

Who asked who?

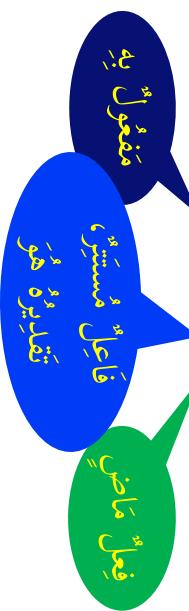
He asked him

سَالَهُ



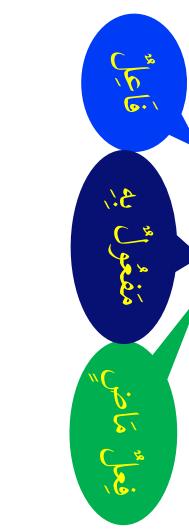
He asked Hamid

سَالَ حَامِدًا



Hamid asked you

سَالَكَ حَامِدٌ



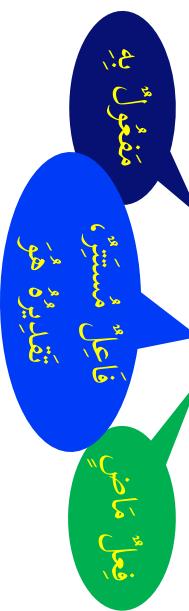
I asked you

سَالَيْتَ



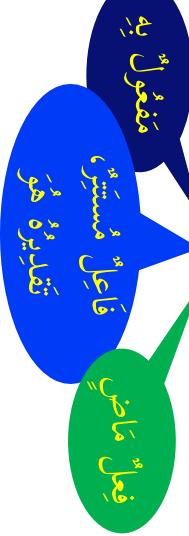
You asked Hamid

سَالَتْ حَامِدًا



You asked them

سَالَيْهُمْ



(٤) الدرس الرابع

يُوسُفُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

إِبْرَاهِيمُ: وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. أَهْلًاً وَسَهْلًاً وَمَرْحَبًاً بِكَ

يا خالي. كيف حالك؟ لعلك بخير.

يُوسُفُ: الحمد لله... أين أبوك يا إبراهيم؟

إِبْرَاهِيمُ: ذَهَبَ إِلَى السُّوقِ.

يُوسُفُ: وَأين أَمْكَ؟

إِبْرَاهِيمُ: ذَهَبَتْ إِلَى خَالِتِي زَيْنَبَ.

يُوسُفُ: وَأين إِخْوَتُكَ؟

إِبْرَاهِيمُ: ذَهَبُوا إِلَى الجَامِعَةِ.

يُوسُفُ: وَأين أَخْوَاتُكَ؟

إِبْرَاهِيمُ: ذَهَبْنَا إِلَى الْمَدْرَسَةِ.

Yes, indeed

يُوسُفُ: أَمَا ذَهَبْتَ إِلَى الْمَدْرَسَةِ الْيَوْمَ؟

إِبْرَاهِيمُ: بَلَى، ذَهَبْتُ وَرَجَعْتُ بَعْدَ الْحِصَّةِ الْأُولَى.

يُوسُفُ: لِمَاذَا رَجَعْتَ؟

mudaf-ilayhi zarf hat I returned after the first period.

Why

(٤) الْدَّرْسُ الرَّابِعُ

إِبْرَاهِيمُ: رَجَعْتُ لِأَنِّي مَرِيضٌ .
 because
 li+ Anna =li-anna means 'because'
 'anna' alone means 'that'

يُوسُفُ: لَا بَأْسَ... أَذَهَبْتَ إِلَى الطَّبِيبِ ؟
 may no harm
 come to you

إِبْرَاهِيمُ: نَعَمْ، ذَهَبْتُ .

Exercises

تَمَارِينٌ

(١) أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَةِ .

Answer the following questions.



Why Fihi but not Fihu

Why min-kitabihu but not

min-kitabihu

Why ila-khalatihu but not

min-khalatihu

If There is a karsa before

noun then hu becomes hi



Pronouns and
(Special Rule)

(١) أَيْنَ ذَهَبَ أَبُو إِبْرَاهِيمَ ؟

(٢) وَأَيْنَ ذَهَبَتْ أُمُّهُ ؟ (ذَهَبَتْ إِلَى حَالَتِهِ زَيَّنَبْ .)

(٣) مَتَى رَجَعَ إِبْرَاهِيمُ مِنَ الْمَدْرَسَةِ ؟

(٢) ضَعْ هَذِهِ الْعَلَامَةَ (✓) أَمَامَ الْجُمَلِ الصَّحِيحَةِ ،

وَهَذِهِ الْعَلَامَةَ (✗) أَمَامَ الْجُمَلِ غَيْرِ الصَّحِيحَةِ .

Mark the correct statements with (✓), and the incorrect ones with (✗).



(١) إِبْرَاهِيمُ أَبْنُ أَخِتِ يُوسُفَ .



(٢) يُوسُفُ عَمُّ إِبْرَاهِيمَ .



(٣) أَخْوَاتُ إِبْرَاهِيمَ ذَهَبْنَ إِلَى الْمَكْتَبَةِ .

(٤) إِخْوَةُ إِبْرَاهِيمَ ذَهَبُوا إِلَى الْجَامِعَةِ .

(٥) إِبْرَاهِيمُ مَا ذَهَبَ إِلَى الطَّبِيبِ .

verbal sentence, coming as khabar.

participle of narration

2 فاعل (VERB)
 3 مفعول به (OBJECT)
 1 فعل (DOER/ACTOR)
 Normal Sequence of Verbal sentence

(٣) ضع في الأماكن الخالية فيما يلي الفعل «ذهب» وأسنده إلى الضمير المناسب.

Fill in the blanks with the verb ذهب with the correct *isnād*.

- | | | |
|--------------------------|--------------------------------|--------------------------|
| <input type="checkbox"/> | (١) الأولاد إلى المدرسة. | <input type="checkbox"/> |
| <input type="checkbox"/> | (٢) الطالبات إلى الملعب. | <input type="checkbox"/> |
| <input type="checkbox"/> | (٣) المدرس إلى الفصل. | <input type="checkbox"/> |
| <input type="checkbox"/> | (٤) أنا إلى المطار. | <input type="checkbox"/> |
| <input type="checkbox"/> | (٥) أختي إلى المطبخ. | <input type="checkbox"/> |
| <input type="checkbox"/> | (٦) أين أنت؟ | <input type="checkbox"/> |

(٤) صحيحة الجمل الآتية.

Correct the following sentences.

- | | |
|--------------------------|---|
| <input type="checkbox"/> | (١) أذهبت إلى المستشفى يا محمد؟ |
| <input type="checkbox"/> | (٢) آمنة وفاطمة وزينب رجعوا من الجامعة. |
| <input type="checkbox"/> | (٣) زملائي ذهب إلى مكة. |
| <input type="checkbox"/> | (٤) أنا رجعت من الرياض أمس. |
| <input type="checkbox"/> | (٥) مريم وبناتها ذهبت إلى حدة. |
| <input type="checkbox"/> | (٦) أمي قال: أنا مريض. |

(٥) أجب عن الأسئلة الآتية بالنفي مستعملاً «ما».

Answer the following questions in the negative using ما.

- | | |
|--------------------------|------------------------------|
| <input type="checkbox"/> | (١) أذهبت إلى المدرسة أمس؟ |
| <input type="checkbox"/> | (٢) أرجع أبوك من بغداد؟ |
| <input type="checkbox"/> | (٣) أذهبت اختك إلى المستشفى؟ |

(٤) الْدَّرْسُ الرَّابِعُ

(٦) تَأْمَلُ مَا يَلِي.

Learn the use of لِآنٌ.

لِآنٌ = لِ + آنٌ. و «آن» مِنْ أَخْوَاتِ «إِنَّ».

لِآنٌ + هُوَ ← لِآنُهُ.

لِآنٌ + هِيَ ← لِآنَهَا.

لِآنٌ + أَنَّ ← لِآنَكَ.

Practice it with 14 pronoun

رَجَعَ حَامِدٌ منَ المَدْرَسَةِ لِآنُهُ مَرِيضٌ.

رَجَعَتْ آمِنَةٌ مِنَ الْمَدْرَسَةِ لِآنَهَا مَرِيشَةٌ.

Mubtada and khabar agrees in
(genders ,numbers) Na't-man'ut agrees
in (gender, number, Case ending
(un,an,in), definiteness and
indefiniteness



رَجَعْتُ مِنَ الْمَدْرَسَةِ لِآنِي مَرِيشَةٌ.

because I am



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*.

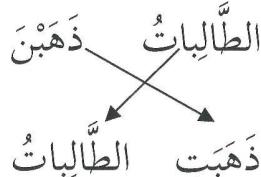
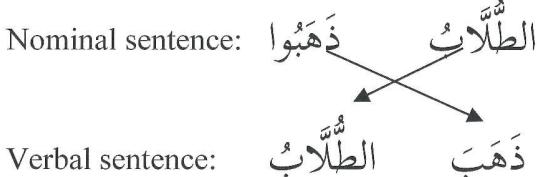
Note that in ذهب الطلاب 'the students went', the verb ذهب has no *wāw* at the end, because ذهبوا means 'they went' and if we say ذهبوا الطلاب it means 'they the students went'. This is not correct because there cannot be two *fā'ils* for a verb.

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:



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 باب. 'The boy opened the door.'



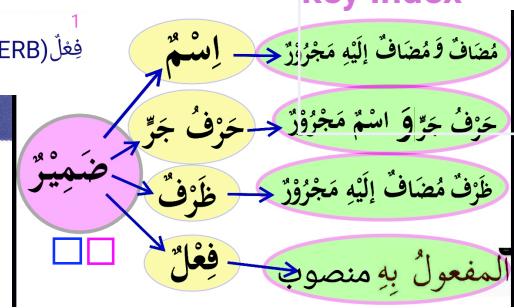
Here the باب is *maf'ul bihi* and so it is *mansūb*. Here are some more examples:

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'ūl 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'ūl 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*.

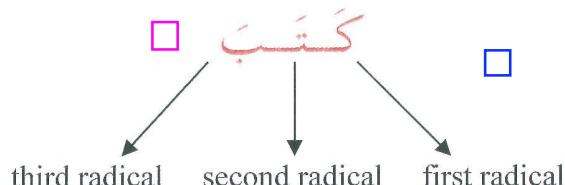
This is called التِّقَاءُ السَّاِكِنَيْنِ ‘combination of two vowel less letters’.

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

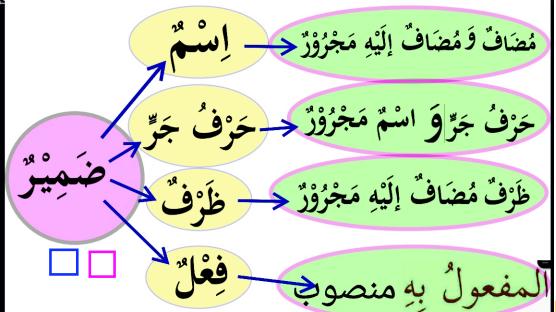
Saying 'I asked x' (x=object without 'me') is easy .

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 (جِئْعِصَيْ)	stick	عَصَا (جِئْعِصَيْ، عِصَيْ)	stick
خُبْزٌ	bread	دُكَانٌ (جِئْدَكَائِينُ)	shop
سَبُورَةٌ	writing board	كَسَرَ يَكْسِرُ كَسْرًا	to break
جَيِيدًا	well (as in فَهِمْتُ الدَّرْسَ جَيِيدًا)	I have understood the lesson well)	

(٥) الدرس الخامس



الْمَدْرِسُ: مَنْ فَتَحَ بَابَ الْفَصْلِ؟ حَامِدٌ: أَنَا فَتَحْتُهُ.

المدرّس: ومن فَتَحَ النَّوَافِذَ؟
The plurals of irrational nouns as feminine singular. → **أنا فَتَحْتُهَا.** **على:**

المدرّس: من كسر هذا المكتب؟ أنت كسرته يا هاشم؟

هاشم: لَا، إِنِّي مَا كَسَرْتُهُ.
I didn't break
it(object)

المدرّس: أرجع زكرياً وحمزةً وعثمانً من مكةَ؟

حامد: لَا، مَا رَجَعُوا.
intransitive verb

عباس: يا أستاذ، خرج الطلاب الجدد وذهبوا إلى المدير.

المدرّس: أفهمت الدّرس يا طَلحة؟

طَلْحَةُ: نَعَمْ، فَهِمْتُهُ جَيِّدًا.
object

المدرّس: أكتّبَ الْأَجْوَبةَ يَا فَيْصَلُ؟

فِي صَلَوةٍ: لَا، مَا كَتَبْتُهَا.

المنى: لماذا المدرس؟

فيصل: لِأَنِّي مَا فَهْمْتُ الْأَسْئَلَةَ.

(٥) الْدَّرْسُ الْخَامِسُ

المدرس: أَحْفَظْتَ سُورَةَ الْفَجْرِ يَا إِبْرَاهِيمْ؟
نعم. حَفِظْتُهَا، وَحَفِظْتُ سُورَةَ التِّينِ أَيْضًا.

mm
mudaf/mati
object and maf
doer
verb
participle of giving
object and maf
participle of giving
dose
participle of asking

The plurals of irrational nouns as feminine singular.

Exercises:

تمارين

(١) أَجِبْ عَنِ الْأَسْئِلَةِ الْأَتِيَّةِ.

Answer the following questions.

Important!

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

1. marfu' ayyu'(أي):Used either Mubtada or Khabar.
2. mansub ayya(أي):In a question (interrogative sentence) it can comes 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. majrur ayyi(أي): 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)

- (١) أين ذَهَبَ الطَّلَابُ الْجُدُودُ؟
 (٢) أَفَهُمْ طَلَحَةُ الدَّرْسِ؟
 (٣) أَيْ سُورَةٍ حَفِظَ إِبْرَاهِيمُ؟
 (٤) مَنْ فَتَحَ النَّوَافِذَ؟



(٢) ضَعْ هَذِهِ الْعَلَامَةَ (✓) أَمَامَ الْجُمَلِ الصَّحِيحَةِ،
وَهَذِهِ الْعَلَامَةَ (✗) أَمَامَ الْجُمَلِ غَيْرِ الصَّحِيحَةِ.

Mark the correct statements with (✓), and the incorrect ones with (✗).



(١) فَتَحَ عَلَيْهِ الْفَصْلَ.



(٢) مَا رَجَعَ زَكَرِيَاً وَحْمَزَةُ وَعُثْمَانُ مِنْ مَكَّةَ.



(٣) مَا كَتَبَ فَيَصِلُّ الْأَجْوَبَةَ لِأَنَّهُ مَا فَهُمْ الْأَسْئِلَةَ.



(٤) مَا كَتَبَ فَيَصِلُّ الْأَجْوَبَةَ لِأَنَّ قَلْمَهُ مَكْسُورٌ.

it is a nice sentence to analyse