

(٥) الْدَّرْسُ الْخَامِسُ  
 (٦) تَأَمَّلُ الْأَمْثَلَةَ الْآتِيَةَ.

Learn the *fā'il* and the *maf'ūl bihi*.

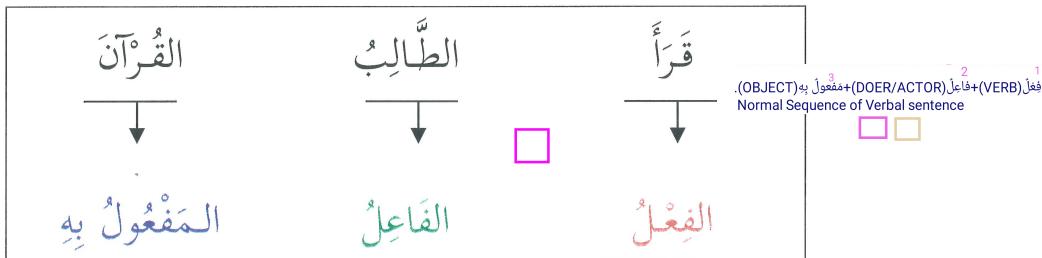
الْقَهْوَةُ: شَرَبَ الضَّيْفُ الْقَهْوَةَ.



الْقُرْآنُ: قَرَأَ الطَّالِبُ الْقُرْآنَ.

الْبَابُ: فَتَحَتْ آمِنَةُ الْبَابَ.

الْدَّرْسُ: كَتَبَ الْمُدَرِّسُ الدَّرْسَ.



(٤) عَيْنِ الفَاعِلِ وَالْمَفْعُولِ بِهِ فِي الْجُمَلِ الْآتِيَةِ. أُكْتُبِ الْفَاعِلُ بِاللَّوْنِ الْأَزْرَقِ وَالْمَفْعُولُ بِاللَّوْنِ الْأَحْمَرِ. وَاضْبِطْ آخِرَ كُلِّ مِنْهُمَا.

Write the *fā'il* in blue and the *maf'ūl bihi* in red in the following sentences, and vocalize the last letter in both of them.



(١) كَسَرَ الطَّفْلُ الْقَلَمَ.

(٢) غَسَلَتْ آمِنَةُ الْمِنْدِيلِ.



(٣) أَكَلَ أُسَامَةُ الْعِنْبُ وَأَكَلَتْ زَوْجَتِهِ الْمَوْزُ.

(٤) شَرِبَتِ الْبَقَرَةُ الْمَاءَ.

(٥) حَفِظَ حِمْزَةُ الْقُرْآنَ.



(٦) ضَرَبَتْ فَاطِمَةُ بِنْتَهَا.

(٧) قَتَلَ الرَّجُلُ الْحَيَّةَ بِالْحَجَرِ.



(٨) سَمِعَ بِلَالُ الْأَذَانَ وَذَهَبَ إِلَى الْمَسْجِدِ.



(٩) كَتَبَ الْمُدَرِّسُ الدَّرْسَ عَلَى السَّبُورَةِ.

(١٠) فَتَحَ الْبَقَالُ الدُّكَانَ فِي السَّاعَةِ الْثَّامِنَةِ.

Why Sharibatil\_bakaratu but not sharibatu here ? because there is meeting of 2 sukoonas of assimilation drooped)

(٥) الْدُّرْسُ الْخَامِسُ

(٥) أكْمِلِ الجُمَلَ الْأَتِيَّةَ بِكَلِمَاتٍ مُنَاسِبَةٍ وَأَضْبِطْهَا بِالشَّكْلِ.

Fill in the blanks with suitable words and vocalize their last letters.

- |                      |  |
|----------------------|--|
| <input type="text"/> | ؟ ..... (١) مَنْ فَتَحَ                          |
| <input type="text"/> | ؟ ..... (٢) غَسَلَتْ أَخْتِي                     |
| <input type="text"/> | ..... (٣) الرَّجُلُ الْحَيَّةُ بِالْعَصَا.       |
| <input type="text"/> | ..... (٤) يُوسُفُ الْقَهْوَةُ.                   |
| <input type="text"/> | ..... (٥) كَتَبَ الْمُدْرِسُ عَلَى السَّبُورَةِ. |
| <input type="text"/> | ..... (٦) سَعَادُ الْخُبْزِ.                     |
| <input type="text"/> | ..... (٧) قَرَأْتُ ..                            |
| <input type="text"/> | ..... (٨) أَلَّا الأَذَانَ يَا حِمْزَة ؟         |
| .                    | ..... (٩) التَّاجِرُ الدُّكَانَ.                 |
| <input type="text"/> | ..... (١٠) الطُّلَابُ مِنَ الْفَصْلِ.            |

(٦) اجْعَلْ كُلًاً مِنَ الْكَلِمَاتِ الْأَتِيَّةِ مَفْعُولًاً بِهِ وَأَضْبِطْ آخِرَهَا.

Use each of the following words in a sentence as *maf'ul bihi* and vocalize the last letter.

- |   |   |
|---|---|
| ..... <input type="text"/> ..... القرآنُ    | ..... <input type="text"/> ..... القَهْوَةُ |
| ..... <input type="text"/> ..... التَّفَاخُ | ..... <input type="text"/> ..... الْبَابُ   |
| ..... <input type="text"/> ..... الدَّرْسُ  | ..... <input type="text"/> ..... الْقَمِيصُ |

(٧) تَأَمَّلِ الْمِثَالِيْنِ الْأَتِيِّيْنِ. Why Alif here ?: (alif of protection)

Learn the following.

(١) الطُّلَابُ ذَهَبُوا إِلَى الْمَلَعْبِ. (٢) الطُّلَابُ ذَهَبُوا إِلَى الْمَكْتَبَةِ.

ذَهَبَتِ الطُّلَابُ إِلَى الْمَكْتَبَةِ.

\* Because فاعل 2 cannot be in a Sentence.

\* When If the فاعل is 3rd person Then the verb of Verbal sentence is Always 3rd person Singular(feminine or masculine form)

(٨) قَدِمَ الفِعْلُ فِي الْجُمْلِ الْآتِيَةِ كَمَا هُوَ مُوَضَّحُ فِي المِثالِ.

Change each of the following nominal sentences to verbal sentence as shown in the example.

شرب الأولاد القهوة.

.....

(١) الأَوْلَادُ شَرُبُوا الْقَهْوَةَ.



(٢) النَّاسُ سَمِعُوا الْأَذَانَ.



(٣) الطُّلَّابُ كَتَبُوا الْأَجْبَرَةَ.



(٤) الطَّالِبَاتُ دَخَلْنَ الْفَصْلَ.



(٥) الْمُدْرِسُونَ خَرَجُوا مِنَ الْفُصُولِ.



(٦) زُمَلَائِي رَجَعُوا مِنْ مَكَّةَ.



(٧) أَخْوَاتِي غَسَلْنَ الْقُمْصَانَ.



(٨) التُّجَارُ فَتَحُوا الدَّكَاكِينَ.



(٩) الطَّبِيبَاتُ ذَهَبْنَ إِلَى الْمُسْتَشْفَىِ.



(١٠) الطُّلَّابُ فَهِمُوا الدَّرْسَ.



(٩) تَأَمَّلِ الْأُمْثَلَةَ الْآتِيَةَ.

Note that the second verb has the plural ending while the first does not.

(١) خَرَجَ الطُّلَّابُ وَذَهَبُوا.



(٢) قَرَأَ الطُّلَّابُ وَكَتَبُوا.



(٣) أَكَلَ النَّاسُ وَشَرَبُوا.



(٥) الْدَّرْسُ الْخَامِسُ

كُونْ جُمَلًا مِثْلَ هَذِهِ مُسْتَعْمِلًا الفِعْلَيْنِ الْوَارِدَيْنِ فِي كُلِّ تَمْرِينٍ وَمُسْتَعِينًا بِالْكَلِمَاتِ التَّيْ بَيْنَ قَوْسَيْنِ.

Make a sentence from each pair of verbs on the pattern of the examples. Note that the second verb has the plural ending while the first does not.

- |                           |       |                     |                          |
|---------------------------|-------|---------------------|--------------------------|
| (الطلاب / الفصل)          | ..... | (١) دَخَلَ / جَلَسَ | <input type="checkbox"/> |
| (الأولاد / الحياة)        | ..... | (٢) ضَرَبَ / قَتَلَ | <input type="checkbox"/> |
| (الطلاب / الدرس)          | ..... | (٣) قَرَأً / فَهِمَ | <input type="checkbox"/> |
| (الناس / الأذان / المسجد) | ..... | (٤) سَمِعَ / ذَهَبَ | <input type="checkbox"/> |

(١٠) كُونْ جُمَلًا مُسْتَعْمِلًا الْكَلِمَاتِ الْآتِيَةَ.

Use each of the following verbs in a sentence.

أَكَلَ - غَسَلَ - قَرَأً - كَتَبَ - ضَرَبَ - قَتَلَ - دَخَلَ - خَرَجَ - حَفِظَ -  
شَرِبَ - فَهِمَ - سَمِعَ.

فَعْلٌ (VERB)<sup>١</sup> + مَفْعُولٌ به (OBJECT/ACTOR)<sup>٢</sup> + مَفْعُولٌ به (DOER/ACTOR)<sup>٣</sup>  
Normal Sequence of Verbal sentence

(١١) تَأْمَلُ مَا يَلِي.

Learn the use of the *nasb* pronouns.

مَنْ فَتَحَ الْبَابَ؟ أَنَا فَتَحْتُهُ. (فتَحْتُ + هُ).

The plurals of irrational nouns as feminine singular.

مَنْ فَتَحَ النَّوَافِذَ؟ أَنَا فَتَحْتُهَا. (فتَحْتُ + هَا).

## الْكَلِمَاتُ الْجَدِيدَةُ:

الْعِنْبُ	الْمَوْزُ	الْتَّيْنُ	الْفَجْرُ
جَوَابٌ (جِ أَجْوَبَةُ)	سُؤَالٌ (جِ أَسْئِلَةُ)	الْبَقَالُ	الْعَصَا
حَيَّةٌ (جِ حَيَّاتُ)	سَمِعَ	فَهِمَ	شَرِبَ

## 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 إِثْنَانِ 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

(*mudaf-ilaihi majrur*)

*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*))

ثَلَاثَ عَشَرَ طَالِبًا

ثَلَاثَةَ عَشَرَةَ طَالِبَةً

ثَمَانِيَّةَ عَشَرَ طَالِبًا

ثَمَانِيَّ عَشَرَةَ طَالِبَةً

ثَمَانِيُّ عَشَرَةَ طَالِبَةً

ثَمَانِيَّةَ عَشَرَةَ طَالِبَةً

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 قَلْمَنْ 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* ayii'(أَيُّ): 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)

4) أَظُنْ أَنَّهَا ذَهَبَتْ إِلَى مَكَّةَ: 'I think that she went to Makkah.' أَنْ is a sister of إِنْ and

so its *ism* is *mansūb* and its *khabar* is *marfū'*, e.g.:

أَظُنْ أَنْ 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

(٦) الدرس السادس

**الاُمُّ:** متى رجعت من المدرسة يا بني؟

mudaf mudaf-ilayhi chain

A Naaqis (Defective or weak verb) ناقص Verb is that whose third (last) letter is sick in its root form.

**Naaqis verbs** have an Alif (ا), a Yaa (ي) or a Waw (و) as its last letter.

The final Alif is often turned into a Waw (و) or a Yaa (ي).

To know the **origin** of the Alif, get the noun form of the root verb.

**سَعِيدٌ:** رَجَعْتُ قَبْلَ نِصْفِ سَاعَةٍ.  
mudaf-<sup>hi</sup> illayhi mudafr-<sup>hi</sup> illayhi zaan and mudaf-<sup>hi</sup> illayhi door verb

أَيْنَ أَخْتُكَ مَرِيمُ؟ أَمَا رَجَعْتُْ؟

سعید: لا أدری. أنا ما رأيته.

**الأُمُّ:** مَاذَا قَرَأْتَ الْيَوْمَ؟

سعيد: قرأت اليوم درساً جديداً في الفقه.

الأُمْ: أَفْهِمْتَهُ؟

سعید: نعم. فهمته جيّداً.

أَمَا قرأتُ الْقُرآنَ الْيَوْمَ؟

with me

الله علماً يا بُنَىٰ  
tamyiz doer

مُصانی یا امی؟

important

## (تَدْخُلُ مَرِيمٍ)

- مَرِيمٌ: السلام عليكم. كيف حالك يا أمّي؟ وكيف حالك يا أخي؟
- الأم: وعليكم السلام. أهلاً يا بنتي. متى خرجت من المدرسة؟
- مريم: خرجت بعد صلاة الظهر.  
zarf mudaf-ilayhi
- الأم: أين زميلاتك آمنة وفاطمة وسعاد؟  
badal badal bader mudaf mudaf-ilayhi
- مريم: ما رأيتهنَّ بعد الصلاة.  
zarf mudaf-ilayhi not
- الأم: يا بنتي، أخوك حفظ سورة الرحمن. أي سورة حفظت أنت؟
- مريم: أنا حفظت سورة الحديد، وهي أطول من سورة الرحمن.
- الأم: وكذاك حفظت ست عشرة آية من سورة النبأ.
- الأم: ما شاء الله! إنك طالبة مجتهدة. أنا مسحورة بك... أذهبتك  
Important! jarr-majrū
- إلى المكتبة اليوم؟
- مريم: نعم. ذهبت.
- الأم: ماذا قرأت هناك؟
- مريم: قرأت مجلة من باكستان أسماها «الإسلام».
- الأم: أ باللغة العربية هي؟  
khabar (one word)
- مريم: لا، هي باللغة الإنجليزية.
- الأم: أذهبتي إلى المديرة؟
- comparative Degree.  
how? because of 'min'
- Ayyu'(ع) Means 'Which' ('ism' (noun)) used for asking questions always comes as a mudaf & followed by mudaf-ilayhi (إلهي). It can be:  
1. mai (ما)  ayyu(ع): Used either Mbtada or Khabar.  
2. mansub ayya(ع): In a question (interrogative sentence) 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. majrū ayyi(ع): 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)

مريم: لا، هي ما جاءت اليوم.



*zarf zaman*  
adverb of time

*she didn't come*

why

لِمَهْ؟



weak verb



.(verb in past tense)  
(he thought)  
(I think)(verb in present or future)  
ظنّ (he thought)  
أظُنُّ (I think)  
أظُنُّ أنّها ذهبت إلى مكة.

Anna is one of the sister of inna



الأم: (للخادمة) هاتي الشّاي يا ليلى.

bring(imperative) verb (أمر)



مريم: وهاتي قطعة خبز أيضاً يا ليلى. أنا جوعى.

## تمارين

(١) أجب عن الأسئلة الآتية.

Answer the following questions.



(١) أي سورة حفظ سعيد؟



(٢) كم آية من سورة التبّاح حفظت مريم؟



(٣) ما اسم المجلة التي قرأتها مريم في المكتبة؟ يأي لغة هي؟

(٤) من ليلى؟

ayyu became 'ayyi' because of preposition

(٢) ضع هذه العلامة (✓) أمام الجمل الصحيح، وهذه العلامة (✗) أمام الجمل غير الصحيحة.

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



(١) ما فرح المدرس بسعيد.

(٢) مريم جوعى.