KEY

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

By:
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**Explanation of certain Grammatical Terms & Symbols**

1. Fatḥah is the vowel sign (ّ) denoting “a”.

2. Kasrah is the vowel sign (ّ) denoting “i”.

3. Dammah is the vowel sign (ّ) denoting “u”.

4. Sukūn is the sign (٠) denoting absence of a vowel.

5. Shaddah is the sign (ّ) denoting doubling of the letter.
   
   “ā” is long “a” as in *father*.
   
   “ī” is long “i” as in *machine*.
   
   “ū” is long “u” as in *rule*. 
LESSON 1

In this lesson we learn the following:

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

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

ان الكتاب سهل. ‘The book is easy.’

The noun which commences the nominal sentence is called the *mubtada* while the second part is called the *habar*.

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

خرج بلال. ‘Bilal went out.’

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

ان الكتاب سهل.

Note that the noun after ان is *manṣūb*.

After the introduction of ان, the *mubtada* is no longer called *mubtada*, but is instead called *ismu inna* and the *habar* is called *habaru inna*.

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

Note the following:

If the *mubtada* has one dammeh, it changes to one fathah after ان e.g.:

ان المدرس جديد. او ان آمنة طالبَة.

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

إن حامد مريض.

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

إنك غني.

For the *manṣūb* forms of all the pronouns, see Exercise 3 in the main book.

Note that the pronouns of the first person singular and plural have two forms each:
2) لَعَلَّ: This is also a particle like إن. It is called one of the ‘sisters of إن’.

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

الجَوُّ جَمِيلٌ. ‘The weather is fine.’

→ لَعَلَّ الجَوُّ جَمِيلٌ. ‘I hope the weather is fine.’

المَدَّرُسُ مَريضٌ. ‘The teacher is sick.’

→ لَعَلَّ المَدَّرُسُ مَريضٌ. ‘I’m afraid the teacher is sick.’

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

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

دُوُّ مالٍ ‘possessing wealth’ i.e. wealthy.

دُوُّ حُلُقٍ ‘possessing manners’ i.e. well-mannered.

دُوُّ عَلَمٍ ‘possessing knowledge’ i.e. learned.

It is always مُدَّيِّف, and the following word is مُدَّيِّف ىلَيْهِ, and therefore it is مَجِّرُ.

The feminine of دُوّ is دَاتُ, e.g:

يَلَانُ دُوّ عَلَمٍ، وَأَختُهُ دَاتُ حُلُقٍ. ‘Bilāl is learned and his sister is well-mannered.’

The plural of دُوّ is دَوُّاتُ and of دَاتٍ is دَوُّاتُ دَاتُ حُلُقٍ, e.g.:

هَوَلُاءِ الطَّلَابُ دَوُّاتُ حُلُقٍ. ‘These students are learned.’

هَوَلُاءِ الطَّالِبَاتُ دَوُّاتُ حُلُقٍ. ‘These students are well-mannered.’

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

أَطَبَّيْبَ أَنْتُ أَمْ مُهْنَدِسٌ؟ ‘Are you a doctor or an engineer?’

أَمْينَ فَرْنَسَا أَمْ مِنْ أَلمَانيَا؟ ‘Is he from France or Germany?’

أَيِّلَا لَا رَأَيْتْ أَمْ حَامِداً؟ ‘Did you see Bilāl or Ḥāmid?’

Note that the particle لَيْ precedes one of the two things about which the question is asked while أَمَّ precedes the other. So it is wrong to say:
LESSON 1

آَنتَ مُدَرِّسٌ أمَّ طالبٌ؟ أَذْهَبْتَ إِلَى مَكَّةَ أمَّ جُدَّةَ؟

The correct construction is:

أَمَرَسْتَ آنتَ أمَّ طالبٍ؟ أَلْيَ مَكَّةَ ذَهَبْتَ أمَّ إِلَى جُدَّةَ؟

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

خُذُ هَذَا أُو ذَاكَ. ‘Take this or that.’

رَأَيْتُ ثَلاَثَا أو أَرْبَعَةٌ. ‘I saw three or four.’

خَرَجَ بَلَّالَ أو هَامِدٌ. ‘Bilal or Hāmid went out.’

5 ‘hundred’, ألف ‘thousand’:

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

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

مِائَةُ كَتِبٍ. ‘one hundred books.’

أَلْفُ رِيالٍ. ‘one thousand riyals.’

هَذَا الْقُطُّ صَوْرَانُ بِأَلْفِ رِيالٍ. ‘This pair of shoes costs one thousand riyals.’

Here ألف is majrūr because of the preposition بِ. And ألف and ألف have the same form with the feminine ma’dūd also, e.g.:

أَلْفُ مُسَلَّمةٌ وَمَائَةٌ طَالِبٌةٌ.

6 ‘expensive’:

هَذَا الكَتِبِ غَالِبٌ. ‘This book is expensive.’

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

أَنَا مُحَاجِمٌ ‘a lawyer’ for مُحَاجِمٌ, e.g.:

أَيُّي قَاضٍ ‘My father is a judge.’

أَيُّي قَاضٍ ‘a judge’ for قَاضٍ, e.g.:

أَيُّي قَاضٍ ‘This is a valley.’

أَيُّي قَاضٍ ‘a valley’ for وَادٍ, e.g.:
You will later learn more about this class of nouns إن شاء الله تعالى.

### Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذكي (ج أذكِّياء)</td>
<td>intelligent</td>
</tr>
<tr>
<td>غبي (ج أغبياء)</td>
<td>stupid</td>
</tr>
<tr>
<td>خلق (ج أخلاق)</td>
<td>manners</td>
</tr>
<tr>
<td>متزووج</td>
<td>married</td>
</tr>
<tr>
<td>عزب</td>
<td>unmarried</td>
</tr>
<tr>
<td>يهودي</td>
<td>a Jew</td>
</tr>
<tr>
<td>يهود</td>
<td>Jews</td>
</tr>
<tr>
<td>معجم</td>
<td>dictionary</td>
</tr>
<tr>
<td>دولار</td>
<td>dollar</td>
</tr>
<tr>
<td>مائة</td>
<td>hundred</td>
</tr>
<tr>
<td>ألف</td>
<td>thousand</td>
</tr>
<tr>
<td>روبيه</td>
<td>rupee</td>
</tr>
<tr>
<td>صفحة</td>
<td>page</td>
</tr>
<tr>
<td>ناجح</td>
<td>one who has passed the examination</td>
</tr>
<tr>
<td>غال</td>
<td>expensive</td>
</tr>
<tr>
<td>رخيص</td>
<td>cheap</td>
</tr>
<tr>
<td>كم</td>
<td>sleeve</td>
</tr>
</tbody>
</table>
In this lesson we learn the following:

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

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

Note that كَ مُرَيَّمُ is added to the khabar, and it is therefore majrūr.\(^1\)

After the introduction of لَا يُسَّتِ, the mubtada’ is called ismu laysa, and the khabar is called khabaru laysa.

The feminine of لَا يُسَّتِ is لَا يُسُّتِ, e.g.:

غَيْرُ مُرَيَّمٍ. → لَيْسَتِ غَيْرُ مُرَيَّمٍ.
‘Zainab is not sick.’

السَّيَّارَةُ قَدُيمَةٌ. → لَيْسَتِ السَّيَّارَةُ قَدُيمَةٌ.
‘The car is not old.’

Note that in the second example the sukūn of لَا يُسَّتِ has changed to kasrah because of the following اللام (laysat l-bintu → laysat-i-l-bintu). See Key to Book 1, Lesson 12.

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

In لَا يُسُّتِ, the pronoun تُ is the ismu laysa and بُيَمَهْنِدْسِي is the khabaru laysa.

We can also say

أَنَا لَسْتُ بُيَمَهْنِدْسِي.

Here أَنَا is mubtada’ and the sentence لَسْتُ بُيَمَهْنِدْسِي is the khabar.

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

Note the following:

لَسْتُ بِمَدْرَسَ. → أَنَا مَدْرَسٌ.

لَسْتُ مِنَ الْهَنَدِ. → أَنَا مِنَ الْهَنَدِ.

If the khabaru laysa is a prepositional clause like مِنَ الْهَنَدِ, it does not take كَ. So one does not say:

\(^1\) We can also say لَيْسَ الْبَيْتُ جَدِيدًا. Here the khabar has no كَ and it is manṣūb. You will learn this later إِنْ شَآءَ اللَّهُ.
We have seen in Book 1 that if the *mubtada* is indefinite and the *khabar* is a prepositional clause, the *mubtada* comes after the *khabar*, e.g.:

‘I have some brothers’. With *lāmis* this sentence becomes:

‘I have no brothers’.

Here *ismu* is *laysa* and *lī* is *khabaru laysa*.

2) If *an* is added to a sentence like *lī* *āwū* it becomes:

*āwū* *lī* *āwū*. Here *āwū* is *manṣūb* because it is *ismu inna*, and *lī* is *khabaru inna*.

3) ‘Bilāl son of Ḥāmid’.

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

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

**Vocabulary**

<table>
<thead>
<tr>
<th>لقاء</th>
<th>meeting</th>
</tr>
</thead>
<tbody>
<tr>
<td>نهر (ج. أنهار)</td>
<td>river</td>
</tr>
<tr>
<td>برقية</td>
<td>telegram</td>
</tr>
<tr>
<td>مصرف (ج. مصاريف)</td>
<td>bank</td>
</tr>
<tr>
<td>جيب</td>
<td>pocket</td>
</tr>
<tr>
<td>مكتب البريد</td>
<td>post office</td>
</tr>
</tbody>
</table>
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 ُفَعَّلُ أَفْعَلُ ُفَعَّلُ ُفَعَّلُ ُفَعَّلُ like:

أُحْسِنُ ‘more beautiful’,
أَخْسَنُ ‘better’,
أَصْغَرُ ‘smaller’,
أَقَدُمُ ‘older’.

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

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

حاَمِدٌ أَطْولُ مِنْ بِلَالَّ. ‘Ḥāmid is taller than Bilāl’.

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

بِلَالَّ أَطْولُ مِنْ أَمْنَةَ. ‘Bilāl is taller than Āminah’.
أَمْنَةَ أَطْولُ مِنْ بِلَالَّ. ‘Āminah is taller than Bilāl’.
الأَبْنَاءُ أَطْولُ مِنْ البَناتِ. ‘The sons are taller than the daughters’.
البَناتِ أَطْولُ مِنْ الأَبْناءِ. ‘The daughters are taller than the sons’.

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

أَنتُ أَحْسَنُ مِنِّي. ‘You are better than I’.\(^1\)
أَنَا أَقْصَرُ مِنْكَ. ‘I am shorter than you’.
هُمُ أَكْبَرُ مِنَا سِتَا. ‘They are older than we’.\(^2\)

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

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\(^1\) Note that in َمِنْي the nūn has shaddah. There is no shaddah with other pronouns: ُمِنْهُمْ، ُمِنْهَا، ُمِنْكَ، ُمِنْهُ but ِمِنْي has shaddah because it is made up of َمِنْ and َنا.

\(^2\) سِنُّ literally means ‘bigger in age’.\(^2\)
LESSON 3

Ibrahīm is the best student in the school.

Al-Azhar is the oldest university in the world.

Fātīmah is the eldest student in our class.

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

2) ‘but’ is one of the sisters of إنّ, and so acts like إنّ, e.g.:

‘Bilāl is hardworking, but Ijāmid is lazy.’

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

‘My car is old, but it is strong.’

3) كَانَ is one of the sisters of إنّ, and so the noun following it is manṣūb. It means ‘it looks as if’, e.g.:

‘It looks as if the imām 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.’

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

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

‘eleven stars’

‘nineteen books’

We will deal with these numbers under four headings:

a) Numbers 11 and 12:

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

‘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 *ma’dīd* and the first part does not, e.g.:

\[
\text{ثلاثة عشرة طالباً}
\]

masculine feminine

As you can see, in the *ma’dīd,* the طالباً is masculine, so the second part of the number is masculine while the first part is feminine as indicated by the ُة ending.

In the *ma’dīd*, the فا’ة is feminine, so the second part of the number is also feminine while the first part is masculine as indicated by the absence of ُة.

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

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

\[
\begin{align*}
\text{عندِي ثلاثة ريالات} & \quad \text{‘I have three riyals.’} \\
\text{أريدُ ثلاثة ريالات} & \quad \text{‘I want three riyals.’} \\
\text{هذا القلم يُكلف ثلاثة ريالات} & \quad \text{‘This pen costs three riyals.’} \\
\text{عندِي ثالثة عشرة ريالات} & \quad \text{‘I have thirteen riyals.’} \\
\text{أريدُ ثلاثة عشرة ريالات} & \quad \text{‘I want thirteen riyals.’} \\
\text{هذا القلم يُكلف ثلاثة عشَرة ريالات} & \quad \text{‘This pen costs thirteen riyals.’}
\end{align*}
\]

Note that ٌ أنا! and enimna! commence with *hamzat al-wasl* and it is omitted in pronunciation when preceded by a word.

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1 The words ٌ أنا! and enimna! انتِنا عشرة and انتِنا عشرة are *mu’rah* (declinable). When *majrūr* and *manṣūb,* they become ٌ مَّني! and انتِنا! e.g.:

\[
\begin{align*}
\text{عندِي أنتِنا عشرة ريالات} & \quad \text{‘I have twelve riyals.’} \\
\text{أريدُ أنتِنا عشَرة ريالات} & \quad \text{‘I want twelve riyals.’} \\
\text{هذا الكتاب يُكلف أنتِنا عشَرة ريالات} & \quad \text{‘This book costs twelve riyals.’}
\end{align*}
\]
The number 20 is 

The _ma’dīd_ is singular, _mansūb_ e.g.:

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

5) The ordinal numbers:

The word for ‘first’ is 

‘Second’ is which is originally like in Lesson 1. With , it is 

6) ‘isn’t it so?’

If a student is asked the answer is .

We’ll learn more about in Lesson 4.

7) ‘which of the two?’ e.g.:

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

8) The two broken plural forms like and are called:

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**Vocabulary**

- **Mehajj (ج مهاجع)**: hostel
- **Qawakb (ج قواقب)**: star
- **Friqiq (ج فرقيع)**: team
- **Ashqaa (ج أشقاع)**: full brother
- **Nafaaz (ج نفاذ)**: in dream
- **Asaatan (ج أسان)**: age, tooth
- **Laab (ج لايعب)**: player
- **Spacious**: famous
- **Wasees**: lazy
- **Samous**: price
- **Naas**: month
- **Laaj**: window
In this lesson we learn the following:

1) The verb in the mādī (past tense), e.g.:

\[ رجَعَ رجَعَ \] ‘he returned’.
\[ ذَهَبَ ذَهَبَ \] ‘he went’.

Most Arabic verbs have only three letters which are called the radicals. The basic form of the verb in Arabic is the mādī.

As we have seen in Book 1, ذَهَبَ means ‘he went’. But if it is followed by a subject, the pronoun ‘he’ is to be omitted, e.g.:

\[ ذَهَبَ بِلالٍ بِلالٍ \] means ‘Bilāl went.’ and not ‘Bilāl he went’.

In the same way, ذَهَبتْ means ‘she went’, but if a subject follows, the pronoun ‘she’ is dropped, e.g.:

\[ ذَهَبتَ آمنَةٍ ذَهَبتَ آمنَةٍ \] ‘Āminah went’.

In ذَهَبَتْ ‘she went’ and ذَهَبَتْ ‘she went’, the subject is said to be ُdamīr mustātir (hidden pronoun). To this basic form of the mādī suffixes are added to indicate the other pronouns.

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

\[ ذَهَبَ ذَهَبَ ذَهَبَ ذَهَبَ ذَهَبَ ذَهَبَ ذَهَبَ \] ‘he went’:
the subject is ُdamīr mustātir.

\[ ذَهَبَ ذَهَبَ ذَهَبَ ذَهَبَ ذَهَبَ ذَهَبَ ذَهَبَ \] ‘she went’:
the subject is ُdamīr mustātir.

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

\[ ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُوا ذَهَبُو
2) To render a verb in the mādī negative the particle ْما is used, e.g.:

\[ \text{ذَهَبْتُ إلى المسجد.} \quad \text{I went to the market.} \]

\[ \text{ْما ذَهَبْتُ إلى المسجد.} \quad \text{I did not go to the market.} \]

\[ \text{ْما خَرَجَ الإمام من المسجد.} \quad \text{The imām did not go out of the mosque.} \]

\[ \text{ْدَخَلَ بيلاَل وَلَكِنْهَا ما جَلَسَ.} \quad \text{Bilāl entered but he did not sit.} \]

3) The difference between نَعْمَ and/beiلِّي:

The word ْبيلِّي is used in response to a negative question.

If a Muslim is asked:

\[ \text{أَلَستُ بَيَلِّي?} \quad \text{Are you not a Muslim?}. \]

The answer is:

\[ \text{ْبيلِّي أَنَا مُسْلِمُ.} \quad \text{Yes, I am a Muslim.}. \]

But if a non-Muslim is asked the same question, he replies:

\[ \text{نَعْمَ، لَا أَنَا مُسْلِمُ.} \]

So in response to a negative question نَعْمَ means 'no' and ْبيلِّي means 'yes'.

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

4) لَانَّ: 'because', e.g.:

\[ \text{ْما خَرَجَتْ من البيت لَانَّ الجو بارد.} \quad \text{I did not go out of the house because the weather is cold.}. \]

\[ \text{ْذَهَبَ إِبْرَاهِيمُ إلى المَستشفى لَانَّهُ مَريض.} \quad \text{Ibrāhīm went to the hospital because he is sick.}. \]

Note that لَانَّ is made up of لَي 'for' and آنَ which is a sister of أَنَّ. So the noun following it is manṣūb.

**Vocabulary**

\[ \text{لا بَأَس} \quad \text{May no harm come to you!} \]

\[ 	ext{شَاي} \quad \text{tea} \]
In this lesson we learn the following:

1) The 

The subject (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 

\( fā'il \) (الفعل), e.g.:

\[ \text{ذَهَبَ بْيَلَالَ.} \]

‘Bilāl went’.

The \( fā'il \) is marfū‘. The \( fā'il \) can be a pronoun also, e.g.:

\[ \text{ذَهَبُوا} \quad \text{dhaḥab-ū} \quad \text{they went}: \text{the} \ fā'il \text{ is the wāw.} \]

\[ \text{ذَهَبَتُ} \quad \text{dhaḥab-ta} \quad \text{you went}: \text{the} \ fā'il \text{ is} \text{ta}. \]

\[ \text{ذَهَبَنَا} \quad \text{dhaḥab-nā} \quad \text{we went}: \text{the} \ fā'il \text{ is nā}. \]

Note that in ‘the students went’, the verb \( ذَهَبَ \) has no wāw at the end, because \( ذَهَبُوا \) means ‘they went’ and if we say \( ذَهَبُوا \) \( ذَهَبَتْ او\) the \( fā'il \) is \( ta \) it means ‘they the students went’. This is not correct because there cannot be two \( fā'il \)s for a verb.

But we can say \( ذَهَبُوا \) \( ذَهَبَتْ او\) the \( fā'il \) is \( mubtada' \) and the sentence \( ذَهَبُوا \) ‘they went’ is the khabar.

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

\[ \text{ذَهَبَتِ الْبَناتُ} \quad \text{the girls went’ or} \text{ ‘the} \text{ girls went’}. \]

Learn this rule:

Nominal sentence: \[ \text{الطلَّابُ ذَهَبُوا} \quad \text{ذَهَبَتْ الْطالَّابُ} \]

Verbal sentence: \[ \text{ذَهَبُوا} \quad \text{ذَهَبَتْ الْطالَّابُ} \quad \text{الْطالَّابُ ذَهَبُوا} \quad \text{ذَهَبَتْ الْطالَّابُ} \]

2) The \( maf'īl bihi \) (the object of a verbal sentence). The \( maf'īl bihi \) is \( maṃsūb \), e.g.:

\[ \text{فَتَحَ الْوَلُّدُ الْبَاب.} \quad \text{‘The boy opened the door’}. \]

Here \( الْبَاب \) is \( maf'īl bihi \) and so it is \( maṃsūb \). Here are some more examples:

\[ \text{رَأَيْتُ حَامِدَ.} \quad \text{‘I saw Hāmid’}. \]

\[ \text{سَأَلَتُ الْمُدِيِّرَةُ زَيْنَب.} \quad \text{‘The headmistress asked Zainab’}. \]
The man drank water.’

‘The boy asked his mother.’

Note that in the last example the *mafūl bihi* is *umm* (أمِّيَّ), and so it takes the a-ending and the pronoun *hu* is not part of it (*umm-a-huí*). Here are some more examples of this kind:

‘I saw your house.’ (بِيتُ + كَّاَّ bait-َا-كاَّ)

‘The student opened his book.’ (كتَابٌ + هُوَ kitāb-َا-huí)

The *mafūl bihi* can be a pronoun, e.g:

‘I saw Bilāl and asked him.’

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

شَرِبَ حَامِدٌ مَاَّ. shariba Ḥāmid-u-n-i-l-mā’ā.

Here if the *kasrah* is not added, it is difficult to pronounce the letter combination *nl*. This is called ‘combination of two vowel less letters’.

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

سَألَ بِلَانلَ آيَةً. sa’ala bilāl-u-n-i-bna-huí. Bilāl asked his son.

سَمِعًا فَيَصِلُ الأَذَان. sami’ā faiṣal-u-n-i-l-adhān-a. Faiṣal heard the *adhān*.

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

```
              كَتَبَ
              /
            /    
          third radical   second radical   first radical
```

Note that in the *mādī* the first and the third radicals have *fatḥah*. The second radical may have *fatḥah, kasrah* or *dammah*, e.g.:

ذَهَبَ، دَخَلَ، خَرَجَ

شَرِبَ، حَفَظَ، فَهَمَ

کُرِّمَ، کُبُرَ، بُعْدَ
Vocabulary

grapes — سَمَعَ يَسْمَعُ سَمَعاً to hear
bananas — فَهْمَ يَفْهِمُ فَهْماً to understand
fig — شَرِبْ يَشْرِبُ شَرِباً to drink
dawn — حَفْظُ يَحْفَظُ حَفْظاً to memorize
answer — ضَرِبْ يَضْرِبُ ضَرِباً to beat
question — دَخَلْ يَدْخِلُ دَخْولاً to enter
snake — أَكْلُ يَأْكُلُ أَكْلاً to eat
grocer — غَسَّلْ يَغْسِلُ غَسَالاً to wash
coffee — قَتَلْ يَقْتَلُ قَتِلاً to kill
stick — عَصَى (ج عَصِيٌّ, عُصِيٌّ) to kill
bread — دُكَانُ (ج ذَكَايِكُنْ) shop
writing board — كَسْرُ يَكْسِرُ كَسْراً to break
well (as in) — فَهَمَتْ الْدَرْسَ جَيِّداً I have understood the lesson well
LESSON 6

In this lesson we learn the following:

1) ‘you went’ (feminine singular) (dhahab-ti).

2) The numbers 11 to 20 with the feminine ma’jadi.
   We have already learnt these numbers with the masculine ma’jadi in Lesson 3. Rules pertaining to these numbers with the feminine ma’jadi have also been mentioned there. To summarize:
   a) 11 and 12: both parts of the number agree with the ma’jadi, e.g.:
      ﴿١٨﴾
   
   Note that the letter ش has fathāh in عشصر and sukūn in عشصر.
   b) 13 to 19: in these numbers the second part agrees with the ma’jadi, and the first part does not, e.g.:
      ﴿١٩﴾
   In the word ﴿١٩﴾ has sukūn.

3) ‘which?’: We have learnt this word in Book 1. It is always mudāf’ and the noun following it is majrur because it is mudāf’ ilayhi, e.g.:
   ﴿۲۰﴾
   ‘Which student went out?’
   ﴿۲۱﴾
   ‘Which book did you read?’
   ﴿۲۲﴾
   ‘Which pen did you write with?’

   Note that the word ﴿۲۰﴾ is marfū‘ in the first sentence because it is mubtada‘, and it is mansūb in the second because it is maftül bihi, and majrūr in the third because it is preceded by the preposition ﴿۲۱﴾.

4) I think: ‘I think that she went to Makkah.’ ﴿۲۳﴾ is a sister of ﴿۲۴﴾ and so its ism is mansūb and its khabar is marfū‘, e.g.:
   ﴿۲۵﴾
   ‘I think that Hāmid is sick.’

18
LESSON 6

‘I think that the imām is new.’
‘I think that Fāṭimah is absent.’
‘I think that you are tired.’

5) ‘He said: "you are the best student in the class."’

Note that after قَالٍ the particle أَنْ is used, and not أنَّ.

6) ‘why?’: If it stands alone, a «ه» is added to it: لَمْ يَلْمَ. This is called هَذَا السَّكِّبٌ.

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

جوُعَانُ، عَطْصَانُ، غَضْبَانُ.

The feminine of such adjectives is on the pattern of فَعَلْيَى, and the plural of both the masculine and the feminine, is on the pattern فَعَالْ, e.g.:

ِبِلَالَ جَوْعَانُ. الرَّجَالُ جَيَّعُ.

آمَنةٌ جَوْعَانُ. النِّسَاءُ جَيَّعُ.

Note that the plural of كَسْلَانُ كَسْلَانُ is كَسْلَانُ كَسْلَانُ as in the following āyah:

وَإِذَا قَامُوا إِلَى الْصَّلَاةِ قَامُوا كَسْلَانُ (النساء: 142).

‘When they stand up to perform salāh, they do so lazily.’

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

يا أَحْمَدُ هَاتِ. يا إِخْوَانُ هَاتِوَا.

يا زَيْنُبُ هَاتِي. يا أَخْوَاتُ هَاتِينَ.

9) ‘take!’: You will learn the amr (الأَمْرُ) form of the verb in Lesson 14.

فَقُرِحَ بِي المَدرِسُ كَثِيرًا (بي) ‘So the teacher was greatly pleased with me.’ Here فَقُرِحَ means ‘so’ and بِي means ‘with me’.
Note: ‘I was pleased with you.’
‘They were pleased with us.’
‘Were you pleased with him?’

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

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

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
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<tbody>
<tr>
<td>فقطّ</td>
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<td>building</td>
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<tr>
<td>شقة</td>
<td>flat</td>
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<tr>
<td>سنن</td>
<td>tooth, age</td>
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<tr>
<td>كلمة word</td>
<td></td>
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<tr>
<td>يا بنيّي</td>
<td>‘O my little son!’</td>
</tr>
<tr>
<td>مسرورٌ</td>
<td>pleased, happy</td>
</tr>
<tr>
<td>فرحُ يفرَحُ</td>
<td>to be pleased</td>
</tr>
<tr>
<td>جاءَ يجيءُ</td>
<td>to come</td>
</tr>
</tbody>
</table>

May Allāh increase your knowledge
I have understood it well

literally, ‘What Allāh wills’: an expression of surprise

servant (both male and female)

passenger in a bus, train, plane, etc
LESSON 7

In this lesson we learn the following:

1) dha-hab-tum ‘You (masc. pl.) went.’:
   ِأَكْتَبْنَهُمَّ َّيَا أَخْوَانُ ِّ؟
   ‘What did you eat, brothers?’.

2) dha-hab-tunna ‘You (fem. pl.) went.’:
   قُرَأْتُنَا ِّ؟
   ‘Did you read this magazine, sisters?’.

3) dha-hab-nâ ‘We went.’:
   سَمَعْنَا ِّ؟
   ‘We heard.’
   ِما سَمَعْنَا ِّالأَذَانَ ِّ؟
   ‘We did not hear the adhâ’n.’

4) ‘You saw him’.
   رَأَيْتُو هُوَ ِّ؟
   ‘I saw him.’
   رَأَيْتَهُ ِّ؟
   ‘You saw him.’
   رَأَيْتَهَا ِّ؟
   ‘You (fem. sing.) saw him.’

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

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

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(1) The glammah of َّهُ is long if it is preceded by a short vowel, e.g. َّهُ la-hû, َّهُ ra’ai-tu-hû. And it is short when it is preceded by a consonant or a long vowel, e.g. َّهُ min-hû, َّهُ katabû-hû. This rule applies also to ُهُ hi, e.g. ُهُ bi-hî, but في ُهُ fî-hî.


**min-hu, but fi-hi**

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

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

- *rāʾīthum* + *wāw* + *hu* ‘You saw him.’ (rāʾīthum-ū-hu).
- *rāʾīthum* + *wāw* + *hum* ‘You saw them.’
- *rāʾīthum* + *wāw* + *ha* ‘You saw her.’

Here are some more examples:

- عُسَلُمُ → عُسَلُمُ + *hū* ‘You washed it’
- قُتِنُمُ → قُتِنُمُ + *hum* ‘You killed them’
- سَأَلُمُ → سَأَلُمُ + *ha* ‘You asked her’

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

- بِلَالٍ في القِصْلِ ‘Bilāl is in the class.’
- Kān بِلَالٍ في القِصْلِ ‘Bilāl was in the class.’
- المُدَرَّسُ في المَكْتَبِ ‘The teacher is in the library.’
- Kān المُدَرَّسُ في المَكْتَبِ ‘The teacher was in the library.’
- الْقَلمُ تَحْتَ الْكِتَابِ ‘The pen is under the book’
- Kān الْقَلمُ تَحْتَ الْكِتَابِ ‘The pen was under the book.’
- زَينَبُ في المَطْبَخِ ‘Zainab is in the kitchen’
- Kān زَينَبُ في المَطْبَخِ ‘Zainab was in the kitchen.’

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

في المَكْتَبِ، في المَطْبَخِ تَحْتَ الْكِتَابِ، في القِصْلِ

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

But if the *khabar* is a noun it is rendered *mansūb* after the introduction of *kān* e.g.:
Bilāl was sick

We will learn this in Lesson 25.

6) Note the following:

रङ्गल दूः लिछी‘a bearded man’
रङ्गल दूः लिछी‘the bearded man’

In the first example qualifies an indefinite noun, and in the second example a definite noun रङ्गल।

We know that the adjective of a definite noun should also be definite. But दूः is muḍāf and cannot take अल(2). So this is overcome by making the muḍāf ilayhi definite by adding अल.

So in रङ्गल दूः लिछी the muḍāf ilayhi remains indefinite and in रङ्गल दूः लिछी it becomes definite रङ्गल दूः लिछी। 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 mīm in अन्तः, कनाबकूः, हःमूः, कनाबूः, दःष्टुः has sukūn. And this sukūn changes to dammoh when followed by hamzat al-waṣl, e.g.:

बैतुः कूः (bait-u-kum-u-l-jadi-u)
राईतुः (a ra’aitum-u-l-imam-u)
किनाबूः (kitab-u-hum-u-lqadim-u)
साल्तुः (a sal’tum-u-bna-hu)

8) ‘bīsh’ It literally means ‘rejoice at the good news’. It is said in response to a request and implies:

‘Don’t worry. You will get what you want.’

2 See the Key to Part 1 Lesson 5.
Fractions meaning ‘one third’, ‘one fourth’, ‘one fifth’ etc. up to one tenth are on the pattern \( \text{فَعَلُ} \).

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

**Vocabulary**

- نظارة: spectacles
- مكتسة (ج مكاسن): broom
- صابون: soap
- صورة (ج صور): picture
- عصير: juice
- الأسبوع الماضي: last week
- كورة القدم: football
- ميناء (ج مينير): minaret
- سلم: staircase
- لحية (ج لحي): beard
- عجلة: wheel
- (fem. عالى: high, loud
- إذاعة: broadcasting, radio
- أخذ ياخذ أخذًا: to take
- يصطحب: to place
- يجد: to find
- كورة السلة: basketball
- يبحث: to look for...
- ملون: coloured
- صباح: morning
- نصف: half
- مشى: to walk
LESSON 8

This is a revision lesson.

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

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

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

   
   إنّ الْبَيْتِ جَدِيدًا

   قَرَأَتُ الكِتَابِ

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

   رَأِيَتُ الْأَبْنَاءَ وَالْبَناتِ

   ‘I saw the sons and the daughters.’

   In this sentence both الْبَناتِ and الْأَبْنَاءَ are objects of the verb رَأِيَتُ, and so they are both *manšūb*.

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

   خَلَقَ اللَّهُ السَّمَوَاتِ وَالأَرْضِ

   (as-samāwāt-i wa l-ard-a).

   ‘Allāh created the heavens and the earth.’

   قَرَأَتُ الكِتَابِ وَالْصُّحْفِ وَالمَجْلَبِ

   (al-kutub-a was-ṣuhuf-a wa l-majallāt-i).

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

   إنّ الإخوَةَ وَالْأَخْوَاتِ فِي الْبَيْتِ

   (al-ikhwāt-a wal-akhwāt-i).

   ‘Indeed the brothers and sisters are at home.’

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

   إنّ الطَّالِيَاتِ فِي الحَافِلَاتِ

   ‘Indeed the female students are in the buses’.

   Here is *manšūb* because of إنّ and the الطَّالِيَاتِ is *majrūr* because of the preposition فِي, but both have the -i ending.

2) We have learnt that رَأَيْتُ means ‘I saw you’ and رَأَيْتُهُ means ‘I saw him’. Now we learn the use of the pronoun of the first person ‘me’. Note the following:

   رَأَيْتِي

   ‘You saw me.’

   خَلَقَيْتِي اللَّهُ

   ‘Allāh created me.’

   سَأَلَيْتُي المَدَرِسُ

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

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

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

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

This is expressed in Arabic by ما أُفْعَلَ؟! َفِعْلُ التَّعْجِبِ (i.e. Verb of Wonder) and has the form ما أُفْعَلَهُ! One can use the pronoun ٌهُ or any other nasb pronoun, or replace it by a mansūb noun e.g.:

ما أَطَبِيلَكَ! ‘How good you are!’

ما أَفْقَرَهَا! ‘How poor she is!’

ما أُكْثِرُ النَّجَومَ! ‘How numerous the stars are!’

ما أَسْهَلَ هَذَا الْدَّرَسُ! ‘How easy this lesson is!’

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

يا حاَمَدُ! يا بَلالُ! يا أَسْتَادُ! يا وَلَدُ!

Now if the noun after يا is muḍāf, it is mansūb, e.g.:

يا بَنتُ بِلَالٍ! ‘O daughter of Bilāl!’

يا أَخْتُ مَحْمَدٍ! ‘O sister of Muhammad!’

يا أَبِنَ أَخِي! ‘O son of my brother!’

يا رَبُّ الكَهْفِيَةَ! ‘O Lord of the Ka‘bah!’

يا عٰبِدُ اللَّهِ! ‘O servant of Allāh!’

يا أُبا بَكْرٍ! ‘O Abu Bakr!’ (literally ‘O Father of Bakr!’).
Note that the *mansāb* form of أبا is أَبِي.

يا رَبِّنا!

‘O our Lord!’

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

كَمْ رَيَالَ عَنْدَكْ؟

‘How many riyals have you?’

بِكَمْ رَيَالَ / رَيَالٍ هَذَا؟

‘How many riyals does it cost?’

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

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

بِمَا → بِمَ

‘with what?’

لِمَا → لِمَ

‘for what?’ ‘why?’

وْمَا → وَمَ

‘from what?’

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

عَنْ + مَا → عَنِّ + مَ

‘about what?’

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

7) We have learnt the relative pronoun الدَّيْنُ (masc. sing.) and الْبَيْنِ (fem. sing.).

Now we learn their plurals. The plural of الدَّيْنُ is الدَّيْنَ and that of الْبَيْنِ is الْبَيْنَ.

Here are some examples:

Masc. sing.: الْرَجُلُ الدَّيْنِ خَرَجَ مِنْ مَكَتِبَ المُدْرِسَ مُجَدِّدٌ.

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

Masc. pl.: الْرَجُالُ الدَّيْنِ خَرَجُوا مِنْ مَكَتِبَ المُدْرِسِ مُدْرِسَنَ جَدِيدُونَ.

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

Fem. sing.: الْمَلَأَةُ الْبَيْنِ جَلَّسَتْ أَمامَ المُدْرِسَةِ بَنْتَ المُدْرِسَةِ.

‘The female student who sat in front of the lady teacher is the headmistress.’
LESSON 9

daughter.’

Fem. pl.: الطالباتٌ اللَّاتيُ جَلَسْنَ فِي المدرسةٍ نِباتٍ المُديرة.

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

8) We have learnt the particle ِنَّ which turns a statement into a question.

If the noun following it has الل, the ِنَّ changes to ِنَّ, e.g.:

آلمدرس قال لك؟ → المدرس قال لك.

آليوم رأيته؟ → اليوم رأيته.

‘Did the teacher tell you?’ (الـمدرسـنـبـالـل) ِنَّ

‘Did you see him today?’ (الـيُومـبـالـل) ِنَّ

But:

أهذا الطالب سَالَك؟ → هذَا الطَالِب سَالَك.

‘Did this student ask you?’ (الـهَذَا ِنَّ)

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

معنى → مَعْنَى ِنَّ ‘meaning’ ِنَّ

كواه → كَوْى ِنَّ ‘he ironed it’ ِنَّ

10) الطالبُ البُجُودُ الحَمْسَةُ ‘the five new students’: here the number is used as an adjective and so it comes after the ما’dūd. Here are some more examples:

الكتب الأربعة → ‘the four books’.

الرجال العشرة → ‘the ten men’.

الصحاب الستة → ‘the Six Authentic Books’ of ḥadīth.

الأ خوات الخمس → ‘the five sisters’.

١١) : إلى المدير دُهَبْتِمُ؟ ِنَّ here ِنَّ has been brought forward for the sake of emphasis.

Note the following:

ِنَّ رأيتُ بلالاً، ‘I saw Bilāl.’ without emphasis.

ِنَّ بلالاً رأيتُ، ‘It was Bilāl that I saw.’ with emphasis.

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

قائمة  list
رَن  يَرِنُ رَيْنَا  it (the bell)
rang
عَلَاقَة  connection
خَلْق يَخْلُقُ خَلْقًا  to create
meaning
رَفِع يَرِفْعُ رَفْعًا  to raise
لُحْظَة  moment
جَان  jinn
عَدَّة أَسْئَلَة  a number of questions
حَضْرَ  to attend, to be present
أَحْسَنْتَ You have done well.
Well done!
مَطِينَ mud
بِرْسَ bell
نَار fire (fem.)
حَدِيد iron (metal)
هَكَذَا like this, so
عَدَّة كُتُب  a number of books
عَاصِمَة capital city
مُخَلْط़ mixed
كَذَلِك like that
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 māḏī, الماضي

(b) the present-future tense which is called the mudāri, المضارع

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

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

In the mudāri, one of the four letters ي ت أ ن is prefixed to the verb.

We have learnt that ‘he wrote’ is كتب (kataba). Now ‘he writes’, is يكتب (ya-ktubu).

Note that يكتب means ‘he writes’, ‘he is writing’, or ‘he will write’.

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

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

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

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

- كتب (kataba) ‘he wrote’
- يكتب (ya-ktubu) ‘he writes’

- قتل (qatala) ‘he killed’
- يقتل (ya-qtulu) ‘he kills’

- سجد (sajada) ‘he performed sajdah’
- يسجد (ya-sjudu) ‘he performs sajdah’

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

- جلس (jalasa) ‘he sat’
- يجلس (ya-jlisu) ‘he sits’

- ضرب (daraba) ‘he beat’
- يضرب (ya-ḍribu) ‘he beats’

- غسل (ghasala) ‘he washed’
- يغسل (ya-ghsilu) ‘he washes’

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

- ذهب (dhahaba) ‘he went’
- يذهب (ya-dhhabu) ‘he goes’

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'd' and 'a' group: in this group the second radical has 'i' in the māḍī and 'a' in the muḍāri e.g.:

فَتْحَ ‘he opened’   يَفْتَحُ ‘he opens’ (fataḥa / ya-fṭalu).
قَرَأَ ‘he read’  يَقْرَأُ ‘he reads’ (qara‘a / ya-qra‘u).

‘he understood’ يَفْهَمُ ‘he understands’ (fahīma / ya-fhamu).
‘he drank’ يَشَرَبُ ‘he drinks’ (sharība / ya-shrabu).
‘he memorized’ يَحْفَظُ ‘he memorizes’ (ḥalīza / ya-ḥlazu).

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

كتَبَ يَكُتَبُ

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

واحد وعشرون طاليا.

Note that:

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

واحد وعشرون، ثلاثة وعشرون، أربعة وعشرون،... تسعة وعشرون

the word اثنتان, of course, has no tanwīn.

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

واحد وعشرون رجلاً، إثنان وعشرون رجلاً، ثلاثة وعشرون رجلاً، أربعة وعشرون رجلاً،

خمسة وعشرون رجلاً، ستة وعشرون رجلاً، تسعة وعشرون رجلاً.

c) the ma’dūd is singular and manṣūb.

3) ‘quarter to nine’؛ الا لِأَلْوَاحَةُ الْعَشَرَةُ لَأَعْصَرُ دَقَائِقَ. ‘except’. Note that the noun after الا is manṣūb.

Note also the following:

السَّاعَةُ الْواحِدةُ الْعَشَرَةُ لَأَعْصَرُ دَقَائِقَ. ‘ten minutes to one.’
السَّاعَةُ الثَّانِيَةُ الْعَشَرَةُ لَأَحْمَسَ دَقَائِقَ. ‘five minutes to two.’
السَّاعَةُ الْخَامِسَةُ الْعَشَرَةُ لَأَدَقَيْقَةٌ وَاحِدَةٌ. ‘one minute to five.’

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4) We have learnt the two meanings of لَعَلَّ in Lesson 1. These are:

(a) I hope and
(b) I am afraid.

The first is called التَرْجِي and the second الإِشْفَاقُ.

In الإِشْفَاقُ لَعَلَّة يِرْجَعُ الْيَوْمُ مُتَأَخَرَأً as it means ‘I am afraid he will come back late today.’

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

‘Hubi sat between Bilāl and Faisal.’

should be repeated with pronouns, e.g.:

‘This is between you and me.’

Vocabulary

always عَمَل يَعْمَلُ عَمَلاً to work (i-a)
sometimes سَجَدَ يُسَجَّدُ سَجَوْداً to perform sajdah (a-u)
once again فَعَلَ يَفْعَلُ فَعْلاً to do (a-a)
width عَرْضَ to ride (i-a)
distance رَكْبُ يُرْكَبُ رُكْوَاً to bow in prayer (a-a)
kilometer مَكْتَبَ office
centimeter عَامِلَ laborer
meter طُولَ length
between بَيْنَ مَنْهَا between them
LESSON 11

In this lesson we learn the following:

1) In the previous lesson we have been introduced to the *muḍārī*, and we have learntُ يَذَهَبُ ‘he goes’.

Now we learn its *iṣnād* to other pronouns:

(a) The plural of يَذَهَبُ (ya-dhhab-ūna) ‘they (masc.) go’. Here is one more example:

إِخْوَتِي يَذَهَبُونَ لِلِجَامِعَةِ. ‘My brothers are studying at the university.’

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

مَاذا تَكُتُبُ آمَّةَ الْآنُ؟ ‘What is Aminah writing now?’

تَكُتُبُ رِسَالَةً إِلَى آمَّةٍ. ‘She is writing a letter to her mother.’

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

إِخْوَتِي يَذَهَبُونَ لِلِجَامِعَةِ، وَأَخْوَاتِي يَذَهَبُونَ بِالمِدرَسَةِ. ‘My brothers are studying at the university, and my sisters are studying in school.’

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

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

أَيْنَ تَذَهَبُ يا بَلَالُ؟ ‘Where are you going, Bilal?’

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

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

مَاذا تَذَهَبُونَ يا إِخْوَانُ؟ ‘What are you drinking, brothers?’

2) We have seen earlier that يَذَهَبُ means ‘he goes’ or ‘he will go.’ Now to make the *muḍārī* exclusive

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

سَيَذَهَبُ أَبِي إِلَى مَكَّةَ غَدًا. ‘My father will go to Makkah tomorrow.’

سَأُكْتُبُ لَكَ رِسَالَةً إِن شَاءَ اللَّهُ. ‘I’ll write a letter to you.’

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

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

The negative particle used with muḍārī is لَا, e.g.: لَا أَفْهَمُ الفُرْنَسِيَّةِ. ‘I don't understand French.’
لَا أَشْرَبُ القَهْوَةَ. ‘I don't drink coffee.’

4) The maṣdar is the verb minus the tense and the subject. So دَخَلْ means ‘he entered’ and يَدْخُلُ ‘he enters’. But دُخُولُ means ‘entry’. The maṣdar in Arabic has many patterns. Here we learn only one of these, and it is فَعُولُ, e.g.:

دُخُولُ ‘entry’ from دَخَلْ.
خُروُجُ ‘exit’ from خَرَجَ.
سُجُودُ ‘prostration’ from سَجَدَ.
رُكُوعُ ‘bowing’ from رَكَعَ.
جُلُوسُ ‘sitting’ from جَلَسَ.

The maṣdar is a noun so it takes ال and tanwīn, e.g.:
الدُخُولِ مَمنُوعٍ. ‘Entry is forbidden.’
الرُكُوعِ قَبْلَ السُجُودِ. ‘The rukū’ is before the sujūd.’
خَرَجْناً مِنَ الْفَصْلِ قَبْلَ خُروُجِ المِدْرَسَ. ‘We left the class before the teacher’s exit.’

5) أَمَا: 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.:

أَمَا بِلَالٍ فَهَوَّ مِنْ بَاِكْسِتَانِ، وأَمَا إِبْرَاهِيمَ فَهَوَّ مِنْ الْيَابَانِ. ‘I’m from Germany. As for Bilāl, he is from Pakistan, and as for Ibrāhīm, he is from Japan.’
Note that the khabar after فَمَا أَمْا should take فَمَّا أَمَّا. Here are some more examples:

‘Where do your brother and sister live?’
أَيْنَ يَسْكُنُ أَخُوكُ وَاخْتِنَكُ؟
‘My sister lives with me. As for my brother, he lives with my father and mother.’
أُخْتِي تَسْكُنُ مَعِي. أَمَّا أَخِي فَيَسْكُنُ مَعَ أَبِي وَأمِي وَأَمي.

‘How much do these pens cost?’
بَكَّمُ هَذَا الْقَلَّمَانِ؟
‘This costs one riyal. As for that, it costs 10 riyals.’
هَذَا يُرِبَّالُ. أَمَّا ذَلَّكَ فِي عَشْرَةٌ.

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

Vocabulary

I forgot نَسْبَتُ to study (a-u)
 قريبة (ج أقبراء) قرَّبَةَ (ج أقبراء) to descend (a-i)
 محطة مِحْطَةَ station to know (a-i)
 حلاق حَلَلَاقَ barber to stay/to live (a-u)
 أرز أَرْزَ rice to look for (a-a)
 عنوان عَنْوَانَ address مات يموت مُوتًا to die (a-u)
 ثوب (ج ثياب) ثُوبُ (ج ثياب) to thank (a-u)
 مسكون صحَّرُ صحَّرَا clinic صعد يصعد صعودًا to ascend (i-a)
 قادم رسالة رسَالَةَ letter
 بطاقة شَيْاَةَ visiting card صيدلية صِيدَلَيَةَ pharmacy
 خيل خِيْلَ horses
LESSON 12

In this lesson we learn the following:

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

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

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

أَيَّنَ تَذْهِبُ يَا بَلَالُ؟
‘Where are you going, Bilāl?’

أَيَّنَ تَذْهِيِّنَ يَا أَمِينَة؟
‘Where are you going, Āminah?’

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

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

أَفْتَهَمْنَا الإِنْجِيْلَيْتَنَّ يَا إِخوَانُ؟
‘Do you understand English, brothers?’

أَفْتَهَمْنَا الفِرْنَسِيَّةَ يَا أَخْوَاتَ؟
‘Do you understand French, sisters?’

(c) We have learnt تَذْهِبُ أَمْ بُتُّ means ‘I go’.

Now we learn تَذْهَبُ (na-dhhab-u) meaning ‘we go’. Here are some more examples:

ماَذَا تَكُنْبُنَّ يَا إِخوَانُ؟
‘What are you writing, brothers?’

نَكُنْبُ رُسَائِلَ.
‘We are writing letters.’

ماَذَا تَكُنْبُنَّ يَا أَخْوَاتَ؟
‘What are you writing, sisters?’

نَكُنْبُ الْوَاجِبَاتِ.
‘We are writing homework.’

2) Bilāl returned on Saturday.’. Note that يَوْمَ is *mansūb*. That is because it is *mafʿūl fīhi* (adverb), i.e. a noun denoting the time of the action. Here are some more examples:

ذَهَبْتُ إِلَى الْجِرَاءَ صَباحًا.
‘I went to the market in the morning.’

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

أَذَهَبْتُ إِلَى الْمِكتَبَةِ كُلَّ يَوْمٍ.
‘I go to the library every day.’

سُأَذَهَبْتُ إِلَى الْطَّائِفِ يَوْمَ الأَحْيَاسِ.
‘I’ll go to Taif on Thursday.’

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

قال أني عبد الله.

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

قال المدرس: إن الامتحان غداً.

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

سَمِيعت أن الامتحان غداً.

‘I heard that the examination is tomorrow.’

أْفْتَن أن الامتحان غداً.

‘I think that the examination is tomorrow.’

Vocabulary

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>دواء</td>
<td>medicine</td>
</tr>
<tr>
<td>شهيد يشهد شهادة</td>
<td>to bear witness (i-a)</td>
</tr>
<tr>
<td>تلميذ</td>
<td>pupil</td>
</tr>
<tr>
<td>ضحكك يضححك ضحكاً</td>
<td>to laugh (i-a)</td>
</tr>
<tr>
<td>هاتف</td>
<td>telephone</td>
</tr>
<tr>
<td>عَمَل</td>
<td>work</td>
</tr>
<tr>
<td>وزير الخارجية</td>
<td>foreign minister</td>
</tr>
<tr>
<td>واجبات</td>
<td>homework</td>
</tr>
<tr>
<td>جار</td>
<td>neighbour</td>
</tr>
<tr>
<td>رقم</td>
<td>number</td>
</tr>
<tr>
<td>وقت</td>
<td>time</td>
</tr>
</tbody>
</table>
LESSON 13

LESSON 13

This is a revision lesson explaining the isnād of the muḍāri‘ to all pronouns except the pronouns of the dual.
LENSSON 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 mudari' of the second person by omitting the initial ‘ta’ and the final ‘u’ as explained below:

   

   \[ \text{كتب} \rightarrow \text{ta-ktub-u} \rightarrow \text{ktub} \]

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

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

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

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

   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.:

   \[ \text{uktub} \]

   \[ \text{يا بلالَ} \text{ktub} \quad \text{(not: yā Bilālu uktub)} \]

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

   \[ \text{uktub wa} \text{qara’} \quad \text{(not: uktub wa} \text{iqra’)} \]

   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:

   \[ \text{كتب} \quad \text{and not} \quad \text{كتَب} \]

   \[ \text{جلس} \quad \text{and not} \quad \text{جَلَّس} \]

   The amr from \( \text{كتب} \) is \( \text{كتَب} \), and from \( \text{جلس} \) is \( \text{جملَس} \). 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 

   \[ \text{ishrab-i l-mā’-a} \quad \text{‘drink water!’} \quad \text{(bl → bil)} \]
LESSON 14

‘open the door!’ (ḥl → ḥil)

‘take the book!’ (dhl → dhil)

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

ektub

ektub-ū

ektub-ī

ektub-na

2) *A scorpion in the classroom?*

Here is another example from the Qur’an:

‘Is there a god with Allāh?’

3) Here *فَانَى* means ‘because’. Here are some more examples:

‘Eat this as you are hungry.’

‘Get in for the lesson has already started.’

‘Wash the shirt for it is dirty.’

**Vocabulary**

strongly/fast

scorpion (fem.)

paradise

glass

hand

 Skekt  yeshkūnt  skūtu  

to keep quiet (a-u)

Jmugh  yjmugh  jmjua  
to gather, to collect (a-a)

Tbngh  tbnugh  tbnhx  
to cook (a-u)

Ftng  ftng  ftng  
to cut (a-a)

Hlnq  yhlnq  hlnq  
to shave (a-i)
spouse
clot of blood
radio set
weather
stranger
fig
razor
sleepy
dark
to worship (a-u)
to know (i-a)
to prevent (a-a)
to return (a-u)
to look at (a-u)
to sweep (a-u)
I don’t know
strength
piece of paper
shoe
In this lesson we learn the following:

1) How to say in Arabic, “Don’t go.”. We have learnt in the previous lesson that إذْهَبُ means “Go!”.

Now we learn that “don’t go” is لا تَذْهَبَ. As you can see it is the mu’dari’, but with the omission of the dammah of the third radical.

The particle لا used here is called لا النُّهَّابِيَةُ (the prohibitive لا) while the لا في in I don’t understand French’, is called لا النَّافِيَةُ.

Note the following:

You go. تَذْهَبُ.

You don’t go. لا تَذْهَبَ.

Don’t go! لا تَذْهَبَ!

Here are some more examples:

لا جَلِيسُ هِنَا! Don’t sit here!

لا تَكْتُبُ بِالقَلمُ الأحمرِ! Don’t write with red pen!

لا تَخْرُجُ مِن الفَصْلِ! Don’t go out of the class!

لا تَعْبِدُ الشَّيْطَانَ! Don’t worship Shaytān!

Note that in the last example, the third radical has kasrah due to التقاء الساكنين.

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

لا تَذْهَبُوا يا إخوَانُ لَا تَذْهَبَ يَا يَلَالُ
lā tadḥhab lā tadḥhab-ū

لا تَذْهَبُنَّ يَا أَخْوَاتُ لَا تَذْهَبَيْنَ يَا أَمِيْتُ
lā tadḥhab-ī lā tadḥhab-na

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

كَازَ الْوَلَدُ يَضْحَكُ. ‘The boy almost laughed.’

كَازَ المِدْرَسَةُ يَخْرُجُ. ‘The teacher was about to leave’

The mu’dari’ is: كَيَكَادُ.
‘The bell is about to ring.’
‘The imām is about to perform rukū.’

Note that كَادَ كَادَ is followed by a noun, and then by a verb in the mudāri’:
+ a مَرفوع noun + a verb in the mudāri’.

3) We have learnt that the negative particle used with the mudāri’ is لَا, e.g.:
لَا أَفْهَمُ الفرِنْسِيَّةَ. ‘I don’t understand French.’
لَا نَذهَبْ إِلَى المَلْعُوبِ يَومُ الْجَمِيعَةِ. ‘We don’t go to the playground on Fridays.’

If ما is used with the mudāri’, the verb refers to the present time only.

Note the difference between لَا and ما:
لَا أَشْربُ الفَهْوَةَ. ‘I don’t drink coffee’ i.e. as a habit, but
ما أَشْربُ الفَهْوَةَ. ‘I am not drinking coffee now.’

4) Note that ‘I eat’ is آكل but the combination أُأكل becomes أَوْكَل. In the same way ‘I take’ is أَخْذُ أَوْكَل for أَخْذُ آكل, and ‘I command’ is أَمُرُ أَوْكَل for أَمُرُ آكل.

5) ‘I am only looking at the pictures.’ إنِّي أَنْظُرُ إِلَى الْصُوْرَةِ. means ‘only’. Here are some more examples:
إنَّا لَا تَكْتُبُ الْدَّرْسِ. إنَّا تَكْتُبُ رسَالَةَ. ‘You are not writing the lesson. You are only writing a letter.’
إنَّا الأَعْمَالُ بِالْيَتَّبَعِ. ‘Actions are judged only by the intention.’
إنَّا الصَّدَقَاتُ لِلْفَقَرَاءِ. ‘Charity is only for the poor.’

Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مقعدُ</td>
<td>seat</td>
</tr>
<tr>
<td>كَذَبَ بِكُذِبْ كَذِباً</td>
<td>to tell a lie (a-i)</td>
</tr>
<tr>
<td>بَكَى بَكَى بَكَى بَكَى</td>
<td>to cry, to weep (a-i)</td>
</tr>
<tr>
<td>في أَنْتَ</td>
<td>during</td>
</tr>
<tr>
<td>الْطَرِيقُ</td>
<td>way</td>
</tr>
<tr>
<td>يَا أَبِي</td>
<td>O my father</td>
</tr>
<tr>
<td>إنْقَلَبُ</td>
<td>to overturn</td>
</tr>
</tbody>
</table>

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LESSON 16

In this lesson we learn the following:

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

ماَذاَ يُرِيدُ ِيا ِبَلَالَّ ِ؟
‘What do you want, Bilāl?’

أَرِيدُ مَاءً.
‘I want water.’

ماَذاَ يُرِيدُونَ ِيا ِإِخوَانَ ِ؟
‘What do you want, brothers?’

نُرِيدُ أَقْلَامَاً.
‘We want some pens.’

ماَذاَ يُرِيدُنَّ ِيا ِلَيْلَٰ ِ؟
‘What do you want, Lailā?’

Note that the initial letters denoting the ُمَعَارِي َيِ، أَ، نَ، يَ have ُذَامَة. This happens when the verb has four letters in the ُمَدَّ ِي. You will learn more about this in Book 3.

The ُمَدَّ ِي of this verb is ُآَرَدَتَ ‘he wanted’. And ‘I wanted’ is ُآَرَدْتُ، and ‘you wanted’ is ُآَرَدْتُ.

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

ماَ أَسْمَعَْكَ ُ؟
‘What is your name?’

ماَ فَهْمَتَ ِالدَّرَسَ.
‘I did not understand the lesson.’

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

نَسيَتْ َمَا قُلْتَ ِلِي.
‘I forgot what you told me.’

أَشْرَبَ َمَا تَشْرِبْ.
‘I will drink what you drink.’

لَا أَعْبَدُ َمَا تَعْبِدُونَ.
‘I don’t worship what you worship.’

In Arabic this is called َمَا ِالمَعْصُولَةُ.

3) We have learnt ُدْوَ. When ُمَتْمَضُوب it becomes ُذَلَاكَ، e.g.:

فيَ فَضَلْتَا طَالِبَ ُدْوَ ِشَعْرُ طَوْيلٍ.
‘In our class there is a student with long hair.’

رَأَيْتُ ِطَالِبًا ُذَوَّ ِشَعْرُ طَوْيلٍ.
‘I saw a student with long hair.’
‘I want a copy of the Qur'an with large letters.’

4) Proper nouns on the pattern of ممنوع من الصرف فعل are, e.g.:

زحل، زَفَرَ، مُهْلِلُ.

The word زحل is the name of a pre-Islamic idol, زفر means Saturn and مهـلـل is a proper name. This pattern of proper names is called معاوْدَلٌ.

Note the الْعُرَاَبُ (declension) of this type of nouns:

خَرَجَ ُعُمَرُ.
‘Umar went out.’

سَأَلَ ُعُمَرُ.
‘I asked Umar.’

كَتَبَ إِلَى ُعُمَرُ.
‘I wrote to Umar.’

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

بِيضاءٌ، يَبْيَضُ
أَيْضُ
سَوْدَاءٌ، يَسُوْدُ
أَسْوَدُ
حَمْرَاءٌ، يَحْمَرُ
أَحْمَرُ

Both the masculine as well as the feminine forms are ممنوع من الصرف.

Here are some examples of the feminine form:

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

هذِه الشَجْرَةُ خَضْرَاءٌ.
‘This tree is green.’

السَماَاءُ زَرْقَاءٌ.
‘The sky is blue.’

There is only one plural for both the masculine and the feminine forms. It is on the pattern of فعل, e.g.:

الهُنُودُ الحَمْرُ.
‘The Red Indians.’

مِن هَوْلَاءِ الرَّجُالُ السُوْدُ، وأُولٍّيَكَ النَسَاءُ السُمْرُ؟
‘Who are these black men, and those brown women?’

6) The proper name عمرو is written with a \textit{wāw} which is \textbf{not pronounced}. This is done to \textit{differentiate} it from عمرو. This \textit{wāw} is, however, omitted when it is مَنْصَوب ْبِمَنْصَوب because in this case their spellings are different: 

\textit{(‘Amr-an)} is written with \textit{alif}, while 

\textit{(‘Umar-a)} is written without it because it is مَنْصَوب ْبِمَنْصَوب and therefore has no \textit{tamwīn}.

7) ‘Where is your brother Husain?’

Here, the noun الحسن is called \textit{badal} البديل. It is a \textbf{substitute} for الحسن.

The \textit{badal} is in the same case as the \textit{mubdal minhu} مُبْدِلْ مَنْهَ, i.e. the noun for which it is the \textbf{substitute}. Here are some more examples:

\begin{itemize}
  \item ‘His daughter, Zainab, is a doctor.’
  \item ‘I saw your classmate, Abbās.’
  \item ‘We wrote to our professor, Dr Bilāl.’
\end{itemize}

Here the \textit{badal} of الدكتور is the \textit{badal} of أستاذنا, and the \textit{badal} of الدكتور is the \textit{badal} of أستاذنا.

\begin{itemize}
  \item ‘Today Ibrāhīm and another student were absent.’
  \item ‘I have another pen.’
  \item ‘I asked our teacher and another one.’
\end{itemize}

\begin{itemize}
  \item ‘Zainab is from America, and there is another student from America in the class.’
\end{itemize}

\begin{itemize}
  \item ‘I memorized \textit{sūrat al-Rahmān} and another \textit{sūrah’}.
\end{itemize}

\textbf{Both} and \textbf{other} are مَنْصَوب ْبِمَنْصَوب.
9) The word من الصرف is مصنف.

10) The difference between القرآن and المصحف: A copy of the Qur'an is called المصحف.

That is why we can say:

عندى مصحفان. 'I have two copies of the Qur'an.'

هذا مصحف هندي، وذالك مصحف مصرى. 'This is an Indian edition of the Qur'an, and that is an Egyptian edition.'

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

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

Here are some more examples:

ما رأيت شيناء. 'I saw nothing.'

ما قرأنا شيناء. 'We read nothing.'

12) ‘ruled paper’ ورق مسطر ‘unruled paper’

‘correct’ صحيح ‘incorrect’

‘Muslim’ مسلم ‘non-Muslim’

Note that the word غير is مدلّف, and so the following word is مخرج.

Vocabulary

زحل Saturn

طباشير chalk (No tanwen)

نموذج sample

شيء thing

آخر another

صرورة picture

صف (ج صفوف) row

مصحف (ج مصافح) copy of the Qur'an

قماش (ج أقمشة) cloth
LESSON 16

- ruled: مُسَطَّرُ (مَنْعَوَةٌ مِنَ الصَّرَفِ)
- brown
- to buy: غَلْبَةٌ يُغِيبُ غِيابًا
- to be absent (a-i)
- municipality: مِلَّةٌ (مَنْعَوَةٌ مِنَ الصَّرَفِ)
- file (for papers)
- sweetmeat
- narrow: ضَيْقُ
- flower
- زَهْرَةٌ
LESSON 17

In this lesson we learn the following:

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

أَرِيد أَنْ تَأكِل؟
‘Do you want to eat?’

ماَذَا ترِيد أَنْ تشرب؟
‘What do you want to drink?’

نَرِيد أَنْ نجلس أَمامكّ.
“We want to sit in front of you.’

تَرِيد زَينَب أَنْ تطخَّح اللحَم.
‘Zainab wants to cook meat.’

تَرِيد الطَبيب أَن يرجع إلى بلَدِه.
‘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:
أَدِرَس اللِّغَةُ العَرْبِيَّةَ لِأَفْهِمَ الْقُرآن.

Note that the *muḍārī* is *mansūb* (i.e. has a-ending), and that is because of a hidden 
أَن after the
لَام. This 
لَام is called the
لاَم التَّعْلِيل.

Here are some more examples:

ذَهَبْت إِلَى الحَمَام لِأَغسل وَجهِي.
‘I went to the bathroom to wash my face.’

فَتَحَتَ النَّافِذة لِيَخْرُج الدِّبَابِ.
‘I opened the window so that the flies may go out.’

حَلَقَنا اللَّه تعالى لِيَعْبَدُه.
‘Allāh has created us so that we may worship Him.’

3) ‘It is possible’

يُمْكِنُ أَثَمّكَنْ أَنْ أَجِلْسَ هَنَا؟
‘May I sit here?’ (literally, ‘is it possible for me that I sit here?’).

نَعمَ، يُمْكِنُك أَن تَجِلْس.
‘Yes, you may sit.’

لَا يُمْكِنُك أَنْ يَخْرُجَ الآن.
‘He cannot go out now.’
4) مَنْذُ is a preposition meaning ‘since’, e.g.:

‘I have not seen him since Saturday.’

‘Bilāl is absent since one week.’

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

‘Muhammad entered.’

‘Āminah entered.’

‘Ibrāhīm is studying German.’

‘and Maryam is studying French.’

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

‘Maryam went.’

‘The cow went out.’

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

‘The car went out.’

That is why we have in the lesson:

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

There are other details which you will learn later.

‘He permitted him to leave.’

‘Let me sit here.’

‘I don’t permit you to enter.’

7) أَرْجَوُ ‘I request.’

**Vocabulary**

- عُطَالَةُ holiday
- أَهْلٌ (جُرِّ أُهْلِ، الأُهْلِي) people
- السَّمَحُ سَمَحًا to permit (a-a)
- الْعَامُ المُقْبِلُ next year
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَدَأْ يُبِدِّدَا بُدْءًا</td>
<td>to commence (a-a)</td>
</tr>
<tr>
<td>أَمْكَنَ يُمْكِنُ</td>
<td>to be able</td>
</tr>
<tr>
<td>بَقِيَ يِبَقَى بَقَاءً</td>
<td>to remain (i-a)</td>
</tr>
<tr>
<td>رَجَا يُرْجُوُ رَجَاءً</td>
<td>to request (a-u)</td>
</tr>
<tr>
<td>زَارَ يُزُورُ زِيَارَةً</td>
<td>to visit (a-u)</td>
</tr>
<tr>
<td>يُصِقُّ</td>
<td>to spit (a-u)</td>
</tr>
<tr>
<td>عَلاَجُ</td>
<td>treatment</td>
</tr>
<tr>
<td>أَرْجُو</td>
<td>I request</td>
</tr>
<tr>
<td>هَوَاءٌ</td>
<td>air</td>
</tr>
<tr>
<td>الضَّوْصَاءُ</td>
<td>noise</td>
</tr>
<tr>
<td>مَصرُ (مَمْتَوَعُ مِن الضَّرْفِ)</td>
<td>Egypt</td>
</tr>
<tr>
<td>ﺔﻟْدَابُ</td>
<td>flies</td>
</tr>
<tr>
<td>عَشاءٌ</td>
<td>supper</td>
</tr>
<tr>
<td>هُدوءٌ</td>
<td>calm, quiet</td>
</tr>
<tr>
<td>ﺔﻬِدوءٌ</td>
<td>calmly, quietly</td>
</tr>
<tr>
<td>إِعلانٌ</td>
<td>public announcement</td>
</tr>
<tr>
<td>ظَرفٌ (جُظْرُوفُ)</td>
<td>envelope</td>
</tr>
<tr>
<td>الصَّيفُ</td>
<td>summer</td>
</tr>
<tr>
<td>الرَّبيعُ</td>
<td>spring</td>
</tr>
<tr>
<td>الْخَرَيفُ</td>
<td>autumn</td>
</tr>
<tr>
<td>الشَّتاءُ</td>
<td>winter</td>
</tr>
</tbody>
</table>
LESSON 18

In this lesson we learn the following:

1) We have learnt in the previous lesson that the muḍāri‘ is manṣūb after َن and َل، التَّعَلَّمِيْلِيْ.

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

- yâ-dhhab-u → yâ-dhhab-a
- tâ-dhhab-u → tâ-dhhab-a
- a-dhhab-u → a-dhhab-a
- nâ-dhhab-u → nâ-dhhab-a

The forms of the muḍāri‘ ending in the nûn drop the nûn after َن, e.g.:

- tâ-dhhab-îna → tâ-dhhab-î
- tâ-dhhab-ûna → tâ-dhhab-û
- yâ-dhhab-ûna → yâ-dhhab-û

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

- ماذا تَرْيِدُونَ أنْ تَسْمَعُوا يَا أُحْيَانُ؟ ‘What do you want to drink, Āminah?’
- أَيْنَ تَرْيِدُونَ أنْ تَدْهَبُوا يَا إِخْوَانُ؟ ‘Where do you want to go, brothers?’
- يَرِيدُونَ أنْ يُخْرُجُوا مِنَ الْفُصْلِيْ.’ ‘They want to go out of the class.’

The two forms yâ-dhhab-î and tâ-dhhab-û remain unchanged after َن, e.g.:

- أَتَرِدْنَ أَنْ تَسْمَعُوا الْأَخْبَارُ يَا أُخْوَاتُ؟ ‘Do you want to listen to the news, sisters?’
- تَرِيدُ الطَّالِبَاتُ أَنْ يُجَلَّسُنَّ فِي الْحَدِيْقَةِ ‘The female students want to sit in the garden.’

2) ‘My watch is like yours.’

The word لَك is a preposition, and the noun following it is majrûr. It means ‘like’. Here are some more examples:

- هَذَا الْبَيْتُ كَالْمَسْجِدِ ‘This house is like a mosque.’

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‘This coffee is like water.’

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

أَنَا كُتِّيَبُ ‘I am like him’,

هو كُتِّيَبُ ‘He is like me’.

أَرُجُو أَنْ لَا تَأْخُذْنَ هذِهِ الأَشْيَاء كُلَّهَا. ‘I request you not to take all these things.’

‘all’ is used for emphasis. In Arabic it is called تَأِيْدُ. The word كُلُّ is connected to the مُعَّكَّد (i.e. the word it emphasizes) with a pronoun:

حَضَرَ الْطَّلَάَبُ كُلُّهُمُ. ‘All the students attended.’

خَرَجَتِ الْفَلَّاتِ كُلُّهُمُ. ‘All the female students went out.’

قَرَأَتِ الْكِتَابِ كُلُّهُ. ‘I read the book completely.’

بَحَثَتْ عَنْهُ فِي المَدِرَّسَةِ كُلْهَا. ‘I looked for him in the whole school.’

Note that the word كُلُّ is in the same case as the مُعَّكَّد.

4) The vocative particle (حَرْفُ الْبَذَا) is يَا, e.g.:

يَا بَلَالٌ! يَا رَجَلٌ!

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

يَا أَيْبَهَا النَّاسُ! O people! (not)

يَا أَيْبَهَا الرَّجُلُ!

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

Here are some more examples of اسمُ الفَاعِل:

آُمَيْنَ I feel pain.
أَفْ I am bored
أَمَيْنَ accept (my prayer)
LESSON 18

6. ‘This tin of sweets’.

We have seen in Book 1 that هذا الكتابٌ means ‘this book’. But if we want to say ‘this book of history’, we say كتابُ التاريخِ هذا. In this construction Hadda comes at the end because we cannot say كتابٌ التاريخِ which is mudaf and so it cannot take al.

Here are some more examples:

قلمُ الرصاصِ هذا ‘this pencil’
غرفةُ النومِ هذا ‘this bedroom’
ساعةٌ هذا جميلة ‘This watch of yours is beautiful.’
كتابٌ هذا ‘Take this book of mine.’

Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عادةً</td>
<td>habit</td>
</tr>
<tr>
<td>حديقةُ الحيواناتٍ</td>
<td>zoo</td>
</tr>
<tr>
<td>متحفٌ</td>
<td>museum</td>
</tr>
<tr>
<td>عطلةُ الصيفٍ</td>
<td>summer holidays</td>
</tr>
<tr>
<td>علبةُ</td>
<td>packet, tin</td>
</tr>
<tr>
<td>عُنوانٌ</td>
<td>address</td>
</tr>
<tr>
<td>ملابسٌ</td>
<td>clothes</td>
</tr>
<tr>
<td>سيِدٌ</td>
<td>gentleman</td>
</tr>
</tbody>
</table>
In this lesson we learn the following:

1) We have learnt that the negative particle used with the māḍī is مَا، and that used with the muḍāri' is لَّ، e.g.:

مَا دَرَسْتُ الْلُغَةَ الإِسْبَاْيَةَ.
'I did not study Spanish.'

لَا أُعْرِفُ رَمْمٍ هَاتِئَهُ.
'I don’t know his telephone number.'

Now we learn that the negative particle used with the future tense is لْنْأَنِ. This particle is like أَنُّ، and so the muḍāri' following it is mansūb, e.g.:

سَأَذْهَبُ إِلَى الْرَّيْاضَ غَدًا.
'I will go to Riyadh tomorrow.'

لْنَأَذْهَبُ إِلَى الْرَّيْاضَ غَدًا.
'I will not go to Riyadh tomorrow.'

Note that when لْنْأَنِ is used the particle of futurity (سُبُع) is omitted.

As with أَنُّ the nūn is omitted from يَدْهَبُونَ، تُدْهَبُونَ، and when لْنْأَنِ is used with these forms. The two forms يَدْهَبُنَّ and تُدْهَبُنَّ remain unchanged e.g.:

يَا أَمْيَةَ! لْنَأَذْهَبُ إِلَى الْطَّافِي فِي عُطَالَةِ الصَّيْفِ؟
'O Aminah, will you not go to Taif during the summer holidays?'

يَا أُخَوَّاتُ! لْنَأَتْدَرْسُنَّ الْلُغَةَ الْتُرُكِّيَّةَ فِي الْعَالَمِ الْمُفَتِّلِ؟
'O sisters, will you not study Turkish next year?'

لْنَأَشْرَبُ الحَمْرَةَ أَبدًا. (2)
'I will never drink wine.'

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

Here are some more examples:

لْنَأَكْتُبُ إِلَيْهِ أَبَدًا.
'I will never write to him.'

إنَّ لَعْطَتَ صَعْبَةٌ جَدًّا. لْنَأَدْرُسُهَا أَبَدًا.
'Your language is very difficult. I will never study it.'

To emphasize a negative verb in the past فَطُّ is used, e.g.:
‘I never saw him.’ (see Lesson 29).

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>آسف</td>
<td>sorry</td>
</tr>
<tr>
<td>سفارة</td>
<td>embassy</td>
</tr>
<tr>
<td>هندي</td>
<td>Indian</td>
</tr>
<tr>
<td>خمر</td>
<td>wine</td>
</tr>
<tr>
<td>موجود</td>
<td>available</td>
</tr>
<tr>
<td>متعب</td>
<td>tired</td>
</tr>
<tr>
<td>حرير</td>
<td>silk</td>
</tr>
<tr>
<td>مستقبيل</td>
<td>future</td>
</tr>
<tr>
<td>بدء</td>
<td>beginning</td>
</tr>
<tr>
<td>عام</td>
<td>year</td>
</tr>
<tr>
<td>ديما</td>
<td>world</td>
</tr>
<tr>
<td>ليس يلبسُ لبسًا</td>
<td>to put on, to dress (i-a)</td>
</tr>
<tr>
<td>صبر يضير صبرًا</td>
<td>to have patience (a-i)</td>
</tr>
<tr>
<td>ترك يترك تركًا</td>
<td>to give up (a-u)</td>
</tr>
<tr>
<td>اعتتمر يعتتمرُ</td>
<td>to perform <em>umrah</em></td>
</tr>
<tr>
<td>أحد</td>
<td>anyone</td>
</tr>
<tr>
<td>عمرة</td>
<td><em>umrah</em>, visiting the Ka’bah</td>
</tr>
<tr>
<td>الآخرةُ</td>
<td>the hereafter</td>
</tr>
</tbody>
</table>
LESSON 20

In this lesson we learn the following:

1) The dual in the mansūb and majrūr cases.
   We have learnt in Book 1 the dual in the marfū’ case e.g.:
   
   لِي أَخْوَانَ. ‘I have two brothers.’
   
   فِي بَيْتِي غُرْفَتَانِ كَبِيرَتَانِ. ‘There are two large rooms in my house.’

   We have learnt that the normal marfū’ ending is ‘-u’, the mansūb ending is ‘-a’, and the majrūr ending is ‘-i’, e.g.:
   
   أَيْنَ الْمُدْرَسَ ؟ ‘Where is the teacher?’ (al-mudarris-u)
   
   سَالتُ الْمُدْرَسَ ‘I asked the teacher.’ (al-mudarris-a)
   
   قَلْتُ لِلْمُدْرَسَ ‘I said to the teacher.’ (al-mudarris-i)

   But the dual has different case endings.
   The marfū’ ending in the dual is -ā(ː)n, and the mansūb and majrūr ending is -ān(ː)n, e.g.:
   
   هَذَانِ رِيَالَانِ. ‘These are two riyals.’ (riyāl-ānī)
   
   أَرِئُ رِيَالَانِ. ‘I want two riyals.’ (riyāl-ānī)
   
   اشْتَرِيتُهُ بِرِيَالَانِ. ‘I bought it for two riyals.’ (riyāl-ānī)

   Here are some more examples:
   
   قَرَاتُ كِتَابَيْنِ. ‘I read two books.’
   
   رَجَعْتُ بَعْدَ يَوْمَيْنِ. ‘I returned after two days.’
   
   جَاءَ مُدْرَسَانُ جَدِيدانَ. ‘Two new teachers came.’
   
   سَمِعْتُ هذَا الخَبَرِ مِنْ إِدَاعَتِيْنِ. ‘I heard this news from two radio stations.’

2) ‘one of them ... and the other...’, e.g.:
   
   لِي أَخْوَانِ: أَحَدُهُما طَبْيُّ وَالآخَرُ مُهْنِدِسٌ. ‘I have two brothers: one of them is a doctor and the other is an engineer.’

   The feminine is ... إِخْدَاهاُمَا وَالآخَرِي مُمَّرَضَةٌ. e.g.:
   
   لِي أَخْتَانِ: إِخْدَاهاُمَا مُدَرَّسَةٌ وَالآخَرَى مُمَّرَضَةٌ. ‘I have two sisters: one of them is a teacher and the other is a nurse.’
Vocabulary

hypocrite (lit. two-faced) مَدَّوَنٌ (ج مّرايا) mirror

comb مُفِيدٌ useful

a pound (monetary unit) زَرَّةٌ (ج أّزرّان) button

The biography of the ﻝِسْaussianَ (ج لسبوع) thief

commentary of the ﻤُخْداَ (ج مّخادّ) pillow

to slaughter (a-a) ﻤَذْيَحٌ (ج ذيّحا) to explain (a-a)
In this lesson we learn the following:

1) The use of لُمُ: It is a negative particle. It is used with the *mudāri*’. It brings about two changes:
   a) it turns the *mudāri*’ into *mādī* in meaning, and
   b) changes the *mudāri*’ from *marfū*’ to *majzūm*, e.g.:
   لُمُ يُذْهَبُ  ‘He goes’  →  لُمُ يُذْهَبُ  ‘He did not go.’

The endings of the *mudāri*’ *majzūm*:
   a) The *dammah* of the third radical is omitted in four forms:
      لُمُ يُذْهَبُ  →  يا-َذِحَابِ-َء  →  لامِ يا-َذِحَابِ
      لُمُ تُذْهَبُ  →  تا-َذِحَابِ-َء  →  لامِ تا-َذِحَابِ
      لُمُ ُذْهَبُ  →  ’ا-َذِحَابِ-َء  →  لامِ ا-َذِحَابِ
      لُمُ نُذْهَبُ  →  نا-َذِحَابِ-َء  →  لامِ نا-َذِحَابِ

   b) As in the *mudāri*’ *manṣūb*, the *nūn* is omitted from the following forms in the *mudāri*’ *majzūm*:
      لُمُ تَذْهَبِنَ  →  تا-ذِحَابِ-َنا  →  لامِ تا-ذِحَابِ-َی
      لُمُ تَذْهَبْنَ  →  تا-ذِحَابِ-َنا  →  لامِ تا-ذِحَابِ-َی
      لُمُ يَذْهَبْنَ  →  يا-ذِحَابِ-َنا  →  لامِ يا-ذِحَابِ-َی

   c) The two forms لُمُ تَذْهَبْنَ and لُمُ ُذْهَبَنَ remain unchanged:
      لُمُ يَذْهَبْنَ  →  لامِ يا-ذِحَابِ-َنا
      لُمُ تَذْهَبْنَ  →  لامِ تا-ذِحَابِ-َنا

Here are some examples of لُمُ:

لُمُ أَفْهَمُ هَذَا الْدَرْسُ. ‘I did not understand this lesson.’

أَحْضَرَ الطَّلَابُ الْجُدُدْ؟ ‘Did the new students attend?’

لَّنَّ، لُمُ يَحْضُرُوا. ‘No, they did not attend.’

الطَّلَابَاتُ لُمُ يُذْهِبُنَّ إِلَى الْمَكَّةِ. ‘The female students did not go to the library.’

If لُمُ تَذْهَبُ، أُذْهَبُ، تَذْهَبُ، يُذْهَبُ are followed by the *hanzat al-wasl* the last letter takes a *kasrah*
to avoid, e.g. 

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

‘The female student did not memorize the Qur’an.’

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

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

‘I have not yet taken coffee.’

‘And Faith has not yet entered into your hearts.’

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

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

‘Have the students gone out?’

‘Not yet.’, i.e. لَمَّا يُخْرُجُوا ‘They have not yet gone out.’

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

a) nouns (الْإِسْمُ), like: كتابُ, قَلمٌ, هُوَ، أَنَا، هَذَا، فَلَٰتَبُ

b) verbs (الْفَعْلُ), like: كَتَبَ, يَكْتَبُ, أَكْتَبْ, لَيْسَ

c) particle (الْحَرْفُ), like: مَا, لَأَ, نَعْمَهُ, لَمْ, سَ

4) Nominal and verbal sentences (الجَمْلَةُ الْأَسْمَائِيَةُ والجَمْلَةُ الفَعَلَيَةُ):

This has been explained in Lesson 1.

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

‘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.’
Vocabulary

reception
slowly please, don’t hurry
take rest!, relax!
to come (a-i)
forbidden

اللاتي = اللائي
رئيس (ج روسةة)
فرق (ج فروق)
مثال (ج أمثال)
حضر يحضر حضوراً

who (fem. pl.)
president
difference
example
to attend (a-u)
This is a revision lesson.

It gives a complete picture of the three moods of the *muḍāri*': the *marfū*', the *manṣūb* and the *majzūm*. 
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.:
   مَسْلَمُونَ، مُهَدِيَّسُونَ، مُدَرَّسُونَ، فُلَاهُمْ
   In the *marfū‘* case it has -ُ(n) ending, and in the *mansūb* and *majrūr* it has -ُ(n) ending, e.g.:
   Marfū‘: خِرْجَ المُهَدِيَّسُونَ. ‘The teachers went out.’ (al-mudarris-ūna)
   Mansūb: رَأَيْتُ المُدَرَّسِينَ. ‘I saw the teachers.’ (al-mudarris-ina)
   Majrūr: ذَهَبْتُ إِلَى المَدْرَسِينَ. ‘I went to the teachers.’ (al-mudarris-ina)
   Note that the sound masculine plural has the same ending for the *mansūb* and the *majrūr*.
   Here are some more examples:
   دَهَبَ المُهَدِيَّسُونَ إِلَى مَكَانِهِمْ. ‘The engineers went to their offices.’
   رَأَيْتُ الفُلَاهِيْنَ فِي الحُجُولِ. ‘I saw the farmers in the fields.’
   هَذِهُ نَيْوَتُ المَدْرَسِيْنَ. ‘These are the houses of the teachers.’

2) The numbers عشْرُونَ... تسْعُونَ:

   These numbers are called the *'uqūd* (الْعُقوَدُ).
   They have the form of the sound masculine plural, and so their *i‘rāb* is like that of the sound masculine plural, e.g.:
   Marfū‘: فِي الفَصِّ عَشْرُونَ طَالِبًا. ‘There are 20 students in the class.’
   Mansūb: قَرَأْتِ عَشْرَينَ كِتَابًا. ‘I read 20 books.’
   Majrūr: اْشْتُرِيتِهِ عَشْرَينَ رَيْالًا. ‘I bought it for 20 riyals.’

3) We have learnt the numbers 21-30 with the masculine *ma‘dūd*.
   Now we learn the same numbers with the feminine *ma‘dūd*:
   Note the following:
   a) 21: the first part of the number with the masculine *ma‘dūd* is وَاحِدُ and with the feminine is
   إِحْدَى:
   وَاحِدٌ وَعَشْرُونَ طَالِبًا. إِحْدَى وَعَشْرُونَ طَالِبَةٌ.

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b) 22: the first part of the number with the masculine *ma’dūd* is ٦٣٢٢ and with the feminine is ٦٢٣٢:

٦٣٢٢ وعشرون طالبًا. ٦٢٣٢ وعشرون طالبة.

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

٣٢٣٢ وعشرون طالبًا. ٣٢٣٢ وعشرون طالبة.

d) The ‘*ugūd*’ have the same form with the masculine as well as the feminine *ma’dūd*.

4) Note this:

لا أكلت ولا شربت.

I neither ate nor drank.

لا قرأت ولا كتب.

He neither read nor wrote.

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

5) Note: ُلا ُمُوَطَّأ لِلإِمَام مَالِكٍ.

al-Muwatta’ by Imām Mālik

لِسَانُ العَرَب لَأِبَن مَنْصُورٍ.

Lisān al-Arab by ibn Manzūr.

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

**Vocabulary**

- نجاح ناجح ناجحاً ٨٩١٢٣٤٥٦٧٨٩٠: to pass an examination (a-a)
- سبب سبب سبوباً ٨٩١٢٣٤٥٦٧٨٩٠: to fail an examination (a-u)
- أسرة أسرة أسرى ٨٩١٢٣٤٥٦٧٨٩٠: family
- قاعة قاعة قاعات ٨٩١٢٣٤٥٦٧٨٩٠: second (unit of time)
- جائزة جائزة جائزات ٨٩١٢٣٤٥٦٧٨٩٠: prize
LESSON 24

This lesson deals with numbers.

All the rules about the numbers mentioned before have been put together here. We summarize these rules under the following headings:

1) The rules regarding the numbers:
   a) واحِدُ / أَنْثَانِ: These agree with the ma‘dūd, and follow the ma‘dūd as adjectives, e.g.:

      كِتَابٌ واحِدٌ، كِتَابُانِ أَنْثَانِ.
      سِيَارَةٌ واحِدَةٌ، سِيَارَاتِانِ أَنْثَانِ.

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

      ثلَاثَة رَجَالٍ وَثَلَاثُ نِسَاءٍ

   c) أَحَدٌ عشَرَ / أَنْثَانِ عشَرَ (أَحَدٌ عشَرَ طَالِبًا، إِحْدَى عشَرَة طالِبَةٌ
     إِنَّنَا عشَرَ طَالِبًا، إِنَّنَا عشَرَة طالِبَةٌ

   d) ثلاثٌ عشَرَ ... تسعَة عشَرَ: The second part agrees with the ma‘dūd, and the first part does not, e.g.:

      ثلَاثَة عشَرَ طالِبًا، ثلَاثَة عشَرَة طالِبَةٌ

   e) عشَرُونٌ ... تسعُونٌ (فَ) مائَةٌ، ألفٌ

      خَمْسُونَ مُسِلِّماً / مُسِلِّمةٌ، مائَةٌ طالِبٍ / طالِبةٌ

   f) مائَانِ / ألفانِ: When the ma‘dūd is mentioned the nūn is omitted e.g.:

      مائَانِ رَيالٍ، ألفٌ دُولاَرٌ

2) The rules regarding the ma‘dūd:
   a) the ma‘dūd of 3-10 is majirūr plural, e.g.:

      ثلَاثَة كُتَب

   b) the ma‘dūd of 11-99 is ma‘ṣūb singular, e.g.:

1 The alif in مائَة is not pronounced. It is also written without this alif مَئَة.
LESSON 24

١٠٠٠

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

١٠٠٠ ريالٍ

3) the *i’tāb* of the numbers:

   a) *wajd* / *ainan*: These are used as adjectives, e.g.:

   عِنْدِي رِيَالَانِ ١٠٠٠
   أَرِيدُ رِيَايْلَانِ ١٠٠٠
   هذا الْقَلْمُ بِرِيَايْلَانِ ١٠٠٠

   عِنْدِي خَمْسَةُ رِيَايْلَانِ (khamsat-u)
   أَرِيدُ خَمْسَةِ رِيَايْلَانِ (khamsat-a)
   هذا الْقَلْمُ بِخَمْسَةِ رِيَايْلَانِ (khamsat-i)

   b) ١٠٠٠ ... عَشَرَةٌ (1000): These are regularly declined, e.g.:

   عِنْدِي خَمْسَةُ رِيَايْلَانِ (khamsat-u)
   أَرِيدُ خَمْسَةِ رِيَايْلَانِ (khamsat-a)
   هذا الْقَلْمُ بِخَمْسَةِ رِيَايْلَانِ (khamsat-i)

   c) ١٠٠٠ عَشَرَةٌ ... تِسْعَةٌ عَشَرَةٌ: These numbers are *mabnī* (indeclinable). They remain unchanged except the words *ainan* and *ainat*, e.g.:

   عِنْدِي خَمْسَةَ عَشَرَةِ رِيَايْلَانِ (khamsata ‘ashara)
   أَرِيدُ خَمْسَةٌ عَشَرَةِ رِيَايْلَانِ (khamsata ‘ashara)
   هذا الْقَلْمُ بِخَمْسَةٌ عَشَرَةِ رِيَايْلَانِ (khamsata ‘ashara)

   Only the words *ainan* and *ainatan* in *ainan ashara* and *ainatan ashara* are declined like the dual. The words عَشَرَةٌ and عَشَرَةَ remain unchanged, e.g.:

   عِنْدِي أَنْنَتَا عَشَرَةٍ رِيَايْلَانِ (ithnā) عِنْدِي أَنْنَتَا عَشَرَةَ رُوُبْيَةٌ (ithnatā)
   أَرِيدُ أَنْنَتِي عَشَرَةِ رِيَايْلَانِ (ithnai) أَرِيدُ أَنْنَتِي عَشَرَةَ رُوُبْيَةٍ (ithnai)
   هذا الْقَلْمُ بِأَنْنَتِي عَشَرَةِ رِيَايْلَانِ (ithnai) هذا الْقَلْمُ بِأَنْنَتِي عَشَرَةَ رُوُبْيَةٍ (ithnai)

   d) The ‘*uqūd* (عَشَرَةٍ ... تِسْعَةٌ عَشَرَةٍ) are declined like the sound masculine plural, e.g.:
e) **fā / ألفا**: These are declined regularly, e.g.:

- مرتين ألف دولار. ‘His salary is $1000.’  
  ( alf-u)
- أخذت ألف دولار منه. ‘I took $1000 from him.’  
  ( alf-a)
- اشتريتُ ألف دولار. ‘I purchased it for $1000.’  
  ( alf-i)

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

- أجره ألف ريال. ‘His wages are 2000 riyals.’  
  ( alf-ā)
- ما يريد ألف ريال. ‘He does not want 2000 riyals.’  
  ( alf-ai)
- يعمل بالي ألف ريال. ‘He works for 2000 riyals.’  
  ( alf-ai)

g) ** ثلاثمائة / تسعمئة**: In these numbers the word **مئة** is majrūr because it is muḍāf ilayhi. In these numbers the muḍāf is joined to the muḍāf ilayhi in writing. The muḍāf takes the case required in the sentence, e.g.:

- عندي ثلاثمائة ريال.  
  (thalāth-u mi‘at- i)
- أريد ثلاثمائة ريال.  
  (thalāth-a mi‘at-i)
- اشتريتُ ثلاثمائة ريال.  
  (thalāth-i mi‘at-i)

Note that the ن in this word remains unchanged. The vā has been omitted. So the ن in this word remains unchangeable.

4) The word **الف** may be a number and a muḍīd at the same time, e.g.:

- ثلاثة آلاف ريال. ‘three thousand riyals’
- ستة عشر ألف ريال. ‘sixteen thousand riyals’
- ثلاثون ألف ريال. ‘thirty thousand riyals’
- مائة ألف ريال. ‘one hundred thousand riyals’
**Lesson 24**

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

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

`كَمْ رَيَالًا عَنِيّ؟`

`عَنِيّ عَشْرَةٌ رَيَالَاتُ.`

`بِكَمْ أَشْتُرَتْهُ هَذِهِ السَّاعَةُ؟`

`بِإِلْفِْ يَا أَخِي.`

`كَمْ رَيَالًا تُريدُ؟`

`عَشْرَينَ إِلْفًا يَا أَخِي.`

`أَرِيدُ عَشْرَينَ إِلْفَ رَيَالِ.`

‘For how much did you buy this watch?’

‘How many riyals do you want?’

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

6543:

if the *ma’dūd* is masculine:

_three_* وأربعونَ وخمسُمائةً وستةٌ ألفٍ رَيَالٍ.*

if the *ma’dūd* is feminine:

_three_* وأربعونَ وخمسُمائةً وستةٌ ألفٍ رُبَيْبةٍ.*
LESSON 25

In this lesson we learn the following:

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

    **كان** is used in a nominal sentence. After its introduction, the **مبتداً** is called **اسم كَانَ** and the **خبر** is called **خبر كَانَة**. The **خبر كَانَة** is **منصِب**, e.g.:

    **كان**

    ↓

    **خبر**

    ↓

    **مبتداً**

    ↓

    **اسم كَانَ**

Here are some more examples:

    **كان** زِيَّنَت مَريِضًا.

    ↓

    **خبر كَانَة**

    ↓

    **مبتداً**

    ↓

    **اسم كَانَ**

    **كان** الجَوُّ جَميِلًا.

    ↓

    **خبر كَانَة**

    ↓

    **مبتداً**

    ↓

    **اسم كَانَ**

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

    **كان** المُدرِّس في الفَصل.

    **مبتداً**

    ↓

    **خبر كَانَة**

    ↓

    **اسم كَانَ**

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

    **لا يَزال** بَلال مَريِضًا.

    ↓

    ‘Bilāl is sick.’

    **لا يَزال** مَريِضًا.

    ↓

    ‘Bilāl is still sick.’

    مُرِيم طَالِبَةٌ.

    ↓

    ‘Maryam is a student.’

    **لا يَزال مُرِيم طَالِبَةٌ.**

    ↓

    ‘Maryam is still a student.’

    إِبْراهِيمُ في المُستَشفى.

    ↓

    ‘Ibrāhīm is in the hospital.’

    **لا يَزال إِبْراهِيمُ في المُستَشفى.**

    ↓

    ‘Ibrāhīm is still in the hospital.’

3) The **اًبَّ** of **أَبُو** and **أَخُو**:

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

    **أَبُو بَلال، أَخُو حَامِدٍ، أَبُوكْ، أَخوُه**.

    This **وَو** is the **مَرَفُوع** ending. In the **منصِب** case the **وَو** changes to **اًلِف** and in the **مَجْرِع** case to **يَا**, e.g.:

    **مَرَفُوع**:

    **أَين اَبُوكْ؟**

    ‘Where is your father?’

    (abū-ka)
LESSON 25

Manṣūb:  ❄️ I know your father. ❄️ (abā-ka)

Majrūr:  ❄️ What did you tell your father? ❄️ (abī-ka)

Here is an example of ❄️ ṣāḥib:"~

Marfū`:  ❄️ Where did her brother go? ❄️ (akhū-hā)

Manṣūb:  ❄️ Did you see her brother? ❄️ (akhā-hā)

Majrūr:  ❄️ Did you go to her brother? ❄️ (akhī-hā)

4) We know that ❄️ and ❄️ are always mudāf, e.g.:

DHABIBU `ILAI AL-MASJID QABIL AL-ADHAN, WAJIJIBU `ILAI AL-SALAT.

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

If the mudāf ilayhi is omitted, ❄️ and ❄️ become mabnī, and they always have dammah, at the end, e.g.:

ABI AL-AN MADIR WALAAN MIN QABIL MDDRASA.

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

In this sentence ❄️ ‘before that’, i.e. before being a headmaster. But the mudāf ilayhi has been omitted.

Here is an example of `ILAI:

ADHABIBU AL-AN `ILAI AL-MAKHTABA, WASSADAFIBU `ILAI AL-MASJID MIN BUDU.

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

Here is for ❄️ ‘after it’ or ‘after that’.

5) Plural of ❄️ is ❄️. This plural is ❄️ and so has no tanwīn.

Here are some more examples:

QATILQATIL  ❄️ a killed person, pl. ❄️

QATILQATIL  ❄️ prisoner, pl. ❄️

QATILQATIL  ❄️ wounded, pl. ❄️

QATILQATIL  ❄️ stupid, pl. ❄️
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>سفيري (ج سفراء)</td>
<td>ambassador</td>
</tr>
<tr>
<td>شرطي</td>
<td>policeman</td>
</tr>
<tr>
<td>عميد</td>
<td>dean of a faculty, principal of a college</td>
</tr>
<tr>
<td>ترك</td>
<td>to leave (a-u)</td>
</tr>
<tr>
<td>متقاعد</td>
<td>retired</td>
</tr>
<tr>
<td>ألف يولف</td>
<td>to write a book</td>
</tr>
<tr>
<td>جميع أنحاء العالم</td>
<td>all parts of the world</td>
</tr>
</tbody>
</table>
In this lesson we learn the following:

1) We have learnt that most Arabic verbs have only three letters which are called radicals. The first radical is called ف (fa), the second is called ع (ta), and the third is called ل (la). These names are taken from the verb فعل which has been taken as an example for all the verbs.

If one of the three radicals is و or ي, the verb is called al-mu‘taal (المعتال) i.e. weak.

If the first radical is 和 or ي, the verb is called al-mu‘tall al-fa (المعتال الفاء), i.e. weak of fa’. It is also called mithāl (المثال).

If the second radical is 和 or ي, the verb is called al-mu‘tall al-‘ayn (المعتال العين), i.e. weak of ‘ayn. It is also called ajwaf (الأجوف).

If the third radical is و or ي, the verb is called al-mu‘tall al-lām (المعتال اللام), i.e. weak of lām. It is also called nāqis (النافق).

If two radicals are weak, the verb is called lafit (اللافيث).

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

- وقفَ he stopped
- وزنَ he weighed
- وضَعَ he placed

There is an abnormality in the muḍāri‘ of the mithāl verb.

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

وزن يزنُ (ya-zin-u) which is originally يزني (ya-wzin-u) – like يَبِدِلُ – and after the omission of the wāw it becomes يزنُ (ya-zin-u).

In the same way:

- for يقفُ يقفَ
- for يجدُ يجدَ
for يَوَضَعُ (it is a-a group)

The amr for تَرْنُ ‘weigh!’.

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

The amr of ضَعْ ‘place!’.

2) ولدَ is the diminutive of ولد.

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

زهرَ flower زهيرَ
نهيرَ river نَهْيَر
عبدُ slave عِبْدَ
حسَينُ Hasan حَسّيِنَّ

3) هُا هُوَ ذا ‘Here it is!’.

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

The feminine form is هِيَ هُيَّ ذَي ‘Here I am!’

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

يَجِبُ عَلَيْنَا أَن نَفْهَمَ الْقُرآنَ. ‘We should understand the Qur’an.’

Here the phrase أَن نَفْهَمَ is the فَاعِلُ of يَجِبُ.

Here are some more examples:

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

يَجِبُ عَلَيْيَ أَن أَدْهِبَ إِلَى الْرَّيْاضِ الْيَوْمَ. ‘I must go to Riyadh today.’

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

يَجِبُ عَلَيْهِ أَن لا يَخْرُجَ مِن الْفَصْلِ. ‘He should not leave the class.’

But لا means ‘need not’, e.g.:

لا يَجِبُ عَلَيْنَا أَن نَحْصُرَ هَذَا الْدَرْسَ. ‘We need not attend this lesson.’
LESSON 26

5) We have learnt one of the patterns of the *maṣdar*. It is سُجُودُ، خُروجُ، نُزُولُ، رُكُوعُ، فُعُولُ. Now we learn two more patterns.

One is like ‘going’ from دَهَابَ، دَهَابَ ‘success’ from نَجَاحُ.

The word نَجَاحُ اِبْتِنْ (a-u) ‘to return’. It is on the pattern of فِعَالُ. Another example of this pattern is نَكُحُ (a-i) ‘to return’.

6) أَقْلُ (a-i) is the comparative of أَجْمَلُ, أَكْبُرُ etc. But as the second and the third radicals are identical, the third radical has been assimilated to the second.

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>اَجْتِيبُ</td>
<td>stranger</td>
</tr>
<tr>
<td>تَذَكِّرَةُ الطَّارِئُ</td>
<td>return air ticket</td>
</tr>
<tr>
<td>مَحْفُوظَةُ</td>
<td>purse</td>
</tr>
<tr>
<td>بَلْغُ يَبْلُغُ</td>
<td>to swallow (i-a)</td>
</tr>
<tr>
<td>نَقْدُ</td>
<td>money, cash</td>
</tr>
<tr>
<td>عَرْجُ يَعْرُجُ</td>
<td>to ascend (a-u)</td>
</tr>
<tr>
<td>تَذَكِّرَةُ</td>
<td>ticket</td>
</tr>
<tr>
<td>وَجَدُ يَجْدُ</td>
<td>to be necessary (a-i)</td>
</tr>
<tr>
<td>شَدِيدُ</td>
<td>severe</td>
</tr>
<tr>
<td>أَكْبُرُ</td>
<td>to find (a-i)</td>
</tr>
<tr>
<td>كِيلُوغرَامُ</td>
<td>kilogram</td>
</tr>
<tr>
<td>وَصَلْ يَصِلُ</td>
<td>to arrive (a-i)</td>
</tr>
<tr>
<td>أَنْثى</td>
<td>female</td>
</tr>
<tr>
<td>وَزَنُ يَزنُ</td>
<td>to weigh (a-i)</td>
</tr>
<tr>
<td>ذَكَر</td>
<td>male</td>
</tr>
<tr>
<td>وَعَدُ يَعْدُ</td>
<td>to promise (a-i)</td>
</tr>
<tr>
<td>بَيْنَتَيْمُ</td>
<td>regularly</td>
</tr>
<tr>
<td>وَقَفُ يَقِفُ</td>
<td>to stop, to stand (a-i)</td>
</tr>
<tr>
<td>حَبِيبُ</td>
<td>dear</td>
</tr>
<tr>
<td>إِبَاتُ</td>
<td>return</td>
</tr>
<tr>
<td>وَلَّهُ يَلْبِجُ</td>
<td>to enter (a-i)</td>
</tr>
<tr>
<td>ذَهَابُ</td>
<td>going</td>
</tr>
<tr>
<td>وَضَعُ يَضَعُ</td>
<td>to place (a-a)</td>
</tr>
<tr>
<td>يَشَاءُ</td>
<td>he wills</td>
</tr>
<tr>
<td>وَهَبُ يَهْبُ</td>
<td>to grant (a-a)</td>
</tr>
</tbody>
</table>

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LESSON 27

In this lesson we learn the following:

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

قالَ يَبِعُ، زَارَ بِيعُ، بِاعُ بِيعُ، سَارُ يَبِعُ، نَامُ يَبِعُ، خَافُ يَبِعُ

These verbs have undergone certain changes as explained below:

يَبِعُ ٍis originally قُولَ and قُولَ ٍis originally قَالَ.

يَبِعُ ٍis originally سَبِيرَ and سَبِيرَ ٍis originally يَسِيرُ.

نَامُ ٍis originally مُكَلَّمَ and مُكَلَّمَ ٍis originally يَنُونُ.

These verbs undergo some more changes at the time of their isnād to mutahārrik pronouns.¹

These changes are as follows:

In the mādī:

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

قَالَ، قَلَّت، قَلِئُ، قَلِئُ، قَلَّت، قَلَّت، قَلِئُ

as against the original fathah in قَالَ، قَالَ، قَالَ (qāla, qālū, qālat, but quina, qulta, qultum etc.).

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

سَرَنُ، سَرَتُ، سَرِئُ، سَريِّنُ، سَرِئُ، سَرِئُ، سَرِئُ

(sāra but sirma etc.)

نَمَنُ، نَمَتُ، نَمَهُ، نَمَهُ، نَمُتُ، نَمُتُ، نَمَهُ

(nāma for nawima, but nimma etc.).

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

In the muḍārī:

In the muḍārī’ marfū’:

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

يَقَلَّنُ، يَقَلَّنُ

¹ A mutahārrik pronoun is a pronoun that is followed by a vowel like ت and a sākin pronoun is vowelless like the in دَهْوَا. All the pronouns in the mādī are mutahārrik except those in دَهْوَا and دَهْوَا. In the muḍārī’ only the ن is mutahārrik, as it is in دَهْوَا and يَدِهْنِنِ. 76
In the *muḏārī majzūm*:

The second radical is omitted in the following four forms in addition to the two mentioned under the *muḏārī marfūʿ*:

- لَمْ يَقُلُّ لَمْ يَسْرُ لَمْ يَنْمُ
- لَمْ يَقُلُّ لَمْ يَسْرُ لَمْ يَنْمُ
- لَمْ يَقُلُّ لَمْ يَسْرُ لَمْ يَنْمُ
- لَمْ يَقُلُّ لَمْ يَسْرُ لَمْ يَنْمُ

This omission is due to the presence of the *saḵīn*.

- لَمْ يَقُولُ لَمْ يَسْرُ Lām ʾayn Lām ʾayn.

Here both the *wāw* and the *lām* are *saḵīn* (vowelless). So the weak letter *wāw* is omitted.

- Lām ʾayn Lām ʾayn.

Here both the *yāʾ* and the *rāʾ* are *saḵīn*. So the weak letter *yāʾ* is omitted.

- Lām ʾayn Lām ʾayn.

Here both the *alif* and the *mīm* are *saḵīn*. So the weak letter *alif* is omitted.

**In the *amr***

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

- قَلَ فَوْلُوَا قُوْلُوَا قُوْلُوَا قُوْلُوَا قُوْلُوَا
- سِرُ سِيرُوَا سِيرُوَا سِيرُوَا سِيرُوَا
- نَمُ نَأْمُوَا نَأْمُوَا نَأْمُوَا نَأْمُوَا نَأْمُوَا

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

From *qul fi‘lta fa‘lul tu‘mul* we get after omitting the initial *ta* and the final *dammoh*, and *qul fi‘lta* is changed to *qul fi‘lta* because of the presence of the *saḵīn*.

From *sir* we get *sir* which is changed to *sir*.

From *nam* we get *nam* which is changed to *nam*.

‘By Allāh, I almost died.’
After *qasam* (oath) the affirmative *mādī* should be emphasized with *wa-lqad*.

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

والله لو لقد رأيت في السوق.

‘By Allāh! I saw him in the market.’

والله لو لقد سمعت هذا الحبير من كثير من الناس.

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

But:

والله ما أكلت شيئاً.

‘By Allāh! I did not eat anything.’

والله ما كتب هذا.

‘By Allāh! I did not write this.’

Note the *wāw* in *لقد* is a preposition (*harf al-jīf*) and so the following noun is *majrūr*.

3) I thought it to be my notebook.

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

أظنُ الجَوَّ جَميِّلًا → The weather is fine.

أظنُ الباب مُغلقًا → The door is closed.

أظنُ الإمتِحان بعيدًا → The examination is far.

أظنُ أنَّكَ طيبة → You are good.

We can also say:

أظنُ أنَّ الجَوَّ جَميِّلًا → The weather is fine.

4) Sit where you wish.

5) Note that in *يُحبَّ* the *hamzah* is written after the *yā‘*, because both the *yā‘* and the *hamzah* are pronounced. But in *لَمْ يُحبَّ* 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 Allāh grant you complete health.

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

لا يُحبَّ للطالب أن يَيَبِّع. → ‘It is not proper for a student to be absent.’
It is not becoming of you to say this.’

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

a) i-a group: نَامَ يَنامُ مَاتَ يَمَاتُ. With a mutaharrik pronoun the first radical has kasrah in the māḍī: مَتُّ مَتَّا. In the Qur’an مَتُّ occurs nine times.

b) a-u group: قَالَ يُقُولُ مَاتَ يُمَوتُ. With a mutaharrik pronoun the first radical has dammah in the māḍī: مَتُّ مَتَّا. In the Qur’an مَتُّ occurs twice.

But in the mudāri‘ only يُمَوتُ occurs in the Qur’an.

Vocabulary

منْتَصَفُ اللَّيْلِ midnight
صُدَاعُ headache
زيَتُ oil
بَقالَ grocer
كَامِل الفِيقُ (جَ أَمْلَاح) complete
ملْحٌ (ج أَمْلَاح) salt
عَدسٌ lentil
بَخَازُ steam
مشْغُولَ busy
جُبَيْنةُ a piece of cheese
خَافُ يَخَافُ خَوْفاً, مَخَافَةَ to fear, to be afraid of (i-a)

قالَ يُقُولُ قَوْلاً to say, to tell (a-u)
كانَ يَكُونُ كُونًا to be (a-u)
زار يَزْوِرُ زِيَارَةً to visit (a-u)
قام يُقُومُ قِيَامًا to get up (a-u)
ذَاق يَذِوقُ ذِوقًا, مَذَاقًا to taste (a-u)
طَافَ يُطُوفُ طَوْفاً to go round (a-u)
سَار يَسِيرُ سِيرَا to walk (a-i)
عاش يَعيَشُ عَيْشًا to live (a-i)
بَاع يَبِيعُ بَيْعاً to sell (a-i)
نَام يَنامُ نَومًا to sleep (i-a)

fruit seller
flour
forest
lunch
to be about to do (i-a)
train
to cease to do (i-a)
to urinate (a-u)
to come (a-i)
he is still studying
to tell a lie (a-i)
to overcome (a-i)
to fast (a-u)
to turn (a-u)
to repent (a-u)
to measure (a-i)
In this lesson we learn the following:

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

\[
\text{نَسَى يَنْسَى, بَكَى يَبْكِى, دَا عَ دَعُو.}
\]

These verbs undergo the following changes:

In the mādī:

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

\[
\text{‘he invited’, ‘he prayed’ is originally دَعُو.}
\]

\[
\text{‘he cried’, ‘he wept’ is originally بَكَى.}
\]

The ي remains unchanged if the second radical has kasrah, e.g.:

\[
\text{‘he forgot’}
\]

\[
\text{‘he remained’}
\]

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

\[
\text{‘they invited’ is originally دَعُوُو.}
\]

\[
\text{‘they wept’ is originally بَكِىُو.}
\]

\[
\text{‘they forgot’ is originally نَسُوُو.}
\]

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

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

\[
\text{‘she invited’ for دَعَتُ.}
\]

\[
\text{‘she wept’ for بَكَتُ.}
\]

The ي is not omitted if the second radical has kasrah, e.g.:

\[
\text{‘she forgot’.}
\]
‘she remained’.

* The third radical is restored to its original form with the mutaharrik pronouns, e.g.:
  
  دَعَوْنَ ‘they (fem.) invited’
  
  دَعَوْتُ ‘you invited’
  
  دَعَوْتُ ‘I invited’
  
  دَعَوْنَا ‘we invited’
  
  بَكِينَ، بَكِيتُ، بَكِيتُ، بَكِيتُ، بَكِيتُ، بَكِيتُ، بَكِيتُ، بَكِيتُ

In the mukāri’:

The mukāri’ marfū’:

* The dammah of the third radical is lost in:

يَدْعُو، تَدْعُو، أَدْعُو، نَدْعُو

يُنْكِي، يُنْكِي، أَنْكِي، نَكِي

is originally دَعَوْنَ like يَدْعُو, and

يَحْلِسُ، يُنْكِي

is originally يَدْعُو like يَدْعُو.

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

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

Note that السَّاءُ يَدْعُونَ والرِّجَالُ يَدْعُونَ both have the same form. That is because in the verb يَدْعُونَ the third radical is lost before the pronoun يَدْعُونَ, but in السَّاءَ يَدْعُونَ the verb is in the original form. There is no change in it. It is on the pattern of يَفْعَلُنَ like يَنْكِيَونَ. The form ‘they weep’ is originally يَنْكِيَونَ. The third radical has been lost. The kasrah of the second radical is changed to dammah because a kasrah is not followed by wāw.

In ‘they forget’ the second radical has fathah because it is originally يَنْسَوْنَ. After the omission of the yā’ along with its vowel, the verb becomes يَنْسَوْنَ. The dammah of يَنْسَوْنَ is originally يَدْعُونَ.

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

تَدْعُونَ ‘you (fem.) invite’ is originally تَدْعُونَ.

After the omission of the wāw along with its vowel, the verb becomes تَدْعُونَ. The dammah of تَدْعُونَ is originally تَدْعُونَ.

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the ٌع is changed to kasrah as the dammah is not followed by ِيَأ in Arabic.

Note that ُنئت ُنُتْكِينَ ُبَكِينَ ‘you (fem. sing.) weep’ has the same form as ُنئت ُتْكِينَ ُبَكِينَ ‘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 تَجْلِسُنَ ُتْكِينَ. After the omission of the third radical the verb became تَجْلِسُنَ. The plural form of the verb is in its original form تَجْلِسُنَ. So in the plural is like تَجْلِسُنَ and the ي is the third radical.

In ُنئت ُنُتْسِينَ ُتْسِينَ ‘you (fem.) forget’ the second radical has fatha because the verb originally was تَنْسِينَ. After the omission of the ِيَأ along with its vowel the verb became تَنْسِينَ.

The muḍāri’ mansūb:
The fatha of the third radical is pronounced in verbs ending in waw and ِيَأ, but not in verbs ending in alif, e.g.:

ْلَن يَدْعُو ‘he will not invite’

ْلَن يَبْكَي ‘he will not weep’

But in ْلَن يَنْسَى ‘he will not forget’ the fatha is not pronounced.

The muḍāri’ majzūm:
Here the third radical is omitted, e.g.:

ْلَم يَدْعُ ‘He did not invite’. Here the third radical َو has been omitted.

ْلَم يَبْكَ ‘He did not weep’. Here the third radical ُي has been omitted.

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

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

أَدْعُ تَدْعُو ‘invite!’

إِتَّبَأ تَبْكَي ‘weep!’

أَنْسَ تَنْسَى ‘forget!’

ْيَرَى ‘he sees’. The maddi ُرَأَيَ ِيَأ. Note that the second radical (the hamzah) has been omitted in the muḍāri’. So ُرَأَيَ ِيَأ. This is a very frequently used verb and so it has undergone this change.

83
In the *mukāri majzūm* the third radical is lost, e.g.:

- *لَمْ يَرَ* 'he did not see'
- *لَمْ تَرَ* 'you did not see'

The *amr* of this verb is not used. The word أَنْظُرْ is used instead.

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

- أَرِيْنِيِّا أَمْنِهٍ
- أَرِيْنِيِّا أَخْوَاتٍ
- أَرِيْنِيِّا أَخْوَانٍ
- أَرِيْنِيِّا اِخْوَائُ

‘show me!’ ‘show us!’ ‘show him!’

You will learn the *mādī* and the *mukāri* of this verb later.

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

Here are some more examples:

- لَمْ يَرْجِعْ أَبِي بَعْدُ. ‘My father has not yet returned.’
- لَمْ أَكْتُبَ لِهِ رسِالةُ بَعْدُ. ‘I have not yet written a letter to him.’

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَوْيٌ يَكْوُيَ كِيَّٰٰ</td>
<td>to iron (a-i)</td>
<td>نُهَارٌ</td>
<td>day</td>
</tr>
<tr>
<td>مَصْيَ يَمْشِي مَشْيَا</td>
<td>to walk (a-i)</td>
<td>يَمِينٍ</td>
<td>right hand</td>
</tr>
<tr>
<td>جَرْيِ يَجْرَيْ جَرْيَا</td>
<td>to run (a-i)</td>
<td>يَسَارٌ</td>
<td>left hand</td>
</tr>
<tr>
<td>تَنَاؤِلُ</td>
<td>taking, eating</td>
<td>رَمَيِ يَرُمي رَمْيَا</td>
<td>to throw (a-i)</td>
</tr>
<tr>
<td>الْحَمْدُ</td>
<td>god</td>
<td>طَوْيُ يَطْوِي طَيْبا</td>
<td>to fold (a-i)</td>
</tr>
<tr>
<td>قَوْمٌ</td>
<td>people</td>
<td>هَدْيٌ يَهْدِي هَدَايَا</td>
<td>to guide (a-i)</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td></td>
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<td>----------</td>
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<tr>
<td>ليلٌ</td>
<td>night</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ترابٌ</td>
<td>dust</td>
<td></td>
<td></td>
</tr>
<tr>
<td>أهلٌ</td>
<td>people</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ممزقٌ</td>
<td>torn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>هدىٌ</td>
<td>present</td>
<td></td>
<td></td>
</tr>
<tr>
<td>أصحابٌ</td>
<td>people</td>
<td></td>
<td></td>
</tr>
<tr>
<td>تحقيقٌ</td>
<td>investigation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>فمامةٌ</td>
<td>garbage</td>
<td></td>
<td></td>
</tr>
<tr>
<td>يتبع</td>
<td>to follow (i-a)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>يأتي</td>
<td>to come (a-i)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>بنىٌ</td>
<td>to build (a-i)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>دعا يدعو دعاءً</td>
<td>to invite (a-u)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>شكا يشكو شكايةً</td>
<td>to complain (a-u)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>تلا يتلو تلاوةً</td>
<td>to recite (a-u)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>محا يمحو محواً</td>
<td>to erase (a-u)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>عفأ يعفو عفواً</td>
<td>to forgive (a-u)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>نيسي ينسى نسياً</td>
<td>to forget (i-a)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>خشي يخشى خشية</td>
<td>to fear (i-a)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>بقي يبقى بقاءً</td>
<td>to remain (i-a)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>يقع يقع وقعاً</td>
<td>to fall (a-a)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>بكى يبكي بكاءٌ</td>
<td>to cry, to weep (a-i)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>سقى يسقي سقياً</td>
<td>to give water (a-i)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In this lesson we learn the following:

1) the *muḍā′af* verb (المضعف). In this verb the second and the third radicals are identical, eg.:

حَجَّ، مُحَجَّر، سَمَّ.

The verb is originally حَجَّ. Here both the second and the third radicals are حَجَّ.
Here are the changes that the *muḍā′af* verbs undergo.

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

حَجَّ، حَجْوَ، حَجَّتَ.

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

حَجَّ، حَجَّتَ، حَجَّتُهُ، حَجَّتُهُم، حَجَّتْ، حَجَّتْهُ، حَجَّتْهُم.

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

لَمْ يُحْجَّ، لَمْ تُحْجَّ، لَمْ يُحْجَحُ، لَمْ تُحْجَحُ.

In the same way لَمْ يُحْجَحُ for لَمْ يُحْجَحَ for لَمْ يُحْجَحُ.

It retains its vowel in case of *isnād* to the mutaḥārrik pronouns: لَمْ يُحْجَحُ.

The *muḍārī majzūm*:

In the four forms لَمْ يُحْجَّ، لَمْ تُحْجَّ، لَمْ يُحْجَحُ, لَمْ تُحْجَحُ because both the second and the third radical have no vowel (lam ya-ḥujj). As both are strong letters none of them can be omitted. So the third radical takes a *fāṭḥah* to remove لَمْ يُحْجَحُ.

اللِّبَاءِ السَّاكِنِينَ:

لَمْ يُحْجَّ، لَمْ تُحْجَّ، لَمْ يُحْجَحُ, لَمْ تُحْجَحُ.

There is no لَمْ تُحْجَحُ in other forms, e.g.:

لَمْ يُحْجَجُوا (lam ya-ḥujjū), لَمْ تُحْجَجُ (lam tahujjū).

In the *omn*:

After removing the initial ‘ta’ and the final *ḍammah* from حَجَّ (ta-ḥujj) we remain with حَجَّ (hujj). The third radical takes *fāṭḥah* to remove لَمْ يُحْجَحُ. So it becomes حَجَّ (hujja). As the word does not commence with a sākin letter, no *hamzah al-wasl* is needed.
LESSON 29

If the verb is of i-a group like شَمَّ and مَسَّ the kasrah of the second radical appears when the verb is isnāded to the mutaḥarrik pronouns, e.g.: شَمَّتْتُ، شَمَّتْتُ السِّمَّ. The muḍāriʿ marfūʿ is شِيِّمْتُ. The amr is سَمَّ. Note that the amr is identical with the mādī.

2) لَمَّا: We have learnt لَم and لَمُ لَم in Lesson 21.

There we have seen that لَمَّا يَوْجُعُ 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 mādī. With the muḍāriʿ عَنْدَمَا is used, e.g.:

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

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

‘I never wrote to him.’
‘I will never write to him.’

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

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

Vocabulary

كَفْ (جَأَكْفُ) palm
حَجَّ (يَحْجُّ حَجْجًا) to perform hajj (a-u)
مَرْ يَمُّرُ مُروْرًأ to pass (a-u)
ظُنَّ يَظُنُّ ظَنًا to think (a-u)
unmindful
silk brocade
smell
unpleasant
soft
copy
a while
drain sewer
better, best
once
good
to drag, to pull (a-u)
to count (a-u)
to abuse (a-u)
to fall sick (i-a)
to pour (a-u)
to block (a-u)
to smell (i-a)
to touch (i-a)
to push (a-a)
to be sorrowful (i-a)
to reply (a-u)
more
THE SEVENFOLD CLASSIFICATION OF THE VERB

1. Sālim (السالمُ): A verb (a) which does not have hamzah, wāw or yāʾ as one of the radicals, and (b) in which the second and the third radicals are not identical, e.g.:

سُجَدَ، دَخَلَ، كَبَّ

2. Mahmūz (المُهمَّزُ): A verb which has hamzah as one of the radicals, e.g.:

أَكَلَ (with hamzah as the first radical).
سَأَلَ (with hamzah as the second radical).
قَرَأَ (with hamzah as the third radical).

3. Muḍaʿaf (المُضْعَفُ): A verb in which the second and the third radicals are identical, e.g.:

خَصَ، مَرَّ، شَمَ

This verb is also called المُعْتَلُ الفَاءَ.

4. Mithāl (المثال): A verb which has wāw or yāʾ as the first radical, e.g.:

يِبَسَ، وَضَعَ، وَقَفَ، وَزَنَ

5. Ajwāf (الأَجْوَفِ): A verb which has wāw or yāʾ as the second radical, e.g.:

فَالَ يُفْوِلُ، سَارَ يَبْسِرُ، تَمَّ يَبْنُ

This verb is also called المُعْتَلُ العَينِ.

6. Nāqis (النَّاقِصِ): A verb which has wāw or yāʾ as the third radical, e.g.:

دَعَ يُذْهِبْوُ، يَكُى يَتَكِيِ، يَسُى يَنْسَ

This verb is also called المُعْتَلُ الْلَّامِ.

7. Lafīf (اللَّفِيفِ): A verb which has wāw or yāʾ as more than one radical. It is of two kinds:

a) Lafīf Maqrūn (اللَّفِيفُ المَقْرُونُ): It has wāw or yaʾ as the second and third radicals, e.g.:

كَوَى يَكُوَى

b) Lafīf Mafrūq (اللَّفِيفُ المَفْرُوقُ): It has wāw or yāʾ as the first and third radicals, e.g.:

وَقَيَ يَقِيِ، وَقَيَ يَقِيِ

In the lafi fi mafrūq 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 قِفْ وَقَيَ يَقِيِ is ‘save!’ and from عْ وَقَيَ يَقِيِ is ‘understand!’.
LESSON 30

In this lesson we learn the following:

1) The isnād of the verb to the pronouns of the dual.

*In the mādī:*

- Third person masculine: 
  
  
  
  
  
  
  

- Third person feminine: 
  
  
  
  
  
  

- Second person mas. and fem.: 
  
  
  
  

Note that in the second person, the pronouns of the masculine and feminine are identical. The first person has no dual form. The plural form is used for the dual as well.

*In the muḍāri’ marfū’:

- Third person masculine: 
  
  
  

- Third person feminine: 
  
  
  

- Second person mas. and fem. have the same form: 
  
  

*In the muḍāri’ mansūb and majzūm:*

They have the same form both in the muḍāri’ mansūb as well as the muḍāri’ majzūm. In both the moods the nūn is omitted.

**Muḍāri’ mansūb**

- طالبُان لم يَذهبُوا. 
  
  
  

- طالبُان لم يَذهبُوا. 
  
  
  

- أَرَيدُ أنْ يَذهبُوا يا أَخوَانِ؟ 
  
  
  

- أَرَيدُ أنْ يَذهبُوا يا أَخوَانِ؟

**Muḍāri’ majzūm**

We have already learnt that the nūn in the isnād is omitted in the muḍāri’ mansūb and the muḍāri’ majzūm. Now we must add the nūn to this group.

These five forms of muḍāri’ are called the five verb-forms (The five verb-forms). They retain their nūn in the marfū’ mood and omit it in the mansūb and majzūm moods.

In the amr:
LESSON 30

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

أَرْسَامَاٰنُ يَا أَخْتَانَ.

The pronouns of the dual are as follows:

a) Pronouns of *rafa*:

Third person mas. & fem.  هُمَا

Second person mas. & fem.  أَنْتُمَا

First person mas. & fem.  نَحْنُ

These are the separable pronouns. The inseparable pronouns which appear in the *madda* and the *mudari* are:

-alif as in:  دَهْبَا، دَهْبَتَا، تَذْهَبَانِ

-tumā as in:  دَهْبَمَا

b) Pronouns of *jarr*:

Third person mas. & fem:  أُهُمَا as in  أُهِمْ

Second person mas. & fem:  أُكْمَا as in  أُكُمْ

First person mas. & fem:  نَا as in  أُبُنَا

c) Pronouns of *nasb*:

Third person mas. & fem:  رَأَيْتُهُمَا as in  رَأَيْتُهُمَا

Second person mas. & fem:  رَأَيْتُكُمَا as in  رَأَيْتُكُمَا

First person mas. & fem.:  نَا as in  رَأَيتُ الْمُدِيِّرُ

2) ‘What are your names?’

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

إِغْسِلُوا وُجُوهُكُمَا.  ‘Wash your faces!’

حَلَقُ الْوَلَدَانِ رُؤُوْسَهُمَا.  ‘The two boys shaved their heads.’

Vocabulary

twins  توُعْمَانٍ  
airlines office  مَكْتَبٌ خَطَّوَطٌ جُوَّيَّةٌ
similarity
institute
another (dual)
May Allāh grant you success
period (in a school college, etc)

airlines
prescribed text books
visiting the sick
childhood
In this lesson we learn the adjectives:

In Arabic the adjective is called *naʿt* (الَّتِينَ) and the noun it qualifies is called *manʿūt* (المَنْعُوتُ).

The *naʿt* follows the *manʿūt*, and agrees with it in the following four things:

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

```
ماجراً
الكتابُ الجديدُ
```

b) the case, e.g.:

```
Marfuʿ: المدرسٌ الجديدُ في القصَّلِ (al-mudarris-u (a)-jadid-u)
Manṣūb: سَالَتُ المدرسْ الجديدَ (al-mudarris-a (a)-jadid-a)
Majrūr: قَلْتُ لِلمدرسِ الجديدِ (al-mudarris-i (a)-jadid-i)
```

c) the number, e.g.:

```
Singular: لي أَخُ كَبْرٍ (akhun kabir-un)
Dual: بِلَانِ لَهُ أَخْوَانٍ كِبرَانَ (akhaw-āni kabir-āni)
Plural: حَامِدُ لَهُ أَخْوَةٌ كِبارَ (ikhwat-un kibar-un)
```

d) the gender, e.g.:

```
Masculine: لي أَخُ كَبْرٍ
Feminine: وَأَخَتٌ صَغِيرةً
```

**Vocabulary**

- دَلْ يَدْلُ دَلَالةً: to show, to advise (a-u)
- وَسِيْطٌ: medium
- المُعْجِمُ الوَسِيْطُ: name of an Arabic dictionary
- جِيْدٌ: good
- حَيْيٌ (جِ أَحْيَاهُ): city district
- بَدَا بَدْءًا: to begin (a-a)
- يَنْتَهي يَنْتَهي: to end, to come to an end