FOREWORD

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

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

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

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

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LESSON 1

In this lesson we learn the following:

1) إنَّ the nominal sentence wherein the first word is a noun e.g. إنَّ الكتابُ سَهْلُ. ‘The book is easy.’. The noun which commences the nominal sentence is called the mubtada’ while the second part is called the khabar.

b) the verbal sentence wherein the first word is a verb e.g. خَرَجَ بِلَالُ, ‘Bilal went out.’.

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

إنَّ الكتابُ سَهْلُ  →  الكتابُ سَهْلُ.

Note that the noun after إنَّ is mansūb i.e. in the accusative case. After the introduction of إنَّ the mubtada’ is no longer called mubtada’, but is instead called ismu inna and the khabar is called khabaru inna.

إنَّ signifies emphasis. It can be translated as ‘indeed,’ ‘surely,’ ‘no doubt,’ and ‘verily.’

Note the following:

-If the mubtada’ has one dammah, it changes to one fathah after إنَّ, e.g.:

إنَّ المدرسُ جديدُ  →  المدرسُ جديدُ
إنَّ آمنةُ طالبَةُ  →  آمنةُ طالبَةُ

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

إنَّ حامدًا مَرِيضٌ  →  حامدًا مَرِيضٌ
- If the *mubtada* is a pronoun, it changes to its corresponding *mansūb* form, e.g.

إنكَ غنيّ — أنتَ غنيّ

For the *mansūb* 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:

 إننا / إنّا — إنّي / إنّي

2) This is also a particle like إن. It is called one of the ‘sisters of إن’.

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

الجوَ جميلٌ — I hope the weather is fine.

المدرس مريض — I’m afraid the teacher is sick.

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

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

ذو مال — possessing wealth, i.e. wealthy,

ذو خلق — possessing manners, i.e. well-mannered,

ذو علم — possessing knowledge, i.e. learned.

It is always *mudāf*, and the following word is *mudāf ilaihi*, and therefore it is *majrūr*.

The feminine of ذو is ذات، e.g.:

بلان ذو علم، وأخته ذات خلق — Bilāl is learned and his sister is well-mannered.

The plural of ذو is ذوو، and that of ذات is ذوات، e.g.:

هؤلاء الطلبة ذوو خلق — these students’ excellence,

هؤلاء الطلبة ذات خلق — these students’ excellence.

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

أنتَ أطبُيب أم مهندِس؟ — Are you a doctor or an engineer?

أيمنِ فرنسا هُو أم من ألمانيا؟ — Is he from France or Germany?

أبا لا رأيت أتَ حامداً؟ — Did you see Bilāl or Hamid?
Note that the particle ِ ي precedes one of the two things about which the question is asked while أم precedes the other. So it is wrong to say:

أَلَّيْنَتْ مَدْرَسَ أمَّ طَالِبٌ؟
أَدْهُبْتُ إِلَى مَكَّةَ أمَّ جُدْهَا؟

The correct construction is:

أمَّدْرَسَ أَلَّيْنَتْ أمَّ طَالِبٌ؟
أَلَّيْنَتْ مَكَّةَ دَهْبُتُ أمَّ إِلَى جُدْهَا؟

In a non-interrogative sentence, أم is used for ‘or’, e.g.:

حُذِّرْ هَذَا أمَّ ذَلِكّ ‘Take this or that.’
رَأَيْتُ ثَلَاثَةٌ أمَّ أَرَبعَةٌ ‘I saw three or four.’
خَرَجَ بِلَالٌ أمَّ حَامِدٌ ‘Bilāl or Ḥamīd went out.’
‘hundred’, ‘thousand’.

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

After these two numbers the ma‘diid is singular majrūr, e.g.:

مَائَةٌ كَتَابٍ ‘one hundred books’.
أَلْفُ رَيْالٍ ‘one thousand riyals’.

Here the التَّلْفَارُ بِالأَلْفِ رَيْالِ is majrūr because of the preposition بِ.

Alْف مَسْلَمَةٌ وَمَائَةٌ طَالِبَةٌ have the same form with the feminine ma‘diid also, e.g.:

عَالِمٌ مَسْلَمَةٌ وَمَائَةٌ طَالِبَةٌ ‘expensive’ : ‘This book is expensive.’ Here, عَالِمٌ is not majrūr. It is marfī‘. Its actual form is عَالِمٍ. The letter ُُا, along with its damnah, has been omitted and the nün of tanwin has been transferred to the preceding letter (ghāli-yu-n → ghāli-n). Here are some more words of this type:
Exercises

1. Answer the following questions.
2. Mark the correct statements with this (√) and the incorrect ones with this (×).
3. Learn the pronoun forms used with إن شاء الله تعالى.
4. Rewrite the following sentences using إن شاء الله تعالى.
5. Read the following.
6. Rewrite the following sentences using إن شاء الله تعالى and vocalize the last letters of the words.
7. Read the examples and make sentences with the help of the words given in the exercise using وإن and أم.
8. Learn the use of دو.
9. Change the word دو to masculine plural, feminine singular, and plural as shown in the example.
10. Rewrite the following sentences using لعل.
11. Read the examples and fill in the blanks with غالٍ or غال.
12. Read the following sentences and then write them, replacing the figures with words.
13. Use each of the following words in a sentence.

Vocabulary

| مَدْتِكَ | intelligent |
| مِائَة | hundred |
| غَلِيِ | stupid |
| ألْف | thousand |
| حَلَلَنُ | manners |
| روَبِي | rupee |
married
unmarried
a Jew
Jews
dictionary
dollar
page
one who has passed the examination
expensive
sleeve
Lesson 2

In this lesson we learn the following:

لاِسّ (١) لَيْسِ بَيْتٌ جَدِيدٌ → البَيْتُ جَدِيدُ

The house is not new.

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

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

The feminine of لَيْسّ is لَيْسَةّ, e.g.:

لَيْسَةَ زَيْنَةُ مَرْضَيْةٌ → زَيْنَةُ مَرْضَيْةٌ
Zainab is not sick.'

لَيْسَةُ السيارةُ بَقِيَانِيّةٌ → السيارةُ بَقِيَانِيّةٌ
The car is not old.'

Note that in the second example the sukūn of لَيْسّ has changed to kasrah because of the following 'al' (laisat-l-bintu→laisat-i-l-bintu). See Key to Book 1, L 12. The forms of لَيْسّ with other pronouns are mentioned in Exercise 3 in the main book.

In the pronoun لَمْسَتْ بَهِنَّدِي’s the ismu laisa, and لَمْسَتْ بِبَهِنَّدِي is the khabaru laisa.

We can also say لَمْسَاَنَا بِبَهِنَّدِي. Here لَمْسَاَنَا is mubtada’ and the sentence لَمْسَتْ بِبَهِنَّدِي is khabar. This sentence is made up of ismu laisa and khabaru laisa as we have seen earlier.

Note the following:

لَمْسَتْ بَهِنَّدِي → أنا مَدْرَسٌ
لَمْسَتْ مِنَ الْهُنَّدِ → أنا من الْهُنَّدِ

If the khabaru laisa is a prepositional clause like مِنَ الْهُنَّدِ, it does not take بـ. So one does not say لَمْسَتْ بِمنَ الْهُنَّدِ.

¹ We can also say لاِسّ البَيْتُ جَدِيدًا. Here the khabar has no بـ, and it is mansūb. You will learn this later.

6
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., ‘I have brothers.’ With *lisas* this sentence becomes ‘I have no brothers.’ Here *ismai laisa* and *khabaru laisa*.

2) If *inna* is added to a sentence like *khabar*, it becomes *ismai inna*. Here *khabaru inna* is *mansub* because it is *ismai inna*, and *khabaru inna*.

3) Bilāl son of Hāmid’. In a construction like this, the *alif* of *bîna* is omitted in writing, and the preceding word looses its *tanwin*.

4) *Mans al-aḫ* literally means ‘Who is the brother?’ It is a polite way of asking a stranger who he is.

**Exercises**

1. Answer the following questions.
2. Mark the correct statements with this (✓) and the incorrect ones with this (X).
3. Learn the *msnad* of *lisas* to different pronouns.
4. Rewrite the following sentences using *lisas*.
5. Rewrite the following sentences using *lisas* as shown in the examples.
6. Answer the following questions in negative using *lisas*.
7. Answer the following questions in the negative using *lisas*.
8. Rewrite the following sentences using *inna* as shown in the example.

**Vocabulary:**

| لقاء | meeting          |
| نهر | river           |
| رقية | telegram        |
| جيد | good            |
| جيب | pocket          |
| مصرف | bank         |
| مكتب البريد | post office |
LESSON 3

In this lesson we learn the following:

1) Comparative and superlative degrees of the adjective: Adjectives in the comparative degree are on the pattern of أَحْسَنُ, أَحْمُلُ like more beautiful, 'better,' أَقَدَمُ, أَأَضْعَفُ, أَأَصَعَرُ, أَأَقَزَّمُ 'smaller,' أَقَزُّ 'older'. As we have already learnt, words on this pattern are diptotes and so have no tanwin. الفاصلة is followed by 'than', e.g.:

حَامِدٌ أَطُولُ مِنْ بَلَالَ 'Hamid is taller than Bilal.'

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

بَلَالُ أَطُولُ مِنْ أَمِّيَةَ 'Bilal is taller than Aminah.'

آَمِيَةُ أَطُولُ مِنْ بَلَالَ 'Aminah is taller than Bilal.'

الْأَبْنَاءُ أَطُولُ مِنْ الْبَنَاتِ 'The sons are taller than the daughters.'

الْبَنَاتُ أَقَدُّ مِنْ الْأَبْنَاءَ 'The daughters are taller than the sons.'

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

أَنَّ أَحْسَنُ مِنِّي 'You are better than I.'

أَنَا أَقَصَّرُ مِنْكُ 'I am shorter than you.'

هَمُّ أَكْبَرُ مِنَّا سِيِّئًا 'They are older than we.'

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

إِبْرَاهِيمَ أَحْسَنُ طَالِبٌ مِّنْي نَيْنَ 'Ibrahim is the best student in the school.'

الْأَزْهَرُ أَقَدُّ مِّنْ جَامِعَةِ فِي الْعَالَمِ 'Al-Azhar is the oldest university in the world.'

2 Note that in the nun has shaddah. There is no shaddah with other pronouns: مِّنِّي having shaddah because it is made up of مِّن and ش. 3 أَكْبَرُ مِّنَّا literally means 'bigger in age'.
Fāṭimah is the eldest student in our class.'

The Arabic name for both the comparative and superlative degrees is أَفَعُلْ التَّفْضِيل. 'but' is one of the sister of إِنْ and so acts like إِنَّ, e.g.:

بِلَالٍ مُّحْتَجِهِ ولَكِنْ حَامِدًا كَسَلَانَ

'Bilāl is hard working, but Hāmid is lazy.'

أَحِي مُّتَزَوَّجَ ولَكِنْ غَرََبُ

' ‘My brother is married but I am a bachelor.'

سَيِّارَتِي قَدَيْمَة وَلَكِنْهَا قُوِّيَة

'My car is old, but it is strong.'

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

كَانَ الإِمَامُ مَرْيَضَ

'It looks as if the imam is sick.'

مَنْ هَذِهِ السِّيَارَةُ كَانَهَا أَحَْكَم

'Who is this girl? It looks as if she is your sister.'

كَانَ هِذِهِ السِّيَارَةُ لَهُ

'It looks as if this car belongs to him.'

كَانَتَكَ مِنَ الْهَنِيدَ

'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, mansūb, e.g.:

أَحْدَ عَشَرَ كُوُكَائِ

‘eleven stars’

بَسْعَةَ عَشَرَ كِتَابَ

‘nineteen books’

We will deal with these numbers under four heads:

(a) Numbers 11 and 12:

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

أَحْدَ عَشَرَ طَالِبَاء

‘eleven male students’

إِحْدَى عَشَرَةَ طَالِبَةَ

‘eleven female students’

أَتَنَا عَشَرَ طَالِبَاءَ

‘twelve male students’

إِتَنَّا عَشَرَةَ طَالِبَةَ

‘twelve female students’

(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 the ma‘dīd, طالبة, is masculine, so the second part of the number عشّر is masculine while the first part ثلاثة is feminine as indicated by the -ة-ending.

In the ma‘dīd, طالبة is feminine, so the second part of the number عشّر is also feminine while the first part ثلاثة is masculine as indicated by the absence of -ة.

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

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

‘I have three riyals.’

‘I want three riyals.’

‘This pen costs three riyals.’

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⁴ The words إلاّ, أَنْفَسْتَ, أَنْفِسْتَ, أَنْفُسْتَ, and أَنْفَسُتَ are mu‘rab (declinable). In genitive and accusative cases, they become أَنْفَسْتُ and أَنْفِسْتُ, e.g.:

‘I have twelve riyals.’

‘I want twelve riyals.’

‘This book costs twelve riyals.’
Note that the 

أَنْتَا إِنْساً and إنْسَنا commence with hamzet al-wasl and it is omitted in pronunciation when preceded by a word.

(d) The number 20 is عشَرُون. It has the same form for both the masculine and feminine ma'lid. The ma'lid is singular, mansúb, e.g.: عشَرُون طالبة. عشَرُون طالب.

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

5) The ordinal numbers:

The word for ‘first’ is أُولٌ. Ordinal numbers from 2 to 10 are formed on the pattern of ‘second’, ‘third’, ‘fourth’, ‘fifth’, ‘sixth’.

‘Second’ is ثانى, which is originally تاني like in Lesson 1. With the الأثنين, it is عالماً.

‘Isn’t it so?’ If a student is asked أَنَتِ طالِبَةٌ، أَلَيْسَ كَذَلِكَ؟ the answer is بَلَى. We’ll learn more about بل in Lesson 6.

7) ‘which of the two?’ e.g.:

فَبَينَ طالِبٍ وَطَالِبَةٍ من فرنسا أيهما أَحْرَقِتْ؟ ‘There are two students from France in the class. Which of them is your brother?’

8) The two broken plural forms تَحَاَجَّيْنِ and مَتَعَلَّمَيْنِ are called منتهي الجمع.

Exercises

1. Answer the following questions.

2. Mark the correct statements with this sign (√) and the incorrect ones with this (×).

3. Read the following examples of الفعل التفضيلي.

4. Make with the help of the words given in the exercise sentences containing adjectives in the comparative degree.

5. Change the adjectives in the following sentences to superlative degree as explained in the example.

6. Rewrite the following sentences using ولكن as explained in the example.
7. Rewrite the following sentences using كَانَ as explained in the example.

8. Learn the numbers from 11 to 20.

9. Read the following sentences and write them substituting words for figures.

10. Learn the ordinal numbers.

11. Fill in the blanks with the ordinal forms of the numbers given in the brackets.
   Note that the feminine of أولى is أول.

12. The teacher asks every student a question containing أَلَيْسَ كَذَلِكَ؟ and the student replies saying بلَى.

13. The teacher asks every student a question containing أَيُّهمَا.

Vocabulary:

- مَسْجِعُ hostel
- كَوْكَبٌ star
- فَرْيقٌ team
- شَقِيقٌ full brother
- فِي النَّمَأَمِ in dream
- نَوَافِذُ window, pl.
- سنَتِهَةَ age, tooth
- شَهَرُ month
- لاعِبُ player
- واسِعُ spacious, large
- شَهِيرُ famous
- مَنْanse price
- كُسْلِي laziness (fem. form of كَسْلَانُ)
Lesson 4

In this lesson we learn the following:

The verb in the mādi (past tense), e.g. ْدَهِبَ ‘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 mādi. As we have seen in Book 1, ْدَهِبَ means ‘he went’. But if it is followed by a subject the pronoun ‘he’ is to be omitted, e.g. ْدَهِبَتْ بَلَالَ means ‘Bilâl went’ and not ‘Bilâl he went’. In the same way, ْدَهِبَتْ means ‘she went’, but if a subject follows, the pronoun ‘she’ is dropped, e.g. ْدَهِبَتْ أَمِيْنَةُ ‘Aminah went.’

In ‘he went’ and ْدَهِبَتْ ‘she went,’ the subject is said to be damir mustatir (hidden pronoun).

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

ْدَهِبَ ‘he went’: the subject is damir mustatir.

ْدَهِبَتْ ‘she went’: the subject is damir mustatir. The taَّ (ت) is the sign of its being feminine.

ْدَهِبَوا ‘they went’: the subject is the wāw. The alif after the wāw is not pronounced. (dhahab-û)

ْدُهِبُ ‘they (fem.) went’: the subject is the mūn. (dhahab-na)

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

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

Note the difference between the masculine and feminine forms:

ْدَهِبَ إِلَى الْمَسْتَرْقٍ ‘he went to the market’

ْدَهِبَتْ إِلَى الْمَدْرَسَة ‘she went to the school’

ْدُهِبُ إِلَى الْمَدْرَسَة ‘he went to the school’

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
2) To render a verb in the mā'dī negative the particle مَا is used, e.g.:

ما دَهَبَتْ إِلَى الصَّوْقُ 'I went to the market.' → 'I did not go to the market.'

ما خرَجَ الإِمَامُ مِنَ المَسِجِدِ 'The imām did not go out of the mosque.'

 Dagger entered but he did not sit.'

3) The difference between بَلَى and نَعْمَ: The word بَلَى is used in reply to a negative question. If a Muslim is asked 'أَلَـَـَـَئْتَ بِمُسْلِمًا؟' 'Are you not a Muslim?' the answer is: بَلَى 'Yes, I am a Muslim.' But if a non-Muslim is asked the same question, he replies بَلَى. So in reply to a negative question, نَعْمَ means 'no' and بَلَى means 'yes'. German has a word for بَلَى. It is 'doch'.

4) 'because', e.g.:

ما دَهَبْتَ مِنَ الْبَيْتِ لَانَّ الْحَوْلِ بَارِدٌ 'I did not go out of the house because the weather is cold.'

Ibrahim went to the hospital because he is sick.'

Note that لَانَّ is made up of لَ 'for' and أَنَّ which is a sister of إِنَّ. So the noun following it is مَانِسَبَ.

Exercises

1. Answer the following questions.
2. Mark the correct statements with (√), and the incorrect ones with (x).
3. Fill in the blanks with the verb دَهَبَ with the correct isnād.
4. Correct the following sentences.
5. Answer the following questions in the negative using مَا.
6. Learn the use of لَانَّ.
7. Answer the following questions using بَلَى نَعْمَ or بَلَى.
Vocabulary:

لا يأتِ may no harm come to you!

شَايٍ tea
LESSON 5

In this lesson we learn the following:
1) The fā‘il (the subject) of a verbal sentence: We have already learnt that in Arabic there are two types of sentences: the nominal and the verbal. The nominal sentence commences with a noun, and the verbal sentence commences with a verb. The subject of a verbal sentence is called fā‘il (الفاعل), e.g.:

Bilâl went.

The fā‘il is in the nominative case (marfū‘). The fā‘il can be a pronoun also, e.g.:

dhahab-û ‘they went’: the fā‘il is the wāw.
dhahab-ta ‘you went’: the fā‘il is ‘ta.’
dhahab-nā ‘we went’: the fā‘il is ‘nā.’

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

But we can say ‘they went’ is khabar.

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

‘the girls went’ or ‘the girls went’

Learn this rule:

Nominal sentence: 

Verbal sentence: 

2) The maf‘ûl bihi (the object). The maf‘ûl bihi is in the accusative case (mansūb), e.g.:

‘the boy opened the door.’

Here is the maf‘ûl bihi and so it is mansūb. Here are some more examples:

‘I saw Hâmid.’
The headmistress asked Zainab.

The man drank water.

The boy asked his mother.

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

I saw your house. (كانت بيتك + كنيتك)

The student opened his book. (كتاب + في كتابه)

The maf’ul bihi can be pronoun, e.g.:

I saw Bilâl and asked him.

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

Shariba hâmîd-ûn-i-l-mâ’a.

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

Sâ’ala bilâl-ûn-i-bnâ-hu.

Sami’a faisal-ûn-i-l-adhâñ-a.

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

Third Radical  First Radical  Second Radical

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

Dhâb, dhâl, ḥâj.
Exercises

1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x).
3. Learn the fāʿ il and the mafʿūl bihi.
4. Draw one line under the fāʿ il and two lines under the mafʿūl bihi in the following sentences.
5. Fill in the blanks with suitable words and vocalize their last letters.
6. Use each of the following words in a sentence as mafʿūl bihi.
7. Learn the following.
8. Change each of the following nominal sentences to verbal sentence as shown in the example.
9. Make a sentence from each pair of verbs on the pattern of the examples. Note that the second verb has the plural ending while the first does not have.
10. Use each of the following verbs in a sentence.
11. Learn the use of the accusative pronouns.

Vocabulary:

- عنب grapes
- موز banana
- فِينَ fig
- فَجر dawn
- جواب answer
- سؤال question
- حيّة snake
- بقال grocer
- عصا stick
- قهوّة coffee
- دُكان shop (pl. دُكانين)
- سورة writing board
- كسر he broke
- سمع he heard
- فهم he understood
- شرب he drank
- حفظ he memorized
- ضرب he beat
- دخل he entered
- أكل he ate
- غسل he washed
- قتل he killed
- خبز bread
- جيدًا well
LESSON 6

In this lesson we learn the following:

1) ‘you went’ (feminine singular) (dhahab-ta)

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.:

\[\text{أحد عشر طالب} \quad \text{إحدى عشر طالبة} \quad \text{إتنا عشر طالب} \quad \text{إتنا عشر طالبة} \]

Note that the letter ش has fatḥah in عشرة, and sukūn in عشرة.

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

\[\text{ثلاث عشر طالب} \quad \text{نماي عشرة طالبة} \quad \text{نماي عشرة طالبة} \]

In the word عشرة the word نماي عشرة has sukūn.

3) ‘which?/: We have learnt this word in Book 1. It is always mukaf and the noun following it is majrūr because it is mukaf ilaihi, e.g.:

‘أي طالب خرج?’

‘أي كتاب قرأت?’

‘أي أقلم كتب?’

‘Which student went out?’

‘Which book did you read?’

‘Which pen did you write with?’

Note that the word ‘أي’ is marfu‘ in the first sentence because it is mubtada‘, and it is mansūb in the second because it is maf’ūl bihi, and majrūr in the third because it is preceded by the preposition ب.

4) ‘I think’; أظن أنها ذهبت إلى مكة: ‘I think that she went to Makkah.’ It is a sister of إن and so its ism is mansūb and its khabar is marfu‘, e.g.:
I think that Hāmid is sick.'
I think that the imam is new.'
I think that Fātimah is absent.'
I think that you are tired.'

‘He said: “you are the best student in the class.”’ Note that after قال the particle إن is used, and not ِأَنَّ.

why? If it stands alone a “h” is added to it : لِمَ؟. This is called هَمْهَا السُّكَّتُ. 6)

7) We have learnt in Book 1 some examples of adjectives ending in ‘-ān’, e.g.: جَوَّانُ, عَطْسَانُ, غَضْبَانُ. The feminine of such adjectives is on the pattern of فِعْلٍ، And the plural of both the masculine and the feminine is on the pattern of فِعْلٍ، e.g.: 

غَضَبُانُ غَضَبَانُ

وَجَّهَانُ وَجَّهَانُ

Note that the plural of ِكَسْلَانُ and ِكَسْلَانُ is ِكَسْلَانُ.

8) ‘give!’ ‘bring!’ Note its ismād to the other pronouns of the second person:

يا أَحَدُ هَاتِ

يا أَحَدُ هَاتِ

يا أَحَدُ يَنْتَبِ هَاَتِ

يا أَحَدُ يَنْتَبِ هَاَتِ

9) ‘takel’: You will learn the imperative form of the verb in Lesson 14.

فَرَّحَ ِي المَدْرَسَ كَبِيرًا (10) ‘So the teacher was greatly pleased with me.’ Here ِفَرَّحَ ِي means ‘so,’ and ِبِي means ‘with me’.

Note:

فرَّحَتْ ِبِكَ ‘I was pleased with you.’

فرَّحُوا ِبَنَا ‘They were pleased with us.’
الْمَعْرِضَةِ، يَا؟

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

(a) ذُهِبَتْ ‘she went’. (dhahab-at)
(b) ذُهِبْتَ ‘you (masc. sing.) went’. (dhahab-ta)
(c) ذُهِبْتْ ‘you (fem. sing.) went’. (dhahab-ti)
(d) ذُهِبْتُ ‘I went’. (dhahab-tu)

Exercises
1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x).
3. Answer the following questions. These questions are not based on the lesson.
4. Change the fā’il in the following sentences to feminine.
5. Vocalize the ت in the following sentences.
6. Learn the following.
7. Learn the use of بلَى and نَعَم.
8. Fill in the blanks with questions suitable to the answers.
9. Answer the following questions using the accusative pronouns as explained in the examples.
10. Complete the following sentences using أَنْ as explained in the examples.
11. Learn the numbers from 11 to 20 with the feminine ماَذِئد.
12. Read the following sentences and then write them replacing the figures with words.
13. Count from 11 to 20 with each of the following words as ماَذِئد.
14. Rewrite the following sentences as explained in the example.
15. Learn the use of هَذَا السُّكَتْ.
16. Write the majrūr and mansūb forms of the following nouns. Note that a noun ending in ظ does not take an alif in the mansūb form while a noun ending in any other letter takes an alif.
17. Learn the following.
18. Write the first five āyahs from the following sūrah: الرَّحْمَنُ، الحَلَيْدُ، النَّبَأُ.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَجْرَىٰ</td>
<td>magazine</td>
</tr>
<tr>
<td>عَمَارَةٍ</td>
<td>building</td>
</tr>
<tr>
<td>سُورَةٌ</td>
<td>surah</td>
</tr>
<tr>
<td>شَقْةٌ</td>
<td>flat</td>
</tr>
<tr>
<td>سَنَةٍ</td>
<td>tooth</td>
</tr>
<tr>
<td>كُلِّمَةٌ</td>
<td>word</td>
</tr>
<tr>
<td>يَا بْنِيِّ</td>
<td>'O my little son!'</td>
</tr>
<tr>
<td>مَسْرُوْرُ</td>
<td>pleased, happy</td>
</tr>
<tr>
<td>فَقْطٌ</td>
<td>only</td>
</tr>
<tr>
<td>جَاءَ</td>
<td>he came</td>
</tr>
<tr>
<td>كَرَىٰ</td>
<td>he ironed</td>
</tr>
<tr>
<td>فَهْمَتْهُ جَيِّدًا</td>
<td>I have understood it well.</td>
</tr>
<tr>
<td>رَآذَكَ اللَّهُ عِلَمًا</td>
<td>may Allâh increase your knowledge.</td>
</tr>
<tr>
<td>مَا شَاءَ اللَّهُ رَاَيِكُبُ</td>
<td>literally, 'what Allâh wills': an expression of surprise.</td>
</tr>
<tr>
<td>فَرَحَ</td>
<td>he was pleased</td>
</tr>
<tr>
<td>خَادِمَةٌ</td>
<td>maid servant</td>
</tr>
</tbody>
</table>

may Allâh increase your knowledge.
LESSON 7

In this lesson we learn the following:

1. **dhahab-tum** 'you (masc. pl.) went', ُكَلْتُمْ 'you ate':
   
   مَا أَكْلَتُمْ يَا أُخْوَانٍ؟
   
   'What did you eat, brothers?'

2. **dhahab-tunna** 'you (fem. pl.) went', ُقَرَانُسْ 'you read':
   
   أَقَرَانُ هَذِهِ الْمَجلَةِ يَا أُخْوَاتُ؟
   
   'Did you read this magazine, sisters?'

3. **dhahab-nâ** 'we went', ُسَمِعْنَا 'we heard':
   
   مَا سَمِعْنَا الْآذَانَ.
   
   'We did not hear the adhân.'

4. **ra’aitu-hu** 'I saw him.' We say:

   ُرَأَيْتُهُ رَأَيْتُهُ رَأَيْتُهُ رَأَيْتُهُ
   
   ra’aita-hu 'You saw him'

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

Note that in the last example the pronoun ُ(hû) has changed here to ُ(hi). This change is for vocalic harmony. The combination ‘ti-hî’ sounds better than ‘ti-hû’.

Here are some more examples of this kind of change:

baitu-hû, but في بَيْتٖ baiti-hî (for fi bait-i-hû)

min-hu, but في في fi-hi

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

رَأَيْتُهُ ‘You saw him’ (ra’aitum-û-hu).

---

5 The **dammah** of ُis long if it is preceded by a short vowel, e.g. ُلا-hû, ُرَأَيْتُهُ ra’aitu-hû. And it is short when it is preceded by a consonant or a long vowel, e.g., ُبِهَنَهُ, ُكَتَابُ-hû. This rule applies also to ُhi, e.g. ُبِي-hî, but ُfi-hi.
You saw them.'

‘You saw her.'

‘You saw them.'

Here are some more examples:

‘You washed it.'

‘You killed them.'

‘You asked her.'

‘he was': It is used in a nominal sentence, e.g.:

‘Bilâl is in the class.' → Bilâl was in the class.'

‘The teacher is in the library.' → The teacher was in the library.'

‘The pen is under the book.' → The pen was under the book.'

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

‘Bilâl was sick.'

We will learn this in Lesson 25.

6) Note the following:

‘a bearded man’

‘the bearded man’
In the first example َدُوْرُ qualifies an indefinite noun, and in the second example a definite noun َرَجُلُ. We know that the adjective of a definite noun should also be definite. But َدُوْرُ is َمُذَافِ and cannot take َاللَّهِ. So this is overcome by making the َمُذَافِ ila*hi definite by adding َاللَّهِ. So in َرَجُلُ ذُو لَّهَيْةٍ the َمُذَافِ ila*hi remains indefinite and in َرَجُلُ ذُو اللَّهَيْةٍ it becomes definite (للَّهَيْةٍ). Here are some more examples:

‘I have a book with a beautiful cover.’

‘The book with the beautiful cover is expensive.’

‘In our village there is a mosque with one minaret.’

‘The mosque with one minaret is old.’

7) The letter َم is sukūn. And this sukūn changes to dammāh when followed by hamzat al-wasl, e.g.:

َمُبْطِبُكُمُ الجَدِيدُ → َمُبْطِبُكُمُ الجَدِيدُ

َأْرَابْتُمُ الْإِمَامُ → َأْرَابْتُمُ الْإِمَامُ

َكَبَّارُهُمُ الْقَدِيمُ → َكَبَّارُهُمُ الْقَدِيمُ

َأَسْأَلُتُمُ إِنَّهُ → َأَسْأَلُتُمُ إِنَّهُ

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

9) ُنَلَّثُ: ‘one-third’. Fractions meaning ‘one third,’ ‘one fourth,’ ‘one fifth,’ etc up to one tenth are on the pattern of َفَعْلُ. The dammāh of the second letter َعَ is mostly omitted. ُنَلَّثُ and ُسُدُسُ, however, retain it.

6 See the Key to Part 1, p.12.
Exercises

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

Vocabulary:

broom  {
spectacles
picture
soap
juice
football
staircase
wheel
broadcasting, radio
last night
orange
basketball

الأَسْتِوْعَ عَلَيْهِ  
منارةً
ليثية
عالية
ملون
صباح
نصف
مشي
أخذ
وضع
وجد
بحث عن

last week
minaret
beard
high, loud (fem. عالية)
coloured
morning
half
he walked
he took
he placed
he found
he looked for
LESSON 8

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

Exercises

1. Fill in the blank in each of the following sentences with the verb ذَهَبُ in the mâdi with the correct isnâd.
2. Fill in the blanks with suitable verbs in the mâdi.
3. Learn the isnâd of the verb in the mâdi.
4. Underline the fā'il in the following.
5. Learn the inseparable pronouns that are attached to the mâdi.
6. Learn the verb in the mâdi with isnâd to damîr mustatîr.
Lesson 9

In this lesson we learn the following:

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

 وإن البيت حديث

قرأت الكتاب

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

رأيت الأبناء والبنات

I saw the sons and the daughters.

In this sentence both the adjectival noun ‘الابناء’ and the noun ‘البنات’ are objects of the verb ‘رأيت’ and so they are in the accusative case (mansūb). The noun ‘الأبناء’ has the regular ‘-a’ ending but the noun ‘البنات’ has the ‘-i’ ending because it is sound feminine plural ending in ‘-at’.

Here are some more examples:

خَلَقَ الله السموم والأرض (as-samāwāt-i wa l-ard-a).

قرأت الكتب والصحف والمجلات (al-kutub-a wa s-suhuf-a wa l-majallat-i).

إن الإخوة والأخوات في البيت

Indeed the brothers and sisters are at home. (al-ikhwat-a al-akhawat-i)

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

إن الطالبات في الحافلات

is mansūb because of ‘إن’ and is majrūr because of the preposition في, but both have the -i ending.

2) We have learnt that رأيتك means ‘I saw you’ and رأيته means ‘I saw him’.

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

رأيتني، ‘You saw me.’
‘Allāh created me.’

‘The teacher asked me.’

The pronoun of the first person is only ‘-i,’ but an ‘-n’ is added between the verb and the pronoun ‘-i’ so that the final vowel of the verb may not be affected due to ‘-i’. As we know ‘you saw’ is رأيت (ra’aita) for masculine and رأيت (ra’aiti) for feminine.

If we say ‘ra’aita-i’ or ‘ra’aiti-i’ the Arabic phonetic system requires the omission of the vowel ‘a’ or ‘i’ before the pronoun ‘-i’. So the verb in both cases will become ‘ra’ait-i’ and the difference between the masculine and feminine will be lost. That is why an ‘-n’ is inserted between the verb and the pronoun ‘-i’ (ra’a’aita-n-i, ra’a’iti-n-i).

This mın is called ‘the mın of protection’ نون الوقاية because it protects the final vowel of the verb from omission.

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

This is expressed in Arabic by فَعَلَ النَّعْجَمَ. This is called the مَأْمَلَة this is called (i.e. Verb of Wonder) and has the form ما أَمْلَى! One can use the pronoun مَا أَمْلَى! or any other pronoun in the accusative, or replace it by a noun in the accusative case, e.g. ما أَضْطَيْسَك! ‘How good you are!’

ما أَفْقَرَهَا! How poor she is!’

ما أَكْثَرُ النَّجْمَيْنَ! ‘How numerous the stars are!’

ما أَسْهَلَ هِذَا الْدُرْسَ! ‘How easy this lesson is!’

4) We have learnt in Book 1 that the noun after يا takes only one dammah, e.g. يا حَمِيدًا! يا بَلَال! يا أَسْتَاذًا! يا وَلَدا! Now if the noun after يا is mudaf, it is mansiḥ, e.g. يا بْنَتَ بَلَال! ‘O daughter of Bilāl!’

يا أَخْبَتْ مُحَمَّد! ‘O sister of Muhammad!’

يا أَبَنَ أُخْيَى! ‘O son of my brother!’

يا رَبّ الْكَعْبَا! ‘O Lord of the Ka‘bah!’

29
‘O servant of Allāh!’

‘O Abu Bakr!’ (Literally ‘O Father of Bakr’. Note that the accusative form of ābā is ābū).

‘O our Lord!’

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

‘Кَمْ رَيَالَاتُكَ?’

‘How many riyals have you?’

‘Кَمْ رَيْالَاءَ / رَيْالَاءَ هَذَا؟’

‘How many riyals does it cost?’

Here both رَيْالَاءَ and رَيْالَاءَ are permissible because of the preposition بِ. In the same way we can say في كِمْ يُوْمَا / يُوْمُ؟ ‘in how many days?’

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

‘مَمْ + مَا’

‘with what?’

‘لِمْ + مَا’

‘for what?’ ‘why?’

‘مَمْ + مَا’

‘from what?’ Note that the мун of مَنْ has been assimilated to the мим of مَا (мин+мак → mimma).

‘عَمْ + مَا’

‘about what?’ Note that the мун of عَنْ has been assimilated to the мим of مَا (‘ан+мак → ‘amma)

7) We have learnt the relative pronouns المَذِي (mas. sing.) and الْتِي (fem. sing.). Now we learn their plural forms. The plural of المَذِي is الْذِي and that of الْتِي is الْلَتِي. Here are some examples:

Mas. sing.: الرَجُلُ الْذِي خَرَجَ مِن مَکَتِبِ الْمُدِرِّرِ مِدْرَسٍ حَدِيدٍ
‘The man who left the headmaster’s office is a new teacher.’

Masc. pl.: الرَّجَالُ الَّذِينَ خَرَجُوا مِنْ مَكَابِبِ السَّيِّدِ مدَرَسَوْنَ جَدِّداً

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

Fem. sing.: الطَّالِبَةُ الَّتِي جَلَّسَتْ أَمامَ المَدْرَسَةَ بَنَتُ السَّيِّدِ

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

Fem. pl.: الطَّالِيَاتُ الَّتَيْنَ جَلَّسَنَّ أَمامَ المَدْرَسَةَ بَنَاتُ السَّيِّدِ

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

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

‘Did the teacher tell you?’ (الـمَدْرَسُ أَقَلْتُ لَكَ؟) 

آِمَرَ الْيَوْمَ رَأَيْتُهُ → ‘Did you see him today?’ (الـيَوْمُ رَأَيْتُهُ) 

But:

أَهْنَى الطَّالِبُ سَأَلَكَ؟ → ‘Did this student ask you?’ (أَ هُدَى)

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

‘meaning’ → مَعْناهُ ‘its meaning.’

كَوَاةُ ‘he ironed’ → كَوَاةُ ‘he ironed it.’

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

‘the four books’.
‘the ten men’.
‘the Six Authentic Books’ of hadith.
‘the five sisters’.
has been brought forward for the sake of emphasis. Note the following:

'I saw Bilâl' without emphasis.

'It was Bilâl that I saw' with emphasis.

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

Exercises

1. Answer the following questions.

2. Read the âyah and answer the following questions.

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

4. Write the meanings of these words in Arabic.

5. Fill in the blanks with suitable words.

6. Read the examples and then rewrite the following sentences using ُتَعَجّبِ فِعَّلْ.

7. Read the following words with the correct endings.

8. Read the examples and then read the words in the sound feminine plural form with the correct ending.

9. Rewrite the following sentences using the interrogative hanzah ِأَلَمْ.

10. Answer the following questions.

11. Learn the following.

12. Learn the omission of the alif of ابن.

13. Rewrite the following sentences after changing the underlined words to the plural as shown in the example.

14. Rewrite the following sentences after changing the underlined words to plural as shown in the example.

15. Use each of the following words in a sentence.

Vocabulary:

قائمة list
طينَ mud
علاقة connection
جرسَ bell
معنى meaning
نار fire
لحظة moment
عدةُ كتب a number of books

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a number of questions
he attended, he was present
it rang
he created
he raised
You have done well, well done!
capital city
mixed
like that
jinn
iron (metal)
like this, so
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 mādi الماضي.
   (b) the present-future tense which is called the mudāri المضارع.
   (c) the imperative which is called the amr الأمر.
We have already learnt the mādi. In this lesson we will learn the mudāri. We will learn the amr in Lesson 14.

In the mudāri one of the four letters ي is prefixed to the verb. We have learnt that ‘he wrote’ is كتبت (kataba). Now ‘he writes’ is يكتسب (ya-ktubu). Note that يكتسب means ‘he writes,’ ‘he is writing,’ or ‘he will write’.

Now let us see the difference between the forms of the mādi and the mudāri.

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

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 mādi and ‘u’ in the mudāri, e.g.: كتب ‘he wrote’ يكتسب ‘he writes’ (kataba / ya-ktubu).

(b) a-i group: in this group, the second radical has ‘a’ in the mādi and ‘i’ in the mudāri, e.g.: جلس ‘he sat’ يجلس ‘he sits’ (jalasa / ya-jlisu).
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‘he beat’ يَضِعُرُبُ ‘he beats’ (daraba / ya-dribu).

‘he washed’ يَغَسَلُ ‘he washes’ (ghasala / ya-ghsilu).

(c) a-a group: in this group the second radical has ‘a’ in the mādī as well as the mudārī’, e.g.:

‘he went’ يَدْخِلُ ‘he goes’ (dhababa / ya-dhabbu).

‘he opened’ يَفْتَحُ ‘he opens’ (fataha / ya-ftahu).

‘he read’ قَرَأ ‘he reads’ (qara’a / ya-qra’u).

(d) i-a group: in this group the second radical has ‘i’ in the mādī and ‘a’ in the mudārī’, e.g.:

‘he understood’ فَهَمَ ‘he understands’ (fahima / ya-fhamu).

‘he drank’ يَشَربُ ‘he drinks’ (shariba / ya-shrabu).

‘he memorized’ يَحْفَظُ ‘he memorizes’ (hafiza / ya-hfazu).

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

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

واحدٌ وعشرونّ طالبًا. Note that:

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

واحدٌ وعشرونّ, ثلاثة وعشرونّ, أربعة وعشرونّ, ... تسعة وعشرونّ.

The word إناث, of course, has no tanwin.

(b) and إناث and واحِدٌ are masculine with the masculine ma’dūd. But the numbers from 3 to 9 are feminine, e.g.:

واحدٌ وعشرونّ رجلًا, إناث وعشرونّ رجلًا, ثلاثة وعشرونّ رجلًا, أربعة وعشرونّ رجلًا, خمسة وعشرونّ رجلًا, سبعة وعشرونّ رجلًا, ... تسعة وعشرونّ رجلًا.

(c) the ma’dūd is singular and mansūb.

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3. ‘quarter to nine’ ﻟَا رَبِيعًا literally means ‘except’. Note that the noun after ﻟَا is mansūb. Note also the following:

لا ﻋشر دقائق ‘ten minutes to one.’
لا خمس دقائق ‘five minutes to two.’
لا دقيقة واحدة ‘one minute to five.’

4) We have learnt the two meanings of ﻟُعِلُّ in Lesson 1. These are: (a) I hope and (b) I am afraid. The first is called ﻟُعِلُّ الترجميٌ and the second ﻟُعِلُّ الإشْفاق as it means ‘I am afraid he will come back today late.’

5) ﻷبين ‘between’: The noun following it is majrūr because it is mudéf ilaihi, e.g.:

جُلِّس حاميد بين بلاال وفِصل. ‘Hāmid sat between Bilāl and Faisal.’

should be repeated with pronouns, e.g., هَذَا ﻷبين ‘This is between you and me.’

Exercises

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

Vocabulary:

دايما always مكتب office
أحيانا sometimes عامل labourer
مرة أخرى once again طول length

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width
distance
kilometre
centimetre
metre
عَرَضُ
مسافة
كيلومتر
سنتيمتر
متر
(i-a) to work
رَكِبَ يُرَكِّبُ
(a-a) to bow in prayer
سَحَدَ يُسَحَدُ
sajdah
 فَعَلَ يَفْعَلُ
رَكِبَ يُرَكِّبُ
(i-a) to ride
بَيْنَ
بَيْنَهُمَا
between
between them
(a-a) to perform
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Lesson 11

In this lesson we learn the following:

1) In the previous lesson we have been introduced to the *mudāriʿ*, and we have learnt *yādhab* ‘he goes’. Now we learn its *isnad* to other pronouns:

(a) The plural of *yādhab* is *yādhabūn* (ya-dhabab-ūna) ‘they (mas.) go’. Here is one more example: ‘My brothers are studying at the university’.

(b) ‘She goes’ is *tādhīb* (ta-dhabu).

   ‘What is Aminah writing now?’
   ‘She is writing a letter to her mother’.

(c) The plural of *tādhīb* is *tādhabūn* (ya-dhabab-na) ‘they (fem.) go’. Here is another example:

   ‘My brothers are studying at the university, and my sisters are studying at school’.

(d) We have just seen that *tādhīb* means ‘she goes.’ It also means ‘you (mas.sing.) go’.

(e) ‘I go’ is *a-dhab* (a-dhabu), e.g:

   ‘Where are you going, Bilal?’
   ‘I am going to the market.’

(f) ‘You go’ for masculine plural is *tādhabūn* (ta-dhabab-ūna). Here is another example:

   ‘What are you drinking, brothers?’

2) We have seen earlier that *yādhab* means ‘he goes’ or ‘he will go.’ Now to make the *mudāriʿ* exclusively for future the particle *ūn* is prefixed to it, e.g:

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‘My father will go to Makkah tomorrow.’
‘I’ll write to you a letter.’

This سَـ (the particle of futurity). Note that سَ is not used in questions, e.g.: ‘When will you go to India?’

3) We have learnt earlier that the مَا is made negative by using مَا, e.g.:
‘I did not eat anything.’

The negative particle used with the مَا is لَا, e.g.:
‘I don’t understand French.’
‘I don’t drink coffee.’

4) The مَسَدَار is the verb minus the tense and the subject. So دَخَلْ means ‘he entered’ and يَدَخُلُ ‘he enters’. But دَخُولْ means ‘entry’. The مَسَدَار in Arabic has many patterns. We learn here only one of these, and it is مَعْوَلْ, e.g. :
دَخَلْ, ‘entry’ from دَخَلْ.
خَرَجْ, ‘exit’ from خَرَجْ.
سُجَدْ, ‘prostration’ from سُجَدْ.
رُكَعْ, ‘genuflection’ from رُكَعْ.
جَلَّسْ, ‘sitting’ from جَلَّسْ.

The مَسَدَار is a noun so it takes الْ and تَمْبِين, e.g.:
الْدَخُولْ مَعْوَلْ, ‘Entry is forbidden.’
الْرُكَعُ مَسَدَارْ, ‘The ruku’ is before the سُجَدْ.
خَرَجْناً مِنَ الفَصْلِ قَبْلَ خَروْجِ المُدْرَسِ, ‘We left the class before the teacher’s exit.’
5) أمّا: 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.:

‘Where are you from?’

أنا من ألمانيا. أمّا بلاذ فهُو من باكستان، وأمّا إبراهيم فهُو من اليابان.

‘I’m from Germany. As for Bilal, he is from Pakistan, and as for Ibrahim, he is from Japan.’

Note that the khabar after أمّا should take في. Here are some more examples:

أين يسكون أخوك وأختك؟

‘Where do your brother and sister live?’

أختي تسكون معى. أمّا أخي فييسكون مع أبي وأمي.

‘My sister lives with me. As for my brother, he lives with my father and mother.’

بكم هذان القلمان؟

‘How much do these pens cost?’

هذا بريال. أمّا ذالك في عشرة.

‘This costs one riyal. As for that, it costs 10 riyals.’

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

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Answer the following questions. These questions are not based on the lesson.
4. Fill in the blanks with the mudāri’ of ذهَبَ with isnād to appropriate pronouns.
5. Fill in the blanks with suitable verbs in the mudāri’.
6. Change the mubtada’ in each of the following sentences to plural.
7. Change in the fā’ il in each of the following sentences to feminine.
8. Learn the following.
9. Change the verb in each of the following sentences to mudāri’.
10. Change the verb in each of the following sentences to negative as shown in the example.
11. Answer the following questions using the particle of futurity.
12. Write the masdar of each of the following verbs.
13. Underline the masdars in the following sentences.
14. Answer the following questions using أمّا.
15. Learn the following.
### Vocabulary:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>درس يدرسُ</td>
<td>(a-u) to study</td>
</tr>
<tr>
<td>نزل ينزلُ</td>
<td>(a-i) to descend</td>
</tr>
<tr>
<td>عرف يعرفُ</td>
<td>(a-i) to know</td>
</tr>
<tr>
<td>سكن يسكنُ</td>
<td>(a-u) to stay, to live</td>
</tr>
<tr>
<td>بحث يبحث عنْ</td>
<td>(a-a) to look for</td>
</tr>
<tr>
<td>مات يموتُ</td>
<td>(a-u) to die</td>
</tr>
<tr>
<td>شكر يشكرُ</td>
<td>(a-u) to thank</td>
</tr>
<tr>
<td>صعد يصعدُ</td>
<td>(i-a) to ascend</td>
</tr>
<tr>
<td>نسيتُ</td>
<td>I forgot</td>
</tr>
<tr>
<td>قريب</td>
<td>relative</td>
</tr>
<tr>
<td>محطة</td>
<td>station</td>
</tr>
<tr>
<td>خلاص</td>
<td>barber</td>
</tr>
<tr>
<td>أرز</td>
<td>rice</td>
</tr>
<tr>
<td>عنوان</td>
<td>address</td>
</tr>
<tr>
<td>نوب</td>
<td>clothes</td>
</tr>
<tr>
<td>مُستَوصِفُ</td>
<td>clinic</td>
</tr>
<tr>
<td>قادٍ</td>
<td>coming</td>
</tr>
<tr>
<td>بطاقة</td>
<td>visiting card</td>
</tr>
<tr>
<td>رسالة</td>
<td>letter</td>
</tr>
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<td>صيدَية</td>
<td>pharmacy</td>
</tr>
<tr>
<td>خيل</td>
<td>horses</td>
</tr>
</tbody>
</table>
LESSON 12

In this lesson we learn the following:
1) *Isnād* of the *mudāriʿ* to some more pronouns:

(a) We have learnt that "تَذهَبُ" (you go) is for masculine singular. Now we learn "تَذهَبِينَ" (ta-dhab-îna) for feminine singular, e.g.:

 Arabic: "أَينَ تَذهَبُ يا بِلَال؟"  
"Where are you going, Bilāl?"

 Arabic: "أَينَ تَذهَبِينَ يا آمِنَة؟"  
"Where are you going, Aminah?"

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

 Arabic: "أَفْهَمُونَ الإِنْكَارْيَةُ يا إِخْوَان؟"  
"Do you understand English, brothers?"

 Arabic: "أَفْهَمُونَ الفَرْنَسِيَةُ يا أَخْوَات؟"  
"Do you understand French, sisters?"

(c) We have learnt that "أَذَهَبُ" means 'I go'. Now we learn that "نَذَهَبُ" (na-dhabu) means 'we go'. Here are some more examples:

 Arabic: "مَاذَا تَكُونُونُ يا إِخْوَان؟"  
"What are you writing, brothers?"

 Arabic: "نَكُونُ رَسَائِل"  
"We are writing letters."

 Arabic: "مَاذَا تَكُونُنَّ يا أَخْوَات؟"  
"What are you writing, sisters?"

 Arabic: "نَكُونُ الْوَاجِيَاتِ"  
"We are writing homework."

 Arabic: "رَجَعَ بِلَال يَوْمَ السَّبْتِ"  
"Bilāl returned on Saturday." Note that "يَوْم" is *mansūb.*

That is because it is *ma�ʿul fihī* (adverb), i.e. a noun denoting the time of the action. Here are some more examples:

 Arabic: "ذَهَبْتُ إِلَى الْسَّوقِ صَباحًا"  
"I went to the market in the morning."

 Arabic: "رَجَعْتُ مِنِ الْجَامِعَةِ مَسَاةً"  
"I returned from the university in the evening."

 Arabic: "أَذَهَبْ إِلَى الْمِكْتَبِ كُلَّ يَوْمٍ"  
"I go to the library every day."

 Arabic: "سَأَذَهَبْ إِلَى الْطَّالِبِ يَوْمَ الْحَمِيس"  
"I'll go to Taif on Thursday."
‘Where will you go this evening?’

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

قال: ‘He said, “I am the servant of Allâh”’

قال المُدرس: ‘The teacher said, “the examination is tomorrow.”’

سمع: ‘I heard that the examination is tomorrow.’

أُفَضَّ ‘I think that the examination is tomorrow.’

**Exercises**

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

**Vocabulary:**

- دَوَاءٌ: medicine
- طَلَبَ: pupil
- هَاتِفٌ: telephone
- وزِيرُ الخارِجِيَّة: foreign minister
- وَاحِبَاتٌ: homework
- عَمَلٌ: work
- جَارٌ: neighbor
- رَنْمُ: number
- وَقُتَ: time
- شَهِيدٌ يَشْهَدُ: (i-a) to bear witness
- ضَحِكَّ يَضْحَكُ: (i-a) to laugh

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Lesson 13

This is a revision lesson explaining the isnād of the mudāri‘ to all the pronouns except the pronouns of the dual.

Exercises

1. Fill in the blanks with the verb ِذَهَبَ in the mudāri‘ with isnād to the suitable pronouns.
2. Fill in the blanks with suitable verbs in the mudāri‘.
3. Correct the following sentences.
4. Learn the different components of the mudāri‘, e.g.:

\[ \text{يَذَهَب} = \text{ذَهَب} + fā'il (damīr mustatīr) + u \text{ : nominative ending.} \]

\[ \text{يَذَهَبُون} = \text{ذَهَب} + \text{n} + fā'il \text{ : nominative ending.} \]
Lesson 14

In this lesson we learn the following:
1) The **amr** (the imperative): The **amr** is the form of the verb which signifies a command like ‘go!’ ‘sit!’ ‘get up!’

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

\[
\text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب}
\]

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-wasl** is prefixed to the verb. This **hamzah** takes **dammah** if the second radical of the **amr** has a **dammah**; otherwise it takes **kasrah**, e.g.:

\[
\text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب}
\]

\[
\text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب}
\]

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

\[
\text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب}
\]

\[
\text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب}
\]

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

\[
\text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب}
\]

The **amr** from **كتب** is **كتب** and not **كتب**.

\[
\text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب}
\]

\[
\text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب} \rightarrow \text{كتب}
\]

The **amr** from **كتب** is **كتب** and not **كتب**. These forms are irregular and the first radical (€) has been omitted.

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If the *amr* of the second person singular is followed by a word commencing with *hanzat al-wasl* the last letter of the *amr* takes a *kasrah* to avoid *البقاء الساکینن* e.g. *ishrāb* i l-mā’-a ‘drink water!’ (bl → bil)
*iftāḥ* i l-bāb-a ‘open the door!’ (hl → hīl)
*Nkhudh* i l-kitāb-a ‘take the book!’ (dhīl → dhīl)

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

- *uktub* 
  - *uktub-ū* 
  - *uktub-î* 
  - *uktub-na*

2. 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: ‘*أعَقرَبُ في الفصل؟*’

<table>
<thead>
<tr>
<th>Scorpion in the classroom?!</th>
</tr>
</thead>
</table>

3. The *mubtada’* means ‘because’. Here are some more examples:
- *Eat this as you are hungry.*
  - ‘*كل هذا فإنك جوعان*’
- ‘*Get in for the lesson has already started.*’
  - ‘*إغسل القميص فإنه وَسَخ*’

**Exercises**

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

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### Vocabulary:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عقربٌ</td>
<td>scorpion</td>
<td>سكتَ يَسكتُ</td>
<td>(a-u) to keep quiet</td>
</tr>
<tr>
<td>جِذَاءٍ</td>
<td>shoe</td>
<td>جمعَ يجمعُ</td>
<td>(a-a) to gather, to collect</td>
</tr>
<tr>
<td>الجَنَة</td>
<td>the paradise</td>
<td>طبخَ يطبخُ</td>
<td>(a-u) to cook</td>
</tr>
<tr>
<td>كُوبٌ</td>
<td>glass</td>
<td>قطعَ يقطعُ</td>
<td>(a-a) to cut</td>
</tr>
<tr>
<td>يَدٌ</td>
<td>hand</td>
<td>حلقَ يحلقُ</td>
<td>(a-i) to shave</td>
</tr>
<tr>
<td>زوجٌ</td>
<td>spouse</td>
<td>عبدَ يعبدُ</td>
<td>(a-u) to worship</td>
</tr>
<tr>
<td>عَلَقٌ</td>
<td>clot of blood</td>
<td>علمَ يعلمُ</td>
<td>(i-a) to know</td>
</tr>
<tr>
<td>مِدَى١٤٥</td>
<td>radio set</td>
<td>منعَ يمنعُ</td>
<td>(a-a) to prevent</td>
</tr>
<tr>
<td>حَوْرٌ</td>
<td>weather</td>
<td>عادَ يعودُ</td>
<td>(a-u) to return</td>
</tr>
<tr>
<td>غُريبٌ</td>
<td>stranger</td>
<td>ورقةَ</td>
<td>piece of paper</td>
</tr>
<tr>
<td>موَسَى</td>
<td>razor</td>
<td>ثَينٌ</td>
<td>fig</td>
</tr>
<tr>
<td>نَعَسُانٌ</td>
<td>sleepy</td>
<td>لا أُدري</td>
<td>‘I don’t know’</td>
</tr>
<tr>
<td>مُظلمٌ</td>
<td>dark</td>
<td>قوةٌ</td>
<td>strength</td>
</tr>
<tr>
<td>كَنُسٌ يَكنُسُ</td>
<td>(a-u) to sweep</td>
<td>بِقُوَّةٍ</td>
<td>strongly, fast</td>
</tr>
<tr>
<td>نَظَرَ ينظرُ</td>
<td>(a-u) to look at</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 ٌذْهَبُ means “go”. Now we learn that “don’t go” is ٌذْهَبُ. As you can see it is the 

mudâri‘, but with the omission of the dammah of the third radical. The particle ٌلاٌَ لَا أَفْهُمُ الْفَرْسِيَّةَ (the prohibitive ٌلاٌَ) while the ٌلاٌَ لَا الْنَّاهِيَةَ (the negative ٌلاٌَ) don’t understand French,” is called ٌلاٌَ لَا الْنَّافِعَةَ (the negative ٌلاٌَ). Note the following:

You go. ٌذْهَبُ
You don’t go. ٌلاٌَ ٌذْهَبُ
Don’t go! ٌلاٌَ ٌذْهَبُ

Here are some more examples:

Don’t sit here! ٌلاٌَ تَجِلِسُ هَنَا
Don’t write with red pen! ٌلاٌَ تَكِتَبُ بِالْقَلمِ الأَحْمَرُ
Don’t go out of the class! ٌلاٌَ تَخْرُجُ مِنَ الْفَصْلِ
Don’t worship the shaytân! ٌلاٌَ تَعْبِدُ الشَّيْطَانُ

Note that in the last example the third radical has kasrah due to the إلْبِقاء السَّاكِتِينَ.

The isnâd if this verb to the other pronouns of the second person:

لاٌَ ٌذْهَبُ بَيْنَ بَلَاءٌَ
lā tadhhab

لاٌَ ٌذْهَبُ بَيْنَ آمِيْنَ
lā tadhhab-i

لاٌَ ٌذْهَبُ بَيْنَ أَحْوَاتَ
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 ٌكَآذَّ يَكَآذُ ٍضَحَّكُ ٍضَحَّكُ. ‘The boy almost laughed.’
Kād al-madras yakhfūj. ‘The teacher was about to leave.’

The mudārī' is yikād: yikād al-jārūs yirūn ‘The bell is about to ring.’

Yikād al-imām yirākū ‘The imām is about to perform rukū’. ‘

Note that Kād/yikād is followed by a noun, and then by a verb in the mudārī’:
Kād + a noun in the nominative case (مرفوع) + a verb in the mudārī’.

3) We have learnt that the negative particle used with the mudārī’ is lā. e.g.:
Lā, lā ḍaf‘al al-fransīs ‘I don’t understand French.’
Lā, nādhīb ilā al-malāb yīm yūm al-ǧumā‘a ‘We don’t go to the playground on Fridays.’

If ma is used with the mudārī’, the verb refers to the present time only. Note the difference between lā and lā, ma:
Lā, lā aṣḥāb al-qahwah ‘I don’t drink coffee’ i.e. as a habit, but ma aṭṣāb al-qahwah means ‘I am not drinking coffee now.’

4) Note that ‘I eat’ is aṣlīl. It is originally ʿaṣlīl but the combination ʿaṣlīl becomes ā. In the same way ‘I take’ is ʿaḥdīl for āḥdīl. and ‘I command’ is ʿaṣlīl for āṣlīl.

5) ʿInnā aʿṣarū ʿalīl al-ṣawār. ʿInnā means ‘only’. Here are some more examples:
‘Āṭt lā taqāb al-darās. ʿInnā taqābū ʿaṣlīl al-risālah ‘You are not writing the lesson. You are only writing a letter.’
‘Innā ʿal-ʿaṣāmīh baytāt ‘Actions are judged only by intention.’
‘Innā al-ṣadqāt fil-fqr ‘Charity is only for the poor.’

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Exercises

1. Correct the following statements.

2. Read the following examples of لا الناهية.

3. Rewrite the following verbs using لا الناهية.

4. Learn the isnād of the mudāri with لا الناهية to other pronouns.

5. Fill in the blanks with suitable verbs in the mudāri'. Note that these verbs are preceded by لا الناهية.

6. Learn the difference between لا الناهية لا النافية and لا الناوية.

7. Learn the following rule regarding two hamzahs coming together.

8. Learn the use of كاذ.

9. Learn the use of ما with the mudāri'.

10. Learn the use of فعل التعجب.

11. Rewrite each of the following underlined sentences using فعل التعجب.

Vocabulary

مَعَد seat
في أثناء during
يا أب O my father!
كذب يكذب (a-i) to tell a lie
بكى يبكي (a-i) to cry, to weep
انقلب it overturned
الطريق way
Lesson 16

In this lesson we learn the following:

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

ماذا تريد يا بلال؟
'I want water.'

ماذا تريدون يا إخوان؟
'We want pens.'

ماذا تريدون يا ليلى؟
'What do you want, Laila?'

Note that the initial letters denoting the mudāri ' ي، ث، ن, ت, ن' have dammah. This happens when the verb has four letters in the mādi. You will learn more about this in Book 3.

The mādi of the verb is أرادَ 'he wanted'. And 'I wanted' is أردتُ, and 'you wanted' is أردتِ.

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

ما اسمك؟
'What is your name?'

ما فهمت الدروس
'I did not understand the lesson.'

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

تَسْتَفْتُ مَا قلت لي
'I forgot what you told me.'

أَشُرب مَا تشرب
'I will drink what you drink.'

لا أَعْبُد مَا تُعْبِدون
'I don’t worship what you worship.'

In Arabic this is called مَمْوَضَولَة.

3) We have learnt دَا. In the accusative case it becomes دَا, e.g.
‘In our class there is a student with long hair.’
‘I saw a student with long hair.’
‘I want a copy of the Qur’an with large letters.’

4) Proper nouns on the same pattern of 
\( \text{فعلُ من الصرُفُ} \), e.g. 
\( رَجُلٌ ، رَجُلٌ ، رَجُلٌ ، هُمْلُ \) . The word هُمْلُ is the name of a pre-Islamic deity means Saturn, and رَجُلٌ is a name.

This pattern of proper names is called مُعدَّونُ .

Note the \( i'rab \) (declension) of this type of nouns:

\( خَرَجَ عُمَرُ \) ‘Umar went out.’
\( سَأَلَ عُمَرُ \) ‘I asked Umar.’
\( كَتَبَ إِلَى عُمَرُ \) ‘I wrote to Umar.’

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

\( بِيضْتَةٌ أَبْيَضُ \)
\( سُوْدَةٌ أَسْوَدُ \)
\( حَمْرَةٌ أَحْمَرُ \)

Both the masculine as well as the feminine forms are diptotes. Here are some examples of the feminine form:
\( شَخْصُ رَأْسِي أَسْوَدُ , وَلَحْيَيِّي بِيضَةٌ \) ‘The hair of my head is black, and my beard is white.’
\( هَذِهِ السُّجَرَةُ حُضْرَاءٌ \) ‘This tree is green.’
‘The sky is blue.’

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

It is on the pattern of 

الْحَمْمُونَاءُ الرِّجَالُ السَّودُ، وأَوْلٌادُّ النِّسَاءُ السَّمَرُ؟

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

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

سَلَّمَ عُمْرُو (‘Amr-an) is written with alif, while سَلَّمَ عُمْرَ (‘Umar-a) is written without it because it is a diptote, and diptotes have no tanwin.

7) ‘Where is your brother Husain?’

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

‘His daughter, Zainab is a doctor.’

رَأَيْتُ زَيْنَبَ عَبْسَا

‘I saw your classmate, Abbas.’

كُتِبَ إِلَى أَسْتَادَناَ الدِّكَّوْنُ يَلَّ

‘We wrote to our professor, Dr. Bilal.’

أَخْرَى

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

غَابَ الْيَومُ إِبْرَاهِيمَ وَطَالِبُ أَخْرَى

‘Today Ibrahim and another student were absent.’

أَخْرَى

I have another pen.’

سَلَّمَتْ مُدَرَّسَتُناَ وَمُدَرَّسَتُ أَخْرَى

‘I asked our teacher and another one.’

زَيْنَبُ مِنَ أَمْرِيْكَا، وَفِي الْفَضْلِ طَالِبُ أَخْرَى مِنَ أَمْرِيْكَا

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

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‘I memorised sūrat al-Rahmān and another sūrah.’
Both أُحْزِنُ and أُحْزِنُ أَخْرَى are diptotes.
9) The word أُشَيَّاء is a diptote.

10) The difference between القرآن and المصحف: A copy of the Qur’an is called المصحف. That is why we can say ‘I have two copies of the Qur’an.’

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

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

11) ما أكلت شبيعا means ‘I did not eat anything’, or ‘I ate nothing.’

Here are some more examples:

ما رأيت شبيعا ‘I saw nothing.’
ما قرأنا شبيعا ‘We read nothing.’

ورق مسطر ‘ruled paper’ ورق غير مسطر ‘unruled paper’
‘correct’ غير صحيح ‘incorrect’
Muslim غير مسلم non-Muslim

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

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

ماذا تريد؟ وماذا تريد زميلك؟

5. Fill in the blank in each of the following sentences with the feminine form of the colour word used in the sentence corresponding to it as shown in the example.
6. Underline the words denoting colours in the following sentences.
7. Fill in the blanks with suitable words denoting colours.
8. Learn the examples of مَعْدَلَلَ words.
9. Learn the orthography of عَمْروَ.
10. Read the following sentences and learn the words آخرَ and أُخْرَى.
11. Fill in the blanks with آخرَ or أُخْرَى.
12. Fill in the blanks with دَوُ or دَا.
13. Read the following examples of the relative مَا.
14. Learn the three kinds of مَا.
15. Learn the following.
16. Learn the difference between المُصْحَفُ and القرآنُ.
17. Learn the use of عِبَر.

Vocabulary

- مَصْحَفٍ: copy of the Qur'an
- حُلوَى: sweetmeat (diptote)
- صفٌ: row
- قَماشٌ: cloth
- نَمْودُجَ: sample
- صَوْرَةٌ: picture
- شَيْءٌ: thing
- ضِيقٌ: narrow
- آخَرُ: another (diptote)
- أسْمَرُ: brown (diptote)
ruled

غَابِ يِعْبُ
(a-i) to be absent

to buy

ملِف
file

طَباشيرُ
chalk

زَهْرَة
flower

بلَدِيَة
municipality

سَحْلُ
Saturn
In this lesson we learn the following:

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

‘Do you want to eat?’
ماذا تريد أن تشرب?
‘What do you want to drink?’
‘We want to sit in front of you.’
زينب wants to cook meat.
‘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 أدرس اللغة العربية لأفهم القرآن. Note that the madāri fi’lem is mansūb (i.e. has a-ending), and that is because of the preceding lām. This lām is called the التعليل.

Here are some more examples:
ذهبت إلى الحمام لأغسل وجهي.
‘I went to the bathroom to wash my face.’
فتحت النافذة ليخرج الذباب.
‘I opened the window so that the flies may go out.’
قلنا لله تعالى لنبعد.
‘Allah has created us so that we may worship him.’

3) ‘It is possible.’
يمكن أن أجلس هنأ؟
‘May I sit here?’ (literally, ‘is it possible for me that I sit here?’)
نعم، يمكنك أن تجلس.
‘Yes, you may sit.’
لا يمكنك أن تخرج الآن.
‘He cannot go out now.’
4) منّد is a preposition meaning ‘since’, e.g.:

\[ \text{ما رأيت منذ يوم السبت} \]

‘I have not seen him since Saturday.’

\[ \text{بلال غائب منذ أسبوع} \]

‘Bilal is absent since one week.’

5) If the \textit{fā’il} is feminine, the verb should also be feminine, e.g.:

\[ \text{دخل محمد} \]

‘Muhammad entered.’

\[ \text{دخلت آمنة} \]

‘Aminah entered.’

\[ \text{يدرس إبراهيم اللغة الألمانية} \]

‘Ibrahim is studying German.’

\[ \text{وتدرس مرية اللغة الفرنسية} \]

‘and Maryam is studying French.’

If the \textit{fā’il} is the female of human beings or animals, the verb \textit{should} be feminine. If it is not so, the verb \textit{may} be feminine, e.g.:

\[ \text{خرج البقرة} \]

‘The cow went out.’

But

\[ \text{خرج السيارة} \]

or ‘The car went out.’

That is why we have in the lesson:

\[ \text{بقى ثلاث دقائق} \]

‘There are three minutes more,’ and not...

There are other details which you will learn later.

\[ \text{إني شاء الله} \]

6) ‘He permitted him to leave.’

\[ \text{سمح لي بالخروج} \]

‘Permit me to sit here.’

\[ \text{لا أسمح لك بالدخول} \]

‘I don’t permit you to enter.’

7) ‘I request.’

\[ \text{أرجو} \]

\[ \text{Exercises} \]

1. Answer the following questions.
2. Read what Humayun says to the teacher, and fill in the blanks.
3. The teacher asks every student: \[ \text{أين تريد أن تذهب في إعالة الصيف؟} \]
4. The teacher asks every student: \[ \text{في أي كلية تريد أن تدرس؟} \]
5. The teacher asks every student:  لماذا خرجت من الفصل؟

6. Read the following examples of أن

7. Answer the following questions using أن

8. Read the following examples of لام التعليل

9. Answer the following questions using لام التعليل

10. Learn the use of يمكنك

11. Learn the use of مند

12. Learn نرى, أرى, ترى, 'I see', 'we see'.

13. Learn the use of أرجو أن تسمح, 'I request you to allow me to...'

14. Learn the names of the four seasons.

Vocabulary

holiday

عطلة

supper

عشاء

next year

المقبل

treatment

أرتجو

flies

مصر (diptote)

Egypt (diptote)

بصق

(a-u) to spit

أرى

calm, quiet

هدوء

air

calmly, quietly

يُزور

(a-u) to visit

public announcement

سمح

(a-a) to permit

people

بدأ

(a-a) to commence

envelope

يمكن

to be able

noise

بقي

(i-a) to remain
winter
summer
spring

الشتاء
الصيف
الربيع

الخريف
(а-u) to request
Lesson 18

In this lesson we learn the following:

1) We have learnt in the previous lesson that the *mudari* ' is *mansub* after *an* and *la*.

The following four forms of the *mudari* ' have u-ending in the *marfu* ', and a-
ending in the *mansub*:

- *ya-dhabu* → *an yadhhaba*
- *ta-dhabu* → *an tadhhaba*
- 'a-dhabu* → *an adhaba*
- *na-dhabu* → *an nadhhaba*

The forms of the *mudari* ' ending in *nun* drop the *nun* after *an*, e.g.:

- *tadhhabina* → *an tadhhaba*
- *tadhhabuna* → *an tadhhaba*
- *ya-dhabuna* → *an yadhhaba*

In these forms the sign of the verb being *marfu* ' is the presence of the *nun*, and that of being *mansub* is the omission of this *nun*.

Here are some more examples:

- *ma ad dhabri yu mb* bi 'ayma? 'What do you want to drink, Aminah?'
- 'ayn tujabun an yadhhaba bi 'ahwana? 'Where do you want to go, brothers?'
- *yridaban an yakhrujub min al fasil* 'They want to go out of the class.'

The two forms *yadhhaba* and *yadhhaba* remain unchanged after *an*, e.g.:

- *tujabun an tasminun al akhbar ya 'ahwata?* 'Do you want to listen to the news, sisters?'
- *tujabun an yajlisun fi al khayfah* 'The female students want to sit in the garden.'

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2) ‘My watch is like yours.’ The word لَكَ is a preposition, and the noun following it is majrūr. It means ‘like.’

Here are some more examples:

- هذا البيت كَالمَسْجِدِ ‘This house is like a mosque.’
- هذه القهوة كَالمَاءِ ‘The coffee is like water.’

This preposition is not used with pronouns. So we do not say أَنا كُنْهُ i.e. ‘I am like him’. In such cases the word مِثْلِي is added between the preposition and the pronoun:

- أَنا كَمِثْلِي ‘He is like me’.

- أَرجِوُ أَنْ لَا تَأْخُذُنَّ هَذِهِ الْأَشْيَاءَ كُلَّهَا ‘I request you not to take all these things.’

All is used for emphasis. In Arabic it is called ta’kid. The word كُلُّ is connected to the mu’akkad (i.e. the word it emphasizes) with a pronoun:

- حضِرَ الطَّلَابُ كُلُّهُمْ ‘All the students attended’.
- خرجَتُ الطَّالِبَاتُ كُلُّهُمْ ‘All the female students went out’.
- قرَأتُ الكِتَابُ كُلَّهُ ‘I read the book completely’.
- بحَثَتُ عنهُ في المدرسة كُلَّهَا ‘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 يا بلال! يا رجل! is حَرَفُ النَّداء, e.g.:

When يا is used with a noun having ال، the word أَيْهَا is inserted between يا and the noun e.g.:

يا أَيْهَا النَّاسُ! O people! (not يا الناسُ)

يا أَيْهَا الرَّجُلُ! O man!

5) ‘Come along.’ It is called إسْمُ الفَعْلِ, i.e. it is a noun but has the force of a verb.

Here are some more examples of إسْمُ الفَعْلِ:
I feel pain.
I am bored.
accept (my prayer).

‘This tin of sweets.’

We have seen in Book 1 that means ‘this book’. But if we want to say ‘this book of history’ we say . In this construction comes at the end because we cannot say as here is and so it cannot take .

Here are some more examples:

‘this pencil’

‘this bedroom’

‘This watch of yours is beautiful’.

‘Take this book of mine’.

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. The teacher asks every student: 

And the student replies saying ... and completes the answer using one of the verbs given there.
4. Learn the .
5. Fill in the blanks with the of with its to suitable pronouns.
6. Fill in the blanks with suitable verbs in the .
7. Learn the and .
8. Learn the use of . Note that is for .
9. Learn the use of the preposition .

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<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عادة</td>
<td>habit</td>
</tr>
<tr>
<td>متحف</td>
<td>museum</td>
</tr>
<tr>
<td>علبة</td>
<td>packet, tin</td>
</tr>
<tr>
<td>ملبس</td>
<td>clothes</td>
</tr>
<tr>
<td>حديقة الحيوانات</td>
<td>zoo</td>
</tr>
<tr>
<td>سيد</td>
<td>gentleman</td>
</tr>
<tr>
<td>عطلة الصيف</td>
<td>summer holidays</td>
</tr>
<tr>
<td>عنوان</td>
<td>address</td>
</tr>
</tbody>
</table>
Lesson 19

In this lesson we learn the following:

1) We have learnt that the negative particle used with the mádi is َلا ُم, and that used with the mudāri is َلا ُم, e.g.:

ما ُدَرِسْتُ ُلِغَةَ الإسْبَاْيَةَ 'I did not study Spanish.'

َلا ُعَرِفْ رَقْمَ هَاتَفِه ْهَ 'I don’t know his telephone number.'

Now we learn that the negative particle used with the future tense is َلَنَّ. This particle is like َأَنَّ, and so the mudāri following it is mansūb, e.g.:

سَأَذْهَبُ إِلَى الْرَّيْاضِ غَدًا 'I’ll go to Riyadh tomorrow.'

َلَنْ أَذْهَبُ إِلَى الْرَّيْاضِ غَدًا 'I will not go to Riyadh tomorrow.'

Note that when َلَنَّ is used the particle of futurity (سَ) is omitted.

As with َأَنَّ the mūn is omitted from َلَنْ يَذْهَبُونَ, َتَذْهَبُونَ and َتَذْهَبُينَ when َلَنَّ is used with these forms. The two forms َتَذْهَبُونَ and َيَذْهَبُونَ remain unchanged e.g.:

يا آمِنَةُ! َلَنْ تَذْهَبي إِلَى الطَّائِفِ فِي عُطْلَةِ الصَّيْفِ? 'O Aminah, will you not go to Taif during the summer holidays?'

يا أُخْوَاتُ! َلَنْ تَذْهَبُينِ ُلِغَةَ التُّرُجُيَّةَ فِي العَامِ المُقْبِلِ? 'O sisters, will you not study Turkish next year?'

َلَنْ أُشْرِبُ ُلَّحْمَ أَبَدًا ٢ 'I will never drink wine.'

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

Here are some more examples:

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

إنْ لَعَنَّكُ صَعِبَةً جَدًا. َلَنْ أَدْرُسُهَا أَبَدًا 'Your language is very difficult. I will never study it.'

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

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Answer t
LESSON 20

In this lesson we learn the following:
1) The dual in the accusative and genitive cases: We have learnt in Book 1 the dual in the nominative case, e.g.:

尉ِ أَخْوَانِ ‘I have two brothers.’
فَي بَيْتِي عَرْفَتُانِ كِبْرَتُانِ ‘There are two large rooms in my house.’

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

أَيْنَ الْمَدْرَسُ؟ ‘Where is the teacher?’ (al-mudarris-u)
سَأَلْتُ الْمَدْرَسَ ‘I asked the teacher.’ (al-mudarris-a)
قَلْتُ لِلْمَدْرَسَ ‘I said to the teacher.’ (al-mudarris-i)

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

هَذَا رَيْالانَ ‘These are two riyals.’ (riyal-ání)
أَرِيدُ رِيَالَيْنِ ‘I want two riyals’ (riyal-aini)
إِشْتَرِيتُ بِرِيَالَيْنِ ‘I bought it for two riyals.’ (riyal-aini)

Here are some more examples:

قَرَتْ كِتَابٌ ‘I read to books.’
رَجِعَتْ بَعْدَ يَوْمٍ ‘I returned after two days.’
جَاءَ مُدْرَسَانَ جَدِيدانَ ‘Two new teachers came.’
سَمِعْتُ هَذَا الْحَدِيثٌ مِنْ إِذَاْتِيْنِ ‘I heard this news from two radio stations.’
أَحَدُهُمَا ... وَالآخَرُ ... ‘one of them ... and the other ...’, e.g.:
لَيْبِ أَخْوَانَ أَحَدُهُمَا طَبِيبٌ وَ الآخَرُ مُهْنَدِسٌ ‘I have two brothers: one of them is a doctor and the other is an engineer.’

The feminine is ... ‘إِحْدَاهُمَا ... وَ الْآخَرَى ...’, e.g.
I have two sisters: one of them is a teacher and the other is a nurse.

**Exercises**

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

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>دُوُرَ وَرَجْحِينَ</td>
<td>hypocrite (two-faced)</td>
</tr>
<tr>
<td>مُسَتَطٍّ</td>
<td>comb</td>
</tr>
<tr>
<td>مِجَّدَةٌ</td>
<td>pillow (pl. مَجَادُ)</td>
</tr>
<tr>
<td>ذِبْحٌ يُذْبَحُ</td>
<td>(a-a) to slaughter</td>
</tr>
<tr>
<td>مَرَاةٌ</td>
<td>mirror</td>
</tr>
<tr>
<td>لِصْ</td>
<td>thief</td>
</tr>
<tr>
<td>جَنِينَ</td>
<td>pound (monetary unit)</td>
</tr>
<tr>
<td>مُفِيْدٌ</td>
<td>useful</td>
</tr>
<tr>
<td>السِّيَرُ</td>
<td>the prophet’s biography</td>
</tr>
<tr>
<td>تَفْسِيرٌ</td>
<td>Commentary of the Qur’an</td>
</tr>
<tr>
<td>شَرَحُ يُشَرِّحُ</td>
<td>(a-a) to explain</td>
</tr>
</tbody>
</table>
In this lesson we learn the following:

1) The use of لَمْ: It is a negative particle. It is used with the midari’. It brings about two changes:
   a) it turns the midari’ into mādi in meaning, and
   b) changes the midari’ from marfu’ to majzūm, e.g.:

   لَمْ يَذْهَبْ ‘He goes.’ → لَمْ يَذْهَبْ ‘He did not go.’

   The endings of the midari’ majzūm:
   a) The dammah of the third radical is omitted in the four forms:

   لَمْ يَذْهَبْ → يَذْهَبْ
   لَمْ تَذْهَبْ → تَذْهَبْ
   لَمْ أَذْهَبْ → أَذْهَبْ
   لَمْ نَذْهَبْ → نَذْهَبْ

   ya-dhhab-u → lam ya-dhhab
   ta-dhhab-u → lam ta-dhhab
   a-dhhab-u → lam a-dhhab
   na-dhhab-u → lam na-dhhab

   b) As in the midari’ mansūb, the min is omitted from the following forms in the midari’ majzūm also:

   لَمْ تَذْهَبْ → تَذْهَبْ
   لَمْ تَذْهَبْ → تَذْهَبْ
   لَمْ تَذْهَبْ → تَذْهَبْ
   لَمْ بَذْهَبْ → بَذْهَبْ

   ta-dhhab-ina → lam ta-dhhab-î
   ta-dhhab-îna → lam ta-dhhab-û
   ya-dhhab-îna → lam ya-dhhab-û

   c) The two forms لَمْ بَذْهَبْ and لَمْ تَذْهَبْ remain unchanged:

   لَمْ بَذْهَبْ → بَذْهَبْ
   لَمْ تَذْهَبْ → تَذْهَبْ

   lam ya-dhhab-na
   lam ta-dhhab-na

   Here are some examples of لَمْ:

   لَمْ أَفِهَّمْ هَذَا الْدُّرُسُ؟ ‘I did understand this lesson.’
   لَمْ أَقْرِضَ التَّالِيَاءُ ‘Did the new students attend?’
   لَمْ يَكُنْ ‘No, they did not attend.’

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The female students did not go to the library.

If are followed by hamzat al-wasl the last letter takes a kasrah to avoid إلْيَافَةُ السَاكِينينَ، e.g.:

‘Did you not write the letter?’ (a lam taktub-i-risālah?)

‘The female student did not memorise the Qur’ān.’

2) لَمَا: It is also a negative particle, and is used with the mudāri‘. It acts exactly like لَمْ. It means ‘not yet’, e.g.:

لَمَا أَحْرَجَ الْطَلَابَ ‘I have not yet taken coffee.’

‘Faith has not yet entered into your hearts.’

‘My father went to Makkah, and has not yet returned.’

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

أَحْرَجَ الْطَلَابَ? ‘Have the students gone out?’

لَمَا يَخْرُجُوا ‘They have not yet gone out.’

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

a) nouns (الاسم), like: كتاب، قلب، هو، أنا، هذا، فن

b) verbs (الفعل), like: كتب، يكتب، أكتب، ليس

c) particles (الحُرف), like: ما، لا، نعم، لَمْ، س

4) Nominal and verbal sentences (الحُملةُ الاسميَةٌ والحُملةُ الفعَّاليَةِ) : This has been explained in Lesson 1.

5) مَهْيَاً means ‘slowly please, don’t hurry’.

6) مَا عَبْدِي فَلَمْ وَلَا كِتابٌ ‘I have neither pen nor book.’

Here are some more examples:
‘There is neither water nor juice in the fridge.’
‘There is neither riyal nor qirsh in my pocket.’

Exercises
1. Answer the following questions.
2. Learn the use of لَمْ.
3. Answer the following questions in the negative using لَمْ.
4. Answer the following questions in the negative using لَمْ.
5. Learn the endings of the مدَّرٍ ‘marfu‘ and the مدَّرٍ ‘mansub.
6. Rewrite the following verbs using لَمْ.
7. Fill in the blanks with suitable verbs in the مدَّرٍ
8. Draw one line under the مَعْطَدَا‘ and two lines under the كَحَبَار.
9. Distinguish the nominal sentences from the verbal sentences.
10. Specify nouns, verbs and particles in the following sentences.
11. Learn اللَّاتِي which is another form of اللَّاتِي.

Vocabulary

- إسْتَرْحَ\(\) reception
- رَئِيسُ president
- فَرَقُ difference
- مَثَالُ example
- مُهَالا Slowly, please, don’t hurry

- حَضْرَ يَخْشَى (a-u) to attend
- تَأْتِي يَأْتِي (a-i) to come
- اللَّاتِي = اللَّاتِي
- مَنْعُ forbidden
LESSON 22

This is a revision lesson. It gives a complete picture of the three moods of the *mudāriʿ*; the *marfīʿ*; the *mansūb* and the *majzūm*.
Lesson 23

In this lesson we learn the following:

1) The *i'rab* (declension) of the sound masculine plural. We have learnt the sound masculine plural in Book 1, e.g.: 

مُسَلِّمُونَ, مُهِنُّدُونَ, مُدَرَّسُونَ, فَلَاحُونَ.

In the nominative case it has ‘-îna’ ending, and in the accusative and the genitive cases it has ‘-ina’ ending, e.g.: 

*Marfîʿ* : ‘The teachers went out.’ (al-mudarris-îna)

*Mansûb* : ‘I saw the teachers.’ (al-mudarris-îna)

*Majrûr* : ‘I went to the teachers.’ (al-mudarris-îna)

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

Here are some more examples:

‘The engineers went to their offices.’

‘I saw the farmers in the fields.’

‘There are the houses of the teachers.’

2) The numbers عشَّرونَ... تسعَعونَ: These numbers are called the *uqîd* (العُقُود).

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

*Marfîʿ* : ‘There are 20 students in the class.’

*Mansûb* : ‘I read 20 books.’

*Majrûr* : ‘I bought it for 20 riyals.’

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

Note the following:

a) 21 : the first part the number with the masculine *ma'dûd* is وَاحِدُ and with the feminine

: وَاحِدَةِ وَعَشَّرونَ طَالِبًا/ إِحْدَى وَعَشَّرونَ طَالِبًا.
b) 22: the first part of the number with the masculine *ma’did* is *تِنَان* and with the feminine *تِنَانَ:

*تِنَانَ وَعَشْرُونَ طَالِبَةٌ تِنَانَ وَعَشْرُونَ طَالِبَةٌ

23-29: the first part of these numbers with the masculine *ma’did* is feminine, and with the feminine is masculine:

*ثَلَاثَةَ وَعَشْرُونَ طَالِبَةٌ ثَلَاثَةَ وَعَشْرُونَ طَالِبَةٌ

4) The ‘*uqīd* have the same form with the masculine as well as the feminine *ma’did*.

To convey the idea of ‘neither...nor’, the negative particle *لا* is used with the *mādi* instead of *ما*.

5) Note: Al-Muwatta’ by Imām Mālik

Songs: Lisān al-Arab by Ibn Manzūr.

In such examples *لي* is used to refer to the author of the book and is translated by the word ‘by’.

Exercises

1. Answer the following questions.
2. Read these examples of the sound masculine plural.
3. Write the sound masculine plural of the following nouns.
4. Learn the ‘*uqīd*.
5. Learn the *ī’rāb* of the sound masculine plural.
6. Fill in the blank in each of the following sentences with the word given in the brackets after necessary changes.
7. Fill in the blank in each of the following phrases with the word given in the brackets after necessary changes.
8. Read the following sentences, and then write them replacing the figures with words.
9. Learn the numbers 21-30 with the feminine *ma’did*.
10. Read the following sentences, and then write them replacing the figures with words.
11. Learn these examples of 'neither...nor'.

**Vocabulary**

- **اجْتِمَاعٌ** meeting
- **قَصَة** story
- **نَبِي** prophet
- **ثانية** second (unit of time)
- **أِسرة** family
- **جائِزة** prize
- **قاعة** hall
- **نَجْحَى** (a-a) to pass an examination
- **رسَبْ** (a-u) to fail an examination
Lesson 24

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

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

a) **1.** These agree with the *ma’dūd*, and follow the *ma’dūd* as adjectives, e.g.:

   كِتَابٌ واحِدٌ، كِتَابٌ أَنْثَانٌ
   سِيَارَةٌ واحِدَةٌ، سِيَارَةٌ أَنْثَانٌ

b) **2.** These numbers do not agree with the *ma’dūd*. If the *ma’dūd* is masculine, these are feminine, and vice versa, e.g.:

   ۴٠۰٠۰٠٠۰٠۰٠ رَجُالٍ، وَ۴٠۰٠۰٠٠۰٠۰٠۰۰۰۰۰۰۰۰۰۰۰۰۰ نِسَاءٍ

(c) **3.** Both the parts agree with the *ma’dūd*, e.g.:

   أَحَدٌ عَشْرٌ طَالِبًا، إِحْدَى عَشْرَةَ طَالِبَةَ
   إِنَّا عَشْرٌ طَالِبًا، إِنَّا عَشْرَةَ طَالِبَةَ

(d) **4.** The second part agrees with the *ma’dūd*, and the first part does not, e.g.:

   ۴٠۰٠۰٠٠۰٠۰٠٠ رَجُالٍ، ۴٠۰٠۰٠٠۰٠۰٠٠۰٠٠ نِسَاءٍ

(e) **5.** These numbers do not change for gender, e.g.:

   عَشْرُونَ ... تِسْعَةُ عَشرَ تِسْعَةُ عَشرَ طَالِبَةَ
   حَمْسُونَ مُسْلِمًا / مُسْلِمةَ ؛ مِائَةٌ طَالِبَةَ / طَالِبَةَ

f) **6.** When the *ma’dūd* is mentioned the *mīn* is omitted, e.g.:

   مَائِتَانِ رَيَالٍ، أَلفًا دُوَّارًا

2) The rules regarding the **ma’dūd**:

a) The *ma’dūd* of 3-10 is genitive plural, e.g.:

   ۴٠۰٠۰٠٠۰٠۰٠٠ رَجُالٍ

b) The *ma’dūd* of 11-99 is accusative singular:

   أَحَدٌ عَشْرٌ كُوْكْبِيَّا

---

1 the *alif* in *مَيَانَة* is not pronounced. It is also written without this *alif*.
c) The *ma’dīd* of 100 and 1000 is genitive singular: 

\[\text{اف} \ \text{ر} \ \text{ب} \ \text{ال} \ \text{أ} \ \text{ت} \ \text{ن}.

3) The *i’rāb* of the numbers:

a) These are used as adjectives, e.g.:

\[\text{ع} \ \text{د} \ \text{ي} \ \text{ر} \ \text{ي} \ \text{ال} \ \text{ن} \ \text{أ} \ \text{ت} \ \text{ن} \ \text{أ} \ \text{ت} \ \text{ن}.

\[\text{أ} \ \text{ر} \ \text{ي} \ \text{ر} \ \text{ي} \ \text{ال} \ \text{ن} \ \text{أ} \ \text{ت} \ \text{ن}.

\[\text{ه} \ \text{ذ} \ \text{ا} \ \text{ق} \ \text{ل} \ \text{م} \ \text{ر} \ \text{ي} \ \text{ل} \ \text{ي} \ \text{ن} \ \text{أ} \ \text{ت} \ \text{ن}.

b) These are regularly declined, e.g.:

\[\text{خ} \ \text{م} \ \text{س} \ \text{ع} \ \text{ش} \ \text{ر} \ \text{ي} \ \text{ل} \ \text{ات} \ \text{أ} \ \text{ت} \ \text{ن} \ \text{أ} \ \text{ت} \ \text{ن} \ \text{أ} \ \text{ت} \ \text{ن}.

\[\text{خ} \ \text{م} \ \text{س} \ \text{ع} \ \text{ش} \ \text{ر} \ \text{ي} \ \text{ل} \ \text{ات} \ \text{أ} \ \text{ت} \ \text{ن} \ \text{أ} \ \text{ت} \ \text{ن}.

\[\text{خ} \ \text{م} \ \text{س} \ \text{ع} \ \text{ش} \ \text{ر} \ \text{ي} \ \text{ل} \ \text{ات} \ \text{أ} \ \text{ت} \ \text{ن} \ \text{أ} \ \text{ت} \ \text{ن}.

d) These numbers are *mabnī* (indeclinable). They remain unchanged except the words *إِنَّا* and *إِنَّا* e.g.:

\[\text{ع} \ \text{د} \ \text{ي} \ \text{خ} \ \text{م} \ \text{س} \ \text{ع} \ \text{ش} \ \text{ر} \ \text{ي} \ \text{ل} \ \text{ا} \ \text{ت} \ \text{أ} \ \text{ت} \ \text{ن}.

\[\text{أ} \ \text{ر} \ \text{ي} \ \text{خ} \ \text{م} \ \text{س} \ \text{ع} \ \text{ش} \ \text{ر} \ \text{ي} \ \text{ل} \ \text{ا} \ \text{ت} \ \text{أ} \ \text{ت} \ \text{ن}.

\[\text{ه} \ \text{ذ} \ \text{ا} \ \text{ق} \ \text{ل} \ \text{م} \ \text{ب} \ \text{خ} \ \text{م} \ \text{س} \ \text{ع} \ \text{ش} \ \text{ر} \ \text{ي} \ \text{ل} \ \text{ا} \ \text{ت} \ \text{أ} \ \text{ت} \ \text{i}.

Only the words *إِنَّا* and *إِنَّا* in *إِنَّا عَشَرَة* and *إِنَّا عَشَرَة* are declined like the dual.

The words *عَشَرَة* and *عَشَرَة* remain unchanged, e.g.:

\[\text{ع} \ \text{د} \ \text{i} \ \text{ث} \ \text{n} \ \text{أ} \ \text{ت} \ \text{ا} \ \text{ع} \ \text{ش} \ \text{ر} \ \text{ي} \ \text{لا} \ \text{أ} \ \text{ت} \ \text{ن}.

\[\text{أ} \ \text{ر} \ \text{i} \ \text{ث} \ \text{n} \ \text{أ} \ \text{ت} \ \text{ا} \ \text{ع} \ \text{ش} \ \text{ر} \ \text{ي} \ \text{لا} \ \text{أ} \ \text{ت} \ \text{ن}.

\[\text{ه} \ \text{ذ} \ \text{ا} \ \text{ق} \ \text{ل} \ \text{م} \ \text{ب} \ \text{ذ} \ \text{ث} \ \text{n} \ \text{أ} \ \text{ت} \ \text{ا} \ \text{ع} \ \text{ش} \ \text{ر} \ \text{ي} \ \text{لا} \ \text{أ} \ \text{ت} \ \text{ن}.

d) The *‘uqīd* (عَشْرَونِ ... يَسْعُون) are declined like the sound masculine plural, e.g.
These are declined regularly, e.g.:

- ‘His salary is $1000.’
- ‘I took $1000 from him.’
- ‘I purchased it for $1000.’

These are dual, and are declined as such, e.g.:

- ‘His wages are 2000 riyals.’
- ‘He does not want 2000 riyals.’
- ‘He works for 2000 riyals.’

In these numbers the word ‘millions’ is majrūr because it is mudāf ilaihi. In these numbers the mudāf is joined to the mudāh ilaihi in writing. The mudāf takes the case required in the sentence, e.g.:

- ‘I have three million riyals.’
- ‘I want three million riyals.’
- ‘I purchased three million riyals.’

Note that ‘millions’ is originally تَمَانيَِّسََاتُهُ. The ya‘ has been omitted. So the ن in this word remains unchanged.

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

- ‘Three thousand riyals’
- ‘Sixteen thousand riyals’
- ‘Thirty thousand riyals’
one hundred thousand riyals

In these examples the word ألف (١٠٠٠٠) is a ma‘dūd with regard to the previous number, and it is a number with regard to the following word.

5) If the number is mudēf, it has no tanwin when the ma‘dūd is mentioned, and has tanwin when the ma‘dūd is omitted, e.g.:

كم ريالاً عيندك؟

عندى عشرة ريالات or عندى عشرة ريالات

‘For how much did you buy this watch?’

بألف يا أخي or بألف ريال

كم ريالاً تريده؟

عشرين ألفاً يا أخي or أربعين عشرة ألف ريال

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: ثلاثة وأربعون وخمسمئة وستة آلاف ريال

if the ma‘dūd is feminine: ثلاثة وأربعون وخمسمئة وستة آلاف ريالة
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 khabar is called khabaru kāna. The khabaru kāna is mansūb, e.g.:

كَانَ المَاءُ بَارَدًا  
↓       ↓       ↓
khabar  mubtada’  khabaru kāna  ismu kāna

Here are some more examples:

كَانَتْ رَبُّبُ مَرْيَمَة  
↓       ↓       ↓
كاتُ الرَّبِّ مَرْيَمَة  
↓       ↓       ↓
كَانَ الأَحْوَلِ جَيْلًا  
↓
أَحْوَلِ جَيْلًا

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

كَانَ المَدْرَسُ في الْفَصِّلِ  
→  المَدْرَسُ في الْفَصِّلِ

2) It means ‘he is still’. It is one of the ‘sisters of kāna’ and acts exactly like كَانَ. e.g.:

بِلَالٌ مَرْيَضٌ  →  لاَ يَرَالُ بِلَالٌ مَرْيَضٌ ‘Bilal is sick.’

مَرْيَمٌ طَالِبَةٌ  →  لاَ يَرَالُ مَرْيَمٌ طَالِبَةٌ ‘Maryam is a student.’

إِبْرَاهِيمٌ في الْمُسْتَشْقَفِي  →  لاَ يَرَالُ إِبْرَاهِيمٌ في الْمُسْتَشْقَفِي ‘Ibrahim is in the hospital.’

3) The i‘rāb of أَبُو and أَخُ: We have learnt in Book 1 that when these two words are mudāf they take a wāw, e.g.:

أَبُو بِلَالِ، أَخُ حَامِدٍ، أَبُوكَ، أَخُوُهُ، أَحْوَلِ

This wāw is the nominative ending. In the accusative case the wāw changes to alif, and in the genitive case to yā, e.g.:

Marfū‘ (nominative)  أَينُ أُبُوكَ؟  ‘Where is your father?’  (abû-ka)
Mansūb (accusative) 
‘I know your father.’ (abā-ka)

Majrūr (genitive)  
‘What did you tell your father?’ (abī-ka)

Here is an example of ḥawr: 

Marfū‘  
‘Where did her brother go?’ (akhū-hā)

Mansūb  
‘Did you see her brother?’ (akhā-hā)

Majrūr  
‘Did you go to her brother?’ (akhi-hā)

4) We know that قَبَلُ and بَعْدُ are always mudáf, e.g.: 

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

If the mudáf ilaihi is omitted, قَبَلُ and بَعْدُ become indeclinable, and they always have dammah, e.g.: 

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

In this sentence قَبَلُ ذلك is for قَبَلُ ‘before that’, i.e. before being a headmaster. But the mudáf ilaihi ذلك has been omitted.

Here is an example of بَعْدُ:

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

Here قَبَلُ ذلك or بَعْدُ ‘after it’ or ‘after that’.

The decision of the matter, before and after, is only Allah’s.

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

killed, pl. قَتَلُوا  prisoner, pl. أَسْرُوا
Exercises

1. Answer the following questions.
2. Rewrite the following sentences using كان.
3. Rewrite the following sentences using لا يَزَالُ.
4. Learn the i’rāb of أَبَأَخَأَب.
5. Fill in the blank in each of the following sentences with أَبَأَخ* with the correct case-ending.
6. Fill in the blanks in each of the following sentences with أَبَأَخ* with the correct case-ending.

Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سَفِير</td>
<td>ambassador</td>
</tr>
<tr>
<td>مُفتشٌ</td>
<td>inspector</td>
</tr>
<tr>
<td>شرطي</td>
<td>policeman</td>
</tr>
<tr>
<td>عميدٌ</td>
<td>dean of a faculty, principal of a college</td>
</tr>
<tr>
<td>متقاعدٌ</td>
<td>retired</td>
</tr>
<tr>
<td>جَمِيعَ أَنْحَاءِ الْعَالَمِ</td>
<td>all parts of the world</td>
</tr>
<tr>
<td>تَرَكَ بَعْضَهُ</td>
<td>(a-u) to leave</td>
</tr>
<tr>
<td>يَؤُلفُ</td>
<td>to write a book</td>
</tr>
</tbody>
</table>
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 (fāʿ), the second is called ع (‘ain), and the third is called ل (lām). These names are taken from the verb فعل which has been taken as an example for all the verbs.

If one of the three radicals is و (waw) or ي (yaa) the verb is called muʿtall (المُعتَلَل) i.e. weak.

If the first radical is و (waw) or ي (yaa) the verb is called muʿtall al-fāʿ (المعتَلَل الفِلَأ) i.e. weak of fāʿ. It is also called mithal (المثال).

If the second radical is و (waw) or ي (yaa) the verb is called muʿtall al-ʿain (المعتَلَل العَيْن) i.e. weak of ʿain. It is also called ajwaf (الأَجْوَف).

If the third radical is و (waw) or ي (yaa) the verb is called muʿtall al-lām (المعتَلَل الَّام) i.e. weak of lām. It is also called nāqis (النَّاقِص).

If two radicals are weak the verb is called lajif (اللَّجِيف).

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

\[ وَقَف \]\
he stopped

\[ وزَن \]\
he weighed

\[ وَضَع \]\
he placed

There is an abnormality in the mudāriʿ of the mithal verb. The first radical (و) is lost in the mudāriʿ, e.g. بَرَّنَ (ya-zin-u) which is originally يُبَرَّنَ (ya-wzin-u)

- like يُبْجَلْسُ - and after the omission of the wāw it becomes بَرَّنَ (ya-zin-u)

In the same way:
The *amr* from زَنْ تَرَنُ is 'weigh!' No *hamzat al-wasl* is needed at the beginning as the verb does not commence with a *sākin* letter. The *amr* of ضَعْ تَضَعُ is 'place!'

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

- زَهْرُ → زِهْرَ flower
- نَهْرُ → نِهْرَ river
- عَبْدُ → عِبَدَ slave
- حَسَن → حَسَنَ Hasn

3) ‘Here it is!’

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

The feminine form is حَاسَنَة.

‘Here I am’ is هَآنَا.

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

‘We should understand the Qur’ān.’

Here the phrase *an nafa‘m al-qur‘an* is the *fā‘il* of *yihab*.

Here are some more examples:

‘You must return tomorrow.’

‘I must go to Riyadh today.’

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

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He should not leave the class.'

But *لا يَمْحِبُ عَلَيْهِ* means 'need not', e.g.:

'We need not attend this lesson.'

5) We have learnt one of the patterns of the *masdar*. It is like *رُكْوَعَ, سُجُودَ* like *فَعُولَ*. Now we learn two more patterns. One is like *ذُهَابَ* 'going' from *نَجْحَ*، and *نَجْحَ* 'success' from *إِيَابَ* means 'return'. It is from *آبَ يَنْتَوِعُ* (a-u) 'to return'. It is on the pattern of *فَعَالَ*. Another example of this pattern is *نَكْرَاحَ* 'marriage' from *نَكْحَ* (a-a) 'to marry.'

6) *أَقْلُ* is comparative of *قَلْيَلَ* 'little'. It is originally like *أَحْمَلَ*، أَكْبَرُ أَقْلُ* etc.

But as the second and the third radicals are identical, the third radical has been assimilated to the second.

**Exercises**

1. Learn the examples of the *mudāri* of the *mu‘tāl al-fā* (or *mithāl*) verbs.
2. Write the *mudāri* of the following verbs.
3. Derive the *amr* from the following verbs.
4. Read the following.
5. Learn the diminutive.
6. Write the diminutive of the following nouns.
7. Learn the comparative of the following adjectives.
8. Read the following.
9. Learn the following.
10. Learn the use of *يَحْبُ*.
11. Learn the following pattern of the *masdar*.

**Vocabulary**

- أَجْنَبِي stranger
- حَطَأ mistake
- مَحْفَظَة purse
- عَلَقُ money, cash
- إِيَاب return
- ذُهَاب going
ticket
return
air-ticket
kilogram
female
male
regularly
(i-a) to swallow
(a-u) to ascend
(a-i) to be necessary
(a-i) to find
(a-i) to arrive

وزن (a-i) to weigh
وعد (a-i) to promise
وقف (a-i) to stop, to stand
ولح (a-i) to enter
وضع (a-a) to place
وهب (a-a) to grant
يشاء he wills
شديد severe
cدير

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Lesson 27

In this lesson we learn the following:
1) The *mu'tall al-'ain* or *ajwaf* verbs. As we have seen earlier, these verbs have

or *y* as the second radical e.g.:

%\[
\text{قَالَ يَقُولُ, زَارَ يَرْوَهُ, بَاعَ بِبِعَ, سَارَ يَسِيرُ, نَامَ يَنْامُ, حَافَ يَحَافُ.}
\]

These verbs have undergone certain changes as explained below:

*يَقُولُ* is originally *قَولََلْ* and *قَولَْلَ* is originally *قَالََلْ*.

*يَسِيرُ* is originally *سَيِّرُْ* and *سَيِّرُْ* is originally *سَيِّرُْ*.

*يَنْامُ* is originally *نَامََْ* and *نَامََْ* is originally *نَامََْ*.

These verbs undergo some more changes at the time of their *isnād* to *mutaharrик* pronouns.\(^2\)

These changes are as follows:

In the *mādi*

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

%\[
\text{قُلْنَ, قَلْتَ, قَلْمَ, قُلْتَ, قُلْتَ, قُلْتَ, قُلْنَ, قَلْنَ.}
\]

as against the original *fathah* in (qāla, qālū, qālat, but qulta, qultu, quilna etc.).

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

%\[
\text{سُرْنَ, سَرْتَ, سَرْتَ, سِرْتَ, سِرْتَ, سِرْتَ, سِرْتَ, سِرْتَ.}
\]

\(\text{nāma, nāmū, but ninta etc.}\)

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

In the *mudārī*'

In the *mudārī 'marfū':*

---

\(^2\) A *mutaharrик* pronoun is a pronoun which is followed by a vowel like 

\(\text{T, N, and}

\(\text{and}

\(\text{sākin} \text{ pronoun is vowelless like the} \ '\text{in}

\(\text{Deeb, Deeb, Deeb.}

\(\text{All the pronouns in the mādi are mutaharrик except those in}

\(\text{Deeb, Deeb, Deeb.}

\(\text{In the mudārī ' only the} \ N \text{ is mutaharrик, and it is in}

\(\text{T, Deeb, and}

---
The second radical is omitted at the time of its isnād to the mutahharik pronouns:

يَقُلُّ، تَقُلُّ;

يَسِيرُونَ، تَسِيرُونَ;

يَنْمُونَ، تَنْمُونَ

In the mudari' majzūm:
The second radical is omitted in the following four forms in addition to the two mentioned under the mudari' marfū':

يَفْعَلُ: لَمْ يَقُلُّ

لَمْ يَسِيرُ;

لَمْ تَقُلُّ;

لَمْ تَسِيرُ;

لَمْ أَقُلُّ;

لَمْ أَسِيرُ;

لَمْ تَنْمُ;

لَمْ تَنْمُ;

This omission is due to الْيَقَاءُ السَّاِكِنِينَ.

لَمْ يَقُلُّ. Here both the wāw and the lām are sākin (vowelless).

So the weak letter wāw is omitted.

لَمْ يَسِيرُ. Here both the yā and the rā are sākin. So the weak letter yā is omitted.

لَمْ يَنْمُ. 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 mustatir and mutahharik pronouns:

قُلُوْا؛ قُوْلُي قُلُّ

سِيرُوْا؛ سِيرُي سِيرُ

نَامُوْا؛ نَامُي نَمْ

b) There is no need to add hamzat al-wasl at the beginning of the amr as it does not commence with a sākin.
From we get after omitting the initial ta and the final dammah, and is changed to because of
قُولُوْل تَقُولُ إلَّيْنَقَاءَ السَّاَكِنِينِ

From we get which is changed to
سِبْرُ وَتَسَبيْرُ

From we get which is changed to
نَامُ وَتَنَامُ

2) ‘By Allah, I almost died.’

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

واَللهُ لَقَدْ رَأَيْتُهُ فِي السَّوَاقِ
‘By Allah! I saw him in the market.’

وَاللهُ لَقَدْ سَمِعْتُ هَذَا الحَدَثْ مِنْ كَبِيرٍ مِنْ النَّاسِ
‘By Allah! I heard this news from many people.’

But:

وَاللهُ ما أَكْلَتْ شَيْئًا
‘By Allah! I ate nothing.’

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

Note the waw in is a preposition, and so the following noun is majrūr.

ظَلَّ تَدْفَرْي(3)
‘I though it to be my notebook.’

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

أَظْنُ الْجَوَّ حَميْلٌ
‘The weather is fine.’

أَظْنُ الْبَابِ مُعْلَقٌ
‘The door is closed.’

أَظْنُ الْامْتِجَاحُ بَعْيِهَا
‘The examination is far.’

أَظْنُ الْطَّيْبَةِ
‘You are a doctor.’

أَظْنُ الْجَوَّ حَميْلٌ
‘Sit where you wish.’

We can also say:
5) Note that in َيِقَحیٰ the hamzah is written after the ya, because both the ya and the hamzah are pronounced. But in لَمْ يِقَحیٰ the hamzah is written above the ya. Here only the hamzah is pronounced, and the ya is only a chair for the hamzah.

6) ‘May Allah grant you complete health.’

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

لا يِقَحیٰ للطالب أن يِقَحیٰ

‘It is not proper for a student to be absent.’

لا يِقَحیٰ لك أن تقول هذا

‘It is not becoming of you to say this.’

8) The verb مات comes in two groups:

a) i-a group: مات يِقَحیٰ. With a mutaharrik pronoun the first radical has kasrah in the mādī: مات. In the Qur'ān مات occurs nine times.

b) a-u group: مات يِقَحیٰ. With a muiaharrik pronoun the first radical has dammah in the mādī: مات. In the Qur'ān مات occurs twice.

But in the mudāri’ only مات occurs in the Qur'ān.

Exercises

1. Answer the following questions.
2. Learn the examples of the ajwāf verbs.
3. Learn the iṣnād of the ajwāf verbs of the a-u group in the mādī.
4. Write the iṣnād of مات and كَانَ رَأَى، قَامَ to all the pronouns in the mādī.
5. Read the following.
6. Learn the iṣnād of the ajwāf verbs of the a-u group in the mudāri’.
7. Write the iṣnād of قَامَ to all the pronouns in the mudāri’.
8. Read the following.
9. Learn the formation of the mudāri’ majzūm from the ajwāf verbs.
10. Rewrite the following verbs with لَمْ.

11. Answer the following questions in the negative using لَمْ.
12. Learn the formation of the amr from the ajwāf verbs.
13. Form the amr from the following verbs.
14. Read the following.
15. Learn the use of لَّا النَّاهِيَةِ with the ajwaf verbs.
16. Read the following verbs using لَّا النَّاهِيَةِ.
17. Read the following.
18. Learn the isnād of the ajwaf verbs of the a-i group in the mādi.
19. Write the isnād of جَاءَ and سَارُ to all the pronouns in the mādi.
20. Read the following.
21. Learn the isnād of the ajwaf verbs of the a-i groups in the mudāri‘.
22. Write the isnād of سَارُ and عَاشَ to all the pronouns in the mudāri‘.
23. Read the following.
24. Learn the formation of the mudāri‘ majzūm from the ajwaf verbs of the a-i group.
25. Read the following.
26. Learn the isnād of the ajwaf verbs of the i-a group in the mādi.
27. Write the isnād of حَافُ and كَادُ to all the pronouns in the mādi.
28. Read the following.
29. Learn the isnād of the ajwaf verbs of the i-a group in the mudāri‘.
30. Write the isnad of حَافُ and شَاءُ to all the pronouns an the mudāri‘.
31. Read the following.
32. Learn the formation of the amr and the mudāri‘ majzūm from the ajwaf verbs of the i-a group.
33. Read the following.
34. Read and write the following amr forms with the correct vocalisation.

Vocabulary

قَالَ يُقُولُ (a-u) to say, to tell
كَانَ يَكُونُ (a-u) to be
زَارَ يَزُورُ (a-u) to visit
فَقَامَ يُقُومُ (a-u) to get up
دَافَ يُتَوَقُّ (a-u) to taste
تَصَوُّمُ (a-u) to fast
دَارَ يَدُورُ (a-u) to turn
تَابَ يَتَوبُ (a-u) to repent
بَالَ يَتَوَلُّ (a-u) to urinate
حَاجَةَ يَحْيِيُ (a-i) to come
بَيْعَ يَبِيعُ (a-i) to sell
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سار</td>
<td>to walk</td>
</tr>
<tr>
<td>عاش</td>
<td>to live</td>
</tr>
<tr>
<td>كُلً</td>
<td>to measure</td>
</tr>
<tr>
<td>نام</td>
<td>to sleep</td>
</tr>
<tr>
<td>خاف</td>
<td>to fear, to be afraid of</td>
</tr>
<tr>
<td>كَاد</td>
<td>to be about to do</td>
</tr>
<tr>
<td>زال</td>
<td>to cease to do</td>
</tr>
<tr>
<td>لا يزال يدرس</td>
<td>he is still studying</td>
</tr>
<tr>
<td>غلب</td>
<td>to overcome</td>
</tr>
<tr>
<td>كذب</td>
<td>to tell a lie</td>
</tr>
<tr>
<td>كُمل</td>
<td>complete</td>
</tr>
<tr>
<td>ملح</td>
<td>salt</td>
</tr>
<tr>
<td>عدس</td>
<td>lentil</td>
</tr>
<tr>
<td>قطار</td>
<td>train</td>
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</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُنْتَصَفَ اللَّيْلِ</td>
<td>midnight</td>
</tr>
<tr>
<td>صداع</td>
<td>headache</td>
</tr>
<tr>
<td>زيت</td>
<td>oil</td>
</tr>
<tr>
<td>بقال</td>
<td>grocer</td>
</tr>
<tr>
<td>بخار</td>
<td>steam</td>
</tr>
<tr>
<td>مُشْغُول</td>
<td>busy</td>
</tr>
<tr>
<td>جبنة</td>
<td>cheese</td>
</tr>
<tr>
<td>بيضة</td>
<td>egg (pl. بيض )</td>
</tr>
<tr>
<td>فاكهاني</td>
<td>fruit seller</td>
</tr>
<tr>
<td>دقيق</td>
<td>flour</td>
</tr>
<tr>
<td>غابة</td>
<td>forest</td>
</tr>
<tr>
<td>غداء</td>
<td>lunch</td>
</tr>
</tbody>
</table>
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.:


These verbs undergo the following changes:
In the màdi

• Both the wāw and the yā become alif in pronunciation. In writing و is written alif

while ي is written ك, e.g.:

‘he invited’, ‘he prayed’ is originally دعَوَأ.

‘he cried’, ‘he wept’, is originally بكُي.

The ي remains unchanged if the second radical has kasrah, e.g. نسي ‘he forgot’,

‘he remained’.

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

‘they invited’ is originally دعَوُوا.

‘they wept’ is originally بكُوُوا.

‘they forgot’ is originally نسُوا.

Note that in نسُوا 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 isnad to the third person feminine singular because of إلَيْنَقْاء السَّاكِيْنَيْنِ, e.g.:

‘she invited’ دعَت.

‘she wept’ بكُتَت.

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and by kind permission of Shaykh Dr. V. Abdur Raheem
The ي is not omitted if the second radical has kasrah, e.g.: نسبت ‘she forgot’, بقيت ‘she remained’.
• The third radical is restored to its original form if the isnad is to the mutaharrik pronouns. In this case the و becomes ي and the ي becomes ب, e.g.:

دعاء ‘they (fem.) invited’.

دعوت ‘you invited’.

دعوت ‘I invited’.

دعونا ‘we invited’.

Here is an example of ي:

يكي، بكيت، بيكي، بكيك، بيكيك، بكين، بكي، بكين

In the mudari:
The mudari ‘marfu’:
• The dammah of the third radical is lost in

يكي، بككي، بكيكي، بكيني

is originally بكي ‘and يكي ‘and يفتح ‘as بكي

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

‘they (mas.) invite’ is originally يكتبون ‘like بدعون

Note that 남سة يدعون الرجال يدعون both have the same from. That is because

the verb بدعون is changed from 남سة يدعون , but in 남سة يدعون the verb بدعون is in the original form. There is no change in it. It is on the pattern of

يفعلن

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"they weep" is originally يَبْكُونَ. The third radical ي has been lost. The kasrah of the second radical is changed to dammah because a kasrah is not followed by wāw.

In "they forget", the second radical has fathah because it is originally بَنَسَوْنَ. After the omission of the yā along with its vowel, the verb becomes بَنْسَوْنَ. The third radical is also omitted before the pronoun of the second person feminine singular, e.g.: تَدْعُونَ. After the omission of the wāw along with its vowel, the verb becomes تَدْعُونَ. The dammah of the غ in the third radical غُرُنَ is changed to kasrah as the dammah is not followed by yā in Arabic.

Note that "you (fem. sing.) weep" has the same form as أَنتَ 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 تَجْلَسِينَ like تَجْلَسَ "you sit". After the omission of the third radical غ the verb became غُرِّنَ. The plural form of the verb is in its original form غُرِّنَ in the plural is like تَجْلَسِينَ and the غ is the third radical.

In "you (fem.) forget" the second radical has fathah because the verb originally was تَتْسِئِينَ. After the omission of the yā along with is vowel the verb became تَتْسِئِينَ.

The mudāri' 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.:

أَلنَّ يَدْعُو "he will not invite" (lan ya-d’uwa).

أَلنَّ يَبْكِي "he will not weep" (lan ya-bkiya).

But in أَلنَّ يُنْسَى "he will not forget" the fathah is not pronounced (lan ya-nsā, not lan ya-nsaya).

The mudāri' majzūm:
Here the third radical is omitted, e.g.:

لَمْ يَدْعُ "He did not Invite". Here the third radical ي has been omitted.
‘He did not weep’. Here the third radical ي has been omitted.

‘He did not forget’. Here the alif has been omitted.

ya-dʿu → lam ya-dʿu ; ya-bkā → lam ya-bkā ; ya-nsā → lam ya-nsa

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

‘invite!’

‘weep!’

‘forget!’

2) ‘He sees’. The mādi is رأى. Note that the second radical (the hamzah) has been omitted in the mudāri. So رأى is originally رأى. This is a very frequently used verb, and so it has undergone this change.

‘you see’ أرى ‘I see’ أنا ‘we see’ نرى

In the mudāri majzūm the third radical is lost, e.g.:

‘He did not see’.

‘you did not see’.

The amr of this verb is not used. The word أَنْظُرُ is used instead.

3) أَرُى means ‘show!’ It is the amr. Here is it isnād:

أَرُى يا أَرْوَا يا إِخْوَانُ
أَرُي يا آَمِنَةُ أَرَيْنُ يا أَخْوَاتُ

‘show me’ أَرُى أَرِني
‘show us’ أَرُى أَرِنا
‘show him’ أَرُى أَرِهُ

You will learn the mādi and the mudāri of this verb later.

4) ‘I have not yet ironed it.’ بَعَدُ denotes ‘yet’ in a negative context.

Here are some more examples:

‘My father has not yet returned.’
I have not yet written a letter to him.

Exercises

1. Answer the following questions.
2. Learn these examples of the nāqis verbs.
3. Write the mudāri ' marfi ', the mudāri ' majzūm and the amr of the following verbs.
4. Read the following.
5. Write the mudāri ' marfi ', the mudāri ' majzūm and the amr of the following verbs.
6. Read the following.
7. Write the isnād of the following verbs to the pronouns of the third person feminine singular and the first person singular as shown in the example. (Note that the third radical is lost in the first case and is restored to its original form in the second)
8. Answer the following questions in the negative using لَمْ.
9. Fill in the blank in each of the following sentences with the verb given in brackets.
10. Learn the mādi, the mudāri ' marfi ', the mudāri ' majzūm and the amr of the nāqis verbs of the i-a group.
11. Read the following.
12. Learn the isnād of the nāqis verbs of the a-i group in the mādi.
13. Learn the isnād of the nāqis verbs of the a-i group in the mudāri '.
14. Learn the isnād of the nāqis verbs of the a-i group in the amr.
15. Learn the isnād of the nāqis verbs of the a-i group in the mādi.
16. Learn the isnād of the nāqis verbs of the a-i group in the mudāri '.
17. Learn the isnād of the nāqis verbs of the a-i group in the amr.
18. Learn the isnād of the nāqis verbs of the a-u group in the mādi.
19. Learn the isnād of the nāqis verbs of the a-u group in the mudāri '.
20. Learn the isnād of the nāqis verbs of the a-u group in the amr.
21. Learn the verb أرَنَى.

Vocabulary

<table>
<thead>
<tr>
<th>(a-i) to iron</th>
<th>(a-i) to throw</th>
</tr>
</thead>
<tbody>
<tr>
<td>رَمَى يُتْرُبَي</td>
<td></td>
</tr>
<tr>
<td>(a-i) to walk</td>
<td>(a-i) to cry, to weep</td>
</tr>
<tr>
<td>مَشَى يُمَسْحُي</td>
<td>بَكَى يَبْكَيِي</td>
</tr>
<tr>
<td>(a-i) to run</td>
<td>(a-i) to give water</td>
</tr>
<tr>
<td>حَرَى يَحْرُي</td>
<td>سَفَى يُسَفَيِي</td>
</tr>
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<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>---------</td>
<td>-----------</td>
</tr>
<tr>
<td>آتي يأتيُ</td>
<td>to come</td>
</tr>
<tr>
<td>بنى بنيُ</td>
<td>to build</td>
</tr>
<tr>
<td>طوى يطويُ</td>
<td>to fold</td>
</tr>
<tr>
<td>هدى يهدِيُ</td>
<td>to guide</td>
</tr>
<tr>
<td>دعَة يدعُو</td>
<td>to invite</td>
</tr>
<tr>
<td>شكَّا يشكوُ</td>
<td>to complain</td>
</tr>
<tr>
<td>تلا يتلُو</td>
<td>to recite</td>
</tr>
<tr>
<td>مِحَا يمحوُ</td>
<td>to erase</td>
</tr>
<tr>
<td>عفَّا يغفوُ</td>
<td>to forgive</td>
</tr>
<tr>
<td>نسي ينسىُ</td>
<td>to forget</td>
</tr>
<tr>
<td>خشى يخشىُ</td>
<td>to fear</td>
</tr>
<tr>
<td>بقي يبقىُ</td>
<td>to remain</td>
</tr>
<tr>
<td>نبع يتبعُ</td>
<td>to follow</td>
</tr>
<tr>
<td>وقع يقعُ</td>
<td>to fall</td>
</tr>
<tr>
<td>تحقيقُ</td>
<td>investigation</td>
</tr>
<tr>
<td>قمامةَ</td>
<td>garbage</td>
</tr>
<tr>
<td>نهار</td>
<td>day</td>
</tr>
<tr>
<td>يمينُ</td>
<td>right hand</td>
</tr>
<tr>
<td>يسارٌ</td>
<td>left hand</td>
</tr>
<tr>
<td>تناول</td>
<td>taking, eating</td>
</tr>
<tr>
<td>الله</td>
<td>god</td>
</tr>
<tr>
<td>قومٌ</td>
<td>people</td>
</tr>
<tr>
<td>ليلٌ</td>
<td>night</td>
</tr>
<tr>
<td>تراب</td>
<td>dust</td>
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<td>أهلٍ</td>
<td>people</td>
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<tr>
<td>ممزَقٌ</td>
<td>torn</td>
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<tr>
<td>هديةٌ</td>
<td>present</td>
</tr>
<tr>
<td>أصحابٌ</td>
<td>people</td>
</tr>
</tbody>
</table>
LESSON 29

In this lesson we learn the following:

1) The muda’ ‘af verb (المضعف). In this verb the second and the third radicals are identical, e.g.: حَجَّ، مَرُّ، شَمَّ

The verb حَجَّ is originally حَجَّ. Here both the second and the third radicals are حَجَّ. Here are the changes that the muda’ ‘af verbs undergo.

In the mādī
The second radical loses its vowel when the verb is isnād to the sākin pronouns: حَجَّ حَجَّوُا، حَجَّتُ
(hajj for hajaja).

It retains its vowel when the verb is isnād to the mutaharrik pronouns:
حَجَُّنَّ، حَجَّتَ، حَجَّمُ، حَجَّتْتَ، حَجَّسُنَّ، حَجَّسَتْ.

In the mudārī:

The mudārī marfū‘:
The second radical loses its vowel when the verb is isnād to the sākin pronouns: يَحَجُّ (ya-hujj-u for ya-hujj-u)

In the same way نَحْجُ for نَحْجُ. In the same way نَحْجُ for نَحْجُ (ya-hujj-u for ya-hujj-u)

It retains its vowel in case of isnād to the mutaharrik pronouns يَحَجُّنَّ، يَحَجُّتَ.

The mudārī majzūm

In the four forms لَمْ يَحْجَ، لَمْ يَحْجَ، لَمْ أَحْجُ، لَمْ نَحْجُ because both the second and the third radical have no vowel (lam ya-hujj). As both are strong letters none of them can be omitted. So the third radical takes a fathah to remove لَمْ يَحْجَ، لَمْ يَحْجَ، لَمْ أَحْجُ، لَمْ نَحْجُ (lam ya-hujj-a)

There is no إلْتِفَاء السَّاكِنِينَ in other forms, e.g.: لَمْ يَحْجُوا (lam ya-hujjā), لَمْ يَحْجُوا (lam tahuji)

The amr:

After removing the initial ‘tā’ and the final dammah from تَحْجُّ (ta-hujj) what remains is حُجَّ (hujj). The third radical takes fathah to remove إلْتِفَاء السَّاكِنِينَ. So it
becomes حَجَّ (hujja). As the word does not commence with a sâkin letter, no hamzah al-wasl is needed.

If the verb is of i-a group like شَمُّ شَمُّ the kasrah of the second radical appears when the verb is isnâded to the mutaharrik pronouns, e.g. شَمُّ شُمِّ شُمِّ etc.

The mudârî ‘marfi’ is لَمَّا. The amr is لَمْ. Note that that amr is identical with the mâdi.

2) We have learnt لَمَّا and لَمْ in Lesson 21. There we have seen that لَمَّا بَرَجَعِ means ‘he has not yet returned’.

There is another لَمَّا which means ‘when’, e.g.:

لَمَّا سَيَعَتُ الْجَرْسُ دَخَلَتُ الْفَصْلُ
‘When I heard the bell, I entered the class.’

لَمَّا ذَهَبَتُ إِلَى مَكَّةَ زَرَعَتُ صَدِيقِي
‘When I went to Makkah, I visited my friend.’

This لَمَّا is used only with the mâdi. With the mudârî عَنْدَمَا is used, e.g.:

عَنْدَمَا أَذَهَبْتُ إِلَى المَسْجِدِ أَجَلَسْتُ فِي الصَّفَّ الأَوْلِ
‘When I go to the mosque, I sit in the first row.’

3) Both these words are used to emphasise a negative verb. قَطْعُ أَبْداً أَبْداً
emphasizes it in the past and أَبْداً أَبْداً in the future, e.g.:

لَمْ أَكُتَبْ إِلیهِ قَطْعُ
‘I never wrote to him.’

لَنْ أَكُتَبْ إِلیهِ أَبْداً
‘I will never write to him.’

The word قَطْعُ is mabni (indeclinable), and has only this ending.

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

Exercises

1. Answer the following questions.
2. Learn these examples of the muda‘af verbs.
3. Read the following.
4. Write the following verbs with isnâd to the pronouns of the first person singular.
5. Learn the formation of the amr from the muda‘af verbs.
6. Read the following.
7. Learn the formation of the *mudâri‘* *majzûm* from the *muda‘َaf* verbs.
8. Answer the following questions in the negative using *لَمَّا*.
9. Fill in the blank in each of the following sentences with the verb given in brackets preceded by *لا* *النَّاهية*.
10. Learn the *isnâd* of the *muda‘َaf* verbs to all the pronouns in the *mâdi*.
11. Learn the *isnâd* of the *muda‘َaf* verbs to all the pronouns in the *mudâri‘*.
12. Learn the *isnâd* of the *muda‘َaf* verbs to all the pronouns of the second person in the *amr*.
13. Learn the following examples of *قِطْعَة* and *أَبَدَا*.
14. Learn the examples of the comparative.

### Vocabulary

<table>
<thead>
<tr>
<th>Arabic (a-u)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>حجّ يُحجَ</td>
<td>(a-u) to perform hajj</td>
</tr>
<tr>
<td>خرج يُجِّرَ</td>
<td>(a-u) to drag, to pull</td>
</tr>
<tr>
<td>مسرد يمرر</td>
<td>(a-u) to pass</td>
</tr>
<tr>
<td>عدّ يعدّي</td>
<td>(a-u) to count</td>
</tr>
<tr>
<td>سبّ يسبّ</td>
<td>(a-u) to abuse</td>
</tr>
<tr>
<td>رد يردّ</td>
<td>(a-u) to reply</td>
</tr>
<tr>
<td>صبّ يصبّ</td>
<td>(a-u) to pour</td>
</tr>
<tr>
<td>سدّ يسدّ</td>
<td>(a-u) to block</td>
</tr>
<tr>
<td>نسم يشمّ</td>
<td>(i-a) to smell</td>
</tr>
<tr>
<td>نمس يمسّ</td>
<td>(i-a) to touch</td>
</tr>
<tr>
<td>دفع يدفع</td>
<td>(a-a) to push</td>
</tr>
<tr>
<td>مرض يمرض</td>
<td>(i-a) to fall sick</td>
</tr>
</tbody>
</table>

(i-a) to be sorrowful

مرّة once

كَفْ palm

مزید more

غافِل unmindful

دياجَ brocade

رائحة smell

كریهة unpleasant

لين soft

نسخْة copy

هنیهة a while

بالوعة drain, sewer

طيب good
THE SEVENFOLD CLASSIFICATION OF THE VERB

1. **Sālim** (السالم) : A verb (a) which does not have hamzah, wāw or ya as one of the radicals, and (b) in which the second and the third radicals are not identical, e.g.: سجد دخل كتب

2. **Mahmūz** (الهموز) : A verb which has hamzah as the radical, e.g.: أكل (hamzah as the first radical).
   سائل (hamzah as the second radical).
   فرأ (hamzah as the third radical).

3. **Muda‘af** (المضعف) : A verb in which the second and the third radicals are identical, e.g.: جح، مر، شم

4. **Mithāl** (المثال) : A verb which has wāw or ya as the first radical, e.g.: ييس، وضع، وقف، وزن. This is also called المعنُول الفاَء.

5. **Ajwāf** (الأحوَف) : A verb which has wāw or ya as the second radical, e.g.: قال يقول، سار يسير، نام ينام. This verb is also called المعنُول العين.

6. **Nāqis** (الناقص) : A verb which has wāw or ya as the third radical, e.g.: دعًا يدعُو، بكي يبكُي، نسي ينسى. This is also called المعنُول الفاَء.

7. **Lafif** (اللَّفيف) : A verb which has wāw or ya as more one than radical. It is of two kinds:
   a) **lafif maqrūn** (اللَّفيف المِقْرَون) : It has wāw or ya as the second and third radicals, e.g.: كَوْي يَكْوُي.
   b) **lafif mafrūq** (اللَّفيف المُفرَّق) : It has wāw or ya as the first and third radicals, e.g.: وَفَقَ يَبِعُي، وَعُي يَبِعُي.
In *lafīf maṣfūq* only the second radical remains in the *amr* because the first radical is omitted in the *mudāri‘*, and the third radical is omitted in the *amr*. The *amr* from قِ نِعْسَى یَعْبِی ‘save!’ and from عِ نِعْسَى یَعْبِی ‘understand!’
Lesson 30

In this lesson we learn the following:
1) The *ismād* of the verb to the pronouns of the dual.

<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>الْرَّجُلُ ذَهَبَ</td>
<td>الطالِبُ تَذْهَبُ</td>
</tr>
<tr>
<td>Second</td>
<td>أَنَا ذَهَبْتُ</td>
<td>أَنْتَ ذَهَبْتِ</td>
</tr>
</tbody>
</table>

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 *mudārī marfūʿ*:
<table>
<thead>
<tr>
<th>Person</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Third</td>
<td>الطالِبُ يَذَهَبُ</td>
<td>الطالِبِ تَذْهَبُ</td>
</tr>
<tr>
<td>Second</td>
<td>أَنْتِ تَذْهَبَينَ</td>
<td>أَنْتَ تَذْهَبْ</td>
</tr>
</tbody>
</table>

In the *mudārī mansūb* and *mazjūm*:
The moods both in the *mudārī mansūb* as well as the *mudārī majzūm*.

<table>
<thead>
<tr>
<th>Mood</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mansūb</td>
<td>يريد الطالبان أن يذهبا</td>
<td></td>
</tr>
<tr>
<td>Majzūm</td>
<td>الطالبان لم يذهبا</td>
<td>يريد الطال пен أن يذهبا</td>
</tr>
<tr>
<td></td>
<td>أتريد أن تذهبا يا أخوان؟</td>
<td>ألم تذهبا يا أخوان؟</td>
</tr>
</tbody>
</table>

3 Note that these are *sākin* pronouns, and the pronoun in أَنْتَ ذَهَبْتُ is *mutaharrik*.
We have already learnt that the in in and is omitted in the mudārî' mansūb and the mudārî' majzūm. Now we must add and to this group. These five forms of mudārî' are called (The five verb-forms). They retain their mīn in the marfū' mood and omit it in the mansūb and majzūm moods.

In the amr:
The masculine and feminine pronouns have the same forms, e.g.:

The pronouns of the dual are as follows:

a) Nominative
Third person mas. & fem. هما
Second person mas. & fem. أنتما
First person mas. & fem. نحن

These are the separable pronouns. The inseparable pronouns which appear in the mādī and the mudārî' are:

-alif as in: ذهبنا، ذهبتنا، يذهبنا، تذهبنا
-tumā as in: ذهبتما

b) Genitive:
Third person mas. & fem. أبوهما as in
Second person mas. & fem. أبوكما as in
First person mas. & fem. أبونا as in

c) Accusative:
Third person mas. & fem. رأينهما as in
Second person mas. & fem. رأيكمما as in
First person mas. & fem. لنا as in
2. 'What are your names?'

Note that the plural اسماء has been used here instead of the dual اسمان. Things which are known to be only one are used in the plural while speaking of two. Here are some more examples:

اغسِلنا وحَوِهْنَا

'Wash your faces.'

حَلَقَ الْوَلْدَانِ رُؤوْسْهُمَا

'The two boys shaved their heads.'

Exercises

1. Answer the following questions.

2. Fill in the blanks in each of the following sentences with the verb ذَهَبَ in the مَدِي with the correct isnād.

3. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the مَدَّرِي 'with the correct isnād.

4. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the امر with the correct isnād.

5. Fill in the blank in each of the following sentences with the verb given in brackets after necessary changes.

6. Fill in the blank in each of the following sentences with the correct form of the pronoun.

7. Answer the following questions using the dual form.

8. Learn the conjugation of the افْتَدَ كَحْمَشَ.

Vocabulary

تَوَيَّمَانَ

twins

صِغرَ

childhood

شَبَهَ

similarity

حَصَة

period

كُتُبٌ مَفْرَرَةٌ

prescribed text books

الرَّكَاذِبَ

airlines

عَيَادَة

visiting the sick

مَكْتَبٌ حَصَطَوْطٍ حَوَّاَبَةٌ

airlines office

مَعْهَدٍ

institute

وَفَقَكَ اللَّهُ

May Allah grant you success

أَخْرَىَ أَخْرَى

dual of أَخْرَى another
In this lesson we learn the adjective. In Arabic the adjective is called *na’t* (النْعَتُ) and the noun it qualifies is called *man’ūt* (المَنْعُوتُ).

The *na’t* follows the *man’ūt*, and agrees with it in the following four things:

a) being definite or indefinite, e.g.:

   هذا كتاب جديد. الكتاب الجديد سهُلُ

b) the case, e.g.:

   Nominative: المدرسُ الجديدُ في الفصل (al-mudarris-u (a)-jadid-u)
   Accusative: سألَ المدرس الجدد (al-mudarris-a (a)-jadid-a)
   Genitive: أحدهُ الكتاب من المدرس الجدد (al-mudarris-i (a)-jadid-i)
   c) the number, e.g.:
   Singular: لي أخ كبير (akhan kabir)
   Dual: بلال الله أخوان كبيران (akhaw-âni kabir-âni)
   Plural: حامد الله إخوة كبيران (ikhwatun kibârun)
   d) the gender, e.g.:
   Masculine: لي أخ كبير
   Feminine: وأخت صغيرة

**Exercises**

1. Answer the following questions.
2. Learn the rules pertaining to the adjective.
3. Draw one line under the *na’t* and two lines under the *man’ūt*.
4. Fill in the blank in each of the following sentences with a suitable adjective.

**Vocabulary**

- دُلْ بَيْنَ (a-u) to show, to advise
- وسِطْ (a-a) to begin
- مَدْرَسُ الوَسِطِ (a-a) medium
- جَدِيدُ (a-d) to end, to come to an end
- دَلْ بَيْنَ (a-u) name of an Arabic dictionary
- جَيْحِ (a-d) good
- مَدْرَسُ الوَسِطِ (a-a) city district
كان الفراغ منه ظهر يوم الاثنين الخامس عشر من ربيع الثاني عام 1418هـ ووافق الثامن عشر من أغسطس عام 1997م بمدينة الرسول الله ﷺ والحمد لله، الذي بفضله تتم الصالحات. وصلى الله على محمد وعلى آله وصحبه وسلم تسليماً كثيراً، وآخر دعوتنا أن الحمد لله رب العالمين.