KEY

to
Durūs al-lughat al-‘arabiyyah li ghair al - natiqina biha
Part I

By
Dr. V. Abdur Raheem

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FOREWORD

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

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.

The Author
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Explanation of certain Grammatical Terms & Symbols

1. Fathah is the vowel sign (↑) denoting “a”.
2. Kasrah is the vowel sign (→) denoting “i”.
3. Dammah is the vowel sign (←) denoting “u”.
4. Sukūn is the sign (⊙) denoting absence of a vowel.
5. Shadda is the sign (++) denoting doubling of the letter.

“â” is long “a” as in father.
“İ” is long “i” as in machine.
“U” is long “u” as in rule.
LESSON 1

In this lesson we learn the following things:

What is this? 
ما هذا؟

This is a book.
هذا كتاب.

Is this a house?
أهذا بيت؟

Yes, this is a house.
نعم، هذا بيت.

No, this is a mosque.
لا، هذا مسجد.

Who is this?
من هذا؟

Note:
1. هذا is pronounced حاذأ, but it is written without the first alif.

2. Arabic has no word corresponding to the English “is”, i.e. Arabic has no copula.

3. There is no word in Arabic corresponding to “a” in English as in “this is a book”. The n-sound at the end of the Arabic noun (kitābu-n, bāitu-n, masjuđu-n) is the Arabic indefinite article corresponding to the English “a”/“an”. This n-sound is called tanwīn.

4. The particle placed at the beginning of a statement turns it into a question, e.g.

This is a house.
هذا بيت.

Is this a house?
أهذا بيت؟
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>بيت</td>
<td>house</td>
</tr>
<tr>
<td>مسجد</td>
<td>mosque</td>
</tr>
<tr>
<td>باب</td>
<td>door</td>
</tr>
<tr>
<td>كتاب</td>
<td>book</td>
</tr>
<tr>
<td>قلم</td>
<td>pen</td>
</tr>
<tr>
<td>مفتاح</td>
<td>key</td>
</tr>
<tr>
<td>مكتب</td>
<td>writing table</td>
</tr>
<tr>
<td>سرير</td>
<td>bed</td>
</tr>
<tr>
<td>كرسي</td>
<td>chair</td>
</tr>
<tr>
<td>نجم</td>
<td>star</td>
</tr>
<tr>
<td>قميص</td>
<td>shirt</td>
</tr>
<tr>
<td>طبيب</td>
<td>doctor</td>
</tr>
<tr>
<td>ولد</td>
<td>boy</td>
</tr>
<tr>
<td>طالب</td>
<td>student</td>
</tr>
<tr>
<td>رجل</td>
<td>man</td>
</tr>
<tr>
<td>تاجر</td>
<td>merchant</td>
</tr>
<tr>
<td>كلب</td>
<td>dog</td>
</tr>
<tr>
<td>قط</td>
<td>cat</td>
</tr>
<tr>
<td>حمار</td>
<td>donkey</td>
</tr>
<tr>
<td>حصان</td>
<td>horse</td>
</tr>
<tr>
<td>جمل</td>
<td>camel</td>
</tr>
<tr>
<td>ديك</td>
<td>rooster</td>
</tr>
<tr>
<td>مدرس</td>
<td>teacher</td>
</tr>
<tr>
<td>منديل</td>
<td>kerchief</td>
</tr>
</tbody>
</table>
LESSON 2

In this lesson, we learn the use of دَلْكَ meaning “that”, and و meaning “and”, e.g.

This is a house and that is a mosque.

*Note:*
1. دَلْكَ is pronounced دَالِلَكَ but it is written without the alif.
2. The word و is written close to the following word.

*Vocabulary*

<table>
<thead>
<tr>
<th>اَلْمَّ</th>
<th>imâm</th>
<th>سُكَّر</th>
<th>sugar</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَجَر</td>
<td>stone</td>
<td>لَيْنٌ</td>
<td>milk</td>
</tr>
</tbody>
</table>

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
In this lesson we learn the use of the Arabic definite article "al" which corresponds to the English "the". When the definite article "al" is prefixed to a noun naturally the indefinite article (-n) is dropped, e.g.

\[ \text{baitu-n} \rightarrow \text{al-baitu} \]

Arabic has 28 letters. Of these 14 are called Solar Letters, and the other 14 are called Lunar Letters. In the articulation of the Solar Letters the tip or the blade of the tongue is involved as in t, n, r, s, etc. The tip or the blade of the tongue does not play any part in the articulation of the Lunar Letters as in b, w, m, k, etc. When "al" is prefixed to a noun beginning with a Solar Letter the "l" of "al" is assimilated to the Solar Letter, e.g. al-shams (the sun) is pronounced ash-shamsu. No change takes place in writing (الشمس). The assimilation is indicated by the shaddah on the first letter of the noun.

No such assimilation takes place with the Lunar Letters, e.g. al-qamaru (the moon) is pronounced al-qamaru (القمر).

Here are some more examples of the assimilation of the "l" of "al" to the Solar Letters:

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

See the table of Lunar and Solar Letters (page 19 of the Arabic book).

Note that the "a" of "al" is pronounced only when it is not preceded by another word. If it is preceded by a word it is dropped in pronunciation, though it remains in writing, e.g. al-baitu. Here the "a" is pronounced, but if it is preceded by "wa" meaning "and" the "a" is dropped and the phrase is pronounced wa l-baitu not wa al-baitu.

To indicate this omission in pronunciation this sign "ـ" is placed above the hamzah:

\[ \text{ـ} \]

The initial vowel (a, i, or u) which is omitted when preceded by a word is called hamazatu l-wasil.

The door is open.

الباب مفتوح.

The pen is broken.

القلم مكسور.
Note:
We have learnt that the tanwin is the indefinite article, and it is to be translated as «a», e.g. يُنْتَجَت a house. This does not apply to adjectives like مَفْتوحٌ "open", and مُكْسَوَرٌ "broken".

Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>غنيٌّ</td>
<td>rich</td>
</tr>
<tr>
<td>فقيرٌ</td>
<td>poor</td>
</tr>
<tr>
<td>طويلٌ</td>
<td>tall</td>
</tr>
<tr>
<td>قصيرٌ</td>
<td>short</td>
</tr>
<tr>
<td>باردٌ</td>
<td>cold</td>
</tr>
<tr>
<td>جافٌ</td>
<td>hot</td>
</tr>
<tr>
<td>جالسٌ</td>
<td>sitting</td>
</tr>
<tr>
<td>واقفٌ</td>
<td>standing</td>
</tr>
<tr>
<td>جديدٌ</td>
<td>new</td>
</tr>
<tr>
<td>قديمٌ</td>
<td>old</td>
</tr>
<tr>
<td>قريبٌ</td>
<td>near</td>
</tr>
<tr>
<td>بعيدٌ</td>
<td>far away</td>
</tr>
<tr>
<td>نظيفٌ</td>
<td>clean</td>
</tr>
<tr>
<td>رديفٌ</td>
<td>dirty</td>
</tr>
<tr>
<td>صغيرٌ</td>
<td>small</td>
</tr>
<tr>
<td>كبيرٌ</td>
<td>big</td>
</tr>
<tr>
<td>هزيفٌ</td>
<td>light</td>
</tr>
<tr>
<td>ثقيلٌ</td>
<td>heavy</td>
</tr>
<tr>
<td>الْرَقٌ</td>
<td>paper</td>
</tr>
<tr>
<td>الماءٌ</td>
<td>water</td>
</tr>
<tr>
<td>جَمِيلٌ</td>
<td>beautiful</td>
</tr>
<tr>
<td>شَكَّامٌ</td>
<td>shop</td>
</tr>
<tr>
<td>حلوٌ</td>
<td>sweet</td>
</tr>
<tr>
<td>مريضٌ</td>
<td>sick</td>
</tr>
</tbody>
</table>
Exercises:

Ex.1: (page 15)
These words are to be read and written with the correct ending, e.g.
masjid\textsuperscript{\textcircled{1}} is with tan\textsuperscript{n}\textsuperscript{\textcircled{1}}

al-m\textsuperscript{s}\textsuperscript{\textcircled{1}}\textsuperscript{\textcircled{1}} has no tan\textsuperscript{n}\textsuperscript{\textcircled{1}}

Ex.2: (page 15)
Fill in the blanks with the words given.

Ex.3: (page 16)
Fill in the blanks with suitable words. Note that the first word in the sentence should have «al» e.g.

البيت نظيف\textsuperscript{\textcircled{1}}. The house is clean.

Ex.4: (page 17)
Read and write with the correct ending.

Ex.5: (page 17)
Fill in the blanks with suitable words.

Ex.6: (page 18)
Match the words in (a) with those in (b)

Ex.7: (page 20)
Read and write the words keeping in mind the rules pertaining to Solar and Lunar Letters.
LESSON 4

In this lesson we will learn the use of prepositions.

1. Arabic nouns have endings to show their functions in the sentence. The normal ending of a noun is «-u» as in

(The house is new). \( \text{al-baitu jadid-u-n} \)

A noun with the normal ending is said to be in the nominative case. In Arabic it is called مرفوع. After a preposition this ending changes to: «-i» e.g.

\( \text{al-bait-u} \) (the house)

\( \text{fi l-bait-i} \) (in the house) \(^1\)

\( \text{bait-u-n} \) (a house)

\( \text{fi bait-i-n} \) (in a house)

\( \text{al-maktab-u} \) (the table)

\( \text{‘ala l-maktab-i} \) (on the table)

A noun preceded by a preposition is said to be in genitive case (in Arabic مجرور).

2. In this lesson we also learn the two pronouns: هو “he, it”, and هِي “she, it”.

In Arabic all nouns are either masculine or feminine.

A masculine noun is referred to by the pronoun هو whether it denotes a human being, an animal or a thing. e.g.

Where is the boy?

He is in the mosque.

\(^1\) The word في has a long «i». But when it is followed by «al» the «i» is shortened because in Arabic long vowels are not followed by a consonant which has no vowel. (fil \(\Rightarrow\) fil).
Where is the book?

It is on the table.

And a feminine noun is referred to by the pronoun 
whether it denotes a human being, an animal or a thing. e.g.

Where is Aminah?

She is in the house.

Where is the watch?

It is on the bed.

Most feminine nouns end with a round ta (ة) but there are some which do not have any ending.

Note:

1. We have learnt that the tanwîn is the indefinite article, e.g. ِبِيْتُ a house. This rule does not apply to proper nouns. So ُحَامِيدُ is just “Hâmid”, not “a Hâmid”.

2. Feminine proper nouns have no tanwîn, e.g. ُفاطِمَةُ، ُرَزِّبَةُ، ُآمِنَةُ.
Vocabulary

اين
where

على
on

غرفة
room

سماء
sky

حمام
bathroom

فصل
classroom

مطبخ
kitchen

مكتبة
library

في
in

Exercises

Ex.1: Answer the following questions (the answers are to be based on the lesson).

Ex.2: Read and write with the correct ending.

Ex.3: At the end of page 23: Read and write with the correct endings. Remember that masculine proper nouns end in «-um», and feminine proper nouns end in «-u».
LESSON 4A

In this part we learn two more prepositions: مِن meaning “from” and إِلَى meaning “to”.

• We also learn two more pronouns: أَنَا “I” and أُنْتَ “You”.

أَنَا “I” is for both masculine and feminine, e.g.

I am Muhammad.

أَنَا مُحَمَّدٌ

I am Aminah.

أَنَا آمِنَةُ

But أَنْتَ “you” is only for masculine singular. You will learn the feminine and plural forms later on.

• We also learn here two verbs دَهَبَ “he went” and خَرَجَ “he went out”.

Note the Following:

Where is Bilal?

أَينَ بِلَالَ؟

He went to the mosque.

دَهَبَ إِلَى الْمَسْجِدِ

Bilal went to the mosque.

دَهَبَ بِلَالٌ إِلَى الْمَسْجِدِ

So دَهَبَ “he went” but if it is followed by a noun as the subject, the pronoun “he” is dropped.
Vocabulary

منَ (If it is followed by َ آلَ it becomes مِنَ)

إِلَيْ The Philippines
الْيَابَانُ Japan
الصينُ China
الهندُ India
الْمُدِرِّرُ headmaster

Exercises:
Ex.1: Answer the following questions (the answers are to be based on the lesson).
Ex.2: Read and write with the correct ending.
Ex.3: Read and write.
Ex.4: Fill in the blanks with suitable propositions.
LESSON 5

In this lesson we learn the following:

1. Bilāl’s book (kitābu bila-l-i-n)

The imām’s house (bait-u l-imam-i)

In the first word is the thing possesed.

It is called mudāf. The second word bila-l is the possessor. It is called mudāf ilaihi.

Note:

a) that the mudāf takes neither the definite nor the indefinite article. So it is wrong to say al-kitāb or kītāb bila-l. The mudāf is definite by position, and does not need the definite article.

b) the mudāf ilaihi is in the genitive case. It can have tanwīn as in the first example or al as in the second example.

\[ bīšt bila-l \]

Bilāl-u-n

\[ bīšt al-imam \]

al-imam-u

\[ bīšt l-imam \]

bait-u l-imam-i

Note that mān is not in the genitive case because it is indeclinable, i.e. it does not change to indicate its function. There are certain indeclinable nouns in Arabic which remain unchanged.

Note that ma-kāb is in the genitive case because of the preposition "al" and ma-kāb party rūs is in the genitive case because it is mudāf ilaihi.
2. The noun following َتَحْتَ is in the genitive because it is َمَدَاффَ اَللَّهِ َتَحْتَ َالْمَكْتَبِ، َتَحْتَ َالْكِتَابِ.

3. َيَا is a vocative particle. A noun following َيَا َبَلَّلَ َيَا َبَلَّلَ َيَا َشَيْخٌ َيَا َأَسْتَاذُ َبَلَّلَ not etc.

4. The words إِسْمُ and أَبَنَّ commence with hamzatu l-wasl. When preceded by a word the initial «i-» is dropped in pronunciation.

\[\text{اسمُ الولدِ بلالٌ، واسمُ البتّة آمنة.}\]

\[\text{ism-u l-walad-i bilål-u-n, wa sm-u l-bint-i áminat-u}\]

\[\text{ابنُ المدرس طبيبٌ، وابنٌ الإمام تاجر.}\]

\[\text{ibn-u l-mudarris-i tabib-u-n wa bn-u l-imám-i tājir-u-n.}\]

\[\text{ابنُ ابنٌ حامدٍ؟}\]

\[\text{aina bn-u hámid-i-n?}\]
Exercises:
Ex.1: Answer the following questions.
Ex.2: Form possessive phrase with the help of the two words.
Ex.3: Read and write with the correct ending. Note that the mudâf has «-u» ending, and the mudâf ilaihi has «-i» ending with or without tanwîn. If the mudâf is preceded by a proposition it has «-i» ending.
Ex.4: Read.
Ex.5: Fill in the blanks with suitable words.
Ex.6: Correct the following.
Ex.7: Read the following with the correct ending.

Note that the noun after لـ has no nunation, but only one dammah, e.g. shaikh-u-n/ yâ shaikh-u.

Ex.8: Make questions on the pattern of the example with the help of the pictures.
Ex.9: Read the following keeping in mind the rules regarding the hamzatu l-wasl.

Vocabulary

الرسولُ the messenger
العمُ paternal uncle
الشارعُ street
الكعبةُ the Ka‘bah
المؤهلُ maternal uncle
مغلقُ closed, shut
الاسمُ name
الحقيبةُ bag, case
تحتَ under, beneath
ابن son
سيارةُ car
هنا here
هناك there
بنت daughter, girl
طبيبٌ doctor
In this lesson we learn:

1. ِهِدَّةُ which is the feminine of ِهِدَّةُ. It is pronounced ِهِدَّةُ but the alif is omitted in writing.

   This is a boy and this is a girl.

2. Nouns and adjectives are made feminine by adding a ﹸة at the end. The last letter before this ﹸة takes a fathah (ا).

   مُدرّس ⇔ مُدرّسة
   mudarris-u-n ⇔ mudarris-a-t-u-n
   (teacher) (lady teacher)

   Certain nouns have a separate form for feminine e.g.
   ﷺ ﷷ son ﷻ ﷷ daughter
   ﷺ ﷷ brother ﷻ ﷷ sister

   All nouns in Arabic are either masculine or feminine. Feminine nouns and adjectives usually have the ﹸة-ending. But there are certain words which do not have this ending. Students when learning a new noun must learn its gender also.

   Double members of the body are usually feminine while single members are masculine, e.g.,

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﷺ ﷷ hand</td>
<td>ﷺ ﷷ head</td>
</tr>
<tr>
<td>ﷻ ﷷ leg</td>
<td>ﷻ ﷷ nose</td>
</tr>
<tr>
<td>ﷻ ﷷ eye</td>
<td>ﷻ ﷷ mouth</td>
</tr>
<tr>
<td>ﷻ ﷷ ear</td>
<td>ﷻ ﷷ face</td>
</tr>
</tbody>
</table>

3. ﷲ is a preposition meaning “belongs to, for” e.g.,

   This belongs to Bilāl and that belongs to Hāmid.
Praise belongs to Allah.

Note that the word الله becomes لِلَّهِ lillah-i (belonging to Allah) by just dropping the alif. No lam need be added to the word.

4. Also means "also", e.g.

This is beautiful,

and that is also beautiful.

5. Very means "very", e.g.

This is very big.
**Exercises**

Ex.1: Read and write.
Ex.2: Answer the question.
Ex.3: Fill in the blanks in the left column with the same predicate as in the sentences in the right column after turning them into feminine.
Ex.4: Correct the following.
Ex.5: Read the following with the correct ending.

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>الميكوارة</td>
<td>iron (for ironing)</td>
</tr>
<tr>
<td>البقرة</td>
<td>cow</td>
</tr>
<tr>
<td>الدراجة</td>
<td>bicycle</td>
</tr>
<tr>
<td>الملعقة</td>
<td>spoon</td>
</tr>
<tr>
<td>الفلاح</td>
<td>farmer</td>
</tr>
<tr>
<td>الأم</td>
<td>mother</td>
</tr>
<tr>
<td>الأب</td>
<td>father</td>
</tr>
<tr>
<td>الثلاجة</td>
<td>fridge</td>
</tr>
<tr>
<td>الشاي</td>
<td>tea</td>
</tr>
<tr>
<td>المغرب</td>
<td>west</td>
</tr>
<tr>
<td>الفهوه</td>
<td>coffee</td>
</tr>
<tr>
<td>الأنف</td>
<td>nose</td>
</tr>
<tr>
<td>الفم</td>
<td>mouth</td>
</tr>
<tr>
<td>القدر</td>
<td>cooking pot (fem.)</td>
</tr>
<tr>
<td>الأذن</td>
<td>ear</td>
</tr>
<tr>
<td>العين</td>
<td>eye</td>
</tr>
<tr>
<td>اليد</td>
<td>hand</td>
</tr>
<tr>
<td>الرجل</td>
<td>leg</td>
</tr>
<tr>
<td>السريع</td>
<td>fast</td>
</tr>
<tr>
<td>النافذة</td>
<td>window</td>
</tr>
<tr>
<td>الشرق</td>
<td>east</td>
</tr>
</tbody>
</table>
Lesson 7

In this lesson we learn ِتِلْكَ ِذَلِكَ which is feminine of ِذَلِكَ “that” e.g.,

This is Bilāl and that is Hāmid.

This is Aminah and that is Maryam.

Exercise
Ex.1: Read and write.

Ex.2: Fill in the blanks with ِذَلِكَ or ِتِلْكَ.

Vocabulary

النُاقةُ she-camel
البطةُ duck
المُرضَةُ nurse
البيضةُ egg
المؤدَّنُ mu ’adhdhin
المَحِجاَةُ hen
Lesson 8

In this lesson we learn:

1. How to say “this book” in Arabic. We have seen that ِهِذَا ُكِتَّابُ means “this is a book”. Now we learn that ِهِذَا ُكِتَّابُ means “this book”. This is not a sentence. To make it a sentence we must add a predicate e.g. “this book is new” ِهِذَا ُكِتَّابُ ُجَدِيّدُ.

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

That man is an engineer. ِذِلَاكَ ُرَجُلُ ُمُهْنِدِسٌ.

This watch is beautiful. ِهِذِهِ ُسَاعَةٌ ُجُمِيِّلَةٌ.

That nurse is from Japan. ِنُسْرَةٌ ُمُمَوْضَأَةٌ مِنَ ُالْيَابَانِ.

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

The house is beautiful. ِالْبَيْتُ ُجَمِيِّلٌ.

Bilâl is in the house. ِبِلَالُ فِي ِالْبَيْتِ.

This is the key of the house. ِهِذَا ِمَفْتَاحُ ِالْبَيْتِ.

Nouns ending in long “-â” have no endings. They remain unchanged, e.g.,

This is America. ِهِذَا ُأمْرِيْكَا.

I am from America. ِأَنَا مِنْ ُأمْرِيْكَا.

He is the president of America. ِهوُ رَئِيْسُ ُأمْرِيْكَا.

3. “behind”, “in front of”. The noun after these have “-i” ending e.g.

The house is behind the mosque. ِالْبَيْتُ ُخَلْفَ ِالْمَسْجِدِ.

Hâmid is in front of the teacher. ِحَامِدُ ُأَمَامَ ُالمُدَرْسِ.

4. ُجَلَسَ means “he sat”.
Where did Muhammad sit?

He sat in front of the teacher.

Exercises
Ex.1: Answer the following questions.
Ex.2: Read and write.
Ex.3: Change the following sentences as shown in the example:

هذا الكتاب لمحمد.

This is a book. ⇒ This book belongs to Muhammad.

Ex.1: Make questions and answers as shown in the example using the word لمن “whose”.
Ex.2: Read the following keeping in mind the rule pertaining to nouns ending in «-ا».
Ex.3: Read and write keeping in mind the rule pertaining to أمام and خلف.

Vocabulary

America  السکین knife
مغلق closed  ألمانيا Germany
العراق Iraq  إنگلترا England
سويسرا Switzerland  المشفى hospital

Note that the final ي which is pronounced alif has no dots. So في is fi, and علی is ‘ala.
In this lesson we learn:

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

A new house. ﻪﻴﺌﻪْ ﺟﺪﻳﺪَةٌ

In Arabic the adjective is called \textit{na‘t} (نَعَتُ), and the noun it qualifies is called \textit{man‘āt} (مَنْعُوتُ). The adjective is in agreement with the noun in the following matters:

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

\begin{align*}
\text{اﻟﺬي صغيّر} & \Rightarrow \text{اﻟﺬي صغيّرة} \\
\text{a small boy} & \Rightarrow \text{a small girl} \\
\text{اﻟﻨ漪} & \Rightarrow \text{اﻟﻨﻴة} \\
\text{a new book} & \Rightarrow \text{a new car}
\end{align*}

b) Being definite or indefinite. If the noun is definite the adjective is also definite. And if the noun is indefinite so also is the adjective, e.g.

Билал is a new teacher. ﻢﺪﺮﺳٌ ﺟﺪﻳﺪٌ

The new teacher is in the class. ﻢﺪﺮﺳٌ ﺟﺪﻳﺪٌ ﻓﻲ ﺧﻄﺎءٍ

c) Case. The adjective is in the same case as the noun, e.g.

This is a new house. \textit{(bait-u-n jadid-u-n)} ﻪﺬا ﻪﻴﺌﻪْ ﺟﺪﻳﺪَةٌ

I am in a new house. \textit{(fi bait-i-n jadid-i-n)} ﺃﻧَا ﻪﻴﺌﻪْ ﺟﺪﻳﺪَةٌ

The new house is beautiful. \textit{(al-bait-u l-jadid-u)} ﺛﺤﻴﺎلتُ ﺟﺪﻳﺪٌ ﺖﺤﻴﻴﻠٌ

Who is in the new house? \textit{(fi l-bait-i l-jadid-i)} ﻣَنْ ﻪﻴﺌﻪْ ﺟﺪﻳﺪٌ؟

2. Adjectives ending in «-ān» have no tanwīn, e.g.
kaslàn-u (lazy)
jau‘ân-u (hungry)
‘atshân-u (thirsty)
ghadbân-u (angry)
mal‘ân-u (full)

Exercises
Ex.1: Read and write.
Ex.2: Fill in the blanks with suitable adjectives.
Ex.3: Fill in the blanks with nouns suitable to the adjectives.
Ex.4: Read keeping in mind the rule pertaining to adjectives ending in «-ân».

Vocabulary

fruit  English (language)
sparrow  difficult
bird  city
Arabic  Cairo
language  today
easy  why
hardworking  cup
famous
Part B

In this part we learn:

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

   Where is the new teacher?

   

2. Relative pronoun الّذي. If it refers to a human being it is to be translated “who”, and if it refers to an animal or a thing “which”, e.g.

   الرجل الّذي خرج من المسجد الآن ناجح الشهر.

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

   البيت الّذي أمّ المسجد للإمام.

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

3. Note that when ل is used with a noun having أن, the alif of أّن is omitted:

   للإمام
   للمرّس

4. “with”. The noun following it has {-i} ending e.g.

   المدرّس عند المدير.

   The teacher is with the headmaster.

Exercises

Ex.1: Read and write.

Ex.2: Fill in the blanks with the adjective given in brackets. Note that if the noun has أّن, the adjective should also have أّن.

Ex.3: Read and write.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>المكتبة</td>
<td>library</td>
</tr>
<tr>
<td>الآن</td>
<td>now, just now</td>
</tr>
<tr>
<td>هناك</td>
<td>there</td>
</tr>
<tr>
<td>المستوصف</td>
<td>clinic, small hospital</td>
</tr>
<tr>
<td>المرحزة</td>
<td>fan</td>
</tr>
<tr>
<td>الكويت</td>
<td>Kuwait</td>
</tr>
<tr>
<td>الثانوية</td>
<td>secondary school</td>
</tr>
<tr>
<td>الوَصِيرُ</td>
<td>minister</td>
</tr>
<tr>
<td>حادّ</td>
<td>sharp</td>
</tr>
<tr>
<td>السوق</td>
<td>market</td>
</tr>
<tr>
<td>إِندونيسيَّة</td>
<td>Indonesia</td>
</tr>
<tr>
<td>الشارع</td>
<td>street</td>
</tr>
</tbody>
</table>
In the lesson we learn:

1. The possessive pronouns: يَتِىَ, هَا, حَا, كَا:

   kitāb-u-ka (your book). Here “your” is for masculine singular.

   kitāb-u-hu (his book)

   kitāb-u-hā (her book)

   kitāb-i for kitāb-u-i (my book)

   These pronouns are not full-fledged words. They are like suffixes attached to the nouns.

2. As we have seen “your book” is كِتَابُكِ and “his book” is كِتَابُهُ.

   The word for “father” is أَبُو and for “brother” is أَخُوَّكَ.

   “Your brother” is أَخُوكَ and not أَخُوَّكَ.

   An extra waw َوُ has to be added between the mudâf and the mudâf ilaihi. In the same way “his father” is not أَبُوهُ أَبُو but أَبُوهُ أَبُو.

   Note the following:

   “Muhammad’s house” is مَحْمَدُ َبَيْتُ.

   But “Muhammad’s father” is أَبُو مَحْمَدُ.

   And “Muhammad’s brother” is أَخُو مَحْمَدُ.

   “My father” and “my brother” have no extra waw, e.g. أَبِي, أَخِي.

   The nouns which take this extra waw when they are mudâf are four words. You have learnt two, and you will learn the other two in future.

   إنَّ ضَاءَ اللَّهُ
3. We have already learnt that the word عند meaning “with” It is also used to convey the idea of “to have”, e.g. أَعْنَدَكَ قُلمًا? “Have you a pen?” (literally, “Is there a pen with you?”).

4. We have already learnt the preposition ل meaning “belonging to” When it is attached to the pronouns it takes fatha (لْ) “belongs to you”, لَهُ “belongs to him”, لَهَا “belongs to her”; but لِي لِي “belongs to me”, has kasrah.

Note:
لِي أَخ means “I have a brother”, literally “a brother belongs to me.”
لِي قُم means “with” “I have a mouth”, literally “a mouth belongs to me.”

It is wrong to say عَنْدَ قُمُون because عَندَ is used with things which are separable, and relations and parts of the body are not of this nature.

5. We have learnt دَهْبَت “he went”. Now we learn دَهْبَت “you went” (masculine singular) and دَهْبَت “I went”.

Did you go to school today?

أَدْهَبْتَ إِلَى الْمَدْرَسَةِ الْيَومَ؟

Yes, I went.

6. We have learnt that feminine proper nouns have no tanwin e.g. مَرَيْمَة, آمْنَة

Likewise, masculine proper nouns with ء-ending also have no tanwin. e.g.
حَمْرَة, أماسمة, معاوية

7. Meaks with. To understand the difference between مع and عند remember that if you say:

الْمَدْرَسَةُ عَنْدَ الْمُدْبِرِ.

“The teacher is with the headmaster” it means that the teacher has gone to the headmaster’s office, and he is with him there, but:

Translation: 26
doesn't have this restriction. He can be with the headmaster anywhere.

Note that the noun after مع has «-i» ending.

8. “at the university”. بـ is a preposition meaning “at” “in”.

Note that الجامعة الإسلامية بال مدينة المنورة means “Islamic University at Madinah Munawwarah”.

9. In Lesson 1 we have learnt that ما means ‘what’. This word is also used as a negative particle. so ما عندي سيارة means ‘I don’t have a car’, ‘I have no car’

Exercises
Ex.1: Answer the following questions.
Ex.2: Fill in the blanks with the suitable possessive pronouns.
Ex.3: From five questions and answers on the pattern of the example.
Ex.4: From five questions and answers on the pattern of the example.
Ex.5: Attach possessive pronouns to the following nouns as shown in the example.
   Remove the tanwin before attaching the pronoun:
   kitāb-u-n ⇒ kitāb-u-ka
   With the possessive pronoun of the first person the case ending “-u” has also to be removed:
   kitāb-u-n ⇒ kitāb-i

Ex.6: Read the following.
Ex.7: Read the following.
Ex.8: Read the following.
Ex.9: Read the example and then read the proper nouns with the correct endings.

Vocabulary

الرَّمِيل  colleague, class-mate
الفتى  young man
الزوج  husband
واحد  one
الطفل  child

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LESSON 11

This is a revision lesson. It contains only two new words:

أحبُ and فيـهـا

1. فيـهـا means “in it”, e.g.

Who is in the house?

من في البيت؟

There are my father and mother in it.

فيـهـا أبي وأمي.

2. The feminine is فيـهـا, e.g.

Who is in the room?

من في الغرفة؟

There is my brother in it.

فيـهـا أخـي.

3. أحبُ means “I love, I like”, e.g.

I love my father, my mother,

أحبُ أبي وأمي وأخي وأختي.

my brother and my sister.¹

The object of a verb is in the accusative case (منصوب), i.e. it takes -a ending.

But it does not appear in a noun which has the possessive pronoun of the first person attached to it. Here are some examples of the object without the possessive pronoun of the first person:

(uhibbu llāh-a) I love Allāh.

(uhibbu r-rasūl-a) I love the Messenger.

(uhibbu rasūl-a llāhi) I love the Messenger of Allāh.

(uhibbu l-lughat-a l-'arbiyyat-a)

I love Arabic language.

¹ In English the word “and” is used only before the last word, but in Arabic جـ must be used all through.
Here we can learn ḥa'ib “you love” (masculine singular).

Do you love Allâh?

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

Whom do you love?

What do you love?
In this lesson we learn the following:

1. We have learnt before أنتَ “you” for masculine singular. Now we learn أنتَ “you” for feminine singular, e.g.

Where are you from, Aminah?

The possessive pronoun from كَلَّا is كَلَّا -ki», e.g.

Where is your house, Maryam?

2. We have already learnt that the possessive pronoun from كَلَّا is كَلَّا, e.g.

Where is your house, Bilal?

We have already learnt دَهَبْتُ “he went”, دَهَبْتَ “I went” and دَهَبْتَ “you went”.

Now we can learn دَهَبْتَ “she went”, e.g.

Where is Aminah?

She went to the university.

If the subject is mentioned the pronoun “she” has to be dropped, e.g.

Maryam went to school.

In the last letter دَهَبْتُ ت has sukūn.

If a verb like this is followed by اللّٰل the sukun is changed to kasrah e.g.

The girl went.

3. We have already learnt الدّي “who, which” for masculine singular. Now we learn الدّي for feminine singular, e.g.

The girl student who sat in front of the lady teacher is from Germany.
الساعة التي على المكتبة للمدرسة.

The watch which is on the table belongs to the teacher.

4. We have learnt "your book". Now note "this is your book". Here أنتُ has been added for emphasis. This is used in case there is doubt or dispute.

Note also:

هذا كتبناً أنا. هذا كتبها هي.

Exercises

Ex.1: Read and write.
Ex.2: Change the pronoun in the following sentences to feminine as explained in the example.
Ex.3: Change the subject of the following sentences to feminine as explained in the example.
Ex.4: Fill in the blanks with الّذي or الّتي
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عمّا</td>
<td>paternal uncle</td>
</tr>
<tr>
<td>عمة</td>
<td>paternal aunt</td>
</tr>
</tbody>
</table>
| حُلٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍْ_1
In this lesson we learn:

1. The plural of nouns and adjectives. In English adjectives have no plural form. We say: "good man" and "good men". But in Arabic even adjectives have plural form. In English we have two kinds of plural form:
   (1) Sound, and
   (2) Broken
   In the sound plural the word retains its original form e.g.
   Book ⇒ books, pen ⇒ pens.
   In the broken plural the original form of the word is changed to a great extent, e.g.
   Man ⇒ men, woman ⇒ women.
   In Arabic we have these two kinds of plural form: sound and broken.
   - The **sound plural** is either masculine or feminine. The sound masculine plural has «-ûna» ending. e.g.
     
     lässt
     muslim-u-n
     →
     muslimûna
     madriz-u-n
     →
     mudarrisûna

   The sound feminine plural has “ät-u-n” ending. e.g.
   
   lässt
   muslimat-u-n
   →
   muslimât-u-n
   muhandisat-u-n
   →
   muhandisât-u-n

   Note that in this plural form the singular has short «a» before the «t» (muslimat-u-n), and the «t» is round (٣), where as in the plural the «a» is long, and the «t» is open (muslimât-u-n).
   In pronunciation the only difference between the singular and the plural is the shortness and length of «a»:
   muslimat-u-n  muslimât-u-n
   ṭ  ṭ

33
- The **broken plural**. Unlike in English, the broken plural is very widely used in Arabic. There are more than twenty patterns of the broken plural. Some are given in this lesson. These are:

<table>
<thead>
<tr>
<th>فَعَلُّ</th>
<th>نَمْ</th>
<th>نُجُومٍ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1u2û3-u-n)</td>
<td>najm-u-n</td>
<td>mujûm-u-n</td>
</tr>
<tr>
<td>فُعَالُ</td>
<td>كِتابٌ</td>
<td>كَتِبَ</td>
</tr>
<tr>
<td>(1u2u3-u-n)</td>
<td>kitâb-u-n</td>
<td>kutub-u-n</td>
</tr>
<tr>
<td>فَعَالٌ</td>
<td>جَبَالٌ</td>
<td>جِبَالٌ</td>
</tr>
<tr>
<td>(li2â3-u-n)</td>
<td>jabal-u-n</td>
<td>jibâl-u-n</td>
</tr>
<tr>
<td>فَعَالٌ</td>
<td>تَاجِرٌ</td>
<td>تَجَارُ</td>
</tr>
<tr>
<td>(1u22â3-u-n)</td>
<td>tâjir-u-n</td>
<td>tujjâr-u-n</td>
</tr>
<tr>
<td>فَعَالٌ</td>
<td>أَقَلاَمٌ</td>
<td>قَلَامٌ</td>
</tr>
<tr>
<td>(a12â3-u-n)</td>
<td>qalam-u-n</td>
<td>aqlâm-u-n</td>
</tr>
<tr>
<td>فَعَالٌ</td>
<td>زُمَلَا</td>
<td>زَمَلَاءٌ</td>
</tr>
<tr>
<td>(1u2a3â'-u)</td>
<td>zamil-u-n</td>
<td>zumalâ'-u</td>
</tr>
</tbody>
</table>

This is without tanwîn

| فَعَالِيَةٌ | صَدِيقٌ | صَدِيقٌ |
| (a12ilâ'-u) | sadiq-u-n | asdiqâ'-u |

This is without tanwîn

| فَعَالٌ | أَخٌ | إِخْوَةٌ |
| (li23at-u-n) | akh-u-n | ikhwat-u-n |

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

---

1 The numbers 1, 2 and 3 refer to the first, second and third letters of the word.
2. The plural of ـهذّة "هذّة" is ـهؤلاء "هؤلاء", e.g.

هؤلاء تجار.
These are merchants.

هؤلاء مدرسات.
These are lady teachers.

This is a merchant.
This is a lady teacher.

Note that ـهؤلاء "هؤلاء" is mostly used with human beings. Its use to refer to non-human beings is rare. See lesson 16 to find out what word to be used with non-human beings.

3. The plural of ـهو "هو" "they" (masculine). Unlike the singular ـهو the plural ـهم is used to refer only to human beings, e.g.

هم مدرسون.
They are teachers.

He is a teacher.

The plural of َـهـوـي (his) is ـهم (their), e.g.

أين بيتهما؟
Where is their house?

أبوهم تاجر شهير.
Their father is a famous merchant

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

4. We have learnt َـذَـهَـب "he went". Now "they went" is َـذَـهَـبوا "ذَهَبوا" dhahabū. Note that there is an alif at the end of the word which is not pronounced.

Note that the pronoun that we have learnt in this part of the lesson is masculine.

We will learn the feminine pronoun in Part B of this lesson.

5. ـبعض "some", e.g.

بعضهم مدرسون، وبعضهم مهندسون.
Some of them are teachers, and some (of them) are the engineers.
Exercises

Ex.1: Change the subject of the following sentences to plural as shown in the example.

Ex.2: Change the underlined word to plural and reconstruct the sentence.

Ex.3: Make the following nouns muḍaff using first a noun, and then a pronoun as shown in the example.

Note that in nouns ending in alif and hamzah the hamzah is written above a waw when followed by a pronoun, but when followed by a noun it remains independent. e.g.

Muhammad’s sons

His sons

Ex.4: Change the subject of the following sentences to plural as shown in the example.

Ex.5: Read and write.

Ex.6: Write the plural of the following nouns and adjectives.

Vocabulary

<table>
<thead>
<tr>
<th>Plural of</th>
<th>Singular of</th>
</tr>
</thead>
<tbody>
<tr>
<td>فتى</td>
<td>فتي</td>
</tr>
</tbody>
</table>

36
Part B

In this part we learn the following:

1. The plural of هِيَ "she" is هُنُّ, e.g.

   They are my brothers, هُمُ اخوِتِي ،

   and they are my sisters, رُهْنُ اخوِتِي .

   The plural of هَا "her" is هُنُّ "their". Note that the pronouns for "they" and "their" are the same.

   They are my class-mates and this is their house, هُنُّ زَمِيلَيِّي ، وَهَذَا بِتَمُّنُ .

2. We have already learnt that the plural of هُوَّالله هُذَهُ is هُوَّالله هُذَهُ, i.e. it is the same for both the masculine and the feminine.

3. We have learnt in Part A that دَهْبُوا means "they went" (masculine). "They went" (feminine) is دَهْبُنَ (dhahabna), e.g.

   Where are your brothers? أَينَ إِخْوَانُكُمِ ؟

   They went to the university. دَهْبُوا إِلَى الْجَامِعَةِ .

   And where are your sisters? أَينَ أَخوِانَكُمِ ؟

   They went to the library. دَهْبُنَ إِلَى الْمُكْتِبَةِ .
4. We have already learnt the formation of the sound feminine plural. In the pronunciation the «a» before the «t» is lengthened. In writing, in addition to this, the “round ta” is changed to “open ta”, e.g.

\[
\text{مُسلمَة} \rightarrow \text{مُسلمَات}
\]

\[
\text{muslimat-u-n} \rightarrow \text{muslimat-u-n}
\]

Note that the following plurals which are irregular:

\[
\text{بَنَّة} \rightarrow \text{بَنَات}
\]

\[
\text{bint-un} \rightarrow \text{banat-un}
\]

\[
\text{أَخَوَات} \rightarrow \text{أَخَوَات}
\]

\[
\text{ukht-un} \rightarrow \text{akhawat-u-n}
\]

\[
\text{فَتَاتَ} \rightarrow \text{فَتَياتَ}
\]

\[
\text{fatâ-u-n} \rightarrow \text{fatayat-u-n}
\]
Exercises

Ex.1: Change the subject in the following sentences to plural. Note that adjectives like كبار, صغار, طويل, جيد are the same for masculine and feminine.

Ex.2: Read and write.
Ex.3: Change the subject in the following sentences to plural.
Ex.4: Fill in the blanks using the suitable demonstrative pronoun:

(هَذَا ، هَذَا ، هُوَ، هُوَاء).

Note that هواء is for both masculine and feminine.

Ex.5: Fill in the blanks using the suitable personal pronoun:

(هُوَ ، هُمَّ ، هِيَ ، هُنَّ).

Ex.6: Write the plural of the following nouns and adjectives.

Vocabulary

أمِّة lady professor  النساء women (plural
زوجة wife
زوجة عمة aunt (father’s sister)
زوجٌ المرأة women
زوجٌ مُستشفىٌ الولادة pregnancy hospital

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Part C

In this part we learn that the plural of "thou" and "those". Note that the waw (و) in "ولاً نفلك" is not pronounced. The words is pronounced "ulā ika".

Exercises

Ex.1: Change the subject of the following sentences to plural as shown in the example.

Ex.2: Fill in the blanks using the suitable demonstrative pronoun: "ولاً نفلك" and "ذلك".

Ex.3: Write the plural of the following nouns.

Ex.4: Read the following keeping in mind that these broken plural patterns have no tanwin.
Lesson 14

In this lesson we learn the following:

1. The plural of “you” (masculine singular) is أَنْتُمُ, e.g.

   مَنْ أَنْتُمُ؟
   
   The plural of لَكْ “your” is كُمُ, e.g.
   
   أَيْنَ بِتُّكُمُ يَا إِخْوَانُ؟
   
   Brothers, where is your house?

2. The plural of أَنَا “I” is نَحْنُ. Like أَنَا its plural نَحْنُ refers to both the masculine and feminine, e.g.

   نَحْنُ مُسْلِمُونَ.
   
   We are Muslims (masculine).
   
   نَحْنُ مُسْلِمَاتِ.
   
   We are Muslims (feminine).

   We have learnt that بِيْتَيْنِي means “my house”. Now we learn that “our house” is بَيْتُنَا, e.g.

   البَيْتُ رَبّنَا.
   
   Allah is our Lord.
   
   الإِسْلَامُ دِينُنَا.
   
   Islam is our faith.

   ﻣُهَرَبَدُ - صَلَّى ﺍлِهَةٌ ﺍٰﻟَهِيَّةٌ وَسَلَّمُ ﻣَنَى.
   
   Muhammad (peace and blessing of Allah be upon him) is our Prophet.

3. دِهْنَتْ means “you went” (mas. sing.). دِهْنُتْ means “you went” (mas. pl), e.g.

   أَيْنَ دِهْنُتْ يَا أَبَائِي؟
   
   Where did you go, my sons?

4. دِهْنَتْ means “I went”. And “we went” is دِهْنَتْنَا (dhahabnā). Note that “they went” (feminine) is دِهْنَنَ dhahabna. The difference between the two is that in دِهْنَنَ the final «a» is short, and in دِهْنَتْ it is long.
5. We have seen that feminine proper nouns have no tanwin, e.g. أَمَنةُ، مُرْيَمُ، "امنة"، "مریم".

Now we learn that non-Arabic proper nouns also have no tanwin, e.g. وَلِيُّمُ، هِتَارُ، لَدْنُ، باكِستَانُ.
The names of most of the prophets are non-Arabic, and therefore, they have no tanwin, e.g. آَدَمُ، إِبْرَاهِيمُ، إِسْحَاقُ، إِسْمَاعِيلُ، يُعْرَضُ.

If however, the non-Arabic proper noun has only three letters, and is masculine, it has tanwin, e.g. نَوحُ، لَوْطُ، جُرَّجُ، خَانُ (George).

6. We have learnt that mudâf is definite by position. So, when the mudâf has an adjective it must be definite, e.g. بَيْتُ الإِمَامِ الجُدَّيِّدُ.

The imam’s new house.

Here بَيْتُ is the mudâf, and it is definite by position. The same applies to the mudâf whose mudâf ilaïhi is a possessive pronoun, e.g. بَيْتُهُ الجَدَّيِّدُ. "his new house".

Note the following:

The imam’s new house.

The new imam’s house.

7. أيُّ "which". It is used as a mudâf, e.g.

Which house is this?

Which student went out?

• When preceded by a proposition it is in the genitive case, e.g.

Which country are you from?

In which class-room did you sit?
It can be in the accusative case, e.g.

Which language do you like?

Exercises
Ex.1: Answer the following questions.
Ex.2: Read and write.
Ex.3: Use the following nouns with the possessive pronouns as shown in the example.
Ex.4: Read.
Ex.5: Read the following nouns keeping in mind the rule pertaining to non-Arabic proper nouns.

Vocabulary

ارحَمْهُ وَسَهْلاً وَمَرْحَبَاءً (welcome)

الدِّسْتُورُ (constitution (law))

طِفْلَةٌ (child (feminine))

الْقِبْلَةُ (prayer direction)

الْمَحْكَمَةُ (lawcourt)

الْكَلِيَّةُ (faculty, college)

حَفْدَةُ (grandson, pl)

الْحَبْبَةُ (garden)

كُلِيَّةُ الطَّبِّ (Faculty of Medicine)

كُلِيَّةُ الْهِنْدَسَةِ (Faculty of Engineering)

كُلِيَّةُ الْتَجَارَةِ (Faculty of Commerce)

كُلِيَّةِ الشَّرِيعَةِ (Faculty of Islamic Law)

نَصَارَىٰ (Christian, pl)

النَّبِيُّ (Prophet)

الدِّينُ (religion)

شَفَاءُ اللَّهِ (May Allah grant him health!)
LESSON 15

In this lesson we learn the following:

1. The plural of "you" (feminine singular) is ٍّنْنَ. من أَنْتُ يَا أَخْوَاتُ؟
   Who are you, sisters?
   نحن بنات الإمام.
   We are the imam’s daughters.

2. The plural of لَكِ "your" (feminine singular) is كُنْ, e.g.
   أين تَتَكَنِّي يا سيّدات؟
   Where is your house, ladies?
   بِيَتَا قَرْبَ من المسجد.
   Our house is near the mosque.

3. We have learnt دَهْبَتْ "you went" (feminine singular). Its plural is دَهْبُتُن، e.g.
   أين دَهْبَتْ يَا أخوات؟
   Where did you go, sisters?
   أين دَهْبُتْ يَا إخوان؟
   Where did you go, brothers?

4. قبل means "before", بعد means "after". They are always mudâf, and the noun following them is in the genitive case. e.g.
   بعَدَ الدَّرَس
   After the lesson
   قبل الصلاة
   Before the prayer

5. رجَعَ "he returned".
   أرجَعَ الإِمَامُ من المسجد؟
   Has the imam returned from the mosque?
   دَهْبَتُ إِلَى المسجد قبل الأذان ورجعت بعد الصلاة.
   I went to the mosque before the adhân and returned after the salât.
Exercises
Ex.1: Answer the following questions.
Ex.2: Change the subject of the following sentences to feminine.
Ex.3: Change the possessive pronoun in the following sentences into feminine.
Ex.4: Fill in the blanks with the suitable personal pronouns (أَنْتَ، أَنْتُمُ، أَنْتِ).
Ex.5: Fill in the blanks with the suitable possessive pronoun (كُنْ، كُنُونُ).
Ex.6: Fill in the blanks with أنا or نحن.
Ex.7: Read and write.

Vocabulary

الفِقْهَةُ Cairo  الآن now
الأَسْبَوْعُ week  الإِختِبَارُ examination
الدِّرَسُ lesson
LESSON 16

In this lesson we learn the following:
1. Arabic nouns are classified as (1) rational and (2) irrational. They are also called intelligent and non-intelligent. Rational nouns are those that refer to human beings. Angels, devils, and such beings are also included in this class. Irrational nouns refer to things, animals and concepts.

In the singular there is no difference between these two groups. In plural, however, there is a very important difference. Plural of rational nouns are treated as plural, so plural words like "they" "these" "those" are used to refer to them. Plural of irrational nouns are treated as feminine singular, e.g.

Rational (عاقل)

Singular: 
هذا طالب جديد. هو صغير.

Plural: 
هؤلاء طلاب جدد. هم صغار.

Irrational (غير عاقل)

Singular: 
هذا كتاب جديد. هو صغير.

Plural: 
هذه كتاب جدیدة. هي صغيرة.

So regard the plural of irrational nouns as feminine singular.

Note: 
1. The students went out. 
الطلاب خرجوا.

2. The dogs went out. 
الكلاب خرجت.

This is the basic rule. There are exceptions to this rule which you will learn later on.

2. We have learnt some patterns of the broken plural. Here are more:

Masjed (masjid) 
Masjids (masâjids)
(1a2â3i4-u). 
Masjid-u-n masâjid-u

This pattern has no tanwîn.

Dafîrt (daftar) 
Dafîrts (dafâtirs)
(1a2â3i4-u). 
daftar-u-n dafâtir-u

46
Exercises
Ex. 1: Learn the examples.
Ex. 2: Change the subject in the following sentences to plural as shown in the example.
Ex. 3: Fill in the blanks with the demonstrative pronouns:
(هَذَا، هَذِهُ، هَذَا)
Ex. 4: Fill in the blanks with the demonstrative pronouns:
(ذَلِكَ، ذَلِكَ، أَوَّلَكَ)

Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>النَّهْرُ</td>
<td>river</td>
</tr>
<tr>
<td>الْبَحْرُ</td>
<td>sea</td>
</tr>
<tr>
<td>الفَنْدُقُ</td>
<td>hotel</td>
</tr>
<tr>
<td>الطَّائِرَةُ</td>
<td>airplane</td>
</tr>
</tbody>
</table>
Lesson 17

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

Note that the plural of حَمَّامٍ is حَمَامُ and also حَمِيرٍ حَمَامُ.

Exercises
Ex.1: Answer the following questions.
Ex.2: Change the subject in the following sentences to plural as shown in the example.
Ex.3: Fill in the blanks with suitable predicates.
Ex.4: Write the plural of the following nouns.

Vocabulary

firm, company
مَدِيرُ الشَّرْكَةِ director of the company
cheap
بَابائِتِيَّةٌ Japanese
shirt, pl
فَضْضَانُ
LESSON 18

In this lesson we learn the following:

1. Unlike English, Arabic has three numbers: singular, plural and dual. Dual refers to two, and more than two is plural. The dual form ends in «-âni», e.g.,

\[
\begin{align*}
\text{بَيْتُان} & \quad \text{بَيْتُ} \\
\text{bait-âni} & \quad \text{bait-u-n} \\
\text{يَدَان} & \quad \text{يَدُ} \\
\text{yad-âni} & \quad \text{yad-u-n}
\end{align*}
\]

- The dual of هَذَا is هَذَا and of هَذَا هَذَا is هَذَا هَذَا, e.g.

\[
\begin{align*}
\text{هَذَا كَبَابُان} & \quad \text{هَذَا كَبَابُان} \\
\text{هَذَا سَيْرَان} & \quad \text{هَذَا سَيْرَان}
\end{align*}
\]

- The dual of هُمَا is هُمَا, e.g.

Who are these two boys?

They are (two) new students.

Where are the two sisters?

They are in the room.

Note that the adjective qualifying a dual noun is also dual.

2. “how many”. Note that the noun following كُمْ is singular and in the accusative case. e.g.

How many books?

How many cars?

Note that a noun with tanwîn in the accusative case takes an alif which is not pronounced, e.g.

كِتَابٌ - كِتَابٌ - كِتَابٌ
But a noun ending in the round ta (א) does not take this alif, e.g.

سيارة - سيارة - سيارة

Exercises
Ex.1: Answer the following questions using the dual e.g.

كم قلما عبّدة؟

عندي قلما

Note that the dual of أخ is not أخوان (أخوان).

Ex.2: Read and write.
Ex.3: Fill in the blanks with the suitable words, and vocalize it with the correct ending.
Ex.4: Change the subject in the following sentences to dual.
Ex.5: Read and write the following nouns with the correct ending.
Ex.6: Write the dual of the following words.

Vocabulary

العجلة wheel

السيورة writing board

العيد festival

الرُياءُ riyal

السنة year
city district

النافذة window

الرِكَعَة rak‘ah (part of ركعات pl)

المُسْتَرِقة ruler

salât)

Note that the second letter «k» has sukūn in the singular, and fatha in the plural.
In this lesson we learn the numbers 3 to 10 with a masculine noun following them.

- The word for “one” is "واحد" and it follows the noun as an adjective e.g.

  One book
  كِتَابٌ وَاحِدٌ

- The word for “two” is "اثنان" and this also follows the noun as an adjective, e.g.

  "two books".
  كِتَابَانِ اثْنَانَ

But usually the word "اثنان" is omitted because the dual form is enough to suggest the meaning of “two”. But "اثنان" is used for emphasis.

- Numbers 3 to 10: these numbers are used as mudāf, e.g.

  Three books
  تَلاَثَةُ كِتَابٌ

  Four houses
  أَرَبَعَةُ بُيُوتٍ

  Five pens
  خَمْسَةُ أَفْلَامٍ

  Ten men
  عَشَرَةُ رَجُالٍ

  The noun that denotes the thing numbered is called maˈdud (مُعْدُودٍ).

Note that the maˈdud is plural: and it is in the genitive case because it is mudāf ilaihi. The word denoting the number may be in any case: nominative, genitive or accusative, e.g.

  Three students went out.
  خَرَجَ ثَلاَثُ طَلَابٍ

  In four houses.
  فِي أَرَبَعَةِ بُيوتٍ

  I saw five men.
  رَأَىَ خَمْسَةُ رَجُالٍ

Note: in "what is the price of this?” there is an omission. The word omitted is "ريالاً" or any other word denoting monetary unit.
Exercises
Ex.1: Read and write.
Ex.2: Read and write the following sentences.
Ex.3: Answer each of the following questions using the number given in brackets.
Ex.4: Count from 3 to 10 using the following words as ma’dūd.

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>كلٌّ</td>
<td>all</td>
</tr>
<tr>
<td>كلٌهم</td>
<td>all of them</td>
</tr>
<tr>
<td>كلٌكم</td>
<td>all of you</td>
</tr>
<tr>
<td>كلنا</td>
<td>all of us</td>
</tr>
<tr>
<td>البلد</td>
<td>country, pl</td>
</tr>
<tr>
<td>مختلف</td>
<td>different</td>
</tr>
<tr>
<td>الحافلة</td>
<td>bus</td>
</tr>
<tr>
<td>منهم</td>
<td>of them</td>
</tr>
<tr>
<td>أوربا</td>
<td>Europe</td>
</tr>
<tr>
<td>يوغسلافيا</td>
<td>Yugoslavia</td>
</tr>
<tr>
<td>شكراً</td>
<td>thanks</td>
</tr>
<tr>
<td>اليوم</td>
<td>day, pl</td>
</tr>
<tr>
<td>الثمن</td>
<td>price</td>
</tr>
<tr>
<td>النصف</td>
<td>half</td>
</tr>
<tr>
<td>القرش</td>
<td>1/10th of a riyal,</td>
</tr>
<tr>
<td>قديمي</td>
<td>pl of old</td>
</tr>
<tr>
<td>ركاب</td>
<td>passenger (traveling by a bus or plane), pl</td>
</tr>
<tr>
<td>سؤال</td>
<td>question</td>
</tr>
<tr>
<td>حيوي</td>
<td>pocket</td>
</tr>
</tbody>
</table>
LESSON 20

In this lesson we learn the number from 3 to 10 with feminine ma’dūd. We have already learnt these numbers with masculine ma’dūd, e.g.

Three sons  ثَلَاثُ أَبْنَاء

Now if the ma’dūd is feminine, the “ta-marbūtah” (ة) at the end of the number is omitted, e.g.

ثَلَاثُ بَنَاتٍ  three daughters  ثَلَاثُ أَبْنَاءٍ three sons
أَرْبَعَ أَخْوَاتٍ  four sisters  أَرْبَعَة إِخْوَةٍ four sons
خَمْسُ أُمَهَاتٍ  five mothers  خَمْسَة آمَانَانُ five fathers
سَبْعُ نِسَاءٍ  six women  سَبْعَة رَجَالٍ six men
سَبْعُ طَلَابٍ  seven lady students  سَبْعَة طَلَابٌ seven students
ثَمَانِيَ عُرَفَاتٍ  eight rooms  ثَمَانِيَةُ بُوُوُودٍ eight houses

Note that ثَمَانِيَ has sukun on the last letter.

عَشَرُ نِسَاءٍ  ten women  عَشَرَة رَجَالٍ ten men

Note that عَشَرَة has fatha on the (ش) and عَشَرُ has sukun.

The feminine of is واِحِدَةٌ and of اِثْنَانَ is اِثْنَانٌ, e.g.

لِي أُخْتِ واِحِدَةٌ / لِي اِثْنَانَ اِثْنَانٌ
Exercises
Ex.1: Read and write.
Ex.2: Read and write.
Ex.3: Answer each of the following questions using the number given in brackets.
Ex.4: Write the numbers appearing in figures in the following sentences in words.
Ex.5: Count from 3 to 10 using the following nouns as ma’dūd.

Vocabulary

Indonesia    pl of word
غرفة   pl of room
مجلة   magazine, journal
درس, pl of lesson
أعمام   paternal uncle
 حرف   pl of letter (of the alphabet),
LESSON 21

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

- دَالَّكَ which is the same as دَالَّك colour, pl
- وَاسِعَ spacious
- آسِيَا Asia
- نَحْبٍ we love
- نَحْبٍ we love him

Exercises

Ex.1: Answer the following questions.
Ex.2: Say if these statements are right or wrong.
Ex.3: Write the names of Asian, African and European countries mentioned in this lesson.
We have learnt several groups of nouns and adjectives which do not have tanwîn. Most nouns and adjectives have tanwîn. Tanwîn is omitted in the following cases:

a) When the noun or adjective has āl, e.g. كِتَابْ ُاللٌّ

b) When it is mudâf, e.g. كِتَابْ ُبَلَالٌ

c) When it is preceded by ya, e.g. أُسَنَادَ ُيَا أُسَنَادَ

But there are certain nouns and adjectives which never have tanwîn. They are called diptotes (in Arabic المَمَّنُوعَ مِنَ الصَّرَفِ).

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

1. Feminine proper nouns e.g. آمنة ، زينب

2. Masculine proper nouns ending in “ta marbûtah” (ة) e.g. حمزة ، أسامة

3. Masculine proper nouns ending in «ān» e.g. عثمان ، رمضان

4. Adjectives on the pattern of كسلان ، ملان e.g. فعالان

5. Masculine proper nouns on the pattern of أحمد ، آنور e.g. فعال

6. Adjectives on the pattern أسود ، أحمر e.g. أفعال

7. Non-Arabic proper nouns e.g. ولد ، باكستان

8. The following patterns of broken plural:

   a) أصليفء ، أغلبيأه ، أقويأه e.g. فعالاء

   b) فقرأه ، زملاه ، وراره e.g. فعالاء

   c) مساجد ، فنادق ، مكتب e.g. مفاعِيِلُ

   d) مانديل ، مفاييح ، فناجين e.g. مفاعِيِلُ
Note that اَلْبَاءُ is originally أَطْبَاءُ on the pattern of أَعْلَاءُ, but because of the assimilation of the two “b”’s, the form has been slightly changed.

Exercises
Ex.1: Read and write the following words keeping in mind the rule concerning the diptote. (A diptote has no tanwîn, but has only one dammah, whereas other nouns and adjectives have two dammahs.)

Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أحمرُ</td>
<td>red</td>
</tr>
<tr>
<td>أزرقُ</td>
<td>blue</td>
</tr>
<tr>
<td>أخضرُ</td>
<td>green</td>
</tr>
<tr>
<td>أسودُ</td>
<td>black</td>
</tr>
<tr>
<td>أصفرُ</td>
<td>yellow</td>
</tr>
<tr>
<td>أبيضُ</td>
<td>white</td>
</tr>
<tr>
<td>قالَ</td>
<td>he said</td>
</tr>
<tr>
<td>بعُدْدُ</td>
<td>Baghdad</td>
</tr>
<tr>
<td>جِدةُ</td>
<td>Jeddah</td>
</tr>
<tr>
<td>فنجانٌ</td>
<td>tea-cup, pl</td>
</tr>
<tr>
<td>دقيقةٌ</td>
<td>minute, pl</td>
</tr>
<tr>
<td>منديلٌ</td>
<td>pl of kerchief</td>
</tr>
<tr>
<td>مفاتيحٌ</td>
<td>pl of key</td>
</tr>
<tr>
<td>قالتَ</td>
<td>she said</td>
</tr>
</tbody>
</table>
LESSON 23

We have learnt before that a noun is in the genitive case when it:
a) is preceded by a preposition, e.g.

\[
\text{البيت} : \text{في البيت}
\]

b) is mudāf ilahi, e.g.

\[
\text{الدروس} : \text{كتاب الدروس}
\]

Please note that a diptote in these two situations takes a fatha instead of a kasrah, i.e.
the genitive ending in ordinary nouns is «-i», but in diptotes it is «-a», e.g.

\[
\begin{align*}
\text{كتاب بلال} :& \text{من بلال} \\
\text{كتاب أحمد} :& \text{من أحمد} \\
\text{كتاب إبراهيم} :& \text{من إبراهيم}
\end{align*}
\]

Exercises

Ex.1: Learn the following.
Ex.2: Read and write the following keeping in mind the rule about the diptote.
Ex.3: Read and write the following with the correct ending.
Ex.4: Count from 3 to 10 with the following nouns as ma’dūd.

Note that these nouns are diptotes. So they will have fatha instead of kasrah,
e.g. the plural of مسجد is مساجد

three mosques
four hotels
five classmates

Vocabulary

- Istanbul
- Taif City
- Washington