



TO

Durus al—lughat al—arabiyya li ghair al — natiqina biha

PART - II



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FOREWORD

The need for a key in English and other languages to my book **Durūs al-lughat al-‘arabiyyah** has long been felt. Such a key in English is now a reality *al-hamdu liLlah.*

Each lesson is dealt with in three sections. In the first section all the grammatical rules occurring in the lesson are explained. The second section gives a translation of the questions contained in the Exercise Section. The third section contains the vocabulary.

It is hoped that this key will greatly help those readers who wish to learn Arabic by themselves.

I will be glad to receive any suggestions from the readers, and to answer their queries. Suggestions and queries may be addressed to me c/o Islamic Foundation Trust, 78, Perambur High Road, Chennai - 600 012.

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LESSON 1

In this lesson we learn the following:

1) إِنْ : In Arabic there are two types of sentences:

a) the nominal sentence الجُمْلَةُ الْأَسْمَيَّةُ wherein the first word is a noun e.g. الكتابُ سَهْلٌ, 'The book is easy.' The noun which commences the nominal sentence is called the *mubtada'* المُبْتَدَأ while the second part is called the *khabar* الخبرُ.

b) the verbal sentence الجُمْلَةُ الْفِعْلَيَّةُ wherein the first word is a verb e.g. خَرَجَ بِلَالٌ, 'Bilâl went out.'

The particle إِنْ is used at the beginning of a nominal sentence e.g

إِنْ الْكِتَابُ سَهْلٌ → الْكِتَابُ سَهْلٌ

Note that the noun after إِنْ is *mansûb* i.e. in the accusative case. After the introduction of إِنْ the *mubtada'* is no longer called *mubtada'*, but is instead called *ismu inna* and the *khabar* is called *khabaru inna*.

إِنْ signifies emphasis. It can be translated as 'indeed,' 'surely,' 'no doubt,' and 'verily.'

Note the following:

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

إِنْ الْمَدْرَسَ جَدِيدٌ → الْمَدْرَسُ جَدِيدٌ

إِنْ آمِنَةٌ طَالِبَةٌ → آمِنَةٌ طَالِبَةٌ

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

إِنْ حَامِدًا مَرِيضٌ → حَامِدٌ مَرِيضٌ

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

إِنْكَ غَنِيٌّ → أَنْتَ غَنِيٌّ

For the *mansûb* 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:

إِنَّا / إِنَا ؛ إِنْتِي / إِنِي

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.:

لَعْلَ الْجَوَّ جَمِيلٌ → ‘I hope the weather is fine.’

لَعْلَ الْمَدْرَسَ مَرِيضٌ → ‘I’m afraid the teacher is sick.’

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

3) ذُو (ذو) : This word means ‘having’ or ‘possessing’, e.g.:

ذُو حُلْقٍ ‘possessing wealth,’ i.e. wealthy, ذُو مَالٍ ‘possessing manners,’ i.e. well-mannered, ذُو عِلْمٍ ‘possessing knowledge,’ i.e. learned.

It is always *mudâf*, and the following word is *mudâf ilaihi*, and therefore it is *majrûr*.

The feminine of ذُو is ذَاتٌ, e.g. :

بِلَالٌ ذُو عِلْمٍ، وَأُخْتُه ذَاتُ حُلْقٍ ‘Bilâl is learned and his sister is well-mannered.’

The plural of ذَاتٌ is ذَوَاتٌ, and that of ذُو is ذَوَوْ, e.g. :

هُؤُلَاءِ الطُّلَابُ ذَوُو حُلْقٍ

هذا الطالبُ ذو حُلْقٍ

هُؤُلَاءِ الطَّالِبَاتُ ذَوَاتُ حُلْقٍ

هذه الطالبة ذات حُلْقٍ

4) أَمْ : It means ‘or,’ but only in an interrogative sentence , e.g. :

أَطَيْبٌ أَنْتَ أَمْ مُهَنْدِسٌ؟ ‘Are you a doctor or an engineer?’

أَمْ فِرْنَسًا هُوَ أَمْ مِنْ أَلْمَانِيَا؟ ‘Is he from France or Germany?’

أَبْلَالًا رَأَيْتَ أَمْ حَامِدًا؟ ‘Did you see Bilâl or Hamid?’

Note that the particle أَ precedes one of the two things about which the question is asked while أُمْ precedes the other. So it is wrong to say:

أَنْتَ مُدَرِّسٌ أُمْ طَالِبٌ؟

أَذَهَبْتَ إِلَى مَكَّةَ أُمْ جُدَّةَ؟

The correct construction is:

أُمْدَرِّسٌ أَنْتَ أُمْ طَالِبٌ؟

إِلَى مَكَّةَ ذَهَبْتَ أُمْ إِلَى جُدَّةَ؟

In a non-interrogative sentence, أُوْ is used for 'or', e.g. :

خُذْ هَذَا أُوْ ذَاكْ 'Take this or that.'

رَأَيْتُ ثَلَاثَةَ أُوْ أَرْبَعَةَ 'I saw three or four.'

خَرَجَ بِلَالٌ أُوْ حَامِدٌ 'Bilâl or Hâmid went out.'

أَلْفٌ 'hundred', مِائَةٌ 'thousand' (5).

Note that in مِائَةٌ the *alif* is not pronounced. It is pronounced مِئَةٌ. In certain countries it is also written like this, without the *alif*.

After these two numbers the *ma'dîd* is singular *majrûr*, e.g.:

مِائَةٌ كِتَابٍ 'one hundred books'.

أَلْفٌ رِيَالٌ 'one thousand riyals'.

هَذَا التَّلْفَاظُ بِالْأَلْفِ رِيَالٌ Here, أَلْفٌ is *majrûr* because of the preposition بِ.

أَلْفٌ and مِائَةٌ have the same form with the feminine *ma'dîd* also, e.g. :

أَلْفٌ مُسْلِمَةٌ وَمِائَةٌ طَالِبَةٌ

غَالٌ (6) 'expensive' : هَذَا الْكِتَابُ غَالٌ 'This book is expensive.' Here, غَالٌ is not *majrûr*.

It is *marfû'*. Its actual form is غَالِيٌ. The letter yâ, along with its *dammah*, has been omitted and the *nîn* of *tamwîn* has been transferred to the preceding letter (ghâli-*y*-u-n → ghâli-n). Here are some more words of this type:

أَنَا مُحَامٌ ‘a lawyer’ for مُحَامٌ E.g. I am a lawyer.’

أَبِي قَاضٍ ‘a judge’ for قَاضٍ E.g. My father is a judge.’

هَذَا وَادٍ ‘a valley’ for وَادٍ E.g. This is a valley.’

إِنْ شَاءَ اللَّهُ تَعَالَى You will later learn more about this class of nouns.

Exercises

1. Answer the following questions.
2. Mark the correct statements with this (✓) and the incorrect ones with this (x).
3. Learn the pronoun forms used with إِنْ.
4. Rewrite the following sentences using إِنْ.
5. Read the following.
6. Rewrite the following sentences using إِنْ and vocalize the last letters of the words.
7. Read the examples and make sentences with the help of the words given in the exercise using أُمْ and أُمْ.
8. Learn the use of ذُو.
9. Change the word ذُو to masculine plural, feminine singular, and plural as shown in the example.
10. Rewrite the following sentences using لَعَلَّ.
11. Read the examples and fill in the blanks with غالٰية or غالٰ.
12. Read the following sentences and then write them, replacing the figures with words.
13. Use each of the following words in a sentence.

Vocabulary

ذَكِيٌّ intelligent

مِائَةٌ hundred

غَبِيٌّ stupid

أَلْفٌ thousand

خُلُقٌ manners

رُوْبِيَّةٌ rupee

مَتَرْوِجٌ	married	صَفَحَةٌ	page
عَزَبٌ	unmarried	نَاجِحٌ	one who has passed the examination
يَهُودِيٌّ	a Jew	غَالٌ	expensive
يَهُودٌ	Jews	كُمٌّ	sleeve
مَعْجمٌ	dictionary		
دُولَارٌ	dollar		

LESSON 2

In this lesson we learn the following:

١) لَيْسَ : It means ‘is not’. It is used in a nominal sentence, e.g.:

لَيْسَ الْبَيْتُ جَدِيدٌ → الْبَيْتُ جَدِيدٌ ‘The house is not new.’

Note that بـ is added to the *khabar*, and it is therefore *majrûr*.¹

After the introduction of لَيْسَ, the *mubtada'* is called *ismu laisa*, and the *khabar* is called *khabaru laisa*.

The feminine of لَيْسَ is لَيْسَتْ, e.g.:

لَيْسَتْ زَيْنَبُ مَرْيَضَةً → زَيْنَبُ مَرْيَضَةً ‘Zainab is not sick.’

لَيْسَتْ السِّيَارَةُ قَدِيمَةً → السِّيَارَةُ قَدِيمَةً ‘The car is not old.’

Note that in the second example the *sukûn* of لَيْسَ has changed to *kasrah* because of the following ‘al’ (laisat l-bintu→laisat-i-l-bintu). See Key to Book 1, L 12.

The forms of لَيْسَ with other pronouns are mentioned in Exercise 3 in the main book.

In لَسْتُ بِمُهَنْدِسٍ the pronoun تُ is the *ismu laisa*, and بِمُهَنْدِسٍ is the *khabaru laisa*.

We can also say أَنَا لَسْتُ بِمُهَنْدِسٍ. Here أَنَا is *mubtada'* and the sentence لَسْتُ بِمُهَنْدِسٍ is *khabar*. This sentence is made up of *ismu laisa* and *khabaru laisa* as we have seen earlier.

Note the following:

لَسْتُ بِمُدْرِسٍ → أَنَا مُدْرِسٌ

لَسْتُ مِنَ الْهِنْدِ → أَنَا مِنَ الْهِنْدِ

If the *khabaru laisa* is a prepositional clause like مِنَ الْهِنْدِ, it does not take بـ. So

one does not say لَسْتُ بِمِنَ الْهِنْدِ.

¹ We can also say لَيْسَ الْبَيْتُ جَدِيدًا. Here the *khabar* has no بـ, and it is *mansûb*. You will learn this later إِنْ شَاءَ اللَّهُ.

We have seen in Book 1 that if the *mubtada'* is indefinite and the *khabar* is a prepositional clause, the *mubtada'* comes after the *khabar*, e.g., 'لِي إِخْوَةٌ' I have brothers.' With 'لَيْسَ' this sentence becomes 'لَيْسَ لِي إِخْوَةٌ' I have no brothers.' Here 'إِخْوَةٌ' is *ismu laisa* and 'لِي' is *khabaru laisa*.

2) If 'إِنْ' is added to a sentence like 'لِي إِخْوَةٌ', it becomes 'إِنْ لِي إِخْوَةٌ'. Here 'إِخْوَةٌ' is *mansûb* because it is *ismu inna*, and 'لِي' is *khabaru inna*.

3) 'بِلَالُ بْنُ حَامِدٍ' (ابن حامد) In a construction like this, the *alif* of 'ابن' is omitted in writing, and the preceding word loses its *tanwîn*.

4) 'مَنْ الْأَخُ؟' literally means 'Who is the brother?' It is a polite way of asking a stranger who he is.

Exercises

1. Answer the following questions.
2. Mark the correct statements with this (✓) and the incorrect ones with this (✗).
3. Learn the *isnâd* of 'ليـسـ' to different pronouns.
4. Rewrite the following sentences using 'ليـسـ'.
5. Rewrite the following sentences using 'ليـسـ' as shown in the examples.
6. Answer the following questions in negative using 'ليـسـ'.
7. Answer the following questions in the negative using 'لـسـتـ'.
8. Rewrite the following sentences using 'إـنـ' as shown in the example.

Vocabulary:

لِقَاءٌ	meeting	نَهْرٌ	river
أَنَا مَسْرُورٌ بِلِقَائِكَ	I am happy to meet you.	بَرْقِيَّةٌ	telegram
جَيِّدٌ	good	مَصْرُفٌ	bank
جَيِّبٌ	pocket	مَكْتَبُ البريد	post office

LESSON 3

In this lesson we learn the following:

1) Comparative and superlative degrees of the adjective : Adjectives in the comparative degree are on the pattern of أَفْعَلُ like أَجْمَلُ 'more beautiful,' أَحْسَنُ 'better,' أَقْدَمُ 'smaller,' أَصْغَرُ 'older'. As we have already learnt, words on this pattern are diptotes and so have no *tanwîn*.

أَفْعَلُ is followed by مِنْ 'than', e.g.:

حَامِدٌ أَطْوَلُ مِنْ بَلَالٍ 'Hâmid is taller than Bilâl.'

أَفْعَلُ is the same for masculine, feminine, singular and plural, e.g. :

بَلَالٌ أَطْوَلُ مِنْ آمِنَةً 'Bilâl is taller than Aminah.'

آمِنَةً أَطْوَلُ مِنْ بَلَالٍ 'Aminah is taller than Bilâl.'

الْأَبْنَاءُ أَطْوَلُ مِنَ الْبَنَاتِ 'The sons are taller than the daughters.'

الْبَنَاتُ أَطْوَلُ مِنَ الْأَبْنَاءِ 'The daughters are taller than the sons.'

Note the following examples wherein مِنْ is followed by a pronoun:

أَنْتَ أَحْسَنُ مِنِّي 'You are better than I.'²

أَنَا أَقْصَرُ مِنْكَ 'I am shorter than you.'

هُمْ أَكْبَرُ مِنَا سِنًا 'They are older than we.'³

أَفْعَلُ is also used for the superlative degree. In this case, it is followed by a noun in the genitive case.

إِبْرَاهِيمُ أَحْسَنُ طَالِبٍ فِي الْمَدْرَسَةِ 'Ibrahîm is the best student in the school.'

الْأَزْهَرُ أَقْدَمُ جَامِعَةٍ فِي الْعَالَمِ 'Al-Azhar is the oldest university in the world.'

² Note that in مِنِّي the *nûn* has *shaddah*. There is no *shaddah* with other pronouns : مِنْ but مِنْ has *shaddah* because it is made up of مِنْ and مِنْ.

³ أَكْبَرُ سِنًا literally means 'bigger in age'.

فَاطِمَةُ أَكْبَرُ طَالِبَةٌ فِي فَصْلِنَا 'Fâtimah is the eldest student in our class.'

أَفْعَلُ التَّفْضِيلُ The Arabic name for both the comparative and superlative degrees is

وَلَكِنْ (إِنْ) 'but' is one of the sister of إِنْ, and so acts like e.g.:

بِلَالٌ مُجْتَهِدٌ وَلَكِنْ حَامِدٌ كَسْلَانُ 'Bilâl is hard working, but Hâmid is lazy.'

أَخِي مُتَزَوِّجٌ وَلَكِنِّي عَزَبٌ 'My brother is married but I am a bachelor.'

سِيَارَتِي قَدِيمَةٌ وَلَكِنَّهَا قَوِيَّةٌ 'My car is old, but it is strong.'

كَانَ (إِنْ) is one of the sisters of إِنْ, and so the noun following it is *mansûb*. It means 'it looks as if', e.g.:

كَانَ الْإِمَامَ مَرِيضٌ 'It looks as if the imam is sick.'

مَنْ هَذِهِ الْفَتَنَةُ؟ كَانَهَا أُخْتَكَ 'Who is this girl? It looks as if she is your sister.'

كَانَ هَذِهِ السِّيَارَةُ لَهُ 'It looks as if this car belongs to him.'

كَانَكَ مِنَ الْهِنْدِ 'You seem to be from India.'

4) The numbers from 11 to 20 with a masculine *ma'dûd*. These numbers are compound : they consist of two parts. The *ma'dûd* is singular, *mansûb*, e.g.:

أَحَدَ عَشَرَ كَوْكِباً 'eleven stars'

تِسْعَةُ عَشَرَ كِتَابًا 'nineteen books'

We will deal with these numbers under four heads:

(a) Numbers 11 and 12:

Here both parts agree with the *ma'dûd*, e.g.:

أَحَدَ عَشَرَ طَالِبًا 'eleven male students'

إِحْدَى عَشْرَةَ طَالِبَةً 'eleven female students'

إِثْنَا عَشَرَ طَالِبًا 'twelve male students'

إِثْنَتَا عَشْرَةَ طَالِبَةً 'twelve female students'

(b) Numbers from 13 to 19:

Here the second part agrees with the *ma'dûd* and the first part does not, e.g. :



As you can see, in **ثلاثة عشر طالباً** the *ma'dûd*, is masculine, so the second part of the number **عشر** is masculine while the first part **ثلاثة** is feminine as indicated by the ة-ending.

In **ثلاث عشرة طالبة** the *ma'dûd* is feminine, so the second part of the number **عشرة** is also feminine while the first part **ثلاث** is masculine as indicated by the absence of ة.

In this lesson we learn these numbers only with the masculine *ma'dûd*. We will learn them again with the feminine *ma'dûd* in Lesson 6.

(c) These numbers are *mabni* (indeclinable)⁴. In other words, they do not change to indicate their function in the sentence. This will become clear by comparing the numbers from 3 to 10 with these numbers :

عُنْدِي ثلَاثَةٌ رِيَالٌ 'I have three riyals.'

أُرِيدُ ثلَاثَةٌ رِيَالٌ 'I want three riyals.'

هَذَا الْقَلْمَنْ بِثلَاثَةٌ رِيَالٌ 'This pen costs three riyals.'

عُنْدِي ثلَاثَةٌ عَشَرَ رِيَالٌ

أُرِيدُ ثلَاثَةٌ عَشَرَ رِيَالٌ

هَذَا الْكِتَابُ بِثلَاثَةٌ عَشَرَ رِيَالٌ

⁴ The words **إِنْتَ عَشَرَةَ** and **إِنْتَ عَشَرَ** in **إِنْتَ عَشَرَةَ** and **إِنْتَ عَشَرَ** are *mu'rab* (declinable). In genitive and accusative cases, they become **إِنْتَيْ** and **إِنْتَيْ**, e.g. :

عُنْدِي إِنْتَيْ عَشَرَ رِيَالٌ 'I have twelve riyals.'

أُرِيدُ إِنْتَيْ عَشَرَ رِيَالٌ 'I want twelve riyals.'

هَذَا الْكِتَابُ بِإِنْتَيْ عَشَرَ رِيَالٌ 'This book costs twelve riyals.'

Note that the اِنْتَ and اِنْتَا commence with *hamzat al-wasl* and it is omitted in pronunciation when preceded by a word.

(d) The number 20 is عِشْرُونَ. It has the same form for both the masculine and feminine *ma'did*. The *ma'did* is singular, *mansûb*, e.g. :

عِشْرُونَ طَالِبَةً، عِشْرُونَ طَالِبًا

We will learn the numbers from 30 to 90 in Lesson 23 . إن شاء الله . We'll learn there the other cases of these numbers as well.

5) The ordinal numbers:

The word for 'first' is أَوَّلُ. Ordinal numbers from 2 to 10 are formed on the pattern of فَاعِلٌ 'third', رَابِعٌ 'fourth', خَامِسٌ 'fifth', سَادِسٌ 'sixth'.

'Second' is ثَانٍ like ثَانِي in Lesson 1. With it is الَّثَانِي 'Second' which is originally غَالٍ like غَالِي in Lesson 1.

6) If a student is asked أَنْتَ طَالِبٌ، أَلِيْسَ كَذِلِكَ؟ 'Isn't it so?' the answer is بَلَى 'Yes'. We'll learn more about بَلَى in Lesson 6.

7) 'which of the two?', e.g. أَيْهُمَا (

؟ في الفَصْلِ طَالِبَانِ مِنْ فِرْنَسَا. أَيْهُمَا أَخُوكَ؟ 'There are two students from France in the class. Which of them is your brother?'

8) The two broken plural forms فَنَاجِيْنُ and فَنَادِيْنُ like مَفَاعِلُ and مَفَاعِلُ are called

مُتَّهَى الْجُمُوعِ

Exercises

1. Answer the following questions.
2. Mark the correct statements with this sign (✓) and the incorrect ones with this (x).
3. Read the following examples of أَفْعَلُ التَّفْضِيلِ.
4. Make with the help of the words given in the exercise sentences containing adjectives in the comparative degree.
5. Change the adjectives in the following sentences to superlative degree as explained in the example.
6. Rewrite the following sentences using وَلَكِنْ as explained in the example.

7. Rewrite the following sentences using كَانَ as explained in the example.
8. Learn the numbers from 11 to 20.
9. Read the following sentences and write them substituting words for figures.
10. Learn the ordinal numbers.
11. Fill in the blanks with the ordinal forms of the numbers given in the brackets.

Note that the feminine of أولى is أُولَى.

12. The teacher asks every student a question containing أَلْيَسْ كَذِلِكَ؟, and the student replies saying بَلَى.
13. The teacher asks every student a question containing أَيْهُمَا.

Vocabulary:

مَهْجَعٌ hostel

كَوْكَبٌ star

فَرِيقٌ team

شَقِيقٌ full brother

فِي الْمَنَامِ in dream

نَافِذَةٌ window, pl. نَوَافِذٌ

سِنٌّ age, tooth

شَهْرٌ month

لَاعِبٌ player

وَاسِعٌ spacious, large

شَهِيرٌ famous

ثَمَنٌ price

كَسْلَى lazy (fem. form of كَسْلَانٌ)

LESSON 4

In this lesson we learn the following:

The verb in the *mâdi* (past tense), e.g. ذَهَبَ ‘he went’, رَجَعَ ‘he returned’.

Most Arabic verbs have only three letters which are called the radicals.

The basic form of the verb in Arabic is the *mâdi*. As we have seen in Book 1, ذَهَبَ means ‘he went’. But if it is followed by a subject the pronoun ‘he’ is to be omitted, e.g. ذَهَبَ بِالْلَّٰهِ means ‘Bilâl went’ and not ‘Bilâl he went’. In the same way, ذَهَبَتْ means ‘she went,’ but if a subject follows, the pronoun ‘she’ is dropped, e.g.: ذَهَبَتْ آمِنَةً ‘Aminah went.’

In ذَهَبَ ‘he went’ and ذَهَبَتْ ‘she went,’ the subject is said to be *damîr mustatir ضمير مسْتَرٌ* (hidden pronoun).

To this basic form of the *mâdi* suffixes are added to indicate the other pronouns. This process is called *isnâd* (الإسناد). In this lesson, we learn the *isnâd* of the verb in the *mâdi* to the following pronouns:

ذَهَبَ ‘he went’: the subject is *damîr mustatir*.

ذَهَبَتْ ‘she went’: the subject is *damîr mustatir*. The ta (ت) is the sign of its being feminine.

ذَهَبُوا ‘they went’: the subject is the *wâw*. The *alif* after the *wâw* is not pronounced. (dhahab-û)

ذَهَبْنَ ‘they (fem.) went’: the subject is the *nûn*. (dhahab-na)

ذَهَبْتَ ‘you (masc. sing.) went’: the subject is the *ta*. (dhahab-ta)

ذَهَبْتُ ‘I (masc. & fem.) went’: the subject is the *tu*. (dhahab-tu)

Note the difference between the masculine and feminine forms:

أَيْنَ بِالْلَّٰهِ وَحَمِيدٌ وَخَالِدٌ؟ - ذَهَبُوا إِلَى السُّوقِ

أَيْنَ آمِنَةً، وَفَاطِمَةً وَزَيْنَبُ؟ - ذَهَبْنَ إِلَى الْمَدْرَسَةِ

2) To render a verb in the *mâdi* negative the particle **مَا** is used, e.g.:

‘مَا ذَهَبْتُ إِلَى السُّوقِ’ → ‘I did not go to the market.’

‘مَا خَرَجَ الْإِمَامُ مِنَ الْمَسْجِدِ’ ‘The imâm did not go out of the mosque.’

‘دَخَلَ بَلَالٌ وَلَكِنَّهُ مَا جَلَسَ’ ‘Bilâl entered but he did not sit.’

3) The difference between **نَعَمْ** and **بَلَى**: The word **بَلَى** is used in reply to a negative question. If a Muslim is asked, ‘أَلَسْتَ بِمُسْلِمٍ?’ ‘Are you not a Muslim?’ the answer is: ‘بَلَى, أَنَا مُسْلِمٌ’ ‘Yes, I am a Muslim.’ But if a non-Muslim is asked the same question, he replies **نَعَمْ**, **لَسْتُ بِمُسْلِمٍ**. So in reply to a negative question, **نعم** means ‘no’ and **بَلَى** means ‘yes’. German has a word for **بَلَى**. It is ‘doch’.

4) **لِآنَ** (because), e.g.:

‘مَا خَرَجْتُ مِنَ الْبَيْتِ لِآنَ الْحَوَّ بارِدٌ’ ‘I did not go out of the house because the weather is cold.’

‘ذَهَبَ إِبْرَاهِيمُ إِلَى الْمُسْتَشْفِي لِآنَهُ مَرِيضٌ’ ‘Ibrahîm went to the hospital because he is sick.’

Note that **لِآنَ** is made up of **لِ** ‘for’ and **آنَ** which is a sister of **إِنَّ**. So the noun following it is *mansûb*.

Exercises

1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x).
3. Fill in the blanks with the verb **ذَهَبَ** with the correct *isnâd*.
4. Correct the following sentences.
5. Answer the following questions in the negative using **مَا**.
6. Learn the use of **لِآنَ**.
7. Answer the following questions using **بَلَى** or **نعم**.

 Vocabulary:

لَا بَأْسَ may no harm come to you!

شَايٌ tea

LESSON 5

In this lesson we learn the following:

1) The *fâ'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 *fâ'il* (الفاعل), e.g.:

ذهبَ بِلَالٌ 'Bilâl went'.

The *fâ'il* is in the nominative case (*marfû'*). The *fâ'il* can be a pronoun also, e.g.:
ذهبُوا dhahab-û 'they went': the *fâ'il* is the *wâw*.

ذهبْتَ dhahab-tâ 'you went': the *fâ'il* is 'ta.'

ذهبْنَا dhahab-nâ 'we went': the *fâ'il* is 'nâ.'

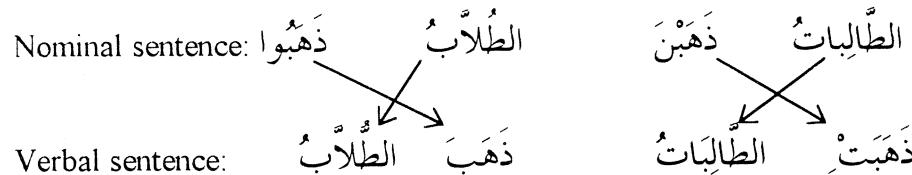
Note that in 'ذهبَ الطُّلَابُ' 'the students went,' the verb has no *wâw* at the end, because ذهبوا means 'they went,' and if we say ذهبووا الطُّلَابُ it means 'they the students went'. This is not correct because there cannot be two *fâ'îls* for a verb.

ذهبُوا الطُّلَابُ Here the *الطُّلَابُ* is *mubtada'* and the sentence 'they went' is *khabar*.

The same applies to third person feminine also, e.g.:

ذهبْنَاتُ 'the girls went' or ذهَبَتِ النِّسَاءُ 'the women went'.

Learn this rule:



2) The *maf'ûl bihi* (the object). The *maf'ûl bihi* is in the accusative case (*mansûb*), e.g. :

فتحَ الْوَلَدُ الْبَابَ 'the boy opened the door.'

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

رأيْتُ حَامِدًا 'I saw Hâmid.'

سَأَلَتِ الْمُدِيرَةُ زَيْنَبَ 'The headmistress asked Zainab.'

شَرَبَ الرَّجُلُ الْمَاءَ 'The man drank water.'

سَأَلَ الْوَلَدُ أُمَّهَ 'The boy asked his mother.'

Note that in the last example the *maf'ûl bihi* is *umm* (أم), and so it takes the a-ending, and the pronoun *hû* is not part of it (*umm-a-hû*). Here are some examples of this kind :

رَأَيْتُ بَيْتَكَ 'I saw your house.' (bait-a-ka)

فَتَحَ الطَّالِبُ كِتَابَهُ 'The student opened his book.' (kitâb-a-hû)

The *maf'ûl bihi* can be pronoun, e.g.:

رَأَيْتُ بِلَالًا وَسَأَلْتُهُ 'I saw Bilâl and asked him.'

3) The *mîn* of the *tanwîn* is followed by a *kasrah* if the next word commences with *hamzat al-wasl*, e.g. :

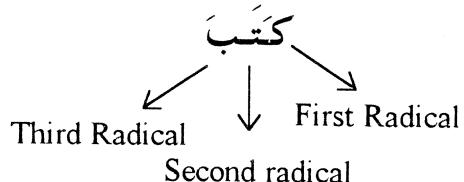
شَرَبَ حَامِدُ الْمَاءَ shariba hâmid-u-n-i-l-mâ'a.

Here if the *kasrah* is not added it is difficult to pronounce the letter combination -nl-. This is called التقاء الساكنين 'combination of two vowelless letters'. Whenever such a combination occurs, it is removed by inserting a *kasrah* between them. Here are some more examples:

سَأَلَ بَلَالَ ابْنَهُ sa'ala bilâl-u-n-i-bna-hu.

سَمِعَ فَيَصِلُ الْأَذَانَ sami'a faisal-u-n-i-l-adhân-a.

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.



Notice that in the *mâdi* the first and the third radicals have *fathah*. The second radical may have *fathah* or *kasrah*, e.g.:

ذَهَبَ، دَخَلَ، خَرَجَ

شَرِبَ، حَفِظَ، فَهِمَ

Exercises

1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x).
3. Learn the *fâ'il* and the *maf'ûl bihi*.
4. Draw one line under the *fâ'il* and two lines under the *maf'ûl bihi* in the following sentences.
5. Fill in the blanks with suitable words and vocalize their last letters.
6. Use each of the following words in a sentence as *maf'ûl bihi*.
7. Learn the following.
8. Change each of the following nominal sentences to verbal sentence as shown in the example.
9. 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 have.
10. Use each of the following verbs in a sentence.
11. Learn the use of the accusative pronouns.

Vocabulary:

عَنْبَةٌ	grapes	كَسَرَ	he broke
مَوْزُونٌ	banana	سَمِعَ	he heard
تَيْنٌ	fig	فَهِمَ	he understood
فَجْرٌ	dawn	شَرِبَ	he drank
جَوَابٌ	answer	حَفِظَ	he memorized
سُؤَالٌ	question	ضَرَبَ	he beat
حَيَاةٌ	snake	دَخَلَ	he entered
بَقَالٌ	grocer	أَكَلَ	he ate
عَصَماً	stick	غَسَلَ	he washed
قَهْوَةٌ	coffee	قُتِلَ	he killed
دُكَانٌ	shop (pl. دَكَّاٰنُون)	خُبْزٌ	bread
سُبُورَةٌ	writing board	جَيْدًا	well

LESSON 6

In this lesson we learn the following:

1) ذَهَبْتِ 'you went' (feminine singular). (dhahab-ti)

2) The numbers 11 to 20 with the feminine *ma'dûd*: We have already learnt these numbers with the masculine *ma'dûd* in Lesson 3. Rules pertaining to these numbers with the feminine *ma'dûd* have also been mentioned there.

To summarize:

(a) 11 and 12: both parts of the number agree with the *ma'dûd*, e.g.:

أَحَد عَشَر طَالِبًا إِحْدَى عَشْرَة طَالِبَات

إِثْنَا عَشَر طَالِبًا إِثْنَانِ عَشْرَة طَالِبَات

Note that the letter ش has *fathah* in عَشَر, and *sukûn* in ش.

(b) 13 to 19: in these numbers the second part agrees with the *ma'dûd*, and the first part does not, e.g.:

ثَلَاثَة عَشَر طَالِبًا ثَلَاثَة عَشْرَة طَالِبَات

ثَمَانِيَّة عَشَر طَالِبًا ثَمَانِيَّة عَشْرَة طَالِبَات

In the word ثَمَانِيَّة the word ثَمَانِي has *sukûn*.

3) أَيُّ 'which?': We have learnt this word in Book 1. It is always *mudâf* and the noun following it is *majrûr* because it is *mudâf ilaihi*, e.g.:

أَيُّ طَالِبٌ خَرَجَ؟ 'Which student went out?'

أَيُّ كِتَابٍ قَرَأْتَ؟ 'Which book did you read?'

أَيُّ قَلْمِينِ كَتَبْتَ؟ 'Which pen did you write with?'

Note that the word أَيُّ is *marfû'* in the first sentence because it is *mubtadu'*, and it is *mansûb* in the second because it is *maf'ûl bihi*, and *majrûr* in the third because it is preceded by the preposition بـ.

4) أَظُنُّ أَنَّهَا ذَهَبَتْ إِلَى مَكَّةَ 'I think that she went to Makkah.' is a sister of إِنْ, and so its *ism* is *mansûb* and its *khabar* is *marfû'*, e.g.:

أَظُنُّ أَنَّ حَامِدًا مَرِيضٌ 'I think that Hâmid is sick.'

أَظُنُّ أَنَّ الْإِمَامَ جَدِيدًّا 'I think that the imam is new.'

أَظُنُّ أَنَّ فَاطِمَةَ غَايَةً 'I think that Fâtimah is absent.'

أَظُنُّ أَنْكَ مُتَعَبٌ 'I think that you are tired.'

قال: إِنْكَ أَحْسَنُ طَالِبٍ فِي الْفَصْلِ (5)
He said: "you are the best student in the class." Note that after **قال** is used, and not **أَنْ**.

هَاءُ السَّكْتَهُ 'why?': If it stands alone a "h" is added to it **لَمْ**? This is called **لَمَهُ**.

7) We have learnt in Book I some examples of adjectives ending in '-ân', e.g. :
جَوْعَانٌ، عَطْشَانٌ، غَضْبَانٌ. The feminine of such adjectives is on the pattern of **فَعْلَى**,

And the plural of both the masculine and the feminine is on the pattern of **فِعَالٌ**, e.g. :

الرِّجَالُ جَوْعَانٌ بِلَالٌ جَوْعَانٌ

النِّسَاءُ جَوْعَانٌ آمِنَةُ جَوْعَانٌ

Note that the plural of **كَسَالَى** is **كَسَلَانٌ** and **كَسَلَى** is **كَسَلَانٌ**.

8) 'give!', 'bring!': Note its *isnâd* to the other pronouns of the second person :

يَا أَخْمَدُ هَاتِوا يَا إِخْرَانُ هَاتُوا

يَا زَيْنَبُ هَاتِي يَا أَخْرَاتُ هَاتِنَ

9) 'take!': You will learn the imperative form of the verb in Lesson 14.

10) 'So the teacher was greatly pleased with me.' Here **فَ** means 'so,' and **بِي** means 'with me'.

Note:

فَرِحْتُ بِكَ 'I was pleased with you.'

فَرِحُوا بِنَا 'They were pleased with us.'

أَفْرَحْتَ بِهِ؟ 'Were you pleased with him?'

11) Note that ذَهَبَتْ 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)

Exercises

1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x).
3. Answer the following questions. These questions are *not* based on the lesson.
4. Change the *fâ'il* in the following sentences to feminine.
5. Vocalize the ت in the following sentences.
6. Learn the following.
7. Learn the use of نعم and بلى.
8. Fill in the blanks with questions suitable to the answers.
9. Answer the following questions using the accusative pronouns as explained in the examples.
10. Complete the following sentences using أَنْ as explained in the examples.
11. Learn the numbers from 11 to 20 with the feminine *ma'dîd*.
12. Read the following sentences and then write them replacing the figures with words.
13. Count from 11 to 20 with each of the following words as *ma'dîd*.
14. Rewrite the following sentences as explained in the example.
15. Learn the use of هاء السكت.
16. Write the *majrûr* and *mansûb* forms of the following nouns. Note that a noun ending in ة does not take an *alif* in the *mansûb* form while a noun ending in any other letter takes an *alif*.
17. Learn the following.
18. Write the first five âyahs from the following sūrah: الرّحْمَنُ, الْحَدِيدُ, النَّبَأُ.

Vocabulary:

مَجَلَّةٌ	magazine	كَوَى	he ironed
عِمَارَةٌ	building	فَهِمْتُهُ جَيِّدًا	I have understood it well.
سُورَةٌ	sûrah	زَادَكَ اللَّهُ عِلْمًا	may Allâh increase your knowledge.
شَقَّةٌ	flat	مَا شَاءَ اللَّهُ	literally, ‘what Allâh wills’ : an expression of surprise.
سِنٌّ	tooth	رَاكِبٌ	passenger in a bus, train, plane, etc.
كَلِمَةٌ	word	فَرِحَ	he was pleased
يَا بْنَيْ	‘O my little son!'	خَادِمَةٌ	maid servant
مَسْرُورٌ	pleased, happy		
فَقَطْ	only		
جَاءَ	he came		

LESSON 7

In this lesson we learn the following:

1) dhahab-tum 'you (masc. pl.) went'. أَكْلَتُمْ ذَهَبْتُمْ 'you ate' :

? مَاذَا أَكْلَتُمْ يَا إِخْرَانْ؟ 'What did you eat, brothers?'

2) dhahab-tunna 'you (fem. pl.) went'. قَرَأْتُنَّ ذَهَبْتُنَّ 'you read' :

? أَقْرَأْتُنَّ هَذِهِ الْمَحَلَّةَ يَا أَخْرَانْ؟ 'Did you read this magazine, sisters?'

3) dhahab-nâ 'we went'. سَمِعْنَا ذَهَبْنَا 'we heard' :

? مَا سَمِعْنَا الْأَذَانَ 'We did not hear the adhân.'

4) 'You saw him'. We say:

رَأَيْتُهُ ra'aitu-hu 'I saw him.'

رَأَيْتُهُ ra'aita-hu 'You saw him'

رَأَيْتُهُ ra'aiti-hi 'You (fem. sing.) saw him'

Note that in the last example the pronoun هُ (hû)⁵ has changed here to هِ (hî). This change is for vocalic harmony. The combination 'ti-hî' sounds better than 'ti-hû'. Here are some more examples of this kind of change :

بَيْتُهُ baitu-hû, but فِي بَيْتِهِ baiti-hî (for fi bait-i-hû)

مِنْهُ min-hu, but فِيهِ fi-hi

As you have seen in these examples the accusative pronoun is directly added to the verb. But in the case the verb with the pronoun of the second person masculine plural like رَأَيْتُمْ a wâw has to be added between the verb and the pronoun, e.g.:

رَأَيْتُمْ 'You saw him' (ra'aitum-û-hu).

⁵ The *dammah* of هُ is long if it is preceded by a short vowel, e.g. لَهُ la-hû, رَأَيْتُهُ ra'aitu-hû. And it is short when it is preceded by a consonant or a long vowel, e.g., كَثُرَهُ katabû-hu. This rule applies also to هِ hi, e.g. بِهِ bi-hî, but فِيهِ fi-hi.

رَأَيْتُمُوهُمْ ‘You saw them.’

رَأَيْتُمُوهَا ‘You saw her.’

رَأَيْتُمُوهُنَّ ‘You saw them.’

Here are some more examples:

غَسَلْتُمُوهُ → غَسَلْتُمْ + هُ ‘You washed it.’

قَتَلْتُمُوهُنَّ → قَاتَلْتُمْ + هُنَّ ‘You killed them.’

سَأَلْتُمُوهَا → سَأَلْتُمْ + هَا ‘You asked her.’

كَانَ 5 ‘he was’ : It is used in a nominal sentence, e.g. :

كَانَ بِلَالٌ فِي الْفَصْلِ → Bilâl was in the class.

كَانَ الْمُدْرَسُ فِي الْمَكْتَبَةِ → The teacher was in the library.

كَانَ الْقَلْمَنْ تَحْتَ الْكِتَابِ → The pen was under the book.

كَانَتْ زَيْنَبُ فِي الْمَطْبَخِ → Zainab was in the kitchen.

You will notice here that the *khabar* in each of these examples is a clause :

في المكتبة، في المطبخ، تحت الكتاب. No change takes place in a clause after the introduction of كَانَ. But if the *khabar* is a noun it is rendered *mansîb* after the introduction of كَانَ, e.g.:

كَانَ بِلَالٌ مَرِيضاً → Bilâl was sick.

إِنْ شَاءَ اللَّهُ مَرِيضاً

6) Note the following:

رَجُلٌ ذُو لِحَيَّةٍ ‘a bearded man’

الرَّجُلُ ذُو الْلِحَيَّةِ ‘the bearded man’

In the first example ذُو qualifies an indefinite noun, and in the second example a definite noun الرَّجُلُ. We know that the adjective of a definite noun should also be definite. But ذُو is *mudâf* and cannot take الْ. So this is overcome by making the *mudâf ilaihi* definite by adding الْ. So in رَجُلٌ ذُو لِحْيَةٍ the *mudâf ilaihi* remains indefinite and in الرَّجُلُ ذُو اللِّحْيَةِ it becomes definite (اللِّحْيَةِ). Here are some more examples:

عِنْدِي كِتَابٌ ذُو غِلَافٍ جَمِيلٍ ‘I have a book with a beautiful cover.’

الْكِتَابُ ذُو الْغِلَافِ الْجَمِيلِ غَالِ ‘The book with the beautiful cover is expensive.’

فِي قَرْيَتِنَا مَسْجِدٌ ذُو مَنَارَةٍ وَاحِدَةٍ ‘In our village there is a mosque with one minaret.’

الْمَسْجِدُ ذُو الْمَنَارَةِ الْوَاحِدَةِ قَدِيمٌ ‘The mosque with one minaret is old.’

7) أَنْتُمْ كِتَابُكُمْ هُمْ كِتَابُهُمْ ذَهَبْتُمْ The letter *mîm* in has *sukûn*. And this *sukûn* changes to *dammah* when followed by *hamzat al-wasl*, e.g. :

بَيْتُكُمُ الْجَدِيدُ → بَيْتُكُمْ (bait-u-kum-u-l-jadîd-u)

أَرَأَيْتُمُ الْإِمَامَ؟ → رَأَيْتُمْ (a ra'aitum-u-l-imâm-a)

كِتَابُهُمُ الْقَدِيمُ → كِتَابُهُمْ (kitâb-u-hum-u-lqadîm-u)

سَأَلْتُمُ ابْنَهُ؟ → سَأَلْتُمْ (a sa'altum-u-bna-hu)

8) أَبْشِرْ : It literally means ‘rejoice at the good news’. It is said in reply to a request and implies ‘Don’t worry. You will get what you want.’

9) ثُلُثْ ‘one-third’: Fractions meaning ‘one third,’ ‘one fourth,’ ‘one fifth,’ etc up to one tenth are on the pattern of فُعُلْ. The *dammah* of the second letter ع is mostly omitted. سُلْسُلْ and ثُلُثْ however, retain it.

⁶ See the Key to Part 1, p.12.

Exercises

1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x).
3. Answer the following questions. These questions are *not* based on the lesson.
4. Change the *fâ'il* in each of the following sentences to feminine.
5. Fill in the blank in each of the following sentences with the correct form of the verb.
6. Rewrite the following sentences using كَانَ as shown in the examples.
7. Read the examples and then read the following sentences paying special attention to the *sukûns* followed by *hamzat al-wasl*.
8. Learn the use of the accusative pronouns.
9. Read the examples and then fill in the blanks with ذُو.
10. Learn the use of ذات.
11. Make a sentence with each group of words using أَمْ and أَسْبُوعُ المَاضِي.
12. Learn the fractions.
13. Use each of the following words in a sentence.

Vocabulary:

مِكْنَسَةٌ	broom	الْأَسْبُوعُ الْمَاضِي	last week
نَظَارَةٌ	spectacles	مَنَارَةٌ	minaret
صُورَةٌ	picture	لِحَيَّةٌ	beard
صَابُونٌ	soap	عَالٌ	high, loud (fem.) عَالِيَّةٌ
عَصِيرٌ	juice	مَلَوْنٌ	coloured
كُرْكَةُ الْقَدْمَ	football	صَبَاحٌ	morning
سُلْمٌ	staircase	نِصْفٌ	half
عَجْلَةٌ	wheel	مَشَى	he walked
إِذَاعَةٌ	broadcasting, radio	أَخَذَ	he took
الْبَارَحةُ	last night	وَضَعَ	he placed
بُرْتَقَالٌ	orange	وَجَدَ	he found
كُرْكَةُ السَّلَةِ	basketball	بَحَثَ عَنْ	he looked for

LESSON 8

This is a revision lesson. Here we review the *mâdi* with *isnâd* to all the pronouns except those of the dual. The *isnâd* to the pronouns of the dual is treated fully in Lesson 30.

Exercises

1. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the *mâdi* with the correct *isnâd*.
2. Fill in the blanks with suitable verbs in the *mâdi*.
3. Learn the *isnâd* of the verb in the *mâdi*.
4. Underline the *fâ'il* in the following.
5. Learn the inseparable pronouns that are attached to the *mâdi*.
6. Learn the verb in the *mâdi* with *isnâd* to *damîr mustatir*.

LESSON 9

In this lesson we learn the following:

- 1) The accusative ending of the sound feminine plural : We have learnt earlier that the normal accusative ending of a noun is '-a', e.g. :

إِنَّ الْبَيْتَ حَدِيدٌ

قرأتُ الْكِتَابَ

Now we learn that the accusative ending of a noun in the sound feminine plural form is 'i-' instead of '-a', e.g. :

رَأَيْتُ الْأَبْنَاءَ وَالْبَنَاتِ 'I saw the sons and the daughters.'

In this sentence both الْبَنَاتِ ad الْأَبْنَاءَ are objects of the verb رَأَيْتُ, and so they are in the accusative case (*mansûb*). The noun الْأَبْنَاءَ has the regular '-a' ending but the noun الْبَنَاتِ has the 'i' ending because it is sound feminine plural ending in '-ât'.

Here are some more examples:

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ 'Allâh created the heavens and the earth.' (as-samâwât-i wa l-ard-a).

قرأتُ الْكِتَابَ وَالصُّحُفَ وَالْمَجَالَاتِ 'I read the books, the newspapers, and the magazines.' (al-kutub-a wa s-suhuf-a wa l-majallât-i)

إِنَّ الإِخْوَةَ وَالْأَخْوَاتِ فِي الْبَيْتِ 'Indeed the brothers and sisters are at home.' (al-ikhwat-a al-akhawât-i)

Remember that the accusative and genitive endings are the same in the sound feminine plural form, e.g. :

الْطَّالِبَاتِ فِي الْحَافِلَاتِ 'Indeed the female students are in the buses.' Here is *mansûb* because of إِنَّ and is *majrûr* because of the preposition في, but both have the -i ending.

2) We have learnt that رَأَيْتُكَ means 'I saw you' and رَأَيْتُهُ means 'I saw him'.

Now we learn the use of the pronoun of the first person 'me'. Note the following:

رَأَيْتَنِي 'You saw me.'

الله خلَقَنِي 'Allâh created me.'

سَأَلَنِي المُدْرِسُ 'The teacher asked me.'

The pronoun of the first person is only '-î', but an '-n' is added between the verb and the pronoun '-î' so that the final vowel of the verb may not be affected due to '-î'. As we know 'you saw' is رَأَيْتَ (ra'aita) for masculine and رَأَيْتِ (ra'aiti) for feminine. If we say 'ra'aita-î' or 'ra'aiti-î' the Arabic phonetic system requires the omission of the vowel 'a' or 'i' before the pronoun '-î'. So the verb in both cases will become 'ra'ait-î' and the difference between the masculine and feminine will be lost. That is why an '-n' is inserted between the verb and the pronoun '-î' (ra'aita-n-î, ra'aiti-n-î).

This *nûn* is called 'the *nûn* of protection' because it protects the final vowel of the verb from omission.

3) How to say in Arabic 'How beautiful is this car!', 'What a beautiful car this is!'

This is expressed in Arabic by فِعْلُ التَّعْجِيبِ. This is called

(i.e. Verb of Wonder) and has the form . ما أَفْعَلَهُ! One can use the pronoun هُوَ or any other pronoun in the accusative, or replace it by a noun in the accusative case, e.g. :

ما أَطْيَبَكَ! 'How good you are!'

ما أَفْقَرَهَا! 'How poor she is!'

ما أَكْثَرَ النُّجُومَ! 'How numerous the stars are!'

ما أَسْهَلَ هَذَا الْمَرْسَ! 'How easy this lesson is!'

4) We have learnt in Book 1 that the noun after يَا takes only one *dammah*, e.g.:

يَا حَامِدٌ! يَا بَلَالٌ! يَا أَسْتَاذٌ! يَا وَلَدٌ! Now if the noun after يَا is *mudâf*, it is *mansûb*, e.g.:

يَا بُنْتَ بَلَالٍ! 'O daughter of Bilâl!'

يَا أُخْتَ مُحَمَّدٍ! 'O sister of Muhammad!'

يَا ابْنَ أَخِي! 'O son of my brother!'

يَا رَبَّ الْكَعْبَةِ! 'O Lord of the Ka'bah!'

يَا عَبْدَ اللَّهِ! ‘O servant of Allâh!’

يَا أَبَا بَكْرٍ! ‘O Abu Bakr!’ (Literally ‘O Father of Bakr’. Note that the accusative form of أَبَا is أَبُو).

يَا رَبَّنَا! ‘O our Lord!’

5) We have learnt in Book 1 that the noun after كَمْ (how many?) is singular and *mansûb*. But if the word كَمْ is preceded by a preposition, the noun following it may be *majrûr* or *mansûb*, e.g.:

كَمْ رِيالًا عِنْدَكَ? ‘How many riyals have you?’

بِكَمْ رِيالًا / رِيالٌ هَذَا؟ ‘How many riyals does it cost?’

Here both رِيالًا and رِيالٌ are permissible because of the preposition بِ. In the same way we can say فِي كَمْ يَوْمًا / يَوْمٌ? ‘in how many days?’

6) When the interrogative مَا is preceded by a preposition, the *alif* of مَا is dropped, e.g. :

بِمَا → بِ + مَا ‘with what?’

لِمَا → لِ + مَا ‘for what?’ ‘why?’

مِنْ مِمْ → مِنْ + مَا ‘from what?’ Note that the *nûn* of مِنْ has been assimilated to the *mîm* of مَا (min+mâ → mimma).

عَنْ عَمْ → عَنْ + مَا ‘about what?’ Note that the *nûn* of عن has been assimilated to the *mîm* of مَا (‘an+mâ→ ‘amma)

7) We have learnt the relative pronouns الَّتِي (mas. sing.) and الَّتِي (fem. sing.). Now we learn their plural forms. The plural of الَّذِي is الَّذِينَ, and that of الَّتِي is الَّلَّاتِي. Here are some examples:

الرَّجُلُ الَّذِي خَرَجَ مِنْ مَكْتَبِ الْمُدِيرِ مَدْرَسَةً جَدِيدَةً
Mas. sing.:

‘The man who left the headmaster’s office is a new teacher.’

Masc. pl.: الرّجَالُ الَّذِينَ حَرَجُوا مِنْ مَكْتَبِ الْمَدِيرِ مَدْرُسُونَ حَدَّدُ

‘The men who left the headmaster’s office are new teachers.’

Fem. sing.: الطَّالِبَةُ الَّتِي جَلَسَتْ أَمَامَ الْمَدِيرَةِ بِنْتُ الْمَدِيرَةِ

‘The female student who sat in front of the lady teacher is the headmistress’ daughter.’

Fem. pl.: الطَّالِبَاتُ الَّلَّاتِي جَلَسْنَ أَمَامَ الْمَدِيرَةِ بَنَاتُ الْمَدِيرَةِ

‘The female students who sat in front of the lady teacher are the headmistress’ daughters.’

8) We have learnt the particle أُ which turns a statement into a question. If the noun following it has the الـ changes to ئـ, e.g. :

‘آلِمُدَرِّسُ قَالَ لَكَ؟’ → المُدَرِّسُ قَالَ لَكَ ‘Did the teacher tell you?’ (âl-mudarris-u?)

‘آلِيَوْمَ رَأَيْتَهُ’ → الْيَوْمَ رَأَيْتَهُ ‘Did you see him today?’ (âl-yaum-a?)

But :

‘هَذَا الطَّالِبُ سَأَلَكَ؟’ → هَذَا الطَّالِبُ سَأَلَكَ ‘Did this student ask you? (a hâdha?)

9) The final يـ which is pronounced *alif* is written *alif* when a genitive or accusative pronoun is attached to the word, e.g. :

‘مَعْنَاهُ’ meaning → مَعْنَاهُ ‘its meaning.’

‘كَوَاهُ’ he ironed → كَوَاهُ ‘he ironed it.’

10) ‘الْطُّلَابُ الْجُدُّدُ الْخَمْسَةُ’ ‘the five new students’: here the number is used as an adjective and so it comes after the *ma’dûd*. Here are some more examples:

‘الْكُتُبُ الْأَرْبَعَةُ’ ‘the four books’.

‘الرّجَالُ الْعَشَرَةُ’ ‘the ten men’.

‘الصَّحَاحُ الْسَّتَّةُ’ ‘the Six Authentic Books’ of hadîth.

‘الْأَخْوَاتُ الْخَمْسُ’ ‘the five sisters’.

11) إِلَى المُدِيرِ here has been brought forward for the sake of emphasis. Note the following:

رأَيْتُ بِلَالاً 'I saw Bilâl' *without emphasis*.

بِلَالاً رَأَيْتُ 'It was Bilâl that I saw' *with emphasis*.

The second construction is used in case of doubt or denial.

Exercises

1. Answer the following questions.
2. Read the âyah and answer the following questions.
3. Mark the correct statements with (✓), and the incorrect ones with (x).
4. Write the meanings of these words in Arabic.
5. Fill in the blanks with suitable words.
6. Read the examples and then rewrite the following sentences using فعل التَّعْجِب فَعْلُ التَّعْجِب.
7. Read the following words with the correct endings.
8. Read the examples and then read the words in the sound feminine plural form with the correct ending.
9. Rewrite the following sentences using the interrogative hamzah أً.
10. Answer the following questions.
11. Learn the following.
12. Learn the omission of the *alif* of ابن.
13. Rewrite the following sentences after changing the underlined words to the plural as shown in the example.
14. Rewrite the following sentences after changing the underlined words to plural as shown in the example.
15. Use each of the following words in a sentence.

Vocabulary:

قائمةٌ

list

طينٌ

mud

علاقةٌ

connection

جرسٌ

bell

معنىٌ

meaning

نارٌ

fire

لحظةٌ

moment

عدةٌ كتبٌ

a number of books

عَدَّةُ أَسْئِلَةٍ	a number of questions	عَاصِمَةٌ	capital city
حَضَرَ	he attended, he was present	مُخْتَلِطٌ	mixed
رَنَّ	it rang	كَذِلِكَ	like that
خَلَقَ	he created	جَانٌ	jinn
رَفَعَ	he raised	حَدِيدٌ	iron (metal)
أَخْسَنْتَ	You have done well, well done!	هَكَذَا	like this, so

LESSON 10

In this lesson we learn the following:

1) The present tense of the Arabic verb: The Arabic verb has only three forms. These are:

(a) the past tense which is called the *mâdi* الماضي.

(b) the present-future tense which is called the *mudâri* المضارع، and

(c) the imperative which is called the *amr* الأمر.

We have already learnt the *mâdi*. In this lesson we will learn the *mudâri*. We will learn the *amr* in Lesson 14.

In the *mudâri* one of the four letters ي ت أ ن is prefixed to the verb. We have learnt that ‘he wrote’ is كَتَبَ (kataba). Now ‘he writes’ is يَكْتُبُ (ya-ktubu). Note that يَكْتُبُ means ‘he writes,’ ‘he is writing,’ or ‘he will write’.

Now let us see the difference between the forms of the *mâdi* and the *mudâri* كَتَبَ / يَكْتُبُ.

We have learnt that most Arabic verbs have three letters or radicals. In the *mâdi* the first radical has a *fathah*, and in the *mudâri* it has a *sukûn*. The third radical has a *fathah* in the *mâdi* and a *dammah* in the *mudâri*. The second radical may have any of the three vowels (*fathah*, *kasrah* or *dammah*) both in the *mâdi* as well as in the *mudâri*.

According to the vowel of the second radical verbs are classified in six groups. We learn four of these in this lesson.

(a) a-u group: in this group the second radical has ‘a’ in the *mâdi* and ‘u’ in the *mudâri*, e.g.

كَتَبَ ‘he wrote’ يَكْتُبُ ‘he writes’ (kataba / ya-ktubu).

قَاتَلَ ‘he killed’ يَقْتَلُ ‘he kills’ (qatala / ya-qtulu).

سَجَدَ سَجَدَ ‘he performed sajdah’ يَسْجُدُ ‘he performs sajdah’ (sajada / ya-sjudu).

(b) a-i group: in this group, the second radical has ‘a’ in the *mâdi* and ‘i’ in the *mudâri*, e.g.

جَلَسَ جَلَسَ ‘he sat’ يَجْلِسُ ‘he sits’ (jalasa / ya-jlisu).

صَرَبَ 'he beat' / يَصْرِبُ 'he beats' (daraba / ya-dribu).

غَسَلَ 'he washed' / يَغْسِلُ 'he washes' (ghasala / ya-ghsilu).

(c) a-a group: in this group the second radical has 'a' in the *mâdi* as well as the *mudâri*, e.g.:

ذَهَبَ 'he went' / يَذْهَبُ 'he goes' (dhababa / ya-dhhabu).

فَتَحَ 'he opened' / يَفْتَحُ 'he opens' (fataha / ya-ftahu).

قَرَأَ 'he read' / يَقْرَأُ 'he reads' (qara'a / ya-qra'u).

(d) i-a group: in this group the second radical has 'i' in the *mâdi* and 'a' in the *mudâri*, e.g.:

فَهِمَ 'he understood' / يَفْهَمُ 'he understands' (fahima / ya-fhamu).

شَرَبَ 'he drank' / يَشْرَبُ 'he drinks' (shariba / ya-shrabu).

حَفَظَ 'he memorized' / يَحْفَظُ 'he memorizes' (hafiza / ya-hfazu).

As there is no rule to determine the group of a verb the student should learn the group of each new verb he learns. All good dictionaries mention this. While expressing a verb usually both the *mâdi* and the *mudâri* are mentioned together. If you are asked the Arabic for 'to write' you say: كَتَبَ يَكْتُبُ.

2) Numbers from 21 to 30 : The two parts of the numbers are joined by و, e.g.

وَاحِدٌ وَعِشْرُونَ طَالِبًا. Note that:

(a) the first part of these numbers has *tamvîn*, e.g.:

وَاحِدٌ وَعِشْرُونَ, ثَلَاثَةُ وَعِشْرُونَ, أَرْبَعَةُ وَعِشْرُونَ, ... تِسْعَةُ وَعِشْرُونَ

The word اثنان of course, has no *tamvîn*.

(b) اثنان and واحد are masculine with the masculine *ma'dûd*. But the numbers from 3 to 9 are feminine, e.g.:

واحد وعشرون رجالاً، اثنا عشر وعشرون رجالاً، ثلاثة وعشرون رجالاً، أربعة وعشرون

رجالاً، خمسة وعشرون رجالاً، ستة وعشرون رجالاً، ... تسعة وعشرون رجالاً

(c) the *ma'dûd* is singular and *mansûb*.

3) التاسِعَةُ إِلَّا رُبْعًا 'quarter to nine': literally means 'except'. Note that the noun after **إِلَّا** is *mansûb*. Note also the following:

الساعَةُ الْوَاحِدَةُ إِلَّا عَشْرَ دَقَائِقَ 'ten minutes to one.'

الساعَةُ الثَّانِيَةُ إِلَّا خَمْسَ دَقَائِقَ 'five minutes to two.'

الساعَةُ الْخَامِسَةُ إِلَّا دَقِيقَةً وَاحِدَةً 'one minute to five.'

4) We have learnt the two meanings of **لَعَلَّ** in Lesson 1. These are : (a) I hope and (b) I am afraid. The first is called **الترَجُّح** and the second **الإِشْفَاق**. In **لَعَلَّهُ يَرْجِعُ** **يَرْجِعُ** as it means 'I am afraid he will come back today late.'

5) بَيْنَ 'between': The noun following it is *majrûr* because it is *mudâf ilaihi*, e.g.,

جَلَسَ حَامِدٌ بَيْنَ بِلَالٍ وَفِيصلٍ 'Hâmid sat between Bilâl and Faisal.'

هَذَا بَيْنِي وَبَيْنَكَ should be repeated with pronouns, e.g., This is between you and me.'

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Learn the *mâdi* and the *mudâri*.
4. Write the *mudâri* of the following verbs with full vocalization as shown in the example.
5. Fill in the blanks with suitable verbs in the *mudâri*.
6. Learn the numbers from 21 to 30.
7. Read the following sentences and then write them replacing the figures with words.
8. Learn the following.
9. Use each of the following words in a sentence.

Vocabulary:

دَائِمًا always

مَكْتَب office

أَحْيَانًا sometimes

عَاملٌ labourer

مَرَّةً أُخْرَى once again

طُولٌ length

عَرْضٌ	width	سَجَدَ يَسْجُدُ	(a-u) to perform
مسَافَةٌ	distance	سَاجِدah	
كِيلُو مِتْرٌ	kilometre	فَعَلَ يَفْعُلُ	(a-a) to do
سَنْتِيمِيْترٌ	centimetre	رَكِبَ يَرْكَبُ	(i-a) to ride
مِتْرٌ	metre	بَيْنَ	between
عَمِلَ يَعْمَلُ	(i-a) to work	بَيْنَهُمَا	between them
رَكَعَ يَرْكَعُ	(a-a) to bow in		
prayer			

LESSON 11

In this lesson we learn the following:

1) In the previous lesson we have been introduced to the *mudari'*, and we have learnt يَذْهَبُ 'he goes'. Now we learn its *isnad* to other pronouns:

(a) The plural of يَذْهَبُ is يَذْهَبُونَ (ya-dhhab-ûna) 'they (mas.) go'. Here is one more example : إِخْرَتِي يَدْرُسُونَ بِالجَامِعَةِ 'My brothers are studying at the university'.

(b) 'she goes' is تَذْهَبُ (ta-dhhabu).

مَاذَا تَكْتُبُ آمِنَةً الآن؟ 'What is Aminah writing now?'

تَكْتُبُ رِسَالَةً إِلَى أُمِّهَا 'She is writing a letter to her mother'.

(c) The plural of يَذْهَبُنَ is تَذْهَبُنَ (ya-dhhab-na) 'they (fem.) go'. Here is another example:

إِخْرَتِي يَدْرُسُونَ بِالجَامِعَةِ، وَأَخْرَاتِي يَدْرُسْنَ بِالْمَدْرِسَةِ 'My brothers are studying at the university, and my sisters are studying at school'.

(d) We have just seen that تَذْهَبُ means 'she goes.' It also means 'you (mas.sing.) go.'

(e) 'I go' is أَذْهَبُ (a-dhhabu), e.g:

أَينَ تَذْهَبُ يَا بَلَالُ؟ 'Where are you going, Bilal?'

أَذْهَبُ إِلَى السُّوقِ 'I am going to the market.'

(f) 'You go' for masculine plural is تَذْهَبُونَ (ta-dhhab-ûna). Here is another example :

مَاذَا تَشْرَبُونَ يَا إِخْرَانُ؟ 'What are you drinking, brothers?'

2) We have seen earlier that يَذْهَبُ means 'he goes' or 'he will go.' Now to make the *mudâri'* exclusively for future the particle سـ is prefixed to it, e.g :

سَيَذْهَبُ أَبِي إِلَى مَكَّةَ غَدَاءً ‘My father will go to Makkah tomorrow.’

سَأَكْتُبُ لَكَ رِسَالَةً إِنْ شَاءَ اللَّهُ ‘I'll write to you a letter.’

This سَ is called حَرْفُ الْاسْتِقْبَالِ (the particle of futurity). Note that سَ is not used in questions, e.g. : متى تَذْهَبُ إِلَى الْهِنْدِ ? ‘When will you go to India?’

3) We have learnt earlier that the *mâdi* is made negative by using مَا, e.g. :

مَا أَكَلْتُ شَيْئًا ‘I did not eat anything.’

The negative particle used with the *mudâri* is لَا, e.g. :

لَا أَفْهَمُ الْفَرْنَسِيَّةَ ‘I don't understand French.’

لَا أَشْرَبُ الْقَهْوَةَ ‘I don't drink coffee.’

4) The *masdar* is the verb minus the tense and the subject. So دَخَلْ means ‘he entered’ and يَدْخُلُ means ‘he enters’. But دُخُولٌ means ‘entry’. The *masdar* in Arabic has many patterns. We learn here only one of these, and it is فُعُولٌ, e.g. :

دَخْلٌ ‘entry’ from دَخُولٌ.

خُروجٌ ‘exit’ from خَرَجَ.

سُجُودٌ ‘prostration’ from سَجَدَ.

رُكُوعٌ ‘genuflection’ from رَكَعَ.

جُلُوسٌ ‘sitting’ from جَلَسَ.

The *masdar* is a noun so it takes ال and *tanwîn*, e.g. :

الدُّخُولُ مَمْنُوعٌ ‘Entry is forbidden.’

الرُّكُوعُ قَبْلَ السُّجُودِ ‘The rukû‘ is before the sujûd.’

حَرَجْنَا مِنَ الفَصْلِ قَبْلَ خُروجِ الْمُدْرِسِ ‘We left the class before the teacher's exit.’

5) أَمَّا : This is a very frequently used word. It is used when we speak about two or more items. It can be translated as ‘as for...’, e.g. :

‘مِنْ أَيْنَ أَتَمُّ?’ ‘Where are you from?’

‘أَنَا مِنْ أَلْمَانِيَا . أَمَّا بِلَالٌ فَهُوَ مِنْ باكِستانَ، وَأَمَّا إِبْرَاهِيمُ فَهُوَ مِنْ اليَابَانَ’ ‘I’m from Germany. As for Bilâl, he is from Pakistan, and as for Ibrahîm, he is from Japan.’

Note that the *khabar* after أَمَّا should take فـ. Here are some more examples:

‘أَيْنَ يَسْكُنُ أَخُوكَ وَأَخْتُكَ?’ ‘Where do your brother and sister live?’

‘أَخْتِي تَسْكُنُ مَعِي . أَمَّا أَخِي فَيَسْكُنُ مَعَ أَبِيهِ وَأُمِّيهِ’ ‘My sister lives with me. As for my brother, he lives with my father and mother.’

‘بِكَمْ هَذَانِ الْقَلْمَانِ?’ ‘How much do these pens cost?’

‘هَذَا بِرِيَالٍ . أَمَّا ذَاكَ فَبِعَشْرَةِ’ ‘This costs one riyal. As for that, it costs 10 riyals.’

6) أَخْ لِي means ‘my brother’ and أَخْ لِي means ‘a brother of mine,’ ‘one of my brothers’. The first is definite, the second indefinite.

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Answer the following questions. These questions are *not* based on the lesson.
4. Fill in the blanks with the *mudâri* ‘of’ ذَهَبَ with *isnâd* to appropriate pronouns.
5. Fill in the blanks with suitable verbs in the *mudâri*.
6. Change the *mubtada*’ in each of the following sentences to plural.
7. Change in the *fâ'il* in each of the following sentences to feminine.
8. Learn the following.
9. Change the verb in each of the following sentences to *mudâri*.
10. Change the verb in each of the following sentences to negative as shown in the example.
11. Answer the following questions using the particle of futurity.
12. Write the *masdar* of each of the following verbs.
13. Underline the *masdars* in the following sentences.
14. Answer the following questions using أَمَّا.
15. Learn the following.

Vocabulary:

دَرْسَ يَدْرُسُ (a-u) to study	حَلَاقٌ barber
نَزَلَ يَنْزِلُ (a-i) to descend	أَرْزَ أَرْزَ rice
عَرَفَ يَعْرُفُ (a-i) to know	عُنْوَانٌ address
سَكَنَ يَسْكُنُ (a-u) to stay, to live	ثَوْبٌ clothes
بَحَثَ يَبْحَثُ عَنْ (a-a) to look for	مُسْتَوْصَفٌ clinic
مَاتَ يَمُوتُ (a-u) to die	قَادِمٌ coming
شَكَرَ يَشْكُرُ (a-u) to thank	بَطَاقَةٌ visiting card
صَعَدَ يَصْعُدُ (i-a) to ascend	رِسَالَةٌ letter
نَسِيْتُ I forgot	صَيْدَ لَيَّةٌ pharmacy
قَرِيبٌ relative	خَيْلٌ horses
مَحَطةٌ station	

LESSON 12

In this lesson we learn the following:

1) *Isnâd* of the *mudâri* ‘to some more pronouns’:

(a) We have learnt that تَذْهَبُ (you go) is for masculine singular. Now we learn تَذْهَبِينَ (ta-dhhab-îna) for feminine singular, e.g. :

أَيْنَ تَذْهَبُ يَا بَلَالُ؟ ‘Where are you going, Bilâl?’

أَيْنَ تَذْهَبِينَ يَا آمِنَةً؟ ‘Where are you going, Aminah?’

(b) We have learnt تَذْهَبُونَ (you go) for masculine plural. Now we learn تَذْهَبِينَ (ta-dhhab-na) for feminine plural. Here is another example :

أَتَفْهَمُونَ الإِنْكَلِزِيَّةَ يَا إِخْرَانُ؟ ‘Do you understand English, brothers?’

أَتَفْهَمُنَّ الْفَرَنْسِيَّةَ يَا أَخْرَانُ؟ ‘Do you understand French, sisters?’

(c) We have learnt that أَذْهَبُ means ‘I go’. Now we learn that (na-dhhabu) means ‘we go’. Here are some more examples:

مَاذَا تَكْتُبُونَ يَا إِخْرَانُ؟ ‘What are you writing, brothers?’

نَكْتُبُ رَسَائِلَ ‘We are writing letters.’

مَاذَا تَكْتُبِينَ يَا أَخْرَانُ؟ ‘What are you writing, sisters?’

نَكْتُبُ الْوَاجِبَاتِ ‘We are writing homework.’

يَوْمَ بَلَالٍ رَجَعَ ‘Bilâl returned on Saturday.’ Note that يَوْمَ is *mansûb*. (2)

That is because it is *maf'ûl fihi* (adverb), i.e. a noun denoting the time of the action. Here are some more examples:

صَبَاحًا ذَهَبْتُ إِلَى السُّوقِ ‘I went to the market in the morning.’

مَسَاءً رَجَعْتُ مِنَ الْجَامِعَةِ ‘I returned from the university in the evening.’

كُلَّ يَوْمٍ أَذْهَبْتُ إِلَى الْمَكْتَبَةِ ‘I go to the library every day.’

يَوْمَ الْخَمِيسِ سَأَذْهَبُ إِلَى الطَّائِفِ ‘I'll go to Taif on Thursday.’

‘أَيْنَ تَذْهَبُ هَذَا الْمَسَاءِ؟’ Where will you go this evening?’

3) As we have seen in Lesson 6, إِنْ is used after أَنْ قال and أَنْ after other verbs, e.g.:

قالَ إِنِّي عَبْدُ اللَّهِ ‘He said, “I am the servant of Allâh”

قالَ الْمُدْرِسُ: إِنَّ الْامْتِحَانَ غَدًا ‘The teacher said, “the examination is tomorrow.”’

سَمِعْتُ أَنَّ الْامْتِحَانَ غَدًا ‘I heard that the examination is tomorrow.’

أَظُنُّ أَنَّ الْامْتِحَانَ غَدًا ‘I think that the examination is tomorrow.’

Exercises

1. Correct the following sentences.
2. Change the *fâ'il* in each of the following sentences to feminine.
3. Change the *fâ'il* in each of the following sentences to feminine.
4. Change the *mubtada'* in each of the following sentences to plural.
5. Two verb forms have been given along with each of the following sentences.
Choose the right one and fill in the blank with it.
6. Vocalize the *hamzah* of أَنْ in the following sentences.
7. Learn the names of the days of the week.

Vocabulary:

دواءٌ	medicine	جارٌ	neighbor
تلميذٌ	pupil	رقمٌ	number
هاتِفٌ	telephone	وقتٌ	time
وزيرُ الخارجِية	foreign minister	شَهَدَ يَشْهُدَ	(i-a) to bear witness
وَاجِباتٌ	homework	ضَحِكَ يَضْحِكَ	(i-a) to laugh
عَمَلٌ	work		

LESSON 13

This is a revision lesson explaining the *isnâd* of the *mudâri* 'to all the pronouns except the pronouns of the dual.'

Exercises

1. Fill in the blanks with the verb **ذهبَ** in the *mudâri* 'with *isnâd* to the suitable pronouns.'
2. Fill in the blanks with suitable verbs in the *mudâri* '.
3. Correct the following sentences.
4. Learn the different components of the *mudâri*, e.g.:

يَذْهَبُ = **يَذْهَبُ** : sign of the the *mudâri* ' + **ذهب** + **fâ'il** (*damîr mustatir*)+ u : nominative ending.

يَذْهَبُونَ = **يَذْهَبُونَ** : sign of the *mudâri* ' + **ذهب** + **fâ'il** + **ن** : nominative ending.

LESSON 14

In this lesson we learn the following:

1) The *amr* (the imperative) : The *amr* is the form of the verb which signifies a command like ‘go!’, ‘sit!’, ‘get up!’.

The *amr* is formed from the *mudâri‘* of the second person by omitting the initial ‘ta’ and the final ‘-u’ as explained below.

كُتْبُ → تَكْتُبُ ta-ktub-u → ktub.

Now the resulting form commences with a *sâkin* letter, i.e. a letter not followed by a vowel. This is not permissible in Arabic. To overcome this difficulty a *hamzat al-wasl* is prefixed to the verb. This *hamzah* takes *dammah* if the second radical of the *amr* has a *dammah*, otherwise it takes *kasrah*, e.g. :

أُكْتُبُ → كُتْبُ → تَكْتُبُ ta-ktub-u → ktub → uktub

إِجْلِسْ → جِلْسْ → تَحْلِسْ ta-jlis-u → jlis → ijlis

إِفْتَحْ → فَتَحْ → تَفْتَحْ ta-ftah-u → ftah → iftah

This *hamzat al-wasl* is pronounced only when the *amr* is not preceded by any word. If it is preceded by a word, the *hamzah* is omitted in pronunciation though it remains in writing, e.g. :

أُكْتُبُ uktub

يَا بِلَالُ اكْتُبْ ya Bilâlu ktub (not : ya Bilalu uktub)

إِقْرَا وَ اكْتُبْ iqra' wa ktub (not : iqra' wa uktub)

أُكْتُبُ وَاقْرَا uktub wa qra' (not : uktub wa iqra')

As we have seen this *hamzah* is *hamzat al-wasl*, so the sign of the *hamzat al-qat‘* (ء) should not be written above or below it :

أُكْتُبُ and not أَكْتُبُ

إِجْلِسْ and not إِجْلِسْ

The *amr* from تَأْكِلُ is تَأْكُلُ, and from تَخْذُ is خُذْ. These forms are irregular and the first radical (ء) has been omitted.

If the *amr* of the second person singular is followed by a word commencing with *hamzat al-wasl* the last letter of the *amr* takes a *kasrah* to avoid التقاء الساكنين, e.g.

اشرب الماء ishrab-i l-mâ'-a 'drink water!' (bl → bil)

افتح الباب iftah-i l-bâb-a 'open the door!' (hl → hil)

خذ الكتاب khudh-i l-kitâb-a 'take the book!' (dhl → dhil)

Here is the *isnâd* of the *amr* to the other pronouns of the second person:

أكتبوا يا إخوان uktrib-â أكتب يا محمد uktrib-â

أكتبن يا إخوات uktrib-na أكتبني يا آمنة uktrib-na

2) أَعْرَبْ في الفَصْلِ؟ : The *mubtada'* is usually definite, but it may be indefinite with certain conditions. One of these is that the indefinite *mubtada'* should be preceded by an interrogative particle as in this example : أَعْرَبْ في الفَصْلِ؟! : a scorpion in the classroom?! Here is another example from the Qur'an: إِلَهٌ مَعَ إِلَهٌ مَّعَ اللَّهِ؟ 'Is there a god with Allâh?'

3) فَإِنْ means 'because'. Here are some more examples:

كُلْ هَذَا فَإِنَّكَ جُوعَانُ 'Eat this as you are hungry.'

ادْخُلْ فَإِنَّ الدَّرْسَ قَدْ بَدَأَ 'Get in for the lesson has already started.'

اغْسِلْ الْقَمِيصَ فَإِنَّهُ وَسِيقَ 'Wash the shirt for it is dirty.'

Exercises

1. Answer the following questions.
2. Correct the following sentences.
3. Learn the formation of *amr* and read the examples.
4. Form the *amr* from the following verbs.
5. Learn this rule regarding التقاء الساكنين.
6. Read the following sentences bearing in mind the rule about التقاء الساكنين.
7. Read the following examples of the *isnâd* of the *amr* to pronouns of the second person.
8. Fill in the blanks with the *amr* of suitable verbs.

Vocabulary:

عَقْرَبٌ	scorpion	سَكَتَ يَسْكُنُ	(a-u) to keep quiet
حِذَاءُ	shoe	جَمَعَ يَجْمِعُ	(a-a) to gather, to collect
الجَنَّةُ	the paradise	طَبَخَ يَطْبُخُ	(a-u) to cook
كُوبٌ	glass	قَطَعَ يَقْطَعُ	(a-a) to cut
يَدٌ	hand	حَلَقَ يَحْلِقُ	(a-i) to shave
زَوْجٌ	spouse	عَبَدَ يَعْبُدُ	(a-u) to worship
عَلْقٌ	clot of blood	عَلِمَ يَعْلَمُ	(i-a) to know
مِذِياعٌ	radio set	مَنَعَ يَمْنَعُ	(a-a) to prevent
جَوْشٌ	weather	عَادَ يَعُودُ	(a-u) to return
غَرِيبٌ	stranger	وَرْقَةٌ	piece of paper
مُوسَى	razor	تَيْنٌ	fig
نَعْسَانٌ	sleepy	لَا أَدْرِي	'I don't know'
مُظْلِمٌ	dark	قُوَّةٌ	strength
كَنْسَ يَكْنِسُ	(a-u) to sweep	بِقُوَّةٍ	strongly, fast
نَظَرٌ يَنْظُرُ	(a-u) to look at		

LESSON 15

In this lesson we learn the following:

1) How to say in Arabic, “don’t go”. We have learnt in the previous lesson that اذهبْ means “go!” Now we learn that “don’t go!” is لا تذهبْ. As you can see it is the *mudāri*, but with the omission of the *dammah* of the third radical. The particle لا used here is called افْهَمُ الفَرْنَسِيَّةَ in (لا النَّاهِيَّةَ) (the prohibitive) while the لا used here is called لا النَّافِيَّةَ (the negative). Note the following:

You go.	: تذهبْ
You don’t go.	: لا تذهبْ
Don’t go!	: لا تذهبْ

Here are some more examples:

لا تجلسْ هنَا
Don’t sit here!

لا تكتبْ بالقلم الأحمرِ
Don’t write with red pen!

لا تخرجْ منَ الفصلِ
Don’t go out of the class!

لا تعبدْ الشَّيْطَانَ
Don’t worship the shaytân!

التقاء السَّاكِنَيْنِ Note that in the last example the third radical has *kasrah* due to the second person:

Here is the *isnâd* if this verb to the other pronouns of the second person:

لا تذهبْ يَا بَلَّا	لَا تذهبُوا يَا إِخْرَانْ
lâ tadhab	lâ tadhab-û
لَا تذهبِيْ يَا آمِنَةً	لَا تذهبِنَ يَا أَخْوَاتْ
lâ tadhab-î	lâ tadhab-na

2) ‘The boy almost laughed,’ means that he was at the point of laughing, but did not laugh. This idea is expressed in Arabic by the verb كَادَ يَكَادُ :

كَادَ الْوَلَدُ يَضْحَكُ ‘The boy almost laughed.’

كَادَ الْمُدَرِّسُ يَخْرُجُ ‘The teacher was about to leave.’

يَكَادُ : The *mudâri'* is

يَكَادُ الْجَرَسُ يَرِنُ ‘The bell is about to ring.’

يَكَادُ الْإِمَامُ يَرْكعُ ‘The imâm is about to perform *rukiî*.’

Note that كَادَ / يَكَادُ is followed by a noun, and then by a verb in the *mudâri'*:

كَادَ + a noun in the nominative case (مرفوع) + a verb in the *mudâri'*.

3) We have learnt that the negative particle used with the *mudâri'* is لا, e.g.:

لَا أَفْهَمُ الْفَرَنْسِيَّةَ ‘I don't understand French.’

لَا نَذْهَبُ إِلَى الْمَلَعْبِ يَوْمَ الْجُمُعَةِ ‘We don't go to the playground on Fridays.’

If مَا is used with the *mudâri'*, the verb refers to the present time only. Note the difference between لَا and مَا :

لَا أَشْرَبُ الْقَهْوَةَ means ‘I don't drink coffee’ i.e. as a habit, but the combination لَا أَشْرَبُ الْقَهْوَةَ means ‘I am not drinking coffee now.’

4) Note that ‘I eat’ is أَكُلُ. It is originally أَكْلٌ but the combination becomes أَكُلُ.

In the same way ‘I take’ is أَخُذُ for أَمْرٌ and أَخُذُ for أَمْرٌ. ‘I command’ is أَمْرٌ for أَمْرٌ.

5) إنما أَنْظَرُ إِلَى الصُّورِ means ‘only’. Here are some more examples:

أَنْتَ لَا تَكْتُبُ الدَّرْسَ . إنما تَكْتُبُ رسَالَةً ‘You are not writing the lesson. You are only writing a letter.’

إنما الأَعْمَالُ بِالنِّيَاتِ ‘Actions are judged only by intention.’

إنما الصَّدَقَاتُ لِلْفَقَرَاءِ ‘Charity is only for the poor.’

Exercises

1. Correct the following statements.
2. Read the following examples of لا النَّاهِيَةُ .
3. Rewrite the following verbs using لا النَّاهِيَةُ .
4. Learn the *isnâd* of the *mudâri'* with لا النَّاهِيَةُ to other pronouns.
5. Fill in the blanks with suitable verbs in the *mudâri'*. Note that these verbs are preceded by لا النَّاهِيَةُ .
6. Learn the difference between لا النَّاهِيَةُ and لا النَّافِيَةُ .
7. Learn the following rule regarding two *hamzahs* coming together.
8. Learn the use of كَادَ .
9. Learn the use of مَا with the *mudâri'*.
10. Learn the use of فعل التَّعْجُبُ .
11. Rewrite each of the following underlined sentences using فعل التَّعْجُبُ .

Vocabulary

مَقْعَدٌ	seat
فِي أَثْنَاءِ	during
يَا أَبْتِ	O my father!
كَذَبَ يَكْذِبُ	(a-i) to tell a lie
بَكَى يَبْكِي	(a-i) to cry, to weep
انْقَلَبَ	it overturned
الطَّرِيقُ	way

LESSON 16

In this lesson we learn the following:

1) The verb يُرِيدُ 'he wants', with *isnâd* to all the pronouns, e.g.:

مَاذَا تُرِيدُ يَا بَلَالُ؟ 'What do you want, Bilal?'

أُرِيدُ مَاءً 'I want water.'

مَاذَا تُرِيدُونَ يَا إِخْرَوَانُ؟ 'What do you want, brothers?'

نُرِيدُ أَقْلَامًا 'We want pens.'

مَاذَا تُرِيدِينَ يَا لَيْلَى؟ 'What do you want, Lailâ?'

Note that the initial letters denoting the *mudâri* ن , ت , ي have *dammah*. This happens when the verb has four letters in the *mâdi*. You will learn more about this in Book 3.

The *mâdi* of the verb is أَرَادَ 'he wanted'. And 'I wanted' is أَرَدْتُ, and 'you wanted' is أَرَدْتَ.

2) We have learnt the interrogative and the negative مَا, e.g.:

مَا اسْمُكَ؟ 'What is your name?'

مَا فَهِمْتُ الدَّرْسَ 'I did not understand the lesson.'

Another kind of مَا is the relative مَا which means 'what', or 'that which', e.g.:

نَسِيْتُ مَا قُلْتَ لِي 'I forgot what you told me.'

أَشْرَبُ مَا تَشْرَبُ 'I will drink what you drink.'

لَا أَعْبُدُ مَا تَعْبُدُونَ 'I don't worship what you worship.'

In Arabic this is called مَا الْمَوْصُولَةُ.

3) We have learnt ذُو. In the accusative case it becomes ذَا, e.g.:

فِي فَصِيلَنَا طَالِبٌ ذُو شَعْرٍ طَوِيلٍ ‘In our class there is a student with long hair.’

رَأَيْتُ طَالِبًا ذَا شَعْرٍ طَوِيلٍ ‘I saw a student with long hair.’

أَرِيدُ مُصْحَّفًا ذَا حَرْفٍ كَبِيرٍ ‘I want a copy of the Qur’ân with large letters.’

4) Proper nouns on the same pattern of فُعلٌ are diptotes (منْوَعٌ مِنَ الْصَّرْفِ), e.g.:

زُخْلٌ، زُفَرُ، هُبْلٌ The word هُبْلٌ is the name of a pre-Islamic deity, means Saturn, and زُفَرٌ is a name.

This pattern of proper names is called مَعْدُولٌ.

Note the *i'râb* (declension) of this type of nouns:

خَرَجَ عُمَرٌ ‘Umar went out.’

سَأَلْتُ عُمَرَ ‘I asked Umar.’

كَتَبْتُ إِلَى عُمَرَ ‘I wrote to Umar.’

5) We have learnt in Book 1 some words denoting colours, e.g., أَسْوَدُ, أَحْمَرُ, أَصْفَرُ, أَيَّضُ. This is the masculine singular form. The feminine singular form is on the pattern of فَعْلَاءُ :

بَيْضَنَاءُ أَيَّضُ

سَوْدَاءُ أَسْوَدُ

حَمَراءُ أَحْمَرُ

Both the masculine as well as the feminine forms are diptotes.

Here are some examples of the feminine form:

شَعْرُ رَأْسِي أَسْوَدُ، وَلَحْيَتِي بَيْضَنَاءُ ‘The hair of my head is black, and my beard is white.’

هَذِهِ الشَّجَرَةُ خَضْرَاءُ ‘This tree is green.’

السَّمَاءُ زَرْقاءً ‘The sky is blue.’

There is only one plural for both the masculine and the feminine forms.

It is on the pattern of فُعْلٌ, e.g.:

الهُنُودُ الْحُمُرُ ‘the red Indians.’

Who are these black men, and those brown women?

6) The proper name عمرُو is written with a *wâw* which is not pronounced. This is done to differentiate it from عمرُ. This *wâw* is, however, omitted in the accusative case because in this case their spellings are different:

(‘Amr-an) سَأَلْتُ عَمَرًا (‘Umar-a) is written with *alif*, while عَمَرَ without it because it is a diptote, and diptotes have no *tanwin*.

7) أَيْنَ أَخُوكَ الْحُسَيْنُ? ‘Where is your brother Husain?’

Here, the noun الحُسَيْنُ is called *badal*. It is a substitute for أَخُوكَ. The *badal* is in the same case as the *mubdal minhu* i.e. the noun for which it is the substitute. Here are some more examples:

بِنْتُهُ زَيْنَبُ طَبِيَّةً ‘His daughter, Zainab is a doctor.’

رَأَيْتُ زَمِيلَكَ عَبَّاسًا ‘I saw your classmate, Abbas.’

كَتَبْنَا إِلَى أَسْتَاذِنَا الدُّكْتُورِ بِلَالٍ ‘We wrote to our professor, Dr. Bilal.’

آخَرُ means ‘another’. Its feminine is آخرٌ, e.g. :

غَابَ الْيَوْمَ إِبْرَاهِيمُ وَطَالِبٌ آخَرٌ ‘Today Ibrahim and another student were absent’

عِنْدِي قَلْمَنْ آخَرٌ ‘I have another pen.’

سَأَلْتُ مُدَرِّسَنَا وَمُدَرِّسًا آخَرَ ‘I asked our teacher and another one.’

زَيْنَبُ مِنْ أَمْرِيْكَا، وَفِي الْفَصْلِ طَالِبَةٌ آخَرَى مِنْ أَمْرِيْكَا ‘Zainab is from America, and there is another student from America in the class.’

‘**حَفِظْتُ سُورَةَ الرَّحْمَنِ وَسُورَةً أُخْرَى**’ ‘I memorised sūrat al-Rahmān and another sūrah.’

Both آخر and آخری are diptotes.

9) The word أشياءُ is a diptote.

10) The difference between the **الْمُصْحَفُ** and the **الْقُرْآنُ**: A copy of the Qur'ân is called **الْمُصْحَفُ**. That is why we can say: ‘**عِنْدِي مُصْحَفَانِ**’ ‘I have two copies of the Qur'ân.’

هَذَا مُصْنَفٌ هِنْدِيٌّ، وَذَاكَ مُصْنَفٌ مَصْرُوٌّ
‘This is an Indian edition of the Qur’ân,
and that is an Egyptian edition.’

But it is wrong to use the word قرآن in the above contexts.

(11) **ما أَكَلْتُ شَيْئاً** means ‘I did not eat anything’, or ‘I ate nothing.’

Here are some more examples:

ما، أَيْتُ شَيْئاً 'I saw nothing.'

‘We read nothing.’

12) وَقْ مَسْطُ 'ruled paper'

وَرَقٌ عَنْ مُسْطَرٍ ‘unruled paper’

صَحِّحٌ ‘correct’

عَرَبِيٌّ صَحِيحٌ ‘incorrect’

مسلم Muslim

غير مسلم non-Muslim

Note that the word **غير** is *mudâf*, and so the following word is *majrûr*.

Exercises

1. Answer the following questions.
 2. Correct the following statements.
 3. Fill in the blanks with the verb يُرِيدُ with *isnâd* to suitable pronouns.
 4. The teacher asks every student these two questions:

ماذا تُريـد؟ وماذا يُريـد زـمـيلـك؟

5. Fill in the blank in each of the following sentences with the feminine form of the colour word used in the sentence corresponding to it as shown in the example.
 6. Underline the words denoting colours in the following sentences.

7. Fill in the blanks with suitable words denoting colours.
8. Learn the examples of مَعْدُولٌ words.
9. Learn the orthography of عَمْرُو .
10. Read the following sentences and learn the words آخرٌ آخِرٌ and أُخْرَى أُخْرَى .
11. Fill in the blanks with آخرٌ or أُخْرَى .
12. Fill in the blanks with ذَا or ذُو .
13. Read the following examples of the relative ما .
14. Learn the three kinds of ما .
15. Learn the following.
16. Learn the difference between القرآنُ and المُصْحَّفُ .
17. Learn the use of غيرٌ .

Vocabulary

مُصْحَّفٌ copy of the Qur'an

حلوٰي sweetmeat (diptote)

صفٌ row

قُمَاشٌ cloth

نَمُوذَجٌ sample

صُورَةٌ picture

شَيْءٌ thing

ضَيقٌ narrow

آخَرٌ another (diptote)

أَسْمَرٌ brown (diptote)

مُسَطَّرٌ ruled

غَابَ يَغِيبُ (a-i) to be absent

إِشْتَرَى يَشْتَرِي to buy

مِلْفٌ file

طَبَاشِيرُ chalk

زَهْرَةٌ flower

بَلْدِيَّةٌ municipality

زُحْلٌ Saturn

LESSON 17

In this lesson we learn the following:

1) How to say in Arabic ‘I want *to go*’. The Arabic for this is أَرِيدُ أَنْ أَذْهَبَ . It literally means ‘I want that I go.’ Note that أَذْهَبَ is *mansûb* (i.e. has a-ending), and this is caused by the preceding particle أَنْ . Here are some more examples:

أَتَرِيدُ أَنْ تَأْكُلُ؟ ‘Do you want to eat?’

مَاذَا تُرِيدُ أَنْ تَشْرَبَ؟ ‘What do you want to drink?’

نُرِيدُ أَنْ نَحْلِسَ أَمَامَكَ ‘We want to sit in front of you.’

تُرِيدُ زَيْنَبُ أَنْ تَطْبُخَ اللَّحْمَ ‘Zainab wants to cook meat.’

يُرِيدُ الطَّبِيبُ أَنْ يَرْجِعَ إِلَى بَلَدِهِ ‘The doctor wants to return to his country.’

2) How to say in Arabic ‘I study Arabic *to understand* the Qur’ân’. The Arabic for this is أَدْرُسُ الْغَةَ الْعَرَبِيَّةَ لِأَفْهَمَ الْقُرْآنَ : . Note that the *mudâri* أَفْهَمَ is *mansûb* (i.e. has a-ending), and that is because of the preceding *lâm*. This *lâm* is called the لَامُ التَّعْلِيلِ.

Here are some more examples:

ذَهَبْتُ إِلَى الْحَمَامِ لِأَغْسِلَ وَجْهِي ‘I went to the bathroom to wash my face.’

فَتَحْتُ النَّافِذَةَ لِيَخْرُجَ الذَّبَابُ ‘I opened the window so that the flies may go out.’

خَلَقَنَا اللَّهُ تَعَالَى لِنَعْبُدُهُ ‘Allah has created us so that we may worship him.’

3) يُمْكِنُ ‘It is possible.’

أَيْمُكِنُنِي أَنْ أَجْلِسَ هُنَّا؟ ‘May I sit here?’ (literally, ‘is it possible for me that I sit here?’).

نَعَمْ، يُمْكِنُكَ أَنْ تَجْلِسَ ‘Yes, you may sit.’

لَا يُمْكِنُهُ أَنْ يَخْرُجَ الآنَ ‘He cannot go out now.’

4) مُنْذُ is a preposition meaning ‘since’, e.g.:

‘مَا رَأَيْتُهُ مُنْذُ يَوْمِ السَّبْتِ’ I have not seen him since Saturday.’

‘بِلَالٌ غَائِبٌ مُنْذُ أَسْبُوعٍ’ Bilal is absent since one week.’

5) If the *fâ'il* is feminine, the verb should also be feminine, e.g.:

‘دَخَلَ مُحَمَّدٌ’ Muhammad entered.’

‘دَخَلَتْ آمِنَةً’ Aminah entered.’

‘يَدْرُسُ إِبْرَاهِيمُ اللُّغَةَ الْأَلْمَانِيَّةَ’ Ibrahim is studying German.’

‘وَتَدْرُسُ مَرِيمُ اللُّغَةَ الْفَرَنْسِيَّةَ’ and Maryam is studying French.’

If the *fâ'il* is the female of human beings or animals, the verb *should* be feminine. If it is not so, the verb *may* be feminine, e.g.:

‘خَرَجَتِ الْبَقَرَةُ’ ‘The cow went out.’

But

‘خَرَجَ السَّيَارَةُ’ or ‘خَرَجَتِ السَّيَارَةُ’ ‘The car went out.’

That is why we have in the lesson:

‘بَقِيَ ثَلَاثُ دَقَائِقَ’ ‘There are three minutes more,’ and not ...

There are other details which you will learn later *إِنْ شَاءَ اللَّهُ*.

6) سَمَحَ لَهُ بِالْخُروجِ ‘He permitted him to leave.’

‘اسْمَحْ لِي بِالجلُوسِ هُنَا’ ‘Permit me to sit here.’

‘لَا أَسْمَحُ لَكَ بِالدُّخُولِ’ ‘I don't permit you to enter.’

7) أَرْجُو ‘I request.’

Exercises

1. Answer the following questions.

2. Read what Humayun says to the teacher, and fill in the blanks.

3. The teacher asks every student: أَيْنَ تُرِيدُ أَنْ تَذَهَّبُ فِي عُطْلَةِ الصِّيفِ؟

4. The teacher asks every student: فِي أَيِّ كُلْيَّةٍ تُرِيدُ أَنْ تَدْرُسَ؟

5. The teacher asks every student: لِمَذَا خَرَجْتَ مِنَ الْفَصْلِ؟
6. Read the following examples of أَنْ.
7. Answer the following questions using أَنْ.
8. Read the following examples of لَامُ التَّعْلِيلِ.
9. Answer the following questions using لَامُ التَّعْلِيلِ.
10. Learn the use of يُمْكِنُ.
11. Learn the use of مُنْذُ.
12. Learn تَرَى 'you see', أَرَى 'I see', نَرَى 'we see'.
13. Learn the use of أَرْجُو أَنْ تَسْمَحَ ... I request you to allow me to...'
14. Learn the names of the four seasons.

Vocabulary

عُطْلَةٌ	holiday	عَشَاءٌ	supper
الْعَامُ الْمُقْبِلُ	next year	عِلاجٌ	treatment
الذَّبَابُ	flies	أَرْجُو	I request
مِصْرُ	Egypt (diptote)	بَصَقَ يَبْصُقُ	(a-u) to spit
هُدُوءٌ	calm, quiet	هَوَاءٌ	air
بِهُدُوءٍ	calmly, quietly	زَارَ يَزُورُ	(a-u) to visit
إِعْلَانٌ	public announcement	سَمَحَ يَسْمَحُ	(a-a) to permit
أَهْلٌ	people	بَدَأَ يَبْدَا	(a-a) to commence
ظَرْفٌ	envelope	أَمْكَنَ يُمْكِنُ	to be able
ضَوْضَاءٌ	noise	بَقَى يَبْقَى	(i-a) to remain

الشّتاءُ winter

الصَّيفُ summer

الرَّبيعُ spring

الخَرْيَفُ autumn

رَجَأً يَرْجُو (a-u) to request

LESSON 18

In this lesson we learn the following:

1) We have learnt in the previous lesson that the *mudâri* 'is *mansûb* after لَمْ and أَنْ' and the *ta'wil*. The following four forms of the *mudâri* 'have u-ending in the *marfî*', and a ending in the *mansûb*:

يَذْهَبُ ya-dhhab-u → أَنْ يَذْهَبَ ya-dhhab-a

تَذْهَبُ ta-dhhab-u → أَنْ تَذْهَبَ ta-dhhab-a

أَذْهَبُ a-dhhab-u → أَنْ أَذْهَبَ a-dhhab-a

نَذْهَبُ na-dhhab-u → أَنْ نَذْهَبَ na-dhhab-a

The forms of the *mudâri* 'ending in *nûn* drop the *nûn* after أَنْ, e.g.:

تَذْهَبِينَ tadhhab-îna → أَنْ تَذْهَبِي ta-dhhab-î

تَذْهَبُونَ ta-dhhab-ûna → أَنْ تَذْهَبُوا ta-dhhab-û

يَذْهَبُونَ ya-dhhab-ûna → أَنْ يَذْهَبُوا ya-dhhabû

In these forms the sign of the verb being *marfî* 'is the presence of the *nûn*, and that of being *mansûb* is the omission of this *nûn*.

Here are some more examples:

ما ذَرِيدِينَ أَنْ تَشْرِبِي يا آمِنةً؟ 'What do you want to drink, Aminah?'

أَيْنَ تُرِيدُونَ أَنْ تَذْهَبُوا يا إِخْرَانَ؟ 'Where do you want to go, brothers?'

يُرِيدُونَ أَنْ يَخْرُجُوا مِنَ الْفَصْلِ 'They want to go out of the class.'

أَنْ تَذْهَبِنَ و يَذْهَبِنَ remain unchanged after أَنْ, e.g.:

أَتَرِدُنَ أَنْ تَسْمَعْنَ الْأَخْبَارَ يا أَخْوَاتُ؟ 'Do you want to listen to the news, sisters?'

تُرِيدُ الطَّالِبَاتُ أَنْ يَجْلِسْنَ فِي الْحَدِيقَةِ 'The female students want to sit in the garden.'

2) سَاعَتِي كَسَاعَتِكَ 'My watch is like yours.' The word **كَ** is a preposition, and the noun following it is *majrūr*. It means 'like.'

Here are some more examples:

هَذَا الْبَيْتُ كَالْمَسْجِدِ 'This house is like a mosque.'

هَذِهِ الْقَهْوَةُ كَالْمَاءِ 'The coffee is like water.'

This preposition is not used with pronouns. So we do not say **أَنَا كَهُ** i.e. 'I am like him'. In such cases the word **مِثْلٌ** is added between the preposition and the pronoun: **أَنَا كَمِثْلِي**, 'I am like him', **هُوَ كَمِثْلِي**, 'He is like me'.

3) أَرْجُو أَنْ لَا تَأْخُذُنَّ هَذِهِ الْأَشْيَاءَ كُلُّهَا 'I request you not to take all these things.'

كُلٌّ 'all' is used for emphasis. In Arabic it is called *ta'kid*. The word **كُلٌّ** is connected to the *mu'akkad* (i.e. the word it emphasizes) with a pronoun:

حَضَرَ الطُّلَابُ كُلُّهُمْ 'All the students attended.'

خَرَجَتُ الطَّالِبَاتُ كُلُّهُنَّ 'All the female students went out.'

قَرَأَتُ الْكِتَابَ كُلُّهُ 'I read the book completely.'

بَحْثَتُ عَنْهُ فِي الْمَدْرَسَةِ كُلُّهَا 'I looked for him in the whole school.'

Note that the word **كُلٌّ** is in the same case as the *mu'akkad*.

4) The vocative particle يا بِلَالُ! يا رَجُلُ! e.g.: يا حَرْفُ النَّدَاءِ is

When يا is used with a noun having الـ, the word **أَيَّهَا** is inserted between يا and the noun e.g.:

(يا النَّاسُ not يا أَيَّهَا النَّاسُ !) O people!

يا أَيَّهَا الرَّجُلُ ! O man!

5) اِسْمُ الْفِعْلِ 'Come along.' It is called اِسْمُ الْفِعْلِ i.e. it is a noun but has the force of a verb.

Here are some more examples of اِسْمُ الْفِعْلِ :

أَهِ I feel pain.

أُفِ I am bored.

آمِينْ accept (my prayer).

عَلْبَةُ الْحَلْوَى هَذِهِ (6) 'This tin of sweets.'

We have seen in Book 1 that **هذا الكتاب** means 'this book'. But if we want to say 'this book of history' we say **كتابُ التَّارِيخِ هَذَا**. In this construction **هذا** comes at the end because we cannot say **كتابُ التَّارِيخِ هَذَا** as here is *mudâf* and so it cannot take **ال**.

Here are some more examples:

قَلْمَنُ الرَّصَاصِ هَذَا 'this pencil'

غُرْفَةُ النُّومِ هَذِهِ 'this bedroom'

سَاعِتُكَ هَذِهِ حَمِيلَةً 'This watch of yours is beautiful'.

خُذْ كِتَابِي هَذَا 'Take this book of mine'.

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. The teacher asks every student: ماذا يُرِيدُ هُؤُلَاءِ الطُّلَابُ؟ And the student replies saying ... and completes the answer using one of the verbs given there.
4. Learn the *mudâri* 'mansûb'.
5. Fill in the blanks with the *mudâri* 'of ذَهَبَ' with its *isnâd* to suitable pronouns.
6. Fill in the blanks with suitable verbs in the *mudâri*.
7. Learn the *mudâri* 'marfi' and *mansûb*.
8. Learn the use of أَرْجُو . Note that أَنْ لَا is for .
9. Learn the use of the preposition كَ .

Vocabulary

عَادَةٌ habit

سِيدٌ gentleman

مُتْحَفٌ museum

عُطْلَةُ الصِّيفِ summer holidays

عُلْبَةٌ packet, tin

عُنْوَانٌ address

مَلَابِسٌ clothes

حَدِيقَةُ الْحَيَوانَاتِ zoo

LESSON 19

In this lesson we learn the following:

- 1) We have learnt that the negative particle used with the *mâdi* is مَا , and that used with the *mudâri* is لَا , e.g.:

ما درستُ اللُّغَةِ الإِسْبَانِيَّةَ ‘I did not study Spanish.’

لَا أَعْرِفُ رَقْمَ هَاتِفِهِ ‘I don’t know his telephone number.’

Now we learn that the negative particle used with the future tense is لَنْ . This particle is like أَنْ , and so the *mudâri* following it is *mansûb*, e.g.:

سَأَذْهَبُ إِلَى الرِّيَاضِ غَدًا ‘I’ll go to Riyadh tomorrow.’

لَنْ أَذْهَبَ إِلَى الرِّيَاضِ غَدًا ‘I will not go to Riyadh tomorrow.’

Note that when لَنْ is used the particle of futurity (سـ) is omitted.

As with أَنْ the *nûn* is omitted from تَذَهَّبُونَ, تَذَهَّبَيْنَ when is used with these forms. The two forms يَذْهَبُنَ and يَذْهَبَنَ remain unchanged e.g.:

يَا آمِنَةُ ! أَلَنْ تَذَهَّبِي إِلَى الطَّائِفِ فِي عُطْلَةِ الصَّيْفِ؟ ‘O Aminah, will you not go to Taif during the summer holidays?’

يَا أَخْوَاتُ ! أَلَنْ تَدْرُسْنَ اللُّغَةَ الْتُّرْكِيَّةَ فِي الْعَامِ الْمُقْبِلِ؟ ‘O sisters, will you not study Turkish next year?’

لَنْ أَشْرَبَ الْخَمْرَ أَبْدًا (2) ‘I will never drink wine.’

The word أَبْدًا is used to emphasise a negative verb in the future.

Here are some more examples:

لَنْ أَكْتُبَ إِلَيْهِ أَبْدًا ‘I will never write to him.’

إِنَّ لُغَتَكَ صَعْبَةً جَدًا . لَنْ أَدْرُسَهَا أَبْدًا ‘Your language is very difficult. I will never study it.’

To emphasise a negative verb in the past قَطْ is used, e.g.: مَا رَأَيْتُهُ قَطْ ‘I never saw him.’ (See Lesson 29).

Exercises

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1. Answer the following questions.
 2. Correct the following statements.
 3. Answer t

LESSON 20

In this lesson we learn the following:

1) The dual in the accusative and genitive cases: We have learnt in Book 1 the dual in the nominative case, e.g.:

لَيْ أَخْوَانٍ ‘I have two brothers.’

فِي بَيْتِي غُرْفَتَانِ كَبِيرَاتٍ ‘There are two large rooms in my house.’

We have learnt that the normal nominative ending is ‘-u’, the accusative ending is ‘-a’, and the genitive ending is ‘-i’, e.g.:

أَيْنَ الْمَدْرِسَ؟ ‘Where is the teacher?’ (al-mudarris-u)

سَأَلْتُ الْمَدْرِسَ ‘I asked the teacher.’ (al-mudarris-a)

قُلْتُ لِلْمَدْرِسِ ‘I said to the teacher.’ (al-mudarris-i)

But the dual has different case endings. The nominative ending in the dual is ‘-âni’, and the genitive and accusative ending is ‘-aini’, e.g.:

هَذَا رِيَالَانِ ‘These are two riyals.’ (riyal-âni)

أَرِيدُ رِيَالَيْنِ ‘I want two riyals.’ (riyal-aini)

إِشْتَرَى هُنَّهُ بِرِيَالَيْنِ ‘I bought it for two riyals.’ (riyal-aini)

Here are some more examples:

قَرِأتُ كِتَابَيْنِ ‘I read two books.’

رَجَعْتُ بَعْدَ يَوْمَيْنِ ‘I returned after two days.’

جَاءَ مُدْرِسَانِ جَدِيدَانِ ‘Two new teachers came.’

سَمِعْتُ هَذَا الْخَبَرَ مِنْ إِذْاعَتَيْنِ ‘I heard this news from two radio stations.’

أَحَدُهُمَا ... وَالآخَرُ ... (2) ‘one of them ... and the other ...’, e.g.:

لَيْ أَخْوَانٍ : أَحَدُهُمَا طَبِيبٌ وَالآخَرُ مُهْنِدِسٌ ‘I have two brothers: one of them is a doctor and the other is an engineer.’

The feminine is ... وَالآخَرَى ... e.g.:

لِي أَخْتَانٌ : إِحْدَاهُمَا مُدَرِّسَةٌ وَالْأُخْرَى مُمَرِّضَةٌ 'I have two sisters: one of them is a teacher and the other is a nurse.'

Exercises

1. Answer the following questions.
2. Learn the *i'râb* (declension) of the dual.
3. Answer the following questions using the dual (in the nominative case).
4. Answer the following questions using the dual (in the accusative case).
5. Answer the following questions using the dual (in the genitive case).
6. Rewrite each of the following sentences after changing the underlined word to dual.
7. Use each of the following words in a sentence.
8. Learn the use of ... **وَالْأَخْرُ**.
9. Learn the use of ... **إِحْدَاهُمَا ... وَالْأُخْرَى ...**.
10. Learn the following examples of the dual in the genitive case.

Vocabulary

ذُو وَجْهَيْنِ	hypocrite (two-faced)	مُفَيِّدٌ	useful
مُشْطٌ	comb	السِّيرَةُ	the prophet's biography
مَخَادُّ	pillow (pl. مَخَادِّ)	تَفْسِيرٌ	Commentary of the Qur'an
زِرٌّ	button	ذَبَحَ يَذْبَحُ	(a-a) to slaughter
مِرْآةٌ	mirror	شَرَحَ يَشْرَحُ	(a-a) to explain
لِصٌّ	thief		
جُنَاحٌ	pound (monetary unit)		

LESSON 21

In this lesson we learn the following:

1) The use of لَمْ : It is a negative particle. It is used with the *mudâri'*. It brings about two changes:

- it turns the *mudâri'* into *mâdi* in meaning, and
- changes the *mudâri'* from *marfî'* to *majzûm*, e.g.:

لَمْ يَذْهَبْ → 'He goes.' → 'He did not go.'

The endings of the *mudâri'* *majzûm*:

- The *dammah* of the third radical is omitted in the four forms:

لَمْ يَذْهَبْ → يَذْهَبْ	ya-dhhab- u → lam ya-dhhab
لَمْ تَذْهَبْ → تَذْهَبْ	ta-dhhab- u → lam ta-dhhab
لَمْ أَذْهَبْ → أَذْهَبْ	a-dhhab- u → lam a-dhhab
لَمْ نَذْهَبْ → نَذْهَبْ	na-dhhab- u → lam na-dhhab

- As in the *mudâri'* *mansûb*, the *nûn* is omitted from the following forms in the *mudâri'* *majzûm* also:

لَمْ تَذْهِبِي → تَذْهِبِينَ	ta-dhhab- îna → lam ta-dhhab- i
لَمْ تَذْهِبُوا → تَذْهِبُونَ	ta-dhhab- ûna → lam ta-dhhab- û
لَمْ يَذْهِبُوا → يَذْهِبُونَ	ya-dhhab- ûna → lam ya-dhhab- û

- The two forms تَذْهِبِنَ and يَذْهِبِنَ remain unchanged:

لَمْ يَذْهِبِنَ → يَذْهِبِنَ	lam ya-dhhab- na
لَمْ تَذْهِبِنَ → تَذْهِبِنَ	lam ta-dhhab- na

Here are some examples of لَمْ :

لَمْ أَفْهَمْ هَذَا الْدَّرْسَ 'I did not understand this lesson.'

أَحَضَرَ الطُّلَّابُ الْجُدُودُ? 'Did the new students attend?'

لَا، لَمْ يَحْضُرُوا 'No, they did not attend.'

الطالبات لم يذهبن إلى المكتبة 'The female students did not go to the library.'

If نَذَهَبْ، أَذَهَبْ، تَذَهَبْ، يَذَهَبْ are followed by *hamzat al-wasl* the last letter takes a *kasrah* to avoid e.g. اِلْتِقاءُ السَّاکِنِينْ :

أَلَمْ تَكْتُبِ الرِّسَالَةَ؟ 'Did you not write the letter?' (a lam taktub-i-risâlah?)

لَمْ تَحْفَظِ الطَّالِبَةُ الْقُرْآنَ. 'The female student did not memorise the Qur'ân.'

لَمْما : It is also a negative particle, and is used with the *mudâri*. It acts exactly like لَمْ. It means 'not yet', e.g.:

لَمَّا أَشْرَبَ القَهْوَةَ 'I have not yet taken coffee.'

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ﴿٤﴾ 'Faith has not yet entered into your hearts.'

ذهَبَ أَبِي إِلَى مَكَّةَ، وَلَمَّا يَرْجِعَ 'My father went to Makkah, and has not yet returned.'

After لَمَّا the verbs can be omitted, e.g.:

أَخْرَجَ الطُّلَابُ؟ 'Have the students gone out?'

لَمَّا يَخْرُجُوا 'Not yet', i.e. 'They have not yet gone out.'

3) Parts of speech : in Arabic there are only three parts of speech:

a) nouns، قَلْمَ، هُوَ، أَنَا، هَذَا، قَبْلَ، (الاسم)

b) verbs، يَكْتُبْ، أَكْتُبْ، لَيْسَ، (الفِعْلُ)

c) particles، لَمْ، نَعَمْ، سَ، (الحُرْفُ)

4) Nominal and verbal sentences : (الْجُمْلَةُ الْإِسْمِيَّةُ وَالْجُمْلَةُ الْفِعْلِيَّةُ) This has been explained in Lesson 1.

5) مَهْلاً means 'slowly please, don't hurry'.

6) ما عندي قلم ولا كتاب 'I have neither pen nor book.'

Here are some more examples:

‘مَا فِي الثَّلَاجَةِ مَاءٌ وَلَا عَصِيرٌ’ ‘There is neither water nor juice in the fridge.’

‘مَا فِي جَيْبِي رِيَالٌ وَلَا قِرْشٌ’ ‘There is neither riyal nor qirsh in my pocket.’

Exercises

1. Answer the following questions.
2. Learn the use of لَمْ .
3. Answer the following questions in the negative using لَمْ .
4. Answer the following questions in the negative using لَمْاً .
5. Learn the endings of the *mudâri* ‘*marfû*’ and the *mudâri* ‘*mansûb*’.
6. Rewrite the following verbs using لَمْ .
7. Fill in the blanks with suitable verbs in the *mudâri* ‘
8. Draw one line under the *mubtada*’ and two lines under the *khabar*.
9. Distinguish the nominal sentences from the verbal sentences.
10. Specify nouns, verbs and particles in the following sentences.
11. Learn الْلَّاتِي which is another form of الْلَّاتِي .

Vocabulary

استقبال reception

استرخ take rest!

رئيس president

أتى يأتى (a-i) to come

فرق difference

اللاتي = اللاتي

مثال example

ممنوع forbidden

مهلا Slowly, please, don't hurry

حضر يحضر (a-u) to attend

LESSON 22

This is a revision lesson . It gives a complete picture of the three moods of the *mudâri‘*: the *marfû‘*, the *mansûb* and the *majzûm*.

LESSON 23

In this lesson we learn the following:

1) The *i'râb* (declension) of the sound masculine plural: We have learnt the sound masculine plural in Book 1, e.g.: مُسْلِمُونَ، مُهَنْدِسُونَ، مُدَرِّسُونَ، فَلَاحُونَ.

In the nominative case it has '-âna' ending, and in the accusative and the genitive cases it has '-îna' ending, e.g.:

Marfî' : خَرَجَ الْمُدَرِّسُونَ 'The teachers went out.' (al-mudarris-âna)

Mansûb : رَأَيْتُ الْمُدَرِّسِينَ 'I saw the teachers.' (al-mudarris-îna)

Majrîr : ذَهَبْتُ إِلَى الْمُدَرِّسِينَ 'I went to the teachers.' (al-mudarris-îna)

Note that the sound masculine plural has the same ending for the *mansûb* and the *majrîr*.

Here are some more examples:

ذهب المهندسون إلى مكاتبهم 'The engineers went to their offices.'

رأيت الفلاحين في الحقول 'I saw the farmers in the fields.'

هذه بيوت المدرسين 'There are the houses of the teachers.'

2) The numbers : عِشْرُونَ ... تِسْعُونَ (العُقُود) These numbers are called the 'uqud'.

They have the form of the sound masculine plural, and so their *i'râb* is like that of the sound masculine plural, e.g.:

Marfî' : في الفصلِ عِشْرُونَ طالباً 'There are 20 students in the class.'

Mansiib : قَرِأتُ عِشْرِينَ كِتاباً 'I read 20 books.'

Majrîr : اشتَرَيْتُه بِعِشْرِينَ رِيَالاً 'I bought it for 20 riyals.'

3) We have learnt the numbers 21-30 with the masculine *ma'dîd*. Now we learn the same numbers with the feminine *ma'dîd*:

Note the following:

a) 21 : the first part the number with the masculine *ma'dîd* is واحدٌ and with the feminine إِحْدَى :

وَاحِدٌ وَعِشْرُونَ طالباً / إِحْدَى وَعِشْرُونَ طالبة

b) 22 : the first part of the number with the masculine *ma'dûd* is اثنانِ and with the feminine اثنتانِ :

اثنانِ وعشرونَ طالباً / اثنتانِ وعشرونَ طالبةً

c) 23-29 : the first part of these numbers with the masculine *ma'dûd* is feminine, and with the feminine is masculine :

ثلاثةٌ وعشرونَ طالباً / ثلاتُ وعشرونَ طالبةً

d) The 'uqûd' have the same form with the masculine as well as the feminine *ma'dûd*.

4) Note this :

لَا أَكَلْتُ وَلَا شَرَبْتُ 'I neither ate nor drank.'

لَا قَرَأَ وَلَا كَتَبَ 'He neither read nor wrote.'

To convey the idea of 'neither...nor', the negative particle لَا is used with the *mâdi* instead of ما.

5) Note: الموطأ للإمام مالكٍ Al-Muwatta' by Imâm Mâlik

لسان العرب لابن منظورٍ Lisân al-Arâb by ibn Manzûr.

In such examples لـ is used to refer to the author of the book and is translated by the word 'by'.

Exercises

1. Answer the following questions.
2. Read these examples of the sound masculine plural.
3. Write the sound masculine plural of the following nouns.
4. Learn the 'uqûd'.
5. Learn the *i'râb* of the sound masculine plural.
6. Fill in the blank in each of the following sentences with the word given in the brackets after necessary changes.
7. Fill in the blank in each of the following phrases with the word given in the brackets after necessary changes.
8. Read the following sentences, and then write them replacing the figures with words.
9. Learn the numbers 21-30 with the feminine *ma'dûd*.

10. Read the following sentences, and then write them replacing the figures with words.
11. Learn these examples of ‘neither...nor’.

Vocabulary

اجْتِمَاعٌ meeting

قِصَّةٌ story

نَبِيٌّ prophet

ثَانِيَةٌ second (unit of time)

أُسْرَةٌ family

جَائِزَةٌ prize

قَاعَةٌ hall

نَجَحَ يَنْجُحُ (a-a) to pass an examination

رَسَبَ يَرْسُبُ (a-u) to fail an examination

LESSON 24

This lesson deals with the numbers. All the rules about the numbers mentioned before have been put together here. We summarise these rules under the following headings:

1) The rules regarding the **numbers**:

- a) واحد / اثنان : These agree with the *ma'dûd*, and follow the *ma'dûd* as adjectives, e.g.:

كتاب واحد، كتابان اثنان

سيارة واحدة، سياراتان اثنتان

- b) ثلاثة ... عشرة : These numbers do not agree with the *ma'dûd*. If the *ma'dûd* is masculine, these are feminine, and vice versa, e.g.:

ثلاثة رجال، وثلاث نساء

ثلاثة رجال، وثلاث نساء

اثنا عشر طالباً، إحدى عشر طالبة

اثنا عشر طالباً، إنتا عشر طالبة

- c) أحد عشر طالباً، إحدى عشر طالبة : Both the parts agree with the *ma'dûd*, e.g.:

أحد عشر طالباً، إحدى عشر طالبة

اثنا عشر طالباً، إنتا عشر طالبة

- d) ثلاثة عشر ... تسعة عشر : The second part agrees with the *ma'dûd*, and the first part does not, e.g.:

ثلاثة عشر طالباً، ثلاثة عشر طالبة

اثنا عشر طالباً، إنتا عشر طالبة

اثنا عشر طالباً، إنتا عشر طالبة

e) عشرون ... تسعمون، مائة، ألف : These numbers do not change for gender, e.g.:

خمسون مسلماً / مسلمة ؟ مائة طالب / طالبة

- f) مائتان / ألفان : When the *ma'dûd* is mentioned the *mîn* is omitted, e.g.:

مائتا ريال ، ألفا دولار

2) the rules regarding the **ma'dûd**:

- a) the *ma'dûd* of 3-10 is genitive plural, e.g.:

ثلاثة كتب

- b) the *ma'dûd* of 11-99 is accusative singular :

أحد عشر كوبك

¹ the *alif* in مائة is not pronounced. It is also written without this *alif*.

c) The *ma'did* of 100 and 1000 is genitive singular : **أَلْفُ رِيَالٍ**

3) The *i'râb* of the numbers:

a) **وَاحِدٌ / إِثْنَانِ** These are used as adjectives, e.g.:

عِنْدِي رِيَالٌ وَاحِدٌ	عِنْدِي رِيَالٌ وَاحِدٌ
أُرِيدُ رِيَالِيْنِ اثْنَيْنِ	أُرِيدُ رِيَالًا وَاحِدًا
هَذَا الْقَلْمَنْ بِرِيَالِيْنِ اثْنَيْنِ	هَذَا الْقَلْمَنْ بِرِيَالٍ وَاحِدٍ

b) **ثَلَاثَةٌ ... عَشَرَةٌ** These are regularly declined, e.g.:

عِنْدِي خَمْسَةُ رِيَالَاتٍ	(khamsat-u)
أُرِيدُ خَمْسَةُ رِيَالَاتٍ	(khamsat-a)
هَذَا الْقَلْمَنْ بِخَمْسَةِ رِيَالَاتٍ	(khamsat-i)

d) **أَحَدُ عَشَرَةٌ ... تِسْعَةُ عَشَرَةٌ** These numbers are *mabnî* (indeclinable). They remain unchanged except the words **إِثْنَا** and **إِثْنَتَا** e.g.:

عِنْدِي خَمْسَةَ عَشَرَ رِيَالًا	(khamsata 'ashara)
أُرِيدُ خَمْسَةَ عَشَرَ رِيَالًا	(khamsata 'ashara)
هَذَا الْقَلْمَنْ بِخَمْسَةَ عَشَرَ رِيَالًا	(khamsata 'ashara)

Only the words **إِثْنَا عَشَرَةَ** and **إِثْنَتَا عَشَرَةَ** in **إِثْنَا** and **إِثْنَتَا** are declined like the dual.

The words **عَشَرَةَ** and **عَشْرَةَ** remain unchanged, e.g.:

عِنْدِي إِثْنَتَا عَشَرَةَ روَبِيَّةً	(ithnatâ)
أُرِيدُ إِثْنَتَيْ عَشَرَةَ روَبِيَّةً	(ithnatai)
هَذَا الْقَلْمَنْ بِإِثْنَتَيْ عَشَرَةَ روَبِيَّةً	(ithnatai)

d) The *'uqud* (**عِشْرُونَ ... تِسْعُونَ**) are declined like the sound masculine plural, e.g.:

أَعْنِدَكَ سِتُّونَ رِيَالًا؟ (sitt-ûna)

أَرِيدُ سِتِّينَ رِيَالًا (sitt-îna)

هَذَا الْكِتَابُ بِسِتِّينَ رِيَالًا (sitt-îna)

e) مِائَةٌ / أَلْفٌ : These are declined regularly, e.g.:

مُرْتَبَهُ أَلْفُ دُولَارٍ 'His salary is \$1000.' (alf-u)

أَخْدَتُ أَلْفَ دُولَارٍ مِنْهُ 'I took \$1000 from him.' (alf-a)

إِشْتَرَيْتُهُ بِأَلْفِ دُولَارٍ 'I purchased it for \$1000.' (alf-i)

f) مِائَتَانِ / أَلْفَانِ : These are dual, and are declined as such, e.g.:

أَجْرَتُهُ أَلْفَانِ رِيَالٍ 'His wages are 2000 riyals.' (alf-â)

مَا يُرِيدُ أَلْفَيْ رِيَالٍ 'He does not want 2000 riyals.' (alf-ai)

يَعْمَلُ بِأَلْفَيْ رِيَالٍ 'He works for 2000 riyals.' (alf-ai)

g) مِائَةٌ ... تِسْعَمِائَةٌ : In these numbers the word *majrûr* because it is *mudâf ilaihi*. In these numbers the *mudâf* is joined to the *mudâh ilaihi* in writing. The *mudâf* takes the case required in the sentence, e.g.:

عِنْدِي ثَلَاثِمِائَةٌ رِيَالٌ (thalâth-u mi'at-i)

أَرِيدُ ثَلَاثِمِائَةٌ رِيَالٌ (thalâth-a mi'at-i)

إِشْتَرَيْتُهُ بِثَلَاثِمِائَةٌ رِيَالٌ (thalâth-i mi'at-i)

Note that *ثَمَانِيمِائَةٌ* is originally *ثَمَانِيَمِائَةٌ*. The *yâ* has been omitted. So the *ن* in this word remains unchanged.

4) The word أَلْفٌ may be a number and a *ma'dûd* at the same time, e.g.:

ثَلَاثَةُ آلَافٍ رِيَالٌ 'three thousand riyals'

سِتَّةُ عَشَرَ آلَافٍ رِيَالٌ 'sixteen thousand riyals'

ثَلَاثُونَ آلَافٍ رِيَالٌ 'thirty thousand riyals'

مِائَةُ أَلْفٍ رِيَالٌ
‘one hundred thousand riyals’

In these examples the word **أَلْفٌ** (آلاf or) is a *ma'dūd* with regard to the previous number, and it is a number with regard to the following word.

5) If the number is *mudāf*, it has no tanwīn when the *ma'dūd* is mentioned, and has tanwīn when the *ma'dūd* is omitted, e.g.:

كم ريالاً عندك؟

عِنْدِي عَشَرَةُ رِيَالٌ
or عِنْدِي عَشَرَةُ رِيَالَاتٍ

بِكَم اشْتَرَيْتَ هَذِهِ السَّاعَةَ؟ ‘For how much did you buy this watch?’

بِأَلْفٍ يَا أَخِي or بِأَلْفٍ رِيَالٌ

كم ريالاً تُرِيدُ؟

عِشْرِينَ أَلْفًا يَا أَخِي or أَرِيدُ عِشْرِينَ أَلْفَ رِيَالٌ

6) Reading the number: While reading the number it is better to start with the units, and then go to tens, and then to hundreds, and then to thousands , e.g.:
6543

ثلاثة وأربعون وخمسين ألفاً ريالاً if the *ma'dūd* is masculine :

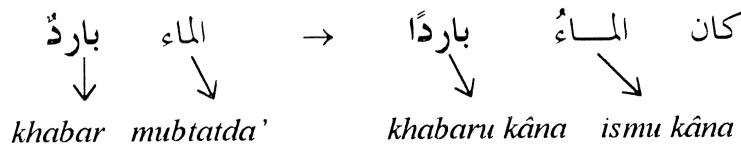
ثلاث وأربعون وخمسين ألفاً روبيه if the *ma'dūd* is feminine :

LESSON 25

In this lesson we learn the following:

1) كَانَ : We were introduced to كَانَ in Lesson 7. We learn more about it here.

كَانَ is used in a nominal sentence. After its introduction the *mubtada'* is called *ismu kâna* and the *khabar* is called *khabaru kâna*. The *khabaru kâna* is *mansûb*, e.g.:



Here are some more examples:

كَانَتْ زَيْنَبُ مَرِيضَةً → زَيْنَبُ مَرِيضَةً

كَانَ الْجَوْ جَمِيلًا → الْجَوْ جَمِيلًا

If the *khabar* is a prepositional phrase, it remains without any change, e.g.:

كان المدرس في الفصل → المدرس في الفصل

2) لا يَزالُ : It means 'he is still'. It is one of the 'sisters of *kâna*' and acts exactly like كَانَ, e.g.:

لَا يَزالُ بِلَالٌ مَرِيضًا → Bilal is still sick.'

لَا يَزالُ مَرِيمُ طَالِبَةً → Maryam is still a student.'

لَا يَزالُ إِبْرَاهِيمُ فِي الْمُسْتَشْفَى → Ibrahim is in the hospital.'

3) The *i'râb* of أَبُّ and أَخْ : We have learnt in Book 1 that when these two words are *mudâf* they take a *wâw*, e.g.:

أَبُو بَلَالٍ، أَخُو حَامِدٍ، أَبُوكَ، أَخُوهُ This *wâw* is the nominative ending. In the accusative case the *wâw* changes to *alif*, and in the genitive case to *yâ*, e.g.:

Marfû' (nominative) ؟ 'Where is your father?' (abû-ka)

Mansûb (accusative) أَعْرَفُ أَبَاكَ 'I know your father.' (abâ-ka)

Majrûr (genitive) مَاذَا قُلْتَ لِأَبِيكَ 'What did you tell your father?' (abî-ka)

Here is an example of أَخُو :

Marfû ، أَيْنَ ذَهَبَ أَخُوهَا ؟ 'Where did her brother go?' (akhû-hâ)

Mansûb أَرَأَيْتَ أَخَاهَا ؟ 'Did you see her brother?' (akhâ-hâ)

Majrûr ، أَذَهَبْتَ إِلَى أَخِيهَا ؟ 'Did you go to her brother?' (akhî-hâ)

4) We know that قبلَ and بَعْدَ are always *mudâf*, e.g.:

ذَهَبْتُ إِلَى الْمَسْجِدِ قَبْلَ الْأَذَانِ، وَرَجَعْتُ بَعْدَ الصَّلَاةِ 'I went to the mosque before the adhân, and returned after the salât.'

If the *mudâf ilaihi* is omitted, قبلَ and بَعْدَ become indeclinable, and they always have *dammah*, e.g. :

أَبِي الآنِ مُدِيرٌ، وَكَانَ مِنْ قَبْلٍ مَدْرِسًا 'My father is now a headmaster, and before that he was a teacher.'

In this sentence منْ قَبْلٍ ذلك is for 'before that', i.e. before being a headmaster. But the *mudâf ilaihi* ذلك has been omitted.

Here is an example of بَعْدُ :

أَذَهَبْتُ الآنَ إِلَى الْمَكْتَبَةِ، وَسَأَذَهَبُ إِلَى الْمَسْجِدِ مِنْ بَعْدِ 'I am now going to the library, and shall go to the mosque after that.'

Here منْ بَعْدِ ذلك or منْ بَعْدِه is for 'after it' or 'after that'.

لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ 'The decision of the matter, before and after, is only Allah's.'

5) مَرِيضٌ is the plural of مَرْضَى. This plural form is a diptote, and so has no *tanwîn*. Here are some more examples:

قتلى killed, pl. أَسْرَى prisoner, pl. قَتِيلٌ

جَرْحٌ wounded, pl جَرَاحٌ أَحْمَقٌ stupid, pl حَمْقٌ

Exercises

1. Answer the following questions.
2. Rewrite the following sentences using كَانَ.
3. Rewrite the following sentences using لَا يَرَأُ.
4. Learn the *i'râb* of أَبْ and أَخْ.
5. Fill in the blank in each of the following sentences with أَبْ with the correct case-ending.
6. Fill in the blanks in each of the following sentences with أَخْ with the correct case-ending.

Vocabulary

سَفِيرٌ ambassador

مُتَقَاعِدٌ retired

مُفْتَشٌ inspector

جَمِيعُ أَنْحَاءِ الْعَالَمِ all parts of the world

شُرطٌ policeman

تَرَكَ يَتَرَكُ (a-u) to leave

عَمِيدٌ dean of a faculty,

أَلْفَ يُؤْلِفُ to write a book

principal of a college

LESSON 26

In this lesson we learn the following:

1) We have learnt that most Arabic verbs have only three letters which are called radicals. The first radical is called فَ, the second is called عَ, and the third is called لَ. These names are taken from the verb فَعَلَ which has been taken as an example for all the verbs.

If one of the three radicals is يَ or وَ the verb is called *mu'tall* (المُعْتَلُ), i.e. weak.

If the first radical is يَ or وَ the verb is called *mu'tall al-fâ'* (المُعْتَلُ الْفَاءُ), i.e. weak of *fâ'*. It is also called *mithâl* (المِثَالُ).

If the second radical is يَ or وَ the verb is called *mu'tall al-'ain* (المُعْتَلُ الْعَيْنُ), i.e. weak of *'ain*. It is also called *ajwaf* (الأَجْوَافُ).

If the third radical is يَ or وَ the verb is called *mu'tall al-'lâm* (المُعْتَلُ الْلَّامُ), i.e. weak of *lâm*. It is also called *nâqis* (النَّاقِصُ).

If two radicals are weak the verb is called *lafif* (اللَّفِيفُ).

In this lesson we learn the *mithâl* verbs. We have examples only of verbs having وَ as the first radical, e.g.:

وقفَ he stopped

وزَنَ he weighed

وضَعَ he placed

There is an abnormality in the *mudâri'* of the *mithâl* verb. The first radical (وَ) is lost

in the *mudâri'*, e.g.: يَزِنُ → وزَنَ (ya-zin-u) which is originally يَوْزِنُ (ya-wzin-u)

– like يَحْسُنُ – and after the omission of the *wâw* it becomes يَزِنُ (ya-zin-u)

In the same way :

يَوْقِفُ for يَقِفُ → وَقْفٌ

يَوْجِدُ for يَجِدُ → وَجَدَ

يَوْضَعُ for يَصْبَعُ → وَضَعَ (it is a-a group)

The *amr* from زَنْ تَزَنْ is ‘weigh!’. No *hamzat al-wasl* is needed at the beginning as the verb does not commence with a *sâkin* letter. The *amr* of ضَعْ is تَضَعُ ‘place!’

2) وَلَيْدٌ is the diminutive of وَلَدٌ. The diminutive form is used to indicate smaller size or for endearment. It has the pattern of فُعَيْلٌ, e.g.:

زُهَيْرٌ flower → زَهْرٌ

نَهَيْرٌ river → نَهْرٌ

عَبَيْدٌ slave → عَبْدٌ

حُسَيْنٌ Hasan → حَسَنٌ

3) هَاهُوَذَا ‘Here it is!’

This expression is used when a person or a thing you have been looking for suddenly appears.

The feminine form is هَاهُوَذِي.

‘Here I am’ is هَاهُنَا.

4) يَجِبُ So يَجِبُ literally means ‘it is necessary’ ‘it should be’, e.g.:

يَجِبُ عَلَيْنَا أَنْ نَفَهَمَ الْقُرْآنَ ‘We should understand the Qur’ân.’

Here the phrase أَنْ نَفَهَمَ is the *fâ'il* of يَجِبُ.

Here are some more examples:

يَجِبُ عَلَيْكَ أَنْ تَرْجِعَ غَدًا ‘You must return tomorrow.’

يَجِبُ عَلَيَّ أَنْ أَذْهَبَ إِلَى الرِّيَاضِ الْيَوْمَ ‘I must go to Riyadh today.’

The negative particle is used with the second verb, e.g.:

يَجِبُ عَلَيْهِ أَنْ لَا يَخْرُجَ مِنَ الْفَصْلِ 'He should not leave the class.'

But لا يَجِبُ means 'need not', e.g. :

لَا يَجِبُ عَلَيْنَا أَنْ نَحْضُرَ هَذَا الدَّرْسَ 'We need not attend this lesson.'

5) We have learnt one of the patterns of the *masdar*. It is فُعُولٌ like رُكُوعٌ, سُجُودٌ. Now we learn two more patterns. One is خُرُوجٌ نُزُولٌ like ذَهَابٌ ذَهَابٌ فِعَالٌ like نَجَاحٌ 'success' from نَجَحَ. The word إِيَابٌ means 'return'. It is from آبَ يَؤُوبُ فِعَالٌ (a-u) 'to return'. Another example of this pattern is نَكَاحٌ نِكَاحٌ (a-a) 'marriage' from يَنْكَحُ.

6) أَقْلُ is comparative of قَلِيلٌ 'little'. It is originally أَكْبَرُ like أَجْمَلُ etc. But as the second and the third radicals are identical, the third radical has been assimilated to the second.

Exercises

1. Learn the examples of the *mudâri* ' of the *mu'tall al-fâ'* (or *mithâl*) verbs.
2. Write the *mudâri* ' of the following verbs.
3. Derive the *amr* from the following verbs.
4. Read the following.
5. Learn the diminutive.
6. Write the diminutive of the following nouns.
7. Learn the comparative of the following adjectives.
8. Read the following.
9. Learn the following.
10. Learn the use of يَجِبُ .
11. Learn the following pattern of the *masdar*.

Vocabulary

أَجْنَبِيُّ stranger

خَطَأٌ mistake

مَحْفَظَةٌ purse

إِيَابٌ return

نَقْدٌ money, cash

ذَهَابٌ going

تَذْكِرَةٌ	ticket	يَزِنُ	(a-i) to weigh
تَذْكِرَةُ الطَّائِرَةِ ذَهَابًا وَ إِيَابًا	return	يَعْدُ	(a-i) to promise
اِئِياباً			
air-ticket		يَقِفُ	(a-i) to stop, to stand
كِيلوغرَامٌ	kilogram	يَلْجُ	(a-i) to enter
أَنْتِي	female	يَضَعُ	(a-a) to place
ذَكَرٌ	male	يَهَبُ	(a-a) to grant
بِانتِظَامٍ	regularly	يَشَاءُ	he wills
بِلَعَ يَلْمَعُ	(i-a) to swallow	شَدِيدٌ	severe
يَعْرُجُ	(a-u) to ascend	حَبِيبٌ	dear
يَحْبُّ	(a-i) to be necessary		
يَجِدُ	(a-i) to find		
يَصِلُّ	(a-i) to arrive		

LESSON 27

In this lesson we learn the following:

- 1) The *mu'tall al-'ain* or *ajwaf* verbs: As we have seen earlier, these verbs have و or ي as the second radical, e.g.:

قالَ يَقُولُ، زَارَ يَزُورُ؛ بَاعَ بَيْعُ، سَارَ يَسِيرُ؛ نَامَ يَنَامُ، حَافَ يَحَافُ

These verbs have undergone certain changes as explained below:

قالَ is originally يَقُولُ and زَارَ is originally يَزُورُ.

سَارَ is originally يَسِيرُ and يَنَامُ is originally يَسِيرُ.

نَامَ is originally يَنَامُ and نَوْمٌ is originally يَنُومُ.

These verbs undergo some more changes at the time of their *isnâd* to *mutaharrik* pronouns.²

These changes are as follows:

In the *mâdi*.

- a) If the *ajwaf* verb is of a-u group, the first radical takes *dammah* at the time of its *isnâd* to *mutaharrik* pronouns, e.g.:

قُلْنَا، قُلْتَ، قَلْتُمْ، قُلْتِ، قُلْتَنَّ، قُلْتُ، قُلْنَا

as against the original *fathah* in قالَ، قَالُوا، قَالَتْ (qâla, qâlû, qâlat, but qulta, qultu, qulna etc.).

- b) If the verb is of a-i or i-a groups, the first radical takes *kasrah*, e.g.:

سِرْنَا، سِرْتَ، سِرْتُمْ، سِرْتِ، سِرْتَنَّ، سِرْتُ، سِرْنَا ؟ (sâra, sârat, sârû, but sîrtâ etc.)

نِمْنَا، نِمْتَ، نِمْتُمْ، نِمْتِ، نِمْتَنَّ، نِمْتُ، نِمْنَا (nâma, nâmû, but nimta etc.).

- c) The second radical is omitted as can be seen in the above examples.

In the *mudâri'*

In the *mudâri' marfi'*:

² A *mutaharrik* pronoun is a pronoun which is followed by a vowel like تُ، نَ and a *sâkin* pronoun is vowelless like the ذهباً in ذهباً.

All the pronouns in the *mâdi* are *mutaharrik* except those in ذهباً، ذهباً، ذهباً.

In the *mudâri' marfi'* only the نَ is *mutaharrik*, and it is in يذهبناً and تذهبناً.

The second radical is omitted at the time of its *isnâd* to the *mutaharrik* pronouns:

يَقُلُّنَ ، تَقُلُّنَ ؟

يَسِرُّنَ ، تَسِرُّنَ ؟

يَنْمَنَ ، تَنْمَنَ

In the *mudâri* ‘majzûm’ :

The second radical is omitted in the following four forms in addition to the two mentioned under the *mudâri* ‘marfû’ :

يَفْعَلُ : لَمْ يَقُلْ لَمْ يَسِرْ

تَفْعَلُ : لَمْ تَقُلْ لَمْ تَسِرْ

أَفْعَلُ : لَمْ أَقُلْ لَمْ أَسِرْ

نَفْعَلُ : لَمْ نَقُلْ لَمْ نَسِرْ

This omission is due to التقاء الساكنين .

لَمْ يَقُولْ is originally لَمْ يَقُلُّ . Here both the *wâw* and the *lâm* are *sâkin* (vowelless).

So the weak letter *wâw* is omitted.

لَمْ يَسِرْ is originally لَمْ يَسِيرْ . Here both the *yâ* and the *râ* are *sâkin*. So the weak letter *yâ* is omitted.

لَمْ يَنَمْ is originally لَمْ يَنْمَ . Here both the *alif* and the *mîm* are *sâkin*. So the weak letter *alif* is omitted.

In the *amr*:

a) The second radical is omitted at the time of the *isnâd* of the verb to the *mustatir* and *mutaharrik* pronouns:

قُلْنَ قُولُوا ؛ قُولِي

سِرْنَ سِيرُوا ؛ سِيرِي

نَمْنَ نَامُوا ؛ نَامِي

b) There is no need to add *hamzat al-wâsîl* at the beginning of the *amr* as it does not commence with a *sâkin*.

From قُولْ we get قُولْ after omitting the initial *ta* and the final *dammah*, and قُولْ

is changed to قُلْ because of إِلْتِقاءِ السَّاكِنِينَ.

From سِيرْ we get سِيرْ which is changed to سِيرْ.

From نَامْ we get نَمْ which is changed to نَمْ.

2) وَاللَّهِ لَقَدْ كِدْتُ أَمْوَاتٌ ‘By Allah, I almost died.’

After a *qasam* (oath) the affirmative *mâdi* should be emphasized with لَقَدْ. The negative *mâdi* needs no emphasis. Here are some more examples:

وَاللَّهِ لَقَدْ رَأَيْتُهُ فِي السُّوقِ ‘By Allah! I saw him in the market.’

وَاللَّهِ لَقَدْ سَمِعْتُ هَذَا الْخَبَرِ مِنْ كَثِيرٍ مِنَ النَّاسِ ‘By Allah! I heard this news from many people.’

But:

وَاللَّهِ مَا أَكَلْتُ شَيْئًا ‘By Allah! I ate nothing.’

وَاللَّهِ مَا كَتَبْتُ هَذَا ‘By Allah! I did not write this.’

Note the *wâw* in وَاللَّهِ is a preposition, and so the following noun is *majrîr*.

3) ظَنَنْتُهُ دَفْرِي ‘I thought it to be my notebook.’

The verb ظَنَنْ takes two objects, and both are in the accusative case, e.g.:

أَظُنُّ الْجَوَ جَمِيلًا → ‘The weather is fine.’ الْجَوُ جَمِيلٌ

أَظُنُّ الْبَابَ مَغْلُقًا → ‘The door is closed.’ الْبَابُ مَغْلُقٌ

أَظُنُّ الْإِمْتِحَانَ بَعِيدًا → ‘The examination is far.’ الْإِمْتِحَانُ بَعِيدٌ

أَظُنُّكَ طَبِيبًا → ‘You are a doctor.’ أَنْتَ طَبِيبٌ

أَظُنُّ أَنَّ الْجَوَ جَمِيلًا → الْجَوُ جَمِيلٌ : We can also say .

4) اجْلِسْ حَيْثُ تَشَاءُ ‘Sit where you wish.’

5) Note that in يَجِيءُ the *hamzah* is written after the *yâ*, because both the *yâ* and the *hamzah* are pronounced. But in لَمْ يَجِيئْ the *hamzah* is written above the *yâ*. Here only the *hamzah* is pronounced, and the *yâ* is only a chair for the *hamzah*.

6) شَفَاكَ اللَّهُ شِفَاءً كَامِلًا (‘May Allah grant you complete health.’)

7) لا يَبْغِي (‘It is not proper’, ‘it is not becoming’, e.g.:

لا يَبْغِي لِلْطَّالِبِ أَنْ يَغِيبَ ‘It is not proper for a student to be absent.’

لا يَبْغِي لَكَ أَنْ تَقُولَ هَذَا ‘It is not becoming of you to say this.’

8) The verb مَاتَ comes in two groups:

a) i-a group: مَاتَ يَمَاتُ like نَامَ يَنَامُ . With a *mutaharrik* pronoun the first radical has *kasrah* in the *mâdi*: مَتْ ، مُتْ . In the Qur’ân مَتْ occurs nine times.

b) a-u group: مَاتَ يَمُوتُ like قَالَ يَقُولُ . With a *mutaharrik* pronoun the first radical has *dammah* in the *mâdi*: مُتْ ، مُتْ . In the Qur’ân مُتْ occurs twice.

But in the *mudâri‘* only يَمُوتُ occurs in the Qur’ân.

Exercises

1. Answer the following questions.
2. Learn the examples of the *ajwaf* verbs.
3. Learn the *isnâd* of the *ajwaf* verbs of the a-u group in the *mâdi*.
4. Write the *isnâd* of كَانَ زَارَ ، قَامَ to all the pronouns in the *mâdi*.
5. Read the following.
6. Learn the *isnâd* of the *ajwaf* verbs of the a-u group in the *mudâri‘*.
7. Write the *isnâd* of طَافَ قَامَ to all the pronouns in the *mudâri‘*.
8. Read the following.
9. Learn the formation of the *mudâri‘ majzûm* from the *ajwaf* verbs.
10. Rewrite the following verbs with لَمْ .
11. Answer the following questions in the negative using لَمْ .
12. Learn the formation of the *amr* from the *ajwaf* verbs.
13. Form the *amr* from the following verbs.

14. Read the following.

15. Learn the use of لَا النَّاهِيَةُ with the *ajwaf* verbs.

16. Read the following verbs using لَا النَّاهِيَةُ .

17. Read the following.

18. Learn the *isnâd* of the *ajwaf* verbs of the a-i group in the *mâdi*.

19. Write the *isnâd* of جَاءَ سَارَ to all the pronouns in the *mâdi*.

20. Read the following.

21. Learn the *isnâd* of the *ajwaf* verbs of the a-i groups in the *mudâri*'.

22. Write the *isnâd* of سَارَ عَاشَ to all the pronouns in the *mudâri*'.

23. Read the following.

24. Learn the formation of the *mudâri* 'majzûm' from the *ajwaf* verbs of the a-i group.

25. Read the following.

26. Learn the *isnâd* of the *ajwaf* verbs of the i-a group in the *mâdi*.

27. Write the *isnâd* of كَادَ حَافَ to all the pronouns in the *mâdi*.

28. Read the following.

29. Learn the *isnâd* of the *ajwaf* verbs of the i-a group in the *mudâri*'.

30. Write the *isnâd* of حَافَ شَاءَ to all the pronouns in the *mudâri*'.

31. Read the following.

32. Learn the formation of the *amr* and the *mudâri* 'majzûm' from the *ajwaf* verbs of the i-a group.

33. Read the following.

34. Read and write the following *amr* forms with the correct vocalisation.

Vocabulary

قالَ يَقُولُ (a-u) to say, to tell

صَامَ يَصُومُ (a-u) to fast

كَانَ يَكُونُ (a-u) to be

دَارَ يَدُورُ (a-u) to turn

زارَ يَزُورُ (a-u) to visit

تَابَ يَتُوبُ (a-u) to repent

قامَ يَقْعُمُ (a-u) to get up

بَالَّ يَبُولُ (a-u) to urinate

ذاقَ يَذُوقُ (a-u) to taste

جَاءَ يَجِيءُ (a-i) to come

طَافَ يَطُوفُ (a-u) to go round

بَاعَ يَبِيعُ (a-i) to sell

سَارَ يَسِيرُ	(a-i) to walk	مُنْتَصَفُ اللَّيْلِ	midnight
عَاشَ يَعْيَشُ	(a-i) to live	صُدَاعٌ	headache
كَالَ يَكِيلُ	(a-i) to measure	زَيْتٌ	oil
نَامَ يَنَمُّ	(i-a) to sleep	بَقَالٌ	grocer
خَافَ يَخَافُ	(i-a) to fear, to be afraid of	بُخَارٌ	steam
كَادَ يَكَادُ	(i-a) to be about to do	مَشْغُولٌ	busy
زَالَ يَزَالُ	(i-a) to cease to do	جُبَنةٌ	cheese
لَا يَزَالُ يَدْرُسُ	he is still studying	يَيْضَنَةٌ	egg (pl.)
غَلَبَ يَغْلِبُ	(a-i) to overcome	فَاكِهَانِيٌّ	fruit seller
كَذَبَ يَكْذِبُ	(a-i) to tell a lie	دَقِيقٌ	flour
كَامِلٌ	complete	غَابَةٌ	forest
مِلحٌ	salt	غَدَاءٌ	lunch
عَدَسٌ	lentil		
قطَارٌ	train		

LESSON 28

In this lesson we learn the following:

- 1) The *nâqis* verbs: these are verbs which have و or ي as the third radical, e.g.:

نَسِيَ يَنْسِي ، بَكَى يَبْكِي ، دَعَا يَدْعُو

These verbs undergo the following changes :

In the mâdi

- Both the *wâw* and the *yâ* become *alif* in pronunciation. In writing و is written *alif* while ي is written ى, e.g.:

دَعَا 'he invited', 'he prayed' is originally دَعَوْا.

بَكَى 'he cried', 'he wept', is originally بَكَيْوَا.

The ي remains unchanged if the second radical has *kasrah*, e.g: نَسِيَ 'he forgot', بَقِيَ 'he remained'.

- The third radical is omitted if the verb has *isnad* to the pronoun of the third person masculine plural, e.g.:

دَعَوْا 'they invited' is originally دَعَوْا.

بَكَيْوَا 'they wept' is originally بَكَيْوَا.

نَسِيْوَا 'they forgot' is originally نَسِيْوَا.

Note that in نَسِيْوَا the second radical has *dammah* which has been changed from *kasrah*, because in Arabic a *kasrah* cannot be followed by *wâw*.

- The third radical is also omitted if the verb has *isnad* to the third person feminine singular because of الْتِقاءِ السَّاكِنَيْنِ e.g.:

دَعَاتْ 'she invited' for دَعَتْ.

بَكَاتْ 'she wept' for بَكَتْ.

The ي is not omitted if the second radical has *kasrah*, e.g.: نَسِيَتْ ‘she forgot’, بَقِيَتْ ‘she remained’.

- The third radical is restored to its original form if the *isnad* is to the *mutaharrik* pronouns. In this case the و becomes and the ي becomes ي, e.g.:

دَعَوْنَ ‘they (fem.) invited’.

دَعَوْتَ ‘you invited’.

دَعَوْتُ ‘I invited’.

دَعَوْنَا ‘we invited’.

Here is an example of ي :

بَكَيْنَ ، بَكَيْتَ ، بَكَيْتُمْ ، بَكَيْتِ ، بَكَيْتُنَ ، بَكَيْنَا

In the *mudâri*:

The *mudâri* ‘marfî’:

- The *dammah* of the third radical is lost in

يَدْعُو ، تَدْعُو ، أَدْعُو ، نَدْعُو

يَنْكِي ، تَنْكِي ، أَنْكِي ، نَنْكِي
يَنْسِي ، تَنْسِي ، أَنْسِي ، نَنْسِي

يَجْلِسُ as يَنْكِي is originally يَنْكِي and يَكْتُبُ as يَدْعُو is originally يَدْعُو, and يَفْتَحُ as يَنْسِي is originally يَنْسِي.

The third radical is lost before the pronoun of the third person masculine plural, e.g.:

يَكْتُبُونَ like يَدْعُونَ ‘they (mas.) invite’ is originally يَدْعُونَ.

النِّسَاءُ يَدْعُونَ and الرِّجَالُ يَدْعُونَ both have the same form. That is because the verb يَدْعُونَ is changed from يَدْعُونَ in the verb الرِّجَالُ يَدْعُونَ but in يَدْعُونَ in the النِّسَاءُ يَدْعُونَ the verb يَدْعُونَ is in the original form. There is no change in it. It is on the pattern of يَكْتُبُونَ like يَفْعَلُونَ.

يَكُونُ 'they weep' is originally يَكِيُونَ . The third radical has been lost. The *kasrah* of the second radical is changed to *dammah* because a *kasrah* is not followed by *wâw*.

In يَسْوَنَ 'they forget', the second radical has *fathah* because it is originally يَسِيُونَ.

After the omission of the *yâ* along with its vowel, the verb becomes يَسْوَنَ.

The third radical is also omitted before the pronoun of the second person feminine singular, e.g.: تَدْعِينَ 'you (fem.) invite' is originally تَدْعُونَ . After the omission of the *wâw* along with its vowel , the verb becomes تَدْعِينَ . The *dammah* of the ع is changed to *kasrah* as the *dammah* is not followed by *yâ* in Arabic.

— Note that أَنْتَ تَبْكِينَ 'you (fem. sing.) weep' has the same form as أَنْتُنَّ تَبْكِينَ 'you (fem pl.) weep' i.e. the singular and the plural have the same form. That is because the verb in the singular was originally تَجْلِسِينَ like تَبْكِينَ . After the omission of the third radical the verb became يَتَبْكِينَ . The plural form of the verb is in its original form تَجْلِسُنَّ . So تَبْكِينَ in the plural is like تَجْلِسُنَّ and the ي is the third radical.

— In تَنسِيْنَ 'you (fem.) forget' the second radical has *fathah* because the verb originally was تَنْسِيْنَ . After the omission of the *yâ* along with its vowel the verb became تَنسِيْنَ .

The *mudâri 'mansûb'*:

The *fathah* of the third radical is pronounced in verbs ending in *wâw* and *yâ*, but not in verbs ending in alif, e.g.:

لَمْ يَدْعُ 'he will not invite' (lan ya-d'uwa).

لَمْ يَبْكِي 'he will not weep' (lan ya-bkiya).

But in لَمْ يَنْسَى 'he will not forget' the *fathah* is not pronounced (lan ya-nsâ, *not* lan ya-nsaya) .

The *mudâri 'majzûm'*:

Here the third radical is omitted, e.g.:

لَمْ يَدْعُ 'He did not Invite'. Here the third radical و has been omitted.

لَمْ يَبْكِ ‘He did not weep’. Here the third radical ي has been omitted.

لَمْ يَنْسَ ‘He did not forget’. Here the *alif* has been omitted.

ya-d‘ū → lam ya-d‘u ; ya-bkī → lam ya-bki ; ya-nsā → lam ya-nsa

The *amr*

Here also the third radical is omitted, e.g.:

أُدْعُ → تَدْعُ ‘invite!'

أَبْكِي → تَبْكِي ‘weep!'

إِنْسَ → تَنْسِي ‘forget!'

2) يَرَى ‘He sees’. The *mâdi* is رَأَى . Note that the second radical (the *hamzah*) has been omitted in the *mudâri*. So يَرَى is originally يَرَأُى . This is a very frequently used verb, and so it has undergone this change.

تَرَى ‘you see’ أَرَى ‘I see’ نَرَى ‘we see’

In the *mudâri* ‘majzûm’ the third radical is lost, e.g.:

لَمْ يَرَ ‘He did not see’.

لَمْ تَرَ ‘you did not see’.

The *amr* of this verb is not used . The word اَنْظُرْ is used instead.

3) أَرْ means ‘show!’. It is the *amr*. Here is its *isnâd* :

أَرِ يا مُحَمَّدٌ أَرُوا يا إِخْرَانٌ

أَرِي يا آمِنَةً أَرِينَ يا أَخْوَاتُ

أَرِني ‘show me’ أَرِنا ‘show us’ أَرِهِ ‘show him’

إِنْ شاء اللَّهُ . You will learn the *mâdi* and the *mudâri* of this verb later.

4) لَمْ أَكُوْه بَعْدُ ‘I have not yet ironed it.’ denotes ‘yet’ in a negative context.

Here are some more examples:

لَمْ يَرْجِعْ أَبِي بَعْدُ ‘My father has not yet returned.’

لَمْ أَكْتُبْ لَهُ رِسْالَةً بَعْدٌ ‘I have not yet written a letter to him.’

Exercises

1. Answer the following questions.
2. Learn these examples of the *nâqis* verbs.
3. Write the *mudâri‘ marfû‘*, the *mudâri‘ majzûm* and the *amr* of the following verbs.
4. Read the following
5. Write the *mudâri‘ marfû‘*, the *mudâri‘ majzûm* and the *amr* of the following verbs.
6. Read the following.
7. Write the *isnâd* of the following verbs to the pronouns of the third person feminine singular and the first person singular as shown in the example. (Note that the third radical is lost in the first case and is restored to its original form in the second).
8. Answer the following questions in the negative using لَمْ.
9. Fill in the blank in each of the following sentences with the verb given in brackets.
10. Learn the *mâdi*, the *mudâri‘ marfû‘*, the *mudâri‘ majzûm* and the *amr* of the *nâqis* verbs of the i-a group.
11. Read the following.
12. Learn the *isnâd* of the *nâqis* verbs of the a-i group in the *mâdi*.
13. Learn the *isnâd* of the *nâqis* verbs of the a-i group in the *mudâri‘*.
14. Learn the *isnâd* of the *nâqis* verbs of the a-i group in the *amr*.
15. Learn the *isnâd* of the *nâqis* verbs of the i-a group in the *mâdi*.
16. Learn the *isnâd* of the *nâqis* verbs of the i-a group in the *mudâri‘*.
17. Learn the *isnâd* of the *nâqis* verbs of the i-a group in the *amr*.
18. Learn the *isnâd* of the *nâqis* verbs of the a-u group in the *mâdi*.
19. Learn the *isnâd* of the *nâqis* verbs of the a-u group in the *mudâri‘*.
20. Learn the *isnâd* of the *nâqis* verbs of the a-u group in the *amr*.
21. Learn the verb أَرْنَى .

Vocabulary

كَوَى يَكْوِي (a-i) to iron

رَمَى يَرْمِي (a-i) to throw

مَشَى يَمْشِي (a-i) to walk

بَكَى يَبْكِي (a-i) to cry, to weep

حَرَى يَجْرِي (a-i) to run

سَقَى يَسْقِي (a-i) to give water

أَتَى يَاتِي	(a-i) to come	قُمَامَةٌ	garbage
بَنَى يَسْتَبِّنُ	(a-i) to build	نَهَارٌ	day
طَوَى يَطْوِي	(a-i) to fold	يَمِينٌ	right hand
هَدَى يَهْدِي	(a-i) to guide	يَسَارٌ	left hand
دَعَا يَدْعُو	(a-u) to invite	تَنَاؤلٌ	taking, eating
شَكَا يَشْكُو	(a-u) to complain	إِلَهٌ	god
تَلَأَ يَتَلَوُ	(a-u) to recite	قَوْمٌ	people
مَحَا يَمْحُو	(a-u) to erase	لَيْلٌ	night
عَفَا يَعْفُو	(a-u) to forgive	تُرَابٌ	dust
نَسِيَ يَنْسِي	(i-a) to forget	أَهْلٌ	people
خَشِيَ يَخْشَى	(i-a) to fear	مُمَزَّقٌ	torn
بَقِيَ يَبْقَى	(i-a) to remain	هَدِيَّةٌ	present
تَبَعَ يَتَبَعُ	(i-a) to follow	أَصْحَابٌ	people
وَقَعَ يَقْعُ	(a-a) to fall		
تَحْقِيقٌ	investigation		

LESSON 29

In this lesson we learn the following:

1) The *muda ‘af* verb (المُضَعَّف). In this verb the second and the third radicals are

identical, e.g.: حَجَّ، مَرَّ، شَمَّ

The verb حَجَّ is originally حَجَّجٌ. Here both the second and the third radicals are ج .

Here are the changes that the *muda ‘af* verbs undergo.

In the mādi

The second radical loses its vowel when the verb is isnaded to the *sâkin* pronouns:

حَجَّ حَجُوا، حَجَّتْ (hajja for hajaja).

It retains its vowel when the verb is isnaded to the *mutaharrik* pronouns:

حَجَّنَ، حَجَّتْ، حَجَّتُمْ، حَجَّتْنَ، حَجَّتْنُ، حَجَّنَا

In the mudâri‘:

The mudâri‘ marfû‘:

The second radical loses its vowel when the verb is isnaded to the *sâkin* pronouns :

تَحْجُّجٌ for تَحْجُّجٌ (ya-hujj-u for ya-hujj-u)

It retains its vowel in case of *isnâd* to the *mutaharrik* pronouns تَحْجُّجٌ.

The mudâri‘ majzûm

لِتِقَاءِ السَّاَكِنَيْنِ there is لَمْ يَحْجَّ، لَمْ تَحْجُّ، لَمْ أَحْجَّ، لَمْ نَحْجَّ because both the second and the third radical have no vowel (lam ya-hujj).

As both are strong letters none of them can be omitted. So the third radical takes a *fathah* to remove

لَمْ يَحْجَّ، لَمْ تَحْجُّ، لَمْ أَحْجَّ، لَمْ نَحْجَّ : لِتِقَاءِ السَّاَكِنَيْنِ (lam ya-hujj-a)

There is no لَمْ يَحْجُوا in other forms, e.g.: (lam ya-hujjâ), لَمْ

تَحْجِي (lam tahujji)

The amr:

After removing the initial ‘ta’ and the final *dammah* from تَحْجُّجٌ (ta-hujju) what

remains is حُجَّ (hujj). The third radical takes *fathah* to remove حُجَّ. So it

becomes حُجَّ (hujja). As the word does not commence with a *sâkin* letter, no *hamzah al-wasl* is needed.

If the verb is of i-a group like شَمَّ and مَسَّ the *kasrah* of the second radical appears when the verb is isnâded to the mutaharrik pronouns , e.g.: شَمِّيْتُ، شَمِّيْتَ etc.

The *mudâri 'marfû'* is يَشَمُّ . The *amr* is شَمَّ . Note that that *amr* is identical with the *mâdi*.

2) لَمَّا يَرْجُعْ : We have learnt لَمَّا and لَمْ in Lesson 21. There we have seen that لَمَّا means ‘he has not yet returned’.

There is another لَمَّا which means ‘when’, e.g.:

لَمَّا سَمِعْتُ الْجَرَسَ دَخَلْتُ الْفَصْلَ ‘When I heard the bell, I entered the class.’

لَمَّا ذَهَبْتُ إِلَى مَكَّةَ زَرْتُ صَدِيقِي ‘When I went to Makkah, I visited my friend.’

This لَمَّا is used only with the *mâdi*. With the *mudâri 'marfû'* is used, e.g.:

عِنْدَمَا أَذْهَبْتُ إِلَى الْمَسْجِدِ أَجْلِسْتُ فِي الصَّفَّ الْأَوَّلِ ‘When I go to the mosque, I sit in the first row.’

3) قَطْ / أَبْدًا : Both these words are used to emphasise a negative verb. قَطْ

emphasizes it in the past and أَبْدًا in the future, e.g.:

لَمْ أَكْتُبْ إِلَيْهِ قَطْ ‘I never wrote to him.’

لَنْ أَكْتُبْ إِلَيْهِ أَبْدًا ‘I will never write to him.’

The word قَطْ is *mabnî* (indeclinable), and has only this ending.

4) لاَ شُكْرًا (لَا، وَشُكْرًا) 'No thanks'. It is wrong to say لاَ شُكْرًا without the و as it signifies a denial of thanks.

Exercises

1. Answer the following questions.
2. Learn these examples of the *muda 'af* verbs.
3. Read the following.
4. Write the following verbs with *isnâd* to the pronouns of the first person singular.
5. Learn the formation of the *amr* from the *muda 'af* verbs.

6. Read the following.
7. Learn the formation of the *mudâri* ‘*majzûm* from the *muda* ‘*af* verbs.
8. Answer the following questions in the negative using لَمْ.
9. Fill in the blank in each of the following sentences with the verb given in brackets preceded by لا الناهية .
10. Learn the *isnâd* of the *muda* ‘*af* verbs to all the pronouns in the *mâdi*.
11. Learn the *isnâd* of the *muda* ‘*af* verbs to all the pronouns in the *mudâri*.
12. Learn the *isnâd* of the *muda* ‘*af* verbs to all the pronouns of the second person in the *amr*.
13. Learn the following examples of قَطْ and أَبَدًا .
14. Learn the examples of the comparative.

Vocabulary

حجّ يحجُّ	(a-u) to perform hajj	حزنٌ يحزنُ	(i-a) to be sorrowful
ظنّ يظُنُّ	(a-u) to think	مرةً مَرَّةً	once
جرّ يجرُّ	(a-u) to drag, to pull	كفٌ كَفٌ	palm
مرّ يمرُّ	(a-u) to pass	مزيدٌ مَزِيدٌ	more
عدّ يعُدُّ	(a-u) to count	غافلٌ غَافِلٌ	unmindful
سبّ يسبُّ	(a-u) to abuse	ديباجٌ دِيَبَاجٌ	brocade
ردّ يردُّ	(a-u) to reply	رائحةً رَائِحَةً	smell
صبّ يصبُّ	(a-u) to pour	كريهةً كَرِيهًةً	unpleasant
سدّ يسدُّ	(a-u) to block	لينٌ لَينٌ	soft
شمّ يشمُّ	(i-a) to smell	نسخةً نُسْخَةً	copy
مسّ يمسُّ	(i-a) to touch	هنيهةً هُنْيَةً	a while
دفعٌ يدفعُ	(a-a) to push	بالوعةً بَالْوَعَةً	drain, sewer
مرضٌ يمرضُ	(i-a) to fall sick	طيبٌ طَيْبٌ	good

THE SEVENFOLD CLASSIFICATION OF THE VERB

1. *Sâlim* (السالم) : A verb (a) which does not have *hamzah*, *wâw* or *ya* as one of the radicals, and (b) in which the second and the third radicals are not identical, e.g.:

كَتَبَ سَجَدَ دَخَلَ

2. *Mahmûz* (المهْمُوز) : A verb which has *hamzah* as of the radical, e.g.:

أَكَلَ (hamzah as the first radical).

سَأَلَ (hamzah as the second radical).

قَرَأَ (hamzah as the third radical).

3. *Muda‘af* (المُضْعَف) : A verb in which the second and the third radicals are identical, e.g.:

حَجَّ، مَرَّ، شَمَّ

4. *Mithâl* (المثال) : A verb which has *wâw* or *ya* as the first radical, e.g.:

الْمُعْتَلُ الْفَاءِ . يَسِّنَ ، وَضَعَ ، وَقَفَ ، وَزَنَ . This is also called

5. *Ajwaf* (الأَجْوَف) : A verb which has *wâw* or *ya* as the second radical, e.g.:

الْمُعْتَلُ الْعَيْنِ . قَالَ يَقُولُ ، سَارَ يَسِيرُ ، نَامَ يَنَامُ . This verb is also called

6. *Nâqis* (النَّاقِص) : A verb which has *wâw* or *ya* as the third radical,

e.g. دَعَا يَدْعُو ، بَكَى يَبْكِي ، نَسِيَ يَنْسَى . This is also called

7. *Lafif* (اللَّفِيف) : A verb which has *wâw* or *ya* as more one than radical. It is of two kinds:

a) *lafif maqrûn* (اللَّفِيفُ الْمَقْرُونُ) : It has *wâw* or *ya* as the second and third radicals, e.g. كَوَى يَكُوِي .

b) *lafif mafrûq* (اللَّفِيفُ الْمَفْرُوقُ) : It has *wâw* or *ya* as the first and third radicals, e.g. وَقَى يَقِي ، وَعَى يَعِي .

In *lafif mafriq* only the second radical remains in the *amr* because the first radical is omitted in the *mudâri'*, and the third radical is omitted in the *amr*. The *amr* from وَقَى يَعْيَى قِ is ‘save!’, and from عَوَّى يَعْيَى عِ is ‘understand!’

LESSON 30

In this lesson we learn the following:

1) The *isnâd* of the verb to the pronouns of the dual.

In the *mâdi*

Third person masculine

الرَّجُلُ ذَهَبَ³

Third person feminine

الطَّالِبَةُ ذَهَبَتْ

Second person mas. and fem.

أَنْتَ ذَهَبْتَ

أَنْتَمَا ذَهَبْتُمَا

أَنْتَمَا ذَهَبْتُمَا

Note that in the second person the pronouns of the masculine and feminine are identical.

The first person has no dual form. The plural form is used for the dual as well.

In the *mudâri ' marfû'*

Third person masculine الطَّالِبُ يَذْهَبُ . الطَّالِبَانِ يَذْهَبَانِ*

Third person feminine الطَّالِبَةُ تَذْهَبُ . الطَّالِبَتَانِ تَذْهَبَانِ*

Second person masculine and feminine have the same form :

* أَنْتَ تَذْهَبُ أَنْتَمَا تَذْهَبَانِ

* أَنْتَمَا تَذْهَبَانِ أَنْتَ تَذْهَبِينَ

In the *mudâri ' mansûb* and *majzûm*:

They have the same form both in the *mudâri ' mansûb* as well as the *mudâri ' majzûm*

In both the moods the *nûn* is omitted.

Mudâri ' mansûb

يُرِيدُ الطَّالِبَانِ أَنْ يَذْهَبَا

تُرِيدُ الطَّالِبَتَانِ أَنْ تَذْهَبَانِ

أَتُرِيدَانِ أَنْ تَذْهَبَا يَا أَخْوَانِ؟

Mudâri ' majzûm

الطَّالِبَانِ لَمْ يَذْهَبَا

الطَّالِبَتَانِ لَمْ تَذْهَبَانِ

أَلَمْ تَذْهَبَا يَا أَخْوَانِ؟

³ Note that these are *sâkin* pronouns , and the pronoun in ذَهَبْتُمَا is *mutaharrik*.

أَلَمْ تَذْهَبَا يَا أُخْتَانِ؟ أَتُرِيدانِ أَنْ تَذْهَبَا يَا أُخْتَانِ؟

We have already learnt that the تَذْهِيْنَ and يَذْهِيْوُنَ in تَذْهِيْبُونَ is omitted in the *mudâri* 'mansûb' and the *mudâri* 'majzûm'. Now we must add يَذْهَبَانَ and تَذْهَبَانَ to this group. These five forms of *mudâri* 'are called الْأَفْعَالُ الْخَمْسَةُ (The five verb-forms). They retain their *mûn* in the *marfû* ' mood and omit it in the *mansûb* and *majzûm* moods.

In the *amr*:

The masculine and feminine pronouns have the same forms, e.g.:

اِذْهَبَا يَا اَخْوَانٍ

The pronouns of the dual are as follows:

a) Nominative

Third person mas. & fem. **هُمْ**

Second person mas. & fem. أنتما ^{أنت}

First person mas. & fem. نَحْنُ

These are the separable pronouns. The inseparable pronouns which appear in the *mâdi* and the *mudâri* 'are:

-alif as in: ذَهَبَا ، ذَهَبَتَا ، يَذْهَبَا ، تَذْهَبَان

-*tumâ* as in ذهبتما

b) Genitive:

Third person mas. & fem. : **هُمَا** as in **أَبْوَهُمَا**

Second person mas. & fem. : كُمَا as in أَبُو كُمَا

First person mas. & fem. : نَا as in أَبْوَنَا

c) Accusative :

Third person mas. & fem. : رَأَيْتُهُمَا as in رَأَيْتُهُمَا

Second person mas. & fem.: كُمَا as in أَنْتُكُمَا

First person mas & fem نَا آنَا الْمُدْرِسُ as in

2) ما أَسْمَاوْ كُمَا ? 'What are your names?'

Note that the plural أَسْمَاء has been used here instead of the dual اِسْمَان . Things which are known to be only one are used in the plural while speaking of two. Here are some more examples :

اغْسِلَا وْ جُوْهَرَكُمَا 'Wash your faces.'

حَلَقَ الْوَلَدَانِ رُؤُوسَهُمَا 'The two boys shaved their heads.'

Exercises

1. Answer the following questions.
2. Fill in the blanks in each of the following sentences with the verb ذَهَبَ in the *mâdi* with the correct *isnâd*.
3. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the *mudâri* 'with the correct *isnâd*.
4. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the *amr* with the correct *isnâd*.
5. Fill in the blank in each of the following sentences with the verb given in brackets after necessary changes.
6. Fill in the blank in each of the following sentences with the correct form of the pronoun.
7. Answer the following questions using the dual form.
8. Learn the conjugation of the *af'âl khamsah*.

Vocabulary

توءَمَانٌ twins

صِغَرٌ childhood

شَبَّةٌ similarity

حِصَّةٌ period

خُطُوطٌ جَوِيَّةٌ airlines

كُتُبٌ مُقَرَّرَةٌ prescribed text books

مَكْتَبٌ خُطُوطٌ جَوِيَّةٌ airlines office

عِيَادَةٌ visiting the sick

مَعْهَدٌ institute

وَفَقَكَ اللَّهُ May Allah grant you success

أُخْرَى dual of another

LESSON 31

In this lesson we learn the adjective. In Arabic the adjective is called *na't* (النَّعْتُ) and the noun it qualifies is called *man 'ut* (الْمَنْعُوتُ)

The *na't* follows the *man 'ut*, and agrees with it in the following four things:

a) being definite or indefinite, e.g.:

هذا كِتابٌ جَدِيدٌ . الْكِتابُ الْجَدِيدُ سَهْلٌ

b) the case, e.g.:

Nominative : المَدْرِسُ الْجَدِيدُ فِي الْفَصْلِ (al-mudarris-u (a)l-jadid-u)

Accusative : سَأَلْتُ الْمَدْرِسَ الْجَدِيدَ (al-mudarris-a (a)l-jadid-a)

Genitive : أَخَذْتُ الْكِتابَ مِنَ الْمَدْرِسَ الْجَدِيدَ (al-mudarris-i (a)l-jadid-i)

c) the number, e.g.:

Singular : لِي أَخٌ كَبِيرٌ (akhan kabîr)

Dual: بِالَّلَّهِ أَخْوَانٌ كَبِيرَانٌ (akhawâni kabîrâni)

Plural: حَامِدٌ لَهُ إِخْوَةٌ كَبَارٌ (ikhwatun kibârun)

d) the gender , e.g.:

Masculine: لِي أَخٌ كَبِيرٌ

Feminine: وَأُخْتٌ صَغِيرَةٌ

Exercises

1. Answer the following questions.
2. Learn the rules pertaining to the adjective.
3. Draw one line under the *na't* and two lines under the *man 'ut*.
4. Fill in the blank in each of the following sentences with a suitable adjective.

Vocabulary

دَلَّ يَدُلُّ	(a-u) to show, to advise	بَدَأَ يَبْدَا	(a-a) to begin
وَسِيطٌ	medium	إِنْتَهَى يَنْتَهِي	to end, to come to an end
الْمَعْجمُ الْوَسِيطُ	name of an Arabic dictionary	جَيْدٌ حَيٌّ	good city district

كان الفراغ منه ظهر يوم الاثنين الخامس عشر من ربيع الثاني عام ١٤١٨ هـ
الموافق الثامن عشر من أغسطس عام ١٩٩٧ م بمدينة الرسول الله ﷺ والحمد لله
الذي بفضله تتم الصالحات. وصلى الله على محمد وعلى آله وصحبه وسلم تسليماً
كثيراً، وآخر دعوانا أن الحمد لله رب العالمين.