

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

LESSON 1

In this lesson we learn the following :

- 1) **إِنَّ** : In Arabic there are two type of sentences :
 - a) The nominal sentences **الْجُمْلَةُ الاسْمِيَّةُ** wherein the first word is a noun e.g. **الْكِتَابُ سَهْلٌ** 'the book is easy.' The noun which commences the nominal sentence is called the *mubtada'* **المُبْتَدَأُ** while the second part is called the *khavar* **الْخَبَرُ**.
 - b) The verbal sentence **الْجُمْلَةُ الْفِعْلِيَّةُ** wherein the first word is a verb e.g. **خَرَجَ بِلَالٌ** 'Bilâl went out.'

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

إِنَّ الْكِتَابَ سَهْلٌ → الْكِتَابُ سَهْلٌ

Note that the noun after **إِنَّ** is *mansûb* i.e. in the accusative case. After the introduction of **إِنَّ** the *mubtada'* is no longer called *mubtada'*, but is instead called *ismu inna* and the *khavar* is called *khavaru inna*.

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

Note the following :

-If the *mubtada'* has one *dammah*, it change to one *fathah* after **إِنَّ**, e.g. :

إِنَّ الْمَدْرَسَ جَدِيدٌ → الْمَدْرَسُ جَدِيدٌ
إِنَّ آمِنَةَ طَالِبَةٌ → آمِنَةُ طَالِبَةٌ

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

إِنَّ حَامِداً مَرِيضٌ → حَامِدٌ مَرِيضٌ

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

إِنَّكَ غَنِيٌّ → أَنْتَ غَنِيٌّ

For the *mansub* 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 :

إِنَّا / إِنَّا ؛ إِنِّي / إِنِّي

- 2) إِنَّ : This is also a particle like إِنَّ . It is called one of the 'sisters of إِنَّ' .

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

لَعَلَّ الْجَوَّ جَمِيلٌ 'The weather is fine.' → لَعَلَّ الْجَوَّ جَمِيلٌ 'I hope the weather is fine.'

لَعَلَّ الْمُدْرَسَ مَرِيضٌ 'The teacher is sick.' → لَعَلَّ الْمُدْرَسَ مَرِيضٌ 'I'm afraid the teacher is sick.'

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

- 3) ذُو : This word means 'having' or 'possessing' , e.g. :

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

It is always *mudâf*, and the following word is *mudâf ilaihi*, and therefore it is *majrûr*. The feminine of ذُو is ذَاتُ , e.g.:

بِلَالٌ ذُو عِلْمٍ , وَأُخْتُهُ ذَاتُ خُلُقٍ 'Bilal is learned and his sister is well-mannered.'

The plural of ذُو is ذَوُو , and that of ذَاتُ is ذَوَاتُ , e.g. :

هَذَا الطَّالِبُ ذُو خُلُقٍ هَؤُلَاءِ الطُّلَّابُ ذَوُو خُلُقٍ
هَذِهِ الطَّالِبَةُ ذَاتُ خُلُقٍ هَؤُلَاءِ الطَّالِبَاتُ ذَوَاتُ خُلُقٍ

- 4) أَمْ : It means 'or,' but only in an interrogative sentence , e.g. :

أَطَبِيبٌ أَنْتَ أَمْ مُهَنْدِسٌ؟ 'Are you a doctor or an engineer?'

أَمِنْ فِرَنْسَا هُوَ أَمْ مِنْ أَلْمَانِيَا؟ 'Is he from France or Germany?'

أَبِلَالًا رَأَيْتَ أَمْ حَامِدًا؟ 'Did you see Bilal or Hamid?'

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

أَأَنْتَ مُدَرِّسٌ أَمْ طَالِبٌ ؟
أَذَهَبْتَ إِلَى مَكَّةَ أَمْ جُدَّةَ ؟

The correct construction is :

أَمَدَرِّسٌ أَنْتَ أَمْ طَالِبٌ ؟
إِلَى مَكَّةَ ذَهَبْتَ أَمْ إِلَى جُدَّةَ ؟

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

خُذْ هَذَا أَوْ ذَاكَ 'Take this or that.'
رَأَيْتُ ثَلَاثَةً أَوْ أَرْبَعَةً 'I saw three or four.'
خَرَجَ بِلَالٌ أَوْ حَامِدٌ 'Bilal or Hamid went out.'

5) **أَلْفٌ** 'thousand', **مِائَةٌ** 'hundred'.

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

After these two numbers the *ma'dûd* is singular *majrûr*, e.g. :

مِائَةٌ كِتَابٍ 'one hundred books'.
أَلْفُ رِيَالٍ 'one thousand riyals'.
هَذَا التِّلْفَازُ بِأَلْفِ رِيَالٍ . Here **أَلْفِ** is *majrûr* because of the preposition **بِـ** .

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

أَلْفُ مُسْلِمَةٍ وَمِائَةُ طَالِبَةٍ

6) **غَالٍ** 'expensive': هذا الكتابُ غَالٍ 'This book is expensive.' Here, **غَالٍ** is not *majrûr*. It is *marfû* '. Its actual form is **غَالِيٌ** . The latter *yâ*, along with its *dammah*, has been omitted and the *nûn* of *tanwîn* has been transferred to the preceding letter (ghâli-yu-n → ghâli-n). Here are some more words of this type :

أَنَا مُحَامٍ 'I am a lawyer' for مُحَامِيٌ .E.g. : مُحَامٍ 'a lawyer'

قَاضٍ 'a judge' for قَاضِيٌّ .E.g.: أَبِي قَاضٍ 'My father is a judge,'

وَادٍ 'a valley' for وَادِيٌّ .E.g.: هَذَا وَادٍ 'This is a valley.'

You will later learn more about this class of nouns إِنَّ شَاءَ اللَّهُ تَعَالَى

Exercise

1. Answer the following questions.
2. Mark the correct statements with this (√) and the incorrect ones with this (x).
3. Learn the pronoun forms used with إِنَّ .
4. Rewrite the following sentences using إِنَّ .
5. Read the following.
6. Rewrite the following sentences using إِنَّ and vocalize the last letters of the words.
7. Read the examples and make sentences with the help of the words given in the exercise using أُمُّ and أ .
8. Learn the use of ذُو .
9. Change the word ذُو to masculine plural, feminine singular, and plural as shown in the example.
10. Rewrite the following sentences using لَعَلَّ .
11. Read the examples and fill in the blanks with غَالٍ or غَالِيَةٌ .
12. Read the following sentences and then write them, replacing the figures with words.
13. Use each of the following words in a sentence.

Vocabulary

ذَكِيٌّ	Intelligent	مِائَةٌ	Hundred
غَبِيٌّ	Stupid	أَلْفٌ	Thousand
خُلُقٌ	Manners	رُوبِيَّةٌ	Rupee
مُتَزَوِّجٌ	Married	صَفْحَةٌ	Page
عَزَبٌ	Unmarried	نَاجِحٌ	One who has passed the examination
يَهُودِيٌّ	A jew	غَالٌ	Expensive
يَهُودٌ	Jews	كُمٌّ	Sleeve
مُعْجَمٌ	Dictionary		
دُولَارٌ	Dollar		

LESSON 2

In this lesson we learn the following :

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

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

Note that **بـ** is added to the *khavar*, and it is therefore *majrûr*.¹

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

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

لَيْسَتْ زَيْنَبُ مَرِيضَةً → 'Zainab is not sick.'

لَيْسَتْ السَّيَّارَةُ قَدِيمَةً → 'The car is not old.'

Note that in the second example the *sukûn* of لَيْسَتْ has changed to *kasrah* because of the following 'al' (*laisat I-bintu* → *laisat-i-I-bintu*). See Key to Book 1, L 12.

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

In لَسْتُ بِمُهَنْدِسٍ the pronoun **تُ** is the *ismu laisa*, and بِمُهَنْدِسٍ is the *khavaru laisa*. We can also say أَنَا لَسْتُ بِمُهَنْدِسٍ. Here أَنَا is *mubtada'* and the sentence لَسْتُ بِمُهَنْدِسٍ is *khavar*. This sentence is made up of *ismu laisa* and *khavaru laisa* as we have seen earlier.

Note the following :

أَنَا مُدْرَسٌ → لَسْتُ بِمُدْرَسٍ

أَنَا مِنَ الْهِنْدِ → لَسْتُ مِنَ الْهِنْدِ

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

If the *khavaru laisa* is a prepositional clause like مِنْ الهند , it does not take بـ. So one does not say لَسْتُ مِنْ الهند .

We have seen in Book 1 that if the *mubtada'* is indefinite and the *khavar* is a prepositional clause, the *mubtada'* comes after the *khavar*, e.g., لِي إِخْوَةٌ 'I have brother.' With لَيْسَ this sentence becomes لَيْسَ لِي إِخْوَةٌ 'I have no brother.' Here إِخْوَةٌ is *ismu laisa* and لِي is *khavaru laisa*.

- 2) If إِنَّ is added to a sentence like لِي إِخْوَةٌ, it becomes إِنَّ لِي إِخْوَةٌ. Here إِخْوَةٌ is *mansûb* because it is *ismu inna*, and لِي is *khavaru inna*.
- 3) بِلَالُ بْنُ حَامِدٍ 'Bilal son of Hamid'. In a construction like this, the *alif* of ابن is omitted in writing, and the preceding word loses its *tanwîn*.
- 4) مَنْ أَخُو؟ Literally means 'Who is the brother?' It is a polite way of asking a stranger who he is.

Exercises

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

*See lesson 4 for its meaning

Vocabulary :

لِقَاءٌ	Meeting	نَهْرٌ	river
أَنَا مَسْرُورٌ بِلِقَائِكَ	'I am happy to meet you.'	بَرْقِيَّةٌ	Telegram
جَيِّدٌ	Good	مَصْرَفٌ	Bank
جَيْبٌ	pocket	مَكْتَبُ الْبَرِيدِ	Post office

LESSON 3

In this lesson we learn the following :

- 1) Comparative and superlative degrees of the adjective : Adjectives in the comparative degree are on the pattern of أَفْعَلٌ like أَجْمَلُ 'more beautiful,' أَحْسَنُ 'better,' أَصْغَرُ 'smaller,' أَقْدَمُ 'older'. As we have already learnt, words on this pattern are diptotes and so have no tanwîn.

أَفْعَلٌ is followed by مِنْ 'than', e.g. :

حَامِدٌ أَطْوَلُ مِنْ بِلَالٍ 'Hamid is taller than Bilal.'

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

بِلَالٌ أَطْوَلُ مِنْ آمِنَةَ 'Bilal is taller than Aminah.'

آمِنَةُ أَطْوَلُ مِنْ بِلَالٍ 'Aminah is taller than Bilal.'

الْأَبْنَاءُ أَطْوَلُ مِنَ الْبَنَاتِ 'The sons are taller than the daughters.'

الْبَنَاتُ أَطْوَلُ مِنَ الْأَبْنَاءِ 'The daughters are taller than the sons.'

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

أَنْتَ أَحْسَنُ مِنِّي² 'You are better than I.'

أَنَا أَقْصَرُ مِنْكَ 'I am shorter than you.'

هُمْ أَكْبَرُ مِنَّا سِنًا³ 'They are older than we.'

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

إِبْرَاهِيمُ أَحْسَنُ طَالِبٍ فِي الْمَدْرَسَةِ 'Ibrahim is the best student in the school.'

الْأَزْهَرُ أَقْدَمُ جَامِعَةٍ فِي الْعَالَمِ 'Al-Azhar is the oldest university in the world.'

فَاطِمَةُ أَكْبَرُ طَالِبَةٍ فِي فَصْلِنَا 'Fatimah is the eldest student in our class.'

² Note that in مِنِّي the *nûn* has *shaddah*. There is no *shaddah* with other pronouns: مِنْهُ, مِنْكَ, مِنْهَا, مِنْهُمْ but مِنَّا has *shaddah* because it is made up of مِنْ and نَا.

³ سِنًا means 'age'. أَكْبَرُ سِنًا Literally means 'bigger in age'.

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

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

بِلَالٌ مُجْتَهِدٌ وَلَكِنَّ حَامِداً كَسَلَانٌ 'Bilal is hard working, but Hamid is lazy.'

أَخِي مُتَزَوِّجٌ وَلَكِنِّي عَزَبٌ 'My brother is married but I am bachelor.'

سَيَّارَتِي قَدِيمَةٌ وَلَكِنَّهَا قَوِيَّةٌ 'My car is old, but it is strong.'

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

كَأَنَّ الْإِمَامَ مَرِيضٌ 'It looks as if the imam is sick.'

مَنْ هَذِهِ الْفَتَاةُ ؟ كَأَنَّهَا أُخْتُكَ 'Who is this girl ? It looks as if she is your sister.'

كَأَنَّ هَذِهِ السَّيَّارَةَ لَهُ 'It looks as if this car belongs to him.'

كَأَنَّكَ مِنَ الْهِنْدِ 'You seem to be from India.'

- 4) The numbers from 11 to 20 with a masculine *ma'dûd*. These numbers are compound : they consist of two parts. The *ma'dûd* is singular, *mansûb*, e.g. :

أَحَدَ عَشَرَ كَوْكَبًا 'eleven stars'

تِسْعَةَ عَشَرَ كِتَابًا 'nineteen books'

We will deal with these numbers under four heads :

- (a) Numbers 11 and 12 :

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

أَحَدَ عَشَرَ طَالِبًا 'eleven male students'

إِحْدَى عَشْرَةَ طَالِبَةً 'eleven female students'

إِثْنًا عَشَرَ طَالِبًا 'twelve male students'

إِثْنَتَا عَشْرَةَ طَالِبَةً 'twelve female students'

- (b) Numbers from 13 to 19 :

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

ثَلَاثَةَ	عَشَرَ	طَالِبًا	ثَلَاثَ	عَشْرَةَ	طَالِبَةً
↓	✓	↓	↓	✓	↓
	Masculine	feminine		feminine	masculine

As you can see, in **ثَلَاثَةَ عَشَرَ طَالِبًا** the *ma'dûd*, **طَالِبًا**, is masculine, so the second part of the number **عَشَرَ** is masculine while the first part **ثَلَاثَةَ** is feminine as indicated by the **ة**-ending.

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

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

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

عِنْدِي ثَلَاثَةُ رِيَالَاتٍ 'I have three riyals.'

أُرِيدُ ثَلَاثَةَ رِيَالَاتٍ 'I want three riyals.'

هَذَا الْقَلَمُ بِثَلَاثَةِ رِيَالَاتٍ 'This pen cost three riyals.'

عِنْدِي ثَلَاثَةُ عَشَرَ رِيَالًا

أُرِيدُ ثَلَاثَةَ عَشَرَ رِيَالًا

هَذَا الْقَلَمُ بِثَلَاثَةِ عَشَرَ رِيَالًا

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

⁴ The word **إِنَّا** and **إِنْتَا** in **إِنَّا عَشَرَ** and **إِنْتَا عَشْرَةَ** are *mu'rab* (declinable). In genitive and accusative cases, they become **إِنِّي** and **إِنْتِي** e.g. :

عِنْدِي اثْنَا عَشَرَ رِيَالًا 'I have twelve riyals.'

أُرِيدُ اثْنَيْ عَشَرَ رِيَالًا 'I want twelve riyals.'

هَذَا الْكِتَابُ بِاثْنَيْ عَشَرَ رِيَالًا 'This book costs twelve riyals.'

Note that the اثنَا and اثنَتَا commence with *hamzat al-wasl* and it is omitted in pronunciation when preceded by a word.

(d) The number 20 is عِشْرُونَ. It has the same form for both the masculine and feminine *ma'dûd*. The *ma'dud* is singular, *mansub*, e.g. :

عِشْرُونَ طَالِبَةً , عِشْرُونَ طَالِبًا

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

5) The ordinal numbers :

The word for 'first' is أَوَّلُ . Ordinal members from 2 to 10 are formed on the pattern of ثَالِثٌ : فَاعِلٌ 'third', رَابِعٌ 'fourth', خَامِسٌ 'fifth', سَادِسٌ 'sixth'.

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

6) أَنْتَ طَالِبٌ , أَلَيْسَ كَذَلِكَ ؟ 'isn't it so?' If a student is asked أَلَيْسَ كَذَلِكَ ؟

The answer is بَلَى . We'll learn more about بَلَى in Lesson 4.

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

فِي الْفَصْلِ طَالِبَانِ مِنْ فِرْنَسَا . أَيُّهُمَا أَخُوكَ ؟ 'There are two students from France in the class. Which of them is your brother ?'

8) The two broken plural forms مَفَاعِلُ and مَفَاعِيلُ like فَنَادِقُ and فَنَاجِيْن are called

مُنْتَهَى الْجُمُوع

Exercises

1. Answer the following questions.
2. Mark the correct statements with this sign (v) and the incorrect ones with this (x).
3. Read the following examples of أَفْعَلُ التَّفْضِيلِ .
4. Make with the help of the words given in the exercise sentences containing adjectives in the comparative degree.

5. Change the adjectives in the following sentences to superlative degree as explained in the example.
6. Rewrite the following sentences using وَلَكِنَّ as explained in the example.
7. Rewrite the following sentences using كَانَ as explained in the example.
8. Learn the numbers from 11 to 20.
9. Read the following sentences and write them substituting words for figures.
10. Learn the ordinal numbers.
11. Fill in the blanks with the ordinal form of the numbers given in the brackets. Note that the feminine of أَوَّلُ is أُوْلَى .
12. The teacher asks every student a question containing أَلَيْسَ كَذَلِكَ ؟ and the student replies saying بَلَى .
13. The teacher asks every student a question containing أَيُّهُمَا .

Vocabulary

مَهَجَعٌ	Hostel
كَوَكَبٌ	Star
فَرِيقٌ	Team
شَقِيقٌ	Full brother
فِي الْمَنَامِ	In dream
نَوَافِذُ	Widow , pl
سِنٌّ	Age , tooth
شَهْرٌ	Month
لَاعِبٌ	Player
وَاسِعٌ	Spacious , large
شَهِيرٌ	Famous
ثَمَنٌ	Price
كَسَلَى	Lazy (fem. Form of كَسَلَانُ)

LESSON 4

In this lesson we learn the following :

The verb in the *mâdi* (past tense), e.g. : ذَهَبَ 'he went', رَجَعَ 'he returned'. Most Arabic verbs have only three letters which are called the radicals. The basic form of the Arabic is the *mâdi*. As we have seen in Book 1, ذَهَبَ means 'he went'. But if it is followed by a subject the pronoun 'he' is to be omitted, e.g. : ذَهَبَ بِلَالٌ means 'Bilal went'. In the same way, ذَهَبَتْ means 'she went,' but if a subject follows, the pronoun 'she' is dropped, e.g. : ذَهَبَتْ آمِنَةُ 'Aminah went.'

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

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

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

ذَهَبَتْ 'she went' : the subject is *damîr mustatir*. The ta (ت) is the sign of its being feminine.

ذَهَبُوا 'they went' : the subject is the *wâw*. The *alif* after the *wâw* is not pronounced. (dhahab-û)

ذَهَبْنَ 'they (fem.) went' : the subject is the *nun*. (dhahab-na)

ذَهَبْتَ 'you (masc.sing.) went' : the subject is the *ta*. (dhahab-ta)

ذَهَبْتُ 'I (masc.& fem.) went' : the subject is the *tu*. (dhahab-tu)

Note the difference between the masculine and feminine forms :

أَيْنَ بِلَالٌ وَحَامِدٌ وَخَالِدٌ ؟ - ذَهَبُوا إِلَى السُّوقِ
أَيْنَ آمِنَةُ , وَفَاطِمَةُ وَزَيْنَبُ ؟ - ذَهَبْنَ إِلَى الْمَدْرَسَةِ

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

مَا ذَهَبْتُ إِلَى السُّوقِ → 'I did not go to the market.' ذَهَبْتُ إِلَى السُّوقِ 'I went to the market.'

مَا خَرَجَ الْإِمَامُ مِنَ الْمَسْجِدِ 'The imam did not go out of the mosque.'

دَخَلَ بِلَالٌ وَلَكِنَّهُ مَا جَلَسَ 'Bilal entered but he did not sit.'

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

4) لِأَنَّ : 'because' , e.g. :

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

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

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

Exercise

1. Answer the following questions.
2. Mark the correct statements with (√), and the incorrect ones with (x).
3. Fill in the blanks with the verb ذَهَبَ with the correct *isnâd*.
4. Correct the following sentences.
5. Answer the following questions in the negative using مَا .
6. Learn the use of لِأَنَّ .
7. Answer the following questions using بَلَى or نَعَمْ .

Vocabulary

لَا بَأْسَ May no harm come to you !

شَايَ Tea

LESSON 5

In this lesson we learn the following :

- 1) The *fâ'il* (the subject) of a verbal sentences : 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 *fâ'il* (الفاعِل), e.g. :

ذَهَبَ بِلَالٌ 'Bilal went'.

The *fâ'il* is in the nominative case (*marfû'*). The *fâ'il* can be a pronoun also, e.g. :

ذَهَبُوا Dhahab-û 'they went' : the *fâ'il* is the *wâw*.

ذَهَبْتَ Dhahab-ta 'you went' : the *fâ'il* is 'ta'.

ذَهَبْنَا Dhahab-nâ 'we went' : the *fâ'il* is 'nâ'.

Note that in ذَهَبَ الطُّلَّابُ 'the students went,' the verb ذَهَبَ has no waw at the end, because ذَهَبُوا means 'they went,' and if we say ذَهَبُوا الطُّلَّابُ it mean 'they the students went'. This is not correct because there cannot be two *fâ'ils* for a verb. But we can say الطُّلَّابُ ذَهَبُوا. Here, الطُّلَّابُ is *mubtada'* and the sentence ذَهَبُوا 'they went' is *khabar*.

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

ذَهَبَتِ الْبَنَاتُ 'the girls went' or ذَهَبْنَ.

Learn this rule :

Nominal sentence : الطُّلَّابُ ذَهَبُوا

Verbal sentence : ذَهَبَ الطُّلَّابُ

الطَّلِبَاتُ ذَهَبْنَ

ذَهَبَتِ الطَّلِبَاتُ

- 2) The *maf'ûl bihi* (the object). The *maf'ûl bihi* is in the accusative case (*mansûb*), e.g. :

فَتَحَ الْوَلَدُ الْبَابَ 'the boy opened the door.'

Here الباب is the *maf'ul bihi* and so it is mansub. Here are some more examples :

رَأَيْتُ حَامِداً 'I saw Hâmid.'

سَأَلَتِ الْمُدِيرَةُ زَيْنَبَ 'The headmistress asked Zainab.'

شَرَبَ الرَّجُلُ الْمَاءَ 'The man drank water.'

سَأَلَ الْوَلَدُ أُمَّهُ 'The boy asked his mother.'

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

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

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

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

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

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

شَرِبَ حَامِدٌ الْمَاءَ Shariba hâmid-u-n-i-l-mâ'a.

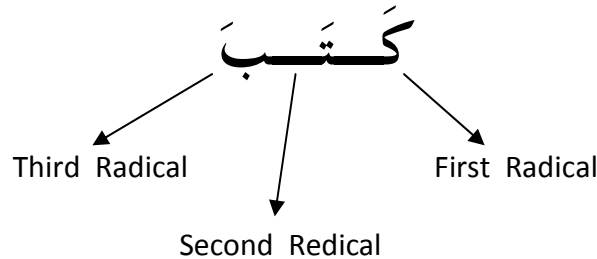
Here if the *kasrah* is not added it is difficult to pronounce the letter combination-nl-

This is called التَّقَاءُ السَّاكِنَيْنِ 'combination of two vowelless letters'. Whenever such a combination occurs, it is removed by inserting a *kasrah* between them. Here are some more examples :

سَأَلَ بِلَالٌ ابْنَهُ Sa'ala bilâl-u-n-i-bna-hu.

سَمِعَ فَيْصَلُ الْأَذَانَ Sami'a faisal-u-n-i-l-adhân-a.

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



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

ذَهَبَ , دَخَلَ , خَرَجَ , شَرِبَ , حَفِظَ , فَهِمَ

Exercises

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

Vocabulary :

عَنْبٌ	Grape	كَسَرَ	He broke
مَوْزٌ	Banana	سَمِعَ	He heard
تَيْنٌ	Fig	فَهِمَ	He understood
فَجْرٌ	Dawn	شَرَبَ	He drank
جَوَابٌ	Answer	حَفِظَ	He memorized
سُؤَالٌ	Question	ضَرَبَ	He beat
حَيَّةٌ	Snake	دَخَلَ	He entered
بَقَالٌ	Grocer	أَكَلَ	He ate
عَصَا	Stick	غَسَلَ	He washed
قَهْوَةٌ	Coffee	قَتَلَ	He killed
دُكَّانٌ	Shop (pl. دُكَّائِينَ)	خَبَزَ	Bread
سَبُورَةٌ	Writing board	جَدَّ	Well

LESSON 6

In this lesson we learn the following :

- 1) ذَهَبَتْ 'you went' (feminine singular). (dhahab-ti)
- 2) The number 11 to 20 with the feminine *ma'dûd* : We have already learnt these numbers with the masculine *ma'dûd* in Lesson 3. Rules pertaining to these numbers with the feminine *ma'dûd* have also been mentioned there.

To summarize :

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

أَحَدَ عَشَرَ طَالِبًا إِحْدَى عَشْرَةَ طَالِبَةً
إِنَّا عَشَرَ طَالِبًا إِنَّتَا عَشْرَتَا طَالِبَتَا

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

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

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

In ثَمَانِيَةَ عَشْرَةَ the word ثَمَانِي has *sukûn*.

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

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

Note that the word أَيِّ is *marfû'* in the first sentence because it is *mubtada'*, and it is *mansûb* in the second because it is *maf'ûl bihi*, and *majrûr* in the third because it is preceded by the preposition بِـ .

- 4) أَظُنُّ 'I think' : أَظُنُّ أَيَّهَا ذَهَبَتْ إِلَى مَكَّةَ 'I think that she went to Makkah.'
Is a sister of إِنَّ and so its ism is *mansûb* and its *khavar* is *marfû'*, e.g. :

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

أَظُنُّ أَنَّ الْإِمَامَ جَدِيدٌ 'I think that the imam is new.'

أَظُنُّ أَنَّ فَاطِمَةَ غَائِبَةٌ 'I think that Fatimah is absent.'

أَظُنُّ أَنَّكَ مُتْعَبٌ 'I think that you are tired.'

- 5) قَالَ :إِنَّكَ أَحْسَنُ طَالِبٍ فِي الْفَصْلِ 'He said : "you are the best student in the class."

Note that after قَالَ the particle إِنَّ is used, and not أَنَّ .

- 6) هَاءُ السَّكْتِ لِمَهْ ؟ : If it stands alone a "h" is added to it : لِمَ 'why?'

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

فَعْلَى , جَوْعَانُ , عَطْشَانُ , غَضَبَانُ . The feminine of such adjectives is on the pattern of
And the plural of both the masculine and the feminine is on the pattern of
e.g. : فَعَالٌ

بَلَالٌ جَوْعَانُ الرَّجَالُ جِيَاعٌ

آمِنَةٌ جَوْعَى النِّسَاءُ جِيَاعٌ

Note that the plural of كَسَلَانُ and كَسَلَى is كُسَالَى .

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

يَا أَحْمَدُ هَاتِ يَا إِخْوَانُ هَاتُوا

يَا زَيْنَبُ هَاتِي يَا أَخَوَاتُ هَاتِينَ

- 9) خُذْ 'take!': You will learn the imperative form of the verb in Lesson 14.

- 10) فَ فَقَرِحَ بِي الْمَدْرُسُ كَثِيرًا 'So the teacher was greatly pleased with me.' Here فَ means 'so,' and بِي means 'with me' .

Note :

فَرِحْتُ بِكَ 'I was pleased with you.'

فَرِحُوا بِنَا 'They were pleased with us.'

أَفَرِحْتَ بِهِ ؟ 'Were you pleased with him ?'

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

- (a) ذَهَبَتْ 'she went'. (dhahab-at)
- (b) ذَهَبْتَ 'you (masc.sing) went'. (dhahabab-ta)
- (c) ذَهَبْتِ 'you (fem.sing.) went'. (dhahab-ti)
- (d) ذَهَبْتُ 'I went'. (dhahab-tu)

Exercises

1. Answer the following questions.
2. Mark the correct statements with (v), and the incorrect ones with (x).
3. Answer the following questions. These questions are not based on the lesson.
4. Change the *fâ'il* in the following sentences to feminine.
5. Vocalize the ت in the following sentences.
6. Learn the following.
7. Learn the use of بَلَى and نَعَمْ .
8. Fill in the blanks with questions suitable to the answers.
9. Answer the following questions using the accusative pronouns as explained in the examples.
10. Complete the following sentences using أَنَّ as explained in the examples.
11. Learn the numbers from 11 to 20 with the feminine *ma'dûd*.
12. Read the following sentences and then write them replasing the figures with words.
13. Count from 11 to 20 with each of the following words as *ma'dûd*.
14. Rewrite the following sentences as explained in the example.
15. Learn the use of هَاءُ السَّكْتِ .
16. Write the *majrûr* and *mansûb* form of the following nouns. Note that a noun ending in does not take an *alif* in the *mansûb* form while o noun ending in any other letter takes an *alif*.
17. Learn the following.
18. Write the first five âyahs from the following sûrahs : الرَّحْمَن , الْحَدِيد , النَّبَأ :

Vocabulary :

مَجَلَّةٌ	Magazine	كَوَى	He ironed
عِمَارَةٌ	Building	فَهِمْتُهُ جَيِّدًا	I have understood it well.
سُورَةٌ	Surah	زَادَكَ اللَّهُ عِلْمًا	May Allah increase your knowledge.
شَقَّةٌ	Flat	مَا شَاءَ اللَّهُ	Literally, 'what Allah will' : an expression of surprise.
سِّنٌّ	Tooth	رَاكِبٌ	Passenger in a bus, train, plane, etc.
كَلِمَةٌ	Word	فَرِحَ	He was pleased
يَا بُنَيَّ	'o my little son!'	خَادِمَةٌ	Maid servant
مَسْرُورٌ	Pleased, happy		
فَقَطْ	Only		
جَاءَ	He came		

LESSON 7

In this lesson we learn the following :

- 1) ذَهَبْتُمْ Dhahab-tum 'you (masc.pl.) went'. أَكَلْتُمْ 'you ate' :
مَاذَا أَكَلْتُمْ يَا إِخْوَانُ؟ 'What did you eat, brother?'
- 2) ذَهَبْتُنَّ Dhahab-tunna 'you (fem.pl.) went'. قَرَأْتُنَّ 'you read' :
أَقْرَأْتُنَّ هَذِهِ الْمَجَلَّةَ يَا أَخَوَاتُ؟ 'Did you read this magazine, sisters?'
- 3) ذَهَبْنَا Dhahab-nâ 'we went'. سَمِعْنَا 'we heard' :
مَا سَمِعْنَا الْأَذَانَ 'We did not hear the adhan.'
- 4) رَأَيْتُمُوهُ 'You saw him'. We say :
رَأَيْتُهُ Ra'aitu-hu 'I saw him.'
رَأَيْتَاهُ Ra'aita-hu 'You saw him'
رَأَيْتِهَا Ra'aiti-hi 'You (fem.sing.) saw him'

Note that in the last example the pronoun هُ (hū)⁵ has changed here to هِ (hî).

This change is for vocalic harmony. The combination 'ti-hî' sounds better than 'ti-hū'. Here are some more examples of kind of change :

بَيْتُهُ Baitu-hû, but بَيْتِهِ فِي baiti-hî (for fi bait-i-hu)

مِنْهُ Min-hu, but فِيهِ fi-hi

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

⁵ The dammah of هُ is long if it is preceded by a short vowel, e.g. لَهُ la-hû, رَأَيْتُهُ ra'aitu-hû. And it is short when it is preceded by a consonant or a long vowel, e.g., مِنْهُ min-hu, كَتَبُوهُ katabû-hu. This rule applies also to هِ hi, e.g. بِهِ bi-hî, but فِيهِ fî-hi.

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

رَأَيْتُمُوهُمْ 'You saw them.'

رَأَيْتُمُوهَا 'You saw her.'

رَأَيْتُمُوهُنَّ 'You saw them.'

Here are some more examples :

غَسَلْتُمُوهُ → غَسَلْتُمْ + هُ 'You washed it.'

قَتَلْتُمُوهُمْ → قَتَلْتُمْ + هُمْ 'You killed them.'

سَأَلْتُمُوهَا → سَأَلْتُمْ + هَا 'You asked her.'

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

كَانَ بِلَالٌ فِي الْفَصْلِ 'The Bilâl **was** in the class.' → بِلَالٌ فِي الْفَصْلِ 'Bilal **is** in the class.'

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

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

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

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

في المكتبة , في المطبخ , تحت الكتاب . No change takes place in a clause after the introduction of كَانَ . But if the *khavar* is a noun it is rendered *mansûb* after the introduction of كَانَ , e.g. :

كَانَ بِلَالٌ مَرِيضًا → بِلَالٌ مَرِيضٌ 'Bilâl was sick.'

We will learn this in Lesson 25 إِنَّ شَاءَ اللَّهُ

6) Note the following :

رَجُلٌ ذُو لِحْيَةٍ 'a bearded man'
 الرَّجُلُ ذُو اللِّحْيَةِ 'the bearded man'

In the first example ذُو qualifies an indefinite noun, and in the second example a definite noun الرَّجُلُ. We know that the adjective of a definite noun should also be definite. But ذُو is *mudâf* and cannot take ال.⁶ So this is overcome by making the *mudâf ilaihi* definite by adding ال. So in رَجُلٌ ذُو لِحْيَةٍ the *mudâf ilaihi* remains indefinite and in الرَّجُلُ ذُو اللِّحْيَةِ it becomes definite (اللِّحْيَةِ). Here are some more examples :

عِنْدِي كِتَابٌ ذُو غِلَافٍ جَمِيلٍ 'I have a book with a beautiful cover.'
 الْكِتَابُ ذُو الْغِلَافِ الْجَمِيلِ غَالٍ 'The book with the beautiful cover is expensive.'
 فِي قَرْيَتِنَا مَسْجِدٌ ذُو مَنَارَةٍ وَاحِدَةٍ 'In our village there is a mosque with one minaret.'
 الْمَسْجِدُ ذُو الْمَنَارَةِ الْوَاحِدَةِ قَدِيمٌ 'The mosque with one minaret is old.'

- 7) The letter mîm in أَنْتُمْ , كِتَابُكُمْ , هُمْ , كِتَابُهُمْ , ذَهَبْتُمْ has *sukûn*. And this *sukûn* changes to *dammah* when followed by *hamzat al-wasl*, e.g. :

بَيْتُكُمْ الْجَدِيدُ → بَيْتُكُمْ (bait-u-kum-u-l-jadîd-u)
 أَرَأَيْتُمُ الْإِمَامَ ؟ → كِتَابُهُمْ (a ra'aitum-u-l-imam-a)
 كِتَابُهُمُ الْقَدِيمُ → كِتَابُهُمْ (kitab-u-hum-u-l-qadim-u)
 أَسَأَلْتُمُ ابْنَهُ ؟ → سَأَلْتُمُ (a sa'altum-u-bna-hu)

- 8) أَبَشِّرْ : It literally means 'rejoice at the good news'. It is said in reply to a request and implies 'Don't worry. You will get what you want.'
- 9) ثُلُثٌ 'one-third' : Factions meaning 'one third,' 'one fourth,' 'one fifth,' etc up to one tenth are on the pattern of فُعُلٌ. The *dammah* of the second letter ع is mostly omitted. ثُلُثٌ And سُدُسٌ, however, retain it.

⁶ See the Key to Part 1, p.11.

Exercises

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

Vocabulary :

مِكْنَسَةٌ	Broom	الْأُسْبُوعُ الْمَاضِي	Last week
نَظَّارَةٌ	Spectacles	مَنَارَةٌ	Minaret
صُورَةٌ	Picture	لِحْيَةٌ	Beard
صَابُونٌ	Soap	عَالٍ	High, loud (fem. عَالِيَةٌ)
عَصِيرٌ	Juice	مُلَوَّنٌ	Coloured
كُرَّةُ الْقَدَمِ	Football	صَبَاحٌ	Morning
سُلَّمٌ	Staircase	نِصْفٌ	Half
عَجَلَةٌ	Wheel	مَشَى	He walked
إِذَاعَةٌ	Broadcasting, radio	أَخَذَ	He took
الْبَارِحَةَ	Last night	وَضَعَ	He placed
بُرْتُقَالٌ	Orange	وَجَدَ	He found
كُرَّةُ السَّلَّةِ	basketball	بَحَثَ عَنْ	He looked for

LESSON 8

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

Exercises

1. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the *mâdi* with the correct *isnâd*.
2. Fill in the blanks with suitable verbs in the *mâdi*.
3. Learn the *isnâd* of the verb in the *mâdi*.
4. Underline the *fâ'il* in the following.
5. Learn the inseparable pronouns that are attached to the *mâdi*.
6. Learn the verb in the *mâdi* with *isnâd* to *damîr mustatir*.

LESSON 9

In this lesson we learn the following :

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

إِنَّ الْبَيْتَ جَدِيدَ

قَرَأْتُ الْكِتَابَ

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

رَأَيْتُ الْأَبْنَاءَ وَالْبَنَاتِ ‘I saw the sons and the daughters.’

In this sentence both الْأَبْنَاءَ ad الْبَنَاتِ are objects of the verb رَأَيْتُ , and so they are in the accusative case (*mansûb*). The noun الْأَبْنَاءَ has the regular ‘-a’ ending but the noun الْبَنَاتِ has the ‘-i’ ending because it is sound feminine plural ending in ‘-ât.

Here are some more examples :

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ ‘Allah created the heavens and the earth.’ (as-samâwât-i wa l-ard-a).

قَرَأْتُ الْكُتُبَ وَالصُّحُفَ وَالْمَجَلَّاتِ ‘I read the books, the newspapers, and the magazines.’ (al-kutub-a wa s-suhuf-a wa l-majallât-i)

إِنَّ الْإِخْوَةَ وَالْأَخَوَاتِ فِي الْبَيْتِ ‘Indeed the brothers and sisters are at home.’ (al-ikhwat-a al-akhawât-i)

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

إِنَّ الطَّالِبَاتِ فِي الْحَافِلَاتِ ‘Indeed the female students are in the buses.’ Here الطَّالِبَاتِ is *mansûb* because of إِنَّ and الْحَافِلَاتِ is *majrûr* because of the preposition فِي , but both have the -i ending.

- 2) We have learnt that رَأَيْتَكَ means 'I saw you' and رَأَيْتَهُ means 'I saw him'. Now we learn the use of the pronoun of the first person 'me'. Note the following :

رَأَيْتَكَ 'You saw me'.

خَلَقَنِي اللَّهُ 'Allah created me.'

سَأَلَنِي الْمَدْرَسُ 'The teacher asked me.'

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

This *nûn* is called 'the *nûn* of protection' نُونُ الْوَقَايَةِ because it protects the final vowel of the verb from omission.

- 3) How to say in Arabic 'How beautiful is this car!', 'What a beautiful car this is!' This is expressed in Arabic by مَا أَجْمَلَ هَذِهِ السَّيَّارَةَ. This is called فِعْلُ التَّعَجُّبِ (i.e.

Verb of Wonder) and has the form مَا أَفْعَلَهُ!. One can use the pronoun هُوَ or any other pronoun in the accusative, or replace it by a noun in the accusative case, e.g. :

مَا أَطْيَبَكَ! 'How good you are!'

مَا أَفْقَرَهَا! 'How poor she is!'

مَا أَكْثَرَ النُّجُومَ! 'How numerous the stars are!'

مَا أَسْهَلَ هَذَا الدَّرْسَ! 'How easy this lesson is!'

- 4) We have learnt in Book 1 that the noun after يَا takes only one *dammah*, e.g. : يَا هَاشِمُ! يَا حَامِدُ! يَا بِلَالُ! يَا أُسْتَاذُ! يَا وَلَدُ! Now if the noun after يَا is *mudâf*, it is *mansûb*, e.g. :

يَا بِنْتَ بِلَالٍ! 'O daughter of Bilâl!'

يَا أُخْتَ مُحَمَّدٍ! 'O sister of Muhammad!'

يَا ابْنَ أَخِي! 'O son of my brother!'

يَا رَبَّ الْكَعْبَةِ! 'O Lord of the Ka'bah!'

يَا عَبْدَ اللَّهِ! 'O servant of Allâh!'

يا أبا بَكْرٍ ! 'O Abu Bakr!' (Literally 'O Father of Bakr'. Note that the accusative form of أَبُو is أبا.)
 يا رَبَّنَا ! 'O our Lord!'

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

كَمْ رِيالاً عِنْدَكَ؟ 'How many riyals have you?'

بِكَمْ رِيالاً / رِيالٍ هَذَا؟ 'How many riyals does it cost?'

Here both رِيالاً and رِيالٍ are permissible because of the preposition بِـ. In the same way we can say فِي كَمْ يَوْماً / يَوْمٍ؟ 'in how many days?'

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

بِمَ → ب + مَا 'with what?'

لِمَ → ل + مَا 'for what?' 'why?'

مِمَّ → مِنْ + مَا 'from what?' Note that the *nûn* of مَا has been assimilated to the *mîm* of مِنْ (min+ma→mimma).

عَمَّ → عَنْ + مَا 'about what?' Note that the *nûn* of مَا has been assimilated to the *mîm* of عَنْ ('an+mâ→'amma)

- 7) We have learnt the relative pronouns الَّذِي (mas.sing.) and الَّتِي (fem.sing.). Now we learn their plural forms. The plural of الَّذِي is الَّذِينَ, and that of الَّتِي is اللَّاتِي. Here are some examples:

Masc. sing.: الرَّجُلُ الَّذِي خَرَجَ مِنْ مَكْتَبِ الْمُدِيرِ مُدَرِّسٌ جَدِيدٌ

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

Masc. pl.: الرِّجَالُ الَّذِينَ خَرَجُوا مِنْ مَكْتَبِ الْمُدِيرِ مُدَرِّسُونَ جُدُدٌ

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

Fem. sing.: الطَّالِبَةُ الَّتِي جَلَسَتْ أَمَامَ الْمُدْرَسَةِ بِنْتُ الْمُدِيرَةِ

'The female student who sat in front of the lady teacher is the headmistress's daughter.'

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

'The female students who sat in front the lady teacher are the headmistress's daughter.'

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

أَلْمُدْرَسُ قَالَ لَكَ ؟ → الْمُدْرَسُ قَالَ لَكَ 'Did the teacher tell you?' (âl-mudarris-u?)

أَلْيَوْمَ رَأَيْتَهُ → الْيَوْمَ رَأَيْتَهُ 'Did you see him today?' (âl-yaum-a?)

But :

أَهَذَا الطَّالِبُ سَأَلَكَ ؟ → هَذَا الطَّالِبُ سَأَلَكَ 'Did this student ask you? (a hâdha?)

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

مَعْنَى 'meaning' → مَعْنَاهُ 'its meaning.'

كَوَاهُ 'he ironed it.' → كَوَى 'he ironed.'

- 10) الطُّلَّابُ الْجُدُدُ الْخَمْسَةُ 'the five new students' : here the number is used as an adjective and so it comes after the **ma'dûd**. Here are some more examples :

الْكِتَابُ الْأَرْبَعَةُ 'the four books'.

الرِّجَالُ الْعَشْرَةُ 'the ten men'.

الصِّحَاحُ السِّتَّةُ 'the Six Authentic Books' of hadith.

الْأَخَوَاتُ الْخَمْسُ 'the five sisters'.

- 11) إِلَى الْمُدِيرِ : إِلَى الْمَدِيرِ ذَهَبْتُمْ ؟ here إِلَى الْمَدِيرِ has been brought forward for the sake of emphasis. Note the following :

رَأَيْتُ بِلَالًا 'I saw Bilâl' without emphasis.

بِلَالًا رَأَيْتُ 'It was Bilâl that I saw' with emphasis.

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

Exercises

1. Answer the following questions.
2. Read the ayah and answer the following questions,
3. Mark the correct statement with (✓) , and the incorrect ones with (x).
4. Write the meanings of these words in Arabic.
5. Fill in the blanks with suitable words.
6. Read the examples and then rewrite the following sentences using فِعْلُ التَّعَجُّبِ

7. Read the following words with the correct endings.
8. Read the examples and then read the words in the sound feminine plural form with the correct ending.
9. Rewrite the following sentences using the interrogative *hamzah* ^أ.
10. Answer the following questions.
11. Learn the following.
12. Learn the omission of the *alif* of ^{ابن}.
13. Rewrite the following sentences after changing the underlined words to the plural as shown in the example.
14. Rewrite the following sentences after changing the underlined words to the plural as shown in the example.
15. Use each of the following words in a sentence.

Vocabulary :

قَائِمَةٌ	List	طِينٌ	Mud
عِلَاقَةٌ	Connection	جَرَسٌ	Bell
مَعْنَى	Meaning	نَارٌ	Fire
لَحْظَةٌ	Moment	عِدَّةٌ كُتِبَ	A number of books
عِدَّةٌ أَسْئَلَةٍ	A number of questions	عَاصِمَةٌ	Capital city
حَضَرَ	He attended, he was present	مُخْتَلِطٌ	Mixed
رَنَّ	It rang	كَذَلِكَ	Like that
خَلَقَ	He created	جَانٌّ	Jinn
رَفَعَ	He raised	حَدِيدٌ	Iron (metal)
أَحْسَنْتَ	You have done well, well done!	هَكَذَا	Like this, so

LESSON 10

In this lesson we learn the following :

1) The present tense of the Arabic verb : The Arabic verb has only three forms. These are :

(a) The past tense which is called the *mâdi* الماضي .

(b) The present-future tense which is called the *mudâri* ' المضارع , and

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

We have already learnt the *mâdi*. In this lesson we learn the *mudâri* '. We will learn the *amr* in Lesson 14.

In the *mudâri* ' one of the four letters ي ت أ ن is prefixed to the verb. We have learnt that 'he wrote' is كَتَبَ (kataba). Now 'he writes' is يَكْتُبُ (ya-ktubu). Note that يَكْتُبُ means 'he write,' 'he is writing,' or 'he will write'.

Now let us see the difference between the form of the *mâdi* and the *mudâri* ':

كَتَبَ / يَكْتُبُ .

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

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 *mâdi* and 'u' in the *mudâri* ', e.g.

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

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

سَجَدَ 'he performed sajdah' يَسْجُدُ 'he performs sajdah' (sajada / ya-sjudu).

(b) a-i group : in this group, the second radical has 'a' in the *mâdi* and 'i' in the *mudâri* , e.g. :

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

ضَرَبَ 'he beat' يَضْرِبُ 'he beats' (daraba / ya-dribu).

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

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

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

فَتَحَ 'he opened' يَفْتَحُ 'he opens' (fataha / ya-ftahu).

قَرَأَ 'he read' يَقْرَأُ 'he reads' (qara'a / ya-qra'u).

(d) i-a group : in this group the second radical has 'i' in the *mâdi* and 'a' in the *mudâri* , e.g.:

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

شَرِبَ 'he drank' يَشْرِبُ 'he drinks' (shariba / ya-sharabu).

حَفِظَ 'he memorized' يَحْفَظُ 'he memorizes' (hafiza / ya-hfazu).

As there is no rule to determine the group of a verb the student should learn the group of each new verb he learns. All good dictionaries mention this . While expressing a verb usually both the *mâdi* and the *mudâri* 'are mentioned together.

If you are asked the Arabic for 'to write' you say : كَتَبَ يَكْتُبُ .

2) Number from 21 to 30 : The two part of the numbers are joined by وَ , e.g وَاحِدٌ

وَعِشْرُونَ طَالِبًا . Note that :

(a) The first part of these numbers has *tanwîn* , e.g. :

وَاحِدٌ وَعِشْرُونَ , ثَلَاثَةٌ وَعِشْرُونَ , أَرْبَعَةٌ وَعِشْرُونَ , . . . تِسْعَةٌ وَعِشْرُونَ

The word اِثْنَانِ of course, has no *tanwîn*.

(b) واحدٌ And اِثْنَانِ are masculine with the masculine *ma'dûd*. But the numbers from 3 to 9 are feminine, e.g. :

واحدٌ وَعِشْرُونَ رَجُلًا , اِثْنَانِ وَعِشْرُونَ رَجُلًا , ثَلَاثَةٌ وَعِشْرُونَ رَجُلًا , أَرْبَعَةٌ وَعِشْرُونَ رَجُلًا

خَمْسَةٌ وَعِشْرُونَ رَجُلًا , سِتَّةٌ وَعِشْرُونَ رَجُلًا , , تِسْعَةٌ وَعِشْرُونَ رَجُلًا

(c) The *ma'dûd* is singular and *mansûb*.

- 3) 'quarter to nine': *إِلَّا* literally means 'except'. Note that the noun after *إِلَّا* is *mansûb*. Note also the following :

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

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

السَّاعَةُ الْخَامِسَةُ إِلَّا دَقِيقَةً وَاحِدَةً 'one minutes to five.'

- 4) We have learnt the two meanings of *لَعَلَّ* is Lesson 1. These are : (a) I hope and (b) I am afraid. The first is called *التَّرَجِّي* and the second *الإِشْفَاق*. In *لَعَلَّهُ يَرْجِعُ الْيَوْمَ مُتَأَخِّرًا* . In *الإِشْفَاق* it is *الإِشْفَاق* as it means 'I am afraid he will come back today late.'

- 5) *بَيْنَ* 'between' : The noun following it is *majrûr* because it is *mudâf ilaihi*, e.g. :

جَلَسَ حَامِدٌ بَيْنَ بِلَالٍ وَفَيْصَلٍ 'Hâmid sat between Bilâl and Faisal.'

Should be repeated with pronouns, e.g., *هَذَا بَيْنِي وَبَيْنَكَ* 'This is between you and me.'

Exercises

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

Vocabulary :

دَائِمًا	Always	مَكْتَبٌ	Office
أَحْيَانًا	Sometimes	عَامِلٌ	Labourer
مَرَّةً أُخْرَى	Once again	طُولٌ	Length
عَرْضٌ	Width	سَجَدَ يَسْجُدُ	(a-u) to perform sajdah
مَسَافَةٌ	Distance	فَعَلَ يَفْعَلُ	(a-a) to do
كِيلُومِترٌ	kilometre	رَكَبَ يَرْكَبُ	(i-a) to ride
سَنْتِيْمِترٌ	Centimeter	بَيْنَ	Between
مِترٌ	Metre	بَيْنَهُمَا	Between them
عَمِلَ يَعْمَلُ	(i-a) to work		
رَكَعَ يَرْكَعُ	(a-a) to bow in prayer		

LESSON 11

In this lesson we learn the following :

1) In the previous lesson we have been introduced to the *mudari'*, and we have learnt يَذْهَبُ 'he goes'. Now we learn its *isnad* to other pronouns :

(a) The plural of يَذْهَبُ is يَذْهَبُونَ (ya-dhhab-ûna) 'they (mas.) go'. Here is one more example : إِخْوَتِي يَدْرُسُونَ بِالْجَامِعَةِ 'My brother are studying at the university'.

(b) 'she goes' is تَذْهَبُ (ta-dhhabu).

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

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

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

إِخْوَتِي يَدْرُسُونَ بِالْجَامِعَةِ , وَأَخَوَاتِي يَدْرُسْنَ بِالْمَدْرَسَةِ

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

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

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

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

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

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

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

2) We have seen earlier that يَذْهَبُ means 'he goes' or 'he will go'. Now to make the *mudâri'* exclusively for future the particle سَ is prefixed to it, e.g. :

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

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

This سَ is called حَرْفُ الاسْتِقْبَالِ (the particle of futurity). Note that سَ is not

used in questions, e.g. : مَتَى تَذْهَبُ إِلَى الْهِنْدِ ؟ 'When will you go to India ?'

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

مَا أَكَلْتُ شَيْئًا 'I did not eat anything.'

The negative particle used with the *mudâri* ' is لَا , e.g. :

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

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

- 4) The *masdar* is the verb minus the tense and the subjet. So دَخَلَ means 'he entered' and يَدْخُلُ 'he enters'. But دُخُولٌ means 'entry'. The *masdar* in Arabic has many patterns. We learn here only one of these, and it is فُعُولٌ , e.g. :

دَخَلَ 'entry' from دَخَلَ

خَرَجَ 'exit' from خَرَجَ

سَجَدَ 'prostration' from سَجَدَ

رَكَعَ 'genuflection' from رَكَعَ

جَلَسَ 'sitting' from جَلَسَ

The *masdar* is a noun so it takes ال and *tanwîn*, e.g. :

الدُّخُولُ مَمْنُوعٌ 'Entry is forbidden.'

الرُّكُوعُ قَبْلَ السُّجُودِ 'The rukû ' is before the sujûd.'

خَرَجْنَا مِنَ الْفَصْلِ قَبْلَ خُرُوجِ الْمُدْرِسِ 'We left the class before the teacher's exit.'

- 5) أَمَّا : This is a very frequently used word. It is used when we speak about two or more items. It can be translated as 'as for ...' , e.g. :

مِنْ أَيْنَ أَنْتُمْ ؟ 'Where are you from ?'

أَنَا مِنَ أَلْمَانِيَا . أَمَّا بِلَالٌ فَهُوَ مِنْ بَاكِسْتَانٍ وَأَمَّا إِبْرَاهِيمُ فَهُوَ مِنَ الْيَابَانِ . 'I'm from Germany.

As for Bilâl , he is from Pakistan, and as for Ibrahîm, he is from Japan.'

Note that the *khavar* after أَمَّا should take فَـ . Here are some more examples :

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

أُخْتِي تَسْكُنُ مَعِيَ . أَمَّا أَخِي فَيَسْكُنُ مَعَ أَبِي وَأُمِّي 'My sister lives with me. As for my brother, he lives with my father and mother.'

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

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

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

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Answer the following questions. These questions are *not* based on the lesson.
4. Fill in the blanks with the *mudâri* 'of ذَهَبَ' with *isnâd* to appropriate pronouns.
5. Fill in the blanks with suitable verbs in the *mudâri*.
6. Change the *mubtada'* in each of the following sentences to plural.
7. Change the *fâ'il* in each of the following sentences to feminine.
8. Learn the following.
9. Change the verb in each of the following sentences to *mudâri* '.
10. Change the verb in each of the following sentences to negative as shown in the example.
11. Answer the following questions using the particle of futurity.
12. Write the *masdar* of each of the following verbs.
13. Underline the *masdars* in the following sentences.
14. Answer the following questions using أَمَّا .
15. Learn the following.

Vocabulary :

دَرَسَ يَدْرُسُ	(a-u) to study	حَلَّاقٌ	Barber
نَزَلَ يَنْزِلُ	(a-i) to descend	أُرْزُ	Rice
عَرَفَ يَعْرِفُ	(a-i) to know	عُنْوَانٌ	Address
سَكَنَ يَسْكُنُ	(a-u) to stay, to live	ثَوْبٌ	Clothes
بَحَثَ يَبْحَثُ عَنْ	(a-a) to look for	مُسْتَوْصَفٌ	Clinic
مَاتَ يَمُوتُ	(a-u) to die	قَادِمٌ	Coming
شَكَرَ يَشْكُرُ	(a-u) to thank	بَطَاقَةٌ	Visiting card
صَعَدَ يَصْعَدُ	(i-a) to ascend	رِسَالَةٌ	Letter
نَسِيتُ	I forgot	صَيْدَلِيَّةٌ	Pharmacy
قَرِيبٌ	Relative	خَيْلٌ	Horses
مَحَطَّةٌ	station		

LESSON 12

In this lesson we learn the following :

1) *Isnâd* of the *mudâri* ' to some more pronouns :

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

تَذْهَبِينَ (ta-dhhab-îna) for feminine singular , e.g. :

أَيْنَ تَذْهَبُ يَا بِلَالُ 'Where are you going, Bilâl ?'

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

(b) We have learnt تَذْهَبُونَ (you go) for masculine plural . Now we learn تَذْهَبْنَ

(ta-dhhab-na) for feminine plural. Here is another example :

أَتَفْهَمُونَ الْإِنْكِلِيزِيَّةَ يَا إِخْوَانُ ؟ 'Do you understand English, brother ?'

أَتَفْهَمْنَ الْفَرَنْسِيَّةَ يَا أَخَوَاتُ ؟ 'Do you understand French, sister ?'

(c) We have learnt that أَذْهَبُ means 'I go'. Now we learn that نَذْهَبُ (na-dhhabu)

means 'we go'. Here are some more examples :

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

نَكْتُبُ رَسَائِلَ 'We are writing letters.'

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

نَكْتُبُ الْوَأَجِبَاتِ 'We are writing homework.'

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

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

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

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

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

أَيْنَ تَذْهَبُ هَذَا الْمَسَاءَ ؟ 'Where will you go this evening?'

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

قال إني عبدُ الله 'He said, "I am the servant of Allah"'

قال المُدرِّسُ : إِنَّ الامْتِحَانَ غَدًا 'The teacher said, "the examination is tomorrow."'

سَمِعْتُ أَنَّ الامْتِحَانَ غَدًا 'I heard that the examination is tomorrow.'

أَظُنُّ أَنَّ الامْتِحَانَ غَدًا 'I think that the examination is tomorrow.'

Exercises

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

Vocabulary :

دَوَاءٌ	Medicine	جَارٌ	Neighbor
تَلْمِيذٌ	Pupil	رَقْمٌ	Number
هَاتِفٌ	Telephone	وَقْتُ	Time
وَزِيرُ الْخَارِجِيَّةِ	Foreign minister	شَهِدَ يَشْهَدُ	(i-a) to bear witness
وَأَجَبَاتٌ	Homework	ضَحِكَ يَضْحَكُ	(i-a) to laugh
عَمَلٌ	work		

LESSON 13

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

Exercises

1. Fill in the blanks with the verb ذَهَبَ in the *mudâri* ' with *isnâd* to the suitable pronouns.
2. Fill in the blanks with suitable verbs in the *mudâri* '.
3. Correct the following sentences.
4. Learn the different components of the *mudâri*, e.g. :

يَذْهَبُ = يَ + ذَهَبَ + fâ 'il (*damîr mustatir*) + u :
nominative ending.

يَذْهَبُونَ = يَ + ذَهَبَ + و + fâ 'il + ن : nominative ending.

LESSON 14

In this lesson we learn the following :

- 1) The *amr* (the imperative) : The *amr* is the form of the verb which signifies a command like 'go!' 'sit!' 'get up!'.
The *amr* is formed from the *mudâri* ' of the second person by omitting the initial 'ta' and the final '-u' as explained below.

تَكْتُبُ → كُتِبْ ta-**ktub**-u → ktub.

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

تَكْتُبُ → كُتِبْ → اُكْتُبْ ta-**ktub**-u → ktub → **uktub**

تَجْلِسُ → جَلَسَ → اِجْلِسْ ta-**jlis**-u → jilis → **ijlis**

تَفْتَحُ → فَتَحَ → اِفْتَحْ ta-**ftah**-u → ftah → **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. :

اُكْتُبْ **uktub**

يا بِلَالُ اُكْتُبْ Yâ Bilâlu ktub (not : ya Bilalu **uktub**)

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

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

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

اُكْتُبْ And not اُكْتُبْ

اِجْلِسْ And not اِجْلِسْ

The *amr* from تَأْكُلُ is كُلْ, and from تَأْخُذُ is خُذْ. These forms are irregular and the first radical (ء) 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 التَقَاءُ السَّاكِنَيْنِ, e.g.

اشْرَبِ الْمَاءَ Ishrab-i-l-mâ-a 'drink water!' (bl → bil)

اِفْتَحِ الْبَابَ Iftah-i-l-bâb-a 'open the door!' (hl → hil)

خُذِ الْكِتَابَ Khudh-i-l-kitâb-a 'take the book!' (dhl → dhil)

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

اُكْتُبْ يَا مُحَمَّدُ Uktub اُكْتُبُوا يَا إِخْوَانُ Uktub-û

اُكْتُبِي يَا آمِنَةُ Uktub-î اُكْتُبْنَ يَا أَخَوَاتُ Uktub-na

- 2) اَعْقَرَبُ فِي الْفَصْلِ ؟ : The **mubtada'** is usually definite, but it may be indefinite with certain conditions. One of these is that the indefinite **mubtada'** should be preceded by an interrogative particle as in this example : اَعْقَرَبُ فِي الْفَصْلِ ؟! 'a scorpion in the classroom ?!' Here is another example from the Qur'an :

أَلِلَّهِ مَعَ اللَّهِ ؟ 'Is there a god with Allâh ?'

- 3) فَإِنَّ : Here فَإِنَّ means 'because'. Here are some more examples :

كُلْ هَذَا فَإِنَّكَ جَوْعَانُ 'Eat this as you are hungry.'

ادْخُلْ فَإِنَّ الدَّرْسَ قَدْ بَدَأَ 'Get in for the lesson has already started.'

اغْسِلِ الْقَمِيصَ فَإِنَّهُ وَسِخٌ 'Wash the shirt for it is dirty.'

Exercises

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

Vocabulary :

عَقْرَبٌ	Scorpion	سَكَتَ يَسْكُتُ	(a-u) to keep quite
حِذَاءٌ	Shoe	جَمَعَ يَجْمَعُ	(a-a) to gather, to collect
الْجَنَّةُ	The paradise	طَبَخَ يَطْبُخُ	(a-u) to cook
كُوبٌ	Glass	قَطَعَ يَقْطَعُ	(a-a) to cut
يَدٌ	Hand	حَلَقَ يَخْلُقُ	(a-i) to shave
زَوْجٌ	Spouse	عَبَدَ يَعْبُدُ	(a-u) to workshop
عَلَقٌ	Clot of blood	عَلِمَ يَعْلَمُ	(i-a) to know
مِذْيَاعٌ	Radio set	مَنَعَ يَمْنَعُ	(a-a) to prevent
جَوٌّ	Weather	عَادَ يَعُودُ	(a-u) to return
غَرِيبٌ	Stranger	وَرَقَةٌ	Piece of paper
مُوسَى	Razor	تَيْنٌ	Fig
نَعْسَانٌ	Sleepy	لَا أَدْرِي	'I don't know'
مُظْلِمٌ	Dark	قُوَّةٌ	Strength
كَسَّ يَكْنُسُ	(a-u) to sweep	بِقُوَّةٍ	Strongly, fast
نَظَرَ يَنْظُرُ	(a-u) to look at		

LESSON 15

In this lesson we learn the following :

- 1) How to say in Arabic, “don’t go”. We have learnt in the previous lesson that اِذْهَبْ means “go!” Now we learn that “don’t go!” is لَا تَذْهَبْ. As you can see it is the *mudâri*’, but with the omission of the *dammah* of the third radical. The particle لَا used here is called لَا النَّاهِيَّةُ (the prohibitive لَا) while the لَا in لَا أَفْهَمُ الْفَرَنْسِيَّةَ “I don’t understand French,” is called لَا النَّافِيَّةُ (the negative لَا). Note the following :

You go. : تَذْهَبُ

You don’t go. : لَا تَذْهَبُ

Don’t go! : لَا تَذْهَبْ

Here are some more examples :

Don’t sit here! لَا تَجْلِسْ هُنَا

Don’t write red pen! لَا تَكْتُبْ بِالْقَلَمِ الْأَحْمَرِ

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

Don’t worship the shaytân! لَا تَعْبُدِ الشَّيْطَانَ

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

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

لَا تَذْهَبُ يَا بَلَالُ لَا تَذْهَبُوا يَا إِخْوَانُ

Lâ tadhhab

Lâ tadhhab-û

لَا تَذْهَبِي يَا أَمِينَةُ

لَا تَذْهَبْنَ يَا أَخَوَاتُ

Lâ tadhhab-î

Lâ tadhhab-na

- 2) ‘The boy almost laughed,’ means that the was at the pont of lauging, but did not laugh. This idea is expressed in Arabic by the verb كَادَ يَكَادُ :

كَادَ الْوَلَدُ يَضْحَكُ ‘The boy almost laughed.’

كَادَ الْمُدْرَسُ يَخْرُجُ ‘The teacher was about to leave.’

The *mudâri*’ is يَكَادُ :

يَكَادُ الْجَرَسُ يَرِنُ 'The bell is about to ring.'
يَكَادُ الْإِمَامُ يَرْكَعُ 'The imam is about to perform *rukû*'.

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

كَادَ + a noun in the nominative case (مرفوع) + a verb in the *mudâri* '.

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

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

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

If مَا is used with the *mudâri* ', the verb refers to the present time only. Note the difference between مَا and لَا :

لَا أَشْرَبُ الْقَهْوَةَ 'I don't drink coffee' i.e. as a habit, but مَا أَشْرَبُ الْقَهْوَةَ means 'I am not drinking coffee now.'

- 4) Note that 'I eat' is أَكُلُ . It is originally أَكُلُّ but the combination أَ أَ becomes آ .

In the same way 'I take' is آخُذُ for أَأْخُذُ , and 'I command' is أَمُرُ for أَأْمُرُ .

- 5) إِنَّمَا 'I am only looking the pictures'. إِنَّمَا Means 'only'. Here are some more examples :

أَنْتَ لَا تَكْتُبُ الدَّرْسَ . إِنَّمَا تَكْتُبُ رِسَالَةً 'You are not writing the lesson. You are only writing a letter.'

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

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

Exercises

- Correct the following statements.
- Read the following examples of لَا النَّاهِيَّةُ .
- Rewrite the following verbs using لَا النَّاهِيَّةُ .
- Learn the *isnâd* of the *mudâri* ' with لَا النَّاهِيَّةُ to other pronouns.
- Fill in the blanks with suitable verbs in the *mudâri* '. Note that these verbs are preceded by لَا النَّاهِيَّةُ .

6. Learn the difference between لَا النَّاهِيَّةُ and لَا النَّاهِيَّةُ .
7. Learn the following rule regarding two *hamzahs* coming together.
8. Learn the use of كَادَ .
9. Learn the use of مَا with the *mudâri'* .
10. Learn the use of فِعْلُ التَّعَجُّبِ .
11. Rewrite each of the following underlined sentences using فِعْلُ التَّعَجُّبِ .

Vocabulary

مَقْعَدٌ	Seat
فِي أَثْنَاءِ	During
يَا أَبَتِ	O my father!
كَذَبَ يَكْذِبُ	(a-i) to tell a lie
بَكَى يَبْكِي	(a-i) to cry, to weep
انْقَلَبَ	It overturned
الطَّرِيقُ	Way

LESSON 16

In this lesson we learn the following :

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

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

أُرِيدُ مَاءً 'I want water.'

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

نُرِيدُ أَقْلَامًا 'We want pens.'

مَاذَا تُرِيدِينَ يَا لَيْلَى ؟ 'What do you want, Lailâ'

Note that the initial letters denoting the *mudâri* ' ن , أ , ت , ي have *dammah*. This happens when the verb has four letters in the *mâdi*. You will learn more about this in Book 3.

The *mâdi* of the verb is أَرَادَ 'he wanted'. And 'I wanted' is أَرَدْتُ , and 'you wanted' is أَرَدْتَ .

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

مَا اسْمُكَ ؟ 'What is your name ?'

مَا فَهِمْتُ الدَّرْسَ 'I did not understand the lesson.'

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

نَسِيتُ مَا قُلْتَ لِي 'I forgot what you told me.'

أَشْرَبُ مَا تَشْرَبُ 'I will drink what you drink.'

لَا أَعْبُدُ مَا تَعْبُدُونَ 'I don't worship what you worship.'

In Arabic this is called مَا الْمَوْصُولَةُ .

- 3) We have learnt ذُو . In the accusative case it becomes ذَا , e.g. :

فِي فَصْلِنَا طَالِبٌ ذُو شَعْرٍ طَوِيلٍ 'In our class there is a student with long hair.'

رَأَيْتُ طَالِبًا ذَا شَعْرٍ طَوِيلٍ 'I saw a student with long hair.'

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

- 4) Proper nouns on the same pattern of فَعْلٌ are diptotes (مُنَوَّعٌ مِنَ الصَّرْفِ), e.g. :

زُحْلٌ, زُفْرٌ, هُبْلٌ. The word هُبْلٌ is the name of a pre-Islamic deity, زُحْلٌ means Saturn, and زُفْرٌ is a name.

This pattern of proper names is called مَعْدُولٌ.

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

خَرَجَ عُمَرُ 'Umar went out.'

سَأَلْتُ عُمَرَ 'I asked Umar.'

كَتَبْتُ إِلَى عُمَرَ 'I wrote to Umar.'

- 5) We have learnt in Book 1 some words denoting colours, e.g. , أَسْوَدُ , أَحْمَرُ , أَصْفَرُ ,

أَبْيَضُ. This is the masculine singular form. The feminine singular form is on the

pattern of فَعْلَاءُ :

بَيْضَاءُ أَبْيَضُ

سَوْدَاءُ أَسْوَدُ

حَمْرَاءُ أَحْمَرُ

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

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

هَذِهِ الشَّجَرَةُ خَضْرَاءُ 'This tree is green.'

السَّمَاءُ زَرْقَاءُ 'The sky is blue.'

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

It is on the pattern of فُعْلٌ , e.g. :

الْهُنُودُ الْحُمْرُ 'the red Indians.'

مَنْ هَؤُلَاءِ الرِّجَالُ السُّودُ , وَأُولَئِكَ النِّسَاءُ السُّمُرُ؟ 'Whose are these black men, and those brown women?'

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

سَأَلْتُ عَمْرًا (‘Amr-an) is written with *alif*, while سَأَلْتُ عُمَرَ (‘Umar-a) is written without it because it is a diptote, and diptotes have no *tanwîn*.

- 7) أَيْنَ أَخُوكَ الْحُسَيْنُ ؟ ‘Where is your brother Husain ?’

Here, the noun الْحُسَيْنُ is called *الْبَدَلُ*. It is a substitute for أَخُوكَ. The *badal* is in the same case as the *mubdal minhu* مِنْهُ الْمُبْدَلُ i.e. the noun for which it is the substitute. Here are some more examples :

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

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

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

- 8) آخَرُ Means ‘another’. Its feminine is أُخْرَى , e.g. :

غَابَ الْيَوْمَ إِبْرَاهِيمُ وَطَالِبٌ آخَرُ ‘Today Ibrahim and another student were absent’

عِنْدِي قَلَمٌ آخَرُ ‘I have another pen.’

سَأَلْتُ مُدَرِّسَنَا وَمُدَرِّسًا آخَرَ ‘I asked our teacher and another one.’

زَيْنَبٌ مِنْ أَمْرِيكَ , وَفِي الْفَصْلِ طَالِبَةٌ أُخْرَى مِنْ أَمْرِيكَ

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

حَفِظْتُ سُورَةَ الرَّحْمَنِ وَسُورَةَ أُخْرَى ‘I memorized sûrah al-Rahman and another sûrah.’

Both أُخْرَى and آخَرُ are diptotes.

- 9) The word أَشْيَاءُ is a diptote.

- 10) The difference between الْقُرْآنُ and الْمُصْحَفُ : A copy of the Qur’ân is called الْمُصْحَفُ .

That is why we can say : عِنْدِي مِصْحَفَانِ ‘I have two copies of the Qur’ân.’

هَذَا مُصْحَفٌ هِنْدِيٌّ , وَذَاكَ مُصْحَفٌ مِصْرِيٌّ ‘This is an Indian edition of the Qur’ân, and that is an Egyption edition.’

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

11) مَا أَكَلْتُ شَيْئًا Means 'I did not eat anything', or 'I ate nothing.' Here are some more examples :

مَا رَأَيْتُ شَيْئًا 'I saw nothing.'

مَا قَرَأْنَا شَيْئًا 'We read nothing.'

12) وَرَقٌ مُسَطَّرٌ 'ruled paper' وَرَقٌ غَيْرُ مُسَطَّرٍ 'unruled paper'

صَحِيحٌ 'correct'

غَيْرُ صَحِيحٍ 'incorrect'

مُسْلِمٌ muslim

غَيْرُ مُسْلِمٍ Non-Muslim

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

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Fill in the blanks with the verb يُرِيدُ with isnâd to suitable pronouns.
4. The teacher asks every student these two questions :
مَاذَا تُرِيدُ ؟ وَمَاذَا يُرِيدُ زَمِيلُكَ ؟
5. Fill in the blank in each of the following sentences with the feminine form of the colour word used in the sentence corresponding to it as shown in the example.
6. Underline the words denoting colours in the following sentences.
7. Fill in the blanks with suitable words denoting colours.
8. Learn the examples of مَعْدُول words.
9. Learn the orthography of عَمَرُو .
10. Read the following sentences and learn the word آخَرَ and أُخْرَى .
11. Fill in the blanks with آخَرَ or أُخْرَى .
12. Fill in the blanks with ذَا or ذُو .
13. Read the following examples of the relative مَا .
14. Learn the three kinds of مَا .
15. Learn the following.
16. Learn the difference between الْمُصْحَفُ and الْقُرْآنُ .

17. Learn the use of غَيْرَ .

Vocabulary

مُصْحَفٌ	Copy of the Qur'an
حَلْوَى	Sweetmeat (diptote)
صَفٌّ	Row
قَمَاشٌ	Cloth
نَمُودَجٌ	Sample
صُورَةٌ	Picture
شَيْءٌ	Thing
ضَيْقٌ	Narrow
آخَرٌ	Another (diptote)
أَسْمَرٌ	Brown (diptote)
مُسَطَّرٌ	Ruled
غَابَ يَغِيبُ	(a-i) to be absent
اِشْتَرَى يَشْتَرِي	To buy
مِلْفٌ	File
طَبَاشِيرٌ	Chalk
زَهْرَةٌ	Flower
بَلَدِيَّةٌ	Municipality
زُحَلٌ	Saturn

LESSON 17

In this lesson we learn the following :

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

أَتُرِيدُ أَنْ تَأْكُلَ ؟ 'Do you want to eat ?'
مَاذَا تُرِيدُ أَنْ تَشْرَبَ ؟ 'What do you want to drink ?'
تُرِيدُ أَنْ نَجْلِسَ أَمَامَكَ 'We want to sit in front of you.'
تُرِيدُ زَيْنَبُ أَنْ تَطْبَخَ اللَّحْمَ 'Zainab wants to cook meat.'
يُرِيدُ الطَّبِيبُ أَنْ يَرْجِعَ إِلَى بَلَدِهِ 'The doctor wants to return to his country.'

- 2) How to say in Arabic 'I study Arabic to *understand* the Qur'ân'. The Arabic for this is : **أَدْرُسُ اللُّغَةَ الْعَرَبِيَّةَ لِأَفْهَمَ الْقُرْآنَ**. Note that the *mudâri* 'أَفْهَمَ' is *mansûb* (i.e. has a-ending), and that is because of the preceding *lâm*. This *lâm* is called the **لَامُ التَّعْلِيلِ**.

Here are some more examples :

ذَهَبْتُ إِلَى الْحَمَّامِ لِأَغْسِلَ وَجْهِي 'I went to the bathroom to wash my face.'
فَتَحْتُ النَّافِذَةَ لِيُخْرَجَ الذُّبَابُ 'I opened the window so that the flies may go out.'
خَلَقَنَا اللَّهُ تَعَالَى لِنُعْبُدَهُ 'Allah has created us so that we may worship him.'

- 3) **يُمْكِنُ** 'It is possible.'

أَيُمْكِنُنِي أَنْ أَجْلِسَ هُنَا ؟ 'May I sit here ?' (literally, 'is it possible for me that I sit here ?')
نَعَمْ , يُمَكِّنُكَ أَنْ تَجْلِسَ 'Yes, you may sit.'
لَا يُمَكِّنُهُ أَنْ يَخْرُجَ الْآنَ 'He cannot go out now.'

- 4) **مُنْذُ** is a preposition meaning 'since', e.g. :

مَا رَأَيْتُهُ يَوْمَ السَّبْتِ 'I have not seen him since Saturday.'
بِلَالٌ غَائِبٌ مُنْذُ أُسْبُوعٍ 'Bilal is absent since one week.'

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

دَخَلَ مُحَمَّدٌ 'Muhammad entered.'

دَخَلَتْ أَمِينَةُ 'Aminah entered.'

يُدْرُسُ إِبْرَاهِيمُ اللُّغَةَ الْأَلْمَانِيَّةَ 'Ibrahim is studying German.'

وَتُدْرُسُ مَرْيَمُ اللُّغَةَ الْفَرَنْسِيَّةَ 'and Maryam is studying French.'

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

خَرَجَتِ الْبَقَرَةُ 'The cow went out.'

But خَرَجَ السَّيَّارَةُ or خَرَجَتِ السَّيَّارَةُ 'The car went out.'

That is why we have in the lesson :

بَقِيَتْ . . . ثَلَاثُ دَقَائِقَ 'The are three minutes more,' and not. . .

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

6) سَمَحَ لَهُ بِالْخُرُوجِ 'Here permitted him to leave.'

أَسْمَحَ لِي بِالْجُلُوسِ هُنَا 'Permitted me to sit here.'

لَا أَسْمَحُ لَكَ بِالْدُّخُولِ 'I don't permit you to enter.'

7) أَرْجُو 'I request.'

Exercises

1. Answer the following questions.
2. Read what Humayun says to the teacher, and fill in the blanks.
3. The teacher asks every student : أَيْنَ تُرِيدُ أَنْ تَذْهَبَ فِي عُطْلَةِ الصَّيْفِ ؟
4. The teacher asks every student : فِي أَيِّ كَلْبِيَّةٍ تُرِيدُ أَنْ تَدْرُسَ ؟
5. The teacher asks every student : لِمَاذَا خَرَجْتَ مِنَ الْفَصْلِ ؟
6. Read the following examples of أَنْ .
7. Answer the following questions using أَنْ .
8. Read the following examples of لَمْ .
9. Answer the following questions using لَمْ .

10. Learn the use of يُمكنُ .

11. Learn the use of مُنذُ .

12. Learn تَرَى 'you see' , أَرَى 'I see' , نَرَى 'we see'.

13. Learn the use of. . . أَرْجُو أَنْ تَسْمَحَ 'I request you to allow me to...'

14. Learn the names of the four seasons.

Vocabulary

عُطْلَةٌ	Holiday	عَشَاءٌ	Supper
الْعَامُ الْمُقْبِلُ	Next year	عِلَاجٌ	Treatment
الذُّبَابُ	Flies	أَرْجُو	I request
مِصْرُ	Egypt (diptote)	بَصَقَ يَبْصُقُ	(a-u) to spit
هُدُوءٌ	Calm , quiet	هَوَاءٌ	Air
بِهْدُوءٍ	Calmly , quietly	زَارَ يَزُورُ	(a-u) to visit
إِعْلَانٌ	Public announcement	سَمَحَ يَسْمَحُ	(a-a) to permit
أَهْلٌ	People	بَدَأَ يَبْدَأُ	(a-a) to commence
ظَرْفٌ	Envelope	أَمْكَنَ يُمَكِّنُ	To be able
ضَوْضَاءٌ	Noise	بَقِيَ يَبْقَى	(i-a) to remain
الشِّتَاءُ	Winter	الْخَرِيفُ	Autumn
الصَّيْفُ	Summer	رَجَا يَرْجُو	(a-u) to request
الرَّيْعُ	spring		

LESSON 18

In this we learn the following :

- 1) We have learnt in the previous lesson that the *mudâri* ' is *mansûb* after أَنْ and لاُمّ التعليل. The following four forms of the *mudâri* ' have u-ending in the *marfû* ', and a-ending in the *mansûb* :

يَذْهَبُ	Ya-dhhab-u	→	أَنْ يَذْهَبَ	ya-dhhab-a
تَذْهَبُ	Ta-dhhab-u	→	أَنْ تَذْهَبَ	ta-dhhab-a
أَذْهَبُ	a-dhhab-u	→	أَنْ أَذْهَبَ	a-dhhab-a
نَذْهَبُ	Na-dhhab-u	→	أَنْ نَذْهَبَ	na-dhhab-a

The forms of the *mudâri* ending in *nûn* drop the *nûn* after أَنْ , e.g. :

تَذْهَبِينَ	Tadhhab-îna	→	أَنْ تَذْهَبِي	ta-dhhab-î
تَذْهَبُونَ	Ta-dhhab-ûna	→	أَنْ تَذْهَبُوا	ta-dhhab-û
يَذْهَبُونَ	Ya-dhhab-ûna	→	أَنْ يَذْهَبُوا	ya-dhhabû

In these forms the sign of the verb being *marfû* ' is the presence of the *nûn* , and that of being *mansûb* is the omission of this *nûn*.

Here are some more examples :

ماذا تُرِيدِينَ أَنْ تَشْرَبِي يَا أَمِنَةُ؟ 'What do you want to drink Aminah?'

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

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

The two forms تَذْهَبِينَ and يَذْهَبُونَ remain unchanged after أَنْ , e.g. :

أَتُرِيدْنَ أَنْ تَسْمَعْنَ الْأَخْبَارَ يَا أَخَوَاتُ؟ 'Do you want to listen to the news, sisters?'

تُرِيدُ الطَّالِبَاتُ أَنْ يَجْلِسْنَ فِي الْحَدِيقَةِ 'The female students want to sit in the garden.'

- 2) سَاعَتِي كَسَاعَتِكَ 'My watch is like yours.' The word كَ is a preposition , and the noun following it is *majrûr*. It means 'like.'

Here are some more examples :

هَذَا الْبَيْتُ كَالْمَسْجِدِ 'This house is like a mosque.'

هذه القهوة كالماء 'The coffee is like water.'

This preposition is not used with pronouns. So we do not say أَنَا كَهْ i.e. 'I am like him'. In such cases the word مِثْلُ is added between the preposition and the pronoun: أَنَا كَمِثْلِهِ 'I am like him', هُوَ كَمِثْلِي 'He is like me'.

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

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

حَضَرَ الطَّلَابُ كُلُّهُمْ 'All the students attended.'

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

قَرَأْتُ الْكِتَابَ كُلَّهُ 'I read the book completely.'

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

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

- 4) The vocative particle حَرْفُ النَّدَاءِ is , e.g. : يَا بِلَالُ ! يَا رَجُلُ !

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

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

يَا أَيُّهَا الرَّجُلُ ! O man!

- 5) إِسْمُ الْفِعْلِ 'come along.' It is called إِسْمُ الْفِعْلِ i.e. it is a noun but has the force of a verb.

Here are some more examples of إِسْمُ الْفِعْلِ :

آهِ I feel pain

أُفُّ I am bored

أَمِينَ Accept (my prayer)

- 6) عُلْبَةُ الْحَلْوَى هَذِهِ 'This tin of sweet.'

We have seen in Book 1 that **كِتَابُ هَذَا** means 'this book'. But if we want to say 'this book of history' we say **كِتَابُ التَّارِيخِ هَذَا**. In this construction **هَذَا** comes at the end because we cannot say **هَذَا كِتَابُ التَّارِيخِ** as **كِتَابُ** here is *mudâf* and so it cannot take **ال**. Here are some more example :

- قَلَمُ الرَّصَاصِ هَذَا** 'this pencil'
غُرْفَةُ النَّوْمِ هَذِهِ 'this bedroom'
سَاعَتُكَ هَذِهِ جَمِيلَةٌ 'this watch of yours is beautiful'.
خُذْ كِتَابِي هَذَا 'take this book of mine'.

Exercises

1. Answer the following question.
2. Correct the following statements.
3. The teacher asks every student : **ماذا يُرِيدُ هَؤُلَاءِ الطُّلَّابُ ؟** And the student replies saying **أَنْ . . . يُرِيدُونَ هَؤُلَاءِ** and completes the answer using one of the verbs given there.
4. Learn the *mudâri 'mansûb*.
5. Fill in the blanks with the *mudâri ' of ذَهَبَ* with its isnâd to suitable pronouns.
6. Fill in the blanks with suitable verbs in the *mudâri '.*
7. Learn the *mudâri ' marfû ' and mansûb*.
8. Learn the use of **أَنَّ**. Note that **أَنَّ** is for **أَرْجُو**.
9. Learn the use of the preposition **ك**.

Vocabulary

عَادَةٌ	Habit	سَيِّدٌ	Gentleman
مُتَحَفٌ	Museum	عُطْلَةُ الصَّيْفِ	Summer holidays
عُلْبَةٌ	Packet, tin	عُتْوَانٌ	Address
مَلَابِسٌ	Clothes	حَدِيقَةُ الْحَيَوَانَاتِ	zoo

LESSON 19

In this lesson we learn the following :

1) We have learnt that the negative particle used with the *mâdi* is مَا , and that used with the *mudâri* ' is لَا , e.g. :

مَا دَرَسْتُ اللُّغَةَ الْإِسْبَانِيَّةَ 'I did not study Spanish.'

لَا أَعْرِفُ رَقْمَ هَاتِفِهِ 'I don't know his telephone number.'

Now we learn that the negative particle used with the future tense is لَنْ . This particle is like أَنْ , and so the *mudâri* ' following it is *mansûb* , e.g.:

سَأَذْهَبُ إِلَى الرَّيَاضِ غَدًا 'I'll go to Riyadh tomorrow.'

لَنْ أَذْهَبَ إِلَى الرَّيَاضِ غَدًا 'I will not go to Riyadh tomorrow.'

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

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

يا آمِنَةُ ! أَلَنْ تَذْهَبِي إِلَى الطَّائِفِ فِي عُطْلَةِ الصَّيْفِ ؟	'O Aminah, will you not go to Taif during the summer holidays ?'
يا أَخَوَاتُ ! أَلَنْ تَدْرُسْنَ اللُّغَةَ التُّرْكِيَّةَ فِي الْعَامِ الْمُقْبِلِ ؟	'O sisters, will you not study Turkish next year ?'
لَنْ أَشْرَبَ الْخَمْرَ أَبَدًا	'I will never drink wine.'

The word أَبَدًا is used to emphasise a negative verb in the future. Here are some more examples :

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

إِنَّ لُغَتَكَ صَعْبَةٌ جَدًّا . لَنْ أَذْرُسَهَا أَبَدًا 'Your language is very difficult. I will never study it.'

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

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Answer the following questions in the negative using لَنْ .
4. Learn the negative particle : مَا , لَا , and لَنْ .
5. Read the following examples of لَنْ .
6. Rewrite the following verbs using لَنْ .

Vocabulary

آسِفٌ	Sory	مُسْتَقْبَلٌ	Future
سِفَارَةٌ	Embassy	بَدَأَ	beginning
عَامٌ	Year	أَحَدٌ	Anyone
هِنْدِيٌّ	Indian	لَبَسَ يَلْبَسُ (i-a)	to put on, to dress
خَمْرٌ	Wine	صَبَرَ يَصْبِرُ (a-i)	to have patience
مَوْجُودٌ	Available	تَرَكَ يَتْرُكُ (a-u)	to given up
مُتَعَبٌ	Tired	اعْتَمَرَ يَعْتَمِرُ	To perform umrah
حَرِيرٌ	Silk	عُمْرَةٌ	Umrah, visiting the Ka'bah
دُنْيَا	World (diptote)		
الْآخِرَةُ	The hereafter		

LESSON 20

In this lesson we learn the following :

- 1) The dual in the accusative cases : we have learnt in Book 1 the dual in the nominative case, e.g.:

لِي أَخَوَانِ 'I have two brothers.'

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

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

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

سَأَلْتُ الْمُدْرِسَ 'I asked to the teacher.' (al-mudarris-**a**)

قُلْتُ لِلْمُدْرِسِ 'I said to the teacher.' (al- mudaarris-**i**)

But the dual has different case endings. The nominative ending in the dual is '-â' (ni), e.g.:

هَذَانِ رِيَالَانِ 'These are two riyals.' (riyal-**âni**)

أُرِيدُ رِيَالَيْنِ 'I want two riyals' (riyal-**aini**)

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

Here are some more examples :

قَرَأْتُ كِتَابَيْنِ 'I read two books.'

رَجَعْتُ بَعْدَ يَوْمَيْنِ 'I returned after two days.'

جَاءَ مُدْرِسَانِ جَدِيدَانِ 'Two new teachers came.'

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

2) ... أَحَدُهُمَا وَ الْآخَرُ ... 'e.g.:

لِي أَخَوَانِ : أَحَدُهُمَا وَ الْآخَرُ مُهَنْدِسٌ
and the other is an engineer.'

The feminine is ... وَالْأُخْرَى ... e.g.:

لِي أُخْتَانِ : إِحْدَاهُمَا مُدْرِّسَةٌ وَالْأُخْرَى مُمَرِّضَةٌ
teacher and the other is a nurse.'

Exercises

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

Vocabulary

ذُو وَجْهَيْنِ	Hypocrite (two-faced)	مُفِيدٌ	Useful
مُشْطٌ	Comb	السِّيَرَةُ	The prophet's biography
مِخْدَةٌ	Pillow (pl. مَخَادٌ)	تَفْسِيرٌ	Commentary of the Qur'an
زِرٌّ	Button	ذَبَحَ يَذْبَحُ	(a-a) to slaughter
مِرْآةٌ	Mirror	شَرَحَ يَشْرَحُ	(a-a) to explain
لِصٌّ	Thief	جَنِيَّةٌ	Pound (monetary unit)

LESSON 21

In this lesson we learn the following :

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

a) It turn the *mudâri* ' into *mâdi* in meaning, and

b) Change the *mudâri* ' from *marfû* ' to *majzûm*, e.g.:

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

The ending of the *mudâri* ' majzum :

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

يَذْهَبُ → لَمْ يَذْهَبْ Ya-dhhab-u → lam ya-dhhab

تَذْهَبُ → لَمْ تَذْهَبْ Ta-dhhab-u → lam ta-dhhab

أَذْهَبُ → لَمْ أَذْهَبْ a-dhhab-u → lam a-dhhab

نَذْهَبُ → لَمْ نَذْهَبْ Na-dhhab-u → lam na-dhhab

b) As in the *mudâri* ' *mansûb*, the nûn is omitted from the following forms in the *mudâri* ', *majzûm* also :

تَذْهَبِينَ → لَمْ تَذْهَبِي Ta-dhhab-îna → lam ta-dhhab-î

تَذْهَبُونَ → لَمْ تَذْهَبُوا Ta-dhhab-ûna → lam ta-dhhab-û

يَذْهَبُونَ → لَمْ يَذْهَبُوا Ya-dhhab-ûna → lam ya-dhhab-û

c) The two forms يَذْهَبْنَ and تَذْهَبْنَ remain unchanged :

يَذْهَبْنَ → لَمْ يَذْهَبْنَ Lam ya-dhhab-na

تَذْهَبْنَ → لَمْ تَذْهَبْنَ Lam ta-dhhab-na

Here are some examples of لَمْ :

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

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

لا , لَمْ يَحْضُرُوا 'No, they did not attend.'

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

If نَذْهَبُ , أَذْهَبُ , تَذْهَبُ , يَذْهَبُ are followed by *hamzat al-wasl* the last letter takes a *kasrah* to avoid اِلْتِقَاءُ السَّاكِنَيْنِ . e.g. :

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

لَمْ تَحْفَظِ الطَّالِبَةُ الْقُرْآنَ 'The female student did not memorise the Qur'an.'

- 2) لَمَّا : It is also a negative particle, and is used with the *mudâri* '. It acts exactly like لَمْ . It means 'not yet', e.g. :

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

﴿وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾ 'Faith has not yet entered into your hearts.'

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

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

أَخْرَجَ الطُّلَّابُ؟ 'Have the students gone out?'

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

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

Nouns (الاسم), like : أَنَا , هَذَا , قَبْلَ

Verbs (الْفِعْلُ), like : كَتَبَ , يَكْتُبُ , اُكْتُبْ , لَيْسَ

Particle (الحَرْفُ), like : ما , لا , نعم , لم , س

Nominal and verbal sentences (الجُمْلَةُ الاسْمِيَّةُ والجُمْلَةُ الفِعْلِيَّةُ) : this has been explained in Lesson 1.

- 4) مَهْلًا Means 'slowly please, don't hurry'.
5) مَا عِنْدِي قَلَمٌ وَلَا كِتَابٌ 'I have neither pen nor book.'

Here are some more examples :

مَا فِي الثَّلَاجَةِ مَاءٌ وَلَا عَصِيرٌ 'There is neither water nor juice in the fridge.'

مَا فِي جَيْبِي رِيَالٌ وَلَا قِرْشٌ 'There is neither riyal nor qirsh in my pocket.'

Exercises

1. Answer the following questions.
2. Learn the use of لَمْ .
3. Answer the following questions in the negative using لَمْ .
4. Answer the following questions in the negative using لَمَّا .
5. Learn the endings of the mudâri 'marfû and the mudâri 'mansûb.
6. Rewrite the following verbs using لَمْ .
7. Fill in the blanks with suitable verbs in the mudâri '.
8. Draw one line under the mubtada' and two lines under the khabar.
9. Distinguish the nominal sentences from the verbal sentences.
10. Specify nouns, verbs and particles in the following sentences.
11. Learn اللَّاتِي which is another form of اللَّاتِي .

Vocabulary

إِسْتِقْبَالٌ Reception

إِسْتَرَحْ Take rest !

رَئِيسٌ President

أَتَى يَأْتِي (a-i) to come

فَرْقٌ Difference

اللاتي = اللاتي

مِثَالٌ Example

مَمْنُوعٌ Forbidden

مَهْلًا Slowly, please, don't hurry

حَضَرَ يَحْضُرُ (a-u) to attend

LESSON 22

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

LESSON 23

In this lesson we learn the following :

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

مُسْلِمُونَ , مُهَنْدِسُونَ , مُدَرِّسُونَ , فَلَّاحُونَ

In the nominative case it has '-û(na)' ending, and in the accusative and the genitive cases it has '-î(na)' ending, e.g. :

Marfû ' : خَرَجَ الْمُدَرِّسُونَ 'The teacher went out.' (al-mudarris-ûna)

Mansûb : رَأَيْتُ الْمُدَرِّسِينَ 'I saw the teachers.' (al-mudarris-îna)

Majrûr : ذَهَبْتُ إِلَى الْمُدَرِّسِينَ 'I went to the teacher.' (al-mudarris-îna)

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

Here are some more examples :

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

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

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

2) The numbers عِشْرُونَ . . . تِسْعُونَ : These numbers are called the 'uqûd (الْعُقُود).

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

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

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

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

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

Note the following :

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

feminine **إِحْدَى** :

وَاحِدٌ وَعِشْرُونَ طَالِبًا / إِحْدَى وَعِشْرُونَ طَالِبَةً

b) 22 : the first part of the number with the masculine *ma'dûd* is **إِثْنَانِ** and with the

feminine **إِثْنَانِ** :

إِثْنَانِ وَعِشْرُونَ طَالِبًا / إِثْنَانِ وَعِشْرُونَ طَالِبَةً

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

ثَلَاثَةٌ وَعِشْرُونَ طَالِبًا / ثَلَاثٌ وَعِشْرُونَ طَالِبَةً

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

4) Note this :

لَا أَكَلْتُ وَلَا شَرِبْتُ 'I neither ate nor drank.'

لَا قَرَأَ وَلَا كَتَبَ 'He neither read nor wrote.'

To convey the idea of 'neither...nor', the negative particle **لَا** is used with the *mâdi* instead of **مَا** .

5) Note : **المَوْطَأُ لِلْإِمَامِ مَالِكٍ** Al-Muwatta' by Imâm Mâlik

لِسَانُ الْعَرَبِ لِابْنِ مَنْظُورٍ Lisân al-Arab by ibn Manzûr.

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

Exercises

1. Answer the following questions.
2. Read these examples of the sound masculine plural.
3. Write the sound masculine plural of the following nouns.
4. Learn the '*uqûd*'.
5. Learn the '*râb*' of the sound masculine plural.

6. Fill in the blank in each of the following phrases with the word given in the brackets after necessary changes.
7. Fill in the blank in each of the following phrases with the word given in the brackets after necessary changes.
8. Read the following sentences, and then write them replacing the figures with words.
9. Learn the number 21-30 with the feminine *ma 'dûd*.
10. Read the following sentences, and then write them replacing the figures with words.
11. Learn these examples of 'neither ... nor'.

Vocabulary

اجتماع Meeting

قاعة Hall

قصة Story

نَجَحَ يَنْجَحُ (a-a) to pass an examination

نبي Prophet

رَسَبَ يَرْسُبُ (a-u) to fail an examination

ثانية Second (unit of time)

أسرة Family

جائزة prize

LESSON 24

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

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

a) اثنان / واحد : These agree with the *ma 'dûd* , and follow the *ma 'dûd* as adjectives ,

e.g. :

كتاب واحد , كتابان اثنان

سيارة واحدة , سيارتان اثنتان

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

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

أحد عشر طالبا , إحدى عشرة طالبة

اثنا عشر طالبا , اثنتا عشرة طالبة

d) ثلاثة عشر . . . تسعة عشر : These second part agrees with the *ma 'dûd* , and the first part does not, e.g. : ثلاثة عشر طالبا , ثلاث عشرة طالبة

e) عشرون . . . تسعون , 7 مائة , ألف : These numbers do not change for gender, e.g. :

خمسون مسلما / مسلمة ; مائة طالب / طالبة

f) مائتان / ألفان : When the *ma 'dûd* is mentioned the *nûn* is omitted, e.g. :

مائتا ريال , ألفا دولار

2) The rules regarding the **ma 'dûd** :

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

⁷ The alif in مائة is not pronounced. It is also written without this alif : مئة

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

c) The *ma 'dûd* of 1000 is genitive singular : أَلْفُ رِيَالٍ

3) The *i 'râb* of the numbers :

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

عِنْدِي رِيَالٌ وَاحِدٌ عِنْدِي رِيَالَانِ اِثْنَانِ

أُرِيدُ رِيَالًا وَاحِدًا أُرِيدُ رِيَالَيْنِ اِثْنَيْنِ

هَذَا الْقَلَمُ بِرِيَالٍ وَاحِدٍ هَذَا الْقَلَمُ بِرِيَالَيْنِ اِثْنَيْنِ

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

عِنْدِي خَمْسَةٌ رِيَالَاتٍ (khamsat-u)

أُرِيدُ خَمْسَةَ رِيَالَاتٍ (Khamsat-a)

هَذَا الْقَلَمُ بِخَمْسَةِ رِيَالَاتٍ (khamsat-i)

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

عِنْدِي خَمْسَةُ عَشَرَ رِيَالًا (khamsata 'ashara).

أُرِيدُ خَمْسَةَ عَشَرَ رِيَالًا (khamsata 'ashara).

هَذَا الْقَلَمُ بِخَمْسَةِ عَشَرَ رِيَالًا (khamsata 'ashara).

Only the word اِثْنَا and اِثْنَتَا in اِثْنَا عَشَرَ and اِثْنَتَا عَشْرَةَ are declined like the dual.

The words عَشْرَةٌ and عَشْرَ remain unchanged, e.g. :

عِنْدِي اِثْنَا عَشَرَ رِيَالًا (ithnatâ) اِثْنَتَا عَشْرَةَ رُوْبِيَّةً (ithnâ)

أُرِيدُ اِثْنَتَيْ عَشْرَةَ رُوْبِيَّةً (ithnatai) أُرِيدُ اِثْنَيْ عَشَرَ رِيَالًا (ithnai)

(ithnatai) هذا القلمُ بِاِثْنَيْ عَشْرَةَ رُويَّةً (ithnai) هذا القلمُ بِاِثْنَيْ عَشَرَ رِيالاً

d) The 'uqûd (تَسْعُونَ . . . عِشْرُونَ are declined like the sound masculine plural, e.g. :

(sitt-ûna) أَعِنْدَكَ سِتُّونَ رِيالاً ؟

(sitt-îna) أُريدُ سِتِّينَ رِيالاً

(sitt-îna) هذا الكتابُ بِسِتِّينَ رِيالاً

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

(alf-u) 'His salary is \$1000.' مُرْتَبُهُ أَلْفُ دُولَارٍ

(alf-a) 'I took \$1000 from him.' أَخَذْتُ أَلْفَ دُولَارٍ مِنْهُ

(alf-i) 'I purchased it for \$1000.' اشْتَرَيْتُهُ بِأَلْفٍ دُولَارٍ

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

(alf-â) 'His wages are 2000 riyals.' أَجْرُهُ أَلْفَا رِيالٍ

(alf-ai) 'He does not want 2000 riyals.' مَا يُريدُ أَلْفِي رِيالٍ

(alf-ai) 'He work for 2000 riyals.' يَعْمَلُ بِأَلْفِي رِيالٍ

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

(thalâth -u mi'at-i) عِنْدِي ثَلَاثُمِائَةٍ رِيالٍ

(thalâth -a mi'at-i) أُريدُ ثَلَاثُمِائَةٍ رِيالٍ

(thalâth -i mi'at-i) اشْتَرَيْتُهُ بِثَلَاثُمِائَةٍ رِيالٍ

Note that ثَمَانِمِائَةٍ is originally ثَمَانِمِائَةٍ. The yâ has been omitted. So the نِ in this word remains unchanged.

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

ثَلَاثَةُ آلَافٍ رِيَالٍ Three thousand riyals

سِتَّةَ عَشَرَ أَلْفَ رِيَالٍ Sixteen thousand riyals

ثَلَاثُونَ أَلْفَ رِيَالٍ Thirty thousand riyals

مِائَةُ أَلْفِ رِيَالٍ One hundred thousand riyals

In these examples the word أَلْفٌ (or آلَافٍ) is *ma'dûd* with regard to the previous number, and it is a number with regard to the following word.

- 5) If the number is *mudâf*, it has no tanwîn when the *ma'dûd* is mentioned, and has tanwîn when the *ma'dûd* is omitted, e.g. :

كَمْ رِيَالاً عِنْدَكَ؟

عِنْدِي عَشْرَةٌ Or عِنْدِي عَشْرَةُ رِيَالَاتٍ

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

بِأَلْفِ رِيَالٍ or بِأَلْفٍ يَا أَخِي

كَمْ رِيَالاً تُرِيدُ؟

أُرِيدُ عَشْرِينَ أَلْفَ رِيَالٍ or عِشْرِينَ أَلْفاً يَا أَخِي

- 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'dûd* is masculine : ثَلَاثَةٌ وَأَرْبَعُونَ وَخَمْسُمِائَةً وَسِتَّةُ آلَافٍ رِيَالٍ

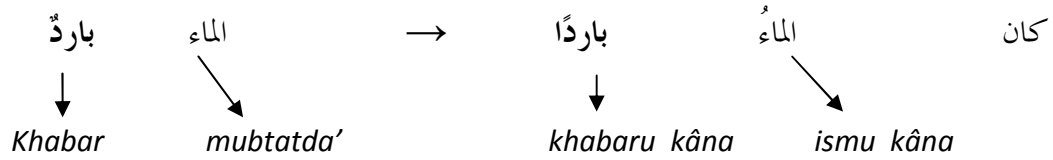
If the *ma'dûd* is feminine : ثَلَاثٌ وَأَرْبَعُونَ وَخَمْسُمِائَةً وَسِتَّةُ آلَافٍ رُوْبِيَّةٍ

LESSON 25

In this lesson we learn the following :

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

كَانَ Is used in a nominal sentence. After its introduction the *mubtada'* is called *ismu kâna* and the *khavar* is called *khavaru kâna*. The *khavaru kâna* is *mansûb*, e.g. :



Here are some more examples :

كَانَتْ زَيْنَبُ مَرِيضَةً → زَيْنَبُ مَرِيضَةٌ

كَانَ الْجَوُّ جَمِيلًا → الْجَوُّ جَمِيلٌ

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

كَانَ الْمَدْرَسُ فِي الْفَصْلِ → الْمَدْرَسُ فِي الْفَصْلِ

- 2) **لَا يَزَالُ** : It means 'he is still'. It is one of the 'sister of *kânâ* and acts exactly like

كان, e.g. :

بِلَالٌ مَرِيضٌ 'Bilal is sick.' → لَا يَزَالُ بِلَالٌ مَرِيضًا 'Bilal is still sick.'

مَرْيَمُ طَالِبَةٌ 'Maryam is a student.' → لَا تَزَالُ مَرْيَمُ طَالِبَةً 'Maryam is still a student.'

إِبْرَاهِيمُ فِي الْمُسْتَشْفَى 'Ibrahim is in the hospital.' → لَا يَزَالُ إِبْرَاهِيمُ فِي الْمُسْتَشْفَى 'Ibrahim is still in the hospital.'

- 3) The *i'râb* of **أَبُ** and **أَخُ** : We have learnt in Book 1 that when these two

words are *mudâf* they take a *wâw*, e.g. : **أَبُو بِلَالٍ**, **أَخُو حَامِدٍ**, **أَبُوكَ**, **أَخُوهُ**

This wâw is the nominative ending. In the accusative case the wâw changes to *alif*, and in the genitive case to *yâ*, e.g. :

Marfu ' (nominative) أَينَ أَبُوكَ ؟ 'Where is your father?' (abû-ka)

Mansûb (accusative) أَعْرِفُ أَبَاكَ 'I know your father.' (abâ-ka)

Majrûr (genitive) مَاذَا قُلْتَ لِأَبِيكَ ؟ 'What did you tell your father?' (abî-ka)

Here is an example of أَخُو : :

Marfu ' أَينَ ذَهَبَ أَخُوهَا ؟ 'Where did your brother go?' (akhû-hâ)

Mansûb أَرَأَيْتَ أَخَاهَا ؟ 'Did you see her brother?' (akhâ-hâ)

Majrûr أَذْهَبْتَ إِلَى أَخِيهَا ؟ 'Did you go to her brother?' (akhî-hâ)

4) مِنْ قَبْلَ and بَعْدَ are always *mudâf*, e.g. :

ذَهَبْتُ إِلَى الْمَسْجِدِ قَبْلَ الْأَذَانِ , وَرَجَعْتُ بَعْدَ الصَّلَاةِ 'I went to the mosque before the adhân, and returned after salât.'

If the *mudâf ilaihi* is omitted, قَبْلَ and بَعْدَ becomes indeclinable, and they always have *dammah*, e.g. :

أَبِي الْآنَ مُدِيرٌ , وَكَانَ مِنْ قَبْلُ مُدَرِّسًا 'My father is now a headmaster, and before that he was a teacher.'

In this sentence مِنْ قَبْلُ is for قَبْلَ ذَلِكَ 'before that', i.e. before being a

headmaster. But the *mudâf ilaihi* ذَلِكَ has been omitted.

Here is an example of بَعْدَ :

أَذْهَبُ الْآنَ إِلَى الْمَكْتَبَةِ , وَسَأَذْهَبُ إِلَى الْمَسْجِدِ مِنْ بَعْدُ 'I am now going to the library, and shall go to the mosque after that.'

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

- 5) مَرَضَى Is the plural of مَرِيضٌ . This plural is a diptote, and so has no *tanwîn*. Here are some more examples :

أَسْرَى Prisoner , pl. أَسِيرٌ قَتَلَى Killed, pl. قَتِيلٌ

حَمَقَى Stupid, pl. أَحْمَقَ جَرَحَى Wounded , pl. جَرِيحٌ

Exercises

1. Answer the following questions.
2. Rewrite the following sentences using كَانَ .
3. Rewrite the following sentences using لَا يَزَالُ .
4. Learn the *i'rab* of أَب and أَخ .
5. Fill in the blank in each of the following sentences with أَب with the correct case-ending.
6. Fill in the blanks in each of the following sentences with أَخ with the correct case-ending.

Vocabulary

سَفِيرٌ Ambassador

مُتَقَاعِدٌ Retired

مُفْتَشٌ Inspector

جَمِيعُ أَنْحَاءِ الْعَالَمِ All parts of the world

شُرْطِيّ Policeman

أَلْفَ يُوْلَفُ To write a book

عَمِيدٌ Dean of a faculty, principal of a collage

تَرَكَ يَتْرُكُ (a-u) to leave

LESSON 26

In this lesson we learn the following :

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

If one of the three radicals is و or ي the verb is called *mu 'tall* (الْمُتَعَلِّ) i.e. weak.

If the first radical is و or ي the verb is called *mu 'tall al-fâ'* (الْمُتَعَلِّ الْفَاءُ), i.e. weak of *fâ*. It is also called *mithâl* (الْمِثَال).

If the second radical is و or ي the verb is called *mu 'tall al-'ain* (الْمُتَعَلِّ الْعَيْنُ) weak of *'ain*. It is also called *ajwaf* (الْأَجْوَفُ).

If the third radical is و or ي the verb is called *mu 'tall al-'lâm* (الْمُتَعَلِّ اللَّامُ) i.e. weak of *lâm*. It is also called *nâqis* (النَاقِص).

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

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

وَقَفَ He stopped

وَزَنَ He weighed

وَضَعَ He placed

There is an abnormality in the *mudâri* ' of the *mithâl* verb. The first radical (و) is lost in the *mudâri* ' , e.g. : وَزَنَ → يَزِنُ (ya-zin-u) which is originally يُوَزِنُ (ya-wzin-u) – like يَجْلِسُ - and after the omission of the wâw it becomes يَزِنُ (ya-zin-u) In the same way :

يُوقِفُ for يَقِفُ → وَقَفَ

يُوجِدُ for يَجِدُ → وَجَدَ

يُوضَعُ for يَضَعُ → وَضَعَ (it is a-a group)

The *amr* from تَرِنُ is زِنْ 'weigh!'. No hamzat al-wasl is needed at the beginning as the verb does not commence with a *sâkin* letter. The *amr* of تَضَعُ is ضَعْ 'place!'

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

زَهْرٌ Flower → زُهُورٌ

نَهْرٌ River → نُهَيْرٌ

عَبْدٌ Slave → عُبيدٌ

حَسَنٌ hasan → حُسَيْنٌ

- 3) هَاهُودَا 'Here it is!'

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

The feminine form is هَا هِيَ ذِي .

'Here I am' is هَآنَذَا .

- 4) يَجِبُ Is the *mudâri* ' of وَجَبَ . So يَجِبُ literally means 'it is necessary' it should be', e.g. :

يَجِبُ عَلَيْنَا أَنْ نَفْهَمَ الْقُرْآنَ 'We should understand the Qur'ân.'

Here the phrase أَنْ نَفْهَمَ is the *fâ'il* of يَجِبُ .

Here are some more examples :

يَجِبُ عَلَيْكَ أَنْ تَرْجِعَ غَدًا 'You must return tomorrow.'

يَجِبُ عَلَيَّ أَنْ أَذْهَبَ إِلَى الرِّيَاضِ الْيَوْمَ 'I must go to Riyadh today.'

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

يَجِبُ عَلَيْهِ أَنْ لَا يَخْرُجَ مِنَ الْفَصْلِ 'He should not leave the class.'

But لَا يَجِبُ means 'need not', e.g. :

لَا يَجِبُ عَلَيْنَا أَنْ نَحْضُرَ هَذَا الدَّرْسُ 'We need not attend this lesson.'

- 5) We have learnt one of the patterns of the masdar. It is فُعُولٌ like سُجُودٌ , رُكُوعٌ , ذَهَابٌ like فِعَالٌ 'going' from خُرُوجٌ نُزُولٌ. Now we learn two more patterns. One is فِعَالٌ like ذَهَابٌ 'going' from نَجَاحٌ 'success' and نَجَاحٌ 'return'. The word إِيَابٌ means 'return'. It is from آَبَ يُوْوبُ (a-u) 'to return'. It is on the pattern of فِعَالٌ. Another example of this pattern is نِكَاحٌ 'marriage' from نَكَحَ يَنْكِحُ (a-i) 'to marry.'
- 6) أَجْمَلٌ , أَكْبَرُ like أَقَلُّ 'little'. It is originally أَقَلُّ like أَكْبَرُ 'little'. It is originally أَقَلُّ like أَكْبَرُ etc. But as the second and the third radicals are identical, the third radical has been assimilated to the second.

Exercises

1. Learn the examples of the *mudâri* ' of the *mu* 'tall al-fa' (or *mithâl*) verbs.
2. Write the *mudâri* ' of the following verbs.
3. Derive the *amr* from the following verbs.
4. Read the following.
5. Learn the diminutive.
6. Write the diminutive of the following nouns.
7. Learn the comparative of the following adjectives.
8. Read the following.
9. Learn the following.
10. Learn the use of يَجِبُ .
11. Learn the following pattern of the *masdar*.

Vocabulary

أَجْنَبِيٌّ	Stranger	خَطَأٌ	Mistake
مَحْفَظَةٌ	purse	إِيَابٌ	Return
نَقْدٌ	Money, cash	ذَهَابٌ	going
تَذْكِرَةٌ	Ticket	وَزَنَ يَزِنُ	(a-i) to weigh
تَذْكِرَةُ الطَّائِرَةِ ذَهَابًا وَ إِيَابًا	Return air-ticket	وَعَدَ يَعِدُ	(a-i) to promise
كِيلُوغَرَامٌ	Kilogram	وَقَفَ يَقِفُ	(a-i) to stop, to stand
أُنْثَى	Female	وَلَجَ يَلْجُ	(a-i) to enter
ذَكَرٌ	Male	وَضَعَ يَضَعُ	(a-a) to place
بَانْتِظَامٍ	Regularly	وَهَبَ يَهَبُ	(a-a) to grant
بَلَعَ يَبْلَعُ	(i-a) to swallow	يَشَاءُ	He wills
عَرَجَ يَعْرُجُ	(a-u) to ascend	شَدِيدٌ	Severce
وَجَبَ يَجِبُ	(a-i) to be necessary	حَبِيبٌ	Dear
وَجَدَ يَجِدُ	(a-i) to find		
وَصَلَ يَصِلُ	(a-i) to arrive		

LESSON 27

In this lesson we learn the following :

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

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

These verbs have undergone certain changes as explained below :

يَقُولُ is originally قَوْلٌ and يَقُولُ is originally يَقُولُ .

يَسِيرُ is originally سِيرٌ and يَسِيرُ is originally يَسِيرُ .

يَنَامُ is originally نَوْمٌ and يَنَامُ is originally يَنَامُ .

These Verbs undergo some more changes at the time of their isnâd to mutaharrik pronouns.⁸

These changes are as follows :

In the mâdi.

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

قُلْنَا , قُلْتَ , قُلْتُمْ , قُلْتِ , قُلْتُنَّ , قُلْتُ , قُلْنَا

As against the original *fathah* in قَالَتْ , قَالُوا , قَالَ (qâla , qâlû , qâlat , but qulta, qultu, qulna etc.)

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

سَرْنَا , سَرْتَ , سَرْتُمْ , سَرْتِ , سَرْتُنَّ , سَرْتُ , سَرْنَا (sâra but sirta etc.)

نَمْنَا , نَمْتَ , نَمْتُمْ , نَمْتِ , نَمْتُنَّ , نَمْتُ , نَمْنَا (nâma for nawima , but nimta etc.)

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

In the mudâri '.

In the *mudâri ' marfû ':*

The second radical is omitted at the time of its isnâd to the *mutaharrik* pronouns :

⁸ A mutarrik pronoun is a pronoun which followed by a vowel like تِ , نِ and a sâkin pronoun is vowelless like the و in ذَهَبُوا .

All the pronouns in the mâdi are mutaharrik except those in ذَهَبَ , ذَهَبُوا , ذَهَبْتَ .

In the *mudâri ' only the ن is mutaharrik, and it is in يَذْهَبْنَ and تَذْهَبِينَ .*

يُقْلَنَ , تَقْلَنَ ؛

يَسِرْنَ , تَسِرْنَ ؛

يَنَمْنَ , تَنَمْنَ

In the *mudâri ' majzûm* :

The second radical is omitted in the following four forms in addition to the two mentioned under the *mudâri ' marfû '*:

يَفْعَلُ : لَمْ يَقُلْ لَمْ يَسِرْ لَمْ يَنَمْ

تَفْعَلُ : لَمْ تَقُلْ لَمْ تَسِرْ لَمْ تَنَمْ

أَفْعَلُ : لَمْ أَقُلْ لَمْ أَسِرْ لَمْ أَنَمْ

نَفْعَلُ : لَمْ نَقُلْ لَمْ نَسِرْ لَمْ نَنَمْ

This omission is due to اِلْتِقَاءُ السَّاكِنَيْنِ .

لَمْ يَقُلْ Is originally لَمْ يَقُولْ . Here both the *wâw* and the *lâm* are *sâkin* (vowelless).

So the weak letter *wâw* is omitted.

لَمْ يَسِرْ Is originally لَمْ يَسِيرْ . Here both the *yâ* and the *râ* are *sâkin*. So the weak letter *yâ* is omitted.

لَمْ يَنَمْ Is originally لَمْ يَنَامْ . Here both the *alif* and the *mîm* are *sâkin*. So the weak letter *alif* is omitted.

In the *amr* :

a) The second radical is omitted at the time of the *isnâd* of the verb to the *mustatir* and *mutaharrik* pronouns :

قُلْ قُولُوا ؛ قُولِي قُلْنَ

سِرْ سِيرُوا ؛ سِيرِي سِرْنَ

نَمْ نَامُوا ؛ نَامِي نَمَنْ

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

From تَقُولُ we get قُولُ after omitting the initial ta and the final dammah, and قُولُ is changed to قُلْ because of اِلْتِقَاءُ السَّاكِنَيْنِ .

From تَسِيرُ we get سِيرُ which is changed to سِرْ .

From تَنَامُ we get نَامُ which is changed to نَمْ .

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

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

وَاللَّهِ لَقَدْ رَأَيْتُهُ فِي السُّوقِ 'By Allah! I saw him in the market.'

وَاللَّهِ لَقَدْ سَمِعْتُ هَذَا الْخَبَرَ مِنْ كَثِيرٍ مِنَ النَّاسِ 'By Allah ! I heard this news from many people.'

But :

وَاللَّهِ مَا أَكَلْتُ شَيْئًا 'By Allah ! I ate nothing.'

وَاللَّهِ مَا كَتَبْتُ هَذَا By Allah ! I did not write this.'

Note the *wâw* in وَاللَّهِ is a preposition, and so the following noun is *majrûr*.

3) ظَنَنْتُهُ دَفْتَرِي 'I though it to be my notebook.' The verb ظَنَّ takes two objects,

and both are in the accusative case, e.g. :

أَظُنُّ الْجَوَّ جَمِيلًا → 'The weather is fine.' الْجَوُّ جَمِيلٌ

أَظُنُّ الْبَابَ مُعَلَّقًا → 'The door is closed.' الْبَابُ مُعَلَّقٌ

أَظُنُّ الْامْتِحَانَ بَعِيدًا → 'The examination is far.' الْامْتِحَانُ بَعِيدٌ

أَظْنُكَ طَيِّبًا 'You are good.' → أَنتَ طَيِّبٌ

We can also say : أَظْنُ أَنَّ الْجَوْ جَمِيلٌ → الْجَوْ جَمِيلٌ

4) اِجْلِسْ حَيْثُ تَشَاءُ 'Sit where you wish.'

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

6) شَفَاكَ اللَّهُ شِفَاءً كَامِلًا 'May Allah grant you complete health.'

7) لَا يَنْبَغِي 'It is not proper'. 'it is not becoming', e.g. :

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

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

8) The verb مَاتَ comes in two groups :

a) i-a group : مَاتَ يَمَاتُ like نَامَ يَنَامُ . With a *mutaharrik* pronoun the first radical has *kasrah* in the *mâdi* : مِتْنَا , مِتُّ . In the Qur'ân مِتُّ occurs nine times.

b) a-u group : مَاتَ يَمُوتُ like قَالَ يَقُولُ . With a *mutaharrik* pronoun the first radical has dammah in the *mâdi* : مُتْنَا , مُتُّ . In the Qur'ân مُتُّ occurs twice.

But in the *mudâri* ' only يَمُوتُ occurs in the Qur'ân.

Exercises

1. Answer the following questions.
2. Learn the examples of the *ajwaf* verbs.
3. Learn the *isnâd* of the *ajwaf* verbs of the a-u group in the *mâdi*.
4. Write the *isnâd* of قَامَ , زَارَ , and كَانَ to all the pronouns in the *mâdi*.
5. Read the following.
6. Learn the *isnâd* of the *ajwaf* verbs of the a-u group in the *mudâri* '.

7. Write the *isnâd* of قَامَ and طَافَ to all the pronouns in the *mudâri* '.
8. Read the following.
9. Learn the formation of the *mudâri* ' *majzûm* from the *ajwaf* verbs.
10. Rewrite the following verbs with لَمْ .
11. Answer the following questions in the negative using لَمْ .
12. Learn the formation of the *amr* from the *ajwaf* verbs.
13. Form the *amr* from the following verbs.
14. Read the following.
15. Learn the use of لَا النَّاهِيَّةُ with the *ajwaf* verbs.
16. Read the following verbs using لَا النَّاهِيَّةُ .
17. Read the following.
18. Learn the *isnâd* of the *ajwaf* verbs of the a-I group in the *mâdi*.
19. Write the *isnâd* of جَاءَ and سَارَ to all the pronouns in the *mâdi*.
20. Read the following.
21. Learn the *isnâd* of the *ajwaf* verbs of the a-I group in the *mudâri* '.
22. Write the *isnâd* of سَارَ and عَاشَ to all the pronouns in the *mudâri* '.
23. Read the following.
24. Learn the formation of the *mudâri* ' *majzûm* from the *ajwaf* verbs of the a-I group.
25. Read the following.
26. Learn the *isnâd* of the *ajwaf* verbs of the i-a group in the *mâdi*.
27. Write the *isnâd* of خَافَ and كَادَ to all the pronouns in the *mâdi*.
28. Read the following.
29. Learn the *isnâd* of the *ajwaf* verbs of the i-a group in the *mudâri* '.
30. Write the *isnad* of يَخَافَ and يَشَاءُ to all the pronouns in the *mudâri* '.
31. Read the following.
32. Learn the formation of the *amr* and the *mudâri* ' *majzûm* from the *ajwaf* verbs of the i-a group.
33. Read the following.
34. Read and write the following *amr* forms with the correct vocalization.

Vocabulary

قَالَ يَقُولُ (a-u) to say, to tell	صَامَ يَصُومُ (a-u) to fast
كَانَ يَكُونُ (a-u) to be	دَارَ يَدُورُ (a-u) to turn
زَارَ يَزُورُ (a-u) to visit	تَابَ يَتُوبُ (a-u) to repent
قَامَ يَقُومُ (a-u) to get up	بَالَ يُوُولُ (a-u) to urinate
ذَاقَ يَذُوقُ (a-u) to taste	جَاءَ يَجِيءُ (a-i) to come
طَافَ يَطُوفُ (a-u) to go round	بَاعَ يَبِيعُ (a-i) to sell
سَارَ يَسِيرُ (a-i) to walk	مُنْتَصَفُ اللَّيْلِ Midnight
عَاشَ يَعِيشُ (a-i) to live	صُدَاعٌ Headache
كَالَ يَكِيلُ (a-i) to measure	زَيْتٌ Oil
نَامَ يَنَامُ (i-a) to sleep	بَقَالَ Grocer
خَافَ يَخَافُ (i-a) to fear, to be afraid of	بُخَارٌ Steam
كَادَ يَكَادُ (i-a) to be about to do	مَشْغُولٌ Busy
زَالَ يَزَالُ (i-a) to cease to do	جُبَّةٌ Cheese
لَا يَزَالُ يَدْرُسُ He is still studying	بَيْضَةٌ Egg (pl. بَيْضٌ)
غَلَبَ يَغْلِبُ (a-i) to overcome	فَاكِهَانِي Fruit seller
كَذَبَ يَكْذِبُ (a-i) to tell a lie	دَفِيقٌ Flour
كَامِلٌ Complete	غَابَةٌ Forest
مِلْحٌ Salt	غَدَاءٌ Lunch
عَدَسٌ Lentil	
قِطَارٌ train	

LESSON 28

In this lesson we learn the following :

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

نَسِيَ يَنْسَى , بَكَى يَبْكِي , دَعَا يَدْعُو

These verbs undergo the following changes :

In the *mâdi*

- Both the *wâw* and the *yâ* become *alif* in pronunciation. In writing و is written *alif* while ي is written ى , e.g. :

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

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

The ي remains unchanged if the second radical has *kasrah*, e.g. : نَسِيَ 'he forget' , بَقِيَ 'he remained' .

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

دَعَوْا 'they invited' is originally دَعَوُوا

بَكَُوا 'they wept' is originally بَكَوُوا

نَسُوا 'they forgot' is originally نَسَوْوا

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

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

دَعَتْ 'she invited' for دَعَاتْ .

بَكَتْ 'she wept' for بَكَاتْ .

The ي is not omitted if the second radical has *kasrah* , e.g. : نَسِيَتْ 'she forgot' , بَقِيَتْ 'she remained'.

- The third radical is restored to its original form with the *mutaharrik* pronouns. With these pronouns the و becomes و and the ي becomes ي, e.g. :

دَعَوْنَ 'they (fem.) invited'.

دَعَوْتَ 'you invited'.

دَعَوْتُ 'I invited'.

دَعَوْنَا 'we invited'.

بَكَيْنَ , بَكَيْتَ , بَكَيْتُمْ , بَكَيْتَ , بَكَيْتُ , بَكَيْنَا

In the *mudâri* ':

The *mudâri* ' *marfû* ':

- The *dammah* of the third radical is lost in
يَدْعُو , تَدْعُو , أَدْعُو , نَدْعُو
يَكْبِي , تَكْبِي , أَكْبِي , نَكْبِي
يَدْعُو is originally يَدْعُو as يَكْتُبُ , and يَكْبِي is originally يَكْبِي as يَجْلِسُ .
- The third radical is lost before pronoun of the third person masculine plural, e.g. : يَدْعُونَ 'they (mas.) invite' is originally يَدْعُوْنَ like يَكْتُبُونَ .

Note that الرَّجَالُ يَدْعُونَ and النِّسَاءُ يَدْعُونَ both have the same form. That is because in الرَّجَالُ يَدْعُونَ the verb يَدْعُونَ is changed from يَدْعُوْنَ , but in النِّسَاءُ يَدْعُونَ the verb يَدْعُونَ is in the original form. There is no change in it. It is on the pattern of يَكْتُبْنَ like يَكْتُبْنَ .

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

In يَنْسَوْنَ 'they forget' , the second radical has *fathah* because it is originally يَنْسَوْنَ . After the omission of the *yâ* along with its vowel, the verb becomes يَنْسَوْنَ . The third radical is also omitted before the pronoun of the second

person feminine singular, e.g. : تَدْعِينَ 'you (fem.) invite' is originally تَدْعُوْنَ. After the omission of the *wâw* along with its vowel, the verb becomes تَدْعِينَ. The *dammah* of the ع is changed to *kasrah* as the *dammah* is not following by *yâ* in Arabic.

Note that أَتْنِ تَبْكِينَ 'you (fem.sing.) weep' has the same form as أَتْنِ تَبْكِينَ 'you (fem pl.) weep' i.e. the singular and the plural have same form. That is because the verb in the singular was originally تَبْكِينَ like تَجْلِسِينَ. After the omission of the third radical ي the verb became تَبْكِينَ. The plural form of the verb is in its original form تَجْلِسْنَ. So تَبْكِينَ in the plural is like تَجْلِسْنَ and the ي is the third radical.

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

The *mudâri* ' *mansûb* :

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

لَنْ يَدْعُوَ 'he will not invite'.

لَنْ يَبْكِيَ 'he will not weep'.

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

The *mudâri* ' *majzûm* :

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

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

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

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

The *amr*

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

أَدْعُ → تَدْعُو 'invite !'

إِبْكُ → تَبْكِي 'weep !'

إِنْسَ → تَنْسَى 'forget !'

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

تَرَى 'You see'

أَرَى 'I see'

نَرَى 'we see'

In the *mudâri* ' *majzûm* 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) Means 'show !' It is *amr* . Here is its *isnâd* :

أَرِ يَا مُحَمَّدُ أَرُوا يَا إِخْوَانُ

أَرِي يَا أَمِنَةُ أَرِينَ يَا أَخَوَاتُ

أَرِنِي 'show me'

أَرِنَا 'show us'

أَرِهِ 'show him'

You will learn the *mâdi* and the *mudâri* ' of this verb later إِنَّ شَاءَ اللَّهُ .

- 4) لَمْ أَكُوهِ بَعْدُ 'I have not yet ironed it.' بَعْدُ Denotes 'yet' in a negative context. Here are some more examples :

لَمْ يَرْجِعْ أَبِي بَعْدُ 'My father has not yet returned.'

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

Exercises

1. Answer the following questions.
2. Learn these examples of the *nâqis* verbs.
3. Write the *mudâri* ' *marfû* ', the *mudâri* ' *majzûm* and the *amr* of the following verbs.
4. Read the following.
5. Write the *mudâri* ' *marfû* ', the *mudâri* ' *majzûm* and the *amr* of the following verbs.
6. Read the following.

7. Write the *isnâd* of the following verbs to the pronouns of the third person feminine singular and the first person singular as shown in the example. (Note that the third radical is lost in the first case and is restored to its original form in the second).
8. Answer the following questions in the negative using لَمْ.
9. Fill in the blank in each of the following sentence with the verb given in brackets.
10. Learn the *mâdi*, the *mudâri* ' *marfû* ', the *mudâri* ' *majzûm* and the *amr* of the *nâqis* verbs of the i-a group.
11. Read the following.
12. Learn the *isnâd* of the *nâqis* verbs of the a-i group in the *mâdi*.
13. Learn the *isnâd* of the *nâqis* verbs of the a-i group in the *mudâri* '.
14. Learn the *isnâd* of the *nâqis* verbs of the i-a group in the *amr*.
15. Learn the *isnâd* of the *nâqis* verbs of the a-i group in the *mâdi*.
16. Learn the *isnâd* of the *nâqis* verbs of the i-a group in the *mudâri* '.
17. Learn the *isnâd* of the *nâqis* verbs of the i-a group in the *amr*.
18. Learn the *isnâd* of the *nâqis* verbs of the a-u group in the *mâdi*.
19. Learn the *isnâd* of the *nâqis* verbs of the a-u group in the *mudâri* '.
20. Learn the *isnâd* of the *nâqis* verbs of the a-u group in the *amr*.
21. Learn the verb أَرْنِي.

Vocabulary

كَوَى يَكْوِي (a-i) to iron	بَكَى يَبْكِي (a-i) to cry, to weep
مَشَى يَمْشِي (a-i) to walk	سَقَى يَسْقِي (a-i) to give water
جَرَى يَجْرِي (a-i) to run	أَتَى يَأْتِي (a-i) to come
رَمَى يَرْمِي (a-i) to throw	بَنَى يَبْنِي (a-i) to build
طَوَى يَطْوِي (a-i) to fold	نَهَارٌ Day
هَدَى يَهْدِي (a-i) to guide	يَمِينٌ Right hand
دَعَا يَدْعُو (a-u) to invite	يَسَارٌ Left hand
شَكَا يَشْكُو (a-u) to complain	تَنَاوُلٌ Taking, eating
تَلَا يَتْلُو (a-u) to recite	إِلَهٌ God

مَحَا يَمْحُو (a-u) to erase	فَوْمٌ People
عَفَا يَعْفُو (a-u) to forgive	لَيْلٌ Night
نَسِيَ يَنْسَى (i-a) to forget	ثُرَابٌ Dust
خَشِيَ يَخْشَى (i-a) to fear	أَهْلٌ People
بَقِيَ يَبْقَى (i-a) to remain	مُمَزَّقٌ Torn
تَبَعَ يَتَّبِعُ (i-a) to follow	هَدِيَّةٌ Present
وَقَعَ يَقَعُ (a-a) to fall	أَصْحَابٌ People
تَحْقِيقٌ Investigation	قُمَامَةٌ garbage

LESSON 29

In this lesson we learn the following :

- 1) The *muda* 'af verb (الْمُضَعَّف). In this verb the second and the third radicals are identical, e.g. : حَجَّ , مَرَّ , شَمَّ .

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

Here are the changes that the *muda* 'fa verbs undergo.

In the madi

The second radical loses its vowel when the verb is *isnaded* to the *sâkin* pronouns :

حَجَّ حَجُّوا , حَجَّتْ ,

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

حَجَجْنِ , حَجَجْتَ , حَجَجْتُمْ , حَجَجْتُنَّ , حَجَجْتُ , حَجَجْنَا .

In the mudâri ':

The mudâri ' marfû ':

The second radical loses its vowel when the verb is *isnaded* to the *sâkin* pronouns :

تَحَجَّجُ For تَحَجَّجْتُ . In the same way تَحُجُّ for تَحُجُّجُ .

It retains its vowel in the case of *isnâd* to the *mutaharrik* pronouns تَحَجَّجْنِ , تَحَجَّجْتَ , تَحَجَّجْتُمْ , تَحَجَّجْتُنَّ .

The mudâri ' majzûm

In the four forms لَمْ يَحُجَّ , لَمْ تَحُجَّ , لَمْ أَحُجَّ , لَمْ نَحُجَّ there is إلتقاء

السَّاكِنَيْنِ Because both the second and the third radical have no vowel (lam ya-hujj).

As both are strong letters none of them can be omitted. So the third radical takes a

fathah to remove لَمْ يَحُجَّ , لَمْ تَحُجَّ , لَمْ أَحُجَّ , لَمْ نَحُجَّ : إلتقاء السَّاكِنَيْنِ .

There is no إلتقاء السَّاكِنَيْنِ in other forms, e.g. : لَمْ يَحُجُّوا (lam ya-hujjû), لَمْ تَحُجِّي

(lam tahujjî)

The amr :

After removing the initial 'ta' and the final *dammah* from تَحُجُّ (ta-hujju) what

remain is حُجَّ (hujj). The third radical takes *fathah* to remove إلتقاء السَّاكِنَيْنِ . So it

becomes حُجَّ (hujja). As the word does not commence with a *sâkin* letter, no *hamzah al-wasl* is needed.

If the verb is isnâded to the mutaharrik pronouns, e.g. : شِمْتُ , شِمْتِ etc.

The mudâri 'marfu' is يَشُمُّ. The amr is شَمَّ. Note that, that amr is identical with the mâdi.

- 2) لَمَّا يَرْجِعْ : We have learnt لَمْ and لَمَّا in Lesson 21. There we have seen that لَمَّا يَرْجِعْ means 'he has not yet returned'.

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

لَمَّا سَمِعْتُ الْجَرَسَ دَخَلْتُ الْفَصْلَ 'When I heard the bell, I entered the class.'

لَمَّا ذَهَبْتُ إِلَى مَكَّةَ زُرْتُ صَدِيقِي 'When I went to Makkah, I visited my friend.'

This لَمَّا is used only with the mâdi. With the mudâri 'عِنْدَمَا' is used, e.g.:

عِنْدَمَا أَذْهَبُ إِلَى الْمَسْجِدِ أَجْلِسُ فِي الصَّفِّ الْأَوَّلِ 'When I go to the mosque, I sit in the first row.'

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

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

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

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

- 4) لَا شُكْرًا , لَا 'No thank'. It is wrong to say لَا شُكْرًا without the و as it signifies a denial of thanks.

Exercises

1. Answer the following questions.
2. Learn these examples of the *muda''af* verbs.
3. Read the following.
4. Write the following verbs with *isnâd* to the pronouns of the first person singular.

5. Learn the formation of the *amr* from the *muda''af* verbs.
6. Read the following.
7. Learn the formation of the *mudâri' majzûm* from the *muda''af* verbs.
8. Answer the following questions in the negative using *لَمْ*.
9. Fill in the blank in each of the following sentences with the verb given in brackets preceded by *لَا النَّاهِيَة*.
10. Learn the *isnâd* of the *muda''af* verbs to all the pronouns in the *mâdi*.
11. Learn the *isnâd* of the *muda''af* verbs to all the pronouns in the *mudâri'*.
12. Learn the *isnâd* of the *muda''af* verbs to all the pronouns of the second person in the *amr*.
13. Learn the following examples of *أَبَدًا* and *قَطُّ*.
14. Learn the examples of the comparative.

Vocabulary

حَجَّ يَحُجُّ (a-u) to perform hajj	حَزَنَ يَحْزَنُ (i-a) to be sorrowful
ظَنَّ يَظُنُّ (a-u) to think	مَرَّةً Once
جَرَّ يَجْرِ (a-u) to drag, to pull	كَفَّ Palm
مَرَّ يَمُرُّ (a-u) to pass	مَزِيدٌ More
عَدَّ يَعُدُّ (a-u) to count	غَافِلٌ Unmindful
سَبَّ يَسُبُّ (a-u) to abuse	دِيْبَاجٌ Brocade
رَدَّ يَرُدُّ (a-u) to reply	رَائِحَةً Smell
صَبَّ يَصُبُّ (a-u) to pour	كَرِيَةً Unpleasant
سَدَّ يَسُدُّ (a-u) to block	لَيِّنٌ Soft
شَمَّ يَشُمُّ (i-a) to smell	نُسْخَةً Copy
مَسَّ يَمَسُّ (i-a) to touch	هَنِيْهَةً A while
دَفَعَ يَدْفَعُ (a-a) to push	بَالُوعَةً Drain , sewer
مَرَضَ يَمْرُضُ (i-a) to fall sick	طَيِّبٌ Good

THE SEVENFOLD CLASSIFICATION OF THE VERB

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

سَجَدَ دَخَلَ كَتَبَ

2. *Mahmûz* (المهموز) : A verb which has *hamzah* as one of the radical, e.g. :

أَكَلَ (*hamzah* as the first radical).

سَأَلَ (*hamzah* as the second radical).

فَرَأَ (*hamzah* as the third radical).

3. *Muda ‘af* (المضعف) : As verb in which the second and the third radicals are identical,

e.g.: حَجَّ , مَرَّ , شَمَّ

4. *Mithâl* (المثال) : A verb which has *wâw* or *ya* as the first radical, e.g. :

المُعْتَلُّ الْفَاءِ . This is also called يَتَسَّ , وَضَعَ , وَقَفَ , وَزَنَ

5. *Ajwaf* (الأجوف) : A verb which has *wâw* or *ya* as the second radical, e.g. :

المُعْتَلُّ الْعَيْنِ . This verb is also called قَالَ يَقُولُ , سَارَ يَسِيرُ , نَامَ يَنَامُ

6. *Nâqis* (الناقص) : A verb which has *wâw* or *ya* as third radical, e.g. :

المُعْتَلُّ اللَّامِ . This is also called دَعَا يَدْعُو , بَكَى يَبْكِي , نَسِيَ يَنْسَى

7. *Lafif* (اللفيف) : A verb which has *wâw* or *ya* as more than one radical. It is of two kinds :

a) *Lafif maqrûn* (اللفيف المقرون) : It has *wâw* or *ya* as the second and third radicals,

e.g. : كَوَى يَكْوِي .

b) *Lafif mafrûq* (اللفيف المفروق) : It has *wâw* or *ya* as the first and third radicals, e.g.

: وَقَى يَقِي , وَعَى يَعِي .

In *lafif mafrûq* only the second radical remains in the *amr* because the first radical is omitted in the *mudâri* ', and the third radical is omitted in the *amr*. The *amr* from *وَقَى* is قِ 'save!', and from *وَعَى* is عِ 'understand!'

LESSON 30

In this lesson we learn the following :

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

In the *mâdi*

Third person masculine	الرَّجُلَانِ ذَهَبَا ⁹	الرَّجُلُ ذَهَبَ
Third person feminine	الطَّالِبَتَانِ ذَهَبَتَا *	الطَّالِبَةُ ذَهَبَتْ
Second person mas. And fem.	أَنْتُمَا ذَهَبْتُمَا	أَنْتَ ذَهَبْتَ
	أَنْتُمَا ذَهَبْتُمَا	أَنْتَ ذَهَبْتَ

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

In the *mudâri ' marfû'*

Third person masculine	* الطالبانِ يَذْهَبَانِ	الطالبُ يَذْهَبُ
Third person feminine	* الطالبَتانِ تَذْهَبَانِ	الطالبةُ تَذْهَبُ
Second person mas. and fem. have the same form :		
	أَنْتَ تَذْهَبُ	* أَنْتُمَا تَذْهَبَانِ
	أَنْتِ تَذْهَبِينَ	* أَنْتُمَا تَذْهَبَانِ

In the *mudâri ' mansûb and majzûm* :

They have the same form both in the *mudâri ' mansûb* as well as the *mudâri ' majzûm*.

In both the moods the *nûn* is omitted.

<i>Mudâri ' mansûb</i>	<i>Mudâri ' majzûm</i>
يُرِيدُ الطالبانِ أَنْ يَذْهَبَا	الطالبانِ لَمْ يَذْهَبَا
تُرِيدُ الطالبَتانِ أَنْ تَذْهَبَا	الطالبتانِ لَمْ تَذْهَبَا

⁹ Note that that these are *sâkin* pronouns , and the pronoun in ذَهَبْتُمَا is *mutaharrik*.

أَلَمْ تَذْهَبَا يَا أَخَوَانِ ؟ أَتُرِيدَانِ أَنْ تَذْهَبَا يَا أَخَوَانِ ؟
 أَلَمْ تَذْهَبَا يَا أُخْتَانِ ؟ أَتُرِيدَانِ أَنْ تَذْهَبَا يَا أُخْتَانِ ؟

We have already learnt that the ن in تَذْهَبُونَ , يَذْهَبُونَ and تَذْهَبِينَ is omitted in the *mudâri' mansûb* and the *mudâri' majzûm*. Now we must add يَذْهَبَانِ and تَذْهَبَانِ to this group. These five forms of *mudâri'* are called الأفعال الخمسة (the five verb forms). They retain their *nûn* in the *marfû'* mood and omit it in the *mansûb* and *majzûm* moods.

In the *amr* :

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

إِذْهَبَا يَا أُخْتَانِ إِذْهَبَا يَا أَخَوَانِ

The pronouns of the dual are as follows :

a) Nominative

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 *mâdi* and the *mudâri'* are :

-*alif* as in : ذَهَبَا , ذَهَبْتَا , يَذْهَبَانِ , تَذْهَبَانِ

-*tumâ* as in : ذَهَبْتُمَا

b) Genitive :

Third person mas. & fem. : هُمَا as in أَبُو هُمَا

Second person mas. & fem. : كُمَا as in أَبُو كُمَا

First person mas. & fem. : نَا as in أَبُو نَا

c) Accusative :

Third person mas. & fem. : هُمَا as in رَأَيْتُهُمَا

Second person mas. & fem. : كُمَا as in رَأَيْتُكُمَا

First person mas. & fem. : نَا as in رَأَيْنَا الْمُدِيرَ .

2) 'What are your names ?' مَا أَسْمَاؤُكُمْ ؟

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

اغْسِلَا وُجُوهَكُمَا 'Wash your faces.'

حَلَقَ الْوَلَدَانِ رُءُوسَهُمَا 'The two boys shaved their heads.'

Exercises

1. Answer the following questions.
2. Fill in the blanks in each of the following sentences with the verb ذَهَبَ in the mādī with the correct isnād.
3. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the mudāri ' with the correct isnād.
4. Fill in the blank in each of the following sentences with the verb ذَهَبَ in the amr with the correct isnād.
5. Fill in the blank in each of the following sentences with the verb given in brackets after necessary changes.
6. Fill in the blank in each of the following sentences with the correct form of the pronoun.
7. Answer the following questions using the dual form.
8. Learn the conjugation of the af'āl khamsah.

Vocabulary

تَوَّعَمَانِ	Twins
شَبَهَ	Similarity
خَطُوطٌ جَوِّيَّةٌ	Airlines
مَكْتَبُ خَطُوطٍ جَوِّيَّةٍ	Airlines office
مَعْهَدٌ	Institute
أُخْرَيَانِ	Dual of أُخْرَى [another]

صَغَرُ	Childhood
حَصَّةٌ	Period
كُتِبَ مُقَرَّرَةٌ	Prescribed text books
عِيَادَةٌ	Visiting the sick
وَقَفَكَ اللَّهُ	May Allah grant you success

LESSON 31

In this lesson we learnt the adjective. In Arabic the adjective is called *na 't* (النَّعْتُ) and the noun it qualifies is called *man 'ut* (الْمَنْعُوتُ)

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

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

هذا كِتَابٌ جَدِيدٌ . الكتاب الجديد سَهْلٌ

b) The case, e.g. :

Nominative : المدرسُ الجديدُ في الفصلِ (al-mudarris-u (a)l-jadîd-u)

Accusative : سَأَلْتُ المدرَّسَ الجديدَ (al-mudarris-a (a)l-jadîd-a)

Genitive : أَخَذْتُ الكتابَ مِنَ المدرسِ الجديدِ (al-mudarris-i (a)l-jadîd-i)

c) The number, e.g. :

Singular : لي أَخٌ كَبِيرٌ (akhun kabîr)

Dual : لِأَخَوَيْنِ كَبِيرَيْنِ (akhaw-âni kabîr-âni)

Plural : لِحَمَدٍ لَهُ إِخْوَةٌ كِبَارٌ (ikhwatun kibârun)

d) The gender , e.g. :

Masculine : لي أَخٌ كَبِيرٌ

Feminine : وَأَخْتُ صَغِيرَةٌ

Exercises

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

Vocabulary

دَلَّ يَدُلُّ	(a-u) to show, to advise	بَدَأَ يَبْدَأُ	(a-a) to begin
وَسِيطٌ	Medium	انْتَهَى يَنْتَهِي	To end, to come to an end
المُعْجَمُ الوَسِيطُ	Name of an Arabic dictionary	جَيِّدٌ	Good
		حَيٌّ	City district

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