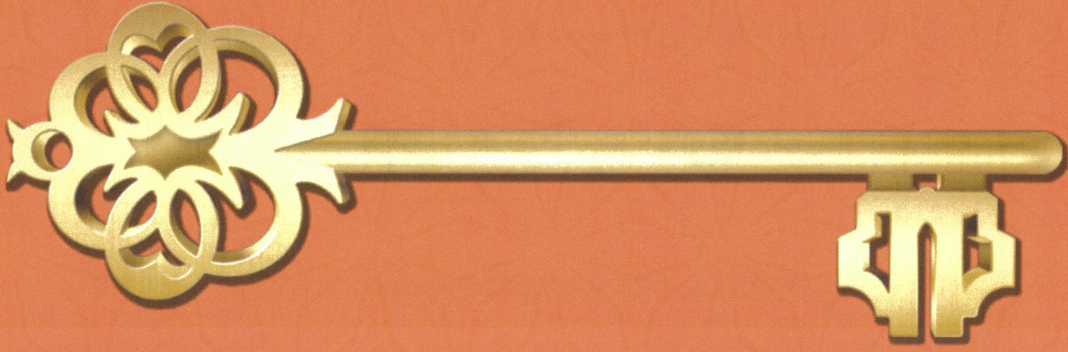


KEY

to

Durūs al-lughah al-‘Arabiyyah li-ghayr al-nāṭiqīn bihā
Book 2



By:

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دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ






لِغَيْرِ النَّاطِقِينَ بِهَا

الجزء الثاني

لِقَا

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Explanation of certain Grammatical Terms & Symbols

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

LESSON 1

In this lesson we learn the following:

1) **إِنَّ**: In Arabic there are two types of sentences:

a) the nominal sentence **الْجُمْلَةُ الْإِسْمِيَّةُ** wherein the first word is a noun, e.g.:

الْكِتَابُ سَهْلٌ. 'The book is easy.'

The noun which commences the nominal sentence is called the *mubtada'* **المُبْتَدَأُ** while the second part is called the *khbar* **الخَبَرُ**.

b) the verbal sentence **الْجُمْلَةُ الْفِعْلِيَّةُ** wherein the first word is a verb, e.g.:

خَرَجَ بِلَالٌ. 'Bilāl went out.'

The particle **إِنَّ** is used at the beginning of a nominal sentence, e.g.:

إِنَّ الْكِتَابَ سَهْلٌ → **الْكِتَابُ سَهْلٌ**

Note that the noun after **إِنَّ** is *manṣūb*.

After the introduction of **إِنَّ**, the *mubtada'* is no longer called *mubtada'*, but is instead called *ismu inna* and the *khbar* is called *khbaru inna*.

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

Note the following:

If the *mubtada'* has one *ḍammah*, it changes to one *fathah* after **إِنَّ** e.g.:

إِنَّ الْمُدْرَسَ جَدِيدٌ. → **الْمُدْرَسُ جَدِيدٌ.**

إِنَّ آمِنَةَ طَالِبَةٌ. → **آمِنَةُ طَالِبَةٌ.**

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

إِنَّ حَامِدًا مَرِيضٌ. → **حَامِدٌ مَرِيضٌ.**

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

إِنَّكَ غَنِيٌّ. → **أَنْتَ غَنِيٌّ.**

For the *manṣūb* 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 each:

أَنَا / إِنَّا ؛ أَنِّي / إِنِّي

2) **لَعَلَّ**: This is also a particle like **إِنَّ**. It is called one of the ‘sisters of **إِنَّ**’.

Grammatically, it acts like **إِنَّ**. It signifies **hope** or **fear**, e.g.:

- الْبَجْوُ جَمِيلٌ. ‘The weather is fine.’
 → لَعَلَّ الْجَوَّ جَمِيلٌ. ‘I **hope** the weather is fine.’
 الْمُدْرَسُ مَرِيضٌ. ‘The teacher is sick.’
 → لَعَلَّ الْمُدْرَسَ مَرِيضًا. ‘I’m **afraid** the teacher is sick.’

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

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

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

It is always *muḍāf*, and the following word is *muḍāf ilayhi*, and therefore it is *majrūr*.

The feminine of **ذُو** is **ذَاتٌ**, e.g:

بِلَالٌ ذُو عِلْمٍ، وَأُخْتُهُ ذَاتٌ خُلُقٍ. ‘Bilāl is learned and his sister is well-mannered.’

The plural of **ذُو** is **ذَوُو** and of **ذَاتٌ** is **ذَوَاتٌ**, e.g.:

- هَذَا الطَّالِبُ ذُو خُلُقٍ. هَذِهِ الطَّالِبَاتُ ذَوَاتٌ خُلُقٍ.
 هَذِهِ الطَّالِبَةُ ذَاتٌ خُلُقٍ. هَذِهِ الطَّالِبَاتُ ذَوَاتٌ خُلُقٍ.

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

- أَطِيبٌ أَنْتَ أَمْ مُهَنْدِسٌ؟ ‘Are you a doctor **or** an engineer?’
 أَمِنْ فِرْنَسَا هُوَ أَمْ مِنْ أَلْمَانِيَا؟ ‘Is he from France **or** Germany?’
 أَبْلَالًا رَأَيْتَ أَمْ حَامِدًا؟ ‘Did you see Bilāl **or** Hāmid?’

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

LESSON 1

أَنْتَ مُدَرِّسٌ أَمْ طَالِبٌ ؟ أَذْهَبْتَ إِلَى مَكَّةَ أَمْ جُدَّةَ ؟

The correct construction is:

أَمْ مُدَرِّسٌ أَنْتَ أَمْ طَالِبٌ ؟ أَلَيْكَ مَكَّةَ ذَهَبْتَ أَمْ إِلَى جُدَّةَ ؟

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

خُذْ هَذَا **أَوْ** ذَلِكَ. 'Take this **or** that.'

رَأَيْتُ ثَلَاثَةً **أَوْ** أَرْبَعَةً. 'I saw three **or** four.'

خَرَجَ بِلَالٌ **أَوْ** حَامِدٌ. 'Bilāl **or** Ḥāmid went out.'

5) مِائَةٌ 'hundred', أَلْفٌ 'thousand':

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

After these two numbers the *ma'dūd* is singular and *majrūr*, e.g.:

مِائَةٌ كِتَابٍ 'one hundred books.'

أَلْفٌ رِيَالٍ 'one thousand riyals.'

هَذَا التَّفَازُ بِأَلْفِ رِيَالٍ.

Here أَلْفٌ is *majrūr* because of the preposition بِـ.

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

أَلْفٌ مُسَلِّمَةٌ وَمِائَةٌ طَالِبَةٌ.

6) غَالٍ 'expensive':

هَذَا الْكِتَابُ غَالٍ. 'This book is **expensive**.'

Here غَالٍ is not *majrūr*. It is *marfū*. Its actual form is غَالِي. The letter *yā*, along with its *dammah*, has been omitted and the *nūn* of *tanwīn* has been transformed to the preceding letter (ghāli-yu-n → ghāli-n). Here are some more words of this type:

أَنَا مُحَامٍ 'I am a lawyer.' for مُحَامِي, e.g.:

أَبِي قَاضٍ 'My father is a judge.' for قَاضِي, e.g.:

هَذَا وَادٍ 'This is a valley.' for وَادِي, e.g.:

إن شاء الله تعالى. You will later learn more about this class of nouns

Vocabulary

ذَكِيٌّ (ج أذكياء)	intelligent	دُولَارٌ	dollar
غَبِيٌّ (ج أغبياء)	stupid	مِائَةٌ	hundred
خُلُقٌ (ج أخلاق)	manners	أَلْفٌ	thousand
مُتَزَوِّجٌ	married	رُوبِيَّةٌ	rupee
عَزَبٌ	unmarried	صَفْحَةٌ	page
يَهُودِيٌّ	a Jew	نَاجِحٌ	one who has passed the examination
يَهُودٌ	Jews	غَالٍ	expensive
مُعْجَمٌ	dictionary	رَخِيصٌ	cheap
		كُمٌّ (ج أكمام)	sleeve

LESSON 2

In this lesson we learn the following:

1) **لَيْسَ**: It means 'is not'. It is used in a nominal sentence, e.g.:

الْبَيْتُ جَدِيدٌ. → لَيْسَ الْبَيْتُ بِجَدِيدٍ. 'The house is not new.'

Note that **بِ** is added to the *khavar*, and it is therefore *majrūr*.⁽¹⁾

After the introduction of **لَيْسَ**, the *mubtada'* is called *ismu laysa*, and the *khavar* is called *khavaru laysa*.

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

زَيْنَبُ مَرِيضَةٌ. → لَيْسَتْ زَيْنَبُ بِمَرِيضَةٍ. 'Zainab is not sick.'

السَّيَّارَةُ قَدِيمَةٌ. → لَيْسَتْ السَّيَّارَةُ بِقَدِيمَةٍ. 'The car is not old.'

Note that in the second example the *sukūn* of **لَيْسَتْ** has changed to *kasrah* because of the following

«ال» (*laysat l-bintu* → *laysat-i-l-bintu*). See Key to Book 1, Lesson 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 laysa* and **بِمُهَنْدِسٍ** is the *khavaru laysa*.

We can also say

أَنَا لَسْتُ بِمُهَنْدِسٍ.

Here **أَنَا** is *mubtada'* and the sentence **لَسْتُ بِمُهَنْدِسٍ** is the *khavar*.

This sentence is made up of *ismu laysa* and *khavaru laysa* as we have seen earlier.

Note the following:

لَسْتُ بِمُدْرَسٍ. → أَنَا مُدْرَسٌ.

لَسْتُ مِنَ الْهِنْدِ. → أَنَا مِنَ الْهِنْدِ.

If the *khavaru laysa* is a prepositional clause like **مِنَ الْهِنْدِ**, it does not take **بِ**. So one does not

say:

¹ We can also say **لَيْسَ الْبَيْتُ جَدِيدًا**. Here the *khavar* has no **بِ**, and it is *mansūb*. You will learn this later إن شاء الله.

لَسْتُ بِمِنَ الْهِنْدِ.

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 some brothers'. With لَيْسَ this sentence becomes:

لَيْسَ لِي إِخْوَةٌ 'I have no brothers'.

Here إِخْوَةٌ is *ismu laysa* and لِي is *khaboru laysa*.

2) If إِنَّ is added to a sentence like لِي إِخْوَةٌ it becomes:

إِنَّ لِي إِخْوَةٌ. Here إِخْوَةٌ is *manṣūb* because it is *ismu inna*, and لِي is *khaboru inna*.

3) بِلَالُ بْنُ حَامِدٍ. 'Bilāl son of Hāmid'.

In a construction like this, the *alif* of ابْنُ is omitted in writing, and the preceding word loses its *tanwīn*.

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

Vocabulary

لِقَاءٌ	meeting	نَهْرٌ (ج أَنْهَارٌ)	river
أَنَا مَسْرُورٌ بِلِقَائِكَ	'I am happy to meet you.'	بَرْقِيَّةٌ	telegram
جَيِّدٌ	good	مَصْرَفٌ (ج مَصَارِفُ)	bank
جَيْبٌ (ج جُيُوبٌ)	pocket	مَكْتَبُ الْبَرِيدِ	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 **أَفْعَلٌ** like:

أَجْمَلٌ	‘more beautiful’,	أَحْسَنُ	‘better’,
أَصْغَرُ	‘smaller’,	أَقْدَمُ	‘older’.

As we have already learnt, words on this pattern are **مَمْنُوعٌ مِنَ الصَّرْفِ** (diptotes) and so have no *tanwīn*.

أَفْعَلٌ is followed by **مِنْ** ‘than’, e.g.:

حامدٌ أطولٌ من بلالٍ. ‘Hāmid is taller than Bilāl’.

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

بلالٌ أطولٌ من آمنه. ‘Bilāl is taller than Āminah’.

آمنه أطولٌ من بلالٍ. ‘Āminah is taller than Bilāl’.

الأبناء أطولٌ من البنات. ‘The sons are taller than the daughters’.

البنات أطولٌ من الأبناء. ‘The daughters are taller than the sons’.

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

أنت أحسنٌ مني. ‘You are better than I’.¹

أنا أقصرٌ منك. ‘I am shorter than you’.

هم أكبرٌ منا سنًا. ‘They are older than we’.²

أَفْعَلٌ is also used for the **superlative degree**. In this case, it is followed by a *majrūr* noun.

¹ Note that in **مني** the *nūn* has *shaddah*. There is no *shaddah* with other pronouns: **منه، منها، منك، منهم** but **منا** has *shaddah* because it is made up of **من** and **نا**.

² **سنًا** means ‘age’. **أكبرٌ سنًا** literally means ‘bigger in age’.

- إِبْرَاهِيمُ أَحْسَنُ طَالِبٍ فِي الْمَدْرَسَةِ. 'Ibrāhīm is the best student in the school.'
- الْأَزْهَرُ أَقْدَمُ جَامِعَةٍ فِي الْعَالَمِ. 'Al-Azhar is the oldest university in the world.'
- فَاطِمَةُ أَكْبَرُ طَالِبَةٍ فِي فَصْلِنَا. 'Fāṭimah is the eldest student in our class.'

The Arabic name for both the comparative and superlative degrees is **أَفْعَلُ التَّفْضِيلِ**.

2) **وَلَكِنَّ**: 'but' is one of the sisters of **إِنَّ**, and so acts like **إِنَّ**, e.g.:

- بِلَالٌ مُجْتَهِدٌ وَلَكِنَّ هَامِدًا كَسَلَانٌ. 'Bilāl is hardworking, but Hāmid is lazy.'
- أَخِي مُتَزَوِّجٌ وَلَكِنِّي عَزَبٌ. 'My brother is married but I am a bachelor.'
- سَيَّارَتِي قَدِيمَةٌ وَلَكِنَّهَا قَوِيَّةٌ. 'My car is old, but it is strong.'

3) **كَأَنَّ** is one of the sisters of **إِنَّ**, and so the noun following it is *manṣūb*. It means 'it looks as if', e.g.:

- كَأَنَّ الْإِمَامَ مَرِيضٌ. 'It looks as if the imām is sick.'
- مَنْ هَذِهِ الْفَتَاةُ؟ كَأَنَّهَا أُخْتُكَ. 'Who is this girl? It looks as if she is your sister.'
- كَأَنَّ هَذِهِ السَّيَّارَةَ لَهُ. 'It looks as if this car belongs to him.'
- كَأَنَّكَ مِنَ الْهِنْدِ. 'You seem to be from India.'

4) The numbers from 11 to 20 with a masculine *ma'dūd*.

These numbers are compound: they consist of two parts. The *ma'dūd* is singular, *manṣūb*, e.g.:

أَحَدَ عَشَرَ كَوْكَبًا 'eleven stars'

تِسْعَةَ عَشَرَ كِتَابًا 'nineteen books'

We will deal with these numbers under four headings:

a) Numbers 11 and 12:

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

أَحَدَ عَشَرَ طَالِبًا 'eleven male students'

إِحْدَى عَشْرَةَ طَالِبَةً 'eleven female students'

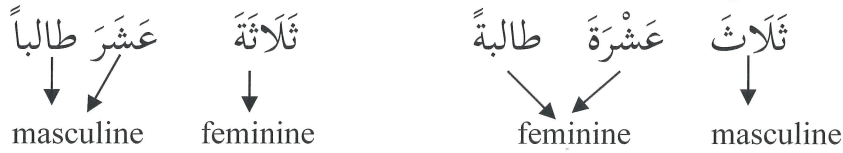
إِثْنَا عَشَرَ طَالِبًا 'twelve male students'

إِثْنَتَا عَشْرَةَ طَالِبَةً 'twelve female students'

LESSON 3

b) Numbers from 13 to 19:

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



As you can see, in *عَشْرَ طَالِباً ثَلَاثَةً* the *ma'dūd*, *طَالِباً* is masculine, so the second part of the number *عَشْرَ* is masculine while the first part *ثَلَاثَةً* is feminine as indicated by the *ة* ending.

In *عَشْرَةَ طَالِبَةً ثَلَاثَ* the *ma'dūd* *طَالِبَةً* is feminine, so the second part of the number *عَشْرَةَ* is also feminine while the first part *ثَلَاثَ* is masculine as indicated by the absence of *ة*.

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

c) These numbers are *mabnī* (indeclinable)³. 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:

عِنْدِي ثَلَاثَةُ رِيَالَاتٍ .	'I have three riyals.'
أُرِيدُ ثَلَاثَةَ رِيَالَاتٍ .	'I want three riyals.'
هَذَا الْقَلَمُ بِثَلَاثَةِ رِيَالَاتٍ .	'This pen costs three riyals.'
عِنْدِي ثَلَاثَةَ عَشَرَ رِيَالاً .	'I have thirteen riyals.'
أُرِيدُ ثَلَاثَةَ عَشَرَ رِيَالاً .	'I want thirteen riyals.'
هَذَا الْقَلَمُ بِثَلَاثَةِ عَشَرَ رِيَالاً .	'This pen costs thirteen riyals.'

Note that *إِنَّا* and *إِنْتَنَا* commence with *hamzat al-waṣl* and it is omitted in pronunciation when preceded by a word.

³ The words *إِنَّا* and *إِنْتَنَا* in *عَشَرَ* *إِنَّا* and *عَشْرَةَ* *إِنْتَنَا* are *mu'rab* (declinable). When *majrūr* and *manṣūb*, they become *إِنِّي* and *إِنْتِي*, e.g.:

عِنْدِي اثْنَا عَشَرَ رِيَالاً .	'I have twelve riyals.'
أُرِيدُ اثْنَيْ عَشَرَ رِيَالاً .	'I want twelve riyals.'
هَذَا الْكِتَابُ بِاثْنَيْ عَشَرَ رِيَالاً .	'This book costs twelve riyals.'

(d) The number 20 is **عِشْرُونَ**. It has the same form for both the masculine and feminine *ma'dūd*.

The *ma'dūd* is singular, *mansūb* e.g.:

عِشْرُونَ طَالِبَةً، عِشْرُونَ طَالِبًا

We will learn the numbers from 30 to 90 in Lesson 23 **إِنْ شَاءَ اللَّهُ**.

We will learn there the other cases of these numbers as well.

5) The **ordinal numbers**:

The word for 'first' is **أَوَّلٌ**. Ordinal numbers from 2 to 10 are formed on the pattern **فَاعِلٌ**:

ثَالِثٌ 'third', رَابِعٌ 'fourth', خَامِسٌ 'fifth', سَادِسٌ 'sixth'.

'Second' is **ثَانٍ**, which is originally **ثَانِيٌ** like **غَالٍ** in Lesson 1. With **ال**, it is **الثَّانِي**.

6) **أَلَيْسَ كَذَلِكَ؟** 'isn't it so?'

If a student is asked **أَلَيْسَ كَذَلِكَ؟ أَنْتَ طَالِبٌ**, the answer is **بَلَى**.

We'll learn more about **بَلَى** in Lesson 4.

7) **أَيُّهُمَا؟** 'which of the two?' e.g.:

فِي الْفَصْلِ طَالِبَانِ مِنْ فِرْنَسَا، أَيُّهُمَا أَخُوكَ؟

'There are two students from France in the class. Which of them is your brother?'

8) The two **broken plural** forms **مَفَاعِلٌ** and **مَفَاعِيلٌ** like **فَنَادِقٌ** and **فَنَاجِينٌ** are called:

مُنْتَهَى الْجُمُوعِ.

Vocabulary

مَهَجَعٌ (ج مَهَاجِعُ)	hostel	كَوْكَبٌ (ج كَوَاكِبُ)	star
فَرِيقٌ (ج فُرُقَاءُ)	team	شَقِيقٌ (ج أَشْقَاءُ)	full brother
فِي الْمَنَامِ	in dream	نَافِذَةٌ (ج نَوَافِذُ)	window
سِنٌّ (ج أَسْنَانٌ)	age, tooth	شَهْرٌ (ج أَشْهُرٌ، شُهُورٌ)	month
لَاعِبٌ (ج لَاعِبُونَ)	player	كَسَلَى (كَسَلَانٌ masc.)	lazy
وَاسِعٌ	spacious, large	شَهِيرٌ	famous
		ثَمَنٌ (ج أَثْمَانٌ)	price

LESSON 4

In this lesson we learn the following:

1) The verb in the *māḍī* (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 *māḍī*.

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 بِلَالٌ means 'Bilāl went.' and not 'Bilāl he went.'

In the same way, ذَهَبَتْ means 'she went', but if a subject follows, the pronoun 'she' is dropped, eg.:

ذَهَبَتْ آمِنَةٌ. 'Āminah went.'

In ذَهَبَ 'he went' and ذَهَبَتْ 'she went', the subject is said to be *ḍamīr mustatir* ضَمِيرٌ مُسْتَتِرٌ (hidden pronoun).

To this basic form of the *māḍī* suffixes are added to indicate the other pronouns.

This process is called *isnād* (الإِسْنَادُ). In this lesson we learn the *isnād* of the verb in the *māḍī* to the following pronouns:

ذَهَبَ 'he went': the subject is *ḍamīr mustatir*.

ذَهَبَتْ 'she went': the subject is *ḍamīr mustatir*.

Note that the t (ت) is the sign of its being feminine. It is not a pronoun.

ذَهَبُوا 'they went': the subject is the *wāw*.

The *alif* after the *wāw* is not pronounced (dhahab-ū)

ذَهَبْنَ 'they (fem.) went': the subject is the *nūn* (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 بِلَالٌ وَحَامِدٌ وَخَالِدٌ؟ - ذَهَبُوا إِلَى السُّوقِ.

أَيْنَ آمِنَةٌ وَفَاطِمَةٌ وَزَيْنَبٌ؟ - ذَهَبْنَ إِلَى الْمَدْرَسَةِ.

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

- ذَهَبْتُ إِلَى السُّوقِ . 'I went to the market.'
- مَا ذَهَبْتُ إِلَى السُّوقِ . 'I did not go to the market.'
- مَا خَرَجَ الْإِمَامُ مِنَ الْمَسْجِدِ . 'The imām did not go out of the mosque.'
- دَخَلَ بِلَالٌ وَلَكِنَّهُ مَا جَلَسَ . 'Bilāl entered but he did not sit.'

3) The difference between نَعَمْ and بَلَى :

The word بَلَى is used in response 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 response to a negative question نَعَمْ means 'no' and بَلَى means 'yes'.

German has a word for بَلَى . It is 'doch'.

4) لِأَنَّ : 'because', e.g.:

مَا خَرَجْتُ مِنَ الْبَيْتِ لِأَنَّ الْجَوَّ بَارِدٌ .
'I did not go out of the house because the weather is cold.'

ذَهَبَ إِبْرَاهِيمُ إِلَى الْمُسْتَشْفَى لِأَنَّهُ مَرِيضٌ .
'Ibrāhīm went to the hospital because he is sick.'

Note that لِأَنَّ is made up of لِ 'for' and أَنَّ which is a sister of إِنَّ . So the noun following it is *manṣūb*.

Vocabulary

لَا بَأْسَ May no harm come to you!

شَايٍ tea

LESSON 5

In this lesson we learn the following:

1) The **الفَاعِلُ** (*the subject* of a verbal sentence).

We have already learnt that in Arabic there are two types of sentences: the nominal and the verbal. The nominal sentence commences with a noun, and the verbal sentence commences with a verb.

The subject of a verbal sentence is called *fā'il* (**الفَاعِلُ**), e.g.:

ذَهَبَ بِلَالٌ. 'Bilāl went'.

The *fā'il* is *marfū'*. The *fā'il* can be a pronoun also, e.g.:

ذَهَبُوا *dhahab-ū* 'they went': the *fā'il* is the *wāw*.

ذَهَبْتَ *dhahab-ta* 'you went': the *fā'il* is *ta*.

ذَهَبْنَا *dhahab-nā* 'we went': the *fā'il* is *nā*.

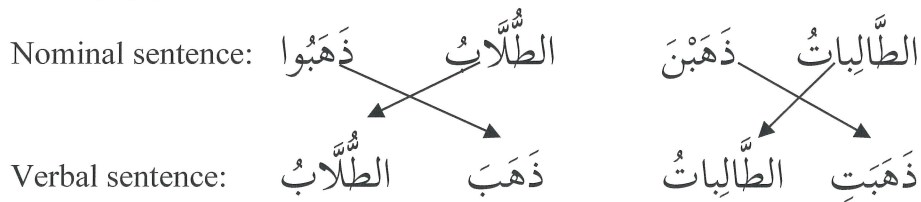
Note that in ذَهَبَ الطُّلَّابُ 'the students went', the verb ذَهَبَ has no *wāw* at the end, because ذَهَبُوا means 'they went' and if we say ذَهَبُوا الطُّلَّابُ it means 'they the students went'. This is not correct because there cannot be two *fā'ils* for a verb.

But we can say الطُّلَّابُ ذَهَبُوا. Here, الطُّلَّابُ is *mubtada'* and the sentence ذَهَبُوا 'they went' is the *khabar*.

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

ذَهَبَتِ الْبَنَاتُ 'the girls went' or ذَهَبْنَ.

Learn this rule:



2) The *maf'ul bihi* (*the object* of a verbal sentence). The *maf'ul bihi* is *manṣūb*, e.g.:

فَتَحَ الْوَلَدُ الْبَابَ. 'The boy opened **the door**.'

Here الْبَابَ is *maf'ul bihi* and so it is *manṣūb*. Here are some more examples:

رَأَيْتُ حَامِداً. 'I saw Hāmid.'

سَأَلَتِ الْمُدِيرَةُ زَيْنَبَ. 'The headmistress asked Zainab.'

شَرِبَ الرَّجُلُ الْمَاءَ. 'The man drank water.'

سَأَلَ الْوَلَدُ أُمَّهُ. 'The boy asked his mother.'

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

رَأَيْتُ بَيْتَكَ. 'I saw your house.' (بَيْتَ + كَ) *bait-a-ka*

فَتَحَ الطَّالِبُ كِتَابَهُ. 'The student opened his book.' (كِتَابَ + هُ) *kitāb-a-hu*

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

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

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

شَرِبَ حَامِدٌ الْمَاءَ. *shariba Ḥāmid-u-n-i-l-mā'a*.

Here if the *kasrah* is not added, it is difficult to pronounce the letter combination *nl*.

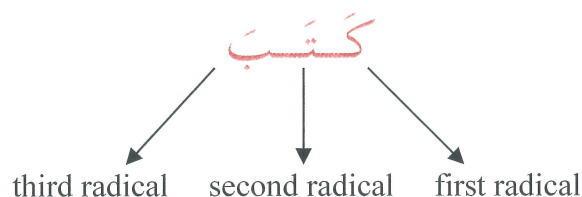
This is called **التِّقَاءُ السَّاكِنِينَ** 'combination of two vowel less letters'.

Whenever such a combination occurs, it is removed by inserting a *kasrah* between them. Here are some more examples:

سَأَلَ بِلَالٌ ابْنَهُ. *sa'ala bilāl-u-n-i-bna-hu*. Bilāl asked his son.

سَمِعَ فَيْصَلٌ الْأَذَانَ. *sami'a faiṣal-u-n-i-l-adhān-a*. Faiṣal heard the *adhān*.

- 4) We have learnt earlier that most Arabic verbs have only three letters which are called radicals. The first letter is called the first radical, the second is called the second radical, and the third is called the third radical.



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

ذَهَبَ، دَخَلَ، خَرَجَ

شَرِبَ، حَفِظَ، فَهِمَ

كَرَّمَ، كَبَّرَ، بَعُدَ

Vocabulary

عِنَبٌ	grapes	سَمِعَ يَسْمَعُ سَمْعًا	to hear
مَوْزٌ	bananas	فَهُمْ يَفْهَمُ فَهْمًا	to understand
تِينٌ	fig	شَرِبَ يَشْرِبُ شُرْبًا	to drink
فَجْرٌ	dawn	حَفِظَ يَحْفَظُ حِفْظًا	to memorize
جَوَابٌ (ج. أَجْوَابَةٌ)	answer	ضَرَبَ يَضْرِبُ ضَرْبًا	to beat
سُؤَالٌ (ج. أسئلة)	question	دَخَلَ يَدْخُلُ دُخُولًا	to enter
حَيَّةٌ	snake	أَكَلَ يَأْكُلُ أَكْلًا	to eat
بَقَّالٌ	grocer	غَسَلَ يَغْسِلُ غَسْلًا	to wash
قَهْوَةٌ	coffee	قَتَلَ يَقْتُلُ قَتْلًا	to kill
		عَصَاً (ج. عَصِيٌّ، عَصِيٌّ)	stick
خُبْزٌ	bread	دُكَّانٌ (ج. دُكَّائِينُ)	shop
سَبُّورَةٌ	writing board	كَسَرَ يَكْسِرُ كَسْرًا	to break
جَيِّدًا	well (as in فَهَمْتُ الدَّرْسَ جَيِّدًا)		I have understood the lesson well)

LESSON 6

In this lesson we learn the following:

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

2) The numbers 11 to 20 with the feminine *ma'dūd*.

We have already learnt these numbers with the masculine *ma'dūd* in Lesson 3. Rules pertaining to these numbers with the feminine *ma'dūd* have also been mentioned there. To summarize:

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

أَحَدَ عَشَرَ طَالِبًا إِحْدَى عَشْرَةَ طَالِبَةً
إِثْنَا عَشَرَ طَالِبًا إِثْنَتَا عَشْرَةَ طَالِبَةً

Note that the letter ش has *fathah* in عَشَرَ, and *sukūn* in عَشْرَةَ.

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

ثَلَاثَةَ عَشَرَ طَالِبًا ثَلَاثَ عَشْرَةَ طَالِبَةً
ثَمَانِيَةَ عَشَرَ طَالِبًا ثَمَانِيَةَ عَشْرَةَ طَالِبَةً

In ثَمَانِيَةَ عَشْرَةَ the word ثَمَانِيَةَ has *sukūn*.

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

أَيُّ طَالِبٍ خَرَجَ؟ 'Which student went out?'
أَيِّ كِتَابٍ قَرَأْتَ؟ 'Which book did you read?'
بِأَيِّ قَلَمٍ كَتَبْتَ؟ 'Which pen did you write with?'

Note that the word أَيُّ is *marfū'* in the first sentence because it is *mubtada'*, and it is *manṣūb* in the second because it is *maf'ūl bihi*, and *majrūr* in the third because it is preceded by the preposition بِ.

4) أَظُنُّ 'I think': أَظُنُّ أَنَّهَا ذَهَبَتْ إِلَى مَكَّةَ 'I think that she went to Makkah.' إِنَّ is a sister of إِنَّ and so its *ism* is *manṣūb* and its *khobar* is *marfū'*, e.g.:

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

LESSON 6

- أَظُنُّ أَنَّ الْإِمَامَ جَدِيدٌ. 'I think that the imām is new.'
- أَظُنُّ أَنَّ فَاطِمَةَ غَائِبَةٌ. 'I think that Fāṭimah is absent.'
- أَظُنُّ أَنَّكَ مُتْعَبٌ. 'I think that you are tired.'

5) قَالَ: إِنَّكَ أَحْسَنُ طَالِبٍ فِي الْفَصْلِ (5) 'He said: "you are the best student in the class."' Note that after قَالَ the particle إِنَّ is used, and not أَنَّ.

6) هَاءُ السَّكْتِ لِمَهْ: If it stands alone, a «ه» is added to it: لِمَهْ. This is called هَاءُ السَّكْتِ.

7) We have learnt in Book 1 some examples of adjectives ending in '-ān', e.g.:

جَوْعَانُ، عَطْشَانُ، غَضْبَانُ.

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 فِعَالٍ, e.g.:

بِلَالٌ جَوْعَانٌ. الرَّجَالُ جِيَاعٌ.
آمِنَةٌ جَوْعَى. النِّسَاءُ جِيَاعٌ.

Note that the plural of كَسَلَانٌ and كَسَلَى is كُسَالَى as in the following āyah:

وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى ﴿النساء: ١٤٢﴾

'When they stand up to perform ṣalāh, they do so lazily.'

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

يَا أَحْمَدُ هَاتِ. يَا إِخْوَانَ هَاتُوا.
يَا زَيْنَبُ هَاتِي. يَا أَخَوَاتُ هَاتِينَ.

9) خُذْ 'take!': You will learn the امر (الأمر) form of the verb in Lesson 14.

10) فَفَرِحَ بِي الْمَدْرَسُ كَثِيرًا 'So the teacher was greatly pleased with me.' Here ف means 'so' and بِي means 'with me'.

Note:

فَرِحْتُ بِكَ. 'I was pleased with you.'

فَرِحُوا بِنَا. 'They were pleased with us.'

أَفَرِحْتَ بِهِ؟ 'Were you pleased with him?'

11) Note that ذَهَبْتَ can be read in four ways with four meanings:

(a) ذَهَبَتْ 'she went' (dhahab-**at**)

(b) ذَهَبْتَ 'you (masc.sing.) went' (dhahab-**ta**)

(c) ذَهَبْتِ 'you (fem. sing.) went' (dhahab-**ti**)

(d) ذَهَبْتُ 'I went' (dhahab-**tu**)

Vocabulary

مَجَلَّةٌ magazine

فَقَطٌ only

عِمَارَةٌ building

كَوَى يَكْوِي كَيْئاً to iron

سُورَةٌ *sūrah*

فَهَّمْتُهُ جَيِّدًا I have understood it well

شَقَّةٌ flat

زَادَكَ اللَّهُ عِلْمًا May Allāh increase your knowledge

سِنَّ tooth, age

خَادِمٌ servant (both male and female)

كَلِمَةٌ word

مَا شَاءَ اللَّهُ literally, 'What Allāh wills': an expression of surprise

يَا بُنَيَّ 'O my little son!'

رَاكِبٌ passenger in a bus, train, plane, etc

مَسْرُورٌ pleased, happy

فَرِحَ يَفْرَحُ فَرَحًا to be pleased

جَاءَ يَجِيءُ مَجِيئًا to come

LESSON 7

In this lesson we learn the following:

1) ذَهَبْتُمْ dhahab-tum ‘You (masc. pl.) went.’:

أَكَلْتُمْ ‘You ate.’.

مَاذَا أَكَلْتُمْ يَا إِخْوَانُ؟ ‘What did you eat, brothers?’.

2) ذَهَبْتُنَّ dhahab-tunna ‘You (fem. pl.) went.’:

قَرَأْتُنَّ ‘You read.’.

أَقْرَأْتُنَّ هَذِهِ الْمَجَلَّةَ يَا أَخَوَاتُ؟ ‘Did you read this magazine, sisters?’.

3) ذَهَبْنَا dhahab-nā ‘We went.’:

سَمِعْنَا ‘We heard.’.

مَا سَمِعْنَا الْأَذَانَ. ‘We did not hear the *adhān*.’.

4) رَأَيْتُمُوهُ ra’aitumu-hu ‘You saw him’.

رَأَيْتُهُ ra’aitu-hū ‘I saw him.’.

رَأَيْتَهُ ra’aita-hū ‘You saw him.’.

رَأَيْتِهِ ra’aiti-hī ‘You (fem. sing.) saw him.’.

Note that in the last example, the pronoun هُ (hū) ⁽¹⁾ has changed to هِ (hī). This change is for vocalic harmony. The combination ‘ti-hī’ sounds better than ‘ti-hū’. Here are some more examples of this kind of change:

بَيْتُهُ baitu-hū, but بَيْتِهِ baiti-hī (for fī bait-i-hū)

¹ The *dammah* of هُ is long if it is preceded by a short vowel, e.g. لَهُ la-hū, رَأَيْتُهُ ra’aitu-hū. And it is short when it is preceded by a consonant or a long vowel, e.g. مِنْهُ min-hu, كَتَبُوهُ katabū-hu. This rule applies also to هِ hi, e.g. بِيهِ bi-hī, but فِيهِ fī-hi.

منه *min-hu*, but فيه for *fī-hi*

Here is an example of vocalic harmony in English. We pronounce *woman* as *wuman*, but *women* as *wimin*, i.e., we change *o* to *i* because of the *i* in the second syllable.

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

رَأَيْتُمُوهُ. 'You saw him.' (ra'aitum-ū-hu).

رَأَيْتُمُوهُمْ. 'You saw them.'

رَأَيْتُمُوهَا. 'You saw her.'

رَأَيْتُمُوهُنَّ. 'You saw them.'

Here are some more examples:

غَسَلْتُمُوهُ → غَسَلْتُمْ + هُ 'You washed it'

قَتَلْتُمُوهُمْ → قَتَلْتُمْ + هُمْ 'You killed them'

سَأَلْتُمُوهَا → سَأَلْتُمْ + هَا 'You asked her'

5) *كَانَ* 'he was': It is used in a nominal sentence, e.g.:

بِلَالٌ فِي الْفَصْلِ. 'Bilāl is in the class.'

→ *كَانَ* بِلَالٌ فِي الْفَصْلِ. 'Bilāl was in the class.'

الْمُدْرَسُ فِي الْمَكْتَبَةِ. 'The teacher is in the library.'

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

الْقَلَمُ تَحْتَ الْكِتَابِ. 'The pen is under the book'

→ *كَانَ* الْقَلَمُ تَحْتَ الْكِتَابِ. 'The pen was under the book.'

زَيْنَبُ فِي الْمَطْبَخِ. 'Zainab is in the kitchen'

→ *كَانَتْ* زَيْنَبُ فِي الْمَطْبَخِ. 'Zainab was in the kitchen.'

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

فِي الْمَكْتَبَةِ، فِي الْمَطْبَخِ، تَحْتَ الْكِتَابِ، فِي الْفَصْلِ.

No change takes place in a clause after *كَانَ*.

But if the *khavar* is a noun it is rendered *manṣūb* after the introduction of *كَانَ* e.g.:

LESSON 7

كَانَ بِلَالٌ مَرِيضًا → بِلَالٌ مَرِيضٌ ‘Bilāl was sick’

We will learn this in Lesson 25 إِنَّ شَاءَ اللَّهُ.

6) Note the following:

رَجُلٌ ذُو لِحْيَةٍ ‘a bearded man’

الرَّجُلُ ذُو اللِّحْيَةِ ‘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 *muḍāf* and cannot take ال (2). So this is overcome by making the *muḍāf ilayhi* definite by adding ال.

So in رَجُلٌ ذُو لِحْيَةٍ the *muḍāf ilayhi* remains indefinite and in الرَّجُلُ ذُو اللِّحْيَةِ it becomes definite (ذُو اللِّحْيَةِ). Here are some more examples:

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

الْكِتَابُ ذُو الْغِلَافِ الْجَمِيلِ غَالٍ. ‘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) The letter *mīm* in ذَهَبْتُمْ، كِتَابُهُمْ، هُمْ، كِتَابُكُمْ، أَنْتُمْ has *sukūn*. And this *sukūn* changes to *ḍammah* when followed by *hamzat al-waṣl*, e.g.:

بَيْتِكُمْ الْجَدِيدُ → بَيْتِكُمْ (bait-u-kum-u-l-jadīd-u)

أَرَأَيْتُمْ الْإِمَامَ؟ → رَأَيْتُمْ (a ra'aitum-u-l-imām-a)

كِتَابُهُمُ الْقَدِيمُ → كِتَابُهُمْ (kitāb-u-hum-u-l-qadīm-u)

أَسَأَلْتُمْ ابْنَهُ؟ → سَأَلْتُمْ (a sa'altum-u-bna-hū)

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

² See the Key to Part 1 Lesson 5.

9) ثُلُثٌ 'one-third':

Fractions meaning 'one third', 'one fourth', 'one fifth' etc. up to one tenth are on the pattern **فُعُلٌ**.

The *dammah* of the second letter ع is mostly omitted. ثُلُثٌ and سُدُسٌ, however, retain it.

Vocabulary

نَظَّارَةٌ	spectacles	مِكنَسَةٌ (ج مَكَانِسُ)	broom
صَابُونٌ	soap	صُورَةٌ (ج صُورٌ)	picture
عَصِيرٌ	juice	الْأُسْبُوعُ الْمَاضِي	last week
كُرَّةُ الْقَدَمِ	football	مِنَارَةٌ (ج مَنَائِرُ)	minaret
سُلَّمٌ	staircase	لِحْيَةٌ (ج لِحَى، لُحَى)	beard
عَجَلَةٌ	wheel	عَالٍ (عَالِيَةٌ fem.)	high, loud
إِذَاعَةٌ	broadcasting, radio	أَخَذَ يَأْخُذُ أَخْذًا	to take
الْبَارِحَةَ	last night	وَضَعَ يَضَعُ وَضْعًا	to place
بُرْتُقَالٌ	orange	وَجَدَ يَجِدُ	to find
كُرَّةُ السَّلَّةِ	basketball	بَحَثَ عَنْهُ يَبْحَثُ بَحْثًا	to look for ...
مُلَوَّنٌ	coloured	نِصْفٌ	half
صَبَاحٌ	morning	مَشَى	to walk

LESSON 8

This is a revision lesson.

Here we review the *māḍī* with the *isnād* to all the pronouns except those of the dual. The *isnād* to the pronouns of the dual is taught fully in lesson 30.

LESSON 9

In this lesson we learn the following:

1) The *naṣb* ending of the sound feminine plural:

We have learnt earlier that the normal *naṣb* ending of a noun is ‘-a’, e.g.:

إِنَّ الْبَيْتَ جَدِيدٌ.
قَرَأْتُ الْكِتَابَ.

Now we learn that the *naṣb* 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 الْأَبْنَاءَ and الْبَنَاتِ are objects of the verb رَأَيْتُ, and so they are both *manṣūb*.

The noun الْأَبْنَاءَ has the regular ‘-a’ ending, but the noun الْبَنَاتِ had the ‘-i’ ending because it is sound feminine plural which ends in ‘-āt’. Here are some more examples:

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ. (as-samāwāt-i wa l-arḍ-a).

‘Allāh created the heavens and the earth.’

قَرَأْتُ الْكُتُبَ وَالصُّحُفَ وَالْمَجَلَّاتِ. (al-kutub-a waṣ-ṣuḥuf-a wa l-majallāt-i).

‘I read the books, the newspapers, and the magazines.’

إِنَّ الْإِخْوَةَ وَالْأَخَوَاتِ فِي الْبَيْتِ. (al-ikhwat-a wal-akhawāt-i).

‘Indeed the brothers and sisters are at home.’

Remember that the *naṣb* and *jarr* endings are the same in the sound feminine plural form, e.g.:

إِنَّ الطَّالِبَاتِ فِي الْحَافِلَاتِ. ‘Indeed the female students are in the buses’.

Here الطَّالِبَاتِ is *manṣūb* because of إِنَّ and الْحَافِلَاتِ is *majrūr* because of the preposition فِي, but both have the -i ending.

2) We have learnt that رَأَيْتَكَ 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.’

خَلَقَنِي اللَّهُ ‘Allāh created me.’

سَأَلَنِي الْمُدْرَسُ ‘The teacher asked me.’

The pronoun of the first person is only ‘-ī’ but an ‘-n’ is added between the verb and the pronoun ‘-ī’

LESSON 9

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

The *nūn* is called ‘the *nūn* of protection’ نُونُ الْوَقَايَةِ because it protects the final vowel of the verb from omission.

Even English has the *nūn* of protection. We say, ‘a book’ but, ‘an aunt’ with a *n* to avoid the clash of two vowels.

3) How to say in Arabic ‘How beautiful is this car!’, ‘What a beautiful car this is!’.

This is expressed in Arabic by مَا أَجْمَلَ هَذِهِ السَّيَّارَةَ!

This is called فِعْلُ التَّعَجُّبِ (i.e. Verb of Wonder) and has the form مَا أَفْعَلَهُ!. One can use the

pronoun هُوَ or any other *naṣb* pronoun, or replace it by a *manṣūb* noun e.g.:

مَا أَطْيَبَكَ!	‘How good you are!’
مَا أَفْقَرَهَا!	‘How poor she is!’
مَا أَكْثَرَ النُّجُومِ!	‘How numerous the stars are!’
مَا أَسْهَلَ هَذَا الدَّرْسَ!	‘How easy this lesson is!’

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

يَا حَامِدُ! يَا بِلَالُ! يَا أَسْتَاذُ! يَا وَالدُ!

Now if the noun after يَا is *muḍāf*, it is *manṣūb*, e.g.:

يَا بِنْتَ بِلَالٍ!	‘O daughter of Bilāl!’
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 Allāh!’
يَا أَبَا بَكْرٍ!	‘O Abu Bakr!’ (literally ‘O Father of Bakr!’).

Note that the *manṣūb* form of **أَبُو** is **أَبَا**.

يَا رَبَّنَا!

‘O our Lord!’

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

كَمْ رِيَالاً عِنْدَكَ؟ ‘How many riyals have you?’

بِكَمْ رِيَالاً / رِيَالٍ هَذَا؟ ‘How many riyals does it cost?’

Here both **رِيَالاً** and **رِيَالٍ** are permissible because of the preposition **بِ**. In the same way we can say: **فِي كَمْ يَوْمًا / يَوْمٍ؟** ‘in how many days?’.

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

بِ + مَا → **بِمَ** ‘with what?’

لِ + مَا → **لِمَ** ‘for what?’ ‘why?’

مِنْ + مَا → **مِمَّ** ‘from what?’

Note that the *nūn* of **مِنْ** has been assimilated to the *mīm* of **مَا** (min + mā → mimma).

عَنْ + مَا → **عَمَّ** ‘about what?’

Note that the *nūn* of **عَنْ** has been assimilated to the *mīm* of **مَا** (‘an + mā → ‘amma).

7) We have learnt the relative pronoun **الَّذِي** (masc. sing.) and **الَّتِي** (fem. sing.).

Now we learn their plurals. The plural of **الَّذِي** is **الَّذِينَ** and that of **الَّتِي** is **الَّتَاتِي**.

Here are some examples:

Masc. sing.: **الرَّجُلُ الَّذِي خَرَجَ مِنْ مَكْتَبِ الْمُدِيرِ مُدْرَسٌ جَدِيدٌ.**
‘The man who left the headmaster’s office is a new teacher.’

Masc. pl.: **الرِّجَالُ الَّذِينَ خَرَجُوا مِنْ مَكْتَبِ الْمُدِيرِ مُدْرَسُونَ جُدُدٌ.**
‘The men who left the headmaster’s office are new teachers.’

Fem. sing.: **الطَّالِبَةُ الَّتِي جَلَسَتْ أَمَامَ الْمُدْرَسَةِ بِنْتُ الْمُدِيرَةِ.**
‘The female student who sat in front of the lady teacher is the headmistress’

LESSON 9

daughter.’

Fem. pl.: الطَّالِبَاتُ اللَّاتِي جَلَسْنَ أَمَامَ الْمُدْرَسَةِ بَنَاتُ الْمُدِيرَةِ.

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

8) We have learnt the particle **أَ** turns a statement into a question.

If the noun following it has **ال**, the **أَ** changes to **آ**, e.g.:

الْمُدْرَسُ قَالَ لَكَ ؟ → الْمُدْرَسُ قَالَ لَكَ . ‘Did the teacher tell you?’ (āl-mudarris-u?)

الْيَوْمَ رَأَيْتَهُ ؟ → الْيَوْمَ رَأَيْتَهُ . ‘Did you see him today?’ (āl-yaum-a?)

But:

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

9) The final **ي** which is pronounced *alif* is written *alif* when a *jarr* or *naṣb* pronoun is attached to the word, e.g.:

مَعْنَاهُ → مَعْنَى ‘meaning’ → مَعْنَاهُ ‘its meaning.’

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

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

الْكَتُبُ الْأَرْبَعَةُ → ‘the four books’.

الرِّجَالُ الْعَشْرَةُ → ‘the ten men’.

الصِّحَاحُ السِّتَّةُ → ‘the Six Authentic Books’ of *ḥadīth*.

الْأَخَوَاتُ الْخَمْسُ → ‘the five sisters’.

11) **إِلَى الْمُدِيرِ ذَهَبْتُمْ ؟** : here **إِلَى الْمُدِيرِ** has been **brought forward** for the **sake of emphasis**.

Note the following:

رَأَيْتُ بِلَالًا. ‘I saw Bilāl.’ without emphasis.

بِلَالًا رَأَيْتُ. ‘It was Bilāl that I saw.’ with emphasis.

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

Vocabulary

قَائِمَةٌ	list	رَنَّ يَرِنُّ رِنِينَ	it (the bell) rang
عَلَاقَةٌ	connection	خَلَقَ يَخْلُقُ خَلْقًا	to create
مَعْنَى	meaning	رَفَعَ يَرْفَعُ رَفْعًا	to raise
لَحْظَةٌ	moment	جَانٌّ	jinn
عِدَّةٌ أَسْئَلَةٍ	a number of questions	حَدِيدٌ	iron (metal)
حَضَرَ	to attend, to be present	هَكَذَا	like this, so
أَحْسَنْتَ	You have done well. Well done!	عِدَّةٌ كُتُبٍ	a number of books
طِينٌ	mud	عَاصِمَةٌ	capital city
جَرَسٌ	bell	مُخْتَلِطٌ	mixed
نَارٌ	fire (fem.)	كَذَلِكَ	like that

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 *māḍī* المَاضِي،
 (b) the present-future tense which is called the *muḍāri* المُضَارِعُ، and
 (c) the imperative which is called the *amr* الأَمْرُ.

We have already learnt the *māḍī*.

In this lesson we will learn the *muḍāri*. We will learn the *amr* in Lesson 14.

In the *muḍāri*, 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 *māḍī* and the *muḍāri* كَتَبَ يَكْتُبُ .

We have learnt that most Arabic verbs have three letters or radicals. In the *māḍī* the first radical has *fathah* and in the *muḍāri* it has a *sukūn*. The third radical has a *fathah* in the *māḍī* and a *ḍammah* in the *muḍāri*. The second radical may have one of the three vowels (*fathah*, *kasrah* or *ḍammah*) both in *māḍī* as well as in the *muḍāri*.

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 *māḍī* and 'u' in the *muḍāri*, e.g.:

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

قَتَلَ 'he killed' يَقْتُلُ 'he kills' (qatala / ya-qtulu).

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 *māḍī* and 'i' in the *muḍāri* e.g.:

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

ضَرَبَ 'he beat' يَضْرِبُ 'he beats' (ḍaraba / ya-ḍribu).

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

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

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

فَتَحَ 'he opened' يَفْتَحُ 'he opens' (fataḥa / ya-ftaḥu).

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 *māḍī* and 'a' in the *muḍāri* e.g.:

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

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

حَفِظَ 'he memorized' يَحْفَظُ 'he memorizes' (ḥafiẓa / ya-ḥfaẓu).

As there is no rule to determine the group of a verb, the student should learn the group of each new verb he/she learns. All good dictionaries mention this. While expressing a verb usually both the *māḍī* and the *muḍāri* 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 **وَ**, e.g.:

وَاحِدٌ وَعِشْرُونَ طَالِبًا.

Note that:

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

وَاحِدٌ وَعِشْرُونَ، ثَلَاثَةٌ وَعِشْرُونَ، أَرْبَعَةٌ وَعِشْرُونَ، ... تِسْعَةٌ وَعِشْرُونَ

the word اِثْنَانِ, of course, has no *tanwīn*.

b) **وَاحِدٌ** and **اِثْنَانِ** are masculine with the masculine *ma'dūd*. But the numbers from 3 to 9 are feminine, e.g.:

وَاحِدٌ وَعِشْرُونَ رَجُلًا، اِثْنَانِ وَعِشْرُونَ رَجُلًا، ثَلَاثَةٌ وَعِشْرُونَ رَجُلًا، أَرْبَعَةٌ وَعِشْرُونَ رَجُلًا، خَمْسَةٌ وَعِشْرُونَ رَجُلًا، سِتَّةٌ وَعِشْرُونَ رَجُلًا، . تِسْعَةٌ وَعِشْرُونَ رَجُلًا.

c) the *ma'dūd* is singular and *manṣūb*.

3) **إِلَّا** literally means 'except'. Note that the noun after **إِلَّا** is *manṣūb*. 'quarter to nine': التَّاسِعَةُ إِلَّا رُبْعًا

Note also the following:

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

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

السَّاعَةُ 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 التَّرَجِّي and the second الإِشْفَاقُ .

In لَعَلَّه يَرْجِعُ الْيَوْمَ مُتَأَخِّرًا it is الإِشْفَاقُ as it means ‘I am afraid he will come back late today.’.

5) بَيْنَ ‘between’: The noun following it is *majrūr* because it is *muḍāf ilayhi*, e.g.:

جَلَسَ حَامِدٌ بَيْنَ بِلَالٍ وَفَيْصَلٍ. ‘Hāmid sat between Bilāl and Faisal.’

بَيْنَ should be repeated with pronouns, e.g.:

هَذَا بَيْنِي وَبَيْنَكَ. ‘This is between you and me.’

Vocabulary

دَائِمًا	always	عَمِلَ يَعْمَلُ عَمَلًا	to work (i-a)
أَحْيَانًا	sometimes	سَجَدَ يَسْجُدُ سُجُودًا	to perform <i>sajdah</i> (a-u)
مَرَّةً أُخْرَى	once again	فَعَلَ يَفْعَلُ فِعْلًا	to do (a-a)
عَرْضٌ	width	رَكَبَ يَرْكَبُ رُكُوبًا	to ride (i-a)
مَسَافَةٌ	distance	رَكَعَ يَرْكَعُ رُكُوعًا	to bow in prayer (a-a)
كِيلُومِترٌ	kilometer	مَكْتَبٌ	office
سَنْتِيمِترٌ	centimeter	عَامِلٌ	laborer
مِترٌ	meter	طُولٌ	length
بَيْنَ	between	بَيْنَهُمَا	between them

LESSON 11

In this lesson we learn the following:

1) In the previous lesson we have been introduced to the *muḍāri*, and we have learnt يَذْهَبُ 'he goes'.

Now we learn its *isnād* to other pronouns:

(a) The plural of يَذْهَبُ is يَذْهَبُونَ (ya-dhhab-ūna) 'they (masc.) go'. Here is one more example:

إِخْوَتِي يَدْرُسُونَ بِالْجَامِعَةِ. 'My brothers are studying at the university.'

(b) 'she goes' is تَذْهَبُ (ta-dhhab-u).

مَاذَا تَكْتُبُ آمِنَةُ الْآنَ؟ 'What is Āminah writing now?'

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

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

إِخْوَتِي يَدْرُسُونَ بِالْجَامِعَةِ، وَأَخَوَاتِي يَدْرُسْنَ بِالْمَدْرَسَةِ.

'My brothers are studying at the university, and my sisters are studying in school.'

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

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

أَيْنَ تَذْهَبُ يَا بِلَالُ؟ 'Where are you going, Bilāl?'

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

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

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

2) We have seen earlier that يَذْهَبُ means 'he goes' or 'he will go.' Now to make the *muḍāri* 'exclusive

for future, the particle سَ is prefixed to it, e.g.:

سَيَذْهَبُ أَبِي إِلَى مَكَّةَ غَدًا. 'My father will go to Makkah tomorrow.'

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

This سَ is called حَرْفُ الْإِسْتِقْبَالِ (the particle of futurity). Note that سَ is not used in questions,

e.g.:

LESSON 11

مَتَى تَذْهَبُ إِلَى الْهِنْدِ؟ 'When will you go to India?'

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

مَا أَكَلْتُ شَيْئًا. 'I did not eat anything.'

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

لَا أَفْهَمُ الْفِرَنْسِيَّةَ. 'I don't understand French.'

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

4) The *maṣḍar* is the verb minus the tense and the subject. So دَخَلَ means 'he entered' and يَدْخُلُ 'he enters'. But دُخُولٌ means 'entry'. The *maṣḍar* in Arabic has many patterns. Here we learn only one of these, and it is فَعُولٌ, e.g.:

دُخُولٌ 'entry' from دَخَلَ.

خُرُوجٌ 'exit' from خَرَجَ.

سُجُودٌ 'prostration' from سَجَدَ.

رُكُوعٌ 'bowing' from رَكَعَ.

جُلُوسٌ 'sitting' from جَلَسَ.

The *maṣḍar* is a noun so it takes ال and *tanwīn*, e.g.:

الدُّخُولُ مَمْنُوعٌ. 'Entry is forbidden.'

الرُّكُوعُ قَبْلَ السُّجُودِ. 'The *rukū* is before the *sujūd*.'

خَرَجْنَا مِنَ الْفَصْلِ قَبْلَ خُرُوجِ الْمُدْرَسِ. '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 أَنْتُمْ؟ 'Where are you from?'

أَنَا مِنَ أَلْمَانِيَا. أَمَّا بِلَالٌ فَهُوَ مِنْ بَاكِسْتَانَ، وَأَمَّا إِبْرَاهِيمُ فَهُوَ مِنَ الْيَابَانَ.

'I'm from Germany. As for Bilāl, he is from Pakistan, and as for Ibrāhīm, he is from Japan.'

Note that the *khobar* after **أَمَّا** should take **فَ**. Here are some more examples:

أَيْنَ يَسْكُنُ أَخُوكَ وَأُخْتُكَ؟ 'Where do your brother and sister live?'

أُخْتِي تَسْكُنُ مَعِي. **أَمَّا** أَخِي فَيَسْكُنُ مَعَ أَبِي وَأُمِّي.

'My sister lives with me. **As for** my brother, he lives with my father and mother.'

بِكَمْ هَذَانِ الْقَلَمَانِ؟ 'How much do these pens cost?'

هَذَا بِرِيَالٍ. **أَمَّا** ذَلِكَ فَبِعَشْرَةٍ. 'This costs one riyal. **As for** that, it costs 10 riyals.'

- 6) **أَخِي** means 'my brother' and **أَخٌ لِي** means 'a brother of mine', 'one of my brothers'. The first is definite, the second indefinite.

Vocabulary

نَسِيتُ	I forgot	دَرَسَ يَدْرُسُ دَرَسًا، دِرَاسَةً	to study (a-u)
قَرِيبٌ (جِ أَقْرَبَاءُ)	relative	نَزَلَ يَنْزِلُ نِزُولًا	to descend (a-i)
مَحَطَةٌ	station	عَرَفَ يَعْرِفُ مَعْرِفَةً	to know (a-i)
حَلَّاقٌ	barber	سَكَنَ يَسْكُنُ سُكُونًا، سَكْنًا	to stay/to live (a-u)
أَرْزٌ	rice	بَحَثَ عَنِ الشَّيْءِ يَبْحَثُ بَحْثًا	to look for (a-a)
عُنْوَانٌ	address	مَاتَ يَمُوتُ مَوْتًا	to die (a-u)
ثَوْبٌ (جِ ثِيَابٌ)	clothes	شَكَرَ يَشْكُرُ شُكْرًا	to thank (a-u)
مُسْتَوْصَفٌ	clinic	صَعَدَ يَصْعَدُ صُعودًا	to ascend (i-a)
قَادِمٌ	coming	رِسَالَةٌ	letter
بَطَاقَةٌ	visiting card	صَيْدَلِيَّةٌ	pharmacy
		خَيْلٌ	horses

LESSON 12

In this lesson we learn the following:

1) The *isnād* of the *muḍāri* ' to some more pronouns:

(a) We have learnt that تَذْهَبُ (you go) is for masculine singular.

Now we learn تَذْهَبِينَ (ta-dhhab-īna) for **feminine singular**, e.g.:

أَيْنَ تَذْهَبُ يَا بِلَالُ؟ 'Where are you going, Bilāl?'

أَيْنَ تَذْهَبِينَ يَا آمِنَةُ؟ 'Where are you going, Āminah?'

(b) We have learnt تَذْهَبُونَ (you go) for masculine plural.

Now we learn تَذْهَبْنَ (ta-dhhab-na) for **feminine plural**. Here is another example:

أَتَفْهَمُونَ الْإِنْكَلِيزِيَّةَ يَا إِخْوَانُ؟ 'Do you understand English, brothers?'

أَتَفْهَمْنَ الْفِرَنْسِيَّةَ يَا أَخَوَاتُ؟ 'Do you understand French, sisters?'

(c) We have learnt أَذْهَبُ means 'I go'.

Now we learn نَذْهَبُ (na-dhhab-u) meaning 'we go'. Here are some more examples:

مَاذَا تَكْتُبُونَ يَا إِخْوَانُ؟ 'What are you writing, brothers?'

نَكْتُبُ رَسَائِلَ. 'We are writing letters.'

مَاذَا تَكْتُبْنَ يَا أَخَوَاتُ؟ 'What are you writing, sisters?'

نَكْتُبُ الْوَأَجِبَاتِ. 'We are writing homework.'

2) رَجَعَ بِلَالٌ يَوْمَ السَّبْتِ. 'Bilāl returned on Saturday.' Note that يَوْمٌ is *mansūb*. That is because it is *maf'ūl fihī* (adverb), i.e. a noun denoting the time of the action. Here are some more examples:

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

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

أَذْهَبُ إِلَى الْمَكْتَبَةِ كُلَّ يَوْمٍ. 'I go to the library every day.'

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

أَيْنَ تَذْهَبُ هَذَا الْمَسَاءَ ؟

‘Where will you go **this evening**?’

3) As we have seen in Lesson 6, **إِنَّ** is used after **قَالَ** and **أَنَّ** after other verbs, e.g.:

قَالَ **أَنِّي** عَبْدُ اللَّهِ.

‘He said “I am the servant of Allāh.”’

قَالَ الْمَدْرَسُ: **إِنَّ** الْإِمْتِحَانَ غَدًا.

‘The teacher said: “The examination is tomorrow.”’

سَمِعْتُ **أَنَّ** الْإِمْتِحَانَ غَدًا.

‘I heard that the examination is tomorrow.’

أَظُنُّ **أَنَّ** الْإِمْتِحَانَ غَدًا.

‘I think that the examination is tomorrow.’

Vocabulary

دَوَاءٌ	medicine	شَهِدَ يَشْهَدُ شَهَادَةً	to bear witness (i-a)
تَلْمِيذٌ	pupil	ضَحِكَ يَضْحَكُ ضِحْكَاً	to laugh (i-a)
هَاتِفٌ	telephone	عَمَلٌ	work
وَزِيرُ الْخَارِجِيَّةِ	foreign minister	جَارٌ	neighbour
وَأَجِبَاتٌ	homework	رَقْمٌ	number
		وَقْتُ	time

LESSON 13

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

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 *muḍāri* of the second person by omitting the initial ‘ta’ and the final ‘-u’ as explained below:

تَكْتُبُ → كْتُبْ ta-ktub-u → ktub

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

تَكْتُبُ	→	كْتُبْ	→	اُكْتُبْ	ta-ktub-u	→	ktub	→	uktub
تَجْلِسُ	→	جَلِسْ	→	اِجْلِسْ	ta-jlis-u	→	jlis	→	ijlis
تَفْتَحُ	→	فَتَحْ	→	اِفْتَحْ	ta-ftah-u	→	ftah	→	iftah

This *hamzat al-waṣl* 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.:

اُكْتُبْ uktub

يا بِلَالُ اُكْتُبْ yā Bilālu ktub (not: yā Bilālu uktub)

اِقْرَأْ وَاكْتُبْ iqra' wa ktub (not: iqra' wa uktub)

اُكْتُبْ وَاقْرَأْ uktub wa qra' (not: uktub wa iqra')

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

اُكْتُبْ and not اُكْتُبْ

اِجْلِسْ and not اِجْلِسْ

The *amr* from تَأْكُلْ is كُلْ, and from تَأْخُذْ is خُذْ. These forms are irregular and the first radical (ع) has been omitted.

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

اِشْرَبِ الْمَاءَ ishrah-i l-mā'-a 'drink water!' (bl → bil)

LESSON 14

إِفْتَحِ الْبَابَ iftaḥ-i lbāb-a ‘open the door!’ (ḥl → ḥil)

خُذِ الْكِتَابَ khudh-i l-kitāb-a ‘take the book!’ (dhl → dhil)

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

أَكْتُبْ يَا مُحَمَّدُ uktub أَكْتُبُوا يَا إِخْوَانُ uktub-ū

أَكْتُبِي يَا أَمِنَةُ uktub-ī أَكْتُبْنَ يَا أَخَوَاتُ uktub-na

- 2) **أَعْقَرَبٌ فِي الْفَصْلِ ؟**: 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:

أَعْقَرَبٌ فِي الْفَصْلِ ؟ ‘A scorpion in the classroom?’

Here is another example from the Qur’an:

أَلِلَّهِ مَعَ اللَّهِ ؟ ‘Is there a god with Allāh?’

- 3) **فَإِنَّ الْعُرْفَةَ مُظْلِمَةٌ**: Here **فَإِنَّ** means ‘because’. Here are some more examples:

كُلْ هَذَا فَإِنَّكَ جَوْعَانٌ. ‘Eat this as you are hungry.’

أَدْخُلْ فَإِنَّ الدَّرْسَ قَدْ بَدَأَ. ‘Get in for the lesson has already started.’

اغْسِلْ الْقَمِيصَ فَإِنَّهُ وَسِخٌ. ‘Wash the shirt for it is dirty.’

Vocabulary

بِقُوَّةٍ strongly/fast

عَقْرَبٌ scorpion (fem.)

الْجَنَّةُ paradise

كُوبٌ glass

يَدٌ hand

سَكَتَ يَسْكُتُ سَكُوتًا to keep quiet (a-u)

جَمَعَ يَجْمَعُ جَمْعًا to gather, to collect (a-a)

طَبَخَ يَطْبُخُ طَبْخًا to cook (a-u)

قَطَعَ يَقْطَعُ قَطْعًا to cut (a-a)

حَلَقَ يَحْلِقُ حَلْقًا to shave (a-i)

زَوْجٌ	spouse	عَبَدَ يَعْبُدُ عِبَادَةً	to worship (a-u)
عَلَقٌ	clot of blood	عَلِمَ يَعْلَمُ عِلْمًا	to know (i-a)
مِذْيَاعٌ	radio set	مَنَعَ يَمْنَعُ مَنَعًا	to prevent (a-a)
جَوٌّ	weather	عَادَ يَعُودُ عَوْدًا، عَوْدَةً	to return (a-u)
غَرِيبٌ	stranger	نَظَرَ يَنْظُرُ نَظْرًا	to look at (a-u)
تِينٌ	fig	كَنَسَ يَكْنُسُ كَنْسًا	to sweep (a-u)
مُوسَى	razor	لَا أَدْرِي	I don't know
نَعْسَانٌ	sleepy	قُوَّةٌ	strength
مُظْلِمٌ	dark	وَرَقَةٌ	piece of paper
		حِذَاءٌ	shoe

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 **اِذْهَبْ** means “Go!”.

Now we learn that “don’t go” is **لَا تَذْهَبُ**. As you can see it is the *muḍāri*, but with the omission of the *ḍammah* of the third radical.

The particle **لَا** used here is called **لَا النَّاهِيَّةُ** (the prohibitive **لَا**) while the **لَا** in **لَا أَفْهَمُ الْفَرَنْسِيَّةَ** ‘I don’t understand French’, is called **لَا النَّافِيَّةُ**.

Note the following:

You go. **تَذْهَبُ**.

You don’t go. **لَا تَذْهَبُ**.

Don’t go! **لَا تَذْهَبْ!**

Here are some more examples:

لَا تَجْلِسْ هُنَا! Don’t sit here!

لَا تَكْتُبْ بِالْقَلَمِ الْأَحْمَرِ! Don’t write with red pen!

لَا تَخْرُجْ مِنَ الْفَصْلِ! Don’t go out of the class!

لَا تَعْبُدِ الشَّيْطَانَ! Don’t worship Shaytān!

Note that in the last example, the third radical has *kasrah* due to **التِّقَاءُ السَّاكِنَيْنِ**.

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

لَا تَذْهَبُ يَا بِلَالُ **لَا تَذْهَبُوا يَا إِخْوَانُ**

lā tadhhab

lā tadhhab-ū

لَا تَذْهَبِي يَا آمِنَةُ **لَا تَذْهَبْنَ يَا أَخَوَاتُ**

lā tadhhab-ī

lā tadhhab-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 الْمَدْرَسُ يَخْرُجُ. ‘The teacher was **about** to leave’

The *muḍāri* is **يَكَادُ**:

يَكَادُ الْجَرَسُ يَرِنُ. 'The bell is about to ring.'

يَكَادُ الْإِمَامُ يَرْكَعُ. 'The imām is about to perform rukū'.'

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

كَادَ + a مَرْفُوعٌ noun + a verb in the *muḍāri*'.

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

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

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

If مَا is used with the *muḍāri*', the verb refers to the present time only.

Note the difference between لَا and مَا :

لَا أَشْرَبُ الْقَهْوَةَ. 'I don't drink coffee' i.e. as a habit, but

مَا أَشْرَبُ الْقَهْوَةَ. 'I am not drinking coffee now.'

4) Note that 'I eat' is أَكُلُ. It is originally أَكُلُّ but the combination أَ أَ becomes آ. In the same way 'I take' is آخُذُ for أَأْخُذُ, and 'I command' is أَمُرُ for أَأْمُرُ.

5) إِنَّمَا أَنظُرُ إِلَى الصُّورِ. 'I am only looking at the pictures.' إِنَّمَا means 'only'. Here are some more examples:

أَنْتَ لَا تَكْتُبُ الدَّرْسَ. إِنَّمَا تَكْتُبُ رِسَالَةً.

'You are not writing the lesson. You are only writing a letter.'

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ. 'Actions are judged only by the intention.'

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ. 'Charity is only for the poor.'

Vocabulary

مَقْعَدٌ seat

كَذَبَ يَكْذِبُ كَذِبًا to tell a lie (a-i)

فِي أَثْنَاءِ during

بَكَى يَبْكِي بُكَاءً to cry, to weep (a-i)

يَا أَبَتِ O my father

الطَّرِيقُ way

انْقَلَبَ to overturn

LESSON 16

In this lesson we learn the following:

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

مَاذَا تُرِيدُ يَا بِلَالُ؟ 'What do **you** want, Bilāl?'

أُرِيدُ مَاءً. 'I want water.'

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

نُرِيدُ أَقْلَامًا. 'We want some pens.'

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

Note that the initial letters denoting the *muḍāri* 'ن، أ، ي' have *dammah*. This happens when the verb has **four letters in the māḍī**. You will learn more about this in Book 3 **إِنْ شَاءَ اللَّهُ تَعَالَى**. The *māḍī* of this 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 أَسْمُكَ؟ '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.:

نَسِيتُ 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**. When **مَنْصُوب** it becomes **ذَا**, e.g.:

فِي فَصْلِنَا 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.'

أُرِيدُ مُصْحَفًا ذَا حَرْفٍ كَبِيرٍ. 'I want a copy of the Qur'an with large letters.'

4) Proper nouns on the pattern of **فَعْلٌ** are **مَمْنُوعٌ مِنَ الصَّرْفِ**, e.g.:

زُحَلٌ، زُفْرٌ، هُبْلٌ.

The word **هُبْلٌ** is the name of a pre-Islamic idol, **زُحَلٌ** means Saturn and **زُفْرٌ** is a proper name.

This pattern of proper names is called **مَعْدُولٌ**.

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

خَرَجَ عُمَرُ. '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.: **أَحْمَرٌ**، **أَسْوَدٌ**، **أَبْيَضٌ**، **أَصْفَرٌ**. This is

the masculine singular form. The **feminine** singular form is on the pattern of **فَعْلَاءٌ**:

أَبْيَضَاءُ

أَسْوَدَاءُ

أَحْمَرَاءُ

Both the masculine as well as the feminine forms are **مَمْنُوعٌ مِنَ الصَّرْفِ**.

Here are some examples of the feminine form:

شَعْرُ رَأْسِي أَسْوَدٌ، وَلِحْيَتِي بَيْضَاءُ. 'The hair of my head is black, and my beard is white.'

هَذِهِ الشَّجَرَةُ خَضْرَاءُ. 'This tree is green.'

السَّمَاءُ زُرْقَاءُ. 'The sky is blue.'

There is only one plural for both the masculine and the feminine forms. It is on the pattern of **فُعُولٌ**,

e.g.:

الهُنُودُ الْحُمْرُ. 'The Red Indians.'

مَنْ هَؤُلَاءِ الرَّجَالِ السُّودِ، وَأُولَئِكَ النِّسَاءُ السُّمْرُ؟

‘Who are these black men, and those brown women?’

6) The proper name عَمْرُو is written with a *wāw* which is **not pronounced**. This is done to **differentiate** it from عُمَرُو. This *wāw* is, however, omitted when it is مَنْصُوبٌ because in this case their spellings are different:

سَأَلْتُ عَمْرًا. (‘Amr-an) is written with *alif*, while

سَأَلْتُ عُمَرَ. (‘Umar-a) is written without it because it is مِنَ الصَّرْفِ and therefore has no *tanwīn*.

7) أين أخوك الحسين؟ ‘Where is your brother Husain?’

Here, the noun الحُسَيْنُ is called *badal* البَدَل. It is a **substitute** for أَخُوكَ.

The *badal* is in the same case as the *mubdal minhu* مِنْهُ المَبْدَلُ i.e. the **noun for which it is the substitute**. Here are some more examples:

بِنْتُهُ زَيْنَبٌ طَبِيبَةٌ. ‘His daughter, Zainab, is a doctor.’

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

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

Here الدُّكْتُورِ is the *badal* of أَسْتَاذِنَا, and بِلَالٍ is the *badal* of الدُّكْتُورِ.

8) آخَرٌ means ‘another’. Its feminine is أُخْرَى, e.g.:

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

عِنْدِي قَلَمٌ آخَرٌ. ‘I have another pen.’

سَأَلْتُ مُدْرِسَنَا وَمُدْرِسًا آخَرَ. ‘I asked our teacher and another one.’

زَيْنَبٌ مِنْ أَمْرِيكَا، وَفِي الْفَصْلِ طَالِبَةٌ أُخْرَى مِنْ أَمْرِيكَا.

‘Zainab is from America, and there is another student from America in the class.’

حَفِظْتُ سُورَةَ الرَّحْمَنِ وَسُورَةَ أُخْرَى.

‘I memorized *sūrat al-Rahmān* and another *sūrah*.’

Both آخَرٌ and أُخْرَى are مِنَ الصَّرْفِ.

9) The word **مَمْنُوعٌ مِنَ الصَّرْفِ** is **أَشْيَاءُ**.

10) The difference between **الْقُرْآنُ** and **المُصْحَفُ**: A copy of the Qur'an is called **المُصْحَفُ**.

That is why we can say:

عِنْدِي مُصْحَفَانِ 'I have two copies of the Qur'an.'

هَذَا مُصْحَفٌ هِنْدِيٌّ، وَذَلِكَ مُصْحَفٌ مِصْرِيٌّ.

'This is an Indian edition of the Qur'an, and that is an Egyptian edition.'

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

11) **مَا أَكَلْتُ شَيْئًا** means 'I did not eat anything.' or 'I ate nothing.'

Here are some more examples:

مَا رَأَيْتُ شَيْئًا. 'I saw nothing.'

مَا قَرَأْنَا شَيْئًا. 'We read nothing.'

12) **وَرَقٌ مُسَطَّرٌ** 'ruled paper' **وَرَقٌ غَيْرٌ مُسَطَّرٍ** 'unruled paper'

صَحِيحٌ 'correct'

غَيْرٌ صَحِيحٌ 'incorrect'

مُسْلِمٌ 'Muslim'

غَيْرٌ مُسْلِمٌ 'non-Muslim'

Note that the word **غَيْرٌ** is *mudāf*, and so the following word is *majrūr*.

Vocabulary

زُحْلٌ	Saturn	مُصْحَفٌ (ج مَصَاحِفُ)	copy of the Qur'an
طَبَاشِيرٌ	chalk (No tanween)	صَفٌّ (ج صُفُوفٌ)	row
نَمُودَجٌ	sample		
شَيْءٌ (ج أَشْيَاءُ)	thing	قُمَاشٌ (ج أَقْمِشَةٌ)	cloth
آخَرٌ (مَمْنُوعٌ مِنَ الصَّرْفِ)	another	صُورَةٌ (ج صُورٌ)	picture

مُسَطَّرٌ ^{٢٨}	ruled	أَسْمَرٌ (مَمْنُوعٌ مِنَ الصَّرْفِ)	brown
إِشْتَرَى يَشْتَرِي	to buy	غَابَ يَغِيبُ غَيْابًا	to be absent (a-i)
بَلَدِيَّةٌ ^{٢٨}	municipality	مِلْفٌ ^{٢٨}	file (for papers)
		حَلْوَى (ج حَلَاوَى) (مَمْنُوعٌ مِنَ الصَّرْفِ)	sweetmeat
ضَيْقٌ ^{٢٨}	narrow	زَهْرَةٌ ^{٢٨}	flower

LESSON 17

In this lesson we learn the following:

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

أَتُرِيدُ أَنْ تَأْكُلَ؟	‘Do you want to eat?’
مَاذَا تُرِيدُ أَنْ تَشْرَبَ؟	‘What do you want to drink?’
نُرِيدُ أَنْ نَجْلِسَ أَمَامَكَ.	‘We want to sit in front of you.’
تُرِيدُ زَيْنَبُ أَنْ تَطْبَخَ 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’an’. The Arabic for this is:

أَدْرُسُ اللُّغَةَ الْعَرَبِيَّةَ لِأَفْهَمِ الْقُرْآنَ.

Note that the *muḍāri* **أَفْهَمِ** is *manṣūb* (i.e. has a-ending), and that is because of a **hidden أَنْ** after the *lām*. This *lām* is called the **لَامُ التَّعْلِيلِ**.

Here are some more examples:

ذَهَبْتُ إِلَى الْحَمَّامِ لِأَغْسِلَ وَجْهِي.	‘I went to the bathroom to wash my face.’
فَتَحْتُ النَّافِذَةَ لِيَخْرُجَ الذُّبَابُ.	‘I opened the window so that the flies may go out.’
خَلَقَنَا اللَّهُ تَعَالَى لِنَعْبُدَهُ.	‘Allāh has created us so that we may worship Him.’

3) **يُمْكِنُ** ‘It is possible’

أَيُمْكِنُنِي أَنْ أَجْلِسَ هُنَا؟	‘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 الْآنَ.	‘He cannot go out now.’

LESSON 17

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

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

بِلَالٌ غَائِبٌ مُنْذُ أُسْبُوعٍ. ‘Bilāl is absent since one week.’

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

دَخَلَ مُحَمَّدٌ. ‘Muhammad entered.’

دَخَلَتْ آمِنَةٌ. ‘Āminah entered.’

يُدْرُسُ إِبْرَاهِيمُ اللُّغَةَ الأَلْمَانِيَّةَ. ‘Ibrāhīm is studying German.’

وَتَدْرُسُ مَرْيَمُ اللُّغَةَ الفَرَنْسِيَّةَ. ‘and Maryam is studying French.’

If the *fā'il* is the **female of human beings** or animals, the verb **should** be feminine e.g.:

ذَهَبَتْ مَرْيَمُ. ‘Maryam went.’

خَرَجَتِ البَقْرَةُ. ‘The cow went out.’

But, if the *fā'il* is a grammatically feminine noun, the verb **may be** feminine, e.g.:

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

That is why we have in the lesson:

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

There are other details which you will learn later إِنَّ شَاءَ اللهُ تَعَالَى.

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

إِسْمَحْ لِي بِالجُلُوسِ هُنَا. ‘Permit me to sit here.’

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

7) **أَرْجُو**. ‘I request.’

Vocabulary

عُطْلَةٌ holiday

أَهْلٌ (ج أَهَالٍ، الأَهَالِي) people.

العَامُ المُقْبِلُ next year

سَمَحَ يَسْمَحُ سَمَاحاً to permit (a-a)

الذُّبَابُ	flies	بَدَأَ يَبْدَأُ بَدْءًا	to commence (a-a)
عَشَاءٌ	supper	أَمَكَنَ يُمَكِّنُ	to be able
هُدُوءٌ	calm, quiet	بَقِيَ يَبْقَى بَقَاءً	to remain (i-a)
بِهْدُوءٍ	calmly, quietly	رَجَا يَرْجُو رَجَاءً	to request (a-u)
إِعْلَانٌ	public announcement	زَارَ يَزُورُ زِيَارَةً	to visit (a-u)
ظَرْفٌ (ج ظُرُوفٌ)	envelope	بَصَقَ يَبْصُقُ	to spit (a-u)
الصَّيْفُ	summer	عَلَّجَ	treatment
الرَّيْعُ	spring	أَرْجُو	I request
الْخَرِيفُ	autumn	هَوَاءٌ	air
الشِّتَاءُ	winter	الضَّوْضَاءُ	noise
		مِصْرُ (مَمْنُوعٌ مِنَ الصَّرْفِ)	Egypt

LESSON 18

In this lesson we learn the following:

- 1) We have learnt in the previous lesson that the *muḍāri'* is *manṣūb* after *أَنَّ* and *لَا مُتَّعِلِيلِ*.

The following four forms of the *muḍāri'* have **u**-ending in the *marfū'*, and **a**-ending in the *manṣūb*:

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 *muḍāri'* ending in the *nūn* drop the *nūn* after *أَنَّ*, e.g.:

تَذْهَبِينَ ta-dhhab-īna → أَنْ تَذْهَبِي ta-dhhab-ī

تَذْهَبُونَ ta-dhhab-ūna → أَنْ تَذْهَبُوا ta-dhhab-ū

يَذْهَبُونَ ya-dhhab-ūna → أَنْ يَذْهَبُوا ya-dhhab-ū

In these forms the sign of the verb being *marfū'* is the **presence** of the *nūn*, and that of being *manṣūb* is the **omission** of this *nūn*. Here are some examples:

ماذا تُرِيدِينَ أَنْ تَشْرَبِي يَا آمِنَةُ؟ 'What do you want to drink, Āminah?'

أَيْنَ تُرِيدُونَ أَنْ تَذْهَبُوا يَا إِخْوَانُ؟ 'Where do you want to go, brothers?'

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

The two forms *يَذْهَبِينَ* and *تَذْهَبِينَ* remain **unchanged** after *أَنَّ*, e.g.:

أَتُرِيدْنَ أَنْ تَسْمَعْنَ الْأَخْبَارَ يَا أَخَوَاتُ؟ '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:

هذا البيت كالمسجد. 'This house is like a mosque.'

هذه القهوة كالماء. 'This 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 *مِثْلُ* is added between the preposition and the pronoun:

أَنَا كَمِثْلِهِ. 'I am like him.', هُوَ كَمِثْلِي. 'He is like me'.

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

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

حَضَرَ الطُّلَّابُ كُلَّهُمْ. 'All the students attended.'

خَرَجَتِ الطَّالِبَاتُ كُلَّهُنَّ. 'All the female students went out.'

قَرَأْتُ الْكِتَابَ كُلَّهُ. 'I read the book completely.'

بَحَثْتُ عَنْهُ فِي الْمَدْرَسَةِ كُلِّهَا. 'I looked for him in the whole school.'

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

4) The vocative particle (حَرْفُ النَّدَاءِ) *يَا*, e.g.:

يَا بِلَالُ! يَا رَجُلُ!

When *يَا* is used with a noun having *ال*, the word *أَيُّهَا* is inserted between *يَا* and the noun, e.g.:

يَا أَيُّهَا النَّاسُ! O people! (not يَا النَّاسُ!)

يَا أَيُّهَا الرَّجُلُ!

5) *هَيَّا بِنَا*. 'Come along.' it is called *إِسْمُ الْفِعْلِ*, i.e. it is a noun but has the force of a verb.

Here are some more examples of *إِسْمُ الْفِعْلِ*:

آه I feel pain.

أُفُّ I am bored

آمِينَ accept (my prayer)

LESSON 18

6) **عُلبَةُ الحَلْوَى** هذه. 'This tin of sweets'.

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

Here are some more examples:

قَلَمُ الرِّصَاصِ هَذَا 'this pencil'

غُرْفَةُ النَّوْمِ هَذِهِ 'this bedroom'

سَاعَتُكَ هَذِهِ جَمِيلَةٌ. 'This watch of yours is beautiful.'

خُذْ كِتَابِي هَذَا. 'Take this book of mine.'

Vocabulary

عَادَةٌ habit

مُتَحَفٌ museum

عُلبَةٌ packet, tin

مَلَابِسٌ clothes

حَدِيقَةُ الحَيَوَانَاتِ zoo

عُطْلَةُ الصَّيْفِ summer holidays

عُنْوَانٌ address

سَيِّدٌ gentleman

LESSON 19

In this lesson we learn the following:

1) We have learnt that the negative particle used with the *māḍī* is مَا, and that used with the *muḍāri* ' is

لَا, e.g.:

مَا دَرَسْتُ اللُّغَةَ الإسْبَانِيَّةَ. '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 *muḍāri* ' following it is *manṣūb*, e.g.:

سَأَذْهَبُ إِلَى الرِّيَاضِ غَدًا. 'I will 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 (سَ) is omitted.

As with أَنْ the *nūn* is omitted from تَذْهَبِينَ, تَذْهَبُونَ, and يَذْهَبُونَ when لَنْ is used with these forms. The two forms يَذْهَبِينَ and تَذْهَبِينَ remain unchanged e.g.:

يَا آمِنَةُ! أَلَنْ تَذْهَبِي إِلَى الطَّائِفِ فِي عُطْلَةِ الصَّيْفِ؟

'O Āminah, will you not go to Taif during the summer holidays?'

يَا أَخَوَاتُ! أَلَنْ تَدْرُسْنَ اللُّغَةَ التُّرْكِيَّةَ فِي الْعَامِ الْمُقْبِلِ؟

'O sisters, will you not study Turkish next year?'

2) لَنْ أَشْرَبَ الخَمْرَ أَبَدًا. 'I will never drink wine.'

The word أَبَدًا is used to emphasize a negative verb in the future.

Here are some more examples:

لَنْ أَكْتُبَ إِلَيْهِ أَبَدًا. 'I will never write to him.'

إِنَّ لُغَتَكَ صَعْبَةٌ جِدًّا. لَنْ أَدْرُسَهَا أَبَدًا.

'Your language is very difficult. I will never study it.'

To emphasize a negative verb in the past قَطُّ is used, e.g.:

ما رَأَيْتَهُ قَطُّ . 'I never saw him.' (see Lesson 29).

Vocabulary

آسِفٌ	sorry	عَامٌ (جَ أَعْوَامٌ)	year
سِفَارَةٌ	embassy	دُنْيَا (مَمْنُوعٌ مِنَ الصَّرْفِ)	world
هِندِيٌّ	Indian	لَبَسَ يَلْبَسُ لُبْسًا	to put on, to dress (i-a)
خَمْرٌ	wine	صَبَرَ يَصْبِرُ صَبْرًا	to have patience (a-i)
مَوْجُودٌ	available	تَرَكَ يَتْرُكُ تَرْكًا	to give up (a-u)
مُتَعَبٌ	tired	إِعْتَمَرَ يَعْتَمِرُ	to perform <i>umrah</i>
حَرِيرٌ	silk	أَحَدٌ	anyone
مُسْتَقْبَلٌ	future	عُمْرَةٌ	<i>umrah</i> , visiting the Ka'bah
بَدَأُ	beginning	الْآخِرَةُ	the hereafter

LESSON 20

In this lesson we learn the following:

1) The **dual** in the *manṣūb* and *majrūr* cases.

We have learnt in Book 1 the dual in the *marfū'* case e.g.:

لِي أَخَوَانِ . 'I have two brothers.'

فِي بَيْتِي عُرْفَتَانِ كَبِيرَتَانِ . 'There are two large rooms in my house.'

We have learnt that the normal *marfū'* ending is '-u', the *manṣūb* ending is '-a', and the *majrūr* ending is '-i', e.g.:

أَيْنَ الْمُدْرَسِ؟ 'Where is the teacher?' (al-mudarris-u)

سَأَلْتُ الْمُدْرَسَ . 'I asked the teacher.' (al-mudarris-a)

قُلْتُ لِلْمُدْرَسِ . 'I said to the teacher.' (al-mudarris-i)

But the dual has different case endings.

The *marfū'* ending in the dual is **-ā(ni)**, and the *manṣūb* and *majrūr* ending is **-ai(ni)**, e.g.:

هَذَانِ رِيَالَانِ . 'These are two riyals.' (riyāl-āni)

أُرِيدُ رِيَالَيْنِ . 'I want two riyals.' (riyāl-aini)

اشْتَرَيْتُهُ بِرِيَالَيْنِ . 'I bought it for two riyals.' (riyāl-aini)

Here are some more examples:

قَرَأْتُ كِتَابَيْنِ . 'I read two books.'

رَجَعْتُ بَعْدَ يَوْمَيْنِ . 'I returned after two days.'

جَاءَ مُدْرَسَانِ جَدِيدَانِ . 'Two new teachers came.'

سَمِعْتُ هَذَا الْخَبَرَ مِنْ إِذَاعَتَيْنِ . 'I heard this news from two radio stations.'

2) **أَحَدُهُمَا ... وَالْآخَرُ ...** 'one of them ... and the other...', e.g.:

لِي أَخَوَانِ: أَحَدُهُمَا طَبِيبٌ وَالْآخَرُ مُهَنْدِسٌ .

'I have two brothers: one of them is a doctor and the other is an engineer.'

The feminine is **أَحَدَاهُمَا ... وَالْآخْرَى ...** e.g.:

لِي أُخْتَانِ: إِحْدَاهُمَا مُدْرَسَةٌ وَالْآخْرَى مُمَرِّضَةٌ .

'I have two sisters: one of them is a teacher and the other is a nurse.'

Vocabulary

ذُو وَجْهَيْنِ	hypocrite (lit. two-faced)	مِرَاةٌ (جَ مَرَايَا)	mirror
مُشَطٌّ (جَ أَمْشَاطٌ)	comb	مُفِيدٌ	useful
جُنَيْهٌ	a pound (monetary unit)	زِرٌّ (جَ أَزْرَارٌ)	button
السِّيَرَةُ	The biography of the Prophet ﷺ	لِصٌّ (جَ لُصُوصٌ)	thief
تَفْسِيرٌ	commentary of the Qur'an	مِخْدَةٌ (جَ مَخَادٌ)	pillow
ذَبَحَ يَذْبَحُ ذَبْحًا	to slaughter (a-a)	شَرَحَ يَشْرَحُ شَرْحًا	to explain (a-a)

LESSON 21

In this lesson we learn the following:

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

- a) it turns the *muḍāri'* into *māḍī* in meaning, and
- b) changes the *muḍāri'* from *marfū'* to *majzūm*, e.g.:

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

The endings of the *muḍāri'* *majzūm*:

a) The *ḍammah* of the third radical is omitted in four forms:

يَذْهَبُ	→	لَمْ يَذْهَبْ	ya-dhhab-u	→	lam ya-dhhab
تَذْهَبُ	→	لَمْ تَذْهَبْ	ta-dhhab-u	→	lam ta-dhhab
أَذْهَبُ	→	لَمْ أَذْهَبْ	'a-dhhab-u	→	lam a-dhhab
نَذْهَبُ	→	لَمْ نَذْهَبْ	na-dhhab-u	→	lam na-dhhab

b) As in the *muḍāri'* *manṣūb*, the *nūn* is omitted from the following forms in the *muḍāri'* *majzūm*:

تَذْهَبِينَ	→	لَمْ تَذْهَبِي	ta-dhhab-īna	→	lam ta-dhhab-ī
تَذْهَبُونَ	→	لَمْ تَذْهَبُوا	ta-dhhab-ūna	→	lam ta-dhhab-ū
يَذْهَبُونَ	→	لَمْ يَذْهَبُوا	ya-dhhab-ūna	→	lam ya-dhhab-ū

c) The two forms *يَذْهَبِينَ* and *تَذْهَبِينَ* remain unchanged:

يَذْهَبِينَ	→	لَمْ يَذْهَبِينَ	lam ya-dhhab-na
تَذْهَبِينَ	→	لَمْ تَذْهَبِينَ	lam ta-dhhab-na

Here are some examples of **لَمْ**:

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

أَحْضَرَ الطَّلَابُ الْجُدُدُ؟ 'Did the new students attend?'

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

الطَّالِبَاتُ لَمْ يَذْهَبْنَ إِلَى الْمَكْتَبَةِ. 'The female students did not go to the library.'

If *يَذْهَبُ*, *تَذْهَبُ*, *أَذْهَبُ*, *نَذْهَبُ* are followed by the *hamzat al-waṣl* the last letter takes a *kasrah*

LESSON 21

to avoid التِقَاءِ السَّاكِنِينَ, e.g.:

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

لَمْ تَحْفَظِ الطَّلَابَةُ الْقُرْآنَ. 'The female student did not memorize the Qur'an.'

2) **لَمَّا**: It is also a **negative particle**, and is used with the *muḍāri*'.

It acts exactly like لَمْ. It means 'not yet', e.g.:

لَمَّا أَشْرَبِ الْقَهْوَةَ. 'I have not yet taken coffee.'

وَلَمَّا يَدْخُلِ الْإِيْمَانُ فِي قُلُوبِكُمْ ۖ 'And Faith has not yet entered into your

hearts.'

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

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

أَخْرَجَ الطَّلَابُ؟ 'Have the students gone out?'

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

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

a) nouns (الاسْمُ), like: قَبْلَ، هَذَا، أَنَا، هُوَ، قَلَمٌ، كِتَابٌ

b) verbs (الْفِعْلُ), like: يَكْتُبُ، أَكْتُبُ، لَيْسَ

c) particle (الْحَرْفُ), like: مَا، لَا، نَعَمْ، لَمْ، سَ

4) **Nominal and verbal sentences** (الْجُمْلَةُ الاسْمِيَّةُ وَالْجُمْلَةُ الْفِعْلِيَّةُ):

This has been explained in Lesson 1.

5) **مَهْلًا** means 'slowly please, don't hurry.'

6) **مَا عِنْدِي قَلَمٌ وَلَا كِتَابٌ**. '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.'

Vocabulary

إِسْتِقْبَالٌ	reception	الَّتِي = اللَّائِي	who (fem. pl.)
مَهْلًا	slowly please, don't hurry	رئيسٌ (ج رؤساء)	president
إِسْتِرْحَ	take rest!, relax!	فَرْقٌ (ج فُرُوقٌ)	difference
أَتَى يَأْتِي إِتْيَانًا	to come (a-i)	مِثَالٌ (ج أمثال)	example
مَمْنُوعٌ	forbidden	حَضَرَ يَحْضُرُ حُضُورًا	to attend (a-u)

LESSON 22

This is a revision lesson.

It gives a complete picture of the three moods of the *muḍāri‘*: the *marfū‘*, the *manṣūb* and the *majzūm*.

LESSON 23

In this lesson we learn the following:

1) The *i'rāb* (declension) of the sound masculine plural.

We have learnt the sound masculine plural in Book 1, e.g.:

مُسَلِّمُونَ، مُهَنْدِسُونَ، مُدَرِّسُونَ، فَلَّاحُونَ

In the *marfū'* case it has *-ū(na)* ending, and in the *manṣūb* and *majrūr* it has *-ī(na)* ending, e.g.:

Marfū': خَرَجَ الْمُدَرِّسُونَ. 'The teachers went out,' (al-mudarris-ūna)

Manṣūb: رَأَيْتُ الْمُدَرِّسِينَ. 'I saw the teachers.' (al-mudarris-īna)

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

Note that the sound masculine plural has the same ending for the *manṣūb* and the *majrūr*. Here are some more examples:

ذَهَبَ الْمُهَنْدِسُونَ إِلَى مَكَاتِبِهِمْ. 'The engineers went to their offices.'

رَأَيْتُ الْفَلَاحِينَ فِي الْحُقُولِ. 'I saw the farmers in the fields.'

هَذِهِ بُيُوتُ الْمُدَرِّسِينَ. 'These are the houses of the teachers.'

2) The numbers *عِشْرُونَ ... تِسْعُونَ*:

These numbers are called the *'uqūd* (العُقُود).

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

Marfū': فِي الْفَصْلِ عِشْرُونَ طَالِبًا. 'There are 20 students in the class.'

Manṣūb: قَرَأْتُ عِشْرِينَ كِتَابًا. 'I read 20 books.'

Majrūr: اشْتَرَيْتُهُ بِعِشْرِينَ رِيَالًا. 'I bought it for 20 riyals.'

3) We have learnt the numbers 21-30 with the masculine *ma'dūd*.

Now we learn the same numbers with the feminine *ma'dūd*:

Note the following:

a) 21: the first part of the number with the masculine *ma'dūd* is *وَاحِدٌ* and with the feminine is

إِحْدَى:

وَاحِدٌ وَعِشْرُونَ طَالِبًا. إِحْدَى وَعِشْرُونَ طَالِبَةً.

b) 22: the first part of the number with the masculine *ma'dūd* is اِثْنَانِ and with the feminine is

اِثْنَتَانِ:

اِثْنَانِ وَعِشْرُونَ طَالِباً. اِثْنَتَانِ وَعِشْرُونَ طَالِبَةً.

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

ثَلَاثَةٌ وَعِشْرُونَ طَالِباً. ثَلَاثٌ وَعِشْرُونَ طَالِبَةً.

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

4) Note this:

لَا أَكَلْتُ وَلَا شَرِبْتُ. '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 *māḍī* instead of مَا.

5) Note: الْمُؤَطَّأُ لِلْإِمَامِ مَالِكٍ. al-Muwatta' by Imām Mālik

لِسَانُ الْعَرَبِ لِابْنِ مَنْظُورٍ. Lisān al-Arab by ibn Manzūr.

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

Vocabulary

اجْتِمَاعٌ	meeting	نَجَحَ يَنْجَحُ نَجَاحاً	to pass an examination (a-a)
قِصَّةٌ (جِ قِصَصٌ)	story	رَسَبَ يَرْسُبُ رُسُوباً	to fail an examination (a-u)
نَبِيٌّ (جِ أَنْبِيَاءُ)	prophet	أُسْرَةٌ (جِ أُسْرٌ)	family
قَاعَةٌ	hall	ثَانِيَةٌ (جِ ثَوَانٍ، الثَوَانِي)	second (unit of time)
جَائِزَةٌ (جِ جَوَائِزُ)	prize		

LESSON 24

This lesson deals with numbers.

All the rules about the numbers mentioned before have been put together here.

We summarize these rules under the following headings:

1) The rules regarding the numbers:

a) **وَاحِدٌ / اِثْنَانٍ**: These agree with the *ma'dūd*, and follow the *ma'dūd* as adjectives, e.g.:

كِتَابٌ وَاحِدٌ، كِتَابَانِ اِثْنَانٍ.

سَيَّارَةٌ وَاحِدَةٌ، سَيَّارَتَانِ اِثْنَتَانِ.

b) **ثَلَاثَةٌ ... عَشْرَةٌ**: These numbers do not agree with the *ma'dūd*. If the *ma'dūd* is masculine, these are feminine, and vice versa, e.g.:

ثَلَاثَةٌ رِجَالٍ وَثَلَاثُ نِسَاءٍ

c) **أَحَدٌ عَشَرَ / اِثْنَا عَشَرَ**: Both parts agree with the *ma'dūd*, e.g.:

أَحَدٌ عَشَرَ طَالِبًا، إِحْدَى عَشْرَةَ طَالِبَةً

اِثْنَا عَشَرَ طَالِبًا، اِثْنَتَا عَشْرَةَ طَالِبَةً

d) **ثَلَاثَةٌ عَشَرَ ... تِسْعَةٌ عَشَرَ**: The second part agrees with the *ma'dūd*, and the first part does not, e.g.:

ثَلَاثَةٌ عَشَرَ طَالِبًا، ثَلَاثَ عَشْرَةَ طَالِبَةً

e) **عِشْرُونَ ... تِسْعُونَ، (١) مِائَةٌ، أَلْفٌ**: These numbers do not change for gender, e.g.:

خَمْسُونَ مُسْلِمًا / مُسْلِمَةً، مِائَةٌ طَالِبٍ / طَالِبَةٍ

f) **مِائَتَانِ / أَلْفَانِ**: When the *ma'dūd* is mentioned the *nūn* is omitted e.g.:

مِائَتَا رِيَالٍ، أَلْفَا دُولَارٍ

2) the rules regarding the *ma'dūd*:

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

ثَلَاثَةٌ كُتُبٌ

b) the *ma'dūd* of 11-99 is *manṣūb* singular, e.g.:

¹ The *alif* in مِائَةٌ is not pronounced. It is also written without this *alif* مِئَةٌ.

أَحَدَ عَشَرَ كَوَكْبًا

c) the *ma'dūd* of 100 and 1000 is *majrūr* singular, e.g.:

أَلْفُ رِيَالٍ

3) the *i'rāb* of the numbers:

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

عِنْدِي رِيَالٌ وَاحِدٌ	عِنْدِي رِيَالَانِ اِثْنَانِ
أُرِيدُ رِيَالًا وَاحِدًا	أُرِيدُ رِيَالَيْنِ اِثْنَيْنِ
هَذَا الْقَلَمُ بِرِيَالٍ وَاحِدٍ	هَذَا الْقَلَمُ بِرِيَالَيْنِ اِثْنَيْنِ

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

عِنْدِي خَمْسَةٌ رِيَالَاتٍ	(khamsat-u)
أُرِيدُ خَمْسَةَ رِيَالَاتٍ	(khamsat-a)
هَذَا الْقَلَمُ بِخَمْسَةِ رِيَالَاتٍ	(khamsat-i)

c) **أَحَدَ عَشَرَ ... تِسْعَةَ عَشَرَ**: These numbers are *mabnī* (indeclinable). They remain unchanged except the words **اِثْنَانِ** and **اِثْنَا** e.g.:

عِنْدِي خَمْسَةَ عَشَرَ رِيَالًا	(khamsata 'ashara)
أُرِيدُ خَمْسَةَ عَشَرَ رِيَالًا	(khamsata 'ashara)
هَذَا الْقَلَمُ بِخَمْسَةِ عَشَرَ رِيَالًا	(khamsata 'ashara)

Only the words **اِثْنَانِ** and **اِثْنَا** in **اِثْنَا عَشَرَ** and **اِثْنَانِ عَشْرَةَ** are declined like the dual. The words **عَشَرَ** and **عَشْرَةَ** remain unchanged, e.g:

عِنْدِي اِثْنَا عَشَرَ رِيَالًا	(ithnā)	عِنْدِي اِثْنَانِ عَشْرَةَ رُوبِيَّةً	(ithnatā)
أُرِيدُ اِثْنَيْنِ عَشَرَ رِيَالًا	(ithnai)	أُرِيدُ اِثْنَيْنِ عَشْرَةَ رُوبِيَّةً	(ithnatai)
هَذَا الْقَلَمُ بِاِثْنَيْنِ عَشَرَ رِيَالًا	(ithnai)	هَذَا الْقَلَمُ بِاِثْنَيْنِ عَشْرَةَ رُوبِيَّةً	(ithnatai)

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

أَعِنْدَكَ سِتُّونَ رِيَالًا ؟	(sitt-ūna)
أُرِيدُ سِتِّينَ رِيَالًا .	(sitt-īna)
هَذَا الْكِتَابُ بِسِتِّينَ رِيَالًا .	(sitt-īna)

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

مُرْتَبُهُ أَلْفُ دُولَارٍ .	‘His salary is \$1000.’	(alf-u)
أَخَذْتُ أَلْفَ دُولَارٍ مِنْهُ .	‘I took \$1000 from him.’	(alf-a)
إِشْتَرَيْتُهُ بِأَلْفِ دُولَارٍ .	‘I purchased it for \$1000.’	(alf-i)

f) **مِائَتَا / أَلْفَا**: These are dual, and are declined as such, e.g.:

أُجْرَتُهُ أَلْفَا رِيَالٍ .	‘His wages are 2000 riyals.’	(alf-ā)
مَا يُرِيدُ أَلْفِي رِيَالٍ .	‘He does not want 2000 riyals.’	(alf-ai)
يَعْمَلُ بِأَلْفِي رِيَالٍ .	‘He works for 2000 riyals.’	(alf-ai)

g) **ثَلَاثُمِائَةٍ ... تِسْعُمِائَةٍ**: In these numbers the word **مِائَةٍ** is *majrūr* because it is *muḍāf ilayhi*. In these numbers the *muḍāf* is joined to the *muḍāf ilayhi* in writing. The *muḍāf* takes the case required in the sentence, e.g.:

عِنْدِي ثَلَاثُمِائَةٍ رِيَالٍ .	(thalāth-u mi'at- i)
أُرِيدُ ثَلَاثُمِائَةٍ رِيَالٍ .	(thalāth-a mi'at-i)
إِشْتَرَيْتُهُ بِثَلَاثُمِائَةٍ رِيَالٍ .	(thalāth-i mi'at-i)

Note that **ثَمَانِمِائَةٍ** is originally **ثَمَانِيَمِائَةٍ**. The *yā'* has been omitted. So the *ن* in this word remains unchanged.

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

ثَلَاثَةُ أَلْفِ رِيَالٍ .	‘three thousand riyals’
سِتَّةَ عَشَرَ أَلْفَ رِيَالٍ .	‘sixteen thousand riyals’
ثَلَاثُونَ أَلْفَ رِيَالٍ .	‘thirty thousand riyals’
مِائَةُ أَلْفِ رِيَالٍ .	‘one hundred thousand riyals’

LESSON 24

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

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

كَمْ رِيالاً عِنْدَكَ؟

عِنْدِي عَشْرَةٌ. or عِنْدِي عَشْرَةٌ رِيالَاتٍ.

بِكَمْ أَشْتَرَيْتَ هَذِهِ السَّاعَةَ؟ 'For how much did you buy this watch?'

بِأَلْفٍ يَا أَخِي. or بِأَلْفِ رِيالٍ.

كَمْ رِيالاً تُرِيدُ؟ 'How many riyals do you want?'

عِشْرِينَ أَلْفاً يَا أَخِي. or أُرِيدُ عِشْرِينَ أَلْفَ رِيالٍ.

- 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:

if the *ma'dūd* is masculine: ثَلَاثَةٌ وَأَرْبَعُونَ وَخَمْسُمِائَةٍ وَسِتَّةُ آلَافٍ رِيالٍ

if the *ma'dūd* is feminine: ثَلَاثٌ وَأَرْبَعُونَ وَخَمْسُمِائَةٍ وَسِتَّةُ آلَافٍ رُوبِيَّةٍ

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 kāna* and the *khobar* is called *khobaru kāna*. The *khobaru kāna* is *mansūb*, e.g.:



Here are some more examples:

كَانَتْ زَيْنَبٌ مَرِيضَةً. → زَيْنَبٌ مَرِيضَةٌ.

كَانَ الْجَوْ جَمِيلاً. → الْجَوْ جَمِيلٌ.

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

كَانَ الْمَدْرَسُ فِي الْفَصْلِ. → الْمَدْرَسُ فِي الْفَصْلِ.

2) **لَا يَزَالُ**: It means 'he is still'. It is one of the 'sisters of kāna' and acts exactly like **كَانَ**, e.g.:

بِلَالٌ مَرِيضٌ. 'Bilāl is sick.'

→ لَا يَزَالُ بِلَالٌ مَرِيضاً. 'Bilāl is still sick.'

مَرْيَمٌ طَالِبَةٌ. 'Maryam is a student.'

→ لَا تَرَالُ مَرْيَمٌ طَالِبَةً. 'Maryam is still a student.'

إِبْرَاهِيمٌ فِي الْمُسْتَشْفَى. 'Ibrāhīm is in the hospital.'

→ لَا يَزَالُ إِبْرَاهِيمٌ فِي الْمُسْتَشْفَى. 'Ibrāhīm is still in the hospital.'

3) The *i'rāb* of **أَبٌ** and **أَخٌ**:

We have learnt in Book 1 that when these two words are *mudāf*, they take a *wāw*, e.g.:

أَبُو بِلَالٍ، أَخُو حَامِدٍ، أَبُوكَ، أَخُوهُ.

This *wāw* is the *marfū'* ending. In the *mansūb* case the *wāw* changes to *alif* and in the *majrūr* case to *yā'*, e.g.:

Marfū': أَيْنَ أَبُوكَ؟ 'Where is your father?' (abū-ka)

LESSON 25

Manṣūb . أَعْرِفُ أَبَاكَ . ‘I know your father.’ (abā-ka)

Majrūr: مَاذَا قُلْتَ لِأَبِيكَ ؟ ‘What did you tell your father?’ (abī-ka)

Here is an example of أَخُو:

Marfū: أَيْنَ ذَهَبَ أَخُوهَا ؟ ‘Where did her brother go?’ (akhū-hā)

Manṣūb: أَرَأَيْتَ أَخَاهَا ؟ ‘Did you see her brother?’ (akhā-hā)

Majrūr: أَذَهَبْتَ إِلَى أَخِيهَا ؟ ‘Did you go to her brother?’ (akhī-hā)

4) **مِنْ قَبْلُ** . We know that قَبْلَ and بَعْدَ are always *muḍāf*, e.g.:

ذَهَبْتُ إِلَى الْمَسْجِدِ قَبْلَ الْأَذَانِ، وَرَجَعْتُ بَعْدَ الصَّلَاةِ.

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

If the *muḍāf ilayhi* is omitted, قَبْلَ and بَعْدَ become *mabnī*, and they always have *ḍammah*, at the end, e.g.:

أَبِي الْآنَ مُدِيرٌ وَكَانَ مِنْ قَبْلُ مَدْرَسًا.

‘My father is now a headmaster, and before that he was a teacher.’

In this sentence مِنْ قَبْلُ ذَلِكَ is for قَبْلُ ذَلِكَ ‘before that’, i.e. before being a headmaster. But the *muḍāf ilayhi* ذَلِكَ has been omitted.

Here is an example of بَعْدَ:

أَذْهَبُ الْآنَ إِلَى الْمَكْتَبَةِ، وَسَأَذْهَبُ إِلَى الْمَسْجِدِ مِنْ بَعْدِ.

‘I am now going to the library, and shall go to the mosque after that.’

Here بَعْدُ مِنْ is for بَعْدِهِ مِنْ or مِنْ بَعْدِ ذَلِكَ ‘after it’ or ‘after that’.

5) Plural of مَرِيضٌ is مَرْضَى. This plural is مَمْنُوعٌ مِنَ الصَّرْفِ and so has no *tanwīn*.

Here are some more examples:

قَتَلَى a killed person, pl.

أَسْرَى prisoner, pl.

جَرَحَى wounded, pl.

حَمَقَى stupid, pl.

Vocabulary

سَفِيرٌ (ج سَفَرَاءُ) ambassador

شُرْطِيٌّ policeman

عَمِيدٌ dean of a faculty,
principal of a college

تَرَكَ يَتْرُكُ تَرْكًا to leave (a-u)

مُفْتَشٌّ inspector

مُتَقَاعِدٌ retired

أَلْفٌ يُؤَلِّفُ to write a book

جَمِيعُ أَنْحَاءِ الْعَالَمِ all parts of the
world

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 **ف**, the second is called **ع**, and the third is called **ل**. 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 **و** or **ي**, the verb is called *al-mu'tall* (**المُعْتَلُّ**) i.e. **weak**.

If the first radical is **و** or **ي**, the verb is called *al-mu'tall al-fā'* (**المُعْتَلُّ الْفَاءِ**), i.e. weak of fā'. It is also called *mithāl* (**المِثَالُ**).

If the second radical is **و** or **ي**, the verb is called *al-mu'tall al-'ayn* (**المُعْتَلُّ الْعَيْنِ**), i.e. weak of 'ayn. It is also called *ajwaf* (**الأَجْوَفُ**).

If the third radical is **و** or **ي**, the verb is called *al-mu'tall al-lām* (**المُعْتَلُّ اللَّامِ**), i.e. weak of lām. It is also called *nāqis* (**النَّاقِصُ**).

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

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

وَقَفَ he stopped

وَزَنَ he weighed

وَضَعَ he placed

There is an **abnormality in the muḍāri'** of the *mithāl* verb.

The first radical (**و**) is lost in the *muḍāri'*, e.g.:

يَزِنُ (ya-zin-u) which is originally يُوَزِنُ (ya-wzin-u) – like يَجْلِسُ – and after the omission of the *wāw* it becomes يَزِنُ (ya-zin-u).

In the same way:

يَقِفُ for يَوْقِفُ

يَجِدُ for يَوْجِدُ

يُوضَعُ (it is a-a group) for يَضَعُ وَضَعُ

The *amr* for تَرِنُ is زِنُ ‘weigh!’.

No *hamzat al-waṣl* is needed at the beginning as the verb does not commence with a *sākin* letter.

The *amr* of تَضَعُ is ضَعُ ‘place!’.

2) وَلَيْدٌ is the diminutive of وَلَدٌ.

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

زَهْرٌ	flower	زُهَيْرٌ
نَهْرٌ	river	نُهَيْرٌ
عَبْدٌ	slave	عُبَيْدٌ
حَسَنٌ	Hasan	حُسَيْنٌ

3) هَا هُوَ ذَا ‘Here it is!’.

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

The feminine form is هَا هِيَ ذِي

‘Here I am!’ is هَآئِذَا .

4) يَجِبُ is the *muḍāri‘* of وَجَبَ . So يَجِبُ literally means ‘it is necessary’, ‘it should be’, e.g.:

يَجِبُ عَلَيْنَا أَنْ نَفْهَمَ الْقُرْآنَ . ‘We should understand the Qur’an.’

Here the phrase أَنْ نَفْهَمَ is the *fā‘il* of يَجِبُ .

Here are some more examples:

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

يَجِبُ عَلَيَّ أَنْ أَذْهَبَ إِلَى الرَّيَاضِ 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 لَا يَجِبُ means ‘need not’, e.g.:

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

LESSON 26

5) We have learnt one of the patterns of the *maṣdar*. It is **فَعُولٌ** like **رُكُوعٌ**, **نُزُولٌ**, **خُرُوجٌ**, **سُجُودٌ**.

Now we learn two more patterns.

One is **فَعَالٌ** like **ذَهَابٌ** 'going' from **ذَهَبَ**, and **نَجَاحٌ** 'success' from **نَجَحَ**.

The word **إِيَابٌ** means 'return'. It is from **آبَ يُوُوبُ** (a-u) 'to return'. It is on the pattern of **فَعَالٌ**.

Another example of this pattern is **نِكَاحٌ** 'marriage' from **نَكَحَ يَنْكِحُ** (a-i) 'to marry'.

6) **أَقْلٌ** is the comparative of **قَلِيلٌ**. It is originally **أَقْلَلٌ** like **أَكْبَرٌ**, **أَجْمَلٌ** etc. But as the second and the third radicals are identical, the third radical has been assimilated to the second.

Vocabulary

أَجْنَبِيٌّ stranger	تَذْكَرَةُ الطَّائِرَةِ ذَهَابًا وَإِيَابًا return air ticket
مَحْفَظَةٌ purse	بَلَعَ يَبْلَعُ بَلْعًا to swallow (i-a)
نَقْدٌ money, cash	عَرَجَ يَعْرُجُ عُرُوجًا to ascend (a-u)
تَذْكَرَةٌ ticket	وَجَبَ يَجِبُ وَجُوبًا to be necessary (a-i)
شَدِيدٌ severe	وَجَدَ يَجِدُ to find (a-i)
كِيلُوغَرَامٌ kilogram	وَصَلَ يَصِلُ وَصُولًا to arrive (a-i)
أُنْثَى female	وَزَنَ يَزِنُ وَزْنًا، زِنَةً to weigh (a-i)
ذَكَرٌ male	وَعَدَ يَعِدُ وَعَدًا، عِدَّةً to promise (a-i)
بِانتظامٍ regularly	وَقَفَ يَقِفُ وَقُوفًا to stop, to stand (a-i)
خَطَأٌ mistake	حَبِيبٌ dear
إِيَابٌ return	وَلَجَ يَلِجُ وُلُوجًا to enter (a-i)
ذَهَابٌ going	وَضَعَ يَضَعُ وَضْعًا to place (a-a)
يَشَاءُ he wills	وَهَبَ يَهَبُ وَهَبًا، هِبَةً to grant (a-a)

LESSON 27

In this lesson we learn the following:

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

قَالَ يَقُولُ، زَارَ يَزُورُ، بَاعَ يَبِيعُ، سَارَ يَسِيرُ، نَامَ يَنَامُ، خَافَ يَخَافُ

These verbs have undergone certain changes as explained below:

قَالَ is originally قَوْلَ and يَقُولُ is originally يَقُولُ.

سَارَ is originally سَيْرَ and يَسِيرُ is originally يَسِيرُ.

نَامَ is originally نَوْمَ and يَنَامُ is originally يَنَوْمُ.

These verbs undergo some more changes at the time of their *isnād* to *mutaḥarrik* pronouns.⁽¹⁾

These changes are as follows:

In the *māḍī*:

a) if the verb is of **a-u** group, the **first radical takes ḍammah** at the time of its *isnād* to *mutaḥarrik* pronouns, e.g.:

قُلْنَا، قُلْتَ، قُلْتُمْ، قُلْتِ، قُلْتَنَ، قُلْتُنَّ، قُلْنَا

as against the original *fathah* in قَالَتْ، قَالُوا، قَالَ، (qāla, qālū, qālat, but qulna, qulta, qultum etc.).

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

سِرْنَا، سِرْتَ، سِرْتُمْ، سِرْتِ، سِرْتَنَ، سِرْتُنَّ، سِرْنَا

(sāra but sirna etc.)

نِمْنَا، نِمْتَ، نِمْتُمْ، نِمْتِ، نِمْتَنَ، نِمْتُنَّ، نِمْنَا

(nāma for nawima, but nimna etc.).

b) The **second radical is omitted** as can be seen in the above examples.

In the *muḍāri'*

In the *muḍāri' marfū'*:

The second radical is omitted at the time of its *isnād* to the *mutaḥarrik* pronouns:

يَقُلْنَا، يَقُلْنَ

¹ A *mutaḥarrik* pronoun is a pronoun that is followed by a vowel like تَ تِ تٌ and a *sākin* pronoun is vowelless like the وُ in ذَهَبُوا. All the pronouns in the *māḍī* are *mutaḥarrik* except those in ذَهَبَ and ذَهَبُوا. In the *muḍāri'* only the نِ is *mutaḥarrik*, as it is in يَذْهَبْنَ and تَذْهَبْنَ.

يَسِرْنَ ، تَسِرْنَ

يَنَمْنَ ، تَنَمْنَ

In the *muḍāri‘ majzūm*:

The second radical is omitted in the following four forms in addition to the two mentioned under the *muḍāri‘ marfū‘*:

يَفْعَلُ : لَمْ يَقُلْ لَمْ يَسِرْ لَمْ يَنَمْ

تَفْعَلُ : لَمْ تَقُلْ لَمْ تَسِرْ لَمْ تَنَمْ

أَفْعَلُ : لَمْ أَقُلْ لَمْ أَسِرْ لَمْ أَنَمْ

نَفْعَلُ : لَمْ نَقُلْ لَمْ نَسِرْ لَمْ نَنَمْ

This omission is due to التقاء الساكنين.

لَمْ يَقُلْ is originally لَمْ يَقُولْ. Here both the *wāw* and the *lām* are *sākin* (vowelless). So the weak letter *wāw* is omitted.

لَمْ يَسِرْ is originally لَمْ يَسِيرْ. Here both the *yā‘* and the *rā‘* are *sākin*. So the weak letter *yā‘* is omitted.

لَمْ يَنَمْ is originally لَمْ يَنَامْ. Here both the *alif* and the *mīm* are *sākin*. So the weak letter *alif* is omitted.

In the *amr*

a) The second radical is omitted at the time of the *isnād* of the verb to the *mutaḥarrrik* pronouns:

قُلْ قُولُوا قُولِي قُلْنَ

سِرْ سِيرُوا سِيرِي سِرْنَ

نَمْ نَامُوا نَامِي نَمْنَ

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

From تَقُولُ we get قُولُ after omitting the initial *ta* and the final *ḍammah*, and قُولُ is changed to قُلْ because of التقاء الساكنين.

From تَسِيرُ we get سِيرُ which is changed to سِرْ.

From تَنَامُ we get نَامُ which is changed to نَمْ.

2) وَاللَّهِ لَقَدْ كِدْتُ أَمُوتُ. 'By Allāh, I almost died.'

After *qasam* (oath) the affirmative *māḍī* should be emphasized with **لَقَدْ**.

The negative *māḍī* needs no emphasis. Here are some more examples:

وَاللَّهِ لَقَدْ رَأَيْتُهُ فِي السُّوقِ .

‘By Allāh! I saw him in the market.’

وَاللَّهِ لَقَدْ سَمِعْتُ هَذَا الْخَبَرَ مِنْ كَثِيرٍ مِنَ النَّاسِ .

‘By Allāh! I heard this news from many people.’

But:

وَاللَّهِ مَا أَكَلْتُ شَيْئًا . ‘By Allāh! I did not eat anything.’

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

Note the *wāw* in **وَاللَّهِ** is a preposition (**حَرْفُ جَرٍّ**) and so the following noun is *majrūr*.

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

The verb **ظَنَّ** takes **two objects** and both are in the *manṣūb* case, e.g.:

أَظُنُّ الْجَوَّ جَمِيلًا → الْجَوُّ جَمِيلٌ ‘The weather is fine.’

أَظُنُّ الْبَابَ مُغْلَقًا → الْبَابُ مُغْلَقٌ ‘The door is closed.’

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

أَظُنُّكَ طَيِّبًا → أَنْتَ طَيِّبٌ ‘You are good.’

We can also say: **أَظُنُّ أَنَّ الْجَوَّ جَمِيلٌ** . → الْجَوُّ جَمِيلٌ

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

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

6) **شَفَاكَ اللَّهُ شِفَاءً كَامِلًا** . ‘May Allāh grant you complete health.’

7) **لَا يَنْبَغِي** . ‘It is not proper’, ‘it is not becoming’, e.g.:

لَا يَنْبَغِي لِلطَّالِبِ أَنْ يَغِيبَ . ‘It is not proper for a student to be absent.’

LESSON 27

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

8) the verb **مَاتَ** comes in **two** groups (باب):

a) **i-a** group: **يَمَاتُ** like **يَنَامُ**. With a *mutaḥarrik* pronoun the first radical has *kasrah* in the *māḍī*: **مِتُّ** مِتْنَا. In the Qur’an **مِتُّ** occurs nine times.

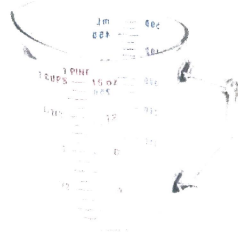
b) **a-u** group: **يَمُوتُ** like **يَقُولُ**. With a *mutaḥarrik* pronoun the first radical has *ḍammah* in the *māḍī*: **مُتُّ** مُتْنَا. In the Qur’an **مُتُّ** occurs twice.

But in the *muḍāri* ‘ only **يَمُوتُ** occurs in the Qur’an.

Vocabulary

مُنْتَصَفُ اللَّيْلِ	midnight	قَالَ يَقُولُ قَوْلًا	to say, to tell (a-u)
صُدَاعٌ	headache	كَانَ يَكُونُ كَوْنًا	to be (a-u)
زَيْتٌ	oil	زَارَ يَزُورُ زِيَارَةً	to visit (a-u)
بَقَالٌ	grocer	قَامَ يَقُومُ قِيَامًا	to get up (a-u)
كَامِلٌ	complete	ذَاقَ يَذُوقُ ذَوْقًا، مَذَاقًا	to taste (a-u)
مِلْحٌ (جِ أَمْلَاحٌ)	salt	طَافَ يَطُوفُ طَوَافًا	to go round (a-u)
عَدَسٌ	lentil	سَارَ يَسِيرُ سَيْرًا	to walk (a-i)
بُخَارٌ	steam	عَاشَ يَعِيشُ عَيْشًا	to live (a-i)
مَشْغُولٌ	busy	بَاعَ يَبِيعُ بَيْعًا	to sell (a-i)
جُبْنَةٌ	a piece of cheese	نَامَ يَنَامُ نَوْمًا	to sleep (i-a)
بَيْضَةٌ (جِ بَيْضٌ)	egg	خَافَ يَخَافُ خَوْفًا، مَخَافَةً	to fear, to be afraid of (i-a)

فَاكِهَانِيٌّ	fruit seller	بَالَ يَبُولُ بَوْلًا	to urinate (a-u)
دَقِيقٌ	flour	جَاءَ يَجِيءُ مَجِيئًا	to come (a-i)
غَابَةٌ	forest	لَا يَزَالُ يَدْرُسُ	he is still studying
غَدَاءٌ	lunch	كَذَبَ يَكْذِبُ كَذِبًا	to tell a lie (a-i)
كَادَ يَكَادُ	to be about to do (i-a)	غَلَبَ يَغْلِبُ غَلْبَةً	to overcome (a-i)
قِطَارٌ (جُ قُطُرٌ)	train	صَامَ يَصُومُ صَوْمًا، صِيَامًا	to fast (a-u)
زَالَ يَزَالُ زَوَالًا	to cease to do (i-a)	دَارَ يَدُورُ دَوْرًا	to turn (a-u)
		تَابَ يَتُوبُ تَوْبَةً	to repent (a-u)
		كَالَ يَكِيلُ كَيْلًا	to measure (a-i)



LESSON 28

In this lesson we learn the following:

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

نَسِيَ يَنْسَى ، بَكَى يَبْكِي ، دَعَا يَدْعُو

These verbs undergo the following changes:

In the *māḍī*:

* Both the *wāw* and the *yā'* become *alif* in pronunciation. In writing **و** is written *alif* while **ي** is written **ى** e.g.:

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

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

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 *isnād* to the pronoun of the third person masculine plural, e.g.:

دَعَوْا 'they invited' is originally دَعَوُوا.

بَكَوا 'they wept' is originally بَكَوُوا.

نَسُوا 'they forgot' is originally نَسُوا.

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

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

دَعَتْ 'she invited' for دَعَاتْ.

بَكَتْ 'she wept' for بَكَاتْ.

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 with the *mutaḥarrik* pronouns, e.g.:

دَعَوْنَ ‘they (fem.) invited’

دَعَوْتَ ‘you invited’

دَعَوْتُ ‘I invited’

دَعَوْنَا ‘we invited’

بَكَيْنَ، بَكَيْتَ، بَكَيْتُمْ، بَكَيْتِ، بَكَيْتُنَّ، بَكَيْتُ، بَكَيْنَا

In the *muḍāri*:

The *muḍāri* ‘*marfū*’:

* The *ḍammah* of the third radical is lost in:

يَدْعُو، تَدْعُو، أَدْعُو، نَدْعُو

يُنْكِي، تَنْكِي، أَنْكِي، نَنْكِي

يَدْعُو is originally يَدْعُو like يَكْتُبُ, and

يُنْكِي is originally يَنْكِي like يَجْلِسُ.

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

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

Note that يَدْعُونَ الرَّجَالُ and يَدْعُونَ النِّسَاءُ both have the same form. That is because in يَدْعُونَ الرَّجَالُ the verb يَدْعُونَ is changed from يَدْعُوونَ, but in يَدْعُونَ النِّسَاءُ the verb يَدْعُونَ is in the original form. There is no change in it. It is on the pattern of يَفْعُلْنَ like يَكْتُبْنَ. The form يَكُونُ ‘they weep’ is originally يَكُونُونَ. The third radical ي has been lost. The *kasrah* of the second radical is changed to *ḍammah* because a *kasrah* is not followed by *wāw*.

In يَنْسُونَ ‘they forget’ the second radical has *fathah* because it is originally يَنْسُونُونَ. After the omission of the *yā* along with its vowel, the verb becomes يَنْسُونَ.

* The third radical is also omitted before the pronoun of the second person feminine singular, e.g.:

تَدْعِينَ ‘you (fem.) invite’ is originally تَدْعُوينَ.

After the omission of the *wāw* along with its vowel, the verb becomes تَدْعِينَ. The *ḍammah* of

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the ع is changed to *kasrah* as the *ḍammah* is not followed by *yā'* in Arabic.

Note that أَنْتِ تَبْكِينَ 'you (fem. sing.) weep' has the same form as أَنْتُمْ 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 تَجْلِسِينَ. After the omission of the third radical ي the verb became تَبْكِينَ. The plural form of the verb is in its original form تَفْعَلْنَ. So تَبْكِينَ in the plural is like تَجْلِسْنَ and the ي is the third radical.

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

The *muḍāri' mansūb*:

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

لَنْ يَدْعُوَ 'he will not invite'

لَنْ يَبْكِيَ 'he will not weep'

But in لَنْ يَنْسَى 'he will not forget' the *fathah* is not pronounced.

The *muḍāri' majzūm*:

Here the third radical is omitted, e.g.:

لَمْ يَدْعُ 'He did not invite'. Here the third radical و has been omitted.

لَمْ يَبْكْ 'He did not weep'. Here the third radical ي has been omitted.

لَمْ يَنْسَ 'He did not forget'. Here the *alif* has been omitted.

In the *amr*:

Here also the third radical is omitted, e.g.:

ادْعُ → تَدْعُو 'invite!'

ابْكْ → تَبْكِي 'weep!'

انسَ → تَنْسَى 'forget!'

2) يَرَى 'he sees'. The *māḍī* is رَأَى. Note that the second radical (the *hamzah*) has been omitted in the *muḍāri'*. So يَرَى is originally يَرَأَى. This is a very frequently used verb and so it has undergone this change.

نَرَى ‘we see’ أَرَى ‘I see’ تَرَى ‘you see’

In the *muḍāri‘ majzūm* 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 *أَنْظُرُ* is used instead.

3) *أَرِّ* means ‘show!’. It is *amr*. Here is its *isnād*:

أَرِّ يَا مُحَمَّدُ أَرُّوا يَا إِخْوَانُ
أَرِّ يَا أَمِنَةٌ أَرِّينَ يَا أَخَوَاتُ
أَرِّهِ ‘show him!’ أَرِّنا ‘show us!’ أَرِّني ‘show me!’

You will learn the *māḍī* and the *muḍāri‘* of this verb later *إِنْ شَاءَ اللَّهُ*.

4) *لَمْ أَكُوهِ بَعْدُ*. ‘I have not yet ironed it.’ *بَعْدُ* denotes ‘yet’ in a negative context.

Here are some more examples:

لَمْ يَرْجِعْ أَبِي بَعْدُ. ‘My father has not yet returned.’

لَمْ أَكْتُبْ لَهُ رِسَالَةً بَعْدُ. ‘I have not yet written a letter to him.’

Vocabulary

نَهَارٌ	day	كَوَى يَكْوِي كِيًّا	to iron (a-i)
يَمِينٌ	right hand	مَشَى يَمْشِي مَشِيًّا	to walk (a-i)
يَسَارٌ	left hand	جَرَى يَجْرِي جَرِيًّا	to run (a-i)
تَنَاوُلٌ	taking, eating	رَمَى يَرْمِي رَمِيًّا	to throw (a-i)
إِلَهٌ	god	طَوَى يَطْوِي طَيًّا	to fold (a-i)
قَوْمٌ	people	هَدَى يَهْدِي هَدِيًّا، هِدَايَةً	to guide (a-i)

لَيْلٌ	night	دَعَا يَدْعُو دُعَاءً	to invite (a-u)
تُرَابٌ	dust	شَكَا يَشْكُو شِكَايَةً	to complain (a-u)
أَهْلٌ	people	تَلَا يَتْلُو تِلَاوَةً	to recite (a-u)
مُمَزَّقٌ	torn	مَحَا يَمْحُو مَحْوًا	to erase (a-u)
هِدِيَّةٌ	present	عَفَا يَعْفُو عَفْوًا	to forgive (a-u)
أَصْحَابٌ	people	نَسِيَ يَنْسِي نِسْيَانًا	to forget (i-a)
تَحْقِيقٌ	investigation	خَشِيَ يَخْشَى خَشْيَةً	to fear (i-a)
قُمَّامَةٌ	garbage	بَقِيَ يَبْقَى بَقَاءً	to remain (i-a)
تَبِعَ يَتَّبِعُ	to follow (i-a)	وَقَعَ يَقَعُ وَقُوعًا	to fall (a-a)
أَتَى يَأْتِي إِتْيَانًا	to come (a-i)	بَكَى يَبْكِي بُكَاءً	to cry, to weep (a-i)
بَنَى يَبْنِي بِنَاءً	to build (a-i)	سَقَى يَسْقِي سَقِيًّا	to give water (a-i)

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In this lesson we learn the following:

1) the *muḍa‘‘af* verb (المُضَعَّفُ). In this verb the second and the third radicals are identical, eg.:

حَجَّ، مَرَّ، شَمَّ .

The verb حَجَّ is originally حَجَجَ . Here both the second and the third radicals are ج .

Here are the changes that the *muḍa‘‘af* verbs undergo.

In the *māḍī*:

The second radical loses its vowel when the verb is *isnāded* to the *sākin* pronouns:

حَجَّ، حَجُّوا، حَجَّتْ .

It retains its vowel when the verb is *isnāded* to the *mutaḥarrrik* pronouns:

حَجَجْنَا، حَجَجْتُمْ، حَجَجْتِ، حَجَجْتُنْ، حَجَجْتُ، حَجَجْنَا .

In the *muḍāri‘*:

The *muḍāri‘ marfū‘*:

The second radical loses its vowel when the verb is *isnāded* to the *sākin* pronouns:

تَحَجُّجٌ for تَحَجُّجُ . In the same way تَحُجُّ for تَحُجُّجُ .

It retains its vowel in case of *isnād* to the *mutaḥarrrik* pronouns: تَحُجُّجْنَ يَحُجُّجْنَ .

The *muḍāri‘ majzūm*

In the four forms لَمْ يَحُجَّ، لَمْ تَحُجَّ، لَمْ أُحُجَّ، لَمْ نَحُجَّ there is التِّقَاءُ السَّاكِنَيْنِ because both the second and the third radical have no vowel (lam ya-ḥujj). As both are strong letters none of them can be omitted. So the third radical takes a *fathah* to remove التِّقَاءُ

السَّاكِنَيْنِ:

لَمْ يَحُجَّ، لَمْ تَحُجَّ، لَمْ أُحُجَّ، لَمْ نَحُجَّ

There is no التِّقَاءُ السَّاكِنَيْنِ in other forms, e.g.:

لَمْ يَحُجُّوا (lam ya-ḥujjū), لَمْ تَحُجُّجِي (lam taḥujjī).

In the *amr*:

After removing the initial ‘ta’ and the final *ḍammah* from تَحُجُّ (ta-ḥujju) we remain with حُجَّ (ḥujj). The third radical takes *fathah* to remove التِّقَاءُ السَّاكِنَيْنِ . So it becomes حُجَّجَ (ḥujja). As the word does not commence with a *sākin* letter, no *hamzah al-waṣl* is needed.

LESSON 29

If the verb is of i-a group like **شَمَّ** and **مَسَّ** the *kasrah* of the second radical appears when the verb is *isnāded* to the *mutaharrik* pronouns, e.g.: **شَمِمْتُ** ، **شَمِمْتَ** etc. The *muḍāri* 'marfū' is **يَشُمُّ**. The *amr* is **شُمَّ**. Note that the *amr* is identical with the *māḍī*.

2) **لَمَّا**: We have learnt **لَمْ** and **لَمَّا** in Lesson 21.

There we have seen that **لَمَّا يَرْجِعُ** 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 زُرْتُ صَدِيقِي. 'When I went to Makkah, I visited my friend.'

This **لَمَّا** is used only with the *māḍī*. With the *muḍāri* 'عِنْدَمَا' is used, e.g.:

عِنْدَمَا أَذْهَبُ إِلَى الْمَسْجِدِ أَجْلِسُ فِي الصَّفِّ الْأَوَّلِ.

'When I go to the mosque, I sit in the first row.'

3) **أَبَدًا** / **قَطُّ**: Both these words are used to emphasize a negative verb. **قَطُّ** emphasizes in the past and **أَبَدًا** in the future, e.g.:

لَمْ أَكْتُبْ إِلَيْهِ قَطُّ. 'I never wrote to him.'

لَنْ أَكْتُبَ إِلَيْهِ أَبَدًا. 'I will never write to him.'

The word **قَطُّ** is *mabnī* (indeclinable), and has only this ending.

4) **لَا، وَشُكْرًا.** 'No thanks'. It is wrong to say **لَا شُكْرًا** without the **وَ** as it signifies a denial of thanks.

Vocabulary

كَفٌّ (ج **أَكْفٌ**) palm

مَرَّ يَمُرُّ مَرُورًا to pass (a-u)

حَجَّ يَحُجُّ حَجًّا to perform hajj (a-u)

ظَنَّ يَظُنُّ ظَنًّا to think (a-u)

غَافِلٌ	unmindful	جَرَّ يَجْرُ جَرًّا	to drag, to pull (a-u)
دِيْبَاجٌ	silk brocade	عَدَّ يَعُدُّ عَدًّا	to count (a-u)
رَائِحَةٌ	smell	سَبَّ يَسُبُّ سَبًّا	to abuse (a-u)
كَرِيهٌ	unpleasant	مَرَضَ يَمْرُضُ مَرَضًا	to fall sick (i-a)
لَيِّنٌ	soft	صَبَّ يَصُبُّ صَبًّا	to pour (a-u)
نُسْخَةٌ	copy	سَدَّ يَسُدُّ سَدًّا	to block (a-u)
هُنِيهَةٌ	a while	شَمَّ يَشُمُّ شَمًّا	to smell (i-a)
بِالْوَعَةِ	drain sewer	مَسَّ يَمَسُّ مَسًّا	to touch (i-a)
أَطْيَبُ	better, best	دَفَعَ يَدْفَعُ دَفْعًا	to push (a-a)
مَرَّةً (جِ مِرَانٍ)	once	حَزِنَ يَحْزَنُ حُزْنًا، حُزْنَاً	to be sorrowful (i-a)
طَيِّبٌ	good	رَدَّ يَرُدُّ رَدًّا	to reply (a-u)
		مَزِيدٌ	more

THE SEVENFOLD CLASSIFICATION OF THE VERB

1. *Sālim* (السَّالِمُ): A verb (a) which does not have *hamzah*, *wāw* or *yā* ' as one of the radicals, and
(b) in which the second and the third radicals are not identical, e.g.:

سَجَدَ، دَخَلَ، كَتَبَ

2. *Mahmūz* (المَهْمُوزُ): A verb which has *hamzah* as one of the radicals, e.g.:

أَكَلَ (with *hamzah* as the first radical).

سَأَلَ (with *hamzah* as the second radical).

قَرَأَ (with *hamzah* as the third radical).

3. *Muḍa‘af* (المُضَعَّفُ): A verb in which the second and the third radicals are identical, e.g.:

حَجَّ، مَرَّ، شَمَّ

4. *Mithāl* (المِثَالُ): A verb which has *wāw* or *yā* ' as the first radical, e.g.:

يَسَّ، وَضَعَ، وَقَفَ، وَزَنَ

This verb is also called **المُعْتَلُّ الْفَاءِ**.

5. *Ajwaf* (الأَجْوَفُ): A verb which has *wāw* or *yā* ' as the second radical, e.g.:

قَالَ يَقُولُ، سَارَ يَسِيرُ، نَامَ يَنَامُ

This verb is also called **المُعْتَلُّ الْعَيْنِ**.

6. *Nāqish* (النَّاقِصُ): A verb which has *wāw* or *yā* ' as the third radical, e.g.:

دَعَا يَدْعُو، بَكَى يَبْكِي، نَسِيَ يَنْسَى

This verb is also called **المُعْتَلُّ اللَّامِ**.

7. *Lafīf* (اللَّفِيفُ): A verb which has *wāw* or *yā* ' as more than one radical. It is of two kinds:

- a) *Lafīf Maqrūn* (اللَّفِيفُ الْمَقْرُونُ): It has *wāw* or *ya* ' as the second and third radicals, e.g.:

كَوَى يَكْوِي

- b) *Lafīf Mafrūq* (اللَّفِيفُ الْمَفْرُوقُ): It has *wāw* or *yā* ' as the first and third radicals, e.g.:

وَقَى يَقِي، وَعَى يَعِي

In the *lafīf mafrūq* only the second radical remains in the *amr* because the first radical is omitted in the *muḍāri‘*, and the third radical is omitted in the *amr*. The *amr* from وَقَى يَقِي is 'save!' and from وَعَى يَعِي is 'understand!'.

LESSON 30

In this lesson we learn the following:

1) The *isnād* of the verb to the pronouns of the dual.

In the *māḍī*:

Third person masculine	الرَّجُلَانِ ذَهَبَا	الرَّجُلُ ذَهَبَ
Third person feminine	الطَّالِبَاتَانِ ذَهَبَتَا	الطَّالِبَةُ ذَهَبَتْ
Second person mas. and fem.	أَنْتُمَا ذَهَبْتُمَا	أَنْتِ ذَهَبْتِ
	أَنْتُمَا ذَهَبْتُمَا	أَنْتِ ذَهَبْتِ

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 *muḍāri' marfū'*:

Third person masculine	الطَّالِبَانِ يَذْهَبَانِ	الطَّالِبُ يَذْهَبُ
Third person feminine	الطَّالِبَاتَانِ تَذْهَبَانِ	الطَّالِبَةُ تَذْهَبُ
Second person mas. and fem.	have the same form	
	أَنْتُمَا تَذْهَبَانِ	أَنْتِ تَذْهَبُ
	أَنْتُمَا تَذْهَبَانِ	أَنْتِ تَذْهَبِينَ

In the *muḍāri' manṣūb* and *majzūm*:

They have the same form both in the *muḍāri' manṣūb* as well as the *muḍāri' majzūm*. In both the moods the *nūn* is omitted.

<i>Muḍāri' manṣūb</i>	<i>Muḍāri' majzūm</i>
يُرِيدُ الطَّالِبَانِ أَنْ يَذْهَبَا.	الطَّالِبَانِ لَمْ يَذْهَبَا.
تُرِيدُ الطَّالِبَاتَانِ أَنْ تَذْهَبَا.	الطَّالِبَاتَانِ لَمْ تَذْهَبَا.
أَتُرِيدَانِ أَنْ تَذْهَبَا يَا أَخَوَانِ؟	أَلَمْ تَذْهَبَا يَا أَخَوَانِ؟
أَتُرِيدَانِ أَنْ تَذْهَبَا يَا أُخْتَانِ؟	أَلَمْ تَذْهَبَا يَا أُخْتَانِ؟

We have already learnt that the ن in تَذْهَبُونَ، يَذْهَبُونَ and تَذْهَبِينَ is omitted in the *muḍāri' manṣūb* and the *muḍāri' majzūm*. Now we must add يَذْهَبَانِ and تَذْهَبَانِ to this group.

These five forms of *muḍāri'* are called *الأفعال الخمسة* (The five verb-forms). They retain their *nūn* in the *marfū'* mood and omit it in the *manṣūb* and *majzūm* moods.

In the *amr*:

LESSON 30

The masculine and feminine pronouns have the same forms, e.g.:

إِذْهَبَا يَا أُخْتَانِ. إِذْهَبَا يَا أَخَوَانِ.

The pronouns of the dual are as follows:

a) Pronouns of *raf'*:

Third person mas. & fem. هُمَا

Second person mas. & fem. أَنْتُمَا

First person mas. & fem. نَحْنُ

These are the separable pronouns. The inseparable pronouns which appear in the *māḍī* and the *muḍāri'* are:

ذَهَبَا، ذَهَبْتَا، يَذْهَبَانِ، تَذْهَبَانِ : -alif as in

ذَهَبْتُمَا : -tumā as in

b) Pronouns of *jarr'*:

Third person mas. & fem: هُمَا as in أَبُوهُمَا

Second person mas. & fem: كُومَا as in أَبُوكُومَا

First person mas. & fem: نَا as in أَبُونَا

c) Pronouns of *naṣb'*:

Third person mas. & fem: هُمَا as in رَأَيْتُهُمَا

Second person mas. & fem: كُومَا as in رَأَيْتُكُومَا

First person mas. & fem.: نَا as in رَأَانَا الْمُدِيرُ

2) مَا أَسْمَاؤُكُومَا؟ 'What are your names?'

Note that the plural أَسْمَاءُ has been used here instead of the dual إِسْمَانِ. Things which are known to be only one are used in the plural while speaking of two. Here are some more examples:

إِغْسِلَا وُجُوهَكُومَا. 'Wash your faces!'

حَلَقَ الْوَالِدَانِ رُءُوسَهُمَا. 'The two boys shaved their heads.'

Vocabulary

تَوَّءَمَانِ twins

مَكْتَبُ خُطُوطِ جَوِّيَّةِ airlines office

شِبْهٌ	similarity	خُطُوطٌ جَوِّيَّةٌ	airlines
مَعْهَدٌ	institute	كُتُبٌ مُقَرَّرَةٌ	prescribed text books
أُخْرِيَانِ	another (dual)	عِيَادَةٌ	visiting the sick
وَفَّقَكَ اللَّهُ	May Allāh grant you success	صِبْغَةٌ	childhood
حِصَّةٌ	period (in a school college, etc)		

LESSON 31

In this lesson we learn the adjectives:

In Arabic the adjective is called *na't* (النَّعْتُ) and the noun it qualifies is called *man'ūt* (الْمَنْعُوتُ).

The *na't* follows the *man'ūt*, and agrees with it in the following four things:

a) being definite or indefinite, e.g.:

هذا كِتَابٌ جَدِيدٌ. الكِتَابُ الجَدِيدُ سَهْلٌ.

b) the case, e.g.:

Marfū': المدرسُ الجَدِيدُ في الفَصْلِ (al-mudarris-u (a)l-jadīd-u)

Manṣūb: سَأَلْتُ المدرِّسَ الجَدِيدَ (al-mudarris-a (a)l-jadīd-a)

Majrūr: قُلْتُ لِلْمُدَّرِّسِ الجَدِيدِ (al-mudarris-i (a)l-jadīd-i)

c) the number, e.g.:

Singular: لي أَخٌ كَبِيرٌ (akhun kabīr-un)

Dual: بِلَالٌ لَهُ أَخَوَانِ كَبِيرَانِ (akhaw-āni kabīr-āni)

Plural: حَامِدٌ لَهُ إِخْوَةٌ كِبَارٌ (ikhwat-un kibār-un)

d) the gender, e.g.:

Masculine: لي أَخٌ كَبِيرٌ

Feminine: وَأَخْتُ صَغِيرَةٌ

Vocabulary

دَلَّ يَدُلُّ دَلَالَةً to show, to advise (a-u)

وَسِيطٌ medium

المُعْجَمُ الوَسِيطُ name of an Arabic dictionary

حَيٌّ (جِ أَحْيَاءٌ) city district

جَيِّدٌ good

انْتَهَى يَنْتَهِي to end, to come to an end

بَدَأَ يَبْدَأُ بَدْءًا to begin (a-a)

