

ARABIC COURSE

دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ

لِغَيْرِ النَّاطِقِينَ بِهَا

for English Speaking Students

الجزء الأول

Book 1

الدكتور محمد عبد الرحيم

ORIGINALLY TAUGHT AT

MADINAH
ISLAMIC UNIVERSITY

اللقاء

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الدُّرُوسُ مِنْ عَبْدِ الرَّحْمَنِ

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Durus-al-lughah al-'Arabiyyah

Ultimate - Arabic The Effective Beginners Guide, Book 1

First Edition: 2019

ISBN: 978-0-9879146-2-0

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Published by

Goodword Books

1, Nizamuddin West Market

New Delhi-110013

Tel. +9111-41827083 Mob. +91-8588822672

email: info@goodwordbooks.com

www.goodwordbooks.com



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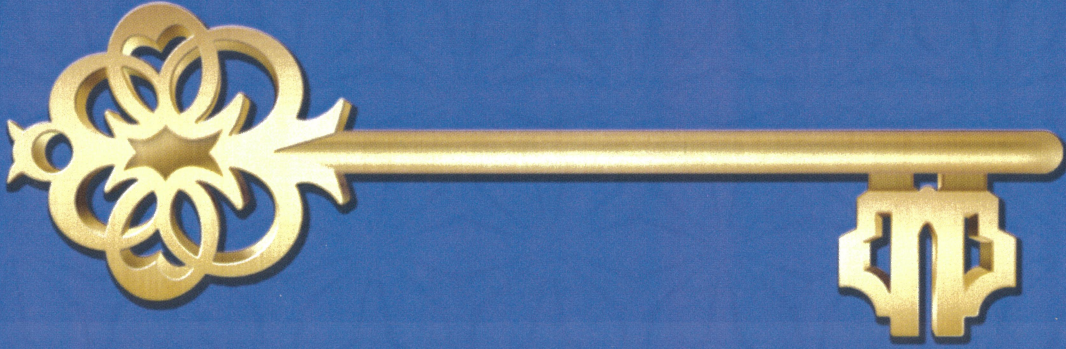
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KEY

to

Durūs al-lughah al-‘Arabiyyah li-ghayr al-nāṭiqīn bihā
Book 1



By:

Dr. V. Abdur Rahim






دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ

لِغَيْرِ النَّاطِقِينَ بِهَا
الْجُزْءُ الْأَوَّلُ

لَقَا

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Explanation of certain Grammatical Terms & Symbols

1. Faṭḥah is the vowel sign () denoting “a”.
 2. Kasrah is the vowel sign () denoting “i”.
 3. Ḍammah is the vowel sign () denoting “u”.
 4. Sukūn is the sign () denoting absence of a vowel.
 5. Shaddah is the sign () denoting doubling of the letter.
- “ā” is long “a” as in *father*.
- “ī” is long “i” as in *machine*.
- “ū” is long “u” as in *rule*.

LESSON 1

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 هَازَا, 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 ا 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 ؟

Vocabulary

بَيْتٌ	house	وَلَدٌ	boy
مَسْجِدٌ	mosque	طَالِبٌ	student
بَابٌ	door	رَجُلٌ	man
كِتَابٌ	book	تَاجِرٌ	merchant
قَلَمٌ	pen	كَلْبٌ	dog
مِفْتَاحٌ	key	قَطٌّ	cat
مَكْتَبٌ	writing table	حِمَارٌ	donkey
سَرِيرٌ	bed	حَصَانٌ	horse
كُرْسِيٌّ	chair	جَمَلٌ	camel
نَجْمٌ	star	دِيكٌ	rooster
قَمِيصٌ	shirt	مُدَرِّسٌ	teacher
طَبِيبٌ	doctor	مَنْدِيلٌ	kerchief

LESSON 2

In this lesson, we learn the use of **ذَلِكَ** meaning «that», and **وَ** meaning «and», e.g.:

This is a house and that is a mosque.

هَذَا بَيْتٌ وَذَلِكَ مَسْجِدٌ.

Note:

1. **ذَلِكَ** is pronounced **ذَالِكْ** but is written without the *alif*.
2. The word **وَ** is written close to the word following it.

Vocabulary

إِمَامٌ imam

حَجَرٌ stone

سُكَّرٌ sugar

لَبَنٌ milk

LESSON 3

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

When the definite article «al» is prefixed to a noun naturally the indefinite article «-n» 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 (الشَّمْسُ). 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** (القَمَرُ).

Here are some more examples of the assimilation of the «**l**» of «**al**» to the solar letter

al-najmu	becomes	an-najmu	al-rajulu	becomes	ar-rajulu
al-dīku	becomes	ad-dīku	al-samaku	becomes	as-samaku

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

Note that the «**a**» of «**al**» 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 «**a**» is pronounced, but if it is preceded by «**wāw**» meaning «**and**» the «**a**» is dropped and the phrase is pronounced **wal-baytu**, not **wa al-baytu**.

To indicate this omission in pronunciation this sign «**ء**» 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. البابُ مَفْتُوحٌ.

The pen is broken. القَلَمُ 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	حَارٌّ	hot		
جَالِسٌ	sitting	X	وَاقِفٌ	standing		
جَدِيدٌ	new	X	قَدِيمٌ	old		
قَرِيبٌ	near	X	بَعِيدٌ	far away		
نَظِيفٌ	clean	X	وَسَخٌ	dirty		
صَغِيرٌ	small	X	كَبِيرٌ	big		
خَفِيفٌ	light	X	ثَقِيلٌ	heavy		
الْوَرَقُ	paper		المَاءُ	water		
التِّفَاحُ	apple		جَمِيلٌ	beautiful		
الدُّكَّانُ	shop	مَرِيضٌ	سِكِّ	حُلُوٌّ	sick	sweet

LESSON 4

In this lesson we learn the use of prepositions.

1. 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 jadīd-u-n. الْبَيْتُ جَدِيدٌ.

A noun with the normal ending is called مَرْفُوعٌ.

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

al-bayt-u (the house)

الْبَيْتُ

fi l-bayt-i (in the house) ⁽¹⁾

فِي الْبَيْتِ

bayt-u-n (a house)

بَيْتٌ

fi bayt-i-n (in a house)

فِي بَيْتٍ

al- maktab-u (the table)

الْمَكْتَبُ

‘ala l-maktab-i (on the table)

عَلَى الْمَكْتَبِ

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

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

In Arabic all nouns are either masculine or feminine.

¹ 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. (fī l → f i l)

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 آمِنَةُ ؟
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 **ā** «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.: **فَاطِمَةُ، زَيْنَبُ، آمِنَةُ**.

Vocabulary

الْحَمَّامُ	bathroom	الْمِرْحَاضُ	toilet	عَلَى	on
الْمَطْبَخُ	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: **أَنَا** (I) and **أَنْتَ** (You).

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

I am Muḥammad.

أَنَا 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?

أَيْنَ بِلَالٌ؟

He went to the mosque.

ذَهَبَ إِلَى الْمَسْجِدِ.

Bilāl went to the mosque.

ذَهَبَ بِلَالٌ إِلَى الْمَسْجِدِ.

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

Vocabulary

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

إِلَى to

الْهِنْدُ India

الْمَدْرَسَةُ school

الْيَابَانُ Japan

الْمُدِيرُ headmaster

السُّوقُ market

الصِّينُ China

الْفِلِيبِينُ Philippines

الْجَامِعَةُ university

LESSON 5

In this lesson we learn the following:

1. Bilāl's book (kitābu bilāl-i-n)

كِتَابُ بِلَالٍ

The imām's house (bayt-u-l-imām-i)

بَيْتُ الْإِمَامِ

In كِتَابُ بِلَالٍ the first word is the thing possessed.

It is called *muḍāf*. The second word بِلَالٍ is the possessor. It is called *muḍāf ilayhi*.

Note:

a) that the *muḍāf* takes neither the definite nor the indefinite article. So it is wrong to say كِتَابُ بِلَالٍ or الْكِتَابُ بِلَالٍ. The *muḍāf* is definite by position, and does not need the definite article.

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

بِلَالٌ

bilāl-u-n

الْإِمَامُ

al-imām-u

بَيْتُ بِلَالٍ

bayt-u bilāl-i-n

بَيْتُ الْإِمَامِ

bayt-u l-imām-i

c) كِتَابُ مَنْ (whose book?). Note that مَنْ 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) عَلَى مَكْتَبِ الْمُدَرِّسِ. Note that مَكْتَبِ is مَجْرُورٌ because of the preposition عَلَى and الْمُدَرِّسِ is مَجْرُورٌ because it is *muḍāf ilayhi*.

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 بِلَالٌ not يَا بِلَالُ، يَا شَيْخُ، يَا أُسْتَاذُ etc.

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

اسْمُ الْوَلَدِ بِلَالُ، وَاسْمُ الْبِنْتِ آمِنَةُ.*

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

ابْنُ الْمُدَرِّسِ طَبِيبٌ، وَابْنُ الْإِمَامِ تَاجِرٌ.*

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

أَيْنَ ابْنُ حَامِدٍ؟*

ayna bn-u ḥāmid-i-n?

Vocabulary

الرَّسُولُ the messenger

الْعَمُّ paternal uncle

الشَّارِعُ street

الْكَعْبَةُ al-Ka‘bah

الْخَالَ maternal uncle

مُغْلَقٌ closed

الْإِسْمُ name

الْحَقِيبَةُ bag, briefcase

تَحْتَ under, beneath

الْإِبْنُ son

السَّيَّارَةُ car

هُنَا here

هُنَاكَ there

الْبِنْتُ daughter, girl

الطَّبِيبُ doctor

LESSON 6

In this lesson we learn:

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

This is a boy and this is a girl. **هَذَا وَلَدٌ وَهَذِهِ بِنْتُ.**

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

مُدَرِّسٌ	→	مُدَرِّسَةٌ
mudarris-u-n	→	mudarris-a-t-u-n
(teacher)		(lady teacher)

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

ابْنٌ	بِنْتُ
son	daughter
أَخٌ	أُخْتُ
brother	sister

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
يَدٌ hand	رَأْسٌ head
رِجْلٌ leg	أَنْفٌ nose
عَيْنٌ eye	فَمٌ mouth
أُذُنٌ ear	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. الْحَمْدُ لِلَّهِ.

Note that the word اللَّهُ becomes لِلّهِ *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? لِمَنْ الْكِتَابُ؟

Note that مَنْ becomes مَنِ when followed by **أَلْ**.

4. **أَيْضاً** means «also», e.g.:

This is beautiful,

هَذَا جَمِيلٌ،

and that is also beautiful.

وَذَلِكَ أَيْضاً جَمِيلٌ.

5. **جَدّاً** means «very», e.g.:

This is very big.

هَذَا كَبِيرٌ جَدّاً.

Vocabulary

المِكْوَاةُ	iron (for ironing)	الأنفُ	nose
البَقْرَةُ	cow	الفَمُ	mouth
الدَّرَاجَةُ	bicycle	القِدْرُ	cooking pot (fem.)
المِلْعَقَةُ	spoon	الأُذُنُ	ear
الفَلَّاحُ	farmer	العَيْنُ	eye
الْأُمُّ	mother	الْيَدُ	hand
الْأَبُ	father	الرِّجْلُ	leg
الثَّلَاجَةُ	fridge	سَرِيعٌ	fast
الشَّايُ	tea	النَّافِذَةُ	window
المَغْرِبُ	west	الشَّرْقُ	east
القَهْوَةُ	coffee		

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 مَرْيَمٌ.

Vocabulary

النَّاقَةُ she-camel

البِطَّة duck

المُمَرِّضَةُ nurse

الْبَيْضَةُ egg

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

الدَّجَاجَةُ hen

LESSON 8

In this lesson we learn:

1. How to say «this book» in Arabic. We have seen that هَذَا كِتَابٌ means «this is a book». Now we learn that هَذَا الْكِتَابُ means «this book». This is not a sentence.

To make it a sentence we must add a predicate e.g.:

«This book is new» هَذَا الْكِتَابُ جَدِيدٌ.

All demonstrative pronouns can be used to make this construction, e.g.:

That man is an engineer. ذَلِكَ الرَّجُلُ مُهَنْدِسٌ.

This watch is beautiful. هَذِهِ السَّاعَةُ جَمِيلَةٌ.

That nurse is from Japan. تِلْكَ الْمُمَرِّضَةُ مِنَ الْيَابَانِ.

2. We have seen that the normal ending of a noun is «-u» and it changes to «-i» after prepositions and when the noun is a possessor, e.g.:

The house is beautiful. الْبَيْتُ جَمِيلٌ.

Bilāl is in the house. بِلَالٌ فِي الْبَيْتِ.

This is the key of the house. هَذَا مِفْتَاحُ الْبَيْتِ.

Nouns ending in long «-ā» have no endings. They remain unchanged, e.g.:

This is America. هَذِهِ أَمْرِيكَا.

I am from America. أَنَا مِنْ أَمْرِيكَا.

He is the president of America. هُوَ رَئِيسُ أَمْرِيكَا.

LESSON 8

3. **خَلْفَ** (behind), **أَمَامَ** (in front of). The noun after these have «-i» ending because it is *muḍāf ilayhi* e.g.:

The house is **behind** the mosque. **الْبَيْتُ خَلْفَ الْمَسْجِدِ.**

Hāmid is **in front of** the teacher. **حَامِدٌ أَمَامَ الْمُدَرِّسِ.**

4. **جَلَسَ** means «he sat».

Where did Muḥammad **sit**? **أَيْنَ جَلَسَ مُحَمَّدٌ؟**

He **sat** in front of the teacher. **جَلَسَ أَمَامَ الْمُدَرِّسِ.**

Vocabulary

أَمْرِيكََا America

سُوَيْسِرَا Switzerland

إِنْكَلْتَرَا England

مُغْلَقٌ closed

السَّكِّينُ knife

الْمُسْتَشْفَى* hospital

العِرَاقُ Iraq

أَلْمَانِيَا Germany

* Note that the **ي** which is pronounced *alif* has no dots.

LESSON 9

Part A

In this lesson we learn:

1. The adjective in Arabic. The adjective in Arabic follows the noun it qualifies, i.e. unlike in English it comes after the noun, e.g.:

A new house بَيْتٌ جَدِيدٌ

In Arabic the adjective is called *na't* (نَعْتٌ), and the noun it qualifies is called *man'ūt* (مَنْعُوتٌ). The adjective is in agreement with the noun in the following matters:

- A) **Gender**. The adjective of a masculine noun is masculine, and that of a feminine noun is feminine, e.g.:

وَلَدٌ صَغِيرٌ	→	بِنْتُ صَغِيرَةٍ
a small boy		a small girl
كِتَابٌ جَدِيدٌ	→	سَيَّارَةٌ جَدِيدَةٌ
a new book		a new car

- B) **Definite or indefinite article**. If the noun is definite the adjective is also definite. And if the noun is indefinite so is the adjective, e.g.:

Bilāl is a new teacher.	بِلَالٌ مُدَرِّسٌ جَدِيدٌ.
The new teacher is in the class.	المُدَرِّسُ الْجَدِيدُ فِي الْفَصْلِ.

- C) **Case**. The adjective has the same ending as the noun, e.g.:

This is a new house. (bayt-u-n jadīd-u-n) هَذَا بَيْتٌ جَدِيدٌ.

LESSON 9

I am in a new house. (fī bayt-i-n jadīd-i-n)

أَنَا فِي بَيْتٍ جَدِيدٍ.

The new house is beautiful. (al-bayt-u l-jadīd-u)

الْبَيْتُ الْجَدِيدُ جَمِيلٌ.

Who is in the new house? (fī l-bayt-i l-jadīd-i)

مَنْ فِي الْبَيْتِ الْجَدِيدِ؟

2. Adjectives ending in «-ān» have no *tanwīn*, e.g.:

كَسْلَانُ

lazy

جَوْعَانُ

hungry

عَطْشَانُ

thirsty

غَضَبَانُ

angry

مَلَأْنُ

full

Vocabulary

الْفَاكِهَةُ

fruit

الْإِنْكِلِيزِيَّةُ

English (language)

الْعُصْفُورُ

sparrow

صَعْبٌ

difficult

الطَّائِرُ

bird

الْمَدِينَةُ

city

الْعَرَبِيَّةُ

Arabic

الْقَاهِرَةُ

Cairo

اللُّغَةُ

language

الْيَوْمَ

today

سَهْلٌ

easy

لِمَاذَا

why

مُجْتَهِدٌ

hardworking

الْكُؤُوبُ

cup

شَهِيرٌ

famous

Part B

In this part we learn:

1. Adjective qualifying a definite noun, e.g.:

Where is the new teacher? أَينَ الْمُدَرِّسُ الْجَدِيدُ؟

2. Relative pronoun **الَّذِي**. If it refers to a human being it is to be translated «who», and if it refers to an animal or a thing it is translated «which», e.g.:

الرَّجُلُ الَّذِي خَرَجَ مِنَ الْمَسْجِدِ الْآنَ تَاجِرٌ شَهِيرٌ.

The man who went out of the mosque just now is a famous merchant.

الْبَيْتُ الَّذِي أَمَامَ الْمَسْجِدِ لِلْإِمَامِ.

The house which is in front of the mosque belongs to the imām.

3. Note that when **لِ** is used with a noun having **أَلْ**, the alif of **أَلْ** is omitted.

الإِمَامُ → لِلْإِمَامِ
الْمُدَرِّسُ → لِلْمُدَرِّسِ

4. **عِنْدَ** (with). The noun following it has «-i» ending because it is *mudāf ilayhi*, e.g.:

The teacher is with the headmaster. الْمُدَرِّسُ عِنْدَ الْمُدِيرِ.

Vocabulary

المَكْتَبَةُ	library	المَدْرَسَةُ السَّانَوِيَّةُ	secondary school
الآن	now, just now	الْوَزِيرُ	minister
هُنَاكَ	there	حَادٌّ	sharp
المُسْتَوْصَفُ	clinic, small hospital	السُّوقُ	market
المِرْوَحَةُ	fan	إِنْدُونِيسِيَا	Indonesia
الْكُوَيْتُ	Kuwait	الشَّارِعُ	street

LESSON 10

In this lesson we learn:

1. The possessive pronouns: كَ، هُ، هَا، يَ

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 كِتَابُكَ and «his book» is كِتَابُهُ.

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

«your brother» is أَخُوكَ and not أَخُكَ.

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

Note the following:

«Muḥammad's house» is بَيْتُ مُحَمَّدٍ

But «Muḥammad's father» is أَبُو مُحَمَّدٍ

And «Muḥammad'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 *muḍāf* are five words.

You have learnt two, and you will learn the other three in the future إِنَّ 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.:

أَعِنْدَكَ قَلَمٌ ؟ Have you a pen? (literally, Is there a pen with you?).

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

لَكَ (belonging to you),

لَهُ (belonging to him),

لَهَا (belonging to her),

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

Note:

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

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

It is wrong to say **عِنْدِي أَخٌ / عِنْدِي فَمٌ** 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).

أَذَهَبْتَ إِلَى الْمَدْرَسَةِ الْيَوْمَ ؟

Yes, I went. **نَعَمْ، ذَهَبْتُ.**

6. We have learnt that feminine proper nouns have no *tanwīn* e.g. **مَرْيَمُ، آمِنَةُ.**

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

حَمَزَةُ، أُسَامَةُ، مُعَاوِيَةُ.

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

المُدَّرِّسُ عِنْدَ المُدِيرِ. (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:

المُدَّرِّسُ مَعَ المُدِيرِ.

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

Note that the noun after **مَعَ** has «-i» ending because it is *muḍāf ilayhi*.

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

Note that **الْجَامِعَةُ 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 سَيَّارَةٌ** means «I don't have a car».

Vocabulary

الزَّمِيلُ colleague, class-mate

الْفَتَى young man

الزَّوْجُ husband

وَاحِدٌ one

الطُّفْلُ child

LESSON 11

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

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 الْغُرْفَةِ ؟

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 وَأُخْتِي .

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:

(uḥibbu llāh-**a**): I love Allāh. **أَحِبُّ اللَّهَ .**

(uḥibbu r-rasūl-**a**): I love the Messenger. **أَحِبُّ الرَّسُولَ .**

(uḥibbu rasūl-**a** llāhi): I love the Messenger of Allāh. **أَحِبُّ رَسُولَ اللَّهِ .**

(uḥibbu 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?

أَتُحِبُّ اللَّهَ؟

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

أَتُحِبُّ لُغَتَكَ؟

Whom do you love?

مَنْ تُحِبُّ؟

What do you love?

مَاذَا تُحِبُّ؟

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

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 آمِنَةُ؟**

The possessive pronoun from **أَنْتِ** is **كِ** «-ki», e.g.:

Where is your house, Maryam? **أَيْنَ يَتُّكَ يَا مَرْيَمُ؟**

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

Where is your house, Bilāl? **أَيْنَ يَتُّكَ 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 آمِنَةُ؟**

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 **ت** has *sukūn*. If a verb like this is followed by **أَلْ** the *sukūn* is changed to *kasrah*, e.g.:

The girl went. **ذَهَبَتِ الْبِنْتُ.**

3. We have already learnt **الَّذِي** (who, which) for masculine singular. Now we learn **الَّتِي** for feminine singular, e.g.:

الطَّالِبَةُ الَّتِي جَلَسَتْ أَمَامَ الْمُدْرَسَةِ مِنَ 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 **كِتَابُكَ** (your book). Now note **هَذَا كِتَابُكَ 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 بَيْتُهُ هُوَ. هَذَا قَلَمِي أَنَا. ذَلِكَ كِتَابُهَا هِيَ.

Vocabulary

الْعَمُّ	paternal uncle	الشَّجَرَةُ	tree
الْعَمَّةُ	paternal aunt	سُورِيَا	Syria
الْخَالَ	maternal uncle	الْمَدْرَسَةُ الْمُتَوَسِّطَةُ	middle school
الْخَالَهُ	maternal aunt	الْمُفْتَشُّ	inspector
مُسْتَشْفَى الْوِلَادَةِ	maternity hospital	الْفَتَاةُ	young lady
يَا سَيِّدِي	Sir!	الدَّفْترُ	notebook
يَا سَيِّدَتِي	Madam!	مَالِيزِيَا	Malaysia
كَيْفَ حَالُكَ ؟	how are you? how do you do?	أَنَا بِخَيْرٍ	I am fine
أُمّهَاتُ	mothers (pl. of أُمٌّ)	آبَاءُ	fathers (pl. of أَبٌ)
وُزَرَاءُ	ministers (pl. of وَزِيرٌ)	عُلَمَاءُ	scholars (pl. of عَالِمٌ)
أَقْوِيَاءُ	strong (pl. of قَوِيٌّ)	ضِعَافُ	weak (pl. of ضَعِيفٌ)
بَعْدَ	after (the noun following	مَجْرُورٌ	because it is <i>muḍāf ilayhi</i>).
الْمَمْلَكَةُ الْعَرَبِيَّةُ السَّعُودِيَّةُ	Kingdom of Saudi Arabia		

LESSON 13

Part A

In this lesson we learn:

1. The plurals of nouns and adjectives. In English, adjectives have no plural form. We say: «good man» and «good men». But in Arabic even adjectives have plural forms.

In English we have two kinds of plural forms:

1) **Sound**, and (2) **Broken**

In the sound plural the word retains its original form e.g.:

book → books, pen → pens.

In the broken plural the original form of the word is changed to a great extent e.g.:

man → men, woman → women.

In Arabic we have these two kinds of plural forms: sound and broken.

- 1) The **sound plural** is either masculine or feminine. The sound masculine plural has «-ūna» ending, e.g.:

مُسْلِمٌ	→	مُسْلِمُونَ
muslim-u-n		muslim-ūna
مُدَرِّسٌ	→	مُدَرِّسُونَ
mudarris-u-n		mudarris-ūna

The sound feminine plural has «-āt-u-n» ending, e.g.:

مُسْلِمَةٌ	→	مُسْلِمَاتٌ
muslim-at-u-n		muslim-āt-u-n
مُهَنْدِسَةٌ	→	مُهَنْدِسَاتٌ
muhandis-at-u-n		muhandis-āt-u-n

Note that in this plural form the singular has short «a» before the «t» («muslim-at-u-n»), and the «t» is round (ة), whereas in the plural the «a» is long, and the «t» is open («muslim-āt-u-n»).

In pronunciation the only difference between the singular and the plural is the shortness and length of «a»: muslimat-u-n muslimāt-u-n

2) The **broken plural**. Unlike in English, the broken plural is very widely used in Arabic. There are more than twenty patterns of the broken plural. Some are given in this lesson. These are:

فُعُولٌ (1u2ū3-u-n)*	نَجْمٌ najm-un	نُجُومٌ nujūm-u-n
فُعُلٌ (1u2u3-u-n)	كِتَابٌ kitāb-u-n	كُتُبٌ kutub-u-n
فِعَالٌ (1i2ā3-u-n)	جَبَلٌ jabal-u-n	جِبَالٌ jibāl-u-n
فُعَالٌ (1u22ā3-u-n)	تَاجِرٌ tājir-u-n	تُجَّارٌ tujjār-u-n
أَفْعَالٌ (a12ā3-u-n)	قَلَمٌ qalam-u-n	أَقْلَامٌ aqlām-u-n
فُعَلَاءٌ (lu2a3ā'-u) This is without <i>tanwīn</i>	زَمِيلٌ zamīl-u-n	زُمَلَاءٌ zumalā'-u
أَفْعِلَاءٌ (al2i3ā'-u) This is without <i>tanwīn</i>	صَدِيقٌ ṣadīq-u-n	أَصْدِقَاءٌ aṣḍiqā'-u
فَعَلَةٌ (li23at-u-n)	أَخٌ akh-u-n	إِخْوَةٌ ikhwat-u-n

The student is advised to learn the plural form of every new noun and adjective he/she learns.

* The number 1, 2 and 3 refer to the first, second and third letters of the word.

2. The plural of هَذَا and هَذِهِ is هَؤُلَاءِ (hā'ulā'i), e.g.:

هَذَا تَاجِرٌ.

This is a merchant.

هَؤُلَاءِ تُجَّارٌ.

These are merchants.

هَذِهِ مُدَرِّسَةٌ. هَؤُلَاءِ مُدَرِّسَاتٌ.

This is a lady teacher. These are lady teachers.

Note that هَؤُلَاءِ is mostly used with human beings. Its use to refer to non-human beings is rare. See Lesson 16 to find out what word to be used with non-human beings.

3. The plural of هُوَ (he) is هُمْ (they) (masculine). Unlike the singular هُوَ the plural هُمْ is used to refer only to human beings, e.g.:

هُوَ مُدَرِّسٌ. هُمْ مُدَرِّسُونَ.
He is a teacher. They are teachers.

The plural of هِ (his) is هُمْ (their), e.g.:

Where is their house? أَيْنَ بَيْتُهُمْ؟
Their father is a famous merchant. أَبُوهُمْ تَاجِرٌ شَهِيرٌ.

Note that the words for (they) and (their) have the same form (هُمْ).

4. We have learnt ذَهَبَ (he went). Now «they went» is ذَهَبُوا *dhahabū*.

Note that there is an *alif* at the end of the word which is not pronounced.
Note that the pronoun that we have learnt in this part of the lesson is masculine.
We will learn the feminine pronoun in Part B of this lesson.

5. بَعْضُ (some), e.g.:

بَعْضُهُمْ مُدَرِّسُونَ، وَبَعْضُهُمْ مُهَنْدِسُونَ.
Some of them are teachers, and some (of them) are engineers.

Vocabulary

فَتًى (ج. فَتَيَةٌ) young man

إِسْمٌ (ج. أَسْمَاءٌ) name

طَوِيلٌ (ج طَوَالٌ)	tall	رَجُلٌ (ج رِجَالٌ)	man
طَالِبٌ (ج طُلَّابٌ)	student	النَّاسُ	people
جَدِيدٌ (ج جُدَدٌ)	new	قَصِيرٌ (ج قِصَارٌ)	short
ضَيْفٌ (ج ضُيُوفٌ)	guest	حَاجٌّ (ج حُجَّاجٌ)	pilgrim
قَرْيَةٌ (ج قُرَى)	village	صَدِيقٌ (ج أَصْدِقَاءُ)	friend
حَقْلٌ (ج حُقُولٌ)	field	الْمَطْعَمُ	restaurant, mess
زَمِيلٌ (ج زُمَلَاءُ)	class-mate	ابْنٌ (ج أَبْنَاءُ)	son
مُجْتَهِدٌ (ج مُجْتَهِدُونَ)	hard-working	شَيْخٌ (ج شُيُوخٌ)	old man, learned man

Part B

In this part we learn the following:

1. The plural of هِيَ (she) is هُنَّ e.g.

They are my brothers.

هُنَّ إِخْوَتِي.

and they are my sisters.

وَهُنَّ أَخَوَاتِي.

The plural of هَا (her) is هُنَّ (their). Note that the pronouns for «they» and «their» are the same.

هُنَّ زَمِيلَاتِي، وَهَذَا بَيْتُهُنَّ. They are my class-mates and this is their house.

2. We have already learnt that the plural of هَذِهِ is هَؤُلَاءِ, i.e., it is the same for both the masculine and the feminine.
3. We have learnt in Part A that ذَهَبُوا means «they went» (masculine). «they went» (feminine) is ذَهَبْنَ (dhahab-na), e.g.:

Where are your brothers?

أَيْنَ إِخْوَتُكَ ؟

They went to the university.

ذَهَبُوا إِلَى الْجَامِعَةِ.

And where are your sisters?

وَأَيْنَ أَخَوَاتُكَ ؟

They went to the library.

ذَهَبْنَ إِلَى الْمَكْتَبَةِ.

4. We have already learnt the formation of the sound feminine plural. In the pronunciation the «a» before the «t» is lengthened. In writing, in addition to this, the «round tā» is changed to «open tā» e.g.:

مُسْلِمَةٌ	→	مُسْلِمَاتٌ
muslimat-u-n	→	muslimātu-n

Note that the following plurals are irregular:

بِنْتُ	بَنَاتٌ
bint-un	banāt-un
أُخْتُ	أَخَوَاتٌ
ukht-un	akhawāt-u-n
فَتَاةٌ	فَتَيَاتٌ
fatāt-u-n	fatayāt-u-n

Vocabulary

زَوْجَةٌ wife

أُسْتَاذَةٌ lady professor

مُسْتَشْفَى الْوِلَادَةِ maternity hospital

زَوْجٌ husband

الْمَرْأَةُ، اِمْرَأَةٌ woman

عَمَّةٌ aunt (father's sister)

النِّسَاءُ women (plural from a different root)

Part C

In this part we learn that the plural of **ذَلِكَ** and **تِلْكَ** is **أُولَئِكَ** (those). Note the *wāw* (و) in **أُولَئِكَ** is not pronounced. The word is pronounced *ulā'ika*.

LESSON 14

In this lesson we learn the following:

1. The plural of **أَنْتَ** (you) (masculine singular) is **أَنْتُمْ**, e.g.:

Who are you? **مَنْ أَنْتُمْ ؟**

The plural of **كَ** (your) is **كُم**, e. g.:

Brothers, where is your house? **أَيْنَ بَيْتُكُمْ يَا إِخْوَانُ ؟**

2. The plural of **أَنَا** (I) is **نَحْنُ**. Like **أَنَا** 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 **بَيْتِي** means «my house». Now we learn that «our house» is **بَيْتُنَا**, bayt-u-nā, e.g.:

Allāh is our Lord.

اللَّهُ رَبُّنَا.

Islam is our faith.

الإِسْلَامُ دِينُنَا.

مُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَبِيُّنَا.

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

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

Where did you go, my sons?

أَيْنَ ذَهَبْتُمْ يَا أَبْنَائِي ؟

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

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

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

خَدِيجَةُ، أَمْنَةُ، مَرْيَمُ.

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

لَنْدَنْ، بَاكِسْتَانُ، وَلِيَمُ
(William)

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

آدَمُ، 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.:

نُوحٌ، لُوطٌ، جُورْجُ (George)، خَانٌ.

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

The imām's new house. بَيْتُ الْإِمَامِ الْجَدِيدُ.

Here بَيْتُ is *muḍāf*, and it is definite by position. The same applies to the *muḍāf* whose *muḍāf 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 *muḍāf*, e.g.:

Which house is this? (ayy-u) أَيُّ بَيْتٍ هَذَا؟

Which student went out?

أَيُّ طَالِبٍ خَرَجَ ؟

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

Which country are you from?

مِنْ أَيِّ بَلَدٍ 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 لُغَةٍ تُحِبُّ ؟ (ayy-a)

Vocabulary

أَهْلًا وَسَهْلًا وَمَرْحَبًا	welcome
طِفْلَةٌ	child (feminine)
الدُّسْتُورُ	constitution (law)
المَطَارُ	airport
الْقِبْلَةُ	prayer direction
الْكُلِّيَّةُ	faculty, college
المَحْكَمَةُ	lawcourt
كُلِّيَّةُ الطِّبِّ	faculty of medicine
حَفِيدٌ (ج حَفَدَةٌ)	grandson
كُلِّيَّةُ الْهَنْدَسَةِ	faculty of engineering
الْحَدِيقَةُ	garden
كُلِّيَّةُ التِّجَارَةِ	faculty of commerce
الرَّبُّ	Lord
كُلِّيَّةُ الشَّرِيعَةِ	faculty of Islamic law
يَوْمُ السَّبْتِ	Saturday
نَصْرَانِيٌّ (ج نَصَارَى)	Christian
الشَّهْرُ	month
النَّبِيُّ	prophet
رَجَبٌ	the month of Rajab
الدِّينُ	religion
اليُونَانُ	Greece
شَفَاهُ اللَّهُ	May Allāh grant him health!
أَخٌ (ج إِخْوَةٌ، إِخْوَانٌ)	brother

LESSON 15

In this lesson we learn the following:

1. The plural of أَنْتِ (you) (feminine singular) is أَنْتُنَّ.

Who are you, sisters?

مَنْ أَنْتُنَّ يَا أَخَوَاتِي ؟

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 يَتُكُنَّ يَا سَيِّدَاتُ ؟

Our house is near the mosque.

يَتُونَا قَرِيبَ مِنَ الْمَسْجِدِ.

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

Where did you go, sisters?

أَيْنَ ذَهَبْتُنَّ يَا أَخَوَاتُ ؟

Where did you go, brothers?

أَيْنَ ذَهَبْتُمْ يَا إِخْوَانُ ؟

4. قَبْلَ 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».

أَرَجَعَ الْإِمَامُ مِنَ الْمَسْجِدِ ؟

ذَهَبْتُ إِلَى الْمَسْجِدِ قَبْلَ الْأَذَانِ، وَرَجَعْتُ بَعْدَ الصَّلَاةِ.

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

Vocabulary

القَاهِرَةُ Cairo

الْأُسْبُوعُ week

الدَّرْسُ lesson

الآن now

الْإِخْتِبَارُ examination

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:

هَؤُلَاءِ طُلَّابٌ جُدُدٌ، هُمْ صِغَارٌ.

Irrational (غَيْرُ عَاقِلٍ)

Singular:

هَذَا كِتَابٌ جَدِيدٌ، هُوَ صَغِيرٌ.

Plural:

هَذِهِ كُتُبٌ جَدِيدَةٌ، هِيَ صَغِيرَةٌ.

So regard the plurals of irrational nouns as feminine singular.

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:

مَفَاعِلُ

(1a2ā3i4-u)

This is without *tanwīn*

مَسْجِدُ

masjid-u-n

دَفْتَرُ

daftar-u-n

مَسَاجِدُ

masājid-u

دَفَاتِرُ

dafātir-u

Vocabulary

النَّهْرُ river

الْبَحْرُ sea

الْفُنْدُقُ hotel

الطَّائِرَةُ airplane

LESSON 17

This is a continuation of lesson 16. It contains no new constructions.

Note that the plural of حَمَارٌ is حُمُرٌ and also حَمِيرٌ.

Vocabulary

الشَّرَكَةُ	company	مُدِيرُ الشَّرَكَةِ	director of the company
رَخِيسٌ	cheap	يَابَانِيَّةٌ	Japanese
(جُ قُمَصَانِ) الْقَمِيصُ	shirt		

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 هَاتَانِ e.g.:

هَذَانِ كِتَابَانِ هَاتَانِ سَيَّارَتَانِ

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 الْعُرْفَةِ .

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 سَيَّارَةً ؟

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

كِتَابٌ - كِتَابًا - كِتَابِ

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

سَيَّارَةٌ - سَيَّارَةً - سَيَّارَةٍ

Vocabulary

العَجَلَةُ	wheel	السَّبُورَةُ	writing board
العِيدُ	festival	الرِّيَالُ	riyal
السَّنَةُ	year	الْحَيُّ	city district
النَّافِذَةُ	window	الرَّكْعَةُ (ج رَكَعَاتٌ)	rak'ah (a unit of <i>ṣalāt</i>) ⁽¹⁾
المِسْطَرَةُ	ruler (for drawing lines)		
الْمَتَجَرُّ	shop, store		

¹ Note that the second letter «k» has *sukūn* in the singular and *fathah* in the plural.

LESSON 19

In this lesson we learn the numbers 3 to 10 with a masculine noun following them.

The word for «one» is **وَاحِدٌ** and it follows the noun as an adjective e.g.:

one book كِتَابٌ وَاحِدٌ

The word for «two» is **اِثْنَانِ** and this also follows the noun as an adjective, e.g.:

two books كِتَابَانِ اِثْنَانِ

But usually the word **اِثْنَانِ** is omitted because the dual form is enough to suggest the meaning of «two». But **اِثْنَانِ** is used for emphasis.

Numbers 3 to 10: these numbers are used as *muḍāf* e.g.:

three books ثَلَاثَةُ كُتُبٍ

four houses أَرْبَعَةُ بُيُوتٍ

five pens خَمْسَةُ أَقْلَامٍ

ten men عَشْرَةُ رِجَالٍ

The noun that denotes the thing numbered is called *ma'dūd* (**مَعْدُودٌ**).

Note that the *ma'dūd* is plural; and it is **مَجْرُورٌ** because it is *muḍāf ilayhi*.

The word denoting the number may be **مَرْفُوعٌ**, **مَجْرُورٌ**, or **مَنْصُوبٌ** e.g.:

Three students went out (thalāthat-u) خَرَجَ ثَلَاثَةُ طُلَّابٍ.

In four houses (arba'at-i) فِي أَرْبَعَةِ بُيُوتٍ.

I saw five men (khamsat-a) رَأَيْتُ خَمْسَةَ رِجَالٍ.

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

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

كَمْ رِيَالاً ثَمَنُ هَذَا الْكِتَابِ ؟

Vocabulary

كُلُّ	all	شُكْرًا	thanks
كُلُّهُمْ	all of them	الْيَوْمُ (جِ أَيَّامٌ)	day
كُلُّكُمْ	all of you	الْثَمَنُ	price
كُلُّنَا	all of us	النَّصْفُ	half
الْبَلَدُ (جِ بِلَادٌ)	country	الْقِرْشُ (جِ قُرُوشٌ)	1/10th of a riyal
مُخْتَلِفٌ	different	قَدَامَى	old (pl. of قَدِيمٌ)
الْحَافِلَةُ	bus	الرَّكَابُ (جِ رُكَّابٌ)	passenger (traveling by a bus or plane)
مِنْهُمْ	of them (literally, from them)	السُّؤَالُ	question
أُورَبَا	Europe	الْجَيْبُ	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	ثَلَاثَةُ أَبْنَاءٍ	three sons
أَرْبَعُ أَخَوَاتٍ	four sisters	أَرْبَعَةُ إِخْوَةٍ	four brothers
خَمْسُ أُمَّهَاتٍ	five mothers	خَمْسَةُ آبَاءٍ	five fathers
سِتُّ نِسَاءٍ	six women	سِتَّةُ رِجَالٍ	six men
سَبْعُ طَالِبَاتٍ	seven female students	سَبْعَةُ طُلَّابٍ	seven students
ثَمَانِي غُرَفٍ	eight rooms	ثَمَانِيَةُ بُيُوتٍ	eight houses

Note that **ثَمَانِي** has *sukūn* on the last letter.

عَشْرُ نِسَاءٍ ten women عَشْرَةُ رِجَالٍ ten men

Note that **عَشْرَةُ** has *fathah* on the «ش» and **عَشْرُ** has *sukūn*.

The feminine of **وَاحِدٌ** is **وَاحِدَةٌ** and of **إِثْنَانٍ** is **إِثْنَتَانٍ**, e.g.:

لِي أُخْتَانِ اثْنَتَانِ لِي أُخْتُ وَاحِدَةٌ

Vocabulary

إِنْدُونِيسِيَا Indonesia

غُرُفٌ rooms (pl. of غُرْفَةٌ)

دُرُوسٌ lessons (pl. of دَرْسٌ)

أَعْمَامٌ paternal uncles (pl. of عَمٌّ)

كَلِمَاتٌ words (pl. of كَلِمَةٌ)

مَجَلَّةٌ magazine, journal

حُرُوفٌ letters (of the alphabet) (pl. of حَرْفٌ)

LESSON 21

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

ذَٰكَ = ذَٰلِكَ that

وَاسِعٌ spacious

آسِيَا Asia

أُورُبَّا Europe

الَّلَوْنُ (جَ اللَّوَانِ) colour

نُحِبُّ we love

نُحِبُّهُ we love him

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 *āl* e.g.: كِتَابٌ : الْكِتَابُ
- b) when it is *muḍāf*, e.g.: كِتَابٌ : كِتَابُ بِلَالٍ
- c) when it is preceded by *yā* e.g.: أُسْتَاذٌ : يَا أُسْتَاذُ

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

الْمَمْنُوعُ مِنَ الصَّرْفِ.

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

الْمَمْنُوعُ مِنَ الصَّرْفِ:

1. Feminine proper nouns, e.g.: أَمْنَةُ، زَيْنَبُ.
2. Masculine proper nouns ending in «*tā marbūṭah*» (ة) e.g.: حَمْرَةٌ، أَسَامَةُ.
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، أَنُورُ.
6. Adjectives on the pattern *أَفْعَلُ*, e.g.: أَسْوَدُ، أَحْمَرُ.
7. Non-Arabic proper nouns, e.g.: وَلِيمُ، لَنْدَنُ، بَاكِسْتَانُ.
8. The following patterns of broken plural:

- a) *أَفْعَلَاءُ* e.g.: أَصْدِقَاءُ، أَغْنِيَاءُ، أَقْوِيَاءُ.
- b) *فُعَلَاءُ* e.g.: فُقَرَاءُ، زُمَلَاءُ، وَزَرَاءُ.

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

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

Vocabulary

أَحْمَرُ	red	بَغْدَادُ	Baghdad
أَزْرَقُ	blue	جُدَّةُ	Jeddah
أَخْضَرُ	green	فُنْجَانٌ (ج فَنَاجِينُ)	tea-cup
أَسْوَدُ	black	دَقِيقَةٌ (ج دَقَائِقُ)	minute
أَصْفَرُ	yellow	مَنْدِيلٌ (ج مَنَادِيلُ)	kerchief
أَبْيَضُ	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.:

الْبَيْتُ: فِي الْبَيْتِ بِلَالٌ: مِنْ بِلَالٍ

b) is *muḍāf 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 الصَّرْفِ it is «a», e.g.:

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

Vocabulary

إِسْطَنْبُولُ Istanbul

الطَّائِفُ Taif City

وَاشِنْطُنُ Washington (city)



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The Prophet Muhammad ﷺ said:

“Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Revelation which Allah has revealed to me...”

(Sahih Bukhari Volume 9, Book 92, Number 397)

The Qur'an is the “Miracle of Miracles” which Allah ﷻ granted to His last and final messenger, Muhammad ﷺ.

It is a perpetual, living, examinable, verifiable, irrefutable and everlasting miracle for all mankind till the end of time!

But this miracle cannot and will not touch our hearts until and unless we learn the language of the Glorious Qur'an.

Allah ﷻ in His infinite wisdom revealed the Glorious Qur'an in the Arabic language. And He made it obligatory for every Muslim to understand it:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

Will they then not ponder on the Qur'an, or are there locks on their hearts? (Q47:24)

And it is not possible to understand the Qur'an without knowing Arabic. A translation of the Qur'an is not the Qur'an.

Thus it is Wājib (obligatory) on every Muslim to learn the language of the Qur'an.

LQ Toronto has been trying to help Muslims all over the world to learn the language of the Glorious Qur'an in various ways. This new edition of the Madinah Books is a step in this Direction.

