

## LESSON 5

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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.'



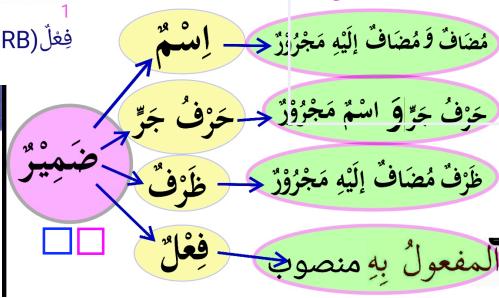
Here the الباب is *maf'ul bihi* and so it is *mansūb*. Here are some more examples:

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'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*.

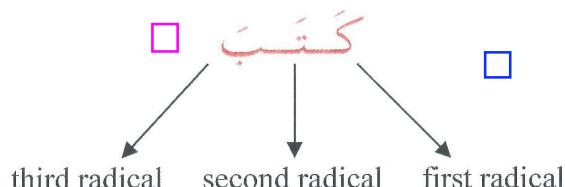
This is called التِّقَاءُ السَّاِكِنَيْنِ ‘combination of two vowel less letters’.

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

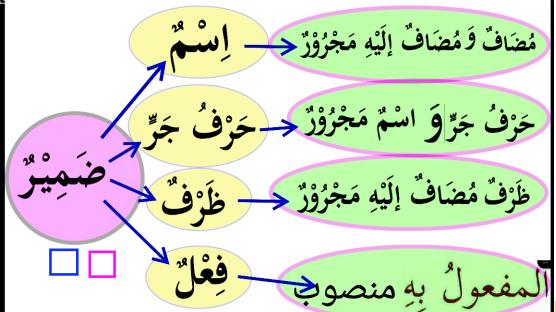
Saying 'I asked x' (x=object without 'me') is easy .

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 (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)	

(٥) الدرس الخامس



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

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

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

لَا، اُنِي مَا كَسَرْتُهُ.  
I didn't break  
it(object).

المدرّس: أرجع زكرياً وحمزةً وعثمانَ من مكةَ؟

حَامِدٌ: لَا، مَا رَجَعُوا.  
intransitive verb

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

**المدرّس: أفهمت الدّرس يا طلحة؟**

طَلْحَةُ: نَعَمْ، فَهِمْتُهُ جَيِّدًا.  
object

**المدرّس:** أكتّبَ الْأَجْوَةَ يَا فَيَصِلُ ؟

فیصل: لا، ما كتبُها.  
I didn't write why.

الْمَدْرِسَةِ لِمَاذَا؟ (mine)

**فيصل:** لِأَنِّي مَا فَهِمْتُ الْأَسْئِلَةَ.

(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) أَيَّ 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

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

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

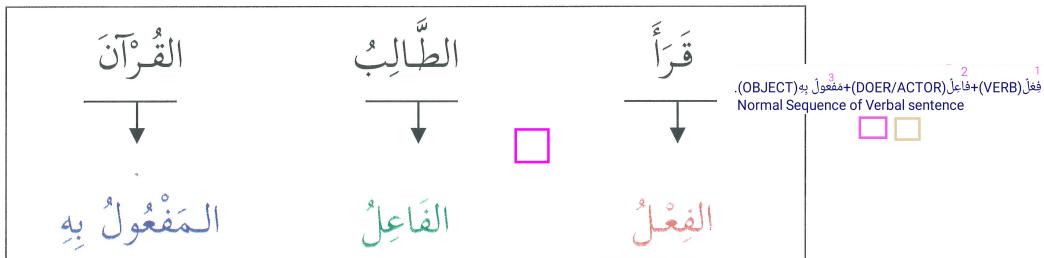
الْقَهْوَةُ: شَرَبَ الضَّيْفُ الْقَهْوَةَ.



الْقُرْآنُ: قَرَأَ الطَّالِبُ الْقُرْآنَ.

الْبَابُ: فَتَحَتْ آمِنَةُ الْبَابَ.

الْدَّرْسُ: كَتَبَ الْمُدَرِّسُ الدَّرْسَ.



(٤) عَيْنِ الْفَاعِلِ 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 الثَّامِنَةِ.

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"/> ..... التُّفَاحُ | ..... <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