have no *tanwīn*, e.g.:

(William) لَندُنُ، بَارِكِسْتَانُ، وِلِيَمُ

The names of most of the prophets are non-Arabic, and therefore they have no *tanwīn*, e.g.:

آدُمُ، إِبْرَاهِيمُ، إِسْحَاقُ، إِسْمَاعِيلُ، يَعْقُوبُ.

If, however, the non-Arabic proper noun has only three letters, and the second letter is *sākin* (i. e., has no vowel) and is masculine, it has *tanwīn*, e.g.:

نُوحُ، لُوطُ، جُرْجُ (George)، خَانُ.

6. We have learnt that the *mudāf* is definite by position. So, when the *mudāf* has an adjective it must be definite, e.g.:

The imām's new house. بَيْتُ الْإِمَامِ الْجَدِيدُ.

Here بَيْتُ is *mudāf*, and it is definite by position. The same applies to the *mudāf* whose *mudāf ilayhi* is a possessive pronoun, e.g. بَيْتُهُ الْجَدِيدُ (his new house).

Note the following:

The imām's new house. بَيْتُ الْإِمَامِ الْجَدِيدُ.

The new imām's house. بَيْتُ الْإِمَامِ الْجَدِيدِ.

7. أَيُّ (which). It is used as *mudāf*, e.g.:



Which house is this?

(ayy-u)

أَيُّ بَيْتٌ هَذَا؟

Ayyu'(عی) Means Which student went out?  
 'Which' ('ism' {noun})

used for asking  
 questions always  
 comes as a mudaf &  
 followed by

mudaf-ilayhi And It  
 can be:

1. marfu'

ayyu(عی):Used either  
 Mubtada or Khabar.

2. mansub

ayya(عی): In a  
 question it can come  
 as object [مفعول به],

in case of transitive  
 verb( the verb where  
 we get answers by  
 asking the verb by  
 what which or whom)

3. majrul ayyu(عی):

usually after  
 preposition.

In a question, the  
 direct object may be  
 the interrogative  
 pronoun what, which,  
 or whom. But It  
 cannot be where,  
 how, or when.(in English)

Which student went out?

أَيُّ طَالِبٌ خَرَجَ ؟

When preceded by a preposition it is مَجْرُورٌ e.g.:

Which country are you from?

مِنْ أَيِّ بَلْدٍ أَنْتَ ؟ (ayy-i)

In which classroom did you sit?

فِي أَيِّ فَصْلٍ جَلَسْتَ ؟

It can be منصوب e.g.:

Which language do you like?

أَيِّ لُغَةً تُحِبُّ ؟ (ayy-a)

## Vocabulary

&lt;/

## LESSON 15

In this lesson we learn the following:

1. The plural of أنتِ (you) (feminine singular) is أنتُنَّ.

Who are you, sisters?

مَنْ أَنْتُنَّ يَا أَخْوَاتِي ؟

We are the imām's daughters.

نَحْنُ بَنَاتُ الْإِمَامِ.

2. The plural of كِ (your) (feminine singular) is كُنَّ.

Where is your house, ladies?

أَيْنَ بَيْتُكُنَّ يَا سَيِّدَاتُ ؟

Our house is near the mosque.

بَيْتُنَا قَرِيبٌ مِنَ الْمَسْجِدِ.

3. We have learnt ذَهَبْتِ (you went) (feminine singular). Its plural is ذَهَبْتُنَّ, e.g.:

Where did you go, sisters?

أَيْنَ ذَهَبْتُنَّ يَا أَخْوَاتُ ؟

Where did you go, brothers?

أَيْنَ ذَهَبْتُمْ يَا إِخْوَانُ ؟

4. قبلَ means «before», بَعْدَ means «after». They are always *muḍāf*, and the noun

following them is مَجْرُورٌ, e.g.:

after the lesson

بَعْدَ الدَّرْسِ

before the prayer

قَبْلَ الصَّلَاةِ

5. رَجَعَ means «he returned».

Has the imām returned from the mosque?  أَرَجَعَ الْإِمَامُ مِنَ الْمَسْجِدِ ؟

ذَهَبْتُ إِلَى الْمَسْجِدِ قَبْلَ الْأَذَانِ، وَرَجَعْتُ بَعْدَ الصَّلَاةِ.

I went to the mosque before the *adhān* and returned after the *salāt*.

## Vocabulary

القَاهِرَةُ Cairo الآن now

الْأَسْبُوعُ week الاختِبارُ examination

الدُّرْسُ lesson

# LESSON 16

In this lesson we learn the following:

1. In Arabic, nouns are classified as (1) rational and (2) irrational.

They are also called intelligent and unintelligent.

Rational nouns are those that refer to human beings. Angels, and such beings are also included in this class. Irrational nouns refer to things, animals and concepts.

In the singular there is no difference between these two groups. In the plural, however, there is a very important difference.

Plurals of rational nouns are treated as plural, so plural words like «they» and «these» are used to refer to them.

Plurals of irrational nouns are treated as feminine singular, e.g.:

Rational (**عَاقِلٌ**)

Singular: هَذَا طَالِبٌ جَدِيدٌ، هُوَ صَغِيرٌ.

Plural: هُؤُلَاءِ طُلَّابٌ جُدُّدٌ، هُنْ صِغَارٌ.

Irrational (**غَيْرُ عَاقِلٍ**)

Singular: هَذَا كِتَابٌ جَدِيدٌ، هُوَ صَغِيرٌ.

Plural: هَذِهِ كُتُبٌ جَدِيدَةٌ، هِيَ صَغِيرَةٌ.

kitab becomes hua (he) and kutub(jama of kitab) becomes hia(she) ? what is going on?

So regard the plurals of irrational nouns as feminine singular. كل جمع مؤنث

Note:

This is the basic rule. There are exceptions to this rule, which you will learn later on.

2. We have learnt some patterns of the broken plural. Here are some more:

**مَفَاعِلٌ**

(1a2ā3i4-u)

This is without *tanwīn*

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

**مَسْجِدٌ**

masjid-u-n

**دَفْتَرٌ**

daftar-u-n

**مَسَاجِدٌ**

masājid-u

**دَفَاتِرٌ**

dafātir-u

كُلُّ نَفِسٍ ذَائِقَةُ الْمَوْتَ

## Vocabulary

النَّهْرُ river

البَحْرُ sea

الْفَنْدُقُ hotel

الطَّائِرَةُ airplane

## LESSON 18

In this lesson we learn the following:

1. Unlike English, Arabic has three numbers: singular, plural and dual. Dual refers to two; and more than two is plural. The dual form ends in «-āni», e.g.:

بَيْتٌ	بَيْتَانِ
bayt-u-n	bayt-āni
يَدٌ	يَدَانِ
yad-u-n	yad-āni

The dual of هَذَا is هَذَانِ and of هَذِهِ is هَذَاتِ e.g.:

هَذَانِ كِتَابَانِ هَذَاتِ سَيَارَاتَانِ

The dual of هُوَ and هِيَ is هُمَا, e.g.:

Who are these two boys? مَنْ هَذَانِ الْوَلَدَانِ؟

They (two) are new students. هُمَا طَالِبَانِ جَدِيدَانِ.

Where are the two sisters? أَيْنَ الْأُخْتَانِ؟

They (two) are in the room. هُمَا فِي الْغُرْفَةِ.

Note that the adjective qualifying a dual noun is also dual.

2. كَمْ means «how many?».

Note that the noun following كَمْ is singular, and is مَنْصُوبٌ, e.g.:

How many books? كَمْ كِتَابًا؟

How many cars? كَمْ سَيَارَةً؟



Note that a noun with *tanwīn* takes an *alif* which is not pronounced, e.g.:

كِتَابٌ - كِتاباً

But a noun ending in the round *tā* «ة» does not take this *alif*, e.g.:

سَيَارَةٌ - سَيَارَةً

## Vocabulary

العَجْلَةُ wheel السَّبُورَةُ writing board

الْعِيدُ festival الْرِّيَالُ riyal

السَّنَةُ year الْحَيْثُ city district

النَّافِذَةُ window الرَّكْعَةُ (ج رَكَعَاتٍ) rak‘ah (a unit of *salāt*)<sup>(1)</sup>

الْمِسْطَرَةُ ruler (for drawing lines)

الْمَتَجْزُّ shop, store

concepts in Book 3  
Now enjoy this

<sup>1</sup> Note that the second letter «ك» has *sukūn* in the singular and *fathah* in the plural.



Note: In كَمْ ثَمَنُ هَذَا الْكِتَابِ؟ (What is the price of this book?) there is an omission.

The word omitted is رِيَالٌ or any other word denoting a monetary unit, e.g.:

كَمْ رِيَالٌ ثَمَنُ هَذَا الْكِتَابِ؟

## Vocabulary

كُلُّ	all	شُكْرًا	thanks
كُلُّهُمْ	all of them	الْيَوْمُ (جِ أَيَّامٌ)	day
كُلُّكُمْ	all of you	الثَّمَنُ	price
كُلُّنَا	all of us	النِّصْفُ	half
الْبَلْدُ (جِ بَلَادٌ)	country	القرْشُ (جِ قُرُوشٌ)	1/10th of a riyal
مُخْتَلِفٌ	different	قُدَامَى	old (pl. of قَدِيمٌ)
الحَافِلَةُ	bus	الرَّاكِبُ (جِ رُكَّابٌ)	passenger (traveling by a bus or plane)
مِنْهُمْ	of them (literally, from them)	السُّؤَالُ	question
أُورْبَياً	Europe	الجَيْبُ	pocket

## LESSON 20

In this lesson we learn the numbers from 3 to 10 with the feminine *ma 'dūd*. We have already learnt these numbers with masculine *ma 'dūd*, e.g.:

Three sons

ثَلَاثَةُ أَبْنَاءٍ

Now if the *ma 'dūd* is feminine, the «*tā-marbūṭah*» at the end of the number is omitted, e.g.:

ثَلَاثُ بَنَاتٍ three daughters

أَرْبَعُ أَخْوَاتٍ four sisters

خَمْسُ أُمَّهَاتٍ five mothers

سِتُّ نِسَاءٍ six women

سَبْعُ طَالِبَاتٍ seven female students

ثَمَانِيْ غُرَفٍ eight rooms

ثَلَاثَةُ أَبْنَاءٍ three sons

أَرْبَعُ أَخْوَةٍ four brothers

خَمْسَةُ آبَاءٍ five fathers

سِتَّةُ رِجَالٍ six men

سَبْعَةُ طُلَّابٍ seven students

ثَمَانِيْ بُيُوتٍ eight houses

Note that *ثَمَانِيْ* has *sukūn* on the last letter. □

عَشْرُ نِسَاءٍ ten women

عَشْرَةُ رِجَالٍ ten men

Note that *عَشْرَةٌ* has *fathah* on the «ش» and *عَشْرٌ* has *sukūn*.

The feminine of *واحدٌ* is *إِثْنَانِ* and of *واحدَةٌ* is *إِثْنَانِ*, e.g.:

لَيْ أُخْتٌ وَاحِدَةٌ

لَيْ أُخْتَانِ إِثْنَانِ

In Arabic,  
1-2: number are na't.  
From 3-10: Numbers are  
mudaf mudaf-ilaihi.(here  
mudaf-ilaihi is plural (jama))

From 11-99:  
1. The ma'dud (thing  
counted) will be tamyiz  
2. Mansub , Singular  
Indefinite.

\* From 100 and above:  
Numbers are mudaf  
mudaf-ilaihi. (here mudaf-ilaihi  
is singular)

\* Tamyiz :A noun that specifies the meaning of a vague word. One  
may be better than the other in various fields; Tamyiz is always mansub □

## Vocabulary

**إِنْدُونِيَسِيَا** Indonesia **كَلِمَاتٌ** words (pl. of **كَلِمةٌ**)

**غُرْفَةٌ** rooms (pl. of **غُرْفَةٌ**) **مَجَلَّةٌ** magazine, journal

**دُرُوسٌ** lessons (pl. of **دَرْسٌ**) **حُرُوفٌ** letters (of the alphabet) (pl. of **حَرْفٌ**)

**أَعْمَامٌ** paternal uncles (pl. of **أَعمَامٌ**)

## LESSON 21

This is a test lesson. There is no new construction in it. There are few new words. They are:

ذَلِكَ	=	ذَلِكَ	that	اللَّوْنُ	(جَ الْوَانُ)	colour
وَاسِعٌ		spacious		نُحِبُّ		we love
آسِيَا		Asia		نُحِبُّهُ		we love him
أُورُبِيا		Europe		إِفْرِيقِيَا		Africa

## LESSON 22

We have learnt several groups of nouns and adjectives which do not have *tanwīn*. Most nouns and adjectives have *tanwīn*.

*Tanwīn* is omitted in the following cases:

a) when the noun or the adjective has الْ e.g.: الكتابُ : كِتابٌ

b) when it is *muḍāf*, e.g.: كتابُ بِلَالٍ

c) when it is preceded by يَا e.g.: يَا أُسْتَادُ

But there are certain nouns and adjectives which never have *tanwīn*. They are called

المَمْنُوعُ مِنَ الصَّرْفِ.

We have learnt in this book the following groups of nouns and adjectives which are

المَمْنُوعُ مِنَ الصَّرْفِ:

1. Feminine proper nouns, e.g.: آمِنَةٌ، زَيْنَبٌ.

2. Masculine proper nouns ending in «*tā marbūṭah*» (ةً) e.g.: حَمْزَةٌ، أَسَامَةٌ.

3. Masculine proper nouns ending in «-ān», e.g.: عُثْمَانُ، رَمَضَانُ.

4. Adjectives on the pattern of فَعْلَانُ, e.g.: كَسْلَانُ، مَلَانُ.

5. Masculine proper nouns on the pattern of أَفْعَلُ, e.g.: أَحْمَدُ، أَنْوَرُ.

6. Adjectives on the pattern أَفْعَلُ, e.g.: أَسْوَدُ، أَحْمَرُ.

7. Non-Arabic proper nouns, e.g.: وَلِيْمُ، لَنْدَنُ، بَاكِسْتَانُ.

8. The following patterns of broken plural:

a) أَفْعِلَاءُ e.g.: أَصْدِقَاءُ، أَغْنِيَاءُ، أَقْوِيَاءُ.

b) فَعْلَاءُ e.g.: فُقَرَاءُ، زُمَلَاءُ، وُزَرَاءُ.

- c) مَفَاعِلُ e.g.: مَسَاجِدُ، فَنَادِقُ، مَكَاتِبُ .
- d) مَفَاعِيلُ e.g.: مَنَادِيلُ، مَفَاتِيحُ، فَنَاجِينُ .

Note that أَطْبَاءُ is originally أَفْعَلَاءُ on the pattern of فَعَلَاءُ, but because of the assimilation of the two *b*'s, the form has been slightly changed.

## Vocabulary

أَحْمَرٌ	red	بَغْدَادٌ	Baghdad
أَزْرَقٌ	blue	جُدَّةُ	Jeddah
أَخْضَرٌ	green	فِنجَانٌ (ج فَنَاجِينُ)	tea-cup
أَسْوَدُ	black	دَقِيقَةُ (ج دَقَائِقُ)	minute
أَصْفَرُ	yellow	مِنْدِيلُ (ج مَنَادِيلُ)	kerchief
أَيْضُ	white	مِفْتَاحٌ (ج مَفَاتِيحُ)	key
قَالَ	he said	قَالَتْ	she said

## LESSON 23

We have learnt before that a noun is مَجْرُورٌ when it:

- a) is preceded by a preposition, e.g.:

بِلَالٌ: مِنْ بِلَالٍ      الْبَيْتُ: فِي الْبَيْتِ

- b) is *mudāfi ilayhi*, e.g.:

الْمُدَرِّسُ: كِتَابُ الْمُدَرِّسِ      بِلَالٌ: بِنْتُ بِلَالٍ

Please note that a المَمْنُوعُ مِنَ الصَّرْفِ in these two situations takes a *fathah* instead of a *kasrah*. i.e. the مَجْرُورٌ ending in ordinary nouns is «-i», but in المَمْنُوعُ مِنَ the صَرْفِ it is «a», e.g.:

كِتَابُ بِلَالٍ	مِنْ بِلَالٍ	بِلَالٌ:
كِتَابُ أَحْمَدَ	مِنْ أَحْمَدَ	أَحْمَدُ:
كِتَابُ إِبْرَاهِيمَ	مِنْ إِبْرَاهِيمَ	إِبْرَاهِيمُ:

## Vocabulary

İstanbul      إِسْطَانْبُولُ      الطَّائِفُ      Taif City      وَاشِنْطُونُ      Washington (city)

2) **لَعْلٌ**: This is also a particle like إِنْ. It is called one of the ‘sisters of إِنْ’.

Grammatically, it acts like إِنْ. It signifies **hope** or **fear**, e.g.:

Sisters of Inna:-	إِنْ
verily, indeed	أَنْ
that	لَكُنْ
but	لَأْنْ
because	لِمَنْ
perhaps	لَعْلٌ
if only	لَيْتْ

الجَوْ جَمِيلٌ. ‘The weather is fine.’

→ لَعْلَّ الجَوْ جَمِيلٌ. ‘I hope the weather is fine.’

المُدَرِّسُ مَرِيضٌ. ‘The teacher is sick.’

→ لَعْلَّ المُدَرِّسُ مَرِيضٌ. ‘I’m afraid the teacher is sick.’

In this lesson, we have examples of ‘I hope’ only.

3) **ذُو**: This word means ‘having’ or ‘possessing’, e.g.: □

ذُو مَالٍ ‘possessing wealth’ i.e. wealthy.

ذُو حُلْقٍ ‘possessing manners’ i.e. well-mannered.

ذُو عِلْمٍ ‘possessing knowledge’ i.e. learned.

It is always *mudāf*, and the following word is *mudāf ilayhi*, and therefore it is *majrūr*.

The feminine of ذُو is **ذَاتٌ**, e.g.:

بِلَالٌ ذُو عِلْمٍ، وَأُخْتُهُ ذَاتُ حُلْقٍ. Bilāl is learned and his sister is well-mannered.’

The plural of ذَاتٌ is **ذَوَاتٌ** and of ذُو is **ذَوُو**, e.g.:

هُؤُلَاءِ الطَّلَابُ ذَوُو حُلْقٍ. هُؤُلَاءِ الطَّلَابُ ذَوُو حُلْقٍ.

هُؤُلَاءِ الطَّالِبَاتُ ذَوَاتُ حُلْقٍ. هُؤُلَاءِ الطَّالِبَاتُ ذَوَاتُ حُلْقٍ.

4) **أَمْ**: It means ‘or’, but only in an interrogative sentence, e.g. : □

أَطَيْبُ أَنْتَ أَمْ مُهَنْدِسٌ؟ ‘Are you a doctor or an engineer?’

أَمْنِ فِرْنَسًا هُوَ أَمْ مِنْ أَلْمَانِيَا؟ ‘Is he from France or Germany?’

أَبْلَالًا رَأَيْتَ أَمْ حَامِدًا؟ ‘Did you see Bilāl or Hāmid?’

Note that the particle أَ precedes one of the two things about which the question is asked while أَ precedes the other. So it is wrong to say:

how do we define ‘La’alla,’ (signifies hope,fear) as?

Inna has many sisters , La’alla is one of them , both does the same .

1. Particle of emphasis (harfu taukidin wa nasbin)

2. It makes ‘ism’ or Noun = (Noun,Pronoun, Adjective ,Adverb,Interjection) into mansub.

3.La’alla will always only comes in jumla ismia

jumla will still remain jumla ismia then ‘inna’ turns mutbada into ismu ‘La’alla’ (is Always mansub) & khabar La’alla (is always marfu’).

## LESSON 1

أَذْهَبْتَ إِلَى مَكَّةَ أَمْ جُدَّةَ؟      أَنْتَ مُدَرِّسٌ أَمْ طَالِبٌ؟

The correct construction is:

أَمْدُرِسٌ أَنْتَ أَمْ طَالِبٌ؟      إِلَى مَكَّةَ ذَهَبْتَ أَمْ إِلَى جُدَّةَ؟

In a non-interrogative sentence, **أَوْ** is used for ‘or’, e.g.: □

**خُذْ هَذَا أَوْ ذَاكَ.**      ‘Take this or that.’

**رَأَيْتُ ثَلَاثَةَ أَوْ أَرْبَعَةَ.**      ‘I saw three or four.’

**خَرَجَ بَلَالٌ أَوْ حَامِدٌ.**      ‘Bilāl or Hāmid went out.’

5) **‘أَلْفُ’**, **‘مِائَةُ’**, **‘هُونَدُ’**, **‘ثَوْلَانُ’**:  
‘hundred’, ‘thousand’:

Note that in **مِائَةٌ** the *alif* is not pronounced. It is pronounced **مِئَةٌ**. In Syria it is also written like this without the *alif*.

After these two numbers the *ma'dūd* is singular and *majrūr*, e.g.:

**مِائَةُ كِتَابٍ.**      ‘one hundred books.’

**أَلْفُ رِيَالٍ.**      ‘one thousand riyals.’

**هَذَا التَّقْفَازُ بِالْأَلْفِ رِيَالٍ.**

Here **أَلْفٌ** is *majrūr* because of the preposition **بِ**.

**أَلْفٌ** and **مِائَةٌ** have the same form with the feminine *ma'dūd* also, e.g.:

**أَلْفُ مُسْلِمَةٍ وَمِائَةُ طَالِبَةٍ.**

6) **‘غَالٍ’**, **‘expensive’**:

**هَذَا الْكِتَابُ غَالٍ.**      ‘This book is expensive.’



Here **غَالٍ** is not *majrūr*. It is *marfū'*. Its actual form is **غَالِيٌّ**. The letter *yā'*, along with its *dammah*, has been omitted and the *nūn* of *tanwīn* has been transformed to the preceding letter (*ghāli-yu-n* → *ghāli-n*). Here are some more words of this type:

**أَنَا مُحَامٌ** for **مُحَامٍ**      e.g.: ‘a lawyer’      ‘I am a lawyer.’

**أَبِي قَاضِيٍّ** for **قَاضِيٍّ**      e.g.: ‘a judge’      ‘My father is a judge.’

**هَذَا وَادِيٌّ** for **وَادِيٍّ**      e.g.: ‘a valley’      ‘This is a valley.’

إِنْ شَاءَ اللَّهُ تَعَالَى You will later learn more about this class of nouns.

## Vocabulary

**ذَكِيٌّ** (ج أَذْكِيَاءُ)

intelligent

**دُولَارٌ**

dollar

**غَبِيٌّ** (ج أَغْبِيَاءُ)

stupid

**مِائَةٌ**

hundred

**خُلُقٌ** (ج أَخْلَاقٌ)

manners

**أَلْفٌ**

thousand

**مُتزَوِّجٌ**

married

**رُوبِيَّةٌ**

rupee

**عَزَبٌ**

unmarried

**صَفْحَةٌ**

page

**يَهُودِيٌّ**

a Jew

**نَاجِحٌ**

one who has passed  
the examination

**يَهُودٌ**

Jews

**غَالٍ**

expensive

**مُعْجَمٌ**

dictionary

**رَخيصٌ**

cheap

**كُمٌ (ج أَكْمَامٌ)**

sleeve

## **In this lesson we learn the following:**

## 'laisa' verb conjugation

1) **لَيْسَ**: It means ‘is not’. It is used in a nominal sentence, e.g.:

لَيْسَ الْبَيْتُ بِجَدِيدٍ. → الْبَيْتُ جَدِيدٌ. ‘The house is not new.’

Note that ـ is added to the *khabar*, and it is therefore *majrūr*. (1)

***Most important rules: click here***

After the introduction of لِيُسَّ, the *mubtada'* is called *ismu laysa*, and the *khabar* is called *khabaru laysa*. 'laisa' is an incomplete verb and is fixed only in past tense. There is not any present and future

The feminine of لِيْسَ is لِيْسَتْ, e.g.:

**verb form (Complete Fixed Verb): go to page 810 for more**

**لَيْسَتْ زَيْنَبُ بِمَرِيضَةٍ.** → ‘Zainab is not sick.’

السيارة قديمة. → لِيَسْتَ السِّيَارَةُ قَدِيمَةً. ‘The car is not old.’

Note that in the second example the *sukūn* of لِيْسَتْ has changed to *kasrah* because of the following

«**॥**» (laysat l-bintu → laysat-i-l-bintu). See Key to Book 1, Lesson 12.

The forms of لِيُسْ with other pronouns are mentioned in Exercise 3 in the main book.

In بِمُهَنْدِسٍ لَّسْتُ the pronoun تُ is the *ismu laysa* and بِمُهَنْدِسٍ is the *khabaru laysa*.

أَنَا لَسْتُ بِمُهَنْدِسٍ.

Here أَنَا is *mubtada'* and the sentence لَسْتُ بِمُهْنَدِسٍ is the *khabar*.

This sentence is made up of *ismu laysa* and *khabaru laysa* as we have seen earlier. Note the following:

لَسْتُ بِمُدَرِّسٍ. → أَنَا مُدَرِّسٌ.

لَسْتُ مِنَ الْهَنْدِ. → أَنَا مِنَ الْهَنْدِ.

If the *khabaru laysa* is a prepositional clause like مِنْ الْهَنْدِ، it does not take بـ. So one does not

say:

<sup>1</sup> We can also say لَيْسَ الْبَيْتُ جَدِيدًا . Here the *khabar* has no بـ, and it is *manṣūb*. You will learn this later.

لَسْتُ بِمِنَ الْهَنْدِ.

We have seen in Book 1 that if the *mubtada'* is indefinite and the *khabar* is a prepositional clause, the *mubtada'* comes after the *khabar*, e.g.:

لَيْ إِخْوَةٌ ‘I have some brothers’. With لَيْسَ this sentence becomes:

لَيْسَ لَيْ إِخْوَةٌ ‘I have no brothers’.

Here لَيْ إِخْوَةٌ is *ismu laysa* and لَيْ is *khabaru laysa*.

2) If إِنْ is added to a sentence like لَيْ إِخْوَةٌ it becomes:

إِنْ لَيْ إِخْوَةٌ Here لَيْ إِخْوَةٌ is *mansūb* because it is *ismu inna*, and لَيْ is *khabaru inna*.

3) بِلَالُ بْنُ حَامِدٍ. ‘Bilāl son of Hāmid’.

In a construction like this, the *alif* of بْنُ is omitted in writing, and the preceding word loses its *tamwīn*.

4) مَنْ الْأَخْ؟ literally means ‘Who is the brother?’. It is a polite way of asking a stranger who he is.

## Vocabulary

لِقَاءٌ	meeting	نَهْرٌ (جِ أَنْهَاءٌ)	river
أَنَا مَسْتَرُورٌ بِلِقَائِكَ	‘I am happy to meet you.’	بَرْقِيَّةٌ	telegram
جَيِيدٌ	good	مَصْرِفٌ (جِ مَصَارِفُ)	bank
جَيْبٌ (جِ جُيُوبُ)	pocket	مَكْتَبٌ الْبَرِيدِ	post office

**Remember:**

1. In Jumla ismia,

*mubtada* is always *marfu'*

*khabar* is *marfu'*(if it is one word)

if we bring *inna* in front of it (and sometimes of the it's sisters)

then, *mubtada* becomes *mansub* (we call it *ismu-inna*) it is always *mansub*.

then *khabar inna* will become *marfu'*(if one word). □

2. *ismu-kana* & *ismu-laisa* *marfu'*

*khabar kana* & *khabar laisa* is *mansub*, □

Sometimes it changes:-

*ism kana* *mansub* & *ism laisa* *marfu'*

*khabar inna* *marfu'* but *khabar kana* & *khabar laisa* *mansub*

but we option to add preposition in front (*jarr- majrur*). □

**Most important rules:** [click here](#)

## LESSON 3

In this lesson we learn the following :

1) Comparative and superlative degrees of the adjective:

Adjectives in the comparative degree are on the pattern of **أَفْعَلُ** like:

<b>أَجْمَلُ</b>	'more beautiful',	<b>أَحْسَنُ</b>	'better',
<b>أَصْغَرُ</b>	'smaller',	<b>أَقْدَمُ</b>	'older'.

As we have already learnt, words on this pattern are مَمْنُوعٌ مِنَ الصَّرْفِ (diptotes) and so have no *tanwīn*.

**أَفْعَلُ** is followed by مِنْ 'than', e.g.:

**حَامِدٌ أَطْوَلُ مِنْ بِلَالٍ.** 'Hāmid is taller than Bilāl'.

**أَفْعَلُ** is the same for masculine, feminine, singular and plural, e.g.:

**بِلَالٌ أَطْوَلُ مِنْ آمِنَةً.** 'Bilāl is taller than Āminah'.

**آمِنَةٌ أَطْوَلُ مِنْ بِلَالٍ.** 'Āminah is taller than Bilāl'.

**الْأَبْنَاءُ أَطْوَلُ مِنَ الْبَنَاتِ.** 'The sons are taller than the daughters'.

**الْبَنَاتُ أَطْوَلُ مِنَ الْأَبْنَاءِ.** 'The daughters are taller than the sons'.

Note the following examples wherein مِنْ is followed by a pronoun:

**أَنْتَ أَحْسَنُ مِنِّي.** 'You are better than I'.<sup>۱</sup>

**أَنَا أَقْصَرُ مِنْكَ.** 'I am shorter than you'.

**هُمْ أَكْبَرُ مِنَّا سِنًا.** 'They are older than we'.<sup>۲</sup>

**أَفْعَلُ** is also used for the **superlative degree**. In this case, it is followed by a *majrūr* noun.

<sup>۱</sup> Note that in مِنِّي the *nūn* has *shaddah*. There is no *shaddah* with other pronouns: مِنْهُمْ، مِنْهَا، مِنْكَ، مِنْهُ.

but مِنَّا has *shaddah* because it is made up of مِنْ and نَا .

<sup>۲</sup> أَكْبَرُ سِنًا means 'age'. أَكْبَرُ سِنًا literally means 'bigger in age'.

إِبْرَاهِيمُ أَحْسَنُ طَالِبٍ فِي الْمَدْرَسَةِ. 'Ibrāhīm is the best student in the school.'

الْأَزْهَرُ أَقْدَمُ جَامِعَةٍ فِي الْعَالَمِ. 'Al-Azhar is the oldest university in the world.'

فَاطِمَةُ أَكْبَرُ طَالِبَةٍ فِي فَصِيلَنَا. 'Fātimah is the eldest student in our class.'

The Arabic name for both the comparative and superlative degrees is **أَفْعُلُ التَّفْضِيلِ**.

2) **ولَكِنْ** (**كَانَ**) is one of the sisters of **إِنْ**, and so acts like **إِنْ**, e.g.:

**بِلَالٌ مُجْتَهِدٌ وَلَكِنْ حَامِدًا كَسَلَانُ.** 'Bilāl is hardworking, but Ḥāmid is lazy.'

**أَخِي مُتَرَوِّجٌ وَلَكِنِي عَزَبُ.** 'My brother is married but I am a bachelor.'

**سَيَارَتِي قَدِيمَةٌ وَلَكِنَّهَا قَوِيَّةٌ.** 'My car is old, but it is strong.'

3) **كَانَ** (**كَانَ**) is one of the sisters of **إِنْ**, and so the noun following it is **manṣūb**. It means 'it looks as if', e.g.:

**كَانَ الْإِمَامَ مَرِيضًّا.** 'It looks as if the imām is sick.'

**مَنْ هَذِهِ الْفَتَاهُ؟ كَانَهَا أُخْتُكَ.** 'Who is this girl? It looks as if she is your sister.'

**كَانَ هَذِهِ السَّيَارَةُ لَهُ.** 'It looks as if this car belongs to him.'

**كَانَكَ مِنَ الْهَنْدِ.** 'You seem to be from India.'

4) The numbers from 11 to 20 with a masculine **ma'dūd**.

These numbers are compound: they consist of two parts. The **ma'dūd** is singular, **manṣūb**, e.g.:

**أَحَدُ عَشَرَ كُوكَبًاً** 'eleven stars'

**تِسْعَةُ عَشَرَ كِتَابًاً** 'nineteen books'

We will deal with these numbers under four headings:

a) Numbers 11 and 12:

Here **both parts agree** with the **ma'dūd**, e.g.:

**أَحَدُ عَشَرَ طَالِبًاً** 'eleven male students'

**إِحْدَى عَشْرَةَ طَالِبَةً** 'eleven female students'

**إِثْنَا عَشَرَ طَالِبًاً** 'twelve male students'

**إِثْنَتَا عَشْرَةَ طَالِبَةً** 'twelve female students'

b) Numbers from 13 to 19:

Here the second part agrees with the *ma'dūd* and the first part does not, e.g.:



As you can see, in the *ma'dūd* **ثَلَاثَةَ عَشَرَ طَالِبًاً** the *ma'dūd* **طَالِبًاً** is masculine, so the second part of the number **عَشَرَ** is masculine while the first part **ثَلَاثَةَ** is feminine as indicated by the ة ending.

In the *ma'dūd* **ثَلَاثَ عَشْرَةَ طَالِبَةً** the *ma'dūd* **طَالِبَةً** is feminine, so the second part of the number **عَشْرَةَ** is also feminine while the first part **ثَلَاثَ** is masculine as indicated by the absence of ة.

In this lesson we learn these numbers only with the masculine *ma'dūd*. We will learn them again with the feminine *ma'dūd* in Lesson 6.

c) These numbers are *mabnī* (indeclinable)<sup>34</sup>. In other words, they do not change to indicate their function in the sentence.

This will become clear by comparing the numbers from 3 to 10 with these numbers:

عِنْدِي ثَلَاثَةِ رِيَالَاتٍ.	'I have three riyals.'
أُرِيدُ ثَلَاثَةِ رِيَالَاتٍ.	'I want three riyals.'
هذا القلمُ بِثَلَاثَةِ رِيَالَاتٍ.	'This pen costs three riyals.'
عِنْدِي ثَلَاثَةَ عَشَرَ رِيَالًا.	'I have thirteen riyals.'
أُرِيدُ ثَلَاثَةَ عَشَرَ رِيَالًا.	'I want thirteen riyals.'
هذا القلمُ بِثَلَاثَةَ عَشَرَ رِيَالًا.	'This pen costs thirteen riyals.'

Note that **إِثْنَا** and **إِثْنَتَا** commence with *hamzat al-waṣl* and it is omitted in pronunciation when preceded by a word.

<sup>34</sup> The words **إِثْنَا عَشْرَةَ** and **إِثْنَا عَشَرَ** in **إِثْنَتَا** and **إِثْنَا** are *mu'rāb* (declinable). When *majrūr* and *mansūb*, they become **إِثْنَتَيْ** and **إِثْنَتَيْ**, e.g.:

عِنْدِي إِثْنَا عَشَرَ رِيَالًا.	'I have twelve riyals.'
أُرِيدُ إِثْنَتَيْ عَشَرَ رِيَالًا.	'I want twelve riyals.'
هذا الكتاب بِإِثْنَتَيْ عَشَرَ رِيَالًا.	'This book costs twelve riyals.'

(d) The number 20 is **عشرون**. It has the same form for both the masculine and feminine *ma'dūd*.

The *ma'dūd* is singular, *mansūb* e.g.:

**عشرون طالبةً، عشرون طالبًاً**

We will learn the numbers from 30 to 90 in Lesson 23 **إِن شاء اللَّهُ**.

We will learn there the other cases of these numbers as well.

### 5) The ordinal numbers:

The word for ‘first’ is **أَوَّلٌ**. Ordinal numbers from 2 to 10 are formed on the pattern **فَاعِلٌ**:

‘third’, ‘fourth’, ‘fifth’, ‘sixth’.

‘Second’ is **ثَانٍ**, which is originally **غَالٍ** like **ثَانِي** in Lesson 1. With **الْ**, it is **الثَّانِي**.

### 6) **أَلِيْسَ كَذَلِكَ ؟** : isn’t it so?

If a student is asked **أَنْتَ طَالِبٌ**, the answer is **بَلَى**.

We’ll learn more about **بَلَى** in Lesson 4.

### 7) **أَيُّهُمَا** : which of the two? e.g.:

**فِي الْفَصْلِ طَالِبَانِ مِنْ فِرْنَسَا، أَيُّهُمَا أَخُوكَ؟**

‘There are two students from France in the class. Which of them is your brother?’

### 8) The two **broken plural** forms **فَنَادِقُ** and **مَفَاعِلُ** like **فَنَاجِحِينُ** and **مَفَاعِلُ** are called:

**مُنْتَهَى الْجُمُوعِ**

## Vocabulary

<b>مَهْجَعٌ</b> (ج مَهَاجِعُ)	hostel	<b>كَوْكَبٌ</b> (ج كَوَاكِبُ)	star
<b>فَرِيقٌ</b> (ج فُرَقاءُ)	team	<b>شَقِيقٌ</b> (ج أَشِقَّاءُ)	full brother
<b>فِي الْمَنَامِ</b>	in dream	<b>نَافِذَةٌ</b> (ج نَوَافِذُ)	window
<b>سِنٌّ</b> (ج أَسْنَانُ)	age, tooth	<b>شَهْرٌ</b> (ج أَشْهُرُ، شُهُونُ)	month
<b>لَاعِبٌ</b> (ج لَاعِبُونَ)	player	<b>كَسْلَى</b> (كَسْلَانُ)	lazy
<b>وَاسِعٌ</b>	spacious, large	<b>شَهِيرٌ</b>	famous
		<b>ثَمَنٌ</b> (ج أَثْمَانُ)	price

## LESSON 4

In this lesson we learn the following:

1) The verb in the *mādī* (past tense), e.g.:

ذهبَ ‘he went’,      رَجَعَ ‘he returned’.

Arabic verb base (root) forms are always 1) past tense 2) Third person 3) singular 4) masculine



Most Arabic verbs have only three letters which are called the **radicals**.

The basic form of the verb in Arabic is the *mādī*.

As we have seen in Book 1, **ذهبَ** means ‘he went’. But if it is followed by a subject, the pronoun ‘he’ is to be omitted, e.g.:

ذهبَ بِلَالٌ. means ‘Bilāl went.’ and not ‘Bilāl he went.’.

In the same way, **ذهَبَتْ** means ‘she went’, but if a subject follows, the pronoun ‘she’ is dropped, eg.:

ذهبَتْ آمِنَةً. ‘Āminah went.’.

Try to find,  
1. The suitable form of verb for the fa'il(doer) that we are using in a sentence.  
2. Where the fa'il is in verb form.  
And What Changes happens



**ضَمِيرٌ مُسْتَترٌ** In the same way, **ذهبَتْ** ‘she went’ and **ذهبَ** ‘he went’, the subject is said to be *qamīr mustatir* (*hidden pronoun*).

To this basic form of the *mādī* suffixes are added to indicate the other pronouns.

This process is called *isnād* (إِسْنَاد). In this lesson we learn the *isnād* of the verb in the *mādī* to the following pronouns:

ذهبَ ‘he went’:

the subject is *damīr mustatir*.

dahaba

raja'a

ذهبَتْ ‘she went’:

the subject is *damīr mustatir*.

kataba

Jhalasa

Note that the t (ت) is the sign of its being feminine. It is not a pronoun.

kharaja

ذهبُوا ‘they went’:

the subject is the *wāw*.

Kitabu

Qalamu

The *alif* after the *wāw* is not pronounced (dhahab-ū)

kalamu

ذهبَنَ ‘they (fem.) went’:

the subject is the *mīn* (dhahab-na).

Baitu

Rabb

ذهبَتَ ‘you (masc. sing.) went’:

the subject is the *ta* (dhahab-ta).

akhu abu

sami'a

ذهبَتْ ‘I (masc. & fem.) went’:

the subject is the *tu* (dhahab-tu).

Qaraa

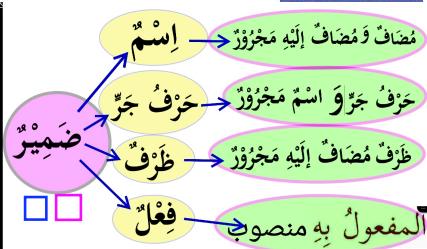
Note the difference between the masculine and feminine forms:

Zarf (pronoun of Adverb) conjugation

أَيْنَ بِلَالٌ وَحَامِدٌ وَخَالِدٌ؟ - ذَهَبُوا إِلَى السُّوقِ.

'inda m'a

أَيْنَ آمِنَةً وَفَاطِمَةً وَرَيْنَبْ؟ - ذَهَبْنَ إِلَى الْمَدْرَسَةِ.



2) To render a verb in the *mādī* negative the particle **مَا** is used, e.g.:

**ذَهَبْتُ إِلَى السُّوقِ.** ‘I went to the market.’  
**مَا ذَهَبْتُ إِلَى السُّوقِ.** → ‘I did not go to the market.’

**مَا خَرَجَ الْإِمَامُ مِنَ الْمَسْجِدِ.** ‘The imām did not go out of the mosque.’  
**دَخَلَ بِلَالٌ وَلَكِنَّهُ مَا جَلَسَ.** ‘Bilāl entered but he did not sit.’

3) The difference between **بَلَى** and **نَعَمْ**:

The word **بَلَى** is used in response to a negative question.

If a Muslim is asked:

**أَسْتَ بِمُسْلِمٍ؟** ‘Are you not a Muslim?’.

The answer is:

**بَلَى، أَنَا مُسْلِمٌ.** ‘Yes, I am a Muslim.’.

But if a non-Muslim is asked the same question, he replies:

**نَعَمْ، لَسْتُ بِمُسْلِمٍ.**

So in response to a negative question **نَعَمْ** means ‘no’ and **بَلَى** means ‘yes’.

German has a word for **بَلَى**. It is ‘doch’.

4) **لَا**: ‘because’, e.g.:

**مَا خَرَجْتُ مِنَ الْبَيْتِ لِأَنَّ الْجَوَّ بَارِدٌ.**

‘I did not go out of the house because the weather is cold.’.

**ذَهَبَ إِبْرَاهِيمُ إِلَى الْمُسْتَشْفَى لِأَنَّهُ مَرِيضٌ.**

‘Ibrāhīm went to the hospital because he is sick.’.

Note that **لَا** is made up of **لِ** ‘for’ and **أَنَّ** which is a sister of **إِنَّ**. So the noun following it is *mansūb*.

## Vocabulary

**لَا بَأْسَ** May no harm come to you!

**شَايٌ** tea

## LESSON 5

## LESSON 5

In this lesson we learn the following:

In English grammar, we use the word 'subject' to talk about the person or thing (a noun or pronoun) that does the 'action'.

1) The **fā'il** (*the subject* of a verbal sentence).

We have already learnt that in Arabic there are two types of sentences: the nominal and the verbal. The nominal sentence commences with a noun, and the verbal sentence commences with a verb.

The subject of a verbal sentence is called *fā'il* (الفاعل), e.g.:

Subject (Fa'il\_s

are all always

*marfu'*)

ذهب بلال.

'Bilāl went'.

The *fā'il* is *marfu'*. The *fā'il* can be a pronoun also, e.g.:

ذهبوا dhahab-ū

'they went': the *fā'il* is the *wāw*,



ذهبتم dhahab-ta

'you went': the *fā'il* is *ta*.

ذهبنا dhahab-nā

'we went': the *fā'il* is *nā*.

Note that in ذهب الطلاب 'the students went', the verb ذهب has no *wāw* at the end, because ذهبوا means 'they went' and if we say ذهبوا الطلاب it means 'they the students went'. This is not correct because there cannot be two *fā'ils* for a verb.

But we can say الطالب ذهبوا. Here, الطالب is *mubtada'* and the sentence ذهبوا 'they went' is the *khabar*.

The same applies to the third person feminine, e.g.:

البنات ذهبن 'the girls went' or ذهبن البنات.

Learn this rule:

Nominal sentence: ذهبا الطالب

الطالبات ذهبن

Verbal sentence: الطالب ذهب

الطالبات ذهبت

The object of the verb is the person or thing affected by the verb. For example: She spoke to John. - Here, the action of the verb (spoke) is being done on John. Hence, 'John' is the object.

2) The *maf'ul bihi* (*the object* of a verbal sentence). The *maf'ul bihi* is *mansūb*, e.g.:

فتح الولد الباب. 'The boy opened the door.'



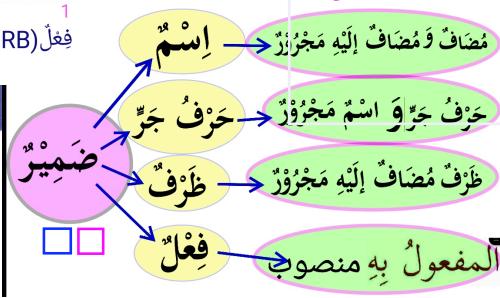
Here the الباب is *maf'ul bihi* and so it is *mansūb*. Here are some more examples:

رأيت حامداً.

'I saw Hāmid.'

سألت المديرة زينب.

'The headmistress asked Zainab.'



شَرِبَ الرَّجُلُ الْمَاءَ. ‘The man drank water.’

سَأَلَ الْوَلَدُ أُمَّهُ. ‘The boy asked his mother.’

Note that in the last example the *maf'īl bihi* is *umm* (أم), and so it takes the a-ending and the pronoun *hū* is not part of it (*umm-a-hū*). Here are some more examples of this kind:

رَأَيْتُ بَيْتَكَ. ‘I saw your house.’ bait-a-ka)

فَتَحَ الطَّالِبُ كِتَابَهُ. ‘The student opened his book.’ kitāb-a-hu)

The *maf'īl bihi* can be a pronoun, e.g.:

رَأَيْتُ بِلَالًا وَسَالَتُهُ. ‘I saw Bilāl and asked him.’

3) The *mīn* of the *tamwīn* is followed by a *kasrah* if the next word commences with the *hamzat al-waṣl*, e.g.:

شَرِبَ حَامِدُ الْمَاءَ. shariba Hāmid-u-n-i-l-mā'a.

Here if the *kasrah* is not added, it is difficult to pronounce the letter combination *nl*.

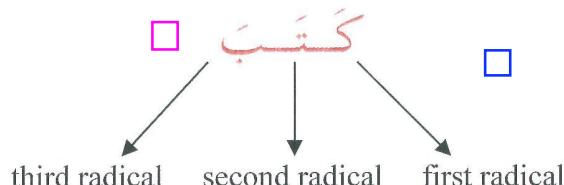
This is called التِّقَاءُ السَّاِكِنَيْنِ ‘combination of two vowel less letters’.

Whenever such a combination occurs, it is removed by inserting a *kasrah* between them. Here are some more examples:

سَأَلَ بِلَالٌ أَبْنَهُ . sa'ala bilāl-u-n-i-bna-hu. Bilāl asked his son.

سَمِعَ فَيَصَلُّ الْأَذَانَ. sami'a faiṣal-u-n-i-l-adhān-a. Faiṣal heard the *adhān*.

4) We have learnt earlier that most Arabic verbs have only three letters which are called radicals. The first letter is called the first radical, the second is called the second radical, and the third is called the third radical.



Note that in the *mādī* the *first* and the *third* radicals have *fathah*. The second radical may have *fathah*, *kasrah* or *qammat*, e.g.:

ذَهَبَ، دَخَلَ، خَرَجَ

شَرِبَ، حَفِظَ، فَهَمَ

كَرِمَ، كَبِيرَ، بَعْدَ

Saying 'I asked x' (x=object without 'me') is easy .

But How to Say 'I asked me' in arabic ?  
(concept of nun of protection)     
DO NOT RUIN THE VERB

## Vocabulary

عِنْبَةٌ	grapes	سَمِعَ يَسْمَعُ سَمْعًا	to hear
مَوْزُونٌ	bananas	فَهِمَ يَفْهَمُ فَهْمًا	to understand
تِينٌ	fig	شَرِبَ يَشْرَبُ شُرْبًا	to drink
فَجْرٌ	dawn	حِفْظَ يَحْفَظُ حِفْظًا	to memorize
جَوَابٌ (جِئْجَوَبَةٌ)	answer	ضَرَبَ يَضْرِبُ ضَرْبًا	to beat
سُؤَالٌ (جِئْسَيْلَةٌ)	question	دَخَلَ يَدْخُلُ دُخُولًا	to enter
حَيَّةٌ	snake	أَكَلَ يَأْكُلُ أَكْلًا	to eat
بَقَالٌ	grocer	غَسَلَ يَغْسِلُ غَسْلًا	to wash
قَهْوَةٌ	coffee	قَتَلَ يَقْتُلُ قَتْلًا	to kill
عَصَا (جِئْعَصِيَّةٌ، عَصِيَّةٌ)		عَصَّا (جِئْعَصِيَّةٌ، عَصِيَّةٌ)	stick
خُبْزٌ	bread	دُكَانٌ (جِئْدَكَائِينُ)	shop
سَبُورَةٌ	writing board	كَسَرَ يَكْسِرُ كَسْرًا	to break
فَهِمْتُ الدَّرْسَ جَيِّدًا		I have understood the lesson well)	

## LESSON 6

In this lesson we learn the following:

1) ذَهَبَتْ (you went) (feminine singular) (dhahab-ti).



2) The numbers 11 to 20 with the feminine *ma'dūd*.

We have already learnt these numbers with the masculine *ma'dūd* in Lesson 3. Rules pertaining to these numbers with the feminine *ma'dūd* have also been mentioned there. To summarize:

a) 11 and 12: both parts of the number agree with the *ma'dūd*, e.g.:

أَحَدَ عَشَرَ طَالِبًا إِحْدَى عَشْرَةَ طَالِبَةً

إِثْنَا عَشَرَ طَالِبًا إِثْنَتَانِيَّةَ عَشْرَةَ طَالِبَةً

In Arabic,

From 1-2: number are *na't*.

From 3-10: *ma'dūd* (thing counted) are *mudaf-ilaihi majrur*. (here *sukūn* in *عَشْرَةَ* (*jama*))

From 11 to 99: *Ma'dūd* coming as a Tamyiz

(*ma'dūd* + *ma* + *dūd*)

*Mudaf-mudaf-ilayhi*:

1. The *ma'dūd* (thing counted) will be *mansub* we call it *tamyiz*  
2. *Mansub*, Singular Indefinite.

They are two types:

i) In (11 & 12) If *ma'dūd* is masculine then whole compound is masculine, *Mabni* (Diptode or undeclinable(fatah even in *majrur*)). Both parts of the number agree with the *ma'dūd*

In 13 to 19: in these numbers the second part agrees with the *ma'dūd*, and the first part does not (opposite in gender), but *Mabni* (Diptode or undeclinable(fatah even in *majrur*))

From 100 and above: Numbers are *mudaf mudaf-ilaihi*. (here *mudaf-ilaihi* is singular)*Mabni* (Diptode or undeclinable(fatah even in *majrur*))

ب) 13 to 19: in these numbers the second part agrees with the *ma'dūd*, and the first part does not, e.g.:

ثَلَاثَةَ عَشَرَ طَالِبًا ثَلَاثَ عَشَرَةَ طَالِبَةً

ثَمَانِيَّةَ عَشَرَ طَالِبًا ثَمَانِيَّ عَشَرَةَ طَالِبَةً

In the word *ثَمَانِيَّ عَشَرَةَ* the word *ثَمَانِيَّ* has *sukūn*.

3) أَيُّ 'which?': We have learnt this word in Book 1. It is always *mudāf* and the noun following it is *majrūr* because it is *mudāf ilayhi*, e.g.:

أَيُّ طَالِبٌ خَرَجَ؟ 'Which student went out?'

أَيُّ كِتَابٍ قَرَأْتَ؟ 'Which book did you read?'

بِأَيِّ قَلْمِينِ كَتَبْتَ؟ 'Which pen did you write with?'

Important

Ayyu'(أَيُّ) Means 'Which' ('ism' (noun)) used for asking questions always comes as a *mudaf* & followed by *mudaf-ilayhi* And It can be:

1. *marfu'* ayyu'(أَيُّ): Used either *habla* or *Khabar*.

2. *mansub* ayya(أَيُّ): In a question(interrogative sentence) it can comes as object (مفعول به), in case of transitive verb (it is *mubtada'*), and it is *mansūb* in the verb by what, which or whom)

3. *majrūr* ayyi'(أَيِّ): usually after preposition. In a question, the direct object may be the interrogative pronoun what, which, or whom. But It cannot be where, how, or when.(in English)

Note that the word *أَيِّ* is *marfū'* in the first sentence because it is *mudāf*, and *majrūr* in the third because it is preceded by the preposition *بِ*.

second because it is *maf'ūl bihi*, and *majrūr* in the third because it is preceded by the preposition *بِ*. so its *ism* is *mansūb* and its *khabar* is *marfū'*, e.g.:

أَظُنُّ أَنَّ حَامِدًا مَرِيضٌ. 'I think that Hāmid is sick.'

## LESSON 6

**أَظُنُّ أَنَّ إِلَمَامَ جَدِيدًّا.** ‘I think that the imām is new.’

**أَظُنُّ أَنَّ فَاطِمَةَ غَايَةً.** ‘I think that Fāṭimah is absent.’

**أَظُنُّ أَنْكَ مُنْعَبٌ.** ‘I think that you are tired.’

5) **قَالَ :** إِنَّكَ أَحْسَنُ طَالِبٍ فِي الْفَصْلِ ‘He said: "you are the best student in the class."’

Note that after the particle **إِنَّ** is used, and not **أَنَّ**.

6) **هَاءُ السَّكْتِ** ‘**لِمَ**’ If it stands alone, a «**ه**» is added to it: **لِمَهُ**. This is called **هَاءُ السَّكْتِ**. □ □

7) We have learnt in Book 1 some examples of adjectives ending in ‘-ān’, e.g.:

**جَوْعَانُ، عَطْشَانُ، غَضِبَانُ.**

The feminine of such adjectives is on the pattern of **فَاعِلٰى**, and the plural of both the masculine and the feminine, is on the pattern **فِعَالٌ**, e.g.:

**بِلَالٌ جَوْعَانُ. الرِّجَالُ جَيَاعٌ.**

**آمِنَةٌ جَوَاعِي. النِّسَاءُ جَيَاعٌ.**

Note that the plural of **كَسَالَى** is **كَسَلَانُ** as in the following *āyah*:

**وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى.** (النساء: ١٤٢)

‘When they stand up to perform *salāh*, they do so lazily.’

8) **هَاتِ** ‘give!’, ‘bring!’: Note its *isnād* to the other pronouns of the second person:

**يَا أَحْمَدُ هَاتِ. يَا إِخْرَانُ هَاتُوا.**

**يَا زَيْنَبُ هَاتِي. يَا أَخْوَاتُ هَاتِينَ.**

9) **خُذْ** ‘take!’: You will learn the *amr* (**الْأَمْرُ**) form of the verb in Lesson 14. □

10) **فَفَرَحَ بِي الْمَدْرِسُ كَثِيرًا** ‘So the teacher was greatly pleased with me.’ Here **فَ** means ‘so’ and **بِي** means ‘with me’.

## Note:

فَرَحْتُ بِكَ . ‘I was pleased with you.’

فَرَحُوا بِنَا . ‘They were pleased with us.’

أَفْرَحْتَ بِهِ ؟ ‘Were you pleased with him?’

11) Note that **ذهبت** can be read in four ways with four meanings:

(a) ذَهَبَتْ ‘she went’ (dhahab-**at**)

(b) ذَهَبْتَ ‘you (masc.sing.) went’ (dhahab-**ta**)

(c) ذَهَبْتِ ‘you (fem. sing.) went’ (dhahab-**ti**)

(d) ذَهَبْتُ ‘I went’ (dhahab-**tu**)

## Vocabulary

**مَجَلَّةٌ** magazine

**فَقَطْ** only

**عِمَارَةٌ** building

**كَوْيِيْ كِيَّا** to iron

**سُورَةٌ** sūrah

**فَهِمْتُهُ جَيِّدًا** I have understood it well

**شَقَّةٌ** flat

**زَادَكَ اللَّهُ عِلْمًا** May Allāh increase your knowledge

**سِنٌّ** tooth, age

**خَادِمٌ** servant (both male and female)

**كَلِمَةٌ** word

**مَا شَاءَ اللَّهُ** literally, ‘What Allāh wills’: an expression of surprise

**يَا بُنْيَى** ‘O my little son!’

**رَاكِبٌ** passenger in a bus, train, plane, etc

**مَسْرُورٌ** pleased, happy

**فَرَحَ يَفْرَحُ فَرَحاً** to be pleased

**جَاءَ يَجْيِيْ مَجِيئًا** to come

## LESSON 7

In this lesson we learn the following:

1) ذَهَبْتُمْ dhahab-tum ‘You (masc. pl.) went.’:

أَكَلْتُمْ . ‘You ate.’.

مَاذَا أَكَلْتُمْ يَا إِخْوَانُ ؟ ‘What did you eat, brothers?’.

2) ذَهَبْتُنَّ dhahab-tunna ‘You (fem. pl.) went.’:

قَرَأْتُنَّ . ‘You read.’.

أَقْرَأْتُنَّ هَذِهِ الْمَجَلَّةَ يَا أَخْوَاتُ ؟ ‘Did you read this magazine, sisters?’.

3) ذَهَبْنَا dhahab-nā ‘We went.’:

سَمِعْنَا . ‘We heard.’.

مَا سَمِعْنَا الْأَذَانَ . ‘We did not hear the *adhan*.’.

رأيُهم + الكتاب = رأيُهم الكتاب

4) رَأَيْتُمُوهُ ‘You saw him’.



رَأَيْتُهُ . ra'aifu-hū ‘I saw him.’.

رَأَيْتُهُ . ra'aita-hū ‘You saw him.’.

رَأَيْتُهُ . ra'aiti-hī ‘You (fem. sing.) saw him.’.

Note that in the last example, the pronoun هُ (hū) (1) has changed to هِ (hī). This change is for vocalic harmony. The combination ‘ti-hī’ sounds better than ‘ti-hū’. Here are some more examples of this kind of change:

فِي بَيْتِهِ baitu-hū, but في بَيْتِهِ baiti-hī (for fī bait-i-hū)

<sup>1</sup> The *dammah* of هُ is long if it is preceded by a short vowel, e.g. لَهُ la-hū, رَأَيْتُهُ ra'aifu-hū. And it is short when it is preceded by a consonant or a long vowel, e.g. مِنْهُ min-hu, كَتَبُوهُ katabū-hu. This rule applies also to هِ hi, e.g. بِهِ bi-hī, but فِيهِ fī-hī.

منهُ *min-hu*, but فيهِ *fīhi* for *fihi*

Here is an example of vocalic harmony in English. We pronounce woman as wuman, but women as wimin, i.e., we change o to i because of the i in the second syllable.

As you have seen in these examples, the *nasb* pronoun is directly added to the verb. But in the case of a verb with the pronoun of the second person masculine plural like رأيْتُمْ a *wāw* has to be added between the verb and the pronoun, e.g.:

رأيْتُمْوهُ. ‘You saw him.’ (ra’aitum-ū-hu).

رأيْتُمُوهُمْ. ‘You saw them.’

رأيْتُمُوها. ‘You saw her.’

رأيْتُمُوهُنَّ. ‘You saw them.’

Here are some more examples:

غَسَلْتُمُوهُ → غَسَلْتُمْ + هُوَ ‘You washed it’

قَاتَلْتُمُوهُمْ → قَاتَلْتُمْ + هُمْ ‘You killed them’

سَأَلْتُمُوها → سَأَلْتُمْ + هَا ‘You asked her’

means he was but ﴿كَانَ﴾ from book 2 /25  
In Qur'an It Means He Was/  
He is/He Will be  
It expresses Eternal Truth

**كانَ** (5) ‘he was’: It is used in a nominal sentence, e.g.: is a weak , incomplete verb (it doesn't make complete sense in sentences) كَانَ

- |  |                                   |
|--|-----------------------------------|
| بَلَالٌ فِي الْفَصْلِ.                 | ‘Bilāl is in the class.’          |
| كَانَ بَلَالٌ فِي الْفَصْلِ.           | ‘Bilāl was in the class.’         |
| الْمُدَرِّسُ فِي الْمَكْتَبَةِ.        | ‘The teacher is in the library.’  |
| كَانَ الْمُدَرِّسُ فِي الْمَكْتَبَةِ.  | ‘The teacher was in the library.’ |
| الْقَلْمَنْ تَحْتَ الْكِتَابِ.         | ‘The pen is under the book’       |
| → كَانَ الْقَلْمَنْ تَحْتَ الْكِتَابِ. | ‘The pen was under the book.’     |
| زَيْنَبُ فِي الْمَطْبِخِ.              | ‘Zainab is in the kitchen’        |
| → كَانَ زَيْنَبُ فِي الْمَطْبِخِ.      | ‘Zainab was in the kitchen.’      |

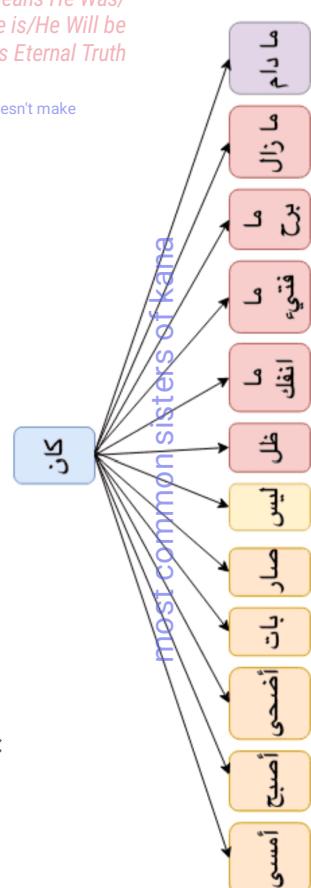
You will notice here that the *khabar* in each of these examples is a clause:

في المكتبة، في المطبخ، تحت الكتاب، في الفصل.

كَانَ زَيْنَبُ فِي الْمَطْبِخِ.

No change takes place in a clause after كَانَ.

But if the *khabar* is a noun it is rendered *mansūb* after the introduction of كَانَ e.g.:



## LESSON 7

كَانَ بِلَالٌ مَرِيضاً → Bilāl was sick'

إِنْ شَاءَ اللَّهُ 25.

6) Note the following:

رَجُلٌ ذُو لِحْيَةٍ ‘a bearded man’

الرَّجُلُ ذُو الْلَّحْيَةِ ‘the bearded man’

In the first example ذُو qualifies an indefinite noun, and in the second example a definite noun الرَّجُلُ.

We know that the adjective of a definite noun should also be definite. But ذُو is *muḍāf* and cannot take ال (2). So this is overcome by making the *muḍāf ilayhi* definite by adding ال.

So in the *muḍāf ilayhi* remains indefinite and in it becomes definite (ذُو الْلَّحْيَة). Here are some more examples:

عِنْدِي كِتَابٌ ذُو غَلَافٍ جَمِيلٍ. ‘I have a book with a beautiful cover.’

الْكِتَابُ ذُو الْغَلَافِ الْجَمِيلِ غَالٍ. ‘The book with the beautiful cover is expensive.’

فِي قَرْيَةِنَا مَسْجِدٌ ذُو مَنَارَةٍ وَاحِدَةٍ. ‘In our village there is a mosque with one minaret.’

الْمَسْجِدُ ذُو الْمَنَارَةِ الْوَاحِدَةِ قَدِيمٌ. ‘The mosque with one minaret is old.’

7) The letter *mīm* in أَنْتُمْ, كَتَبْتُمْ, هُمْ, كَتَبْتُمْ, ذَهَبْتُمْ has *sukūn*. And this *sukūn* changes to *dammah* when followed by *hamzat al-wasl*, e.g.:

بَيْتُكُمُ الْجَدِيدُ → بَيْتُكُمْ (bait-u-kum-u-l-jadīd-u)

رَأَيْتُمُ الْإِمَامَ؟ → رَأَيْتُمْ (ra'ayitum-u-l-imām-a)

كَتَبْتُهُمُ الْقَدِيمُ → كَتَبْتُهُمْ (kitāb-u-hum-u-lqadīm-u)

سَأَلْتُمُ ابْنَهُ؟ → سَأَلْتُمْ (sa'alutum-u-bna-hū)

8) أَبْشِرْ<sup>2</sup>: It literally means ‘rejoice at the good news’. It is said in response to a request and implies: ‘Don't worry. You will get what you want.’

<sup>2</sup> See the Key to Part 1 Lesson 5.

9) ثُلُثٌ 'one-third':

Fractions meaning ‘one third’, ‘one fourth’, ‘one fifth’ etc. up to one tenth are on the pattern فُعْلُ.

The *dammah* of the second letter ع is mostly omitted. سُدُسٌ and ثُلُثٌ however, retain it.

## Vocabulary

نَظَارَةٌ	spectacles	مِكْنَسٌ (ج. مَكَانِسٌ)	broom
صَابُونٌ	soap	صُورَةٌ (ج. صُورٌ)	picture
عَصِيرٌ	juice	الْأَسْبُوعُ الْمَاضِي	last week
كُرْكَةُ الْقَدْمِ	football	مَنَارَةٌ (ج. مَنَائِرٌ)	minaret
سُلَّمٌ	staircase	لِحْيَةٌ (ج. لِحَىٰ، لُحَىٰ)	beard
عَجلَةٌ	wheel	عَالٍ (عَالِيَّةٌ) (fem.)	high, loud
إِذَاعَةٌ	broadcasting, radio	أَخْذَ يَاخُذُ أَخْذًا	to take
الْبَارَحةَةٌ	last night	وَضَعَ يَضَعُ وَضْعًا	to place
بُرْتُقَالٌ	orange	وَجَدَ يَجِدُ	to find
كُرْكَةُ السَّلَةِ	basketball	بَحَثَ عَنْهُ يَبْحَثُ بَحْثًا	to look for ...
مُلَوَّنٌ	coloured	نَصْفٌ	half
صَبَاحٌ	morning	مَشَى	to walk

# 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.

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

## LESSON 9

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’

## LESSON 9

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 أَفْعَلَ! 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 أَكْثَرَ 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 وَلَدُ! يا أَسْتَاذُ! يا بَلَالُ! يا حَامِدُ!

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

يا بَنْتَ بِلَالٍ! ‘O daughter of Bilāl!’

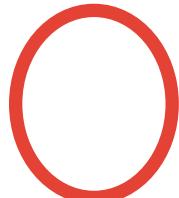
يا أُخْتَ مُحَمَّدٍ! ‘O sister of Muhammad!’

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’

## LESSON 9

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

قَائِمَةٌ	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

## LESSON 10

In this lesson we learn the following:

1) The present tense of the Arabic verb: The Arabic verb has only three forms. These are: □

(a) the past tense which is called the *mādī*, الماضي,

(b) the present-future tense which is called the *muḍāri*, المضارع, and □

(c) the imperative which is called the *amr*, الأمر.

We have already learnt the *mādī*. □

In this lesson we will learn the *muḍāri*. We will learn the *amr* in Lesson 14.

In the *muḍāri*, one of the four letters ي ت أ ن is prefixed to the verb. □

We have learnt that ‘he wrote’ is كَتَبَ (kataba). Now ‘he writes’, is يَكْتُبُ (ya-ktubu).

Note that يَكْتُبُ means ‘he writes’, ‘he is writing’, or ‘he will write’.

Now let us see the difference between the forms of the *mādī* and the *muḍāri*. كَتَبَ يَكْتُبُ.

We have learnt that most Arabic verbs have three letters or radicals. In the *mādī* the first radical has *fathah* and in the *muḍāri* it has a *sukūn*. The third radical has a *fathah* in the *mādī* and a *dammah* in the *muḍāri*. The second radical may have one of the three vowels (*fathah*, *kasrah* or *dammah*) both in *mādī* as well as in the *muḍāri*.

According to the vowel of the second radical, verbs are classified in six groups.

We learn four of these in this lesson.

(a) a-u group: in this group the second radical has ‘a’ in the *mādī* and ‘u’ in the *muḍāri*, e.g.:

كَتَبَ	‘he wrote’	يَكْتُبُ	‘he writes’	(kataba / ya-ktubu).
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قَتَلَ	‘he killed’	يَقْتُلُ	‘he kills’	(qatala / ya-qtulu).
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سَجَدَ	‘he performed sajdah’	يَسْجُدُ	‘he performs sajdah’	(sajada / ya-sjudu).
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(b) a-i group: in this group, the second radical has ‘a’ in the *mādī* and ‘i’ in the *muḍāri* e.g.:

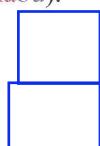
جَلَسَ	‘he sat’	يَجِلِّسُ	‘he sits’	(jalasa / ya-jlisu).
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ضَرَبَ	‘he beat’	يَضْرِبُ	‘he beats’	(ḍaraba / ya-ḍribu).
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غَسَلَ	‘he washed’	يَغْسِلُ	‘he washes’	(ghasala / ya-ghsilu).
--------	-------------	----------	-------------	------------------------

(c) a-a group: in this group the second radical has ‘a’ in the *mādī* as well as the *muḍāri* e.g.:

ذَهَبَ	‘he went’	يَذْهَبُ	‘he goes’	(dhahaba / ya-dhhabu).
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<b>فتح</b>	'he opened'	<b>يَفْتَحُ</b>	'he opens'	(fataḥa / ya-faṭaḥu).
<b>قَرَأَ</b>	'he read'	<b>يَقْرَأُ</b>	'he reads'	(qara'a / ya-qra'u).
(d) i-a group: in this group the second radical has 'i' in the <i>mādī</i> and 'a' in the <i>muḍāri'</i> e.g.:				
<b>فَهِمَ</b>	'he understood'	<b>يَفْهَمُ</b>	'he understands'	(faḥima / ya-faḥamu).
<b>شَرَبَ</b>	'he drank'	<b>يَشْرَبُ</b>	'he drinks'	(shariba / ya-shrabu).
<b>حَفِظَ</b>	'he memorized'	<b>يَحْفَظُ</b>	'he memorizes'	(hafiẓa / ya-hafazu).

As there is no rule to determine the group of a verb, the student should learn the group of each new verb he/she learns. All good dictionaries mention this. While expressing a verb usually both the *mādī* and the *muḍāri'* are mentioned together. If you are asked the Arabic for 'to write' you say:

كَتَبَ يَكْتُبُ

2) Numbers from 21 to 30: The two parts of the numbers are joined by و, e.g.:

واحدٌ وعشرون طالباً.

Note that:

a) the first part of these numbers has *tanwīn*, e.g.:

واحدٌ وعشرون، ثلاثة وعشرون، أربعة وعشرون، ... تسعة وعشرون

the word اثنان, of course, has no *tanwīn*.

b) اثنان and واحدٌ are masculine with the masculine *ma'dūd*. But the numbers from 3 to 9 are feminine, e.g.:

واحدٌ وعشرون رجلاً، اثنان وعشرون رجلاً، ثلاثة وعشرون رجلاً، أربعة وعشرون رجلاً، خمسة وعشرون رجلاً، ستة وعشرون رجلاً، تسعة وعشرون رجلاً.

c) the *ma'dūd* is singular and *manṣūb*.

3) 'quarter to nine': **النّاسِعَةُ إِلَّا رُبْعاً** literally means 'except'. Note that the noun after **إِلَّا** is *manṣūb*.

Note also the following:

**السّاعَةُ الْوَاحِدَةُ إِلَّا عَشْرَ دَقَائِقَ.** 'ten minutes to one.'

**السّاعَةُ الثَّانِيَةُ إِلَّا خَمْسَ دَقَائِقَ.** 'five minutes to two.'

**السّاعَةُ الْخَامِسَةُ إِلَّا دَقِيقَةً وَاحِدَةً.** 'one minute to five.'

## LESSON 10

4) We have learnt the two meanings of **لَعْلَةٌ** in Lesson 1. These are:

- (a) I hope and
- (b) I am afraid.

The first is called **الترجّي** and the second **الإشفاق**.

In **الإشفاق** it is **لَعْلَةٌ يَرْجُحُ الْيَوْمَ مُتَأْخِرًا** as it means ‘I am afraid he will come back late today.’.

5) **بَيْنَ** ‘between’: The noun following it is *majrūr* because it is *muḍāf ilayhi*, e.g.:

**بَيْنَ** **بِلَالٍ وَفَيْضَلِّ**. ‘Hāmid sat between Bilāl and Faisal.’

**بَيْنَ** should be repeated with pronouns, e.g.:

**هَذَا بَيْنِي وَبَيْنَكَ**. ‘This is between you and me.’

## Vocabulary

<b>دَائِمًا</b>	always	<b>عَمِيلٌ يَعْمَلُ عَمَلاً</b>	to work (i-a)
<b>أَحْيَانًا</b>	sometimes	<b>سَاجِدٌ يَسْجُدُ سُجُودًا</b>	to perform <i>sajdah</i> (a-u)
<b>مَرَّةً أُخْرَى</b>	once again	<b>فَعَلَ يَفْعَلُ فِعْلًا</b>	to do (a-a)
<b>عَرْضٌ</b>	width	<b>رَكِبٌ يَرْكَبُ رُكُوبًا</b>	to ride (i-a)
<b>مَسَافَةً</b>	distance	<b>رَكْعٌ يَرْكَعُ رُكُوعًا</b>	to bow in prayer (a-a)
<b>كِيلُومِتْرٌ</b>	kilometer	<b>مَكْتَبٌ</b>	office
<b>سَنْتِيمِيْترٌ</b>	centimeter	<b>عَامِلٌ</b>	laborer
<b>مِيْترٌ</b>	meter	<b>طُولٌ</b>	length
<b>بَيْنَ</b>	between	<b>بَيْنَهُمَا</b>	between them

# LESSON 11

In this lesson we learn the following:

1) In the previous lesson we have been introduced to the *mudāri'*, and we have learnt يَذْهَبُ 'he goes'.

Now we learn its *isnād* to other pronouns:

(a) The plural of يَذْهَبُ is يَذْهِبُونَ (ya-dhhab-ūna) 'they (masc.) go'. Here is one more example:

إِخْوَتِي يَدْرُسُونَ بِالجَامِعَةِ. 'My brothers are studying at the university.'

(b) 'she goes' is تَذَهَّبُ (ta-dhhab-u).

**مَاذَا تَكْتُبُ آمِنَةُ الآن؟** 'What is Āminah writing now?'

تَكْتُبُ رِسَالَةً إِلَى أُمِّهَا. 'She is writing a letter to her mother.'

(c) The plural of تَذَهَّبُ is يَذْهِبُنَ (ya-dhhab-na) 'they (fem.) go.' Here is another example:

إِخْوَتِي يَدْرُسُونَ بِالجَامِعَةِ، وَأَخْوَاتِي يَدْرُسْنَ بِالمَدْرَسَةِ. 'My brothers are studying at the university, and my sisters are studying in school.'

(d) We have just seen that تَذَهَّبُ means 'she goes'. It also means 'you (masc. sing.) go'.

(e) 'I go' is أَذْهَبُ (a-dhhab-u), e.g.:

أَيْنَ تَذَهَّبُ يَا بَلَالُ؟ 'Where are you going, Bilāl?'

أَذْهَبُ إِلَى السُّوقِ. 'I am going to the market.'

(f) 'You go' for masculine plural is تَذَهِبُونَ (ta-dhhab-ūna). Here is another example:

مَاذَا تَشْرِبُونَ يَا إِخْوَانُ؟ 'What are you drinking, brothers?'

2) We have seen earlier that يَذْهَبُ means 'he goes' or 'he will go.' Now to make the *mudāri'* exclusive

for future, the particle سَ is prefixed to it, e.g.:



سَيَذْهَبُ أَبِي إِلَى مَكَّةَ غَدَاءً. 'My father will go to Makkah tomorrow.'

سَأَكْتُبُ لَكَ رِسَالَةً إِن شَاءَ اللَّهُ. 'I'll write a letter to you.'

This سَ is called حَرْفُ الْاسْتِقْبَالِ (the particle of futurity). Note that سَ is not used in questions, e.g.:



## LESSON 11

‘متى تذهب إلى الهند؟’ ‘When will you go to India?’

3) We have learnt earlier that the *māqīdī* is made negative by using **مَا** e.g.:

‘ما أكلت شيئاً.’ ‘I did not eat anything.’

The negative particle used with *muḍāri* is **لَا**, e.g.:

‘لَا أفهم الفرنسية.’ ‘I don't understand French.’

‘لَا أشرب القهوة.’ ‘I don't drink coffee.’

4) The *maṣdar* is the verb minus the tense and the subject. So دَخَلْ means ‘he entered’ and يَدْخُلْ ‘he enters’. But دُخُولْ means ‘entry’. The *maṣdar* in Arabic has many patterns. Here we learn only one of these, and it is **فُعُولٌ**, e.g.:

**Verbal Noun**

دُخُولٌ ‘entry’ from دَخَلَ.

خُروجٌ ‘exit’ from خَرَجَ.

سُجُودٌ ‘prostration’ from سَجَدَ.

رُكُوعٌ ‘bowing’ from رَكَعَ.

جُلوسٌ ‘sitting’ from جَلَسَ.



The *maṣdar* is a noun so it takes **الْ** and *tanwīn*, e.g.:

الدُخُولُ مَمْنُوعٌ. ‘Entry is forbidden.’

الرُكُوعُ قَبْلَ السُّجُودِ. ‘The *rukū'* is before the *sujūd*.’

خَرَجْنَا مِنَ الْفَصْلِ قَبْلَ خُروجِ الْمُدْرِسِ. ‘We left the class before the teacher's exit.’

5) **أَمَّا**: This is a very frequently used word. It is used when we speak about two or more items. It can be

translated as ‘as for ...’, e.g. **\_\_\_\_\_**

‘من أين أنت؟’ ‘Where are you from?’

أَنا مِنْ أَلْمَانِيَا. أَمَّا بِلَالُ فَهُوَ مِنْ باكِستانَ، وَأَمَّا إِبْرَاهِيمُ فَهُوَ مِنْ اليَابَانَ.

‘I'm from Germany. As for Bilāl, he is from Pakistan, and as for Ibrāhīm, he is from Japan.’

Note that the *khabar* after **أَمَا** should take **فَ**. Here are some more examples:

**أَيْنَ يَسْكُنُ أَخْوَكَ وَأَخْتُكَ؟** ‘Where do your brother and sister live?’

**أُخْتِي تَسْكُنُ مَعِي.** **أَمَا أَخِي فَيَسْكُنُ مَعَ أَبِي وَأُمِّي.**

‘My sister lives with me. As for my brother, he lives with my father and mother.’

**بِكْمٌ هَذَا الْقَلْمَانِ؟** ‘How much do these pens cost?’

**هَذَا بِرِيَالٍ.** **أَمَا ذَاكَ فِعْشَرَةً.** ‘This costs one riyal. As for that, it costs 10 riyals.’

6) **أَخِي** means ‘my brother’ and **أَخْ لِي** means ‘a brother of mine’, ‘one of my brothers’. The first is definite, the second indefinite. □

## Vocabulary

<b>نَسِيْثُ</b>	I forgot	<b>دِرَاسَةً</b>	درَسَ يَدْرُسُ دَرْسًا، دِرَاسَةً	to study (a-u)
<b>قَرِيبٌ (جِ أَقْرِبَاءُ)</b>	relative	<b>نَزَلَ يَنْزِلُ نُزُولًا</b>	نَزَلَ يَنْزِلُ نُزُولًا	to descend (a-i)
<b>مَحَاطَةٌ</b>	station	<b>عَرَفَ يَعْرِفُ مَعْرِفَةً</b>	عَرَفَ يَعْرِفُ مَعْرِفَةً	to know (a-i)
<b>حَلَاقٌ</b>	barber	<b>سَكَنَ يَسْكُنُ سُكُونًا، سَكَنًا</b>	سَكَنَ يَسْكُنُ سُكُونًا، سَكَنًا	to stay/to live (a-u)
<b>أَرْزٌ</b>	rice	<b>بَحَثَ عَنِ الشَّيْءِ يَبْحَثُ بَحْثًا</b>	بَحَثَ عَنِ الشَّيْءِ يَبْحَثُ بَحْثًا	to look for (a-a)
<b>عُنْوَانٌ</b>	address	<b>مَاتَ يَمُوتُ مَوْتًا</b>	مَاتَ يَمُوتُ مَوْتًا	to die (a-u)
<b>ثَوْبٌ (جِ ثِيَابٌ)</b>	clothes	<b>شَكَرَ يَشْكُرُ شُكْرًا</b>	شَكَرَ يَشْكُرُ شُكْرًا	to thank (a-u)
<b>مُسْتَوْصِفٌ</b>	clinic	<b>صَعِدَ يَصْعَدُ صُعُودًا</b>	صَعِدَ يَصْعَدُ صُعُودًا	to ascend (i-a)
<b>قَادِمٌ</b>	coming	<b>رِسَالَةٌ</b>	رِسَالَةٌ	letter
<b>بَطَاقَةٌ</b>	visiting card	<b>صَيْدَلَيَّةٌ</b>	صَيْدَلَيَّةٌ	pharmacy
		<b>خَيْلٌ</b>	خَيْلٌ	horses

## LESSON 12

In this lesson we learn the following:

1) The *isnād* of the *mudāri'* to some more pronouns:

(a) We have learnt that تَذَهَّبُ (you go) is for masculine singular.

Now we learn تَذَهَّبِينَ (ta-dhhab-īna) for feminine singular, e.g.: □

أَيْنَ تَذَهَّبُ يَا بَلَالُ؟ ‘Where are you going, Bilāl?’

أَيْنَ تَذَهَّبِينَ يَا آمِنَةُ؟ ‘Where are you going, Āminah?’

(b) We have learnt تَذَهَّبُونَ (you go) for masculine plural.

Now we learn تَذَهَّبِينَ (ta-dhhab-na) for feminine plural. Here is another example:

أَفَهُمُونَ إِنْكَلِيزِيَّةٍ يَا إِخْوَانُ؟ ‘Do you understand English, brothers?’

أَفَهُمْ فَرَنْسِيَّةٍ يَا أَخْوَاتُ؟ ‘Do you understand French, sisters?’

(c) We have learnt أَذَهَّبُ means ‘I go’.

Now we learn نَذَهَبُ (na-dhhab-u) meaning ‘we go’. Here are some more examples:

مَاذَا تَكْتُبُونَ يَا إِخْوَانُ؟ ‘What are you writing, brothers?’

**نَكْتُبُ** رَسَائِلٍ. ‘We are writing letters.’

مَاذَا تَكْتُبَنَ يَا أَخْوَاتُ؟ ‘What are you writing, sisters?’

**نَكْتُبُ** الْوَاجِبَاتِ. ‘We are writing homework.’

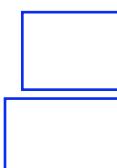
2) ذَهَبَ بِلَالٌ يَوْمَ السَّبْتِ. Bilāl returned on Saturday. Note that يَوْمَ is *manṣūb*. That is because it is *maf'ūl fīhi* (adverb), i.e. a noun denoting the time of the action. Here are some more examples:

**ذَهَبَتُ إِلَى السُّوقِ صَبَاحًا.** ‘I went to the market in the morning.’

**رَجَعْتُ مِنَ الْجَامِعَةِ مَسَاءً.** ‘I returned from the university in the evening.’

**أَذَهَبَ إِلَى الْمَكْتَبَةِ كُلَّ يَوْمٍ.** ‘I go to the library every day.’

**سَأَذَهَبُ إِلَى الطَّائِفِ يَوْمَ الْخَمِيسِ.** ‘I'll go to Taif on Thursday.’



أين تذهب هذا المساء؟

‘Where will you go **this evening?**’

3) As we have seen in Lesson 6, إِنْ is used after أَنْ قالَ and after other verbs, e.g.:

قالَ إِنِّي عَبْدُ اللَّهِ.

‘He said “I am the servant of Allāh.”’

قالَ المدْرِسُ: إِنَّ الامْتِحَانَ غَدًا.

‘The teacher said: “The examination is tomorrow.”’

سَمِعْتُ إِنَّ الامْتِحَانَ غَدًا.

‘I heard that the examination is tomorrow.’

أَظُنُّ إِنَّ الامْتِحَانَ غَدًا.

‘I think that the examination is tomorrow.’

**When should we use إِنْ and أَنْ ?**

1) Whenever we start a new sentence and-

2) After verb form of قَالَ, we use إِنْ.

Otherwise أَنْ.

## Vocabulary

دواءٌ دَوَاءٌ

medicine

شَهَادَةٌ يَشْهُدُ شَهَادَةً

to bear witness (i-a)

תלמידٌ تِلْمِيذٌ

pupil

ضَحِكَةٌ يَضْحَكُ ضَحِكَةً

to laugh (i-a)

هَاتِفٌ

telephone

عَمَلٌ

work

وزير الخارجية

foreign minister

جَارٌ

neighbour

واجباتٌ وَاجِبَاتٌ

homework

رَقْمٌ

number

وقتٌ وَقْتٌ

time

## LESSON 14

In this lesson we learn the following:

1) The *amr* (the imperative):

The *amr* is the form of the verb which signifies a command like ‘go!’, ‘sit!’, ‘get up!’.

The *amr* is formed from the *mudāri'* of the second person by omitting the initial ‘ta’ and the final ‘-u’ as explained below:

**كُتُبْ → تَكْتُبْ**      ta-ktub-u → ktub

Now the resulting form commences with a *sākin* letter, i.e., a letter not followed by a vowel. This is not permissible in Arabic. To overcome this difficulty a *hamzat al-waṣl* is prefixed to the verb. This *hamzah* takes *dammah* if the second radical of the *amr* has a *dammah*, otherwise it takes *kasrah*, e.g.:

<b>تَكْتُبْ</b>	<b>أَكْتُبْ</b>	ta-ktub-u → ktub → uktub
<b>جُلِسْ</b>	<b>إِجْلِسْ</b>	ta-jlis-u → jlis → ijlis
<b>فُتَحْ</b>	<b>إِفْتَحْ</b>	ta-ftah-u → ftah → iftah



This *hamzat al-waṣl* is pronounced only when the *amr* is not preceded by any word. If it is preceded by a word, the *hamzah* is omitted in pronunciation though it remains in writing, e.g.:

**أَكْتُبْ**      uktub

**يَا بَلَالُ أَكْتُبْ**      yā Bilālu ktub (not: yā Bilālu uktub)

**إِقْرَا وَأَكْتُبْ**      iqra' wa ktub (not: iqra' wa uktub)

**أَكْتُبْ وَإِقْرَا**      uktub wa qra' (not: uktub wa iqra')

As we have seen this *hamzah* is *hamzat al-waṣl*, so the sign of the *hamzat al-qat'* (ء) should not be written above or below it:

**أَكْتُبْ** and not **أَكْتُبْ**

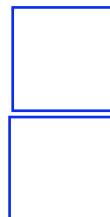
**إِجْلِسْ** and not **إِجْلِسْ**

**mudari'a has 6 group but 4 of them 2nd radical changes :a\_u,a\_i,i-a,u-u,i-i**

The *amr* from **تَأْكُلُ** is **كُلْ**, and from **تَأْخُذُ** is **خُذْ**. These forms are irregular and the first radical (ع) has been omitted.

If the *amr* of the second person singular is followed by a word commencing with *hamzat al-waṣl*, the last letter of the *amr* takes a *kasrah* to avoid **النِّقَاءُ السَّاِكِنَةُ**, e.g.:

**إِشْرِبِ المَاءَ**      ishrab-i l-mā'-a ‘drink water!’ (bl → bil)



## LESSON 14

إِفْتَحِ الْبَابَ iftaḥ-i lbāb-a ‘open the door!’ (hl → hil)

خُذِ الْكِتَابَ khudh-i l-kitāb-a ‘take the book!’ (dhl → dhil)

Here is the *isnād* of the *amr* to the other pronouns of the second person:

أُكْتُبْ يَا مُحَمَّدٌ uktub أُكْتُبُوا يَا إِخْرَانٍ uktub-ū

أُكْتُبْ يَا آمِنَةً uktub-ā أُكْتُبْنَ يَا أَخْوَاتُ uktub-na

2) **أَعْقَرْبٌ فِي الْفَصْلِ ؟**: The *mubtada'* is usually definite, but it **may be indefinite** with certain **conditions**. One of these is that the indefinite *mubtada'* should be preceded by an interrogative particle as in this example:

**أَعْقَرْبٌ فِي الْفَصْلِ ؟** ‘A scorpion in the classroom?’

Here is another example from the Qur'an:

**إِلَهٌ مَعَ اللَّهِ ؟** ‘Is there a god with Allāh?’

3) **فَإِنَّ**: Here **فَإِنَّ** means ‘because’. Here are some more examples:

**كُلُّ هَذَا فَإِنَّكَ جَوَاعِنُ.** ‘Eat this as you are hungry.’

**أُدْخُلْ فَإِنَّ الدَّرْسَ قَدْ بَدَأَ.** ‘Get in for the lesson has already started.’

**إِغْسِلِ الْقَمِيصَ فَإِنَّهُ وَسِخُّ.** ‘Wash the shirt for it is dirty.’

Two verbs in  
which amr  
doesn't follow  
the regular  
form

أَخْدَ يَحْدُ  
eat يَأْكُلُ

## Vocabulary

**بِقُوَّةٍ** strongly/fast

**سَكَّتَ يَسْكُنُ سُكُوتًا** to keep quiet (a-u)

**عَقْرَبٌ** scorpion (fem.)

**جَمَعَ يَجْمِعُ جَمْعًا** to gather, to collect (a-a)

**الْجَنَّةُ** paradise

**طَبَخَ يَطْبُخُ طَبَخًا** to cook (a-u)

**كُوبٌ** glass

**قَطَعَ يَقْطِعُ قَطْعًا** to cut (a-a)

**يَدٌ** hand

**حَلَقَ يَحْلِقُ حَلْقًا** to shave (a-i)

<b>زَوْجٌ</b>	spouse	<b>عَبَدَ يَعْبُدُ عِبَادَةً</b>	to worship (a-u)
<b>عَلَقُ</b>	clot of blood	<b>عَلِمَ يَعْلَمُ عِلْمًا</b>	to know (i-a)
<b>مِذِياعٌ</b>	radio set	<b>مَنَعَ يَمْنَعُ مَنْعًا</b>	to prevent (a-a)
<b>جَوْ</b>	weather	<b>عَادَ يَعُودُ عَوْدًا، عَوْدَةً</b>	to return (a-u)
<b>غَرِيبٌ</b>	stranger	<b>نَظَرَ يَنْظُرُ نَظَرًا</b>	to look at (a-u)
<b>تِينٌ</b>	fig	<b>كَنْسَ يَكْنُسُ كَنْسًا</b>	to sweep (a-u)
<b>مُوْسَى</b>	razor	<b>لَا أَدْرِي</b>	I don't know
<b>نَعْسَانٌ</b>	sleepy	<b>قُوَّةٌ</b>	strength
<b>مُظْلِمٌ</b>	dark	<b>وَرَقَةٌ</b>	piece of paper
		<b>حِذَاءٌ</b>	shoe

## LESSON 15

In this lesson we learn the following:

1) How to say in Arabic, “**Don’t go**.” We have learnt in the previous lesson that **إذهب** means “Go!”.

Now we learn that “don’t go” is **لَا تَذَهَّب**. As you can see it is the *muqāri‘*, but with the omission of the *dammah* of the third radical.

The particle **لَا** used here is called **لَا النَّاهِيَةُ** (the prohibitive) while the **لَا** in **لَا أَفْهَمُ الْفِرَنْسِيَّةَ** ‘I don’t understand French’, is called **لَا التَّافِيَةُ**.

Note the following:

You go. **تَذَهَّبُ**.

You don’t go. **لَا تَذَهَّبُ**.

Don’t go! **لَا تَذَهَّبْ!**

Watch 12 minutes

Here are some more examples:

**لَا تَجْلِسْ هُنَّا!** Don’t sit here!



**لَا تَكْتُبْ بِالقَلَمِ الأَحْمَرِ!** Don’t write with red pen!

**لَا تَخْرُجْ مِنَ الْفَصْلِ!** Don’t go out of the class!

**لَا تَعْبُدِ الشَّيْطَانَ!** Don’t worship Shaytān!



Note that in the last example, the third radical has *kasrah* due to **التِّقاءُ السَّاكِنَيْنِ**.

Here is the *isnād* of this verb to the other pronouns of the second person:

**لَا تَذَهَّبُوا يَا إِخْوَانُ**

lā tadhabba

lā tadhabba-ū

**لَا تَذَهَّبُنَّ يَا آمِنَةُ**

lā tadhabba-ā

lā tadhabba-na

2) ‘The boy **almost** laughed.’ means that he was at the point of laughing, but did not laugh. This idea is expressed in Arabic by the verb: **كَادَ يَكَادُ**.

**كَادَ الْوَلَدُ يَضْحَكُ.** ‘The boy **almost** laughed.’



**كَادَ الْمَدْرَسُ يَخْرُجُ.** ‘The teacher was **about** to leave’

The *muqāri‘* is **يَكَادُ**:



**يَكَادُ** الجَرَسُ يَرِنُّ . ‘The bell is about to ring.’

**يَكَادُ** الإِمَامُ يَرْكَعُ . ‘The imām is about to perform rukū’.

Note that كَادَ يَكَادُ is followed by a noun, and then by a verb in the *muḍāri‘*:

كَادَ + مَرْفُوعٌ noun + a verb in the *muḍāri‘*.

3) We have learnt that the negative particle used with the *muḍāri‘* is لَا, e.g.:

لَا أَفْهَمُ الفَرَنْسيَّةَ . ‘I don’t understand French.’

لَا نَذْهَبُ إِلَى الْمَلْعَبِ يَوْمَ الْجُمُعَةِ . ‘We don’t go to the playground on Fridays.’

If مَا is used with the *muḍāri‘*, the verb refers to the present time only.

Note the difference between لَا and مَا :

لَا أَشْرَبُ الْقَهْوَةَ . ‘I don’t drink coffee’ i.e. as a habit, but

مَا أَشْرَبُ الْقَهْوَةَ . ‘I am not drinking coffee now.’

4) Note that ‘I eat’ is أَكُلُّ. It is originally أَكُلُّ but the combination أَكُلُّ becomes أَكُلُّ. In the same way ‘I take’ is أَخُذُّ for أَخُذُّ, and ‘I command’ is أَمْرُ for أَمْرُ. □

5) Note that ‘I am only looking at the pictures.’ إِنَّمَا أَنْظُرُ إِلَى الصُّورِ means ‘only’. Here are some more examples:

أَنْتَ لَا تَكْتُبُ الدَّرْسَ . إِنَّمَا تَكْتُبُ رِسَالَةً .

‘You are not writing the lesson. You are only writing a letter.’

إِنَّمَا الْأَعْمَالُ بِالْيَنِيَّاتِ . ‘Actions are judged only by the intention.’

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ . ‘Charity is only for the poor.’

## Vocabulary

**مَقْعَدٌ**

seat

**كَذَبٌ يَكْذِبُ كَذِبًا**

to tell a lie (a-i)

**فِي أَثْنَاءِ**

during

**بَكَى يَبْكِي بُكَاءً**

to cry, to weep  
(a-i)

**يَا أَبِّ**

O my father

**الطَّرِيقُ**

way

**إِنْقلَبَ**

to overturn



## LESSON 16

In this lesson we learn the following:

- 1) The verb يُرِيدُ 'he wants', with *isnād* to all the pronouns, e.g.: □

مَاذَا تُرِيدُ يَا بِلَالُ؟ 'What do you want, Bilāl?'

أُرِيدُ مَاءً. 'I want water.'

مَاذَا تُرِيدُونَ يَا إِخْرَانُ؟ 'What do you want, brothers?'

نُرِيدُ أَقْلَامًا. 'We want some pens.'

مَاذَا تُرِيدِينَ يَا لَيْلَى؟ 'What do you want, Lailā?'



Note that the initial letters denoting the *muḍāri* have *dammah*. This happens when the verb has four letters in the *māqī*. You will learn more about this in Book 3.

The *māqī* of this verb is أَرَادَ 'he wanted'. And 'I wanted' is أَرَدْتُ, and 'you wanted' is أَرَدْتَ.

- 2) We have learnt the interrogative and the negative مَا, e.g.: □

مَا أَسْمُكَ؟ 'What is your name?'



مَا فَهِمْتُ الدَّرْسَ. 'I did not understand the lesson.'

Another kind of مَا is the relative مَا which means 'what', or 'that which', e.g.:

نَسِيَتُ مَا قُلْتَ لِي. 'I forgot what you told me.'

أَشَرَبُ مَا تَشَرَبُ. 'I will drink what you drink.'

لَا أَعْبُدُ مَا تَعْبُدُونَ.

In Arabic this is called مَا المَوْصُولَةُ.

2:255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُومُ لَا تَأْخُذُ  
بِسَنَةٍ وَلَا نَوْمٍ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي  
الْأَرْضِ مِنْ ذَا أَنْدَى يَشْفَعُ عِنْدَهُ إِلَّا  
يَأْذِنُهُ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ  
وَوَسَعَ كُرْسِيُهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا  
يُؤْدِهُ حَفْظُهُمَا وَهُوَ أَعْلَى الْعَظِيمِ ٢٥٥



- 3) We have learnt مَنْصُوبٌ ذُو. When it becomes ذَا, e.g.: □

فِي فَصْلِنَا طَالِبٌ ذُو شَعْرٍ طَوِيلٍ. 'In our class there is a student with long hair.'

رَأَيْتُ طَالِبًا ذَا شَعْرٍ طَوِيلٍ. 'I saw a student with long hair.'



أُرِيدُ مُصْحَفًا ذَا حَرْفٍ كَبِيرٍ. ‘I want a copy of the Qur'an with large letters.’

4) Proper nouns on the pattern of فعل فَعْلُ, مَمْنُوعٌ مِنَ الصرْفِ e.g.:

زُحْلُ, زُفَرُ, هُبْلُ.

The word هُبْلُ is the name of a pre-Islamic idol, زُحْلُ means Saturn and زُفَرُ is a proper name.

This pattern of proper names is called مَعْدُولٌ meaning change, alter or modified

Note the الإِعْرَابُ (declension) of this type of nouns:

خَرَجَ عُمَرُ. ‘Umar went out.’

سَأَلْتُ عُمَرَ. ‘I asked Umar.’

كَتَبْتُ إِلَى عُمَرٍ. ‘I wrote to Umar.’

5) We have learnt in Book 1 some words denoting colours, e.g.: أَصْفَرُ, أَيْضُ, أَسْوَدُ, أَحْمَرُ. This is

the masculine singular form. The feminine singular form is on the pattern of فعل فَعْلَةٌ:

أَيْضُ يَيْضَاءُ

أَسْوَدُ سَوْدَاءُ

أَحْمَرُ حَمْرَاءُ

Both the masculine as well as the feminine forms are مَمْنُوعٌ مِنَ الصرْفِ.

Here are some examples of the feminine form:

شَعْرُ رَأْسِي أَسْوَدُ، وَلِحْيَتِي يَيْضَاءُ. ‘The hair of my head is black, and my beard is white.’

هَذِهِ الشَّجَرَةُ خَضْرَاءُ. ‘This tree is green.’

السَّمَاءُ زَرْقَاءُ. ‘The sky is blue.’

There is only one plural for both the masculine and the feminine forms. It is on the pattern of فعل فَعْلَةٌ, e.g.:

الْهُنُودُ الْحُمُرُ. ‘The Red Indians.’

مَنْ هُؤْلَاءِ الرِّجَالُ السُّوْدُ، وَأُولَئِكَ النِّسَاءُ السُّمُرُ؟

## LESSON 16

‘Who are these black men, and those brown women?’

6) The proper name عَمْرُو is written with a *wāw* which is **not pronounced**. This is done to differentiate it from عُمَرٌ. This *wāw* is, however, omitted when it is مَنْصُوبٌ because in this case their spellings are different:

سَأَلْتُ عَمْرًا . □

سَأَلْتُ عُمَرَ . مَمْنُوعٌ مِنَ الْصَّرْفِ and therefore has no *tanwīn*.

7) أَيْنَ أَخُوكَ الْحُسَيْنُ ؟ ‘Where is your brother Husain?’

Here, the noun الحُسَيْنُ is called *badal* البَدَلُ. It is a **substitute** for أَخُوكَ. □ □

The *badal* is in the same case as the *mubdal minhu* المُبَدَلُ مِنْهُ i.e. the noun for which it is the **substitute**. Here are some more examples: □

بِنْتُهُ زَيْنَبُ طَبِيَّةً . ‘His daughter, Zainab, is a doctor.’

رَأَيْتُ زَمِيلَكَ عَبَّاسًا . ‘I saw your classmate, Abbās.’

كَتَبْنَا إِلَى أُسْتَاذِنَا الدُّكْتُورِ بَلَالٍ . ‘We wrote to our professor, Dr Bilāl.’

الدُّكْتُورِ بَلَالٍ is the *badal* of أُسْتَاذِنَا, and the *badal* of الدُّكْتُورِ is the *badal* of بَلَالٍ. Here

8) آخرُ means ‘another’. Its feminine is أُخْرَى, e.g.: □

غَابَ الْيَوْمَ إِبْرَاهِيمُ وَطَالِبٌ آخَرُ . ‘Today Ibrāhīm and another student were absent.’

عِنْدِي قَلْمَنْ آخَرُ . ‘I have another pen.’

سَأَلْتُ مُدَرِّسَنَا وَمُدَرِّسًا آخَرَ . ‘I asked our teacher and another one.’

زَيْنَبُ مِنْ أَمْرِيْكَا، وَفِي الْفَصْلِ طَالِيَّةُ أُخْرَى مِنْ أَمْرِيْكَا.

‘Zainab is from America, and there is another student from America in the class.’

حَفِظْتُ سُورَةَ الرَّحْمَنَ وَسُورَةً آخَرَى.

‘I memorized *sūrat al-Rahmān* and another *sūrah*.’

مَمْنُوعٌ مِنَ الْصَّرْفِ are أُخْرَى and آخرُ. Both

9) The word أَشْيَاءُ is مَمْنُوعٌ مِّنَ الصَّرْفِ.

10) The difference between المُصْحَفُ and القرآن: A copy of the Qur'an is called المُصْحَفُ.

That is why we can say:

عِنْدِي مُصْحَفَانِ. ‘I have two copies of the Qur'an.’.

هَذَا مُصْحَفٌ هِنْدِيٌّ، وَذَاكَ مُصْحَفٌ مِصْرِيٌّ.

‘This is an Indian edition of the Qur'an, and that is an Egyptian edition.’.

But it is wrong to use the word القرآن in the above contexts.



11) ما أَكَلْتُ شَيْئًا means ‘I did not eat anything.’ or ‘I ate nothing.’

Here are some more examples:

ما رَأَيْتُ شَيْئًا. ‘I saw nothing.’

ما قَرَأْنَا شَيْئًا. ‘We read nothing.’

12) وَرَقٌ مُسَطَّلٌ ‘ruled paper’      وَرَقٌ غَيْرُ مُسَطَّلٍ ‘unruled paper’

صَحِيحٌ ‘correct’      غَيْرُ صَحِيحٍ ‘incorrect’

مُسْلِمٌ ‘Muslim’      غَيْرُ مُسْلِمٍ ‘non-Muslim’

Note that the word غَيْرُ is *muḍāf*, and so the following word is *majrūr*.

## Vocabulary

**مُصْحَفٌ (جَ مَصَاحِفٌ)** copy of the Qur'an

**صَفٌّ (جَ صُفُوفٌ)** row

**نَمُوذَجٌ** sample

**شَيْءٌ (جَ أَشْيَاءُ)** thing

**قُمَاشٌ (جَ أَقْمِشَةٌ)** cloth

**آخَرُ (مَمْنُوعٌ مِّنَ الصَّرْفِ)** another

**صُورَةٌ (جَ صُورٌ)** picture

LESSON 16

<b>مُسَطَّرٌ</b>	ruled	<b>أَسْمَرُ</b> (مَمْنُوعٌ مِنَ الصَّرْفِ)	brown
<b>إِشْتَرَى</b>	<b>يَشْتَرِي</b>	<b>غَابَ يَغِيبُ</b>	غِيَابًاً to be absent (a-i)
<b>بَلْدِيَّةٌ</b>	municipality	<b>مِلَفٌ</b>	file (for papers)
<b>حَلْوَى (جَ حَلَّاوَى)</b> (مَمْنُوعٌ مِنَ الصَّرْفِ)			sweetmeat
<b>ضَيقٌ</b>	narrow	<b>زَهْرَةٌ</b>	flower

## LESSON 17

In this lesson we learn the following:

1) How to say in Arabic ‘I want to go’. The Arabic for this is أَرِيدُ أَنْ أَذْهَبٌ. It literally means ‘I want that I go.’ Note that أَذْهَبٌ is *mansūb* (i.e. has a-ending), and this is caused by the preceding particle أَنْ. Here are some more examples:

أَتَرِيدُ أَنْ تَأْكُلَ ؟

‘Do you want to eat?’

مَاذَا تُرِيدُ أَنْ تَشْرَبَ ؟

‘What do you want to drink?’

نُرِيدُ أَنْ نَجْلِسَ أَمَامَكَ.

‘We want to sit in front of you.’

تُرِيدُ زَيْنَبُ أَنْ تَطْبِخَ الْلَّحْمَ.

‘Zainab wants to cook meat.’

يُرِيدُ الطَّبِيبُ أَنْ يَرْجِعَ إِلَى بَلَدِهِ.

‘The doctor wants to return to his country.’

2) How to say in Arabic ‘I study Arabic to understand the Qur'an’. The Arabic for this is:

أَدْرُسُ اللُّغَةَ الْعَرَبِيَّةَ لِأَفْهَمَ الْقُرْآنَ.

Note that the *muḍāri* أَفْهَمَ is *mansūb* (i.e. has a-ending), and that is because of a hidden أَنْ after the *lām*. This *lām* is called the لَامُ التَّعْلِيلِ.

Here are some more examples:

ذَهَبْتُ إِلَى الْحَمَامِ لِأَغْسِلَ وَجْهِيِّ.

‘I went to the bathroom to wash my face.’

فَتَحْتُ النَّافِذَةَ لِيَخْرُجَ الذَّبَابُ.

‘I opened the window so that the flies may go out.’

خَلَقَنَا اللَّهُ تَعَالَى لِنَعْبُدُهُ.

‘Allāh has created us so that we may worship Him.’



**Once we use negation then after لِأَنْ must be there .**

3) يُمْكِنُ (‘It is possible’)

‘أَيْمَكِنُنِي أَنْ أَجْلِسَ هُنَّا ؟’ ‘May I sit here?’ (literally, ‘is it possible for me that I sit here?’).

‘نَعَمْ، يُمْكِنُكَ أَنْ تَجْلِسَ.

‘La يُمْكِنُهُ أَنْ يَخْرُجَ الْآنَ.

## LESSON 17

4) مُنْذُ (since) is a preposition meaning ‘since’, e.g.:

مَارَأَيْتُهُ مُنْذُ يَوْمِ السَّبْتِ. ‘I have not seen him since Saturday.’

بِلَالٌ غَايِبٌ مُنْذُ أَسْبُوعٍ. ‘Bilāl is absent since one week.’

5) If the *fā'il* is feminine, the verb should also be feminine, e.g.:

دَخَلَ مُحَمَّدٌ. ‘Muhammad entered.’

دَخَلَتْ آمِنَةٌ. ‘Āminah entered.’

يَدْرُسُ إِبْرَاهِيمُ اللُّغَةَ الْأَلْمَانِيَّةَ. ‘Ibrāhīm is studying German.’

وَتَدْرُسُ مَرْيَمُ اللُّغَةَ الْفَرَنْسِيَّةَ. ‘and Maryam is studying French.’

If the *fā'il* is the female of human beings or animals, the verb should be feminine e.g.:

ذَهَبَتْ مَرْيَمٌ. ‘Maryam went.’

خَرَجَتِ الْبَقَرَةُ. ‘The cow went out.’

But, if the *fā'il* is a grammatically feminine noun, the verb may be feminine, e.g.:

خَرَجَتِ السَّيَارَةُ or خَرَجَتِ السَّيَارَةُ. ‘The car went out.’

That is why we have in the lesson:

بَقِيَ ثَلَاثُ دَقَائِقَ. ‘There are three minutes more,’ and not بَقِيَتْ.

إِنْ شَاءَ اللَّهُ تَعَالَى. ‘There are other details which you will learn later’

6) سَمَحَ لَهُ بِالْخُروجِ. ‘He permitted him to leave.’

إِسْمَحْ لِي بِالْجُلوسِ هُنَا. ‘Permit me to sit here.’

لَا أَسْمَحُ لَكَ بِالدُّخُولِ. ‘I don’t permit you to enter.’

7) أُرْجُو (I request.)



## Vocabulary

**أَهْلٌ (ج أَهَالٍ، الْأَهَالِي)** people

**سَمَحَ يَسْمَحُ سَمَاحًا** to permit (a-a)

عُطْلَةٌ holiday

الْعَامُ الْمُقْبِلُ next year

<b>الذَّبَابُ</b>	flies	<b>بَدَا يَيْدًا بَدْءًا</b>	to commence (a-a)
<b>عَشَاءٌ</b>	supper	<b>أَمْكَنْ يُمْكِنْ</b>	to be able
<b>هُدُوءٌ</b>	calm, quiet	<b>بَقِيَ يَبْقَى بَقَاءً</b>	to remain (i-a)
<b>بِهُدُوءٍ</b>	calmly, quietly	<b>رَجَأَ يَرْجُو رَجَاءً</b>	to request (a-u)
<b>إِعْلَانٌ</b>	public announcement	<b>زَارَ يَزُورُ زِيَارَةً</b>	to visit (a-u)
<b>ظُرْفٌ (جَ ظُرُوفٌ)</b>	envelope	<b>بَصَقَ يَبْصُقُ</b>	to spit (a-u)
<b>الصَّيفُ</b>	summer	<b>عِلاجٌ</b>	treatment
<b>الرَّبيعُ</b>	spring	<b>أَرْجُو</b>	I request
<b>الخَرِيفُ</b>	autumn	<b>هَوَاءُ</b>	air
<b>الشَّتَاءُ</b>	winter	<b>الضَّوْضَاءُ</b>	noise
<b>مِصْرُ (مَمْنُوعٌ منَ الصَّرْفِ)</b>		<b>مِصْرٌ</b>	Egypt

## LESSON 18

In this lesson we learn the following:

1) We have learnt in the previous lesson that the *mudāri'* is *mansūb* after أَنْ and لَامُ التَّعْلِيلِ.

The following four forms of the *mudāri'* have u-ending in the *marfū'*, and a-ending in the *mansūb*:

أَنْ يَذْهَبُ ya-dhhab-u → يَذْهَبَ ya-dhhab-a

أَنْ تَذْهَبُ ta-dhhab-u → تَذْهَبَ ta-dhhab-a

أَنْ أَذْهَبُ a-dhhab-u → أَذْهَبَ a-dhhab-a

أَنْ نَذْهَبُ na-dhhab-u → نَذْهَبَ na-dhhab-a

The forms of the *muqāri'* ending in the *nūn* drop the *nūn* after أَنْ, e.g.:

أَنْ تَذْهَبِينَ ta-dhhab-īna → تَذْهَبِي ta-dhhab-ī

أَنْ تَذْهَبُونَ ta-dhhab-ūna → تَذْهَبُوا ta-dhhab-ū

أَنْ يَذْهَبُونَ ya-dhhab-ūna → يَذْهَبُوا ya-dhhab-ū

In these forms the sign of the verb being *marfū'* is the presence of the *nūn*, and that of being *mansūb* is the omission of this *nūn*. Here are some examples:

مَاذَا تُرِيدِينَ أَنْ تَشْرَبَ يَا آمِنَةً؟ 'What do you want to drink, Āminah?'

أَيْنَ تُرِيدُونَ أَنْ تَذْهَبُوا يَا إِخْوَانُ؟ 'Where do you want to go, brothers?'

يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ الْفَصْلِ. 'They want to go out of the class.'

The two forms تَذْهَبِينَ and يَذْهَبِينَ remain unchanged after أَنْ, e.g.:

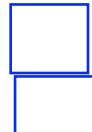
أَتَرِدُنَّ أَنْ تَسْمَعَنَ الْأَخْبَارَ يَا أَخَوَاتُ؟ 'Do you want to listen to the news, sisters?'

تُرِيدُ الطَّالِبَاتُ أَنْ يَجْلِسْنَ فِي الْحَدِيقَةِ. 'The female students want to sit in the garden.'

2) سَاعَتِي كَسَاعَتِكَ. 'My watch is like yours.'

The word كَ is a preposition, and the noun following it is *majrūr*. It means 'like'. Here are some more examples:

هَذَا الْبَيْتُ كَالْمَسْجِدِ. 'This house is like a mosque.'



هَذِهِ الْقَهْوَةُ كَالْمَاءُ. ‘This coffee is like water.’

This preposition is not used with pronouns. So we do not say أَنَا كَهْوَةٌ, i.e. ‘I am like him’. In such cases the word مثلُ is added between the preposition and the pronoun:

أَنَا كَمِثْلِهِ. ‘I am like him.’,      هُوَ كَمِثْلِي. ‘He is like me’.

3) أَرْجُو أَنْ لَا تَأْخُذُنَّ هَذِهِ الْأَشْيَاءَ كُلُّهَا. ‘I request you not to take all these things.’.

كُلُّ ‘all’ is used for emphasis. In Arabic it is called *ta'kīd*. The word كُلُّ is connected to the *mu'akkad* (i.e. the word it emphasizes) with a pronoun:

حَضَرَ الطَّلَابُ كُلُّهُمْ. ‘All the students attended.’

خَرَجَتِ النِّسَاءُ كُلُّهُنَّ. ‘All the female students went out.’

فَرَأَتِ الْكِتَابَ كُلُّهُ. ‘I read the book completely.’

بَحَثَتُ عَنْهُ فِي الْمَدْرَسَةِ كُلُّهَا. ‘I looked for him in the whole school.’

Note that the word كُلُّ is in the same case as the *mu'akkad*.

4) The vocative particle (حَرْفُ النَّدَاءِ) يا is, e.g.:

يَا بَلَالُ! يَا رَجُلُ!

When يا is used with a noun having الـ, the word أيها is inserted between يا and the noun, e.g.:

(يَا النَّاسُ! يَا أَيُّهَا النَّاسُ!) O people! (not يا أيها الناس!)

يَا أَيُّهَا الرَّجُلُ!

5) إِسْمُ الْفِعْلِ ‘Come along.’ it is called هَيَا بِنَا. ‘Come along.’, i.e. it is a noun but has the force of a verb.

Here are some more examples of إِسْمُ الْفِعْلِ:

آهٌ I feel pain.

أَفٌ I am bored

آمِينٌ accept (my prayer)

## LESSON 18

6) **عَلْبَةُ الْحَلْوَى هَذِه.** ‘This tin of sweets’.

We have seen in Book 1 that **هَذَا الْكِتَابُ** means ‘this book’. But if we want to say ‘this book of history’, we say **هَذَا كِتَابُ التَّارِيخِ هَذِه.** In this construction **هَذَا** comes at the end because we cannot say **كِتَابُ هَذَا الْكِتَابُ التَّارِيخِ** as **كِتَابُ هَذَا** is *mudāf* and so it cannot take **الِّ**.

Here are some more examples:

<b>قَلْمَنُ الرَّصَاصِ هَذَا</b>	‘this pencil’
<b>غُرْفَةُ النَّوْمِ هَذِهِ</b>	‘this bedroom’
<b>سَاعِتُكَ هَذِهِ جَمِيلَةٌ.</b>	‘This watch of yours is beautiful.’
<b>خُذْ كِتَابِي هَذَا.</b>	‘Take this book of mine.’

## Vocabulary

<b>عَادَةٌ</b>	habit	<b>حَدِيقَةُ الْحَيَوانَاتِ</b>	zoo
<b>مُتْحَفٌ</b>	museum	<b>عُطْلَةُ الصَّيفِ</b>	summer holidays
<b>عَلْبَةٌ</b>	packet, tin	<b>عُنْوانٌ</b>	address
<b>مَلَابِسُ</b>	clothes	<b>سَيِّدٌ</b>	gentleman

## LESSON 19

In this lesson we learn the following:

- 1) We have learnt that the negative particle used with the *māqīlī* is **مَا**, and that used with the *muḍāri'* is **لَا**, e.g.:

**مَا درَسْتُ اللُّغَةَ الإِسْبَانِيَّةَ.** ‘I did not study Spanish.’

**لَا أَعْرِفُ رَقْمَ هَاتِفِهِ.** ‘I don’t know his telephone number.’

Now we learn that the negative particle used with the future tense is **لَنْ**. This particle is like **أَنْ**, and so the *muḍāri'* following it is *mansūb*, e.g.: □

**سَأَذْهَبُ إِلَى الرِّيَاضِ غَدًا.** ‘I will go to Riyadh tomorrow.’

**لَنْ أَذْهَبَ إِلَى الرِّيَاضِ غَدًا.** ‘I will not go to Riyadh tomorrow.’

Note that when **لَنْ** is used the particle of futurity (**ـسـ**) is omitted.

As with the *nūn* when **يَذْهَبُونَ**, **تَذَهَّبُونَ**, **أَنْ يَذْهَبُونَ** and **أَنْ تَذَهَّبُونَ** when **لَنْ** is used with these forms. The two forms **يَذْهَبُونَ** and **تَذَهَّبُونَ** remain unchanged e.g.:

**يَا آمِنَةً! أَنْ تَذَهَّبِي إِلَى الطَّائِفِ فِي عُطَلَةِ الصَّيْفِ؟**

‘O Āminah, will you not go to Taif during the summer holidays?’

**يَا أَخَوَاتُ! أَنْ تَدْرُسْنَ اللُّغَةَ الْتُّرْكِيَّةَ فِي الْعَامِ الْمُقْبِلِ؟**

‘O sisters, will you not study Turkish next year?’

- 2) **لَنْ أَشْرَبَ الْخَمْرَ أَبَدًا.** (I will never drink wine.)

The word **أَبَدًا** is used to emphasize a negative verb in the future.

Here are some more examples:

**لَنْ أَكْتُبَ إِلَيْهِ أَبَدًا.** ‘I will never write to him.’

**إِنَّ لُغَتَكَ صَعْبَةً جِدًا. لَنْ أَدْرُسَهَا أَبَدًا.**

‘Your language is very difficult. I will never study it.’

To emphasize a negative verb in the past **فَطَّ** is used, e.g.:

## LESSON 19

ما رَأَيْتُهُ قَطُّ . ‘I never saw him.’ (see Lesson 29).

### Vocabulary

آسِفٌ	sorry	عَامٌ (جَ أَعْوَامٌ)	year
سِفَارَةٌ	embassy	دُنْيَا (مَمْنُوعٌ مِنَ الصَّرْفِ)	world
هِنْدِيٌّ	Indian	لِبِسَ يَلْبِسُ لُبْسًا	to put on, to dress (i-a)
خَمْرٌ	wine	صَبَرَ يَصْبِرُ صَبْرًا	to have patience (a-i)
مَوْجُودٌ	available	تَرَكَ يَتَرُكَ تَرْكًا	to give up (a-u)
مُتَعَبٌ	tired	إِعْتَمَرَ يَعْتَمِرُ	to perform <i>umrah</i>
حَرِيرٌ	silk	أَحَدٌ	anyone
مُسْتَقِبِلٌ	future	عُمْرَةٌ	<i>umrah</i> , visiting the Ka'bah
بَدْءٌ	beginning	الْآخِرَةُ	the hereafter

# LESSON 20

In this lesson we learn the following:

- 1) The **dual** in the *mansūb* and *majrūr* cases.

We have learnt in Book 1 the dual in the *marfū'* case e.g.:

لَيْ أَخْوَانٍ. ‘I have two brothers.’

فِي بَيْتِي غُرْفَتَانِ كَبِيرَتَانِ. ‘There are two large rooms in my house.’

We have learnt that the normal *marfū'* ending is ‘-u’, the *mansūb* ending is ‘-a’, and the *majrūr* ending is ‘-i’, e.g.:

أَيْنَ الْمُدْرِسُ؟ ‘Where is the teacher?’ (al-mudarris-u)

سَأَلْتُ الْمُدْرِسَ. ‘I asked the teacher.’ (al-mudarris-a)

قُلْتُ لِلْمُدْرِسِ. ‘I said to the teacher.’ (al-mudarris-i)

But the dual has different case endings.

The *marfū'* ending in the dual is -ā(ni), and the *mansūb* and *majrūr* ending is -ai(ni), e.g.:

هَذَا رِيَالَانِ. ‘These are two riyals.’ (riyāl-āni)

أُرِيدُ رِيَالَيْنِ. ‘I want two riyals.’ (riyāl-aini)

إِشْتَرَى بِرِيَالَيْنِ. ‘I bought it for two riyals.’ (riyāl-aini)

Here are some more examples:

قَرَأْتُ كِتَابَيْنِ. ‘I read two books.’

رَجَعْتُ بَعْدَ يَوْمَيْنِ. ‘I returned after two days.’

جَاءَ مُدْرِسَانِ جَدِيدَانِ. ‘Two new teachers came.’

سَمِعْتُ هَذَا الْخَبَرَ مِنْ إِذَا عَتَيْنِ. ‘I heard this news from two radio stations.’

- 2) أَحَدُهُمَا... وَالْآخَرُ... ‘one of them ... and the other...’, e.g.:

لَيْ أَخْوَانٍ: أَحَدُهُمَا طَبِيبٌ وَالْآخَرُ مُهْنِدِسٌ.

‘I have two brothers: one of them is a doctor and the other is an engineer.’

The feminine is إِحْدَاهُمَا... وَالْآخْرَى... e.g.:

لَيْ أَخْتَانِ: إِحْدَاهُمَا مُدَرِّسَةٌ وَالْآخْرَى مُمَرِّضَةٌ.

‘I have two sisters: one of them is a teacher and the other is a nurse.’

## Vocabulary

<b>ذُو وَجْهَيْنِ</b>	hypocrite (lit. two-faced)	<b>مِرْأَةٌ (جَ مَرَائِيَّا)</b>	mirror
<b>مُشْطٌ (جَ أَمْشَاطٌ)</b>	comb	<b>مُفْيِدٌ</b>	useful
<b>جُنْيَيْهُ</b>	a pound (monetary unit)	<b>زِرْرٌ (جَ أَزْرَانٌ)</b>	button
<b>السَّيِّرَةُ</b>	The biography of the Prophet ﷺ	<b>لِصٌّ (جَ لُصُوصٌ)</b>	thief
<b>تَفْسِيرٌ</b>	commentary of the Qur'an	<b>مِخَادِدٌ (جَ مَخَادِدٌ)</b>	pillow
<b>ذَبَحَ يَذْبَحُ ذَبْحًا</b>	to slaughter (a-a)	<b>شَرَحَ يَشْرَحُ شَرْحًا</b>	to explain (a-a)

## LESSON 21

In this lesson we learn the following:

1) The use of لَمْ: It is a negative particle. It is used with the *muḍāri'*. It brings about two changes:

- a) it turns the *muḍāri'* into *māḍī* in meaning, and
- b) changes the *muḍāri'* from *marfū'* to *majzūm*, e.g.:

يَذْهَبُ 'He goes' → لَمْ يَذْهَبْ 'He did not go.'

The endings of the *muḍāri'* *majzūm*:

- a) The *dammah* of the third radical is omitted in four forms:

يَذْهَبُ	→	لَمْ يَذْهَبْ	ya-dhhab-u	→	lam ya-dhhab
تَذْهَبُ	→	لَمْ تَذْهَبْ	ta-dhhab-u	→	lam ta-dhhab
أَذْهَبُ	→	لَمْ أَذْهَبْ	'a-dhhab-u	→	lam a-dhhab
نَذْهَبُ	→	لَمْ نَذْهَبْ	na-dhhab-u	→	lam na-dhhab

- b) As in the *muḍāri'* *mansūb*, the *nūn* is omitted from the following forms in the *muḍāri'* *majzūm*:

تَذْهَبِينَ	→	لَمْ تَذْهَبِي	ta-dhhab-īna	→	lam ta-dhhab-ī
تَذْهَبُونَ	→	لَمْ تَذْهَبُوا	ta-dhhab-ūna	→	lam ta-dhhab-ū
يَذْهَبُونَ	→	لَمْ يَذْهَبُوا	ya-dhhab-ūna	→	lam ya-dhhab-ū

- c) The two forms تَذْهَبِينَ and يَذْهَبِينَ remain unchanged:

يَذْهَبِينَ	→	لَمْ يَذْهَبِينَ	lam ya-dhhab-na
تَذْهَبِينَ	→	لَمْ تَذْهَبِينَ	lam ta-dhhab-na

Here are some examples of لَمْ:

لَمْ أَفْهَمْ هَذَا الدَّرْسَ. 'I did not understand this lesson.'

أَخَضَرَ الطَّلَابُ الْجُدُودُ؟ 'Did the new students attend?'

لَا، لَمْ يَحْضُرُوا. 'No, they did not attend.'

الْطَّالِبَاتُ لَمْ يَذْهَبْ إِلَى الْمَكْتَبَةِ. 'The female students did not go to the library.'

If نَذْهَبْ، أَذْهَبْ، تَذْهَبْ، يَذْهَبْ are followed by the *hamzat al-waṣl* the last letter takes a *kasrah*

## LESSON 21

to avoid **الِّتِقاءُ السَّاكِنِينَ**, e.g.:

**أَلَمْ تَكْتُبِ الرِّسَالَةَ؟** ‘Did you not write the letter?’ (a lam taktab-i-rrisālah?)

**لَمْ تَحْفَظِ الطَّالِيَةُ الْقُرْآنَ.** ‘The female student did not memorize the Qur'an.’

2) **لَمَّا**: It is also a **negative particle**, and is used with the *muḍāri‘*.

It acts exactly like **لَمْ**. It means ‘not yet’, e.g.:

**لَمَّا أَشَرَبَ الْقَهْوَةَ.** ‘I have **not yet** taken coffee.’

**وَلَمَّا يَدْخُلِ الْإِيمَنُ فِي قُلُوبِكُمْ** ‘And Faith has **not yet** entered into your hearts.’

**ذَهَبَ أَبِي إِلَى مَكَّةَ، وَلَمَّا يَرْجِعُ.** ‘My father went to Makkah, and has **not yet** returned.’

After **لَمَّا** the verb can be omitted, e.g.:

**أَخْرَجَ الطُّلَّابُ؟** ‘Have the students gone out?’

**لَمَّا.** ‘Not yet.’, i.e. **لَمَّا يَخْرُجُوا.** ‘They have **not yet** gone out.’

3) **Parts of speech**: in Arabic, there are only three parts of speech:

a) nouns, **كِتَابٌ**, **قَلْمَنْ**, **هُوَ**, **أَنَا**, **هَذَا**, **قَبْلَ**: like: **(الْأَسْمُ)**

b) verbs, **كَتَبَ**, **يَكْتُبُ**, **أَكْتُبُ**, **لَيْسَ**: like: **(الْفِعْلُ)**

c) particle, **مَا**, **لَا**, **نَعَمْ**, **لَمْ**, **سَ**: like: **(الْحَرْفُ)**

4) **Nominal and verbal sentences** (**الْجُمْلَةُ الْأَسْمِيَّةُ وَالْجُمْلَةُ الْفِعْلِيَّةُ**):

This has been explained in Lesson 1.

5) **مَهْلًا** means ‘slowly please, don't hurry.’

6) **مَا عِنْدِي قَلْمَنْ وَلَا كِتَابٌ.** ‘I have **neither** pen **nor** book.’

Here are some more examples:

**مَا فِي الثَّلَاجَةِ مَاءٌ وَلَا عَصِيرٌ.** ‘There is **neither** water **nor** juice in the fridge.’

**مَا فِي جَيْبِي رِيَالٌ وَلَا قِرْشٌ.** ‘There is **neither** riyal **nor** qirsh in my pocket.’

## Vocabulary

<b>إِسْتِقْبَالٌ</b>	reception	<b>اللَّاتِي = الْلَّائِي</b>	who (fem. pl.)
<b>مَهْلاً</b>	slowly please, don't hurry	<b>رَئِيسٌ (ج رُؤْسَاءُ)</b>	president
<b>اسْتَرِخْ</b>	take rest!, relax!	<b>فَرْقٌ (ج فُرُوقٌ)</b>	difference
<b>أَتَى يَأْتِي إِتْيَانًا</b>	to come (a-i)	<b>مِثَالٌ (ج أَمْثَالٌ)</b>	example
<b>مَمْنُوعٌ</b>	forbidden	<b>حَضَرَ يَحْضُرُ حُضُورًا</b>	to attend (a-u)

## *Important link*

(٢١) الْدَّرْسُ الْحَادِيُّ وَالْعَشْرُونَ

(١٢) تَأَمَّلْ مَا يَلِي .

Learn the following.

نَحْنُ قُلْنَا	أَنَا قُلْتُ	أَنْتَ قُلْتَ	<input type="checkbox"/> حَامِدٌ قَالَ
نَحْنُ قُمْنَا	أَنَا قُمْتُ	أَنْتَ قُمْتَ	<input type="checkbox"/> حَامِدٌ قَامَ
.....	.....	.....	.....
نَحْنُ	أَنَا	أَنْتَ	.....



## الكلمات الجديدة :

فَرْقٌ (ج فُرُوقٌ)	رَئِيسٌ (ج رُؤْسَاءُ)	<input type="checkbox"/> إِسْتِقْبَالُ
قِسْمٌ (ج أَقْسَامٌ)	مَهْلَأً	مِثَالٌ (ج أَمْثِلَةٌ)
الْكَسْرَةُ (-)	الفَتْحَةُ (-)	الضَّمَّةُ (-)
أَتَى يَأْتِي إِتْيَانًا	إِسْتَرِخٌ (ج إِسْتَرِيْحُوا)	حَضَرٌ يَحْضُرُ حُضُورًا

## LESSON 22

## LESSON 22

This is a revision lesson.

It gives a complete picture of the three moods of the *muḍāri‘*: the *marfū‘*, the *manṣūb* and the *majzūm*.

# LESSON 23

In this lesson we learn the following:



1) The *i'rāb* (declension) of the sound masculine plural.

We have learnt the sound masculine plural in Book 1, e.g.:

**مُسْلِمُونَ، مُهَنْدِسُونَ، مُدَرِّسُونَ، فَلَّاحُونَ**

In the *marfū'* case it has -ū(na) ending, and in the *mansūb* and *majrūr* it has -ī(na) ending, e.g.:

**□ Marfū': خَرَجَ الْمُدَرِّسُونَ.** : 'The teachers went out.' (al-mudarris-ūna)

**Mansūb: رأَيْتُ الْمُدَرِّسِينَ.** : 'I saw the teachers.' (al-mudarris-īna)

**Majrūr: ذَهَبْتُ إِلَى الْمُدَرِّسِينَ.** : 'I went to the teachers.' (al-mudarris-īna)

Note that the sound masculine plural has the same ending for the *mansūb* and the *majrūr*.

Here are some more examples:

**ذَهَبَ الْمُهَنْدِسُونَ إِلَى مَكَاتِبِهِمْ.** : 'The engineers went to their offices.'

**رَأَيْتُ الْفَلَّاحِينَ فِي الْحُقولِ.** : 'I saw the farmers in the fields.'

**هَذِهِ بُيُوتُ الْمُدَرِّسِينَ.** : 'These are the houses of the teachers.'

2) The numbers **عِشْرُونَ... تِسْعُونَ**: 20,30,40,50,60,70,80,90 □

These numbers are called the **'uqūd** (الْعُقُودُ).

They have the form of the sound masculine plural, and so their *i'rāb* is like that of the sound masculine plural, e.g.:

**فِي الْفَصْلِ عِشْرُونَ طَالِبًاً.** : 'Marfū': There are 20 students in the class.'

**□ Mansūb: قَرَأْتُ عِشْرِينَ كِتَابًاً.** : 'I read 20 books.'

**Majrūr: اِشْتَرَيْتُهُ عِشْرِينَ رِيَالًاً.** : 'I bought it for 20 riyals.'

3) We have learnt the numbers 21-30 with the masculine *ma'dūd*.

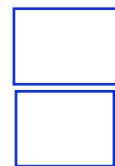
Now we learn the same numbers with the feminine *ma'dīd*:

Note the following:

a) 21: the first part of the number with the masculine *ma'dūd* is **وَاحِدٌ** and with the feminine is

**إِحْدَى**

**وَاحِدٌ وَعِشْرُونَ طَالِبًاً. إِحْدَى وَعِشْرُونَ طَالِبَةً.**



## LESSON 23

b) 22: the first part of the number with the masculine *ma'dūd* is اثنانِ and with the feminine is

اثنتانِ:

إثنانِ وعشرونَ طالبًاً. اثنتانِ وعشرونَ طالبًاً.

c) 23-29 the first part of these numbers with the masculine *ma'dūd* is feminine, and with the feminine *ma'dūd* it is masculine:

ثلاثةً وعشرونَ طالبًاً. ثلاثهً وعشرونَ طالبًاً.

d) The 'uqūd have the same form with the masculine as well as the feminine *ma'dūd*.

4) Note this:

لَا أَكَلْتُ وَلَا شَرِبْتُ. 'I neither ate nor drank.'

لَا قَرَأْ وَلَا كَتَبَ 'He neither read nor wrote.'

To convey the idea of 'neither ... nor', the negative particle لَا is used with the *māqdī* instead of مَا.

5) Note: المُوَطَّلُ لِلِّمَامِ مَالِكٍ. al-Muwatta' by Imām Mālik

لِسَانُ الْعَرَبِ لِابْنِ مَنْظُورٍ. Lisān al-Arāb by ibn Manzūr.

In such examples لِ is used to refer to the author of the book and is translated by the word 'by'.

## Vocabulary

اجْتِمَاعٌ	meeting	نَجَحَ يَنْجُحُ نَجَاحًاً	to pass an examination (a-a)
قِصَّةٌ (جِّ قِصَصٌ)	story	رَسَبَ يَرْسُبُ رُسُوبًاً	to fail an examination (a-u)
نَبِيٌّ (جِّ أَنْبِيَاءُ)	prophet	أُسْرَةٌ (جِّ أُسْرَ)	family
قَاعَةٌ	hall	ثَانِيَةٌ (جِّ ثَوَانٍ، الثَّوَانِي)	second (unit of time)
جَائِزَةٌ (جِّ جَوَائِزُ)	prize		

## LESSON 24

This lesson deals with numbers.

All the rules about the numbers mentioned before have been put together here.

We summarize these rules under the following headings:

1) The rules regarding the numbers:

a) وَاحِدٌ / إِثْنَانِ: These agree with the *ma'dūd*, and follow the *ma'dūd* as adjectives, e.g.:

كِتَابٌ وَاحِدٌ، كِتَابَانِ إِثْنَانِ.



سَيَّارَةٌ وَاحِدَةٌ، سَيَّارَاتَانِ إِثْنَتَانِ.

b) ثَلَاثَةُ ... عَشَرَةُ: These numbers do not agree with the *ma'dūd*. If the *ma'dūd* is masculine, these are feminine, and vice versa, e.g.:

ثَلَاثَةُ رِجَالٍ وَثَلَاثُ نِسَاءٍ

c) أَحَدُ عَشَرَ / إِثْنَا عَشَرَ: Both parts agree with the *ma'dūd*, e.g.:

أَحَدُ عَشَرَ طَالِبًا، إِحْدَى عَشْرَةَ طَالِبَةً

إِثْنَا عَشَرَ طَالِبًا، إِثْنَتَا عَشْرَةَ طَالِبَةً

d) ثَلَاثَةُ عَشَرَ ... تِسْعَةُ عَشَرَ: The second part agrees with the *ma'dūd*, and the first part does not, e.g.:

ثَلَاثَةُ عَشَرَ طَالِبًا، ثَلَاثَ عَشْرَةَ طَالِبَةً

e) عِشْرُونَ ... تِسْعُونَ، (١) مِائَةٌ ، أَلْفٌ: These numbers do not change for gender, e.g.:

خَمْسُونَ مُسِلِمًا / مُسِلِمَةً، مِائَةٌ طَالِبٌ / طَالِبَةٌ

f) مِائَتَانِ / أَلْفَانِ: When the *ma'dūd* is mentioned the *nūn* is omitted e.g.:

مِائَتَا رِيَالٍ، أَلْفَا دُولَارٍ

2) the rules regarding the *ma'dūd*:

a) the *ma'dūd* of 3-10 is *majrūr* plural, e.g.:

ثَلَاثَةُ كُتُبٍ

b) the *ma'dūd* of 11-99 is *mansūb* singular, e.g.:

<sup>1</sup> The *alif* in مِائَةٌ is not pronounced. It is also written without this *alif* مِئَةٌ.

## LESSON 24

أَحَدَ عَشَرَ كَوْكَبًا

c) the *ma'dūd* of 100 and 1000 is *majrūr* singular, e.g.:

أَلْفُ رِيالٍ

3) the *i'rāb* of the numbers:

a) وَاحِدٌ / إِثْنَانِ: These are used as adjectives, e.g.:

عِنْدِي رِيالٌ وَاحِدٌ

عِنْدِي رِيالَانِ إِثْنَانِ

أُرِيدُ رِيالًا وَاحِدًا

أُرِيدُ رِيالَيْنِ إِثْنَيْنِ

هذا القلمُ بِرِيالٍ وَاحِدٍ

هذا القلمُ بِرِيالَيْنِ إِثْنَيْنِ

b) ثَلَاثَةُ ... عَشْرَةُ: These are regularly declined, e.g.: □ □ □

عِنْدِي خَمْسَةُ رِيَالَاتٍ (khamsat-u)

أُرِيدُ خَمْسَةً رِيَالَاتٍ (khamsat-a)

هذا القلمُ بِخَمْسَةٍ رِيَالَاتٍ (khamsat-i)

c) أَحَدَ عَشَرَ ... تِسْعَةَ عَشَرَ: These numbers are *mabnī* (indeclinable). They remain unchanged

except the words إِثْنَتَا and إِثْنَانِ e.g.:

عِنْدِي خَمْسَةَ عَشَرَ رِيَالًا (khamsata 'ashara)

أُرِيدُ خَمْسَةَ عَشَرَ رِيَالًا (khamsata 'ashara)

هذا القلمُ بِخَمْسَةَ عَشَرَ رِيَالًا (khamsata 'ashara)

Only the words إِثْنَتَا عَشْرَةَ and إِثْنَانِ عَشَرَ in إِثْنَتَا are declined like the dual. The words عَشَرَ and عَشْرَةَ remain unchanged, e.g.:

عِنْدِي إِثْنَانِ عَشْرَةَ رُوْبِيَّةً (ithnā)      (ithnatā)

أُرِيدُ إِثْنَتَيْ عَشْرَةَ رُوْبِيَّةً (ithnai)      (ithnatai)

هذا القلمُ بِإِثْنَتَيْ عَشْرَةَ رُوْبِيَّةً (ithnai)      (ithnatai)

d) The 'uqūd (عشْرُونَ ... تِسْعُونَ) are declined like the sound masculine plural, e.g.:

## LESSON 25

In this lesson we learn the following:

*watch 10 minutes*

1) كَانَ (was): We were introduced to كَانَ in Lesson 7. We learn more about it here.



كَانَ is used in a nominal sentence. After its introduction, the *mubtada'* is called *ismu kāna* and the *khabar* is called *khabaru kāna*. The *khabaru kāna* is *mansūb*, e.g.:



Here are some more examples:

كَانَتْ زَيْنَبُ مَرِيضَةً. → زَيْنَبُ مَرِيضَةً.

كَانَ الْجَوْ جَمِيلًا. → الْجَوْ جَمِيلًا.

If the *khabar* is a prepositional phrase, it remains without any change, e.g.:

كَانَ الْمَدْرِسُ فِي الْفَصْلِ. → الْمَدْرِسُ فِي الْفَصْلِ.

means he was

but

In Qur'an It Means

He Was/He is/He

Will be

It expresses Eternal

Truth

2) لَا يَزَالُ (still): It means ‘he is still’. It is one of the ‘sisters of kāna’ and acts exactly like كَانَ, e.g.:

بَلَالٌ مَرِيضٌ. → بَلَالٌ مَرِيضٌ.

‘Bilāl is sick.’

لَا يَزَالُ بَلَالٌ مَرِيضًا. → لَا يَزَالُ بَلَالٌ مَرِيضًا.

‘Bilāl is still sick.’

مَرْيَمٌ طَالِبَةٌ. → مَرْيَمٌ طَالِبَةٌ.

‘Maryam is a student.’

لَا تَرَالُ مَرْيَمٌ طَالِبَةً. → لَا تَرَالُ مَرْيَمٌ طَالِبَةً.

‘Maryam is still a student.’

إِبْرَاهِيمُ فِي الْمُسْتَشْفَى. → إِبْرَاهِيمُ فِي الْمُسْتَشْفَى.

‘Ibrāhīm is in the hospital.’

لَا يَرَالُ إِبْرَاهِيمُ فِي الْمُسْتَشْفَى. → لَا يَرَالُ إِبْرَاهِيمُ فِي الْمُسْتَشْفَى.

‘Ibrāhīm is still in the hospital.’

3) The *i'rāb* of أَبٌ and أَخٌ:

We have learnt in Book 1 that when these two words are *muḍāf*, they take a *wāw*, e.g.:

أَبُو بَلَالٍ، أَخُو حَامِدٍ، أَبُوكَ، أَخُوكَ.

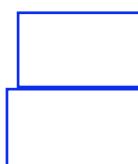


This *wāw* is the *marfū'* ending. In the *mansūb* case the *wāw* changes to *alif* and in the *majrūr* case to *yā'*, e.g.:

Marfū': أَيْنَ أَبُوكَ؟

‘Where is your father?’

(abū-ka)



## LESSON 25

*Manṣūb* أَعْرِفُ أَبَاكَ . ‘I know your father.’ (abā-ka)

*Majrūr*: مَاذَا قُلْتَ لِأَبِيكَ ؟ ‘What did you tell your father?’ (abī-ka)

Here is an example of أَخُو :

 Important

*Marfū‘*: أَيْنَ ذَهَبَ أَخُوهَا ؟ ‘Where did her brother go?’ (akhū-hā)

*Manṣūb*: أَرَأَيْتَ أَخَاهَا ؟ ‘Did you see her brother?’ (akhā-hā)

*Majrūr*: أَذْهَبْتَ إِلَى أَخِيهَا ؟ ‘Did you go to her brother?’ (akhī-hā)

4) We know that بَعْدَ and قَبْلُ are always *muḍāf*, e.g.:

ذَهَبْتُ إِلَى الْمَسْجِدِ قَبْلَ الْأَذَانِ، وَرَجَعْتُ بَعْدَ الصَّلَاةِ.

‘I went to the mosque before the *adḥān*, and returned after the *salāt*.’

If the *muḍāf ilayhi* is omitted, بَعْدَ and قَبْلُ become *mabnī*, and they always have *dammah*, at the end, e.g.:

أَبِي الآنَ مُدِيرٌ وَكَانَ مِنْ قَبْلٍ مَدْرِسًا.

‘My father is now a headmaster, and before that he was a teacher.’

In this sentence منْ قَبْلٍ ذَلِكَ is for ‘before that’, i.e. before being a headmaster. But the *muḍāf ilayhi* ذَلِكَ has been omitted.

Here is an example of بَعْدَ:

أَذْهَبْتُ الآنَ إِلَى الْمَكْتَبَةِ، وَسَأَذْهَبُ إِلَى الْمَسْجِدِ مِنْ بَعْدُ.

‘I am now going to the library, and shall go to the mosque after that.’

Here منْ بَعْدِ ذلك or منْ بَعْدِهِ is for ‘after it’ or ‘after that’.

5) Plural of مَرْضٌ is مَمْنُوعٌ مِنَ الصَّرْفِ. This plural is red and so has no *tanwīn*.

Here are some more examples:

قتيلٌ قَتْلَى a killed person, pl. prisoner, pl. أَسْرَى

جرحى جَرْحَى wounded, pl. stupid, pl. أَحْمَقٌ

## Vocabulary

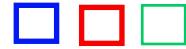
سَفِيرٌ (ج. سُفَرَاءُ)	ambassador	مُفْتَشٌ	inspector
شُرْطِيٌّ	policeman	مُتَقَاعِدٌ	retired
عَمِيدٌ	dean of a faculty, principal of a college	الْفَيْوَلْفُ	to write a book
تَرَكَ يَتَرُكُ تَرْكًا	to leave (a-u)	جَمِيعُ أَنْحَاءِ الْعَالَمِ	all parts of the world

## LESSON 26

In this lesson we learn the following: Key Reading by Ustaz Asif



1) We have learnt that most Arabic verbs have only three letters which are called radicals. The first radical is called فَ, the second is called عَ, and the third is called لَ. These names are taken from the verb فَعَلَ which has been taken as an example for all the verbs.



If one of the three radicals is وَ or يَ, the verb is called *al-mu'tall* (المُعْتَلُ), i.e. weak.

If the first radical is وَ or يَ, the verb is called *al-mu'tall al-fā'* (المُعْتَلُ الْفَاءِ), i.e. weak of fā'. It is also called *mithāl* (المِثَالُ).

If the second radical is وَ or يَ, the verb is called *al-mu'tall al-'ayn* (المُعْتَلُ الْعَيْنُ), i.e. weak of 'ayn. It is also called *ajwaf* (الأَجْوَفُ).

If the third radical is وَ or يَ, the verb is called *al-mu'tall al-lām* (المُعْتَلُ اللَّامُ), i.e. weak of lām. It is also called *nāqis* (النَّاقِصُ).



If two radicals are weak, the verb is called *laffīf* (اللَّفِيفُ).

In this lesson we learn the *mithāl* verbs. We have examples only of verbs having وَ as the first radical, e.g.:

وَقَفَ he stopped

وَزَنَ he weighed

وَضَعَ he placed

There is an abnormality in the *muḍāri'* of the *mithāl* verb.

The first radical (وَ) is lost in the *muḍāri'*, e.g.:



يَوْزِنُ (ya-zin-u) which is originally يَوْزِنُ وَزَنَ (ya-wzin-u) – like يَجْلِسُ – and after the omission of the *wāw* it becomes يَرِنُ (ya-zin-u).

In the same way:

يَقِفُ وَقَفَ for يَوْقِفُ

يَحِدُ وَجَدَ for يَوْجِدُ

يَضْعُ وَضَعَ for يَوْضَعُ (it is a-a group)

The *amr* for تَرِنُ زِنْ is زِنْ ‘weigh!’. □

No *hamzat al-wasl* is needed at the beginning as the verb does not commence with a *sākin* letter.

The *amr* of ضَعَ is ضَعْ ‘place!’. □

2) وَلَدُّ (وليد) is the diminutive of ولد.



The diminutive form is used to indicate smaller size or for endearment. It has the pattern فَعَيْلٌ, e.g.:

زَهْرٌ	flower	زُهْرَيْرٌ
نَهْرٌ	river	نُهْرَيْرٌ
عَبْدٌ	slave	عُبْدَيْرٌ
حَسَنٌ	Hasan	حُسَيْنٌ

3) هَا هُوَ ذَا ‘Here it is!’. □

This expression is used when a person or a thing you have been looking for suddenly appears.

The feminine form is هَا هِيَ ذِي

‘Here I am!’ is هَانِدَا. □

4) يَجِبُ is the *muqdari* of وَجَبَ. So يَجِبُ literally means ‘it is necessary’, ‘it should be’, e.g.:

يَجِبُ عَلَيْنَا أَنْ نَفْهَمَ الْقُرْآنَ. ‘We should understand the Qur'an.’ □

Here the phrase أَنْ نَفْهَمَ is the *fā'il* of يَجِبُ.

Here are some more examples:

يَجِبُ عَلَيْكَ أَنْ تَرْجِعَ غَدًا. ‘You must return tomorrow.’

يَجِبُ عَلَيَّ أَنْ أَذْهَبَ إِلَى الرِّيَاضِ الْيَوْمَ. ‘I must go to Riyadh today.’

The negative particle is used with the second verb, e.g.:

يَجِبُ عَلَيْهِ أَنْ لَا يَخْرُجَ مِنَ الْفَصْلِ. ‘He should not leave the class.’

But لَا يَجِبُ means ‘need not’, e.g.:

لَا يَجِبُ عَلَيْنَا أَنْ نَحْضُرَ هَذَا الدَّرْسَ. ‘We need not attend this lesson.’

## LESSON 26

5) We have learnt one of the patterns of the *masdar*. It is فُعُولٌ like رُكُوعٌ، نُرْوُلٌ، خُرُوجٌ. Now we learn two more patterns.

One is ذَهَابٌ like ذَهَابٌ ‘going’ from نَجَاحٌ ‘success’ from نَجَحَ.



The word آبَ يَرُوُوبُ means ‘return’. It is from إِيَابٌ (a-u) ‘to return’. It is on the pattern of فَعَالٌ. Another example of this pattern is نِكَاحٌ ‘marriage’ from نَكَحَ يَنْكِحُ (a-i) ‘to marry’. Qur'an 85:25-26

6) أَقْلُ is the comparative of أَقْلٌ. It is originally أَكْبُرٌ like أَكْبُرُ أَجْمَلُ، أَكْبُرُ أَقْلُ etc. But as the second and the third radicals are identical, the third radical has been assimilated to the second.



### Vocabulary

أَجْنَبِيٌّ	stranger	تَذْكِرَةُ الطَّائِرَةِ ذَهَابًا وَإِيَابًا	return air ticket
مَحْفَظَةٌ	purse	بَلَعَ يَبْلُغُ بَلْعًا	to swallow (i-a)
نَقْدٌ	money, cash	عَرَجَ يَعْرُجُ عُرُوجًا	to ascend (a-u)
تَذْكِرَةٌ	ticket	وَجَبَ يَجِبُ وُجُوبًا	to be necessary (a-i)
شَدِيدٌ	severe	وَجَدَ يَجِدُ	to find (a-i)
كِيلُوغرَامٌ	kilogram	وَصَلَ يَصِلُ وُصُولاً	to arrive (a-i)
أُنْثِي	female	وَزَنَ يَزِنُ وَزْنًا، زِنَةً	to weigh (a-i)
ذَكْرٌ	male	وَعَدَ يَعِدُ وَعْدًا، عِدَةً	to promise (a-i)
بِانتِظَامٍ	regularly	وَقَفَ يَقِفُ وُقُوفًا	to stop, to stand (a-i)
خَطَا	mistake	حَبِيبٌ	dear
إِيَابٌ	return	وَلَحَ يَلِجُ وُلُوجًا	to enter (a-i)
ذَهَابٌ	going	وَضَعَ يَضَعُ وَضْعًا	to place (a-a)
يَشَاءُ	he wills	وَهَبَ يَهَبُ وَهْبًا، هِبَةً	to grant (a-a)

# LESSON 27

In this lesson we learn the following:



1) The *al-mu'tall al-'ayn* or *ajwaf'* verbs: as we have seen earlier, these verbs have و or ي as the second radical, e.g.:

قالَ يَقُولُ، زَارَ يَزُورُ، بَاعَ يَبِيعُ، سَارَ يَسِيرُ، نَامَ يَنَامُ، خَافَ يَخَافُ

These verbs have undergone certain changes as explained below:

يَقُولُ is originally قَالَ and يَقُولُ is originally قَوْلَ.

*Weak letter*

سَارَ is originally يَسِيرُ and يَسِيرُ is originally سَيَرَ.

*Important link for the*

نَامَ is originally يَنَامُ and يَنَامُ is originally نَوْمٌ.

These verbs undergo some more changes at the time of their *isnād* to *mutaharrik* pronouns.<sup>(1)</sup>



These changes are as follows:

In the *māqītī*:

a) if the verb is of a-u group, the first radical takes *dummah* at the time of its *isnād* to *mutaharrik* pronouns, e.g.:

فُلْنَ، قُلْتَ، قُلْتُمْ، قُلْتِ، قُلْتَنَ، قُلْنَا



as against the original *fathah* in قالَ, قالُوا, قالَتْ (qāla, qālū, qālat, but qulna, qulta, qultum etc.).

If the verb is of a-i or i-a groups, the first radical takes *kasrah*, e.g.:

سِرْنَ، سِرْتَ، سِرْتُمْ، سِرْتِ، سِرْتَنَ، سِرْنَا

(sāra but sīrna etc.)

نِمْنَ، نِمْتَ، نِمْتُمْ، نِمْتِ، نِمْتَنَ، نِمْنَا

(nāma for nawima, but nimna etc.).

b) The second radical is omitted as can be seen in the above examples.

In the *mudāri'i*:

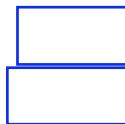
In the *mudāri'i marfū'*:

The second radical is omitted at the time of its *isnād* to the *mutaharrik* pronouns:



يَقُلنَ، تَقُلنَ

<sup>1</sup> A *mutaharrik* pronoun is a pronoun that is followed by a vowel like نَثُتْ تِتْ and a *sakin* pronoun is vowelless like ذَهْبُوا وَهْبُوا . All the pronouns in the *māqītī* are *mutaharrik* except those in دَهْبَ and ذَهَبَ . In the *mudāri'i* only the ن is *mutaharrik*, as it is in تَدْهِبَنَ and يَذْهِبَنَ .



In Conjugation of weak verb Changes are:-

- 1.In case of Sakin pronoun all are normal but Starting from mutaharrik pronoun (total 9 in mādi 2 in mudāri'a), Lam Kalima gets a Sukun And meeting of the Sukun letter happens(not possible). if one is weak letter we drop it.,but What if both are sound letter not weak ?check lesson 29.
- 2., Starting from mutaharrik pronoun in Mādi Conjugation, If it is (A-U) , Fa Kalima gets a Damma .

## LESSON 27

يَسِّرْنَ، تَسِّرْنَ

يَنْمَنَ، تَنْمَنَ

In the *muḍāri‘ majzūm*:

The second radical is omitted in the following four forms in addition to the two mentioned under the *muḍāri‘ marfū‘*:

يَفْعُلُ: لَمْ يَقُلْ لَمْ يَنْمَ

تَفْعُلُ: لَمْ تَقُلْ لَمْ تَنْمَ

أَفْعُلُ: لَمْ أَقُلْ لَمْ أَنْمَ

نَفْعُلُ: لَمْ نَقُلْ لَمْ نَنْمَ

This omission is due to التِّقاءُ السَّاكِنَيْنِ.

لَمْ يَقُولْ is originally لَمْ يَقُولُ. Here both the *wāw* and the *lām* are *sākin* (vowelless). So the weak letter *wāw* is omitted.

لَمْ يَسِّيرْ is originally لَمْ يَسِّيرُ. Here both the *yā'* and the *rā'* are *sākin*. So the weak letter *yā'* is omitted.

لَمْ يَنَامْ is originally لَمْ يَنَمُ. Here both the *alif* and the *mīm* are *sākin*. So the weak letter *alif* is omitted.

In the *amr*

a) The second radical is omitted at the time of the *isnād* of the verb to the *mutaharrik* pronouns:

قُلْنَ	قُولِي	قُولُوا	قُلْ
سِرْنَ	سِيرِي	سِيرُوا	سِرْ
نَمْنَ	نَامِي	نَامُوا	نَمْ

b) There is no need to add *hamzat al-waṣl* at the beginning of the *amr* as it does not commence with a *sākin*.

From قُولْ we get تَقُولْ after omitting the initial *ta* and the final *dammah*, and قُولْ is changed

to قُلْ because of التِّقاءُ السَّاكِنَيْنِ.

From تَسِّيرْ we get سِيرْ which is changed to سِرْ.

From تَنَامْ we get نَامْ which is changed to نَمْ.

2) By Allāh, I almost died.’ □

After *qasam* (oath) the affirmative *mādī* should be emphasized with لَقْدُ.

The negative *mādī* needs no emphasis. Here are some more examples:

وَاللَّهِ لَقْدْ رَأَيْتُهُ فِي السُّوقِ.

‘By Allāh! I saw him in the market.’

وَاللَّهِ لَقْدْ سَمِعْتُ هَذَا الْخَبَرَ مِنْ كَثِيرٍ مِنَ النَّاسِ.

‘By Allāh! I heard this news from many people.’

But:

وَاللَّهِ مَا أَكَلْتُ شَيْئًا.

‘By Allāh! I did not eat anything.’

وَاللَّهِ مَا كَتَبْتُ هَذَا.

‘By Allāh! I did not write this.’

Note the *wāw* in وَاللَّهِ is a preposition (حَرْفُ حِرْفٍ) and so the following noun is *majrūr*. □

3) ظَنَنْتُهُ دَفْرِيٌّ. ‘I thought it to be my notebook.’

The verb ظَنَنْ takes two objects and both are in the *mansūb* case, e.g.:

أَظْنَنْتُ الْجَوَّ جَمِيلًا → الْجَوَّ جَمِيلٌ

أَظْنَنْتُ الْبَابَ مُغْلَقًا → الْبَابُ مُغْلَقٌ

أَظْنَنْتُ الْإِمْتِحَانَ بَعِيدًا → الْإِمْتِحَانُ بَعِيدٌ

أَظْنَنْتُكَ طَيِّبًا → أَنْتَ طَيِّبٌ

We can also say: أَظْنَنْتُ أَنَّ الْجَوَّ جَمِيلٌ. → الْجَوَّ جَمِيلٌ

4) اجْلِسْ حَيْثُ تَشَاءُ. ‘Sit where you wish.’

5) Note that in يَجِيءُ the *hamzah* is written after the *yā'*, because both the *yā'* and the *hamzah* are pronounced. But in لَمْ يَجِيئُ the *hamzah* is written above the *yā'*. Here only the *hamzah* is pronounced, and the *yā'* is only a chair for the *hamzah*. □

6) شَفَاكَ اللَّهُ شِفَاءً كَامِلاً. ‘May Allāh grant you complete health.’

7) لَا يَنْبَغِي. ‘It is not proper’, ‘it is not becoming’, e.g.:

لَا يَنْبَغِي لِلْطَّالِبِ أَنْ يَغِيبَ.

## LESSON 27

لَا يَنْبَغِي لَكَ أَنْ تَقُولَ هَذَا. 'It is not becoming of you to say this.'

8) the verb مَاتَ comes in two groups (باب):

- a) i-a group: نَامَ يَنَامُ like مَاتَ يَمَاتُ. With a *mutaharrik* pronoun the first radical has *kasrah* in the *mādī*: مِتَّنا. In the Qur'an مِتْ occurs nine times.
- b) a-u group: قَالَ يَقُولُ like مَاتَ يَمُوتُ. With a *mutaharrik* pronoun the first radical has *dammah* in the *mādī*: مُتْنا. In the Qur'an مُتْ occurs twice.

But in the *muqdari* only يَمُوتُ occurs in the Qur'an.

## Vocabulary

مُنْتَصَفُ اللَّيلِ	midnight	قَالَ يَقُولُ قَوْلًا	to say, to tell (a-u)
صُدَاعٌ	headache	كَانَ يَكُونُ كَوْنًا	to be (a-u)
زَيْتٌ	oil	زَارَ يَزُورُ زِيَارَةً	to visit (a-u)
بَقَالٌ	grocer	قَامَ يَقُومُ قِيَامًا	to get up (a-u)
كَامِلٌ	complete	ذَاقَ يَذُوقُ ذَوْقًا، مَذَاقًا	to taste (a-u)
مِلْحٌ (جَ أَمْلَاحٍ)	salt	طَافَ يَطُوفُ طَوَافًا	to go round (a-u)
عَدَسٌ	lentil	سَارَ يَسِيرُ سَيْرًا	to walk (a-i)
بُخَارٌ	steam	عَاشَ يَعِيشُ عَيْشًا	to live (a-i)
مَشْغُولٌ	busy	بَاعَ يَبِيعُ بَيْعًا	to sell (a-i)
جُبْنَةٌ	a piece of cheese	نَامَ يَنَامُ نَوْمًا	to sleep (i-a)
بَيْضَةٌ (جَ بَيْضَصْ)	egg	خَافَ يَخَافُ خَوْفًا، مَخَافَةً	to fear, to be afraid of (i-a)

## LESSON 28

In this lesson we learn the following:

1) The *nāqis* verbs: these are verbs which have و or ي as the **third radical**, e.g.:

نَسِيَ يَنْسَى، بَكَى يَبْكِي، دَعَا يَدْعُو

These verbs undergo the following changes:

In the *māqīt*:

- \* Both the *wāw* and the *yā'* become *alif* in pronunciation. In writing و is written *alif* while ي is *alif masra* written ي e.g.:

دَعَاهُ ‘he invited’, دَعَاهُ ‘he prayed’ is originally دَعَوَاهُ.

بَكَاهُ ‘he cried’, بَكَاهُ ‘he wept’ is originally بَكَيْاهُ.

The ي remains unchanged if the second radical has *kasrah*, e.g.:

نَسِيَ ‘he forgot’

بَقِيَ ‘he remained’

\* The third radical is omitted if the verb has *isnād* to the pronoun of the third person masculine plural, e.g.:

دَعَوْا ‘they invited’ is originally دَعَوْوا.

بَكَوْا ‘they wept’ is originally بَكَيْوَا.

نَسُوا ‘they forgot’ is originally نَسِيُوا.

Note that in نَسُوا the second radical has *dammah* which has been changed from *kasrah*, because in Arabic a *kasrah* cannot be followed by *wāw*.\* The third radical is also omitted if the verb has *isnād* to the third person feminine singular because of التِّقاءُ السَّاکِنْيُونَ e.g.:

دَعَاتْ ‘she invited’ for دَعَاهُ.

بَكَاتْ ‘she wept’ for بَكَاهُ.

The ي is not omitted if the second radical has *kasrah*, e.g.:

نَسِيَتْ ‘she forgot’.

Meeting of  
two sukoons

**بَقِيَتْ** ‘she remained’.

\* The third radical is restored to its original form with the *mutaharrik* pronouns, e.g.:

**دَعَوْنَ** ‘they (fem.) invited’

**دَعَوْتَ** ‘you invited’ □

**دَعَوْتُ** ‘I invited’

**دَعَوْنَا** ‘we invited’

**بَكَيْنَ، بَكَيْتَ، بَكَيْتُمْ، بَكَيْتِ، بَكَيْشَّ، بَكَيْتُ، بَكَيْنَا**



In the *muqdari*:

The *muqdari* ‘*marfū*’:

\* The *dammah* of the third radical is lost in:

**يَدْعُو، تَدْعُو، أَدْعُو، نَدْعُو**

**يَنْكِي، تَنْكِي، أَنْكِي، نَنْكِي**

**يَدْعُو** is originally like **يَكْتُبُ** and

**يَنْكِي** is originally like **يَجْلِسُ**.



\* The third radical is lost before the pronoun of the third person masculine plural, e.g.:

**يَكْتُبُونَ** like **يَدْعُونَ**. ‘they (masc.) invite’ is originally

Note that **النِّسَاءُ يَدْعُونَ** and **الرِّجَالُ يَدْعُونَ** both have the same form. That is because in

**النِّسَاءُ يَدْعُونَ** the verb is changed from **يَدْعُونَ** but in **الرِّجَالُ يَدْعُونَ** it is changed to **يَدْعُونَ**.

**يَفْعُلُنَ** like **يَدْعُونَ** is in the original form. There is no change in it. It is on the pattern of

**يَنْكِيُونَ** ‘they weep’ is originally **يَنْكُونَ**. The third radical **ي** has been lost.

The *kasrah* of the second radical is changed to *dammah* because a *kasrah* is not followed by *wāw*.

In **يَنْسِيُونَ**, ‘they forget’ the second radical has *fathah* because it is originally **يَنْسَوْنَ**. After the omission of the *yā* along with its vowel, the verb becomes **يَنْسَوْنَ**.

\* The third radical is also omitted before the pronoun of the second person feminine singular, e.g.:

□ **تَدْعِينَ** ‘you (fem.) invite’ is originally **تَدْعُوِينَ**.

After the omission of the *wāw* along with its vowel, the verb becomes **تَدْعِينَ**. The *dammah* of

## LESSON 28

the ع is changed to *kasrah* as the *dammah* is not followed by *yā'* in Arabic.

Note that أَنْتِ تَبْكِيْنَ ‘you (fem. sing.) weep’ has the same form as أَنْتُنَّ تَبْكِيْنَ ‘you (fem. pl.) weep’ i.e. the singular and the plural have the same form. That is because the verb in the singular was originally تَبْكِيْنَ like تَجْلِسِيْنَ. After the omission of the third radical ي the verb became تَبْكِيْنَ. The plural form of the verb is in its original form تَفْعَلِنَ So تَبْكِيْنَ in the plural is like تَجْلِسِنَ and the ي is the third radical.

In تَنْسِيْنَ ‘you (fem.) forget’ the second radical has *fathah* because the verb originally was تَنْسِيْنَ. After the omission of the *yā'* along with its vowel the verb became تَنْسِيْنَ.

The *muḍāri‘ manṣūb*:

The *fathah* of the third radical is pronounced in verbs ending in *wāw* and *yā'*, but not in verbs ending in *alif*, e.g.:

لَنْ يَدْعُو ‘he will not invite’



لَنْ يَبْكِي ‘he will not weep’

But in لَنْ يَنْسَى ‘he will not forget’ the *fathah* is not pronounced.

In arabic,  
when we don't put two dot in 'yaa'  
then this becomes alif Maksura

The *muḍāri‘ majzūm*:

Here the third radical is omitted, e.g.:

لَمْ يَدْعُ ‘He did not invite’. Here the third radical و has been omitted.

لَمْ يَبْكِ ‘He did not weep’. Here the third radical ي has been omitted.

لَمْ يَنْسَى ‘He did not forget’. Here the *alif* has been omitted.

In the *amr*:

Here also the third radical is omitted, e.g.:

أُدْعُ → تَدْعُ ‘invite!’

وَلَلَّهِ الْأَسْمَاءُ الْخَيْرَى قَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يَلْجَدُونَ فِي

إِبْكِ → تَبْكِي ‘weep!’

أَسْمَاهُهُمْ سَيَجْزِئُونَ مَا كَانُوا يَغْمَلُونَ ١٨٠

إِنْسَ → تَنْسَى ‘forget!’

2) يَرَى ‘he sees’. The *mādī* is رَأَى. Note that the second radical (the *hamzah*) has been omitted in the *muḍāri‘*. So يَرَى is originally يِرَأَى. This is a very frequently used verb and so it has undergone this change.

أَرَى تَرَى نَرَى ‘you see’ ‘I see’ ‘we see’

In the *muqāri‘ majzūm* the third radical is lost, e.g.:

لَمْ يَرَ ‘he did not see’

□ لَمْ تَرَ ‘you did not see’

The *amr* of this verb is not used. The word **أُنْظِرْ** is used instead.

3) أَرِ means ‘show!’. It is *amr*. Here is its *isnād*:

أَرُوا يَا إِخْوَانُ أَرِ يا مُحَمَّدُ

أَرِينَ يَا آمِنَةً أَرِي يَا أَخْوَاتُ

أَرِنِي ‘show me!’      أَرِنَا ‘show us!’      أَرِهِ ‘show him!’

You will learn the *māqīlī* and the *muqāri‘* of this verb later. إِنْ شاء اللَّهُ .

4) لَمْ أَكُوْه بَعْدُ. ‘I have not yet ironed it.’ بَعْدُ denotes ‘yet’ in a negative context.

Here are some more examples:

لَمْ يَرْجِعْ أَبِي بَعْدُ. ‘My father has not yet returned.’

لَمْ أَكْتُبْ لَهُ رِسَالَةً بَعْدُ. ‘I have not yet written a letter to him.’

## Vocabulary

نَهَارٌ	day	كَوَى يَكْوِي كَيَّاً	to iron (a-i)
يَمِينٌ	right hand	مَشَى يَمْشِي مَشْيَاً	to walk (a-i)
يَسَارٌ	left hand	جَرَى يَجْرِي جَرْيَاً	to run (a-i)
تَنَاؤلٌ	taking, eating	رَمَى يَرْمِي رَمْيَاً	to throw (a-i)
إِلَهٌ	god	طَوَى يَطْوِي طَيَّاً	to fold (a-i)
قَوْمٌ	people	هَدَى يَهْدِي هَدْيَاً، هِدَايَةً	to guide (a-i)

Watch 20 minute for  
verb Conjugation □

# Watch 20 minute for verb Conjugation □

LESSON 2

<b>لَيْلٌ</b>	night	<b>دُعَاءً يَدْعُونَ دُعَاءً</b>	to invite (a-u)
<b>تُرَابٌ</b>	dust	<b>شِكَائِيَّةً يَشْكُونَ شِكَائِيَّةً</b>	to complain (a-u)
<b>أَهْلٌ</b>	people	<b>تِلَاءً يَتْلُو تِلَاءً</b>	to recite (a-u)
<b>مُمْزَقٌ</b>	torn	<b>مَحْوًا يَمْحُونَ مَحْوًا</b>	to erase (a-u)
<b>هَدِيَّةٌ</b>	present	<b>عَفْوًا يَعْفُونَ عَفْوًا</b>	to forgive (a-u)
<b>أَصْحَابٌ</b>	people	<b>نِسِيَّاً يَنْسَى نِسِيَّاً</b>	to forget (i-a)
<b>تَحْقِيقٌ</b>	investigation	<b>خَشِيَّاً يَخْشَى خَشِيَّاً</b>	to fear (i-a)
<b>قُمَامَةٌ</b>	garbage	<b>بَقِيَّاً يَبْقَى بَقِيَّاً</b>	to remain (i-a)
<b>تَبَعَ يَتَبَعُ</b>	to follow (i-a)	<b>وَقْعَ يَقْعُ وَقْعَ</b>	to fall (a-a)
<b>أَتَى يَأْتِي إِتْيَانًاً</b>	to come (a-i)	<b>بُكَاءً يَبْكِي بُكَاءً</b>	to cry, to weep (a-i)
<b>بَنَى يَبْنِي بِنَاءً</b>	to build (a-i)	<b>سَقِيَّاً يَسْقِي سَقِيَّاً</b>	to give water (a-i)

# LESSON 29

In this lesson we learn the following:

1) the *muḍa ‘af* verb (المُضَعَّف). In this verb the second and the third radicals are identical, eg.:

شَمَّ، مَرَّ، حَجَّ.

The verb حَجَّ is originally حَجَجَ. Here both the second and the third radicals are ج.

Here are the changes that the *muḍa ‘af* verbs undergo.

In the *māṣī*:

The second radical loses its vowel when the verb is *isnāded* to the *sākin* pronouns: ☐☐

حَجَّ، حَجُّوا، حَجَّتْ.

It retains its vowel when the verb is *isnāded* to the *mutaharrik* pronouns: ☐☐

حَجَّجَنَّ، حَجَّتْ، حَجَّجْتُمْ، حَجَّجْتُنَّ، حَجَّجْتُ، حَجَّجْنَا.

In the *muḍāri‘*:

The *muḍāri‘ marfū‘*:

The second radical loses its vowel when the verb is *isnāded* to the *sākin* pronouns:

تَحْجُجُ for يَحْجُجُ.

It retains its vowel in case of *isnād* to the *mutaharrik* pronouns: تَحْجُجْنَ يَحْجُجْنَ.

The *muḍāri‘ majzūm*:

التِّقاءُ السَّاکِنَيْنِ there is لم يَحْجُجْ, لم تَحْجُجْ, لم أَحْجَّ, because both the second and the third radical have no vowel (lam ya-hujj). As both are strong letters none of them can be omitted. So the third radical takes a *fatḥah* to remove التِّقاءُ what mutaharrik means ?

السَّاکِنَيْنِ:

لَمْ يَحْجُجْ، لَمْ تَحْجُجْ، لَمْ أَحْجَّ،

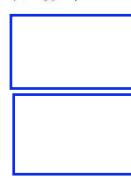


There is no التِّقاءُ السَّاکِنَيْنِ in other forms, e.g.:

لَمْ يَحْجُجْوا (lam ya-hujju), لَمْ تَحْجُجْي (lam taħuji).

In the *amr*:

After removing the initial ‘ta’ and the final *dammah* from تَحْجُج (ta-hujju) we remain with حُجَّ (hujj). The third radical takes *fatḥah* to remove التِّقاءُ السَّاکِنَيْنِ. So it becomes حُجَّ (hujja). As the word does not commence with a *sākin* letter, no *hamzah al-waṣl* is needed.



## LESSON 29

If the verb is of i-a group like شَمَّ and مَسَّ the *kasrah* of the second radical appears when the verb is *isnāded* to the *mutaharrik* pronouns, e.g.: شَمِّيْتَ ، شَمِّيْتُ etc. The *muḍāri‘ marfū‘* is يَشْمُّ. The *amr* is شَمَّ. Note that the *amr* is identical with the *mādī*.

2) لَمَّا: We have learnt لَمَّا in Lesson 21.

There we have seen that لَمَّا يَرْجُعْ means ‘he has not yet returned’.

There is another لَمَّا which means ‘when’, e.g.:

لَمَّا سَمِعْتُ الْجَرَسَ دَخَلْتُ الْفَصْلَ. ‘When I heard the bell, I entered the class.’

لَمَّا ذَهَبْتُ إِلَى مَكَّةَ زُرْتُ صَدِيقِي. ‘When I went to Makkah, I visited my friend.’

This لَمَّا is used only with the *mādī*. With the *muḍāri‘* عِنْدَمَا is used, e.g.:

عِنْدَمَا أَذْهَبْتُ إِلَى الْمَسْجِدِ أَجْلِسْتُ فِي الصَّفَّ الْأَوَّلِ.

‘When I go to the mosque, I sit in the first row.’

3) قَطُّ / أَبْدًا: Both these words are used to emphasize a negative verb. قَطُّ emphasizes in **the past** and أَبْدًا in **the future**, e.g.:

لَمْ أَكْتُبْ إِلَيْهِ قَطُّ. ‘I never wrote to him.’

لَنْ أَكْتُبْ إِلَيْهِ أَبْدًا. ‘I will never write to him.’

The word قَطُّ is *mabnī* (indeclinable), and has only this ending.

4) لَا، وَشُكْرًا: ‘No thanks’. It is wrong to say لَا شُكْرًا without the وَ as it signifies a denial of thanks.

## Vocabulary

كَفٌّ (جَ أَكْفُّ) palm

حَجَّ يَحْجُّ حَجَّاً to perform hajj  
(a-u)

مَرَّ يَمْرُّ مُرُورًا to pass (a-u)

ظَنَّ يَظْنُّ ظَنًاً to think (a-u)

غَافِلٌ	unmindful	جَرَّ يَجُرُ جَرًا	to drag, to pull (a-u)
دِيَاجٌ	silk brocade	عَدَّ يَعْدُ عَدًا	to count (a-u)
رَائِحةٌ	smell	سَبَّ يَسْبُ سَبًا	to abuse (a-u)
كَرِيهٌ	unpleasant	مَرِضَ يَمْرَضُ مَرَضاً	to fall sick (i-a)
لَيْنٌ	soft	صَبَّ يَصْبُ صَبًا	to pour (a-u)
نُسْخَةٌ	copy	سَدَّ يَسْدُ سَدًا	to block (a-u)
هُنِيَّةٌ	a while	شَمَّ يَشْمُ شَمًا	to smell (i-a)
بَالوْعَةٌ	drain sewer	مَسَّ يَمْسُ مَسًا	to touch (i-a)
أَطْيَبٌ	better, best	دَفَعَ يَدْفَعُ دَفْعًا	to push (a-a)
مَرَّةٌ (جِمَارٌ)	once	حَزَنَ يَحْزَنُ حَزَنًا، حُزْنًا	to be sorrowful (i-a)
طَيْبٌ	good	رَدَّ يَرْدُ رَدًا	to reply (a-u)
		مَزِيدٌ	more

## THE SEVENFOLD CLASSIFICATION OF THE VERB

1. *Sālim* (السَّالِمُ): A verb (a) which does not have *hamzah*, *wāw* or *yā'* as one of the radicals, and  
 (b) in which the second and the third radicals are not identical, e.g.:

سَجَدَ، دَخَلَ، كَتَبَ

2. *Mahmūz* (المَهْمُوزُ): A verb which has *hamzah* as one of the radicals, e.g.:

أَكَلَ (with *hamzah* as the first radical).

سَأَلَ (with *hamzah* as the second radical).

قَرَأَ (with *hamzah* as the third radical).

3. *Mudā 'af* (المُضَعُفُ): A verb in which the second and the third radicals are identical, e.g.:

حَجَّ، مَرَّ، شَمَّ

4. *Mithāl* (المِثَالُ): A verb which has *wāw* or *yā'* as the first radical, e.g.:

يَئِسَ، وَضَعَ، وَقَاتَ، وَزَنَ

This verb is also called **المُعْتَلُ الْفَاءُ**.

5. *Ajwaf* (الأَجْوَفُ): A verb which has *wāw* or *yā'* as the second radical, e.g.:

قَالَ يَقُولُ، سَارَ يَسِيرُ، نَامَ يَنَامُ

This verb is also called **المُعْتَلُ الْعَيْنِ**.

6. *Nāqīṣ* (النَّاقِصُ): A verb which has *wāw* or *yā'* as the third radical, e.g.:

دَعَا يَدْعُو، بَكَى يَبْكِي، نَسِي يَنْسَى

This verb is also called **المُعْتَلُ اللَّامُ**.

7. *Lafīf* (اللَّفِيفُ): A verb which has *wāw* or *yā'* as more than one radical. It is of two kinds:

- a) *Lafīf Maqrūn* (اللَّفِيفُ الْمَقْرُونُ): It has *wāw* or *yā'* as the second and third radicals, e.g.:

كَوَى يَكُوِي

- b) *Lafīf Mafrūq* (اللَّفِيفُ الْمَفْرُوقُ): It has *wāw* or *yā'* as the first and third radicals, e.g.:

وَقَى يَقِي، وَعَى يَعِي

In the *lafīf mafrūq* only the second radical remains in the *amr* because the first radical is omitted in the *muḍāri'*, and the third radical is omitted in the *amr*. The *amr* from قِي وَقَى يَقِي is 'save!' and from عِي وَعَى يَعِي is 'understand!'.

# LESSON 30

In this lesson we learn the following:

1) The *isnād* of the verb to the pronouns of the dual.

In the *mādīr*:

Third person masculine	الرَّجُلُانِ ذَهَبَا	الرَّجُلُ ذَهَبَ
Third person feminine	الطَّالِبَاتِنِ ذَهَبْتَا	الطَّالِبَةُ ذَهَبَتْ
Second person mas. and fem.	أَنْتُمَا ذَهَبْتُمَا □ أَنْتَمَا ذَهَبْتُمَا	أَنْتَ ذَهَبْتَ

□ أَنْتُمَا ذَهَبْتُمَا

Note that in the second person, the pronouns of the masculine and feminine are identical. The first person has no dual form. The plural form is used for the dual as well.

In the *muḍāri‘ marfū‘*:

Third person masculine	الطالبانِ يَذْهَبَانِ	الطالبُ يَذْهَبُ
Third person feminine	الطالباتِنِ تَذْهَبَانِ	الطالبةُ تَذْهَبُ
Second person mas. and fem. have the same form	أَنْتُمَا تَذْهَبَانِ	أَنْتَ تَذْهَبُ

أَنْتُمَا تَذْهَبَانِ

أَنْتَ تَذْهَبُ

In the *muḍāri‘ manṣūb* and *majzūm*:

They have the same form both in the *muḍāri‘ manṣūb* as well as the *muḍāri‘ majzūm*. In both the moods the *nūn* is omitted.

<i>Muḍāri‘ manṣūb</i>	<i>Muḍāri‘ majzūm</i>
يُرِيدُ الطَّالِبَانِ أَنْ يَذْهَبَا.	الطالبانِ لم يَذْهَبَا.
تُرِيدُ الطَّالِبَاتِنِ أَنْ تَذْهَبَا.	الطالباتِنِ لم تَذْهَبَا.
أَتْرِيدَانِ أَنْ تَذْهَبَا يَا أَخْوَانِ؟	أَلَمْ تَذْهَبَا يَا أَخْوَانِ؟
أَتْرِيدَانِ أَنْ تَذْهَبَا يَا أُخْتَانِ؟	أَلَمْ تَذْهَبَا يَا أُخْتَانِ؟

We have already learnt that the *Tā’id* ن in *تَذْهَبُونَ* and *يَذْهَبُونَ* is omitted in the *muḍāri‘ manṣūb* and the *muḍāri‘ majzūm*. Now we must add *يَذْهَبَانِ* and *تَذْهَبَانِ* to this group.

These five forms of *muḍāri‘* are called **الأَفْعَالُ الْخَمْسَةُ** (The five verb-forms). They retain their *nūn* in the *marfū‘* mood and omit it in the *manṣūb* and *majzūm* moods.

In the *amr*:

## LESSON 30

The masculine and feminine pronouns have the same forms, e.g.:

إِذْهَبَا يَا أَخْوَانِ . إِذْهَبَا يَا أَخْتَانِ .

The pronouns of the dual are as follows:

a) Pronouns of *raf'*:

Third person mas. & fem. هُمَا

Second person mas. & fem. أَنْتُمَا

First person mas. & fem. نَحْنُ

These are the separable pronouns. The inseparable pronouns which appear in the *māqī* and the *muḍāri'* are:

-alif as in : تَذْهَبَانِ ، يَذْهَبَانِ ، ذَهَبَانِ ، ذَهَبَتَا ،

-tumā as in : ذَهَبَتُمَا

b) Pronouns of *jarr*:

Third person mas. & fem: هُمَا as in أَبُوهُمَا

Second person mas. & fem: كُمَا as in أَبُوكُمَا

First person mas. & fem: نَا as in أَبُونَا

c) Pronouns of *naṣb*:

Third person mas. & fem: هُمَا رَأَيْتُهُمَا

Second person mas. & fem: كُمَا رَأَيْتُكُمَا

First person mas. & fem.: نَا رَأَانَا الْمُدِيرُ

2) ما أَسْمَاءُ كُمَا ؟ What are your names?

Note that the plural أَسْمَاءٌ has been used here instead of the dual أَسْمَانٍ. Things which are known to be only one are used in the plural while speaking of two. Here are some more examples:

إِغْسِلَا وُجُوهَكُمَا . ‘Wash your faces!’

حَلَقَ الْوَلَدَانِ رُؤُوسَهُمَا . ‘The two boys shaved their heads.’

## Vocabulary

توءَمانٍ twins

مَكْتَبٌ خُطُوطٌ جَوِيَّةٌ airlines office

شَبَهٌ	similarity	خُطُوطٌ جَوِيهٌ	airlines
مَعْهَدٌ	institute	كُتُبٌ مُقَرَّرَةٌ	prescribed text books
أُخْرَيَانِ	another (dual)	عِيَادَةٌ	visiting the sick
وَفَقْلَ اللَّهُ	May Allāh grant you success	صِغْرٌ	childhood
حَصَّةٌ	period (in a school college, etc)		