KEY

TO

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

PART - II

Author

Dr.V.Abdur Raheem

Islamic Foundation Trust,
138 (78), Perambur High Road.
Chennai - 600 012. India.
Phone: 662 44 01, 662 00 91
E-mail: iftchennai12@email.com
Website: www.iftchennai.org
FOREWORD

The need for a key in English and other languages to my book Durūs al-lughat al-ʿarabiyyah 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.

The Author
Dr. V. Abdur Raheem
LESSON 1

In this lesson we learn the following:

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

   a) the nominal sentence wherein the first word is a noun e.g. الكتاب سهل, ‘The book is easy.’. The noun which commences the nominal sentence is called the mubtada’ المبتدأ while the second part is called the khabar الحبار.

   b) the verbal sentence wherein the first word is a verb e.g. خرج بلال, ‘Bilal went out.’. The particle إنَّ is used at the beginning of a nominal sentence e.g.

\[
	ext{إِنَّ الْكِتَابَ سَهِيلًا} ightarrow 	ext{الكتاب} ightarrow 	ext{سهلً}
\]

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 المدرس جديد 
  
\[
	ext{إِنَّ المَدْرَسَ جَدِيدًا} ightarrow 	ext{المدرس} ightarrow 	ext{جديدً}
\]

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

\[
	ext{إِنَّ حَامِداً مَرْضِي} ightarrow 	ext{حامداً} ightarrow 	ext{مرضٍ}
\]
-If the *mubtada* is a pronoun, it changes to its corresponding *mansūb* form, e.g.

\[ إنكَ غنيُّ - أنت غنيَّ \]

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:

\[ إِنا / إِنا ؛ إِني / إِني \]

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

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

*الجوُ جميلُ* → *لَعَلَ الجوُ جميلُ*

*المدرسُ مريضُ* → *لَعَلَ المدرسُ مريضُ*

‘The weather is fine.’ → ‘I hope the weather is fine.’

‘The teacher is sick.’ → ‘I’m afraid the teacher is sick.’

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

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

*ذُو خُلقُ ‘possessing wealth,’* i.e. wealthy,

*ذُو خُلقُ ‘possessing manners,’* i.e. well-

*mالٍ علمٍ ‘possessing knowledge,’* i.e. learned.

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

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

*بلانَ ذو علمٍ، وأخته ذو خُلقٍ*

‘Bilâl is learned and his sister is well-mannered.’

The plural of *ذُو* is *ذَوَاتٍ,* and that of *ذَاتٍ* is *ذَاوَاتٍ,* e.g.:

*ذَوَاتُ الطَّالبُ ذو خُلقٍ*

*ذَوَاتُ الطَّالبَاتُ ذو خُلقٍ*

‘This student’s, this student’s.’

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

*أَطْبَقْ أَنْتَ أمَّ مُهَدْيِسَ؟*

‘Are you a doctor or an engineer?’

*أَمَّنْ فِرْنساَ هوُ أَمْ مِنْ أَلمَانِيَّة؟*

‘Is he from France or Germany?’

*أَبِلَالاَةَ رَأيْتَ أَمُ حَامِدًا؟*

‘Did you see Bilâl or Hamid?’
Note that the particle ِ precedes one of the two things about which the question is asked while َم precedes the other. So it is wrong to say:

أَلَيْتَ مُدِرَّسَ أمَّ طالبَ؟
أَسْتَهْبَتْ إِلَى مَكَّةَ أمَّ جُدَّةَ؟

The correct construction is:

إِمَّدَرَّسَ أَلَيْتَ أمَّ طالبَ؟
إِلَى مَكَّةَ دَسَهْبَتْ أمَّ إِلَى جُدَّةَ؟

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

خُذْ هَذَا أَوَّ ذَلِكَ ‘Take this or that.’
‘I saw three or four.’
‘Bilāl or Hāmid went out.’
‘hundred’, ‘thousand’.

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

After these two numbers the maʿdiid is singular majrūr, e.g.:

‘one hundred books’.
‘one thousand riyals’.

This alif is majrūr because of the preposition ِب. This alif and have the same form with the feminine maʿdiid also, e.g.:

‘expensive’ : ِهِذَا الْكِتَابُ غَالِبٌ ‘This book is expensive.’ Here, غَالِبٌ is not majrūr. It is mārif‘. Its actual form is غَالِبي. The letter ُ, along with its dammāh, has been omitted and the nūn of tanwin has been transferred to the preceding letter (ghālī-yu-n → ghālī-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 إنَّ.
4. Rewrite the following sentences using إنَّ.
5. Read the following.
6. Rewrite the following sentences using إنَّ 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 إنَّ and أَمَّ.
8. Learn the use of دُوَّ.
9. Change the word دُوَّ to masculine plural, feminine singular, and plural as shown in the example.
10. Rewrite the following sentences using لَعَلَّ.
11. Read the examples and fill in the blanks with غَالِٰ or غَالِ.
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

ذَكيٰ intelligent  مَائَةٰ hundred
غَبيٰ stupid  ألفٰ thousand
خَليٰقٰ manners  روَبيٰ 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:

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

‘لّيْسَ الْبَيْتُ جَدِيدًا’ The house is not new.

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

After the introduction of لّيْسَ, the mubtada’ is called ismu laisa, and the khabar is called khabaru laisa.

The feminine of لّيْسَ is لّيْسَتَا, e.g.:

‘لّيْسَتَ زَيْبُ مَرْضَى’ Zainab is not sick.

‘لّيْسَتُ السَّيَارَةُ بِقَلِيَّة’ The car is not old.

Note that in the second example the sukūn of لّيْسَ 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 لّيْسَ with other pronouns are mentioned in Exercise 3 in the main book.

In the pronoun لَسْتُ بِمَهْنَدِس is the ismu laisa, and بِمَهْنَدِس is the khabaru laisa.

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

Note the following:

لَسْتُ بِمَدْرَسُ أَنَا مَدْرَسٌ

لَسْتُ مِنْ الْهَنْدِ أَنَا مِنْ الْهَنْدِ

If the khabaru laisa is a prepositional clause like مِنْ الْهَنْدِ, it does not take لّيْسَ. So one does not say لَسْتُ مِنْ الْهَنْدِ.

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

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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., ‘لي إخوة، لئن لي إخوة’ ‘I have brothers.’ With *ليس* this sentence becomes ‘لي إخوة، لئن ليس لي إخوة’ ‘I have no brothers.’ Here *ismu laisa* and *لي* is *khabaru laisa*.

2) If *إن* is added to a sentence like ‘لي إخوة، it becomes ‘إن لي إخوة.’ Here *is* is *mansûb* because it is *ismu inna*, and *لي* is *khabaru inna*.

3) ‘بالَال بْن حامد’. In a construction like this, the *alif* of *ابن* is omitted in writing, and the preceding word looses its *tanwin*.

4) *مَنْ الأَخُ؟* 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 *isnad* of *ليس* to different pronouns.
4. Rewrite the following sentences using *ليس*.
5. Rewrite the following sentences using *ليس* as shown in the examples.
6. Answer the following questions in negative using *ليس*.
7. Answer the following questions in the negative using *لَسْتُ*.
8. Rewrite the following sentences using *إن* as shown in the example.

Vocabulary:

- لقاء meeting
- نهر river
- برقية telegram
- جيد good
- مكتب البريد post office
- مصرف bank
- مَسْتَرْوُر بقائك I am happy to meet you.
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, أَحْمَلُ أَفْعَلُ 'more beautiful,' أَقْدَمُ, أَقْصَرُ 'older'. As we have already learnt, words on this pattern are diptotes and so have no tanwin. 

أَفْعَلُ 'better,' أَقْدَمُ, أَقْصَرُ 'smaller.' 

Hāmid is taller than Bilāl.

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

Бilāl is taller than Aminah.

Aminah is taller than Bilāl.

The sons are taller than the daughters.

The daughters are taller than the sons.

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

أَنْتَ أَحْسَسُ مَنِي 

You are better than I.

أَنَّا أَقْسَرُ مَنْكَ 

I am shorter than you.

هُمُ أَكْثَرُ مِنَا سِبْنَا 

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.

Ibrahīm is the best student in the school.

الْأَزْهَرُ أَقْدَمُ جَامِعَةٌ فِي الْعَالَمِ 

Al-Azhar is the oldest university in the world.

Note that in the nūn has shaddah. There is no shaddah with other pronouns:

لاَ يُبَشِّرُنِي بِهِمْ بَني مَنْأُو، بِهِمْ سَيْنَا 

but has shaddah because it is made up of من and 

سَيْنَا أَكْثَرُ مِنَا 

literally means 'bigger in age'.

8
Fāṭimah is the eldest student in our class.

The Arabic name for both the comparative and superlative degrees is VERB التَّضِييل. ‘but’ is one of the sister of إِنْ, and so acts like إِنْ, e.g.:

‘Bilâl is hard working, but Hâmid is lazy.’

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

‘My car is old, but it is strong.’

is one of the sisters of إِنْ, and so the noun following it is مَنْسُوب. It means ‘it looks as if’, e.g.:

‘It looks as if the imam is sick.’

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

‘It looks as if this car belongs to him.’

‘You seem to be from India.’

The numbers from 11 to 20 with a masculine مَدَّد. These numbers are compound: they consist of two parts. The مَدَّد is singular, مَنْسُوب, e.g.:

‘one with مَدَّد

‘eleven stars’

‘nineteen books’

We will deal with these numbers under four heads:

(a) Numbers 11 and 12:

Here both parts agree with the مَدَّد, e.g.:

‘eleven male students’

‘eleven female students’

‘twelve male students’

‘twelve female students’

(b) Numbers from 13 to 19:

Here the second part agrees with the مَدَّد and the first part does not, e.g.
As you can see, in the number ثلاث عشر طالبة, the ma‘diid, طالبة, is masculine, so the second part of the number عشر is masculine while the first part ثلاث is feminine as indicated by the -ة-ending.

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

In this lesson we learn these numbers only with the masculine ma‘diid. We will learn them again with the feminine ma‘diid 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.’

The words انا عشرة, انا عشرة, are mu‘rab (declinable). In genitive and accusative cases, they become انا عشرة, انا عشرة, e.g.:

‘I have twelve riyals.’

‘I want twelve riyals.’

This book costs twelve riyals.’

⁴ The words انا عشرة, انا عشرة, are mu‘rab (declinable). In genitive and accusative cases, they become انا عشرة, انا عشرة, e.g.:
Note that the اَنْسَنا and أَنْساً commence with hamzat al-wasl and it is omitted in pronunciation when preceded by a word.

(d) The number 20 is عَشِرُونَ. It has the same form for both the masculine and feminine ماَذِيد. The ماَذِيد is singular, مَنْصِب، e.g.:

عَشِرُونَ طَالِبَةَ. عَشِرُونَ طَالِبًا.

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 أَوَّلُ. Ordinal numbers from 2 to 10 are formed on the pattern of ‘third’, رَابِعَ, ‘fourth’, سَادِسُ, ‘fifth’, خَامِسُ, ‘sixth’. ‘Second’ is ثَانِي، which is originally تَاني like عَالِم in Lesson 1. With أَلْلَهُ اَلْتَانِي it is أَلْلَهُ. ‘isn’t it so?’ If a student is asked أَنْتُ طَالِبٌ، أَلْيَسَ كَذَلِك؟ the answer is بَلَى، ‘بَلَى’. We’ll learn more about بَلَى in Lesson 6.

7) ‘which of the two?’, e.g.:

فِي الْفَضْلِ طَالِبٌ مِن فَرَنْسَا: أَيُّهَا أَخُوَّاهُ؟ ‘There are two students from France in the class. Which of them is your brother?’

8) The two broken plural forms مَفْعَاعِلُ and مَفْعَاعِلُ are called مُنْتَهَىِ الْجُمْهُورِ.

Exercises

1. Answer the following questions.

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

3. Read the following examples of أَفْعَالُ التَّفْضِيلِ.

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

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

6. Rewrite the following sentences using ولكنَّ 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 َأَوْلِي is َأَوْلِيَة.
12. The teacher asks every student a question containing َأَلَيْسَ كَذَلِكْ؟ and the student replies saying َبْلَى.
13. The teacher asks every student a question containing َإِيَّهَا.

Vocabulary:

مَهْجُوقُ hostel
كُوْكْبُ star
فَريقُ team
شَقيقُ full brother
في الْمَنَامُ in dream
نَوَافِدُ window, pl.
سَينُ age, tooth
شَهْرُ month
لاَعِبُ player
واسِعُ spacious, large
شَهيرُ famous
نَمَّانُ price
كَسْتِلى lazy (fem. form of كَسْتِلْانُ)
Lesson 4

In this lesson we learn the following:

The verb in the mādi (past tense), e.g.: رَجَعَ, ‘he went’, Dَهَبَ ‘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, Dَهَبَ means ‘he went’. But if it is followed by a subject the pronoun ‘he’ is to be omitted, e.g.: Dَهَبَ بَلْلَّاٰ means ‘Bilâl went’ and not ‘Bilâl he went’. In the same way, Dَهَبَتْ means ‘she went,’ but if a subject follows, the pronoun ‘she’ is dropped, e.g.:

Dَهَبَتْ آمِنَة, ‘Aminah went.’

In ‘he went’ and Dَهَبَتْ ‘she went,’ the subject is said to be damîr mustatîr

ضمير مستغرِ (hidden pronoun).

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

Dَهَبَ ‘he went’: the subject is damîr mustatîr.

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

Dَهَبَوا ‘they went’: the subject is the wâw. The alif after the wâw is not pronounced.

(dhahab-û)

Dَهَمَ ‘they (fem.) went’: the subject is the mûn. (dhahab-na)

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

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

Note the difference between the masculine and feminine forms:

أَيُّنَ بَلَلَّ وَحَامِدَ وَخَالِدَةُ - Dَهَبَوا إِلَى السَّوْقِ

أَيُّنَ آمِنَةُ، وَفَاطِمَةُ وَزَنَبُ - Dَهَبَنَ إِلَى الْمَدْرَسَةِ
2) To render a verb in the mādī negative the particle مَا is used, e.g.:

ما دَهَنَتْ إِلَى السُوقَ 'I went to the market.' → مَا دَهَنَتْ إِلَى السُوقَ 'I did not go to the market.'

ما خَرَجَ الإِمَامُ مِن المَسْجِدٍ 'The imām did not go out of the mosque.'

داخل بلان ولاكنه ما جلس 'Bilāl entered but he did not sit.'

3) The difference between بَلْي و تعَمُ The word بَلْي is used in reply to a negative question. If a Muslim is asked أَلَسْت بِمُسْلِمٍ? 'Are you not a Muslim?' the answer is: بَلْي، أَنَا مُسْلِمٌ 'Yes, I am a Muslim.' But if a non-Muslim is asked the same question, he replies نَعَم، لَسْت بِمُسْلِمٍ. So in reply to a negative question, نَعَم means 'no' and بَلْي means 'yes'. German has a word for بَلْي. It is 'doch'.

4) لَانُ The word لَانُ 'because', e.g.:

لاَنَّ 'I did not go out of the house because the weather is cold.'

لَانَّ إِبْرَاهِيمَ إِلَى المُسْتَشْفَى لَانَّهُ مَريضُ 'Ibrahim went to the hospital because he is sick.'

Note that لَانُ is made up of لِ 'for' and أَن which is a sister of أَن. So the noun following it is mansūb.

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 دَهَنَت with the correct isnād.
4. Correct the following sentences.
5. Answer the following questions in the negative using مَا.
6. Learn the use of لَانُ.
7. Answer the following questions using بَلْي or نَعَم.
Vocabulary:

لاَ يَأَسَ may no harm come to you!

شَايَ 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* (الفَاعِل), e.g.:

\[ \text{Dhāb al-lāl} \]

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

\[ \text{Dhāhab-ū 'they went': the *fā′il* is the wāw.} \]

\[ \text{Dhāhab-tā 'you went': the *fā′il* is ‘tā.} \]

\[ \text{Dhāhab-nā 'we went': the *fā′il* is ‘nā.} \]

Note that in 'the students went,' the verb *Dhāhab* has no wāw at the end, because *Dhāhab* means 'they went,' and if we say *Dhāhab al-ṭalāb* it means 'they the students went'. This is not correct because there cannot be two *fā′ils* for a verb. But we can say 'the students Dhāhab', Here *al-ṭalāb* is *mubtada‘* and the sentence *Dhāhab* 'they went' is *khabar*.

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

\[ \text{Dhāhab lātā 'the girls went' or lātā Dhāhab lātā 'the girls went.'} \]

Learn this rule:

Nominal sentence: *Dhāhab* al-ṭalāb\[\rightarrow\]al-ṭalāb\[\rightarrow\]Dhāhab

Verbal sentence: Dhāhab al-ṭalāb\[\rightarrow\]al-ṭalāb\[\rightarrow\]Dhāhab

2) The *maf′ül bihi* (the object). The *maf′ül bihi* is in the accusative case (*mansūb*), e.g.:

\[ \text{Fattuḥ al-ʻlāb 'the boy opened the door.'} \]

Here *al-ʻlāb* is the *maf′ül bihi* and so it is *mansūb*. Here are some more examples:

\[ \text{Rāyit Habīd 'I saw Hāmid.'} \]
‘The headmistress asked Zainab.’

‘The man drank water.’

‘The boy asked his mother.’

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

राइतُ بَيَتَكَ (I saw your house.)

राइتُ الْطَالِبُ كِتابَهُ (The student opened his book.)

The maf’ûl bihi can be pronoun, e.g.:

राइتُ بِلَالاً وَسَلَّمَهُ (I saw Bilâl and asked him.)

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

شَرِبَ حَامِدُ العَلَمَ.

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:

سَأَلَ بَلَالٌ أَبِهُ

سَمِعَ فَيُصِلُ الْ آذَانَ

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

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

ذَهَبَ، دَخَلَ، خَرَجَ
Exercises

1. Answer the following questions.
2. Mark the correct statements with (√), and the incorrect ones with (x).
3. Learn the fi‘il and the maf‘ul bihi.
4. Draw one line under the fi‘il and two lines under the maf‘ul bihi in the following sentences.
5. Fill in the blanks with suitable words and vocalize their last letters.
6. Use each of the following words in a sentence as maf‘ul 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:

- عُنب grapes
- موز banana
- بَنَس fig
- فَجَر dawn
- جواب answer
- سؤال question
- حيّة snake
- بقال grocer
- عصا stick
- قهوّة coffee
- دكان shop (pl. دَكَانٌ)
- 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
- جيدا well
In this lesson we learn the following:

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

2) The numbers 11 to 20 with the feminine ma’dud: We have already learnt these numbers with the masculine ma’dud in Lesson 3. Rules pertaining to these numbers with the feminine ma’dud have also been mentioned there.
To summarize:
(a) 11 and 12: both parts of the number agree with the ma’dud, e.g.:

\[
\begin{align*}
\text{اثني عشر طالبًا} \\
\text{اثنين عشر طالبًا}
\end{align*}
\]

Note that the letter ش has fathah in عشرة, and sukun in عشرة.
(b) 13 to 19: in these numbers the second part agrees with the ma’dud, and the first part does not, e.g.:

\[
\begin{align*}
\text{ثلاث عشر طالبًا} \\
\text{ثمانية عشر طالبًا}
\end{align*}
\]

In the word ثمانية عشرة the word ثمانية has sukun.

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

\[
\begin{align*}
\text{أي طالب خرج?} \\
\text{أي كتاب قرأت؟} \\
\text{أي قلم كتب؟}
\end{align*}
\]

‘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 mansub in the second because it is maf’il bihi, and majrur in the third because it is preceded by the preposition ب.

4) ‘I think’: ُ أَنْ أَنُّفِسُ أَنْ تَذَهَّبَ إِلَى مَكَّةَ ‘I think that she went to Makkah.’ is a sister of إن، and so its ism is mansub and its khabar is marfu’, e.g.

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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 أن.

why? If it stands alone a "h" is added to it: لى. This is called هما السكك. 6

We have learnt in Book 1 some examples of adjectives ending in -ân, e.g.: جووَانُ, عطشانُ. The feminine of such adjectives is on the pattern of فعالِ, e.g. ينامُمُ, يعترفُ. And the plural of both the masculine and the feminine is on the pattern of فعالِ, e.g.

بلاِل جووُانُ

آمنة جووُانُ

رجلان جياعُ

نساء جياعُ

كستنُأ كستنُأ

Note that the plural of أخْتَأ and كستنِأ is كستنُأ.

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

يا إخوان هاتٍ

يا أخوات هاتٍ

يا نتَب هاتٍ

يا نوات هاتين

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

فَفَرَحَ بي المدرس كثيراً (10)

means ‘so,’ and بي means ‘with me’.

Note:

فرَحَت بِكٍ ‘I was pleased with you.’

فرَاحوا بِنَا ‘They were pleased with us.’
Were you pleased with him?’

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

(a) ذَهَبْتَ ‘she went’. (dhahab-at)

(b) ذَهَبْتَ ‘you (masc. sing.) went’. (dhahab-ta)

(c) ذَهَبْتَ ‘you (fem. sing.) went’. (dhahab-ki)

(d) ذَهَبْتُ ‘I went’. (dhahab-tu)

Exercises

1. Answer the following questions.
2. Mark the correct statements with (√), and the incorrect ones with (x).
3. Answer the following questions. These questions are not based on the lesson.
4. Change the fāʿil in the following sentences to feminine.
5. Vocalize the تَنَتَ in the following sentences.
6. Learn the following.
7. Learn the use of بَلَيْنِ and نَعَمُ.
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 maʿdiid.
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 maʿdiid.
14. Rewrite the following sentences as explained in the example.
15. Learn the use of هَيَاٰ السَّكَبَتَ.
16. Write the majrūr and mansūb forms of the following nouns. Note that a noun ending in ُ 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 sūrahs: الرَّحْمَانُ, الحَدِيْدُ, النَّبَأُ.
### Vocabulary:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَجلَة</td>
<td>magazine</td>
</tr>
<tr>
<td>عِمَارَة</td>
<td>building</td>
</tr>
<tr>
<td>سُورة</td>
<td>surah</td>
</tr>
<tr>
<td>شَقِّة</td>
<td>flat</td>
</tr>
<tr>
<td>دِسَن</td>
<td>tooth</td>
</tr>
<tr>
<td>كِلَمَة</td>
<td>word</td>
</tr>
<tr>
<td>يَا بُني</td>
<td>'O my little son!'</td>
</tr>
<tr>
<td>مُسْرُورَ</td>
<td>pleased, happy</td>
</tr>
<tr>
<td>فقَط</td>
<td>only</td>
</tr>
<tr>
<td>جَاءَ</td>
<td>he came</td>
</tr>
<tr>
<td>كَرَى</td>
<td>he ironed</td>
</tr>
<tr>
<td>فَهْمَتْهُ جِيدًا</td>
<td>I have understood it well.</td>
</tr>
<tr>
<td>رَأَدَة اللّه عَلِمًا</td>
<td>may Allâh increase your knowledge.</td>
</tr>
<tr>
<td>مَا شَاءَ اللّه رَأِيْبًا</td>
<td>literally, 'what Allâh wills': an expression of surprise.</td>
</tr>
<tr>
<td>فَرَحَ</td>
<td>he was pleased</td>
</tr>
<tr>
<td>خَادِمَة</td>
<td>maid servant</td>
</tr>
</tbody>
</table>
LESSON 7

In this lesson we learn the following:

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

2. **dhahab-tunna** 'you (fem. pl.) went'. قَرَاتِنَ 'you read':
   أَقُرَّاتِنَ هِذِهِ الْمَجْلَةُ يَا أَخْوَاتِ؟
   'Did you read this magazine, sisters?'

3. **dhahab-nâ** 'we went'. سَمَعْنَا 'we heard':
   مَا سَمَعْنَا الْقُلُوبِ 'We did not hear the adhân.'

4. 'You saw him'. We say:
   رَأَيْتُوهُ 'I saw him.'
   رَأَيْتُهُ 'You saw him'
   رَأَيْتُهُ '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:

بَيْتُهُ, but في بَيْتِهِبَيْتِهِ (for fi bâit-i-hû)

مِنْهُ, but في fi-hî

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 رَأَيْتُوهُ a wâw has to be added between the verb and the pronoun, e.g.:

رَأَيْتُوهُ 'You saw him' (ra‘aitum-û-hû).

---

5 The **dammah** of ُis long if it is preceded by a short vowel, e.g. لَمَّا لا-حَذِّرْنَا, رَأَيْتُوهُ. And it is short when it is preceded by a consonant or a long vowel, e.g., بَيْنَهُ, كَتَابُو-حُذِّرْنَا. This rule applies also to ُhi, e.g. ُbi-hi, 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.’

(5) ‘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.’
Zainab is in the kitchen.’ → ‘Zainab was in the kitchen.’

You will notice here that the khabar in each of these examples is a clause:
in the sentence, in the makhruq, under the khabar. But if the khabar is a noun it is rendered mansûb after the introduction of kân, e.g.:
‘Bilâl was sick.’

We will learn this in Lesson 25.

(6) Note the following:
‘a bearded man’
‘the bearded man’
In the first example ُدو qualifies an indefinite noun, and in the second example a definite noun ُرجل. We know that the adjective of a definite noun should also be definite. But ُدو is مذاعf and cannot take ُال. So this is overcome by making the مذاعf ilaithi definite by adding ُال. So in ُرجل دُو لحية the مذاعf ilaithi remains indefinite and in ُرجل دُو لحية it becomes definite ُلا. 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 mim in أنتَن، كَتَابُكُم، هَم، كِتَابُهُم، دَهَّنُهُم has sukūn. And this sukūn changes to dammah when followed by hamzat al-wasl, e.g.:

بِيْكَامُكُمُ الجَيْدُ (bait-u-kum-u-l-jadid-u)
أَرَأَيْتُمُ الإِمَام؟ (a ra’aitum-u-l-imām-a)
كِتَابُهُمُ الْقُدُوسُ (kitāb-u-hum-u-l-qadīm-u)
أُسَالُنَّهُمُ أَيْنَهُ؟ (a sa’altum-u-bna-hu)

8) ُبتَبَيِنِر: 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) ُنَلِّثُ: ‘one-third’. Fractions meaning ‘one third,’ ‘one fourth,’ ‘one fifth,’ etc up to one tenth are on the pattern of فعلٌ. The dammah of the second letter ع is mostly omitted. ُسَمُّدُ and ُنَلِّثُ, however, retain it.

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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'īl in each of the following sentences to feminine.
5. Fill in the blank in each of the following sentences with the correct form of the verb.
6. Rewrite the following sentences using كَانَ as shown in the examples.
7. Read the examples and then read the following sentences paying special attention to the 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 دُو.
10. Learn the use of ذَات.
11. Make a sentence with each group of words using فَأَمَّ and فَأَمَّ.
12. Learn the fractions.
13. Use each of the following words in a sentence.

Vocabulary:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَكِتَة</td>
<td>broom</td>
</tr>
<tr>
<td>نَظَارَة</td>
<td>spectacles</td>
</tr>
<tr>
<td>صَوْرَة</td>
<td>picture</td>
</tr>
<tr>
<td>صَابُون</td>
<td>soap</td>
</tr>
<tr>
<td>عَصَيْر</td>
<td>juice</td>
</tr>
<tr>
<td>كُرَةٌ الْقَدَمٍ</td>
<td>football</td>
</tr>
<tr>
<td>سَلْطَة</td>
<td>staircase</td>
</tr>
<tr>
<td>عَجْلة</td>
<td>wheel</td>
</tr>
<tr>
<td>إِذَا</td>
<td>broadcasting, radio</td>
</tr>
<tr>
<td>الْبَارْحَة</td>
<td>last night</td>
</tr>
<tr>
<td>مُرْتَفَقَ</td>
<td>orange</td>
</tr>
<tr>
<td>كُرَةٌ السَّلْطَة</td>
<td>basketball</td>
</tr>
<tr>
<td>الأَسْبِوعَ الْمَاضِي</td>
<td>last week</td>
</tr>
<tr>
<td>مَنَارَة</td>
<td>minaret</td>
</tr>
<tr>
<td>لِحْيَة</td>
<td>beard</td>
</tr>
<tr>
<td>عَالِ</td>
<td>high, loud (fem. عَالِية)</td>
</tr>
<tr>
<td>مُلَوَّنَ</td>
<td>coloured</td>
</tr>
<tr>
<td>صَباحٌ</td>
<td>morning</td>
</tr>
<tr>
<td>نِصْفُ</td>
<td>half</td>
</tr>
<tr>
<td>مَشْيِ</td>
<td>he walked</td>
</tr>
<tr>
<td>أَخْذٍ</td>
<td>he took</td>
</tr>
<tr>
<td>وَضْعُ</td>
<td>he placed</td>
</tr>
<tr>
<td>وَجْدٍ</td>
<td>he found</td>
</tr>
<tr>
<td>بَحْثٌ عَن</td>
<td>he looked for</td>
</tr>
</tbody>
</table>
LESSON 8

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

Exercises

1. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the mādi with the correct isnād.
2. Fill in the blanks with suitable verbs in the mādi.
3. Learn the isnād of the verb in the mādi.
4. Underline the fā'il in the following.
5. Learn the inseparable pronouns that are attached to the mādi.
6. Learn the verb in the mādi with isnād to damir mustatir.
In this lesson we learn the following:

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

إِنَّ الْبَيْتَ حَدِيدٌ

قرآن الكتاب

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

رأَيْتُ الْأَبْنَاءَ وَالْبَيْتَ

I saw the sons and the daughters.

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

Here are some more examples:

خَلَقَ اللَّهُ السَّمَوَاتَ والأَرْضَ (as-samāwāt-ī wa l-ard-a).

قَرَأتُ الْكِتَابَ والْصُّحَفَ والمُجَلَّاتَ (al-kutub-ā wa s-suḥuf-ā wa l-majallāt-ī).

يَدْعُوُّ الْأَخْوَاتَ (al-ikhwat-ā al-akhawāt-ī).

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

إنَّ الْبَيْتَاتِ في الحَافِلَاتِ.

Indeed the female students are in the buses. Here is mansūb because of إنَّ and is majrūr because of the preposition في, but both have the -i ending.

2) We have learnt that رأَيْتُكَ means ‘I saw you’ and رأَيْتُهُ means ‘I saw him’.

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

ِرَأَيْتَني ‘You saw me’.

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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 رَأَبَتْ (ra‘aita) for masculine and رَأَبَتْ (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‘aita-n-i, ra‘aiti-n-i).

This mān is called ‘the mān of protection’ نُونُ الْوَقَائِيَة 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 ما أَجْمَّلْ هَذِهِ السَّيْارَةَ! This is called فَعُلُّ النَّعْجُبَ (i.e. Verb of Wonder) and has the form مَا أَفْعَلْ! One can use the pronoun مَا أَطْبَبْ! or any other pronoun in the accusative, or replace it by a noun in the accusative case, e.g.:

مَا أَطْبَبْ! ‘How good you are!’

مَا أَفْرَرَهَا! How poor she is!’

مَا أَكْثَرُ النُّجُومَ! ‘How numerous the stars are!’

مَا أَسْهَلْ هَذَا الدَّرْسَ! ‘How easy this lesson is!’

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

يَا حَامِدًا! ‘O praiseworthy!’

يَا بَالَانَ! ‘O Brother!’

Now if the noun after يَا is mudāf, it is mansūb, e.g.:

يَا بِنْتُ بَالَانَ! ‘O daughter of Bilāl!’

يَا أَخْتُ مُحَمَّدَ! ‘O sister of Muhammad!’

يَا ابن أَخِي! ‘O son of my brother!’

يَا رَبَّ الكُلِّ! ‘O Lord of the Ka‘bah!’

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‘O servant of Allâh!’

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

‘O our Lord!’

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

‘How many riyals have you?’

‘How many riyals does it cost?’

Here both رِيَالَ and رِيَالَ are permissible because of the preposition ﺎب. In the same way we can say ﻢن ﻪمُ ْيُوْمُ / ْيُوْمُ؟ ‘in how many days?’

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

‘with what?’

‘for what?’ ‘why?’

‘from what?’ Note that the ﻢن of ﻢن ﻪمُ has been assimilated to the ﻢم of ﻢم (min+مَا → mimma).

‘about what?’ Note that the ﻢن of ﻢن ﻪمُ has been assimilated to the ﻢم of ﻢم (‘an+mَا → ‘amma)

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

Mas. sing.: الّرَجُلُ الّذي خَرَجَ مِن مَكتَبِ البَليِبِ مِدرَسٍ مُحدثٍ.
‘The man who left the headmaster’s office is a new teacher.’

Masc. pl.: الرَّجَالُ الَّذِينَ خَرَجُوا مِنْ مَكَّتِ الْمِدِيرِ مَدَرَسَةُ جَدَّدَةً

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

Fem. sing.: الطالِبَةُ الَّتِي جَلَسَتْ أَمامَ الْمَدِرَّسَةِ بَنَاتُ الْمِدِيرِةِ

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

Fem. pl.: الطالِبَاتُ الَّاتِي جَلَسَنَ أَمامَ المَدِرَّسَةِ بَنَاتُ المِدِيرِةِ

‘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 Gin the أ changes to أ, e.g.:

أَلْمَدْرِسُ قَاлَ لَكَ؟ → المَدْرِسُ قَاлَ لَكَ‘Did the teacher tell you?’ (al-mudarris-u?)

أَلْيَوْمَ رَايَتَهُ → أَلْيَوْمَ رَايَتَهُ‘Did you see him today?’ (al-yaum-a?)

But:

أَهْذَا الطَّالِبُ سَالِكُ؟ → هذا الطالب سالك‘Did this student ask you?’ (ahadhaha?)

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

مَعْنَى → مَعْنَى ‘meaning’ ‘its meaning.’

كَوْى → كَوْى ‘he ironed’ ‘he ironed it.’

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

الْكَتَابُ الأَرْبَعَةُ ‘the four books’.

الرَّجَالُ العَشَرَةُ ‘the ten men’.

الصَّحَاحُ السَّتَةُ ‘the Six Authentic Books’ of hadith.

الآخَاتُ الخَمْسُ ‘the five sisters’.
11: أَلَيْكَ المَدِيرِ دُعْهُمُ؟

Here 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 فَعَّلَ التَّعَجِّبُ.
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 هَـاَمَـزَ".
10. Answer the following questions.
11. Learn the following.
12. Learn the omission of the alif of اَيْنُ.
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:

قَائِمَةٌ list   طِينٌ mud
عَلَاقَةٌ connection   جَرَسٌ bell
مَعْنَى meaning   نَارُ fire
لَحْظَةٌ moment   عِدَةٌ كُتُبٌ a number of books

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a number of questions
he attended, he was present
it rang
he created
he raised

عاصمة
capital city
مُختلطَ
mixed
كذٌلَكَ
like that
جَانٌ
jinn
حَدٌّ
iron (metal)
هكذا
like this, so

You have done well, well done!
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 mādī الماضي.

(b) the present-future tense which is called the mudārī المضارع. 

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

We have already learnt the mādī. In this lesson we will learn the mudārī. We will learn the amr in Lesson 14.

In the mudārī one of the four letters يت أ ن is prefixed to the verb. We have learnt that ‘he wrote’ is يَكُتَب (kataba). Now ‘he writes’ is يَكِتِبُ (ya-ktubu). Note that يَكِتِبُ means ‘he writes,’ ‘he is writing,’ or ‘he will write’.

Now let us see the difference between the forms of the mādī and the mudārī

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

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 mādī and ‘u’ in the mudārī, e.g.: 

‘he wrote’ يَكُتَبُ (kataba / ya-ktubu).

‘he killed’ يَقِتِلُ (qatala / ya-qtulu).

‘he performed sajdah’ يَسَجَّدُ (sajada / ya-sjudu).

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

‘he sat’ يَجَلَّسُ (jalasa / ya-jlisu).
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1) Conjugation of the primary verb: ‘he beat’ / ‘he beats’ (daraba / ya-dribu).

‘he washed’ / ‘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’ / ‘he goes’ (dhaba / ya-dhabu).

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

‘he read’ / ‘he reads’ (qara’a / ya-qara’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’ / ‘he understands’ (fihima / ya-fhamu).

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

‘he memorized’ / ‘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 يَكِبُبُ.

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

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

وَاحِدٌ وَعَشَرُونَ، ثَلاَثَةٌ وَعَشَرُونَ، أَرْبَعُةٌ وَعَشَرُونَ... تِسْعَةٌ وَعَشَرُونَ.

The word إِثْنَانُ, of course, has no tanwin.

(b) and إِثْنَانُ وَاحِدٌ are masculine with the masculine ma‘dūd. But the numbers from 3 to 9 are feminine, e.g.:

وَاحِدٌ وَعَشَرُونَ رَجُلًا، إِثْنَانَ وَعَشَرُونَ رَجُلًا، ثَلاَثَةٌ وَعَشَرُونَ رَجُلًا، أَرْبَعُةٌ وَعَشَرُونَ رَجُلًا، خَمْسَةٌ وَعَشَرُونَ رَجُلًا، شَيْبَةٌ وَعَشَرُونَ رَجُلًا... تِسْعَةٌ وَعَشَرُونَ رَجُلًا.

(c) the ma‘dūd is singular and mansūb.
3. ‘quarter to nine’ : إلاّ رَبِّعَا (i.e. one minute to five).

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

5. ‘between’: The noun following it is المَجْرَحٌ because it is المدَفْإَ عَلَى, e.g.: جَلَسَ حَامِدٌ بَيْنَ بَلَالٍ وَفِصْلٍ ‘Hāmid sat between Bilāl and Faisal.’ should be repeated with pronouns, e.g., هَذَا بَيْنَكَ وَبَيْنِي ‘This is between you and me.’

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Learn the مدَّي and the مَدَّارِي.
4. Write the مَدَّارِي of the following verbs with full vocalization as shown in the example.
5. Fill in the blanks with suitable verbs in the مَدَّارِي.
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:

- دائمًا always
- أحيانًا sometimes
- مُكرِّمٌ office
- عامل labourer
- طول length
- مَرَة أُخرِى once again

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width
distance
kilometre
centimetre
metre
work
Sajdah (a-u) to perform
Sawala (a-a) to do
Rakab (i-a) to ride
between
between them
prayer
Lesson 11

In this lesson we learn the following:

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

(a) The plural of ُيَذَهَبُ (ya-dhhab-ُūnā) ‘they (mas.) go’. Here is one more example: َيْخُوْتَيْ يَذَهَسُونَ بِالجَامِعَةِ ‘My brothers are studying at the university’.

(b) ‘she goes’ is ُتَذَهَبُ (ta-dhhabu).

‘What is Aminah writing now?’

‘She is writing a letter to her mother’.

(c) The plural of ُيَذَهَبُ (ya-dhhab-ُnā) ‘they (fem.) go’. Here is another example:

َيْخُوْتَيْ يَذَهَسُونَ بِالجَامِعَةِ، وَأَخُوَّاتِي يَذَهَسُنَّ بِالمَدْرَسَةِ ‘My brothers are studying at the university, and my sisters are studying at school’.

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

(e) ‘I go’ is ُأَذَهَبُ (a-dhhabu), e.g:

أَيْنَ تَذَهَبُ يَا بِلَالْ? ‘Where are you going, Bilal?’

أَذَهَبُ إِلَى الْسَوقِ ‘I am going to the market.’

(f) ‘You go’ for masculine plural is ُتَذَهَسُونَ (ta-dhhab-ُūnā). Here is another example:

مَاذا تَذَهَسُونَ ِبِإِخْوَانِ؟ ‘What are you drinking, brothers?’

2) We have seen earlier that ُيَذَهَبُ means ‘he goes’ or ‘he will go.’ Now to make the *mudārī* exclusively for future the particle ُوُسُعُ 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 is called حرف الاستفهام (the particle of futurity). Note that سـ is not used in questions, e.g.: ‘When will you go to India?’

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

‘I did not eat anything.’

The negative particle used with the mudāri’ is لَא, e.g.:

‘I don’t understand French.’

‘I don’t drink coffee.’

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

دَخُولُ ‘entry’ from دَخَلَ.

خُروِجُ ‘exit’ from خَرَجَ.

سُجُودُ ‘prostration’ from سَجَحَ.

رُكُوعُ ‘genutation’ from رَكَحَ.

جَلَّسُ ‘sitting’ from جَلِسَ.

The masdar is a noun so it takes الَّ and tanwin, e.g.:

‘Entry is forbidden.’

‘The ruku’ is before the sujūd.’

‘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?’

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

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

‘Where do your brother and sister live?’

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

‘How much do these pens cost?’

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

6) أمّا means ‘my brother’ and إِخْوَةٌ 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 تَمَلَّكَ of ذُهْبَ with isnād to appropriate pronouns.
5. Fill in the blanks with suitable verbs in the تَمَلَّكَ.
6. Change the تَمَلَّكَ in each of the following sentences to plural.
7. Change in the الفَّيْل in each of the following sentences to feminine.
8. Learn the following.
9. Change the verb in each of the following sentences to تَمَلَّكَ.
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 تَمَلَّكَ of each of the following verbs.
13. Underline the تَمَلَّكَs in the following sentences.
14. Answer the following questions using أمّا.
15. Learn the following.

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<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</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>يبحث يبحث عن</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>قريبُ</td>
<td>relative</td>
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<tr>
<td>محطة</td>
<td>station</td>
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<tr>
<td>حلاقٌ</td>
<td>barber</td>
</tr>
<tr>
<td>أرزُ</td>
<td>rice</td>
</tr>
<tr>
<td>عنوان</td>
<td>address</td>
</tr>
<tr>
<td>نوّبٌ</td>
<td>clothes</td>
</tr>
<tr>
<td>مَسْتَوَصَفٌ</td>
<td>clinic</td>
</tr>
<tr>
<td>قادمٌ</td>
<td>coming</td>
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<td>بطاقة</td>
<td>visiting card</td>
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<tr>
<td>رسالة</td>
<td>letter</td>
</tr>
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<td>صيد لية</td>
<td>pharmacy</td>
</tr>
<tr>
<td>خيلٌ</td>
<td>horses</td>
</tr>
</tbody>
</table>
In this lesson we learn the following:
1) *Isnād* of the *mudāri‘* to some more pronouns:

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

‘Where are you going, Bilāl?’

‘Where are you going, Aminah?’

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

‘Do you understand English, brothers?’

‘Do you understand French, sisters?’

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

‘What are you writing, brothers?’

‘We are writing letters.’

‘What are you writing, sisters?’

‘We are writing homework.’

‘Bilāl returned on Saturday.’ Note that يُومُ is *mansūb*.

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

‘I went to the market in the morning.’

‘I returned from the university in the evening.’

‘I go to the library every day.’

‘I’ll go to Ta‘if on Thursday.’
‘Where will you go this evening?’

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

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

قال المُدرِسُ: إنَّ الامتحان غداً: ‘The teacher said, “the examination is tomorrow.”’

سمعْت أنَّ الامتحان غداً: ‘I heard that the examination is tomorrow.’

اتِّخِذْت أنَّ الامتحان غداً: ‘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 انْ in the following sentences.

7. Learn the names of the days of the week.

Vocabulary:

دواءٍ medicine  جارٍ neighbor
تلميذ pupil  رقمٌ number
هاتف telephone  وقتٌ time
وزير الخارجية foreign minister  شهد يشهدُ (i-a) to bear witness
واجبات homework  ضحك يضحكُ (i-a) to laugh
عملٌ work
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.:

   
   ُذَهَبَ: sign of the the mudāri + ذَهَب + fā’il (damūr mustatir) + u:
   
   nominative ending.

   ُذَهَبُونَ: sign of the mudāri + ذَهَب + ن: nominative ending.
Lesson 14

In this lesson we learn the following:

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

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

\[ \text{ktub} \rightarrow \text{ta-ktub} \rightarrow \text{uktub} \]

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

\[ \text{ktub} \rightarrow \text{ta-ktub} \rightarrow \text{uktub} \]

\[ \text{jlis} \rightarrow \text{ta-jlis} \rightarrow \text{ijlis} \]

\[ \text{ftah} \rightarrow \text{ta-ftah} \rightarrow \text{iftah} \]

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

\[ \text{uktub} \rightarrow \text{yatilal aktub} \quad \text{(not: ya Bilalu uktub)} \]

\[ \text{qura wa ktub} \quad \text{(not: qura wa uktub)} \]

\[ \text{uktub wa qura} \quad \text{(not: uktub wa qura)} \]

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

\[ \text{a'ktub} \quad \text{and not a'ktub} \quad \quad \text{ajlis} \quad \text{and not ajlis} \]

The amr from ḥud is ḥud, and from ḥud is ḥud. These forms are irregular and the first radical (ṣ) has been omitted.
If the *amr* of the second person singular is followed by a word commencing with *hamzat al-wasl* the last letter of the *amr* takes a *kasrah* to avoid *ءَلَٰثَةُ السَاكِنَينَ,* e.g.,

\[
\text{ishrāb-i l-mā'-a} \quad \text{‘drink water!’ (bl → bil)} \\
\text{iftāh-i l-bāb-a} \quad \text{‘open the door!’ (hl → hil)} \\
\text{khudh-i l-kitāb-a} \quad \text{‘take the book!’ (dhl → dhil)}
\]

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

\[
\begin{align*}
\text{uktub} & \quad \text{uktub-ū} \\
\text{uktub-i} & \quad \text{uktub-na}
\end{align*}
\]

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: ‘أَعْقَرَبُ في الفَصْل؟’ ‘a scorpion in the classroom?!’ Here is another example from the Qur’an: ‘إِلَّهُ مَعَ اللَّه’ ‘Is there a god with Allāh?’

3. ‘فَإِنَّ الْغَرَّةَ مُضْطَلِمَةٌ’ (إِنَّ الْغَرَّةَ مُضْطَلِمَةٌ) ‘Eat this as you are hungry.’

4. ‘أَدْخِلْ فَإِنَّ الدِّرَسَ فَدَا بَدَا’ ‘Get in for the lesson has already started.’

5. ‘إِغْسِيلُ الْقَمِيصَ فَإِنَّهُ وَسُخَ’ ‘Wash the shirt for it is dirty.’

**Exercises**

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

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<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عَقْرَبُ</td>
<td>scorpion</td>
<td>سَكُتْ يَسَكُتُ</td>
<td>(a-u) to keep quiet</td>
</tr>
<tr>
<td>جِدَاءُ</td>
<td>shoe</td>
<td>جَمَعَ يَجَمَعُ</td>
<td>(a-a) to gather, to collect</td>
</tr>
<tr>
<td>الجَنَّة</td>
<td>the paradise</td>
<td>طَمَحَ يَطَمَحُ</td>
<td>(a-u) to cook</td>
</tr>
<tr>
<td>كَوْبٌ</td>
<td>glass</td>
<td>قَطَعَ يَقْطَعُ</td>
<td>(a-a) to cut</td>
</tr>
<tr>
<td>يَدٌ</td>
<td>hand</td>
<td>حَلَقَ يَحَلَقُ</td>
<td>(a-i) to shave</td>
</tr>
<tr>
<td>زُوجٌ</td>
<td>spouse</td>
<td>عَبْدُ يَعْبُدُ</td>
<td>(a-u) to worship</td>
</tr>
<tr>
<td>عِلْقٌ</td>
<td>clot of blood</td>
<td>عَلِيمَ يَعْلَمُ</td>
<td>(i-a) to know</td>
</tr>
<tr>
<td>مُدِيِّعٌ</td>
<td>radio set</td>
<td>مَنْعَ يَمْنَعُ</td>
<td>(a-a) to prevent</td>
</tr>
<tr>
<td>حَوْرَةٌ</td>
<td>weather</td>
<td>عَادَ يَعْوَدُ</td>
<td>(a-u) to return</td>
</tr>
<tr>
<td>غَرِيبٌ</td>
<td>stranger</td>
<td>وَرْقَةٌ</td>
<td>piece of paper</td>
</tr>
<tr>
<td>مُوَسَى</td>
<td>razor</td>
<td>يِتْنُ</td>
<td>fig</td>
</tr>
<tr>
<td>نَعْسَانٌ</td>
<td>sleepy</td>
<td>لَا أَدْرِي</td>
<td>‘I don’t know’</td>
</tr>
<tr>
<td>مُظْلَمٌ</td>
<td>dark</td>
<td>قُوَّةٌ</td>
<td>strength</td>
</tr>
<tr>
<td>كَنْسٌ يَكَنْسُ</td>
<td>(a-u) to sweep</td>
<td>بِقُوَّةٍ</td>
<td>strongly, fast</td>
</tr>
<tr>
<td>نَظَرَ يَنظُرُ</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 إِذْهَبُ means “go”. Now we learn that “don’t go” is لَا إِذْهَبُ. As you can see it is the madāri‘, but with the omission of the dammah of the third radical. The particle لَا used here is called لَا النَّاهِيةُ (the prohibitive لَا) while the لَا لَا الفَنِيَّةُ (the negative لَا). Note the following:

- You go: تَذْهِبُ
- You don’t go: لَا تَذْهِبُ
- Don’t go!: لَا تَذْهِبُ

Here are some more examples:

- Don’t sit here! لَا تَجْلِسُ هَذَا
- Don’t write with red pen! لَا تُكَتِّبُ بِالْقَلمِ الأَحْمَر
- Don’t go out of the class! لَا تَخْرُجُ مِنَ الْفَصْل
- Don’t worship the shaytân! لَا تَعْبَدُ الشَّيْطَانُ

Note that in the last example the third radical has kasrah due to البقاء الساكنين. Here is the isnād if this verb to the other pronouns of the second person:

- لَا تَذْهَبُ یَا بَلَّا لَّا تَذْهَبُ یَا إِخْوَانُ
- لَا تَذْهَبُ یَا آمِنَةُ لَّا تَذْهَبُ یَا أَخَوَاتُ
- لَا تَذْهَبُ یَا بَلَّا لَّا تَذْهَبُ یَا إِخْوَانُ

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

The *mudāri* is *

‘The bell is about to ring.’

‘The imām is about to perform rukū.’

Note that *kād/YY kād* is followed by a noun, and then by a verb in the *mudāri*:

+kād + a noun in the nominative case (مرفوع) + a verb in the *mudāri*.

3) We have learnt that the negative particle used with the *mudāri* is *LA*, e.g.:

‘I don’t understand French.’

‘We don’t go to the playground on Fridays.’

If *MA* is used with the *mudāri*, the verb refers to the present time only. Note the difference between *LA* and *MA*:

‘I don’t drink coffee’ i.e. as a habit, but *MA* أَشْرِبَ القُهَوَة means ‘I am not drinking coffee now.’

4) Note that ‘I eat’ is أَكُلُّ أَكْلَ. It is originally أَكْلُ but the combination أَكْلُ أَكْلُ becomes أَكُلُّ.

In the same way ‘I take’ is أَحْدُ أَحْدُ and ‘I command’ is أَمْرُ أَمْرُ.

5) *إِنَّمَا أَنْظُرُ إِلَى الْصُّورُ* means ‘only’. Here are some more examples:

‘You are not writing the lesson. You are only writing a letter.’

‘Actions are judged only by intention.’

‘Charity is only for the poor.’
Exercises

1. Correct the following statements.

2. Read the following examples of لَا النَّاهِيَةُ.

3. Rewrite the following verbs using لَا النَّاهِيَةُ.

4. Learn the isnād of the mudāri with لَا النَّاهِيَةُ to other pronouns.

5. Fill in the blanks with suitable verbs in the mudāri. Note that these verbs are preceded by لَا النَّاهِيَةُ.

6. Learn the difference between لَا النَّاهِيَةُ and لَا النَّاهِيَة.*

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

8. Learn the use of كَأَذ.

9. Learn the use of مَا with the mudāri.*

10. Learn the use of فَعُلُ التَّعْجُبُ.

11. Rewrite each of the following underlined sentences using فَعُلُ التَّعْجُبُ.

Vocabulary

مَقَعَد seat
في أَنْعَام during
يَا أَبَا O my father!
كَذَّب يَكُذَّب (a-i) to tell a lie
بِكَيْيَ بِكَي (a-i) to cry, to weep
إِنْقَلَبْ it overturned
الطَّرِيقَةُ way
LESSON 16

In this lesson we learn the following:

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

ماذا ُتريِدْ يا بلال؟
‘What do you want, Bilal?’

أريد ماء
‘I want water.’

ماذا ُتريِدُونْ يا إخوان؟
‘What do you want, brothers?’

تريد أقلاما
‘We want pens.’

ماذا ُتريِدْين يا ليلى؟
‘What do you want, Laila’

Note that the initial letters denoting the ِمُدَارِي ‘ي ت أ ن’ have ِdammah. This happens when the verb has four letters in the ِمَدِي. You will learn more about this in Book 3.

The ِمَدِي of the verb is ُأرَادَ ‘he wanted’. And ‘I wanted’ is ُأرَدتْ, and ‘you wanted’ is ُأرَدتَ.

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

ما اسمك؟
‘What is your name?’

ما فهمت الدرس
‘I did not understand the lesson.’

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

سُبِيت ِما قلت لي
‘I forgot what you told me.’

أشرب ِما شربت
‘I will drink what you drink.’

لا أعبد ِما تعبدون
‘I don’t worship what you worship.’

In Arabic this is called ِمَا الموصولة.

3) We have learnt ُذُو. In the accusative case it becomes ُذَا, 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 فعل من الصَّرَفَفَ (declension) are diptotes, e.g., رَحْلٌ, رَفْر, هُمْل. The word هُمْلُ is the name of a pre-Islamic deity, means Saturn, and رَفْرَ is a name.

This pattern of proper names is called مَعْدُوْنُ.

Note the i'rāb الإعراب (declension) of this type of nouns:
‘Umar went out.’
‘I asked Umar.’
‘I wrote to Umar.’

5) We have learnt in Book 1 some words denoting colours, e.g., أسْوَدُ, أَحْمَر, أَصْفَّرُ, أَبْيضُ. This is the masculine singular form. The feminine singular form is on the pattern of فعلاء:

بِيضاءٌ أَبْيضُ
سَوداءٌ أسْوَدُ
حمراءٌ أحْمَرُ

Both the masculine as well as the feminine forms are diptotes. Here are some examples of the feminine form:

‘The hair of my head is black, and my beard is white.’
‘This tree is green.’

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‘The sky is blue.’

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

It is on the pattern of ُفَعْلُ، e.g.:

لاً الْمُنُدَّودُ الحَمْرُ ‘the red Indians.’

من هَؤُلَاءِ الرِّجَالُ السَّودُ، وأولٌ ذُكُورُ النَّسَاءِ السَّمْرُ؟ ‘Who are these black men, and those brown women?’

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

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

أَيْنَ أَخْوَاتُ الحُسَينِ؟ ‘Where is your brother Husain?’

Here, the noun الحُسَينُ is called بدَلٌ. It is a substitute for أَخْوَاتُ. The بدَلٌ is in the same case as the مُبَدَّلٌ منَهُ i.e. the noun for which it is the substitute. Here are some more examples:

‘His daughter, Zainab is a doctor.’

‘I saw your classmate, Abbas.’

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

8) أَخْرَجُ means ‘another’. Its feminine is أَخْرَجَى، e.g.:

غَابَ الَّيْلُ إِبْرَاهِيمُ وَطَلِيبُ أَخْرَجُ ‘Today Ibrahim and another student were absent’

I have another pen.’

I asked our teacher and another one.’

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

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‘I memorised surat al-Rahmân and another surah.’

Both وأخرى and أخرى are diptotes.

9) The word أشياء 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.’

هذا المصحف هندي، وذاك المصحف مصري. ‘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.

ما أكلت شيء means ‘I did not eat anything’, or ‘I ate nothing.’

Here are some more examples:

ما رأيت شيء ‘I saw nothing.’

ما قرأنا شيء ‘We read nothing.’

ورق غير مستر ‘ruled paper’

ورق غير مستر ‘unruled paper’

‘correct’

‘incorrect’

Muslim

non-Muslim

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

Exercises

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

ماذا تريده؟ وماذا يريده 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 مَعْدُول words.
9. Learn the orthography of عِمَرَو.
10. Read the following sentences and learn the words أَخَرَ and أَخَرُ.
11. Fill in the blanks with أَخَرُ or أَخَرَ.
12. Fill in the blanks with دَأَ or دُو.
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 المُصَحَّفَة and القرآن.
17. Learn the use of عِبَر.

Vocabulary

مُصَحَّفَة copy of the Qur’an
حَلوَى sweetmeat (diptote)
صَف row
قَمَاش cloth
نَمْذِج sample
صُوْرَة picture
شَيْء thing
ضِيق narrow
آخَرَ another (diptote)
أَسْمَر brown (diptote)
ruled
(a-i) to be absent

to buy

file

chalk

flower

municipality

Saturn
Lesson 17

In this lesson we learn the following:

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

أريد أن تأكل؟  
'Do you want to eat?'

ماذا تريد أن تشرب؟  
'What do you want to drink?'

نريد أن نجلس أمامك  
'We want to sit in front of you.'

تريد زينب أن تطبخ اللحم  
'Zainab wants to cook meat.'

تريد الطبيب أن يرجع إلى بلده  
'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 لفهم القرآن. Note that the mudari is mansib (i.e. has a-ending), and that is because of the preceding lamm. This lamm is called the لام التعليل.

Here are some more examples:

ذهبت إلى الحمام لأغسل وجهي  
'I went to the bathroom to wash my face.'

فتحت النافذة ليخرج الدباب  
'I opened the window so that the flies may go out.'

حلقنا الله تعالى ليغفر لنا  
'Allah has created us so that we may worship him.'

يمكن  
'It is possible.'

أيمكنني أن أجلس هنا؟  
'May I sit here?' (literally, 'is it possible for me that I sit here?')

نعم، يمكن أن أجلس  
'Yes, you may sit.'

لا يمكن أن أخرج الآن  
'He cannot go out now.'
4) **مُنذَ** is a preposition meaning ‘since’, e.g.:

\[\text{ما رأيتَ مَنذَ يومَ السَّبِتَ}
\]

‘I have not seen him since Saturday.’

\[\text{بَلَّال غَابِبَ مَنذَ أَسْبِعَ}
\]

‘Bilal is absent since one week.’

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

\[\text{دَخَلَ مُحَمَّدُ}
\]

‘Muhammad entered.’

\[\text{ذَخَلتُ آمنَةَ}
\]

‘Aminah entered.’

\[\text{يَدُرُّسُ إِبْرَاهِيمُ اللُّغَةَ الأَلْمَانِيَةَ}
\]

‘Ibrahim is studying German.’

\[\text{وَتَدُرُّسُ مَرْيَمُ اللُّغَةَ الفِرْنَسِيَّةَ}
\]

‘and Maryam is studying French.’

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

\[\text{خَرَجَتُ الْبَقْرَةُ}
\]

‘The cow went out.’

But

\[\text{خَرَجَ السَّبَأَةُ or خَرَجَتُ السَّبَأَةُ}
\]

‘The car went out.’

That is why we have in the lesson:

\[\text{بَقِيَتُ ثَلَاثُ دَقَارٍ}
\]

‘There are three minutes more,’ and not ... إِنْ شَاءَ اللَّهُ

There are other details which you will learn later

6) **سمَحَ لَهُ بِالخُروج**

‘He permitted him to leave.’

\[\text{أَسْمَعْ لِي بِالجَلوسِ هِنَا}
\]

‘Permit me to sit here.’

\[\text{لَا أَسْمَحُ لَكَ بِالدُخُولِ}
\]

‘I don’t permit you to enter.’

7) **أَرْجُو**

‘I request.’

---

**Exercises**

1. Answer the following questions.
2. Read what Humayun says to the teacher, and fill in the blanks.
3. The teacher asks every student: 

   \[\text{أَيْنَ تَرِيدُ أنْ تَدْرُسُ في عَمّةِ الصَّبْعَةَ؟}
   \]

4. The teacher asks every student: 

   \[\text{في أيَّ كِلَّةٍ تَرِيدُ أنْ تَدْرُسُ؟}
   \]
5. The teacher asks every student: لِماذا خرجت من الفصل؟

6. Read the following examples of أَنَّ

7. Answer the following questions using أَنَّ

8. Read the following examples of لَا مَ التَّعْلِيلِ

9. Answer the following questions using لَا مَ التَّعْلِيلِ

10. Learn the use of يُمكِنُ

11. Learn the use of مَنْذِ

12. Learn أَرَى, نَرَى, تَرَى, ‘I see’, ‘you see’, ‘we see’.

13. Learn the use of أَرْجُو أنْ تَسمِحُ... ‘I request you to allow me to...’

14. Learn the names of the four seasons.

<table>
<thead>
<tr>
<th>عطلةُ</th>
<th>holiday</th>
<th>عشاءُ</th>
<th>supper</th>
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<tbody>
<tr>
<td>العامُ المُقبلُ</td>
<td>next year</td>
<td>علاجُ</td>
<td>treatment</td>
</tr>
<tr>
<td>الذُبابُ</td>
<td>flies</td>
<td>أرجُو</td>
<td>I request</td>
</tr>
<tr>
<td>مَصرُ</td>
<td>Egypt (diptote)</td>
<td>بصقُ بوصقُ</td>
<td>(a-u) to spit</td>
</tr>
<tr>
<td>هدوءُ</td>
<td>calm, quiet</td>
<td>هواءُ</td>
<td>air</td>
</tr>
<tr>
<td>بِهدوءٍ</td>
<td>calmly, quietly</td>
<td>زوارُ يزورُ</td>
<td>(a-u) to visit</td>
</tr>
<tr>
<td>إعلانٌ</td>
<td>public announcement</td>
<td>يسمحُ يسمحُ (a-a)</td>
<td>to permit</td>
</tr>
<tr>
<td>أهلُ</td>
<td>people</td>
<td>بدأُ يبدأ</td>
<td>(a-a) to commence</td>
</tr>
<tr>
<td>ظرفُ</td>
<td>envelope</td>
<td>يمكنُ يمكنُ</td>
<td>to be able</td>
</tr>
<tr>
<td>ضوضاءٌ</td>
<td>noise</td>
<td>يبقىُ يبقى</td>
<td>(i-a) to remain</td>
</tr>
</tbody>
</table>
winter  autumn
summer  رَجَأ بِرَجُو
spring  (a-u) to request
Lesson 18

In this lesson we learn the following:

1) We have learnt in the previous lesson that the mudāri‘ is mansūb after َلاَمْ أَنْ َنَذَهَبُ and َلَمْ َأَنْ َنَذَهَبُ. The following four forms of the mudāri‘ have u-ending in the marfi‘, and a-ending in the mansūb:

| ya-dhab-u | → | ya-dhab-a |
| ta-dhab-u | → | ta-dhab-a |
| a-dhab-u | → | a-dhab-a |
| na-dhab-u | → | na-dhab-a |

The forms of the mudāri‘ ending in nun drop the nun after َأَنْ َنَذَهَبُ, e.g.:

| tadhab-īna | → | ta-dhab-ī |
| ta-dhab-ūna | → | ta-dhab-ū |
| ya-dhab-ūna | → | ya-dhabū |

In these forms the sign of the verb being marfi‘ is the presence of the nun, and that of being mansūb is the omission of this nun.

Here are some more examples:

‘What do you want to drink, Aminah?’

‘Where do you want to go, brothers?’

‘They want to go out of the class.’

The two forms َلَمْ َأَنْ َنَذَهَبُ and َلَا َذَهَبْنِيَّ remain unchanged after َأَنْ َنَذَهَبُ, e.g.:

‘Do you want to listen to the news, sisters?’

‘The female students want to sit in the garden.’
‘My watch is like yours.’ The word لّك is a preposition, and the noun following it is magrib. It means ‘like.’

Here are some more examples:

- هذا البيت كـالمـسجد
  ‘This house is like a mosque.’

- هذه الفـهوة كـالمـاء
  ‘The coffee is like water.’

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

- هو كـمثلى
  ‘He is like me’.

- أرجو أن لا تأخذن هذا الأشياء كـلكـها
  ‘I request you not to take all these things.’

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

- حضـر الطـلاب كـليهم
  ‘All the students attended.’

- خرجت الطـالبات كـليهن
  ‘All the female students went out.’

- قرأت الكـتاب كـلها
  ‘I read the book completely.’

- بحـثت عنه في المدرسة كـلها
  ‘I looked for him in the whole school.’

Note that the word كـل is in the same case as the mu’akkad.

4) The vocative particle يَا بـلاـن! يا رـحل! is حرف النـداء, e.g.:

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

- يا أبيها الناس!
  O people! (not يَا الناس)

- يا أبيها الرجل!
  O man!

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

Here are some more examples of اسم الفعل:

62
6. I feel pain.
7. I am bored.
8. ‘This tin of sweets.’

We have seen in Book 1 that ‘this book’ means ‘this book’. But if we want to say ‘this book of history’ we say كتاب التَّارِيخ هذا. In this construction كتاب التَّارِيخ here is ِمَعَدَّف and so it cannot take ال. Here are some more examples:

قلم الرصاص هذا ‘this pencil’
غرفة النوم هذا ‘this bedroom’
ساعتكم هذه جميلة ‘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: ماذا يريده هؤلاء الطلاب؟

And the student replies saying هؤلاء يريدون أن ... and completes the answer using one of the verbs given there.
4. Learn the ِمَدَارَي ِمَنْصِبَ.
5. Fill in the blanks with the ِمَدَارَي of ُدَهْبُ with its ِمَسْنَد to suitable pronouns.
6. Fill in the blanks with suitable verbs in the ِمَدَارَي.
7. Learn the ِمَدَارَي ِمارْفَعٌ and ِمَنْصِبَ.
8. Learn the use of ُأَرْجُو. Note that َلَا is for.
9. Learn the use of the preposition ِكً.
Vocabulary

habit

مَتحَفٌ museum

علبة packet, tin

ملابس clothes

حَديقة الحَيوانات zoo

gentleman

عُطلة الصَّيَف summer holidays

عنوان address
In this lesson we learn the following:

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

ما درست اللغة الإسبانية
'I did not study Spanish.'

لا أعرف رقم هاتفه
'I don’t know his telephone number.'

Now we learn that the negative particle used with the future tense is لَن. This particle is like أن, and so the mudā'ri following it is mansūb, e.g.:

سأذهب إلى الرياض غداً
'I’ll go to Riyadh tomorrow.'

لن أذهب إلى الرياض غداً
'I will not go to Riyadh tomorrow.'

Note that when لَن is used the particle of futurity (ـت) is omitted.

As with أن the minūn is omitted from لَن يذهبون, يذهبون, and لَن is used when لَن is used with these forms. The two forms لَن يذهبون and لَن يذهبون remain unchanged e.g.:

يا أمينة! لن تذهب إلى الطائفة في عطلة الصيف؟
'O Aminah, will you not go to Taif during the summer holidays?'

يا أخوات! لن تدرسوا اللغة التركية في العام المقبل؟
'O sisters, will you not study Turkish next year?'

لن أشرب الخمر أبداً
'I will never drink wine.'

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

Here are some more examples:

لن أكتب إليه أبداً
'I will never write to him.'

إني لعتلك صعبة جداً. لن أدرسها أبداً
'Your language is very difficult. I will never study it.'
To emphasise a negative verb in the past, اَنْفِسُ is used, e.g.: ما رَأَيْتُهُ اَنْفِسُ ‘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.:

لَيْنَ يُخَوَانِ

I have two brothers.

فِي بَيْتِي عَرَفَانَ كُبْرَانَ

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.:

أَينَ المُدَرِّسُ؟

Where is the teacher? (al-mudarris-u)

سَأَلَتْ المُدَرِّسَ

I asked the teacher. (al-mudarris-a)

قَلَتْ لِلْمُدَرِّسَ

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

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

هَذَا رَيْالَانِ

These are two riyals. (riyal-âni)

أُرِيدُ رَيْالَيْنِ

I want two riyals. (riyal-ainî)

اشْتَرَتِهَا بِرَيْالَيْنِ

I bought it for two riyals. (riyal-ainî)

Here are some more examples:

قَرَأَتْ كِتاَبَيْنِ

I read two books.

رَجَعَتْ بَعُدْ يَوْمَيْنِ

I returned after two days.

جَاءَ مُدَرِّسَانِ جَدِيدَاً

Two new teachers came.

سَمِعْتُ هَذَا النَّبِيَّ مِنْ إِذَايْعَانِ

I heard this news from two radio stations.

أَحَدُهُمَا ... وَالآخِرُ ... 2)

‘one of them ... and the other ...’, e.g.:

لَيْنَ يُخَوَانِ: أَحَدُهُمَا طَبَيْبُ وَ الآخِرُ مُهْنِدِسُ

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

The feminine is ... ‘إِحْدَاهُمَا ... وَالآخَرَى’, 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'ráb (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 ... وأُحِدُّهُما ...
9. Learn the use of ... وأُحِدُّهُما ...
10. Learn the following examples of the dual in the genitive case.

Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>hypocrite</td>
<td>مَهِينٌ (two-faced)</td>
</tr>
<tr>
<td>comb</td>
<td>مُشْطٌ</td>
</tr>
<tr>
<td>pillow (pl.)</td>
<td>مَخْدَعٌ (مَخْدَعَانِ)</td>
</tr>
<tr>
<td>button</td>
<td>دِبْحُ يُذَبحُ</td>
</tr>
<tr>
<td>mirror</td>
<td>شَرَحُ يُشَرَّحُ</td>
</tr>
<tr>
<td>thief</td>
<td>لَصُّ</td>
</tr>
<tr>
<td>pound (monetary unit)</td>
<td>جَنَينٌ</td>
</tr>
</tbody>
</table>

useful

the prophet’s biography

Commentary of the Qur’an

(a-a) to slaughter

(a-a) to explain
In this lesson we learn the following:

1) The use of لَمْ: It is a negative particle. It is used with the نَفَرَيٍ'. It brings about two changes:
   a) it turn the نَفَرَيٍ into مَذِي in meaning, and
   b) changes the نَفَرَيٍ from مَرْفُوٍّ to مَذْمُم, e.g.:
      لَمْ يَذْهِبْ 'He goes.' → لَمْ يُذْهِبْ 'He did not go.'

The endings of the نَفَرَيٍ مَذْمُم:

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

   لَمْ يَذْهِبْ → يَذْهِبُ ya-dhhab-u → lam ya-dhhab
   لَمْ تَذْهِبْ → تَذْهِبُ ta-dhhab-u → lam ta-dhhab
   لَمْ أَذْهِبْ → أَذْهِبُ a-dhhab-u → lam a-dhhab
   لَمْ نَذْهِبْ → نَذْهِبُ na-dhhab-u → lam na-dhhab

b) As in the نَفَرَيٍ مَنْسُوب, the مُنَ is omitted from the following forms in the نَفَرَيٍ مَذْمُم also:

   لَمْ تَذْهِبْ → تَذْهِبُ ta-dhhab-îna → lam ta-dhhab-î
   لَمْ تَذْهِبْوَا → تَذْهِبُونَ ta-dhhab-ûna → lam ta-dhhab-û
   لَمْ يَذْهِبْوَا → يَذْهِبُونَ ya-dhhab-ûna → lam ya-dhhab-û


c) The two forms لَمْ يَذْهِبْنِ and لَمْ تَذْهِبْنِ remain unchanged:

   لَمْ يَذْهِبْنِ → يَذْهِبْنَ lam ya-dhhab-na
   لَمْ تَذْهِبْنِ → تَذْهِبْنَ lam ta-dhhab-na

Here are some examples of لَمْ:

   لَمْ أَفْهَمُ هَذَا الْدُرْسَ 'I did understand this lesson.'
   لَمْ أَفْهَمُ هَذَا الْدُرْسَ 'I did understand this lesson.'
   أَحِضَرَ الْطَّلَابُ الْجُدُّ؟ 'Did the new students attend?'
   لَمْ أَحِضَّرُوْا 'No, they did not attend.'
The female students did not go to the library.

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

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

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

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

لَمَّا أَخْرَجَ الْطَّلَابُ ‘I have not yet taken coffee.’

لَمَّا يَخْرُجُ الْإِيمَانُ ‘Faith has not yet entered into your hearts.’

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

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

لَمَّا أَخْرَجَ الْطَّلَابُ ‘Have the students gone out?’

لَمَّا يَخْرُجُ ‘They have not yet gone out.’

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

a) nouns (الاسم), like: كتاب، كُلُمُ، هَوُ، أَنَا، هَذَا، مَلْ، (الاسم)

b) verbs (الفعل), like: كُتِبْ، كِتَبْ، أَكْتَبْ، لِيْسْ (الفعل)

b) particles (الحُرفُ), like: مَ، لَ، نَعْمَ، لَمْ، سَ، (الحرف)

4) Nominal and verbal sentences (الحُمْلَةَ الإسْمِيَّةَ وَالحُمْلَةَ الفَعْلِيَّةَ) : This has been explained in Lesson 1.

مَهِئَلًا means ‘slowly please, don’t hurry’.

مَا عَنْدَيْي فَلْمَ لَا كِتَابُ ‘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 نَمْذِرَة ‘marfu‘ and the نَمْذِرَة ‘mansib.
6. Rewrite the following verbs using أَلْمُ.
7. Fill in the blanks with suitable verbs in the نَمْذِرَة.
8. Draw one line under the نَمْذِرَة and two lines under the خَبَار.
9. Distinguish the nominal sentences from the verbal sentences.
10. Specify nouns, verbs and particles in the following sentences.
11. Learn الْلَّاثِي which is another form of الْلَّاثِي.

Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>إسْتَرْحَحُ</td>
<td>take rest!</td>
</tr>
<tr>
<td>رئيس</td>
<td>president</td>
</tr>
<tr>
<td>فَرقُ</td>
<td>(a-i) to come</td>
</tr>
<tr>
<td>مثَال</td>
<td>الْلَّاثِي</td>
</tr>
<tr>
<td>مهَال</td>
<td>مَسْتَنْعُمَة forbidden</td>
</tr>
<tr>
<td>حضَرَ يحضَرُ</td>
<td>(a-u) to attend</td>
</tr>
</tbody>
</table>

Slowly, please, don’t hurry
Lesson 22

This is a revision lesson. It gives a complete picture of the three moods of the mudâri': the marfî', the mansûb and the majzûm.
Lesson 23

In this lesson we learn the following:

1) The *i’rāb* (declension) of the sound masculine plural. We have learnt the sound masculine plural in Book 1, e.g.: مُسْلِمُونَ، مُهَنَّدُونَ، مُدَرَّسُونَ، فَلَاحُونَ.

In the nominative case it has ‘-îna’ ending, and in the accusative and the genitive cases it has ‘-îna’ ending, e.g.: 
- **Marfī**: ‘The teachers went out.’ (al-mudarris-îna)
- **Mansūb**： ‘I saw the teachers.’ (al-mudarris-îna)
- **Majrūr**： ‘I went to the teachers.’ (al-mudarris-îna)

Note that the sound masculine plural has the same ending for the mansūb and the majrūr.

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 ... تَسْعَونَ. These numbers are called the *uqūd* (العُقود). They have the from of the sound masculine plural, and so their *i’rāb* is like that of the sound masculine plural, e.g.: 
- **Marfī**: ‘There are 20 students in the class.’
- **Mansūb**： ‘I read 20 books.’
- **Majrūr**： ‘I bought it for 20 riyals.’

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

Note the following:

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

ب) وَاحِدٌ وَعَشَّرونَ طَالِبًا/ إِحْدَى وَعَشَّرونَ طَالِبًا
b) 22: the first part of the number with the masculine *ma'dīd* is إِنْتَانِ and with the feminine إِنْتَانَ:

إِنْتَانِ وَعَشْرُونَ طَالِباً/إِنْتَانَ وَعَشْرُونَ طَالِبةً

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

ثَلاَثَةً وَعَشْرُونَ طَالِباً/ثَلاَثَةً وَعَشْرُونَ طَالِبةً

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

4) Note this:

لا أُكْلِتُ وَلا شَرَّىَتُ

I neither ate nor drank.

لا قَرَا وَلا كُتْبَ

He neither read not wrote.

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

5) Note: المُوْسُمُ لِلإِمَامِ مَالِكِ Al-Muwatta’ by Imâm Mâlik

لِسَانُ الْأَرْبَعِ يَلْبِنَ مَتْنَهُ Lisân al-Arab by ibn Manzûr.

In such examples لِي 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 *i'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'dīd*.
10. Read the following sentences, and then write them replacing the figures with words.
11. Learn these examples of 'neither...nor'。

**Vocabulary**

- **اجتماع** meeting
- **قصة** story
- **نبي** prophet
- **ثانية** second (unit of time)
- **أسرة** family
- **جائزة** prize
- **قاعة** hall
- **نَجَحْتُ** (a-a) to pass an examination
- **رَسَبْتُ** (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) These agree with the *ma'dûd*, and follow the *ma'dûd* as adjectives, e.g.:

   كتاب واحد، كتابان اثنان
   سيارة واحدة، سيارتان اثنان

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

   ثلاثة رجال، وثلاث نساء


c) Both the parts agree with the *ma'dûd*, e.g.:

   أحد عشر طالبًا، إننا عشرة طالبة
   اثنتا عشرة طالبًا، اثنتان عشرة طالبة


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

   ثلاثة عشر طالبًا، ثلاثة عشرة طالبة


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

   حمصون مسلمًا / مسلمة ؛ مائتان طالبًا / طالبة

f) When the *ma'dûd* is mentioned the *mín* is omitted, e.g.:

   مائتا ريال ، ألفًا دولار

2) The rules regarding the *ma'dûd*:

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

   ثلاثة كتب

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

   أحد عشر كوكب

1 the alif in *مائة* is not pronounced. It is also written without this alif.
c) The *ma'did* of 100 and 1000 is genitive singular: ١٠٠٠ رَيْالٌ

3) The *i'rāb* of the numbers:
   a) : These are used as adjectives, e.g.:
      
      عَنْدِيْ رَيْالٌ وَاحِدٌ
      أَرْبَعُ رَيْالَاتٍ وَاحِدَةٌ
      هَذَا الْقَلْمُ بِخَمْسَةِ رَيْالَاتِ

   b) : These are regularly declined, e.g.:
      
      عَنْدِيْ خَمْسَةِ رَيْالَاتِ (khamsat-u)
      أَرْبَعُ خَمْسَةِ رَيْالَاتِ (khamsat-a)
      هَذَا الْقَلْمُ بِخَمْسَةِ رَيْالَاتِ (khamsat-i)

 d) : These numbers are *mabnī* (indeclinable). They remain unchanged except the words *إِنَّنا* and *إِنَّنَا* e.g.:
      
      عَنْدِيْ خَمْسَةِ عَشْرَةِ رَيْالَاتِ (khamsata 'asara)
      أَرْبَعُ خَمْسَةِ عَشْرَةِ رَيْالَاتِ (khamsata 'asara)
      هَذَا الْقَلْمُ بِخَمْسَةِ عَشْرَةِ رَيْالَاتِ (khamsata 'asara)

Only the words *إِنَّنا* and *إِنَّنَا* in *إِنَّنَا عَشْرَةٌ* and *إِنَّنَا عَشْرَةٌ* are declined like the dual. The words *عَشْرَةٌ* and *عَشْرَةٌ* remain unchanged, e.g.:
      
      عَنْدِيْ أَنَّنا عَشْرَةٌ رَيْالَاتِ (ithnā)
      أَرْبَعُ أَنَّنا عَشْرَةٌ رَيْالَاتِ (ithnā)
      هَذَا الْقَلْمُ بأَنَّنا عَشْرَةٌ رَيْالَاتِ (ithnā)

 d) The *'uqīd* (عَشْرُونَ ... يُسْعَوْنَ) are declined like the sound masculine plural, e.g.
e) مائتان / ألف: These are declined regularly, e.g.:

‘His salary is $1000.’ (alf-u)

‘I took $1000 from him.’ (alf-a)

‘I purchased it for $1000.’ (alf-i)

f) مائتان / ألف: These are dual, and are declined as such, e.g.:

‘His wages are 2000 riyals.’ (alf-â)

‘He does not want 2000 riyals.’ (alf-ai)

‘He works for 2000 riyals.’ (alf-ai)

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

‘three thousand riyals’ (thalâth-al-alf-u mi’at-i)

‘sixteen thousand riyals’ (thalâth-teen-alf-u mi’at-i)

Note that مائتان is originally مئاتمائتان. The ya is been omitted. So the ن in this word remains unchanged.

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

‘thirty thousand riyals’ (thalâth-teen-alf-a mi’at-i)
In these examples, the word \textit{ألف} (آلاف) is a \textit{ma'dud} with regard to the previous number, and it is a number with regard to the following word.

5) If the number is \textit{mudaf}, it has no tanwin when the \textit{ma'dud} is mentioned, and has tanwin when the \textit{ma'dud} is omitted, e.g.:

\begin{align*}
\text{كم ريالاً عنبذك؟} & \quad \text{كم ريالاً تريد؟} \\
\text{عندى عشرة ريالات} & \quad \text{عندى عشرة ريالات} \\
\text{لألف يا أخي} & \quad \text{لألف يا أخي} \\
\text{ب ألف ريال} & \quad \text{ب ألف ريال}
\end{align*}

‘For how much did you buy this watch?’

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.:

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if the \textit{ma'dud} is masculine: \textit{ثلاثة وأربعون وخمسمئة وستة آلاف ريال}

if the \textit{ma'dud} is feminine: \textit{ثلاثة وأربعون وخمسمئة وستة آلاف ريال}
LESSON 25

In this lesson we learn the following:

1) 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 الْمَاءُ بَارْدًا
down
khabar mubtada'

khabaru kāna ismu kāna

Here are some more examples:

كَانَتْ زِبْتُ مَرْيَضَةً
down
كَانَتْ زِبْتُ مَرْيَضَةً
down
كَانَ الجَوُّ جَيِّلًا
down
If the khabar is a prepositional phrase, it remains without any change, e.g.:

كَانَ المَدْرَسَ في الْفَصْلِ
down
المَدْرَسَ في الْفَصْلِ
down
لَا يُزَالُ

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

بَلَالٌ مَرْيَضٌ
down
Bilal is sick.
down
لَا يُزَالُ بَلَالٌ مَرْيَضٌ
down
‘Bilal is still sick.’

مَرْيَمُ طَالِبَةٌ
down
Maryam is a student.
down
لَا يُزَالُ مَرْيَمُ طَالِبَةٌ
down
‘Maryam is still a student.’

إِبْرَاهِيمُ فِي الْمَسْتَشْفِي
down
Ibrahim is in the hospital.
down
لَا يُزَالُ إِبْرَاهِيمُ فِي الْمَسْتَشْفِي
down
‘Ibrahim is still in the hospital.’

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

أَبُ بَلَالٍ
down
أَخُ حَامِدٍ
down
ابن ابولاك، أخوك، أخوه، أخوك، أخوه.

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) ْأَيُّنَ أَبُو كَاْ?
Where is your father?’

(abû-ka)

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Mansūb (accusative) ‘I know your father.’

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

Here is an example of:

Marfu‘ ‘Where did her brother go?’

Mansūb ‘Did you see her brother?’

Majrūr ‘Did you go to her brother?’

We know that مَّنْ فِيْلُ and بَعْدَ are always mudéf, e.g.:

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

If the mudéf ilaihi is omitted, مَّنْ فِيْلُ and بَعْدَ 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 مَّنْ فِيْلُ ذلك is for مَّنْ فِيْلُ ‘before that’, i.e. before being a headmaster. But the mudéf ilaihi ذلك has been omitted.

Here is an example of بَعْدَ:

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

Here مَّنْ بَعْدَ ذلك is for مَّنْ بَعْدَ those ‘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:

أَسْرَى killed, pl. قَتَلَ prisoner, pl. أَسْرَى
Exercises

1. Answer the following questions.

2. Rewrite the following sentences using كَانَ.

3. Rewrite the following sentences using لَا يَزَالُ.

4. Learn the i’rāb of أَبُو أَخُ and أَبُ.

5. Fill in the blank in each of the following sentences with أَبُ with the correct case-ending.

6. Fill in the blanks in each of the following sentences with أَخُ with the correct case-ending.

Vocabulary

سَفِير  ambassador
مُفْتِشُ  inspector
شَرْفِي  policeman
عَمِيدُ  dean of a faculty,
مُتقاعدُ  retired
جَمِيعُ أَنْحَاءِ الْعَالَمِ  all parts of the world
تَرَكَ تُؤَلِفُ  (a-u) to leave
tُؤَلِفُ  to write a book
principal of a college
LESSON 26

In this lesson we learn the following:

1) We have learnt that most Arabic verbs have only three letters which are called radicals. The first radical is called ف (mu‘tāl) i.e. weak of َفَعَلَ. These names are taken from the verb َفَعَلَ which has been taken as an example for all the verbs.

If one of the three radicals is و or ي the verb is called mu‘tāl (المَعْطَل) i.e. weak.

If the first radical is و or ي the verb is called mu‘tāl al-fā’ (المَعْطَلُ الفَاءِ), i.e. weak of َفَاء. It is also called mithāl (المثال).

If the second radical is و or ي the verb is called mu‘tāl al-‘a‘īn (المَعْطَلُ العَيْنِ) i.e. weak of َعَيْن. It is also called ajwāf (الأَجْوَفَ).

If the third radical is و or ي the verb is called mu‘tāl al-lām (المَعْطَلُ اللَّامِ) i.e. weak of َلَام. It is also called nāqis (النَّاقِصِ).

If two radicals are weak the verb is called laff (أَلْفِيف).

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

وَقَفَ he stopped

وَزَنَ he weighed

وَضَعَ he placed

There is an abnormality in the mudārī of the mithāl verb. The first radical (و) is lost in the mudārī, e.g.: بُرَزَنَ (ya-zin-u) which is originally بُوْزُنَ (ya-wzin-u)

- like بَعُسُ - and after the omission of the wāw it becomes بَرُزَنَ (ya-zin-u)

In the same way:
The *amr* from زَنْ تَرُنُّ 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 وَلْدَ. The diminutive form is used to indicate smaller size or for endearment. It has the pattern of فَعْلُ, e.g.:

- زَهْرُ → زُهَرٌ flower
- نَهْرُ → نُهَرْ river
- عَبْدُ → عَبْدَهُ slave
- حَسَنُ → حَسْنٌ Hasan

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 هَا هِيَ ذِي.

‘Here I am’ is هَاتُنَّ.

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

‘We should understand the Qur’ān.’

Here the phrase يَجِبُ is the *fā’il* of يَجِبُ.

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.
He should not leave the class.'

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

لا  يَحْبَب  عَلَيْهِ إِن  لا  يَخْرُجْ مِن  الفَصَلِ 'We need not attend this lesson.'

5) We have learnt one of the patterns of the masdar. It is like رُكْوَع, سُجُود, فَعُول. Now we learn two more patterns. One is like ذَهَاب 'going' from خُروجَ نَزُول. The word ذَهَاب means 'return'. It is from أَبَابَ يَوُؤُوب (a-u) 'to return'. It is on the pattern of إِيَاب. Another example of this pattern is نَكَاح 'marriage' from (a-a) "to marry."

6) أَقْلُ is comparative of أَحْسَن, أَكْبَرُ أَقْلُ like أَقْلُ, 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 mu'dari of the mu'tall al-fa (or mithal) verbs.
2. Write the mu'dari 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 يَحْبَب.
11. Learn the following pattern of the masdar.

Vocabulary

أَجْنَبِي stranger
حَطَا mistake
مَحْفَظَة purse
نَقُد money, cash
إِيَاب return
ذَهَاب 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

وزَنْ یَوِنُ (a-i) to weigh
وَعَدَ یَبْعدُ (a-i) to promise
وَقَفَ یَقِفُ (a-i) to stop, to stand
وَلَحَ یَلْحُ (a-i) to enter
وَضَعَ یَضَعُ (a-a) to place
وَهَبَ یَهَبُ (a-a) to grant
یَسَاءُ he wills
شَدِیدُ severe
حبُبَ dear
Lesson 27

In this lesson we learn the following:

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

قَالَ يَقُولُ، زَارَ يَزُورُ، بَاعَ بِسَعَ، سَارَ يَسَرُّ، نَامَ يَنَامُ، خَافَ يَخَافُ

These verbs have undergone certain changes as explained below:

is originally  يَقُولُ and  قَولُ 
is originally سَر
is originally سَيرُ and  يَسَرُّ
is originally نَاَم and  يَنَامُ

These verbs undergo some more changes at the time of their isnād to mutaharrīk pronouns.2

These changes are as follows:

In the mādī:

a) If the ajwaf verb is of a-u group, the first radical takes dammāh at the time of its 

isnād to mutaharrīk pronouns, e.g.:

قَلَّ، قَلَّتُ، قَلْتُ، قُلْتُ، قَلَّتُ، قُلْتُ، قَلَّتُ، قُلْتُ

as against the original fathāh in قَالَ، قَالَتْ، قَاَلَتْ، قَاَلَتْ، قَاَلَتْ، قَاَلَتْ

(qāla, qālu, qālat, but qulta, qulta, qulta etc.).

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

سَرَّ، سَرَّتُ، سَرَّتْ، سَرَّتَ، سَرَّتْ، سَرَّتَ، سَرَّتْ

(sāra, sārat, sārū, but sīrta etc.).

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

In the mudāri:

In the mudāri 'marfū':

2 A mutaharrīk pronoun is a pronoun which is followed by a vowel like  تَ، نَ and a sākin pronoun is vowelless like the  يَ in دُهْنَ.

All the pronouns in the mādī are mutaharrīk except those in دُهْنَ، دُهْنُ، دُهْنِا.

In the mudāri ' only the  ن is mutaharrīk, and it is in تَ، نَ، دُهْنَ and تَ، نَ.
The second radical is omitted at the time of its isnād to the mutaharrik pronouns:

يَفْعَلُ، تَقْلُنُ;
يَسِيرُنَّ، تَسِيرُنَّ;
يَنْمُنَّ، تَنْمُنَّ

In the mudārī ′majzūm:
The second radical is omitted in the following four forms in addition to the two mentioned under the mudārī ′marfuʿ:

يَفْعَلُ: لَمْ يَقُلُ لَمْ يَسِرُّ لَمْ يَنْمُ
تَفْعَلُ: لَمْ يَقُلُ لَمْ يَسِرُّ لَمْ يَنْمُ
أَفْعَلُ: لَمْ أَقُلُ لَمْ أَسِرُ لَمْ أَنْمُ
نَفْعَلُ: لَمْ نَقُلُ لَمْ نَسِرُ لَمْ نَنْمُ

This omission is due to الإِبْتِقاءُ السَاكِنِينَ.
لَمْ يَقُلُ is originally لَمْ يَقُولُ. Here both the wāw and the lām are sākin (vowelless).

So the weak letter wāw is omitted.
لَمْ يَسِرُّ is originally لَمْ يَسِيرُ. Here both the yā and the rā are sākin. So the weak letter yā is omitted.
لَمْ يَنْمُ is originally لَمْ يَنْامُ. 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 mutaharrik pronouns:

قُلْ قُولُوا، قُولُي قَلْنُ
سِيرُ سِيرُوا، سِيرُي سَيْرُ
نَمُّ نَامُوا، نَامُي نَمُنُ

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 the Arabic, we getُقلُتُ تقولُ after omitting the initial tas and the final dammah, and is changed toُقلُلُ because ofُقلُلُ سِبْرُ which is changed toُسِبْرُ.  
From we getُنَامُ which is changed toُنَامُ.  
‘By Allah, I almost died.’

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

‘By Allah! I saw him in the market.’

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

But:

‘By Allah! I ate nothing.’

‘By Allah! I did not write this.’

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

‘I though it to be my notebook.’

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

‘The weather is fine.’ → أَظْنَ أنَّ الجوَ جَميِلٌ

‘The door is closed.’ → أَظْنَ أنَّ الْبَابَ مُغَلَّقٌ

‘The examination is far.’ → أَظْنَ أنَّ الاِمْتِيحَانَ بَعِيدٌ

‘You are a doctor.’ → أَظْنَ أنَّ طَبِيبًا

‘Sit where you wish.’
5) Note that in ﯽ ﯾ ﯹ the hamzah is written after the yā, because both the yā and the hamzah are pronounced. But in ﯽ ﯾ ﯹ the hamzah is written above the yā. Here only the hamzah is pronounced, and the yā 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 ﯽ ﯾ ﯹ يُذِبْعَ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ لِلْطَّالِبِ أن يُذِبْعَ ﯽ ﯾ ﯹ لا ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ ﯽ ﯾ ﯹ 

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

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

8) The verb ﯽ مَاتِ مَاتٍ comes in two groups:

a) i-a group: ﯽ مَاتِ ﯽ مَاتٍ like ﯽ نَامَ ﯽ مَاتِ مَاتٍ. With a mutaharrik pronoun the first radical has kasrah in the mādī: ﯽ مَاتِ ، مَاتٌ. In the Qur’an ﯽ مَاتِ occurs nine times.

b) a-u group: ﯽ مَاتِ ﯽ مَاتٍ like ﯽ قَالَ ﯽ مَاتِ ﯽ مَاتٍ. With a muiaharrik pronoun the first radical has dammah in the mādī: ﯽ مَاتِ ، مَاتٌ. In the Qur’an ﯽ مَاتِ occurs twice.

But in the mudāri’ only ﯽ مَاتِ occurs in the Qur’an.

Exercises

1. Answer the following questions.
2. Learn the examples of the ajwaf verbs.
3. Learn the isnād of the ajwaf verbs of the a-u group in the mādī.
4. Write the isnād of ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ to all the pronouns in the mādī.
5. Read the following.
6. Learn the isnād of the ajwaf verbs of the a-u group in the mudāri’.
7. Write the isnād of ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ ﯽ to all the pronouns in the mudāri’.
8. Read the following.
9. Learn the formation of the mudāri’ majzūm from the ajwaf verbs.
10. Rewrite the following verbs with ﯽ ﯽ ﯽ ﯽ 

11. Answer the following questions in the negative using ﯽ ﯽ ﯽ ﯽ 

12. Learn the formation of the amr from the ajwaf verbs.
13. Form the amr from the following verbs.
14. Read the following.
15. Learn the use of لا أُنَاهِيَةُ with the ajwaf verbs.
16. Read the following verbs using لا أُنَاهِيَةُ.
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 جَاهَةٌ and سَارَ 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 mudāriʿ.
22. Write the isnād of سَارَ and عَانَشَ to all the pronouns in the mudāriʿ.
23. Read the following.
24. Learn the formation of the mudāriʿ 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 كِادَ 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 mudāriʿ.
30. Write the isnād of حَافُ and شَاءَ to all the pronouns in the mudāriʿ.
31. Read the following.
32. Learn the formation of the amr and the mudāriʿ 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 يَقُولُ  (a-u) to say, to tell
كَانَ يَكُونُ  (a-u) to be
زَارَ يَزُورُ  (a-u) to visit
قَامَ يَقْمُ  (a-u) to get up
دَاقَ يَدُوقُ  (a-u) to taste
طَافَ يَطُوفُ  (a-u) to go round
صَامَ يَصُومُ  (a-u) to fast
ذَارَ يَذُورُ  (a-u) to tum
تَابَ يَتَوبُ  (a-u) to repent
بَالَ يَبِيلُ  (a-u) to urinate
جَاهَةٌ يَجِي  (a-i) to come
بَعْضَ يَبِيعُ  (a-i) to sell
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سار يستُر</td>
<td>(a-i) to walk</td>
</tr>
<tr>
<td>عاش يعيشُ</td>
<td>(a-i) to live</td>
</tr>
<tr>
<td>كال يكيٌّ</td>
<td>(a-i) to measure</td>
</tr>
<tr>
<td>نام ينامُ</td>
<td>(i-a) to sleep</td>
</tr>
<tr>
<td>خاف يخفُ</td>
<td>(i-a) to fear, to be afraid of</td>
</tr>
<tr>
<td>كاد يكدُ</td>
<td>(i-a) to be about to do</td>
</tr>
<tr>
<td>زال يزالُ</td>
<td>(i-a) to cease to do</td>
</tr>
<tr>
<td>لا يزال يدرسُ</td>
<td>he is still studying</td>
</tr>
<tr>
<td>غلب يغلُبُ</td>
<td>(a-i) to overcome</td>
</tr>
<tr>
<td>كذب يكذبُ</td>
<td>(a-i) to tell a lie</td>
</tr>
<tr>
<td>كامٌ مُلبعٌ</td>
<td>complete</td>
</tr>
<tr>
<td>سALT</td>
<td>salt</td>
</tr>
<tr>
<td>عدس</td>
<td>lentil</td>
</tr>
<tr>
<td>قطار</td>
<td>train</td>
</tr>
</tbody>
</table>

- **-nightmidnight**
- **Hֵאָדָם** headache
- **زيت** oil
- **بقال** grocer
- **بخار** steam
- **مشغول** busy
- **جبن** cheese
- **بيض** egg (pl. بتض )
- **فاكهة** fruit seller
- **دقيق** flour
- **غابة** forest
- **غداء** lunch
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.:

نَسَبَّ بِكَيْنِيَّ ، دُعَا بَكُتُ.

These verbs undergo the following changes:

In the mādi

- Both the wāw and the yā become alif in pronunciation. In writing و is written alif while ي is written ك, e.g.:

دَعَا ‘he invited’, ‘he prayed’ is originally دَعُوا.

بَكُت ‘he cried’, ‘he wept’, is originally بَكَتُ.

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

نَسْبُ ‘he remained’.

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

دَعُوا ‘they invited’ is originally دَعَوَأ.

بَكُتَ ‘they wept’ is originally بَكَتَ.

نَسْوَا ‘they forgot’ is originally نَسُوُا.

Note that in نَسْوَا 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 لِلْيَتِّبِ السَّاْكِنِينَ, e.g.:

دَعَت ‘she invited’ for دَعَات.

بَكَتُ ‘she wept’ for بَكَاتُ.
The ي is not omitted if the second radical has kasrah, e.g.: نسيت ‘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 و and the ي becomes ی, e.g.:

  دعوً ‘they (fem.) invited’.
  دعوت ‘you invited’.
  دعوت ‘I invited’.
  دعو ‘we invited’.

Here is an example of ي:

بيكين ، بكين ، بكين ، بكين ، بكين ، بكين ، بكين ، بكين.

In the mudarrij:
The mudarrij marfu :
- The dammeh of the third radical is lost in

  يدعون ، دعوة ، أدعوه ، دعو
  ينكي ، ينكي ، أنيكي ، ينكي
  ينسي ، تنسى ، أنسى ، ننسى

  is originally  يدعون  as  يدعون  and  ينكي  is originally  ينكي  as  ينكي  and  يفتح  as  ينسي  is originally  ينكي  as  ينسي.

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

ياكمون ‘they (mas.) invite’ is originally  يدعون  like  يدعون.

Note that  النساء يدعون  والرجال يدعون both have the same from. That is because in the verb  يدعون  the  النساء يدعون  is changed from  يدعون  , but in  الرجال يدعون  the verb  يدعون  is in the original form. There is no change in it. It is on the pattern of  يكين  like  يفعلن. 
they weep’ is originally ﷺ. The third radical ي has been lost. The kasrah of the second radical is changed to dammah because a kasrah is not followed by waw.

In ‘they forget’, the second radical has fathah because it is originally ﷺ. After the omission of the yā along with its vowel, the verb becomes ﷺ. The third radical is also omitted before the pronoun of the second person feminine singular, e.g.: ﷺ ‘you (fem.) invite’ is originally ﷺ. After the omission of the waw along with its vowel, the verb becomes ﷺ. The dammah of the ع 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 ﷺ ‘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 ﷺ like تَجَلَّسِينَ. After the omission of the third radical ي the verb became ﷺ. The plural form of the verb is in its original form تَجَلَّسُونَ. So تَجَلَّسُونَ in the plural is like تَجَلَّسَيْنَ and the ي is the third radical.

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

The mudāri’ mansūh:
The fathah of the third radical is pronounced in verbs ending in waw and yā, but not in verbs ending in alif, e.g.:

أَنْ يَدْعُوُ ‘he will not invite’ (lan ya-d’uwa).

أَنْ يَتْكَيْ ‘he will not weep’ (lan ya-bkiya).

But in أَنْ يَتْسَى ‘he will not forget’ the fathah is not pronounced (lan ya-nsâ, 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 ﷺ 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-d'û → lam ya-d’u ; ya-bkj → lam ya-bkî ; ya-nsâ → 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 mudârî. So رأي is رأى. This is a very frequently used verb, and so it has undergone this change.

‘you see’ أرَى ‘I see’ أَرِى ‘we see’

In the mudârî majzûm 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 أَنظَرُ is used instead.

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

أَرُى يا أَرَى يا أَرِى يا أَرِى يا أَرَى آخُو آخُو آخُو آخُو آخُو آخُو

‘show me’ أَرَى ‘show us’ أَرُى ‘show him’

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

إِنْ شاء اللّهُ ‘I have not yet ironed it.’ بَعْدُ ‘yet’ in a negative context.

4) لَمْ يَرِجِعْ أَمِّي بَعْدُ ‘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‘ marfū‘, the mudāri‘ majzūm and the amr of the following verbs.
4. Read the following.
5. Write the mudāri‘ marfū‘, 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‘ marfū‘, 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 i-a group in the mādi‘.
16. Learn the isnād of the nāqis verbs of the i-a group in the mudāri‘.
17. Learn the isnād of the nāqis verbs of the i-a 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 أَأَنَّى.

Vocabulary

كَوُّى يَكُوُى (a-i) to iron
رَمُّى يَرُمُ (a-i) to throw
مَشَى يَمَشُى (a-i) to walk
نَكْيْ يَنُكِيْ (a-i) to cry, to weep
جَرَى يُجُرُّى (a-i) to run
سَقَى يَسَقُى (a-i) to give water
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>إلى يأتي</td>
<td>to come</td>
</tr>
<tr>
<td>نِئيُ بَنيَ</td>
<td>to build</td>
</tr>
<tr>
<td>طَرَيِ يَطُوِ</td>
<td>to fold</td>
</tr>
<tr>
<td>هَدَى يَهُدَيِ</td>
<td>to guide</td>
</tr>
<tr>
<td>دَعَ يَدْعَوِ</td>
<td>to invite</td>
</tr>
<tr>
<td>شَكَكَ يَشْكُوكَ</td>
<td>to complain</td>
</tr>
<tr>
<td>تَلاَ يَتَلَوُ</td>
<td>to recite</td>
</tr>
<tr>
<td>مَحَا يَمَحُو</td>
<td>to erase</td>
</tr>
<tr>
<td>عَفَّا يَغْفَوُ</td>
<td>to forgive</td>
</tr>
<tr>
<td>نَسيَ يَنسَى</td>
<td>to forget</td>
</tr>
<tr>
<td>خَشِيَ يَخْشِى</td>
<td>to fear</td>
</tr>
<tr>
<td>بَقَيَ يَبْقَى</td>
<td>to remain</td>
</tr>
<tr>
<td>نَصَبَ يَبْنُ</td>
<td>to follow</td>
</tr>
<tr>
<td>وَقَعَ يَقَعُ</td>
<td>to fall</td>
</tr>
<tr>
<td>تَحْقِيق</td>
<td>investigation</td>
</tr>
<tr>
<td>فَمَامَة</td>
<td>garbage</td>
</tr>
<tr>
<td>نَهَار</td>
<td>day</td>
</tr>
<tr>
<td>يَمِينُ</td>
<td>right hand</td>
</tr>
<tr>
<td>يَسَار</td>
<td>left hand</td>
</tr>
<tr>
<td>نَتاوْل</td>
<td>taking, eating</td>
</tr>
<tr>
<td>اَلله</td>
<td>god</td>
</tr>
<tr>
<td>قُومْ</td>
<td>people</td>
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<tr>
<td>لَيل</td>
<td>night</td>
</tr>
<tr>
<td>تَرَاب</td>
<td>dust</td>
</tr>
<tr>
<td>اَهْل</td>
<td>people</td>
</tr>
<tr>
<td>مُرَقُ</td>
<td>tom</td>
</tr>
<tr>
<td>هُدِيَّةْ</td>
<td>present</td>
</tr>
<tr>
<td>أَصْحَبُ</td>
<td>people</td>
</tr>
</tbody>
</table>
Lesson 29

In this lesson we learn the following:

1) The muda ‘af verb (المُضَعَّف). In this verb the second and the third radicals are identical, e.g.: حَجَّ، مَرَّ، شَهَّ.

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: حَجَّتْ حَجَّتْ حَجَّتْ حَجَّتْ (hajja for hajaja).

It retains its vowel when the verb is isnād to the mutaharrik pronouns:

حَجَّتْ حَجَّتْ حَجَّتْ حَجَّتْ حَجَّتْ حَجَّتْ حَجَّتْ حَجَّتْ حَجَّتْ حَجَّتْ حَجَّتْ حَجَّتْ.

In the mudāri’:
The mudāri’ marfū’:
The second radical loses its vowel when the verb is isnād to the sākin pronouns: يَعْجَّ يَعْجَّ يَعْجَّ يَعْجَّ for يَعْجَّ. In the same way تَعْجَّ تَعْجَّ تَعْجَّ (ya-hujj-u for ya-hujj-u)

It retains its vowel in case of isnād to the mutaharrik pronouns يَعْجَّ يَعْجَّ يَعْجَّ يَعْجَّ.

The mudāri’ majzūm
In the four forms لَمْ يَعْجَ لَمْ يَعْجَ لَمْ يَعْجَ لَمْ يَعْجَ 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 يَعْجَ لَمْ يَعْجَ (lam ya-hujj-a)

There is no إِلَّا إِلَّا إِلَّا إِلَّا in other forms, e.g.: لَمْ يَحْجَّ (lam ya-hujj), لَمْ يَحْجَّ (lam tahujj) إِلَّا إِلَّا إِلَّا إِلَّا.

The amr:
After removing the initial ‘ta’ and the final dammah from تَعْجَ (ta-hujj) what remains is حَجَّ (hujj). The third radical takes fathah to remove إِلَّا إِلَّا إِلَّا إِلَّا لَمْ يَحْجَ. 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 ُمَسَّ شُم and the kasrah of the second radical appears when the verb is isnâded to the mutaharrik pronouns, e.g.: ُشَمَّتْ، ُشَمَّتْ etc.

The mudâri ‘marfi is ُسَمَّا. The amr is ُسَمَّا. Note that that amr is identical with the mâdi.

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

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

‘When I heard the bell, I entered the class.’

‘When I went to Makkah, I visited my friend.’

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

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

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

‘I never wrote to him.’

‘I will never write to him.’

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

4) لَا، وُشُكُّرُوا : ‘No thanks’. It is wrong to say لَا شُكُّرُوا without the و as it signifies a denial of thanks.

Exercises

1. Answer the following questions.
2. Learn these examples of the mudâ‘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 mudâ‘af verbs.
6. Read the following.
7. Learn the formation of the muqāri ‘majzūm from the muda ‘af verbs.
8. Answer the following questions in the negative using لم.
9. Fill in the blank in each of the following sentences with the verb given in brackets preceded by لا

10. Learn the isnād of the muda ‘af verbs to all the pronouns in the màdi.
11. Learn the isnād of the muda ‘af verbs to all the pronouns in the mudāri).
12. Learn the isnād of the muda ‘af verbs to all the pronouns of the second person in the amr.
13. Learn the following examples of أَبْدَأَ and قَطُّ.
14. Learn the examples of the comparative.

**Vocabulary**

<table>
<thead>
<tr>
<th>(a-u) to perform hajj</th>
<th>حَجَّ (i-a) to be sorrowful</th>
<th>حَرَّنَّ</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a-u) to think</td>
<td>مَرَأَة</td>
<td>مَرَّة</td>
</tr>
<tr>
<td>(a-u) to drag, to pull</td>
<td>كَفْ</td>
<td>كَف</td>
</tr>
<tr>
<td>(a-u) to pass</td>
<td>مَزِيدٌ</td>
<td>مَزِيد</td>
</tr>
<tr>
<td>(a-u) to count</td>
<td>غَافِلٌ</td>
<td>غَافِل</td>
</tr>
<tr>
<td>(a-u) to abuse</td>
<td>دِياجٌ</td>
<td>دِياج</td>
</tr>
<tr>
<td>(a-u) to reply</td>
<td>رَائحةٌ</td>
<td>رَائحة</td>
</tr>
<tr>
<td>(a-u) to pour</td>
<td>كَرِيهٌ</td>
<td>كَرِيه</td>
</tr>
<tr>
<td>(a-u) to block</td>
<td>لَينٌ</td>
<td>لَين</td>
</tr>
<tr>
<td>(i-a) to smell</td>
<td>نَسَخَة</td>
<td>نَسَخَة</td>
</tr>
<tr>
<td>(i-a) to touch</td>
<td>هَفْهةٌ</td>
<td>هَفْهة</td>
</tr>
<tr>
<td>(a-a) to push</td>
<td>بَالُوَعَةٌ</td>
<td>بَالُوَعَة</td>
</tr>
<tr>
<td>(i-a) to fall sick</td>
<td>طِيبٌ</td>
<td>طِيب</td>
</tr>
</tbody>
</table>

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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.:
   
   سَجَدَ دَخَلَ كَبَبَ

2. **Mahmūz** (الهمووز) : A verb which has *hamzah* as of the radical, e.g.:
   
   مَكُلَ (hamzah as the first radical).
   سَالَ (hamzah as the second radical).
   فَرَأَ (hamzah as the third radical).

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

4. **Mithāl** (المثال) : A verb which has *wāw* or *ya* as the first radical, e.g.:
   
   يَنْسَ، وَضَعَ، وَقَفَ، وَزَنَ
   This is also called المَعْتَلُ الغاءِ.

5. **Ajwāf** (الأجوف) : A verb which has *wāw* or *ya* as the second radical,
   e.g.:
   قَالَ يَقُولُ، سَارَ يَسيرُ، نَامَ يَنامُ.
   This verb is also called المَعْتَلُ العينِ.

6. **Nāqis** (الناقص) : A verb which has *wāw* or *ya* as the third radical,
   e.g.:
   دَعَا يَدْعُو، بَكَى يَبْكي، نَسي يَنسى.
   This is also called المَعْتَلُ اللَّامِ.

7. **Lafif** (اللذيف) : A verb which has *wāw* or *ya* as more one than radical. It is of two kinds:
   a) *lafif maqrūn* (اللذيف المُقرَون) : It has *wāw* or *ya* as the second and third radicals, e.g.:
      كَوَى يَكُوُي
   b) *lafif mafrūq* (اللذيف المُفرَوق) : It has *wāw* or *ya* as the first and third radicals,
      وَفَى يَبَعِي، وَعَى يَعَي.
In *laṣīf maṣrūq* only the second radical remains in the *amr* because the first radical is omitted in the *mudāriʿ*, and the third radical is omitted in the *amr*. The *amr* from قِسِّیْ نَيَّيْي، is "savel!", and from عِدِاَّ نَعِنَيْيْنَي، "understand!"
LESSON 30

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

Third person masculine

ثالثُ ْذَهَب ّثِلْئِنَّان ْذَهَبَانَ

Third person feminine

الطَّالِبَةُ ْذَهَبَت ّثِلْئِنَّان ْذَهَبَانَ

Second person mas. and fem.

أَنتُ ْذَهَبْت أَنْثِمَا ْذَهَبْتُمَا

أَنتِ ْذَهَبْت أَنْثِمَا ْذَهَبْتُمَا

Note that in the second person the pronouns of the masculine and feminine are identical.

The first person has no dual form. The plural form is used for the dual as well.

In the mudārī marfu'

ثالثُ ْذَهَبُ ّثِلْئِنَّان ْذَهَبَانَ

Third person feminine

الطَّالِبَةُ ْذَهَبَت ّثِلْئِنَّان ْذَهَبَانَ

Second person masculine and feminine have the same form:

أَنتُ ْذَهَبْت أَنْثِمَا ْذَهَبْتُمَا

أَنتِ ْذَهَبْت أَنْثِمَا ْذَهَبْتُمَا

In the mudārī mansūb and majzūm:

They have the same form both in the mudārī mansūb as well as the mudārī majzūm.

In both the moods the min is omitted.

Mudārī mansūb

يُرِيدُ الطَّالِبُ أنْ يَذَهَّب

الطَّالِبُانَ لمْ يَذَهَّبَا

يُرِيدُ الطَّالِبَةَ أنْ تَذَهَّبَ

الطَّالِبَةَانَ لمْ تَذَهَّبَا

أَتَرِيدُ أَنْ تَذَهَّبَ يا أَخوَان؟

Mudārī majzūm

الطَّالِبُانَ لمْ يَذَهَّبَا

الطَّالِبَةَانَ لمْ تَذَهَّبَا

أَتَرِيدُ أَنْ تَذَهَّبَ يا أَخوَان؟

3 Note that these are sākin pronouns, and the pronoun in ْذَهَبْتُمَا is mutaharrik.
We have already learnt that the in in ٤٠٨٠ ٤٠٨٠ is omitted in the mudāriʿ mansūb and the mudāriʿ majzūm. Now we must add ٤٠٨٠ ٤٠٨٠ and to this group. These five forms of mudāriʿ are called الأفعال الخمسة (The five verb-forms). They retain their مَن in the marfūʿ mood and omit it in the mansūb and majzūm moods.

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

اذْهَبْنِ یَا أَخْرَانَ

The pronouns of the dual are as follows:
a) Nominative

Third person mas. & fem. ہُمَا

Second person mas. & fem. ہُمَا

First person mas. & fem. نَنْحُنَّ

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

- alif as in: دَهْبًا ، ذَهْبًا ، يَذْهِبُانَ ، تَذْهِبُانَ
- tumā as in: دَهْبَتَا

b) Genitive:

Third person mas. & fem. : اُبْوُہُمَا as in :

Second person mas. & fem. : اُبْوُکُمَا as in :

First person mas. & fem. : اُبْوُنَا as in :

c) Accusative:

Third person mas. & fem. : رَأِیْتُهُمَا as in :

Second person mas. & fem. : رَأِیْتُكُمَا as in :

First person mas. & fem. : رَآئِیْنَا as in :
What are your names?''

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

‘Wash your faces.’

‘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 ذهب in the mādi with the correct isnād.

3. Fill in the blank in each of the following sentences with the verb ذهب in the mudāri‘ with the correct isnād.

4. Fill in the blank in each of the following sentences with the verb ذهب in the amr 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 اف ál khamsah.

Vocabulary

تَوُّيمان twins

شِبّة similarity

خطوط جوية airlines

مكتب خطوط جوية airlines office

معهد institute

أخرى أخريان another
In this lesson we learn the adjective. In Arabic the adjective is called *na’t* (الَّنَعَتُ) 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.:

لا كتاب جديد. الكتاب الجديد سهل

b) the case, e.g.:

Nominative: المدرسُ الجديدُ (al-mudarris-u (a)l-jadid-u)

Accusative: سألت المدرس الجديدَ (al-mudarris-a (a)l-jadid-a)

Genitive: أخذت الكتاب من المدرس الجديدِ (al-mudarris-i (a)l-jadid-i)

c) the number, e.g.:

Singular: لي أخ كبير (akhan kabir)

Dual: بلألله أخوان كبيران (akhaw-āni kabir-āni)

Plural: حامد له إخوة كبير (ikhwatun kibarun)

d) the gender, e.g.:

Masculine: لي أخ كبير

Feminine: وأخذت صغرئة

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

- (a-u) to show, to advise
- (a-a) to begin
- medium
- to end, to come to an end
- name of an Arabic dictionary
- good
- city district
كان الفراغ منه ظهر يوم الاثنين الخامس عشر من ربيع الثاني عام 1418 هـ الموافق الثامن عشر من أغسطس عام 1997 بمدينة الرسول الله ﷺ وحمد الله الذي بفضله تتم الصالحات. وصلى الله على محمد وعلى آله وصحبه وسلم تسلهماً كثيراً، وآخر دعوانا أن الحمد لله رب العالمين.