

- (٨) أين ذهب أبوك يا ليلي؟ ذهب إلى بغداد.

- (٩) في إسطنبول مساجد كثيرة.

- (١٠) عندى خمسة مفاتيح.

- ## ١١) الكَعْبَةُ فِي مَكَّةَ.

- (١٢) في هذا الشّارع ثلاثة مساجد.

- الطب **استمِعْ** وَلَهُ **هذا** (١٣) jumla ismia as khebar 1

- medialaili
mudarabah
muktada
badal
imprada 1

- (١٤) سیارتی لونها (habar 2
mufrad mudaf-ilaihi mudafa1 wa hua mudaf & mudaf-ilaihi

- (١٦) «البيت الأبيض» في واشنطن.

- (١٧) ذهب أحمد إلى محمد.

- (١٨) ذهب محمد إلى أحمد.

- (١٩) أَمِنْ مَكَّةً أَنْتُ؟ لَا، أَنَا مِنَ الطَّائِفَ.

- (٢٠) أخت فاطمة طالبة.

One minute for diptode. □□

٣ - إِقْرَأُ الْكَلِمَاتِ الْأَتِيَّةَ وَأَكْتُبْهَا مَعَ ضَبْطِ أَوْاخِرِهَا.

Read and write the following with the correct ending.

آمنة. مِنْ آمنة. لِأَحْمَدْ. أَحْمَدْ. عُثْمَانْ. مِنْ باكِستانْ. باكِستانْ.

لِخَدِيجَةٍ. لَنْدَنَّ. إِلَيْ بَغْدَادَ. إِصْطَنْبُولَ. مَكَّةَ. فِي مَكَّةَ. جُدَّةَ.

مَسَاجِدٌ. فِي مَدَارِسٍ. يَعْقُوبٌ. لِإِسْحَاقٍ. مُعاوِيَةً. مِنْ مُعاوِيَةٍ. لِعَائِشَةَ.
عَائِشَةَ. مُحَمَّدٌ. خَالِدٌ. مِنْ عَبَّاسٍ. نُعْمَانٌ. حَامِدٌ.

٤ - أَكْتُبِ الْعَدَّةَ مِنْ ٣ إِلَى ١٠ وَأَجْعَلْ كُلَّاً مِنَ الْكَلِمَاتِ الْآتِيَّةِ مَعْدُودًا لَهَا .

Count from three to ten with the following nouns as *ma'dūd*.

Note that these nouns are المَمْنُوعُ مِنَ الصَّرْفِ. So they will have *fathah* instead of *kasrah*, e.g. the plural of مَسَاجِدٌ is مَسْجِدٌ.

three mosques

ثلاثة مساجد

four hotels

أَرْبَعَةُ فَنَادِقٌ

مسجدٌ. فُنْدُقٌ. مِنْدِيلٌ. مفتاحٌ. صديقٌ. زميلٌ. كرسيٌ. مدرسةٌ.
دقيقةٌ.

Page 118 for diptode □

these images are to edit the pdf

مُبْتَداً

= اسْمُ الإِشَارةِ مُبْتَداً

= ظَرْفٌ مُضَافٌ إِلَيْهِ مَجْرُورٌ = مُبْتَداً مُؤَخَّرٌ وَهُوَ مُضَافٌ

= بَدَلٌ

ظَرْفٌ شِهْدُ الْجُمْلَةِ خَيْرٌ

يُ = يَاءُ الْمُتَكَلِّمِ مُضَافٌ إِلَيْهِ مَجْرُورٌ = اسْمُ مَجْرُورٍ (مَعْطُوفٌ عَلَى

الْجُمْلَةِ الْفِعْلِيَّةِ خَبَرُ الْمُبْتَداً

= نَفْتٌ

مُضَافٌ إِلَيْهِ مَجْرُورٌ وَهُوَ مُضَافٌ حَرْفٌ جَرٌّ

حَرْفٌ جَرٌّ + اسْمُ مَجْرُورٍ شِهْدُ الْجُمْلَةِ خَيْرٌ

= اسْمُ مَجْرُورٍ

خَبَرٌ مُفَرْدٌ

حَرْفٌ عَطْفٌ

الْجُمْلَةُ الْأَسْمَيَّةُ خَبَرُ الْمُبْتَداً

= مُضَافٌ إِلَيْهِ مَجْرُورٌ = مُبْتَداً وَهُوَ مُضَافٌ

LESSON 1

In this lesson we learn the following:

فَعْلٌ¹ + فَاعِلٌ² + مُفْعَلٌ³ + (DOER/ACTOR) + (VERB)¹
Normal Sequence of Verbal sentence

إِنَّ[ٰ]: In Arabic there are two types of sentences: □ □



a) the nominal sentence **الجُمْلَةُ الْإِسْمِيَّةُ** wherein the first word is a noun, e.g.:
الْكِتَابُ سَهْلٌ. □ ‘The book is easy.’

The noun which commences the nominal sentence is called the *mubtada'* while the second part is called the *khabar*. □ □ □

b) the verbal sentence **الجُمْلَةُ الْفِعْلِيَّةُ** wherein the first word is a verb, e.g.:

Sisters of Inna:-
verily, indeed إن
that لكن
but لأن
because لأن
perhaps أجل
if only ليست

خَرَجَ بِلَالٌ. ‘Bilāl went out.’ □

The particle **إِنَّ** is used at the beginning of a nominal sentence, e.g.:

الْكِتَابُ سَهْلٌ → **إِنَّ الْكِتَابُ سَهْلٌ**

(when We read inna in Quran we are always looking for ismu inna)

Note that the noun after **إِنَّ** is *mansūb*.

After the introduction of **إِنَّ**, the *mubtada'* is no longer called *mubtada'*, but is instead called *ismu inna* and the *khabar* is called *khabaru inna*.

إِنَّ signifies emphasis. It can be translated as ‘indeed’, ‘surely’, ‘no doubt’ and ‘verily’.

Note the following:

In Arabic there are beautiful methods to putting emphasis
(giving strength and importance to a sentence) which
cannot be translated properly in other languages but to
feel. (inna, laisa,la, La'alla are of them)

If the *mubtada'* has one *dammah*, it changes to one *fathah* after **إِنَّ** e.g.:

الْمُدَرِّسُ جَدِيدٌ. → **إِنَّ الْمُدَرِّسَ جَدِيدٌ.**
آمِنَةٌ طَالِبَةٌ. → **إِنَّ آمِنَةَ طَالِبَةً.**

If the *mubtada'* has two *dammahs*, they change to two *fathahs* e.g.:

حَامِدٌ مَرِيضٌ. → **إِنَّ حَامِدًا مَرِيضًا.**

If the *mubtada'* is a pronoun, it changes to its corresponding *mansūb* form, e.g.:

أَنَّتِ غَنِيًّا. → **إِنَّكَ غَنِيًّا.**

For the *mansūb* forms of all the pronouns, see Exercise 3 in the main book.

Note that the pronouns of the first person singular and plural have two forms each:

إِنَّا / إِنَّا ؛ إِنَّنِي / إِنِّي



(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.:

الجَوْ جَمِيلُ. ‘The weather is fine.’

→ **لَعْلَ الجَوْ جَمِيلُ.** ‘I hope the weather is fine.’

الْمُدَرِّسُ مَرِيضُ. ‘The teacher is sick.’

→ **لَعْلَ الْمُدَرِّسَ مَرِيضُ.** ‘I’m afraid the teacher is sick.’

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

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

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’).

(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 *muqāf*, and the following word is *mudāf ilayhi*, and therefore it is *majrūr*.

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

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

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

هُؤُلَاءِ الطَّلَابُ ذَوُوا حُلْقٍ. هُؤُلَاءِ الطَّلَابُ ذَوُوا 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?’

أَمِنْ 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:

LESSON 1

أَذْهَبْتَ إِلَى مَكَّةَ أَمْ جُدَّةَ؟ أَنْتَ مُدَرِّسٌ أَمْ طَالِبٌ؟

The correct construction is:

أَمْدُرِّسٌ 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 بَلَالُ 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 أَخْلَاقُ)

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

رَخيْصٌ

cheap

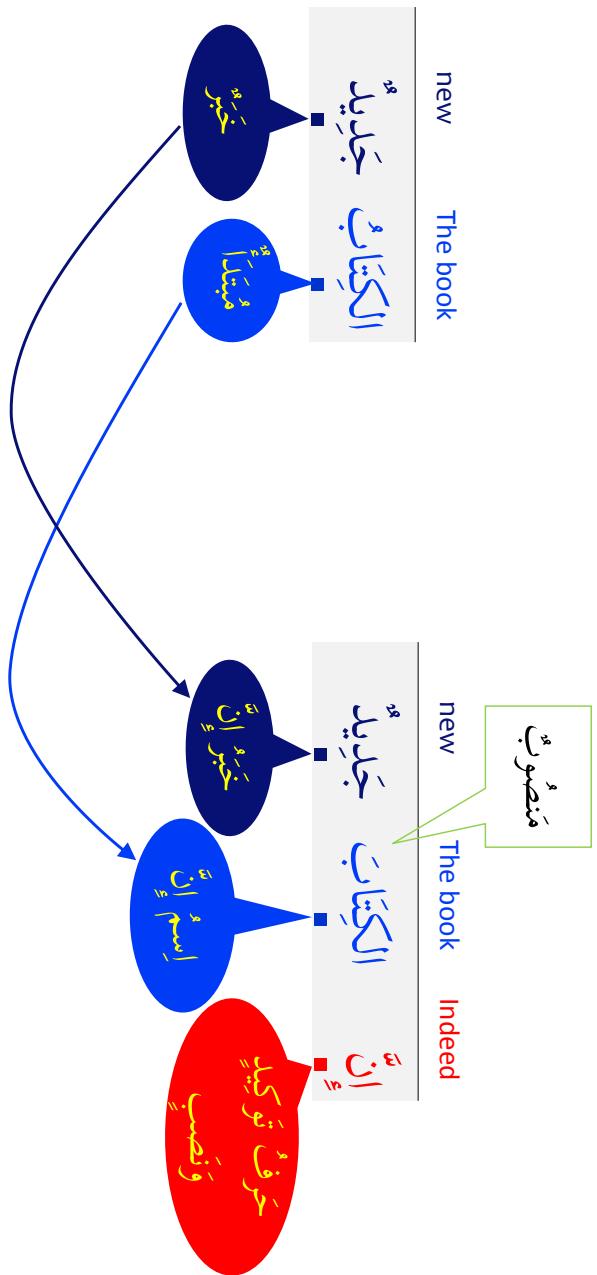
كُمٌ (ج أَكْمَامٌ)

sleeve

Particle of Emphasis and Accusative Case

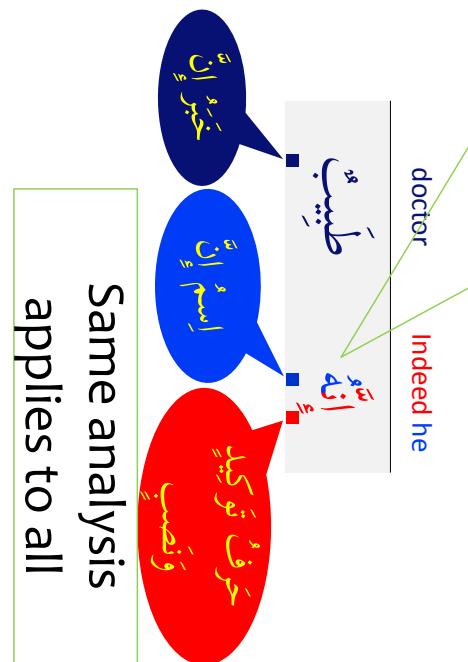
إن (حُرْفٌ تَوكِيدٌ وَنَصْبٌ)

- has many meanings, e.g. indeed, verily, truly, surely, ...
- It is only used in a nominal sentence (الجملة الإسمية)
▪ It is a particle of emphasis
- It makes the subject (مُبتدأ) of the sentence accusative (منصوب)
▪ The analysis of the nominal sentence changes as follows, when it contains إن



إِنْ with Attached Pronouns (ضَمَارِ مُتَحَصِّلَة)

The pronoun (ضمير) is always مَنْصُوبٌ when it is attached to إنَّ



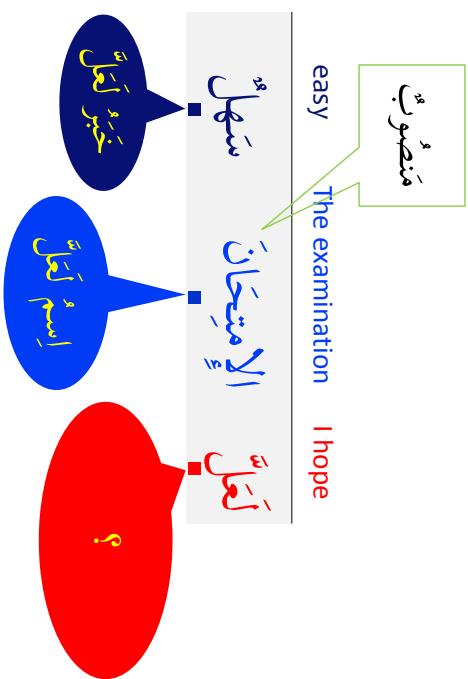
Same analysis applies to all

Please note the two different variations for these two pronouns

	د	د	د	د
د	د	د	د	د
د	د	د	د	د

Sisters of إن (أخوات إن)

- The following words are called “Sisters of إن” because grammatically they act like إن i.e. they make the noun following them مَنْصُوبٌ مَّا، لَيْسَ، كَانَ، لَكِنْ، أَنْ ■



Interrogative “Or” – أَمْ

- أَمْ means “or” and is used in an interrogative sentence.

Is this a masjid or a house?

أَمْسِجِدٌ هَذَا أَمْ بَيْتٌ؟

Are you from Germany or France?

إِمْنَ الْمَانِيَا أَنْتَ أَمْ مِنْ فَرَنْسَا؟

- This construction requires that nothing comes between أَمْ and the first choice and between أَمْ and the second choice

...	Choice 2	أَمْ	...	Choice 1
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أَنْتَ	طَبِيبٌ	أَمْ	مُدْرِسٌ
طَبِيبٌ	أَنْتَ	أَمْ	مُدْرِسٌ



- In a non-interrogative sentence, أَوْ is used for ‘or’

I heard the teacher or the principal

سمِعْتُ المُدْرِسَ أَوْ الْمُدِيرَ