KEY

TO

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

PART - II

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FOREWORD

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

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

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

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

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LESSON 1

In this lesson we learn the following:

1) 

In Arabic there are two types of sentences:

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

The book is easy. The noun which commences the nominal sentence is called the muttada while the second part is called the khabar.

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

'Bilal went out.'

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

إنْ الكتاب سهل

Note that the noun after إنْ is mansub i.e. in the accusative case. After the introduction of إنْ the muttada is no longer called muttada, but is instead called ismu inna and the khabar is called khabaru inna.

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

Note the following:

- If the muttada has one dammah, it changes to one fathah after إنْ, e.g. 

إنْ المدرس جديد

- If the muttada has two dammahs they change to two fathahs, e.g. 

إنْ حامداً مرض

1
- If the *mubtada* is a pronoun, it changes to its corresponding *mansūb* form, e.g.

\[ \text{إِنْ تَ غَيِّبُ} \rightarrow \text{إِنَّ تَ غَيِّبُ} \]

For the *mansūb* forms of all the pronouns, see Exercise 3 in the main book. Note that the pronouns of the first person singular and plural have two forms:

\[ \text{إِنا / إِنَا} \rightarrow \text{إِنا / إِنِّي / إِنِّي} \]

2) *لَعَلَ* : This is also a particle like *إِنْ* . It is called one of the "sisters of إِنْ".

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

\[ 
\text{الجوُ جميلُ} \rightarrow \text{لَعَلَ الجوُ جميلُ} \]

\[ 
\text{المدرس مريض} \rightarrow \text{لَعَلَ المدرس مريض} \]

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

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

\[ 
\text{ذَوُّ عَلَمٍ} \rightarrow \text{ذَوُّ خَلْق} \]

possessing wealth, i.e. wealthy, possessing manners, i.e. well-mannered, possessing knowledge, i.e. learned.

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

The feminine of *ذَوَّ* is ِذَاتُ , e.g.:

\[ 
\text{بِلَانَ ذَوُّ عَلَمٍ، وَأَمْوَهَ ذَاتُ خَلْق} \]

Bilāl is learned and his sister is well-mannered.

The plural of *ذَوَّ* is *ذَوَّاتُ* , and that of ِذَاتُ is ِذَوَّاتُ , e.g.:

\[ 
\text{هَؤلاء الطالبُ ذَوَّ خَلْق} \]

\[ 
\text{هَؤلاء الطالباتُ ذَوَّاتُ خَلْق} \]

This student has a learning disability, these students have a learning disability.

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

\[ 
\text{أَطْبَبَ أَنْتَ أمَّ مُهْنِيَّسَ؟} \]

Are you a doctor or an engineer?

\[ 
\text{أَمِنْ فَرَنْسَا هُوَ أمَّ مِنْ أَلمَايَا}؟ \]

Is he from France or Germany?

\[ 
\text{أَبَلَالا رأَيْتَ أمَّ حامِدَا؟} \]

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

أَنْتُ مُدَّرِسُ أمَّ طَالِبٍ؟
أَدْخَلَتْ إِلَى مَكَّةِ أمَّ جُدْدَةٍ؟

The correct construction is:

أمَّرَسْ أَنْتُ أمَّ طَالِبُ؟
أَلْيَى مَكَّةِ ذَهَبَتْ أمَّ إِلَى جُدْدَةٍ؟

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

َخُذْ هَذَا أَوْ ذَلِكَ 'Take this or that.'
َرَأىَ ثلَاثَا أَوْ أَرْبَاعَ 'I saw three or four.'
َخَرَجَ بِلَالٍ أَوْ حَمِيدَ 'Bilal or Hamid went out.'

ُمَائٌٓ 'hundred', ُأَلفُ 'thousand'.

Note that in مَائَةٍ the alif is not pronounced. It is pronounced مائَةٍ. In certain countries it is also written like this, without the alif. After these two numbers the ma‘di‘d is singular majrūr, e.g.:

‘one hundred books’.
ألْفُ رِيْالٍ ‘one thousand riyals’.
لِيَذَْ حَذُّ هِذَا بِالْأَلفِ رِيْالٍ Here َأَلفِ is majrūr because of the preposition بِ.
لِيَذَْ حَذُّ هِذَا الْأَلفِ مَائَةٍ and َأَلفِ have the same form with the feminine ma‘di‘d also, e.g. :
َأَلفُ مُسْلِمَةٍ وِمَائَةٍ طَالِبٍٓ ‘expensive’ : أَلْفِ ‘This book is expensive.’ Here, َأَلْفِ is not majrūr. It is marfu‘. Its actual form is غَالِي ‘expensive’. The letter َيْا, along with its dammah, has been omitted and the َنْينَ of tanwin has been transferred to the preceding letter (غَالِي-ْيَٓ�-ٓ → غَالِي-ْن). Here are some more words of this type:
Exercises

1. Answer the following questions.
2. Mark the correct statements with this (✓) and the incorrect ones with this (✗).
3. Learn the pronoun forms used with إنْ.
4. Rewrite the following sentences using إنْ.
5. Read the following.
6. Rewrite the following sentences using إنْ 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 إنْ and أمْ.
8. Learn the use of دُوَّ.
9. Change the word دُوَّ to masculine plural, feminine singular, and plural as shown in the example.
10. Rewrite the following sentences using لَعْلُ.
11. Read the examples and fill in the blanks with غَايْلَ or غَايَلَ.
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

ذَكيٌٍ  inteligent  مائةٌ hundred
غَبيٌٍ  stupid  ألفٌ thousand
خَلقٌ manners  روبيٌ rupee
married
unmarried
a Jew
Jews
dictionary
dollar

page
one who has passed
the examination
expensive
sleeve
LESSON 2

In this lesson we learn the following:

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

‘لِيْسَ الْبَيْتُ بِجَدِيدٍ’ → ‘The house is not new.’

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

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

The feminine of لَيْسَ is لَيْسَتْ, e.g.:
‘لِيْسَتْ زَينَبٌ بِمُريضة’ → ‘Zainab is not sick.’
‘لِيْسَتْ السيارة بِقَلِيمَة’ → ‘The car is not old.’

Note that in the second example the sukūn of لَيْسَتْ has changed to kasrah because of the following ‘ال’ (laisat-l-bintu→laisat-i-l-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 the pronoun لَسْتُ بِمُهَنَّدِي the ismu laisa, and لَسْتُ بِمُهَنَّدِي is the khabaru laisa.

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

Note the following:

لَسْتُ بِمُدَرَّسٍ → أنا مَدَرَّس
لَسْتُ مِنَ الهند → أنا مِنَ الهند

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

¹ We can also say لَيْسَ الْبَيْتُ جَدِيدٌ. Here the khabar has no بـ, and it is mansūb. You will learn this later.
We have seen in Book 1 that if the *mubtada* is indefinite and the *khabar* is a prepositional clause, the *mubtada* comes after the *khabar*, e.g., ‘ْلي ِإِخْوَةُ’ ‘I have brothers.’ With ْلي ِإِخْوَةُ, ‘I have no brothers.’ Here ْلي ِإِخْوَةُ is *ismu laisa* and ْلي ِإِخْوَةُ is *khabaru laisa*.

2) If ْإنَّ is added to a sentence like ْلي ِإِخْوَةُ, it becomes ْلي ِإِخْوَةُ. Here ْلي ِإِخْوَةُ is *mansūb* because it is *ismu inna*, and ْلي is *khabaru inna*.

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

4) ْمَنُ ُالْأَخْ? 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 *ismad* of ْلي ِ إِخْوَةُ to different pronouns.
4. Rewrite the following sentences using ْلي ِ إِخْوَةُ.
5. Rewrite the following sentences using ْلي ِ إِخْوَةُ as shown in the examples.
6. Answer the following questions in negative using ْلي ِ إِخْوَةُ.
7. Answer the following questions in the negative using ْلي ِ إِخْوَةُ.
8. Rewrite the following sentences using ْإنَّ as shown in the example.

**Vocabulary:**

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

In this lesson we learn the following:

1) Comparative and superlative degrees of the adjective: Adjectives in the comparative degree are on the pattern of ًأَحْسَنُ, ًأَحْمَلُ, ًأَفْعَلُ like 'more beautiful,' 'better,' ًأَقْدَمُ, ًأَصَغرُ, ًأَقِيلُ 'smaller,' 'older'. As we have already learnt, words on this pattern are diptotes and so have no tanwin.

ًأَفْعَلُ is followed by 'than', e.g.:

‘Hamid is taller than Bilal.’

ٍبَلَالُ أَطْولُ ٍمِنُ ٍأَمِّيَةٍ ٍبَلَالُ

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

‘Bilal is taller than Aminah.’

‘Aminah is taller than Bilal.’

‘The sons are taller than the daughters.’

‘The daughters are taller than the sons.’

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

ٍأَفْعَلُ

‘You are better than I.’

‘I am shorter than you.’

‘They are older than we.’

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

‘Ibrahim is the best student in the school.’

‘Al-Azhar is the oldest university in the world.’

Note that in the ْمِنُ the nun has shaddah. There is no shaddah with other pronouns: مَنُ has shaddah because it is made up of مِنُ and ْنَ. ْسَبِينُ literally means ‘bigger in age’.
Fātimah is the eldest student in our class.

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

2. ‘Bilāl is hard working, but Hāmid is lazy.’

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

4. ‘My car is old, but it is strong.’

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

‘It looks as if the imam is sick.’

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

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

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

‘eleven stars’

‘nineteen books’

We will deal with these numbers under four heads:

(a) Numbers 11 and 12:

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

‘eleven male students’

‘eleven female students’

‘twelve male students’

‘twelve female students’

(b) Numbers from 13 to 19:

Here the second part agrees with the َمَدُود and the first part does not, e.g.:
As you can see, in ظلاء عشرة طالبة the *ma‘dīd*, طالبة, is masculine, so the second part of the number عشرة is masculine while the first part ظلاء is feminine as indicated by the ظ-ending.

In ظلاء عشرة طالبة the *ma‘dīd* is feminine, so the second part of the number عشرة is also feminine while the first part ظلاء is masculine as indicated by the absence of ظ.

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

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

I have three riyals.

I want three riyals.

This pen costs three riyals.

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4 The words إنا, إننا, and إني are *mu‘rab* (declinable). In genitive and accusative cases, they become and إني, إني, and إني respectively, e.g.:

I have twelve riyals.

I want twelve riyals.

This book costs twelve riyals.
Note that the الْعَشْرُونَ and المُثْنَاءَ commence with *hamzat al-wasl* and it is omitted in pronunciation when preceded by a word.

(d) The number 20 is المُثْنَاءُ. It has the same form for both the masculine and feminine *ma‘diid*. The *ma‘diid* is singular, *mansūb*, e.g.:

مَالِكٌ [الْعَشْرُونَ] مَالِكٌ [مُثْنَائِيْ]

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

5) The ordinal numbers:

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

‘Second’ is ثَانِيَة, which is originally نَائِيٌ like عَالَم in Lesson 1. With الْثَانِيَة, it is ál-ثَانِيَة.

‘Isn’t it so?’ If a student is asked أَيُّنَّكَ؟ the answer is بَلْيَعْلَيْ. We’ll learn more about بَلْيَعْلَي in Lesson 6.

7) ‘which of the two?’, e.g.:

فِي الفَضْلِ طَالِبًا مِن فرَانْسَا. أَيُّهُما أَخْوَة؟

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

8) The two broken plural forms and are called مُنْتَقِهَانِ الجُمُوعِ.

**Exercises**

1. Answer the following questions.

2. Mark the correct statements with this sign (✓) and the incorrect ones with this (✗).

3. Read the following examples of أَفَعَّلْ النَّفْضِيْلِ.

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

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

6. Rewrite the following sentences using ولكن as explained in the example.
7. Rewrite the following sentences using كَانَ as explained in the example.
8. Learn the numbers from 11 to 20.
9. Read the following sentences and write them substituting words for figures.
10. Learn the ordinal numbers.
11. Fill in the blanks with the ordinal forms of the numbers given in the brackets.
   Note that the feminine of أُولُى is أولٌ.
12. The teacher asks every student a question containing أَلَيْسَ كَذَلِكَ؟ and the student replies saying بَلَٰ.
13. The teacher asks every student a question containing أَيُّهَا.

Vocabulary:

مَهْجَعَةٌ hostel
كَوْكَبُ star
فَرْيقٌ team
شَقيقٌ full brother
في النَّمَامِ in dream
نَوَافَدُ window, pl.
سِنَّةٌ age, tooth
شَهْرُ month
لاعِبُ player
واسِعٌ spacious, large
شَهَيرٌ famous
تَنَّمُّ price
كَسْلَيْنُ lazy (fem. form of كَسْلِانُ)
LESSON 4

In this lesson we learn the following:

The verb in the mādi (past tense), e.g. دَهَبَ ‘he went’, رَجَعَ ‘he returned’.

Most Arabic verbs have only three letters which are called the radicals.

The basic form of the verb in Arabic is the mādi. As we have seen in Book 1, دَهَبَ means ‘he went’. But if it is followed by a subject the pronoun ‘he’ is to be omitted, e.g. دَهَبَتْ بِلَالٍ means ‘Bilāl went’ and not ‘Bilāl he went’. In the same way, دَهَبَتْ means ‘she went,’ but if a subject follows, the pronoun ‘she’ is dropped, e.g. دَهَبَتْ آمنة ‘Aminah went.’

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

To this basic form of the mādi suffixes are added to indicate the other pronouns. This process is called isnād (الإسناد). In this lesson, we learn the isnād of the verb in the mādi to the following pronouns: دَهَبَ ‘he went’: the subject is damir mustatir.

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

دَهَبَا ‘they went’: the subject is the wāw. The alif after the wāw is not pronounced.

(dhahab-ū)

دَهَنَ ‘they (fem.) went’: the subject is the mīn. (dhahab-na)

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

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

Note the difference between the masculine and feminine forms:

أَيْنَ بِلَالَ وَحَامِدَ وَحَالِدَ؟ - دَهَبَا إِلَى السَّوْقِ

أَيْنَ آمنَةُ، وَفاطِمَةُ وَزِينَبُ؟ - دَهَسَ إِلَى المَدرَسَةَ
2) To render a verb in the mādī negative the particle مَا is used, e.g.:

ما دَهَّبَتُ إِلَى السُوقَ → ‘I went to the market.’
ما دَهَّبَتُ إِلَى السُوقَ → ‘I did not go to the market.’

‘The imām did not go out of the mosque.’
ما خَرَجَ الإِمَامُ مِنَ المَسْجِدِ
‘Bilāl entered but he did not sit.’

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

4) لَانَ ‘because’, e.g.:

لَا إِنَّ ‘I did not go out of the house because the weather is cold.’
لَا إِنَّ ‘Ibrahīm went to the hospital because he is sick.’

Note that لَانَ is made up of لِ ‘for’ and إِنَّ which is a sister of إِنْ. So the noun following it is mansūb.

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

لا يُؤَسِّسَ may no harm come to you!

شَايَٰ tea

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In this lesson we learn the following:

1) The *fā'il* (the subject) of a verbal sentence: We have already learnt that in Arabic there are two types of sentences: the nominal and the verbal. The nominal sentence commences with a noun, and the verbal sentence commences with a verb. The subject of a verbal sentence is called *fā'il* (الفَاعِل), e.g.:

"Bilāl went".

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

*dhahab-ū* ‘they went’: the *fā'il* is the *wāv*.

*dhahab-ta* ‘you went’: the *fā'il* is ‘*ta*.’

*dhahab-nā* ‘we went’: the *fā'il* is ‘*nā*.’

Note that in ‘the students went,’ the verb *dhahab* (ضَحَب) has no *wāv* at the end, because *dhahab* (ضَحَب) means ‘they went,’ and if we say *dhahab* (ضَحَب) it means ‘they the students went’. This is not correct because there cannot be two *fā'ils* for a verb. But we can say ‘they went’ is *khabar*.

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

الْبَنَاتُ دَهَّبْتُ الْبَناتُ ‘the girls went’ or ‘the girls’ went.’

Learn this rule:

Nominal sentence: 

![Nominal sentence diagram](image)

Verbal sentence: 

![Verbal sentence diagram](image)

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

‘the boy opened the door.’

Here the *tablāb* is the *maf'ūl* bihi and so it is *mansūb*. Here are some more examples:

I saw Hāmid."
"The headmistress asked Zainab."

"The man drank water."

"The boy asked his mother."

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

‘I saw your house.’ (كِبَتَ + كَبَتْ + كَبَتُ + كَبَتْ + Kābat-a-ka) (kābat a-hū)

‘The student opened his book.’ (كِتَابَ + Kātab-a-hū)

The maf‘ūl bihi can be pronoun, e.g.:

‘I saw Bilāl and asked him.’

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

شاریبا حامد-ع-ة-ه
(shārība hāmid-u-n-i-l-māʿa)

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

سَأَلا بلال-ع-n-i-bna-hu.
(saʿāla bilāl-u-n-i-bna-hu)

سَمِع فِصْلَ الْاذَان
(samīʿa faisal-u-n-i-l-adhān-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.

\[
\begin{align*}
\text{مَكَّتَ} \\
\text{Third Radical} \\
\text{First Radical} \\
\text{Second Radical}
\end{align*}
\]

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

ذَهَبَ، دَخَلَ، هَرَجَ
Exercises

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

Vocabulary:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عنب</td>
<td>grapes</td>
</tr>
<tr>
<td>موز</td>
<td>banana</td>
</tr>
<tr>
<td>بُنْجٌ</td>
<td>fig</td>
</tr>
<tr>
<td>فجر</td>
<td>dawn</td>
</tr>
<tr>
<td>جوابٌ</td>
<td>answer</td>
</tr>
<tr>
<td>سؤالٌ</td>
<td>question</td>
</tr>
<tr>
<td>حية</td>
<td>snake</td>
</tr>
<tr>
<td>بقالٌ</td>
<td>grocer</td>
</tr>
<tr>
<td>عصا</td>
<td>stick</td>
</tr>
<tr>
<td>كُبْرَةٌ</td>
<td>coffee</td>
</tr>
<tr>
<td>دُكَانٌ</td>
<td>shop (pl. دُكَانٌ)</td>
</tr>
<tr>
<td>سورة</td>
<td>writing board</td>
</tr>
<tr>
<td>كسر</td>
<td>he broke</td>
</tr>
<tr>
<td>سمع</td>
<td>he heard</td>
</tr>
<tr>
<td>فهم</td>
<td>he understood</td>
</tr>
<tr>
<td>شرب</td>
<td>he drank</td>
</tr>
<tr>
<td>حفظ</td>
<td>he memorized</td>
</tr>
<tr>
<td>ضرب</td>
<td>he beat</td>
</tr>
<tr>
<td>دخل</td>
<td>he entered</td>
</tr>
<tr>
<td>أكل</td>
<td>he ate</td>
</tr>
<tr>
<td>غسل</td>
<td>he washed</td>
</tr>
<tr>
<td>قتل</td>
<td>he killed</td>
</tr>
<tr>
<td>خبز</td>
<td>bread</td>
</tr>
<tr>
<td>جيدٌ</td>
<td>well</td>
</tr>
</tbody>
</table>
LESSON 6

In this lesson we learn the following:

1) ‘you went’ (feminine singular) (dhabab-tī)

2) The numbers 11 to 20 with the feminine ma’dīd: We have already learnt these numbers with the masculine ma’dīd in Lesson 3. Rules pertaining to these numbers with the feminine ma’dīd have also been mentioned there.

To summarize:

(a) 11 and 12: both parts of the number agree with the ma’dīd, e.g.:

أحَدَ عِشْرَةٍ طَالِبًا
إِنّا عِشْرَةٍ طَالِبًا

Note that the letter ش has fathah in عِشْرَةٍ, and sukūn in عِشْرَةٍ.

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

ثَلَاثَ عِشْرَةٍ طَالِبًا
نُمَائِنِيَ عِشْرَةٍ طَالِبًا

In the word نُمَائِنِيَ the word عِشْرَةٍ has sukūn.

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

أَيُّ طَالِبٍ كَرَّ جَ؟ ‘Which student went out?’
أَيَّ كَتِبَ قَرَأتْ؟ ‘Which book did you read?’
بَأِيَّ قَلمٍ كَتَبَتْ؟ ‘Which pen did you write with?’

Note that the word أَيُّ is marfū‘ in the first sentence because it is mubtada‘, and it is mānsūb in the second because it is maf‘ūl bihi, and mājrūr in the third because it is preceded by the preposition ب.

4) ‘I think’ أَنْ أَظُنُ’ and so its ism is mānsūb and its khabar is marfū‘, e.g.:

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I think that Hāmid is sick.'

I think that the imām is new.'

I think that Fātimah is absent.'

I think that you are tired.'

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

6) ‘why?’: If it stands alone a “h” is added to it: لم لمة؟ This is called هاء السكط.

7) We have learnt in Book 1 some examples of adjectives ending in -ān, e.g.: جعوُن، عطشان، عضبانٌ. The feminine of such adjectives is on the pattern of فعلٌ, e.g.:

And the plural of both the masculine and the feminine is on the pattern of فعلٌ, e.g.:

فِلَال جوُن

أَنَّهُ جِبَاعٌ

نَسَاء جِبَاعٌ

كَسَلْنٌ كَسَلٌ

Note that the plural of هلات is هلاتٌ هلاتٌ and هلات.

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

يا أَخْبِرَ هَاتَ

يا أَخْبِرَ هَاتٍ

يا أَخْبِرَ هَاتٍ

يا أَخْبِرَ هَاتٍ

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

فَ فُرِحْ بِي المَدْرَسَ كَبِيرَٰٰ

means ‘so,’ and بِي means ‘with me’.

Note:

فُرِحَ بِكَ ‘I was pleased with you.’

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

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

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

Exercises

1. Answer the following questions.
2. Mark the correct statements with (✓), and the incorrect ones with (x).
3. Answer the following questions. These questions are not based on the lesson.
4. Change the fā'īl in the following sentences to feminine.
5. Vocalize the ت in the following sentences.
6. Learn the following.
7. Learn the use of بلئي and نعم.
8. Fill in the blanks with questions suitable to the answers.
9. Answer the following questions using the accusative pronouns as explained in the examples.
10. Complete the following sentences using أَنْ as explained in the examples.
11. Learn the numbers from 11 to 20 with the feminine ماذاذد.
12. Read the following sentences and then write them replacing the figures with words.
13. Count from 11 to 20 with each of the following words as ماذاذد.
14. Rewrite the following sentences as explained in the example.
15. Learn the use of هاء السكوت.
16. Write the majrūr and mansūb forms of the following nouns. Note that a noun ending in َة does not take an alif in the mansūb form while a noun ending in any other letter takes an alif.
17. Learn the following.
18. Write the first five āyahs from the following sūrah: الرَّحْمَنُ, الحَدِيثِ, النَّبَا...
**Vocabulary:**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَجلَّة</td>
<td>magazine</td>
</tr>
<tr>
<td>عَمارة</td>
<td>building</td>
</tr>
<tr>
<td>سُورة</td>
<td>surah</td>
</tr>
<tr>
<td>شَقَة</td>
<td>flat</td>
</tr>
<tr>
<td>تسَن</td>
<td>tooth</td>
</tr>
<tr>
<td>كِلِمَة</td>
<td>word</td>
</tr>
<tr>
<td>يَا بني</td>
<td>'O my little son!'</td>
</tr>
<tr>
<td>مَسْرورٌ</td>
<td>pleased, happy</td>
</tr>
<tr>
<td>فَقْط</td>
<td>only</td>
</tr>
<tr>
<td>جاءَ</td>
<td>he came</td>
</tr>
<tr>
<td>كَرى</td>
<td>he ironed</td>
</tr>
<tr>
<td>فَهمْتَهُ حَيْدًا</td>
<td>I have understood it well.</td>
</tr>
<tr>
<td>رَأَدَكَ الله عِلْمًا</td>
<td>may Allâh increase your knowledge.</td>
</tr>
<tr>
<td>مَا شَاءَ الله</td>
<td>literally, 'what Allâh wills': an expression of surprise.</td>
</tr>
<tr>
<td>راكِبٌ</td>
<td>passenger in a bus, train, plane, etc.</td>
</tr>
<tr>
<td>فَرَحَ</td>
<td>he was pleased</td>
</tr>
<tr>
<td>خادمة</td>
<td>maid servant</td>
</tr>
</tbody>
</table>
Lesson 7

In this lesson we learn the following:

1. **dhabah-tum** 'you (masc. pl.) went'.  
   مَدَّهَبْتُمْ.  
   'What did you eat, brothers?'

2. **dhabah-tunna** 'you (fem. pl.) went'.  
   مَدَّهَبْتُنْنَا.  
   'Did you read this magazine, sisters?'

3. **dhabah-nā** 'we went'.  
   مَا سَمَعْنَا.  
   'We did not hear the adhān.'

4. 'You saw him'.  
   رَأَيْتُوُهُ.  
   'I saw him.'

   رَأَيْتُهُ.  
   'You saw him'

   رَأَيْتِهِ.  
   'You (fem. sing.) saw him'

Note that in the last example the pronoun ُهُ (hū)⁵ has changed here to ُهُ (hi). This change is for vocalic harmony. The combination 'ti-hū' sounds better than 'ti-hū'. Here are some more examples of this kind of change:

بَيْتُهُ, but في بَيْتِهِ.  
baiti-hū (for fi bait-i-hū)

min-hū, but فيهِ 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 ُهُ رَأَيْتُوُهُ a wāw has to be added between the verb and the pronoun, e.g.:

رَأَيْتُوُهُ.  
'You saw him' (ra’aitum-ū-hu).

---

⁵ The dammah of ُهُ is long if it is preceded by a short vowel, e.g. لَهُ la-hū, رَأَيْتُهُ ra’aitu-hū. And it is short when it is preceded by a consonant or a long vowel, e.g., بَيْنِهِ min-hū, كَبَرُوُهُ katabū-hū. This rule applies also to ُهُ, e.g. *bi-hi*, but فيهِ fi-hi.
‘You saw them.’

‘You saw her.’

‘You saw them.’

Here are some more examples:

‘You washed it.’

‘You killed them.’

‘You asked her.’

(5) كَانَ ‘he was’ : It is used in a nominal sentence, e.g.:

‘Bilāl is in the class.’ → كَانَ بِلَالٌ فِي الفَصِّلِ ‘Bilāl was in the class.’

‘The teacher is in the library.’ → كَانَ المُدِرسُ فِي المَكتَبَة ‘The teacher was in the library.’

‘The pen is under the book.’ → كَانَ الْقِلمُ تَحْتَ الْبَكْبَاب ‘The pen was under the book.’

‘Zainab is in the kitchen.’ → كَانَتْ زَيْنَبُ فِي المَطْبَخ ‘Zainab was in the kitchen.’

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

‘Bilāl was sick.’

We will learn this in Lesson 25.

6) Note the following:

‘a bearded man’

‘the bearded man’
In the first example ذو العين qualifies an indefinite noun, and in the second example a
definite noun. We know that the adjective of a definite noun should also be
definite. But ذو العين is mudāf and cannot take تَأْمُّ. So this is overcome by making the
mudāf ilaḥi definite by adding تَأْمُّ. So in ذُو العين, the mudāf ilaḥi remains
indefinite and in ذُو العين it becomes definite. Here are some more
examples:
‘I have a book with a beautiful cover.’
‘The book with the beautiful cover is expensive.’
‘In our village there is a mosque with one minaret.’
‘The mosque with one minaret is old.’

7) The letter ميم in أنتم، كتابكم، هم، كتابه، هم has sukūn. And this sukūn
changes to dammah when followed by hamzat al-wasl, e.g.:

( bāıt-u-kum-u-l-jādīd-u) → َبَيْنُكُمُ الْجَدِيدُ
(a rā’ītum-u-l-imām-a) → ْأَرَابِيَتُ الْإِمامُ؟
( kītāb-u-hum-u-l-qādir-um) → ْكِتَابُهُمُ الْقَدِيرُ؟ ْكِتَابُهَمُ
( a sāʾaltum-u-bnā-hu) → ْأَسْأَلَتُمُ إِبْنَهُ؟ ْسَأَلْتُمُ

8) ْبِشِيرُ: 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) ْثُلُثُ: ‘one-third’. Fractions meaning ‘one third,’ ‘one fourth,’ ‘one fifth,’ etc up to
one tenth are on the pattern of ْفَعُلُ. The dammah of the second letter ع is mostly
omitted. ْسَمُّسُدُسُ ْثُلُثِ and ْسُمُّسُدُسُ ْثُلُثِ, however, retain it.

---

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

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

Vocabulary:

الأسِيوْعَ المُاضِيّ  

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

منارة
لَحْيَة
عَالٍ
مُلْوُنٌ
صَباحٌ
نصفّ
مشَى
أخْذ
وضعٍ
وجدٌ
بحثٌ عن

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

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

Exercises

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

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

إِنَّ الْبَيْتَ حَدِيدًا

قرأتُ الْكِتَابُ

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

رَأَيتُ الْأَبْنَاءَ والْأُمَّاتِ.

I saw the sons and the daughters.

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

Here are some more examples:

خَلَقَ اللَّهُ السَّمَوَاتِ والأَرْضَ (as-samāwāt-ī wa l-ard-ā).

قرأتُ الْكِتَابِ والْصُّحْفِ والمَجَالِدِ.

I read the books, the newspapers, and the magazines. (al-kutub-ā wa s-suhuf-ā wa l-majālāt-ī)

إِنَّ الْإِخْوَةَ والأَخْوَاتِ فِي الْبَيْتِ.

Indeed the brothers and sisters are at home. (al-ikhwāt-ā al-akhawāt-ī)

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

إنَّ الطَّالِبَاتِ فِي الحَافِلَاتِ.

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

2) We have learnt that رَأَيتَكَ means ‘I saw you’ and رَأَيتِهُ means ‘I saw him’.

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

رَأَيتُنِي.

You saw me.”
Allāh created me.'

The teacher asked me.'

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

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

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

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

This is expressed in Arabic by مأجمل هذه السيرة! This is called فعل التعجب (i.e. Verb of Wonder) and has the form مأفعل. One can use the pronoun مأفعل or any other pronoun in the accusative, or replace it by a noun in the accusative case, e.g.:

‘How good you are!’
ما أطيب بك!

‘How poor she is!’
ما أفقر لها!

‘How numerous the stars are!’
ما أكثر النجوم!

‘How easy this lesson is!’
ما أسهل هذا الدروس!

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

يا حامد! يا بلال! يا استاذ! يا وله! Now if the noun after يا is mudaf, it is mansub, e.g.:

‘O daughter of Bilāl’
يا بننت بلال!

‘O sister of Muhammad!’
يا أخت محمد!

‘O son of my brother!’
يا ابن أخي!

‘O Lord of the Ka’bah!’
يا رب الكعبة!
‘O servant of Allâh!’

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

‘O our Lord!’

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

كُمْ رِيَايَالَعَنْدَكَ؟ ‘How many riyals have you?’

بِكُمْ رِيَايَالَ هَذَا؟ ‘How many riyals does it cost?’

Here both رِيايَالَ and رِيِّالَ are permissible because of the preposition بِ. In the same 
way we can say فِينَ كُمْ يُومَانَ / يُومَ؟ ‘in how many days?’

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

بِمَا ‘with what?’

لِمَا ‘for what?’ ‘why?’

مِمَا ‘from what?’ Note that the مَنْ of مِنْ has been assimilated to the 
mُمْ of مَا (مَنْ+مَا → مَمَمَا).

عَنْ مَا ‘about what?’ Note that the مَنْ of عَنْ has been assimilated to the 
mُمْ of مَا (‘امَنْ+مَا → امَمَامَا)

7) We have learnt the relative pronouns الَّذِي (mas. sing.) and الَّتِي (fem. sing.). Now 
we learn their plural forms. The plural of الَّذِينَ is الَّذِينَ and that of الَّتِينَ is الَّتِينَ.

Here are some examples:

Mas. sing.: الرَجُلُ الَّذِي خَرَّجَ مِن مَكَّة مُدِيرٌ مَدِيرٌ حَدِيدٌ.
'The man who left the headmaster’s office is a new teacher.'

Masc. pl.: الذَّانِينَ خَرَجُوا مِنْ مَكْتُبِ الْمُدَرِّبِ مَدَّرَسُونَ جَدُّدُونَ

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

Fem. sing.: الطَّالِبَةُ الْأُنُسُ جَلَسَتُ أَمامَ الْمَدَّرِسَةِ بَنَّىَ الْمِدَّرِسَةُ

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

Fem. pl.: الطَّالِبَاتُ أُلُمَّامَ بَنَّىَ الْمَدَّرِسَةِ بَنَّاتُ الْمِدَّرِسَةُ

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

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

‘Did the teacher tell you?’ (âl-mudarris-u?)

‘Did you see him today?’ (âl-yaum-a?)

But:

‘Did this student ask you?’ (a hâdha?)

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

‘its meaning’ ُمَعْنَى

‘he ironed’ ُكُوْءُ ‘he ironed it.’

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

‘the four books’.

‘the ten men’.

‘the Six Authentic Books’ of hadith.

‘the five sisters’.
11. Here ىلِی المَدِير ذهْبَتْ؟ ُWhat has been brought forward for the sake of emphasis. Note the following:

I saw Bilāl’ without emphasis.

It was Bilāl that I saw’ with emphasis.

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

Exercises

1. Answer the following questions.
2. Read the āyah and answer the following questions.
3. Mark the correct statements with (✓), and the incorrect ones with (x).
4. Write the meanings of these words in Arabic.
5. Fill in the blanks with suitable words.
6. Read the examples and then rewrite the following sentences using ُفعلُ التَعَجَبَ.
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 ُهَانْزَة.
10. Answer the following questions.
11. Learn the following.
12. Learn the omission of the alif of ابن.
13. Rewrite the following sentences after changing the underlined words to the plural as shown in the example.
14. Rewrite the following sentences after changing the underlined words to plural as shown in the example.
15. Use each of the following words in a sentence.

Vocabulary:

قائِمَة list  طينَ mud
علاقة connection  جرسَ bell
معنى meaning  نارُ fire
لحظة moment  عددٌ كتبٍ a number of books

32
a number of questions

he attended, he was present

it rang

he created

he raised

You have done well, well done!

capital city

mixed

like that

jinn

iron (metal)

like this, so
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 mādi.
(b) the present-future tense which is called the mudārī, and
(c) the imperative which is called the amr.

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

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

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

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

According to the vowel of the second radical verbs are classified in six groups. We learn four of these in this lesson.
(a) a-u group: in this group the second radical has ‘a’ in the mādi and ‘u’ in the mudārī, e.g.: ي ك ت ب ‘he wrote’ ي ك ت ب ‘he writes’ (kataba / ya-ktubu).

١ ق ت ل ‘he killed’ ي ق ت ل ‘he kills’ (qatala / ya-qtulu).

ي س ج د ‘he performed sajdah’ ي س ج د ‘he performs sajdah’ (sajada / ya-sjudu).

(b) a-i group: in this group, the second radical has ‘a’ in the mādi and ‘i’ in the mudārī, e.g.: ي ج ل س ‘he sat’ ي ج ل س ‘he sits’ (jalasa / ya-jlisu).

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‘he beat’ ﻰﺿْرَبَ (daraba / ya-dribu).

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

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

‘he went’ ﻰَذَهَبَ ‘he goes’ (dhahaba / ya-dhibu).

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

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

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

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

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

‘he memorized’ ﻰَحْفِظَ ‘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 ﻲمَدِي and the ﻲمِدَّرِي are mentioned together. If you are asked the Arabic for ‘to write’ you say: ﻰَكِتَبَ ﻰَيْكَبُ.

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

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

واَحِدُ وَعَشَرُونَ، ثَلَاثَةُ وَعَشَرُونَ، أَرْبَعَةُ وَعَشَرُونَ ... ﻰَسَعَةُ وَعَشَرُونَ

The word إِنَّهُ, of course, has no tanwin.

(b) إِنَّهُ and إِنَّهُنَّ are masculine with the masculine ﻰَمَدَّد. But the numbers from 3 to 9 are feminine, e.g.:

واَحِدُ وَعَشَرُونَ رَجَالًا، إِنَّهُ وَعَشَرُونَ رَجَالًا، ثَلَاثَةُ وَعَشَرُونَ رَجَالًا، أَرْبَعَةُ وَعَشَرُونَ رَجَالًا، خَمْسَةُ وَعَشَرُونَ رَجَالًا، سِتَّةُ وَعَشَرُونَ رَجَالًا، ... ﻰَسَعَةُ وَعَشَرُونَ رَجَالًا.

(c) the ﻰَمَدَّد is singular and ﻰَمَدَاً.
3) ‘quarter to nine’ : إلا ربعًا literally means ‘except’. Note that the noun after إلا is mansūb.  Note also the following:

الساعة الواحدة إلا عشر دقائق
‘ten minutes to one.’

الساعة الثانية إلا خمس دقائق
‘five minutes to two.’

الساعة الخامسة إلا دقيقة واحدة
‘one minute to five.’

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

5) ‘between’: The noun following it is majrūr because it is mudéf ila[i]hi, e.g.:

جلس حامد بين بلاي وفصل
Hāmid sat between Bilāl and Faisal.

should be repeated with pronouns, e.g., هذَا بيني وتبناك ‘This is between you and me.’

Exercises

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

Vocabulary:

دايمة always
أحيانا sometimes
مرة أخرى once again
مكتب office
عامل labourer
طول length
width
distance
kilometre
centimetre
metre
عَرَض مسافة كيلومتر سنتيمتر متر
(i-a) to work
رَكَعَ يَرَكَعُ
(a-a) to bow in prayer
سَجَدَ يُسَجَّدُ
(s-a) to do
رَكَبَ يَرَكَبُ
(i-a) to ride
بَيْنَ بَيْنَهُمَا
between between them
sajdah
between
LESSON 11

In this lesson we learn the following:

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

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

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

ماذا ِتَكُتُبُ ِآمَنَةُ ِالآن؟ ‘What is Aminah writing now?’
ِتَكُتُبُ ِرِسَالَةَ ِإِلَى ِأمِّها ‘She is writing a letter to her mother’.

(c) The plural of ِيَذَهَبُ is ِيَذَهَبُنَ (ya-dhhab-na) ‘they (fem.) go’. Here is another example:
ِإِخْوَانِي وِلِدَاتُكُنَّ ِبِالجَامِعَةِ، وِإِخْوَانِي وِلِدَاتُكُنَّ ِبِالمَرْضَاةِ ‘My brothers are studying at the university, and my sisters are studying at school’.

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

(e) ‘I go’ is ِأَذَهَبُ (a-dhhabu), e.g:
ِأَيُّهُ ِتَذَهَبُ ِيَأْتِي ِبِلَالِ؟ ‘Where are you going, Bilal?’
ِأَذَهَبُ إِلَى ِالسَّوقَ ‘I am going to the market’.

(f) ‘You go’ for masculine plural is ِتَذَهَبُونَ (ta-dhhab-ūna). Here is another example:
ِمَاذا ِتَنَمْرُوْنُ ِيَأْخَوَانُ؟ ‘What are you drinking, brothers?’

2) We have seen earlier that ِيَذَهَبُ means ‘he goes’ or ‘he will go.’ Now to make the mudāri’, exclusively for future the particle ِسَ – is prefixed to it, e.g:
My father will go to Makkah tomorrow."
I’ll write to you a letter."

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

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

‘I did not eat anything.’

The negative particle used with the mudārī is ِلَا, e.g.:

‘I don’t understand French.’

‘I don’t drink coffee.’

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

دَخُول ‘entry’ from ِدَخُل.
حَرِج ‘exit’ from ِحَرَج.
سُجَد ‘prostration’ from ِسُجَد.
رَكَع ‘genuflection’ from ِرَكَع.
جَلَّس ‘sitting’ from ِجَلَّس.

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

‘Entry is forbidden.’

‘The rukū is before the sujūd.’

‘We left the class before the teacher’s exit.’
5) ْوَأَمَا : This is a very frequently used word. It is used when we speak about two or more items. It can be translated as 'as for...', e.g.:

‘Where are you from?’

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

Note that the *khābār* after ْوَأَمَا should take ْفَ. Here are some more examples:

‘Where do your brother and sister live?’

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

‘How much do these pens cost?’

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

6) ْوَأَمَا ْأَخُ لِي means ‘my brother’ and ْأَخُ لِي ْأَمَا ْأَمْيَل means ‘a brother of mine,’ ‘one of my brothers’. The first is definite, the second indefinite.

Exercises

1. Answer the following questions.
2. Correct the following statements.
3. Answer the following questions. These questions are not based on the lesson.
4. Fill in the blanks with the *mudārī* of ْذَهَبَ with *isnād* to appropriate pronouns.
5. Fill in the blanks with suitable verbs in the *mudārī*.
6. Change the *mubtada* in each of the following sentences to plural.
7. Change in the *fāʾ il* in each of the following sentences to feminine.
8. Learn the following.
9. Change the verb in each of the following sentences to *mudārī*.
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 ْوَأَمَا.
15. Learn the following.
Vocabulary:

درَسُ يَدْرِسُ  
(a-u) to study

نَزَلُ يَنْزِلُ  
(a-i) to descend

عَرْفُ يُعْرِفُ  
(a-i) to know

سَكْنَ يُسَكَّنُ  
(a-u) to stay, to live

بُحْثُ يَبْحَثُ عَنْ  
(a-a) to look for

مَاتُ يَمُوتُ  
(a-u) to die

شَكْرُ يُشْكَرُ  
(a-u) to thank

صَعدُ يَصْعُدُ  
(i-a) to ascend

نَسِيَتُ  
I forgot

قُرِيبُ  
relative

مَحَطَّةُ  
station

حَلاَقُ  
barber

أَرْزُ  
rice

عَنْوَانُ  
address

نَوْبُ  
clothes

مُسَتوَصْفُ  
clinic

قَاذِمُ  
coming

بَطاَقَةُ  
visiting card

رَسَالةُ  
letter

صَيدَ لَيْثًَ  
pharmacy

حَيْلُ  
horses
LESSON 12

In this lesson we learn the following:
1) Ḱsnād of the mudārī’ to some more pronouns:

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

‘Where are you going, Bilāl?’
‘Where are you going, Aminah?’

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

‘Do you understand English, brothers?’
‘Do you understand French, sisters?’

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

‘What are you writing, brothers?’
‘We are writing letters.’
‘What are you writing, sisters?’
‘We are writing homework.’

2) Bilāl returned on Saturday. Note that يوم is mansūb.

That is because it is mafʿūl fihi (adverb), i.e. a noun denoting the time of the action. Here are some more examples:

‘I went to the market in the morning.’
‘I returned from the university in the evening.’
‘I go to the library every day.’
‘I’ll go to Taif on Thursday.’
‘Where will you go this evening?’

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

قال إنني عبده الله
‘He said, “I am the servant of Allah”’

قال المدرس إن الامتحان غدا
‘The teacher said, “the examination is tomorrow.”’

سمعت أن الامتحان غدا
‘I heard that the examination is tomorrow.’

أظن أن الامتحان غدا
‘I think that the examination is tomorrow.’

**Exercises**

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

**Vocabulary:**

<table>
<thead>
<tr>
<th>دواء</th>
<th>medicine</th>
<th>جار</th>
<th>neighbor</th>
</tr>
</thead>
<tbody>
<tr>
<td>بلميد</td>
<td>pupil</td>
<td>رقم</td>
<td>number</td>
</tr>
<tr>
<td>هاتف</td>
<td>telephone</td>
<td>وقت</td>
<td>time</td>
</tr>
<tr>
<td>وزير الخارجى</td>
<td>foreign minister</td>
<td>شهيد يشهد</td>
<td>(i-a) to bear witness</td>
</tr>
<tr>
<td>واجبات</td>
<td>homework</td>
<td>ضحك يضحك</td>
<td>(i-a) to laugh</td>
</tr>
<tr>
<td>عمل</td>
<td>work</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Lesson 13

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

Exercises

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

   لِيَذَهَبَ = *sign of the* the *mudāri‘* + َذَهَبَ + َُعْلَمُ (damār mustatir) + ُعْلَمُ: nominative ending.

   لِيَذَهَبُونَ = *sign of the* the *mudāri‘* + َذَهَبُونَ + َُعْلَمُ: 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 *mudāri* of the second person by omitting the initial ‘ta’ and the final ‘-u’ as explained below.

\[ \text{ktub} \rightarrow \text{ktub-u } \rightarrow \text{tkub} \]

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

\[ \text{ektub} \rightarrow \text{ektub-u } \rightarrow \text{ktub } \rightarrow \text{uktub} \]

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

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

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

\[ \text{uktub} \]

\[ \text{Ya Bilalu } \text{ktub } \quad \text{(not : ya Bilalu uktub)} \]

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

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

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

\[ \text{ektub} \] and not \[ \text{ektub} \]

\[ \text{jlis} \] and not \[ \text{jlis} \]

The *amr* from *kull* is *takallum*, and from *hadd* is *taahud*. These forms are irregular and the first radical (ʼ) has been omitted.

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If the *amr* of the second person singular is followed by a word commencing with *hanzat al-wasl* the last letter of the *amr* takes a kasrah to avoid إِلَيْتَاءِ الساِكِنِينْ، e.g.,

*ishrab-i l-mâ-a* ‘drink water!’ (bl → bil)

*iftah-i l-bâb-a* ‘open the door!’ (hl → hil)

*khudh-i l-kitâb-a* ‘take the book!’ (dhl → dhl)

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

*uktub* - *uktub-û*  
*uktub-i* - *uktub-na*

The *mubtada*’ is usually definite, but it may be indefinite with certain conditions. One of these is that the indefinite *mubtada*’ should be preceded by an interrogative particle as in this example: ‘أَعْقَرَبُ في الفَصل؟’! ‘a scorpion in the classroom?!’ Here is another example from the Qur’an: إِلَيْهِ مَعَ اللَّهِ ‘Is there a god with Allâh?’

*فَإِنَّ الدُّرَوبَ مَظْلِمَة* (3)  
*كُلُّ هذَا فَإِنَّكَ جَوَّانُ ‘Eat this as you are hungry.’

*أَدْخِلْ فَإِنَّ الدَّرَسَ فَدَدَ بَدَا ‘Get in for the lesson has already started.’

*إِغْسِلْ القَميصَ فَإِنَّهُ وَسُخُ ‘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 إِلَيْتَاءِ الساِكِنِينْ.
6. Read the following sentences bearing in mind the rule about إِلَيْتَاءِ الساِكِنِينْ.
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.
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>scorpion</td>
<td>سَكْتَتْ يَسْكُتُ</td>
<td>(a-u) to keep quiet</td>
</tr>
<tr>
<td>shoe</td>
<td>جَمَعَ يَجْمَعُ</td>
<td>(a-a) to gather, to collect</td>
</tr>
<tr>
<td>the paradise</td>
<td>طَبَخَ يَطَبَخُ</td>
<td>(a-u) to cook</td>
</tr>
<tr>
<td>glass</td>
<td>قَطَعَ يَقْطَعُ</td>
<td>(a-a) to cut</td>
</tr>
<tr>
<td>hand</td>
<td>حَلَقَ يَحْلَقُ</td>
<td>(a-i) to shave</td>
</tr>
<tr>
<td>spouse</td>
<td>عَبْدُ يَعْبُدُ</td>
<td>(a-u) to worship</td>
</tr>
<tr>
<td>clot of blood</td>
<td>عَلَقُ يَعْلَقُ</td>
<td>(i-a) to know</td>
</tr>
<tr>
<td>radio set</td>
<td>مَنْعُ يَمْنَعُ</td>
<td>(a-a) to prevent</td>
</tr>
<tr>
<td>weather</td>
<td>عَادَ يَعْوَدُ</td>
<td>(a-u) to return</td>
</tr>
<tr>
<td>stranger</td>
<td>وُرَقَةٌ يَوْرَقُ</td>
<td>piece of paper</td>
</tr>
<tr>
<td>razor</td>
<td>مَيْنُ</td>
<td>fig</td>
</tr>
<tr>
<td>sleepy</td>
<td>لَا أَدْرِي</td>
<td>‘I don’t know’</td>
</tr>
<tr>
<td>dark</td>
<td>قُوَّةٌ يَقْوَّةُ</td>
<td>strength</td>
</tr>
<tr>
<td>(a-u) to sweep</td>
<td>كَنْسَ يَكْنُسُ</td>
<td>strongly, fast</td>
</tr>
<tr>
<td>(a-u) to look at</td>
<td>نَظَرُ يَنْظُرُ</td>
<td></td>
</tr>
</tbody>
</table>
Lesson 15

In this lesson we learn the following:

1) How to say in Arabic, “don’t go”. We have learnt in the previous lesson that َذَهَبْ (don’t go) means “sold”. Now we learn that “don’t go” is َذَهَبْ لا (the negative). As you can see it is the mudârî’, but with the omission of the dammah of the third radical. The particle لا (the prohibitive لا), while the َذَهَبْ لا (the negative لا), don’t understand French,” is called َذَهَبْ لا (the negative لا).

Note the following:

- You go: َذَهَبْ
- You don’t go: لا َذَهَبْ
- Don’t go! لا َذَهَبْ

Here are some more examples:

1) Don’t sit here! لا تَجِلْسُ هَذَا
2) Don’t write with red pen! لا تَكُتِّبُ بِالقَلمِ الأَحْمَرِ
3) Don’t go out of the class! لا تَخَرَجُ مِنَ الفَصْلِ
4) Don’t worship the shaytân! لا تَعْبَدُ الشَيْطَانُ

Note that in the last example the third radical has kasrah due to the occurrence of the kasrah.

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

1) لا َذَهَبْ بَيْنَ بَيْنَ
   لا َذَهَبْ بَيْنَ بَيْنَ
   لا َذَهَبْ بَيْنَ بَيْنَ
   لا َذَهَبْ بَيْنَ بَيْنَ
   لا َذَهَبْ بَيْنَ بَيْنَ

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

The mudāri‘ is يُكَادُ:

يُكَادُ الْجَرْسُ يُبْرِنُ

يُكَادُ الْإِمَامُ يَرْكَعُ

‘The bell is about to ring.’

‘The imām is about to perform rukū‘.’

Note that كَادُ is followed by a noun, and then by a verb in the mudāri‘:

كَادَ + a noun in the nominative case (مرفوع) + a verb in the mudāri‘.

3) We have learnt that the negative particle used with the mudāri‘ is لا. e.g.:

لا أفهم الفرنسية

لا نذهب إلى الملعب يوم الجمعة

‘I don’t understand French.’

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

If ما is used with the mudāri‘, the verb refers to the present time only. Note the difference between ما and لا ما:

‘I don’t drink coffee’ i.e. as a habit, but ما أشرب القهوة means ‘I am not drinking coffee now.’

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

In the same way ‘I take’ is أخذ for أخذ أخذ. and ‘I command’ is أمر for أمر أمر.

5) إنما أناظر إلى الصور إنما أنظر إلى الصور means ‘only’. Here are some more examples:

إنما لا تكتب الدروس وإنما تكتب رسالتة

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

إنما الأعمال بالنيات

‘Actions are judged only by intention.’

إنما الصدقات للفقراء

‘Charity is only for the poor.’

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Exercises

1. Correct the following statements.

2. Read the following examples of لَ النَّاهِيَةِ.

3. Rewrite the following verbs using لَ النَّاهِيَةِ.

4. Learn the isnād of the mudāri ' with لَ النَّاهِيَةِ to other pronouns.

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

6. Learn the difference between لَ النَّاهِيَةِ and لَ النَّافِئِ.

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

8. Learn the use of كَذَّبَ.

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

10. Learn the use of فَعَلَ التَّعْجُبُ.

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

Vocabulary

مقعَدٌ  seat
في أَنْهَا  during
يَا أَبَا  O my father!
كَذَّبَ يُكَذِّبُ (a-i) to tell a lie
بكَيْكُ يَبْكي  (a-i) to cry, to weep
انْقَلَبَ it overturned
الطَّرِيقُ  way
In this lesson we learn the following:

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

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

أريد ماء ‘I want water.’

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

نريد أقلام ‘We want pens.’

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

Note that the initial letters denoting the madāri‘ يـ، تـ، أـ، نـ have dammāh. This happens when the verb has four letters in the mādī. You will learn more about this in Book 3.

The mādī of the verb is أرَادَ ‘he wanted’. And ‘I wanted’ is أردت, and ‘you wanted’ is أردت.

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

ما اسمك؟ ‘What is your name?’

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

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

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

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

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

In Arabic this is called مَا الموصول ‘مَا المَوْصَولَةَ’.

3) We have learnt دَوَ. In the accusative case it becomes دَا, e.g.:
‘In our class there is a student with long hair.’

‘I saw a student with long hair.’

‘I want a copy of the Qur’an with large letters.’

4) Proper nouns on the same pattern of فعل مذكّر من الاصطفَفِ (e.g., رَحْلُ، رَهْ، هُلُ) is the name of a pre-Islamic deity. Saturn, and الزّفوُ (zefru) is a name.

This pattern of proper names is called مُعْدُودُ.

Note the i'rāb الإعراب (decoration) of this type of nouns:

‘Umar went out.’

‘I asked Umar.’

‘I wrote to Umar.’

5) We have learnt in Book 1 some words denoting colours, e.g., أسودُ، أحمرُ، أصفرُ، أبيضُ. This is the masculine singular form. The feminine singular form is on the pattern of فعلاءُ:

فيِبِيضَةٌ، أسودَةٌ، حمراءٌ، سوداءٌ، أبيضَةٌ

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

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

‘This tree is green.’
‘The sky is blue.’

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

It is on the pattern of فعَلْ، e.g.: المُنودُ الحُمرَ ‘the red Indians.’

من هُؤلاء الرجال السُّودُ، وأولئك النساء السُّمرُ؟ ‘Who are these black men, and those brown women?’

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

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

أَين أَخوُكُ الحُسَينُ؟ ‘Where is your brother Husain?’

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

‘His daughter, Zainab is a doctor.’ رأيتُ زَمَيلَكَ عبِيسَا ‘I saw your classmate, Abbass.’

كتبنا إلى أَسْتَاذَنا الدُكّو، يِلَال ‘We wrote to our professor, Dr. Bilal.’

8) آخر means ‘another’. Its feminine is أُخْرَى، e.g.:

غَابَ اليَومُ إِبْراهيِمُ وَتَالِبُ أَخْرَ ‘Today Ibrahim and another student were absent’

‘I have another pen.’ سَأَلَتُ مُدَرِّسَةِ وَمُدَرِّسَةٌ أَخْرِ ‘I asked our teacher and another one.’

زَيْبُ مِنْ أَمْرِيِكَا، وَفِي الفَضْلِ طَالِبُ أَخْرِ مِنْ أَمْرِيِكَا ‘Zainab is from America, and there is another student from America in the class.’
I memorised sūrat al-Rahmān and another sūrah.

Both أَحَرُّ وَأَخَرُ are diptotes.

9) The word اَضِياءُ is a diptote.

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

عَنْدِي مَصْحَفٌ ‘This is an Indian edition of the Qurʾān, and that is an Egyptian edition.’

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

ما أَكْلْتُ شَيْئًا (11) means ‘I did not eat anything’, or ‘I ate nothing.’

Here are some more examples:

ما رأَيتُ شَيْئًا ‘I saw nothing.’

ما قرأتْ شَيْئًا ‘We read nothing.’

ورَق غَيْر مَسْتَرْ (12) ‘ruled paper’

عَبْر مَسْتَر ‘unruled paper’

صَحِيح ‘correct’

عَبْر صَحِيح ‘incorrect’

Muslim غَيْر مَسْتَر non-Muslim

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

Exercises

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

ماذا تُريدُ وماذا يُريدُ زميلك؟

5. Fill in the blank in each of the following sentences with the feminine form of the colour word used in the sentence corresponding to it as shown in the example.

6. Underline the words denoting colours in the following sentences.
7. Fill in the blanks with suitable words denoting colours.
8. Learn the examples of مَعْدَلَّلَّ words.
9. Learn the orthography of عَمَّوْرَ.
10. Read the following sentences and learn the words أُخْرَىِ and آخرُ.
11. Fill in the blanks with أُخْرَىِ or آخرُ.
12. Fill in the blanks with ذَا or ذُو.
13. Read the following examples of the relative مَأَ.
14. Learn the three kinds of مَأَ.
15. Learn the following.
16. Learn the difference between المُصَحَّفَة and القرآنُ.
17. Learn the use of غيرُ.

Vocabulary

مَصَحَّفَة copy of the Qur'an
حلوَى sweetmeat (diptote)
صف row
قَماشُ cloth
نموذج sample
صورة picture
شيء thing
ضيق narrow
آخرُ another (diptote)
أَسْمَرُ brown (diptote)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>مُسْتَرْئر</td>
<td>ruled</td>
</tr>
<tr>
<td>غَابَ يَعِيَّبُ</td>
<td>(a-i) to be absent</td>
</tr>
<tr>
<td>اشْتَرَى يَشْتَرِي</td>
<td>to buy</td>
</tr>
<tr>
<td>مِلْفٌ</td>
<td>file</td>
</tr>
<tr>
<td>طَباشيرُ</td>
<td>chalk</td>
</tr>
<tr>
<td>زَهْرَةٌ</td>
<td>flower</td>
</tr>
<tr>
<td>بَلْدَيَةٌ</td>
<td>municipality</td>
</tr>
<tr>
<td>رُحْلٌ</td>
<td>Saturn</td>
</tr>
</tbody>
</table>
LESSON 17

In this lesson we learn the following:

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

‘Do you want to eat?’
ما أَتَرَّيدُ أَنْ تَنَكَّلَ؟

‘What do you want to drink?’
نَرِيدُ أَنْ أَنْتَ تَشْرَبَ؟

‘We want to sit in front of you.’
نَرِيدُ أَنْ نَنْجِلَسَ أَمامكَ

‘Zainab wants to cook meat.’
زَيْنَبُ تَرَّيدُ أَنْ تَطْبِقَ اللَّحْمَ

‘The doctor wants to return to his country.’
تَرَّيدُ الطَّيِّبُ أَنْ يُرْجَعَ إِلَى بَلْدِهِ

2) How to say in Arabic ‘I study Arabic to understand the Qur’an’. The Arabic for this is أَدْرِسُ اللُّغَةَ العَرَبِيَّةَ لِأَفْهَمَ الْقُرْآنَ. Note that the مَعْلُوَّلْ is mansūb (i.e. has a-ending), and that is because of the preceding لَام. This لَام is called the لَام التَّعْلِيل.

Here are some more examples:

‘I went to the bathroom to wash my face.’
ذَهَبَتْ إِلَى الحَمَامَ لِأَغْسَلَ وَغَيَّرْتِ

‘I opened the window so that the flies may go out.’
فَنَحَتْ الْبَانِثَةَ لِيَخْرُجَ الْدَّبَّابُ

‘Allah has created us so that we may worship him.’
حَلَقْنَا اللَّهُ نَعَالى لِتَعْبِدُهُ

‘It is possible.’
يُمْكِنُ

‘May I sit here?’ (literally, ‘is it possible for me that I sit here?’)
أَلَمْ يُمْكِنْنِي أَنْ أَجَلِسَ هَنَا؟

‘Yes, you may sit.’
نَعَمْ، يُمْكِنُكَ أَنْ تَنْجِلَ

‘He cannot go out now.’
لا يُمْكِنُنِهِ أَنْ يَخْرُجَ الْآنَ
4) 만َدُ is a preposition meaning ‘since’, e.g.:

ما رأيتان منذ يوم السبت ‘I have not seen him since Saturday.’

بلال غائب مند أسبوع ‘Bilal is absent since one week.’

5) If the َلَيْلَةَ is feminine, the verb should also be feminine, e.g.:

دخل محمد ‘Muhammad entered.’

دخلت آمنة ‘Aminah entered.’

يدرس إبراهيم اللغة الألمانية ‘Ibrahim is studying German.’

وتدرس متيم اللغة الفرنسية ‘and Maryam is studying French.’

If the َلَيْلَةَ 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.:

خرجت البقرة ‘The cow went out.’

or خرج السيارة ‘The car went out.’

That is why we have in the lesson:

بقي ثلاث دقائق ‘There are three minutes more,’ and not ...

There are other details which you will learn later إن شاء الله

6) ِسُمْحُ لِهُ بِالرُجُوْج ‘He permitted him to leave.’

اِسْمُحُ لِي بِالجِلْبُوس هَنَا ‘Permit me to sit here.’

لا أُسْمَحُ لَكَ بِالدَخُولِ ‘I don’t permit you to enter.’

7) أرجو ‘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: أين تريد أن تذهب في عطلة الصيف؟

4. The teacher asks every student: في أي كلمة تريد أن تدرس؟
5. The teacher asks every student: لِمَا ذَٰلِكَ مِنَ الْفَعْلِ?

6. Read the following examples of أنَّ

7. Answer the following questions using أنَّ

8. Read the following examples of لَامُ التَّعْلِيلِ

9. Answer the following questions using لَامُ التَّعْلِيلِ

10. Learn the use of يُمَكِّنُ

11. Learn the use of مَنَّ.

12. Learn نَرَى, أرَى, تُرَى, we see.

13. Learn the use of أرَجُو أنْ تُسَمِّحُ... I request you to allow me to...

14. Learn the names of the four seasons.

Vocabulary

<table>
<thead>
<tr>
<th>عطلةً (holiday)</th>
<th>عشاءٍ (supper)</th>
</tr>
</thead>
<tbody>
<tr>
<td>العام المقبل</td>
<td>العلاجٍ (treatment)</td>
</tr>
<tr>
<td>الذبابٍ</td>
<td>أرجوٍ (I request)</td>
</tr>
<tr>
<td>مصرٍ (Egypt, diptote)</td>
<td>بِصَلِّ بِصَلِّ مَعِي (a-u) to spit</td>
</tr>
<tr>
<td>هدوءٍ (calm, quiet)</td>
<td>هُوَاءٌ (air)</td>
</tr>
<tr>
<td>بِهدوءٍ (calmly, quietly)</td>
<td>زَارَ بِزُورُ (a-u) to visit</td>
</tr>
<tr>
<td>إعلانٌ (public announcement)</td>
<td>يسَمِّحُ (a-a) to permit</td>
</tr>
<tr>
<td>أهلٌ (people)</td>
<td>بدأْ بِيَدٍ (a-a) to commence</td>
</tr>
<tr>
<td>عطَرُ (envelope)</td>
<td>يمكِّنُ (to be able)</td>
</tr>
<tr>
<td>ضوضاءٍ (noise)</td>
<td>بَقِيَ بِيَدٍ (i-a) to remain</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>الشَّتَاءَ</td>
<td>winter</td>
</tr>
<tr>
<td>الصَّبَرِ</td>
<td>summer</td>
</tr>
<tr>
<td>الرَّبيعُ</td>
<td>spring</td>
</tr>
<tr>
<td>الخَرِيقُ</td>
<td>autumn</td>
</tr>
</tbody>
</table>

رَجَاهُمُ (a-u) to request
In this lesson we learn the following:

1) We have learnt in the previous lesson that the *mudāriʿ* is *mansūb* after *la`ām* ʿān and *and*: 

The following four forms of the *mudāriʿ* have *u*-ending in the *marfūʿ*, and a-ending in the *mansūb*:

\[
\begin{align*}
\text{ya-dhab-u} & \rightarrow \quad \text{ya-dhab-a} \\
\text{ta-dhab-u} & \rightarrow \quad \text{ta-dhab-a} \\
\text{a-dhab-u} & \rightarrow \quad \text{a-dhab-a} \\
\text{na-dhab-u} & \rightarrow \quad \text{na-dhab-a}
\end{align*}
\]

The forms of the *mudāriʿ* ending in *nūn* drop the *nūn* after *ān*, e.g.:

\[
\begin{align*}
\text{ta-dhab-īna} & \rightarrow \quad \text{ta-dhab-ī} \\
\text{ta-dhab-ūna} & \rightarrow \quad \text{ta-dhab-ū} \\
\text{ya-dhab-ūna} & \rightarrow \quad \text{ya-dhabū}
\end{align*}
\]

In these forms the sign of the verb being *marfūʿ* is the presence of the *nūn*, and that of being *mansūb* is the omission of this *nūn*. Here are some more examples:

‘What do you want to drink, Aminah?’

‘Where do you want to go, brothers?’

‘They want to go out of the class.’

The two forms *ta-dhab-ī* and *ya-dhab-ū* remain unchanged after *ān*, e.g.:

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

‘The female students want to sit in the garden.’

61
‘My watch is like yours.’ The word 

ٌّل

is a preposition, and the noun following it is 

مَجْرِنَة

It means ‘like.’

Here are some more examples:

هَذَا الْبَيْتُ كَالْمُسْتَحْدَد

‘This house is like a mosque.’

هَذِهِ الْقَهْرَةَ كَالْمَاء

‘The coffee is like water.’

This preposition is not used with pronouns. So we do not say 

أَنَا كُنْتُه

i.e. ‘I am like him’. In such cases the word 

مِلّإ

is added between the preposition and the pronoun:

أَنَا كَمِلّةُ ‘I am like him’.

أُرْجِحُ أَنَّكَ لَا تَعْدَى هَذِهِ الأَشْبَاهَ كَلِهَا

‘I request you not to take all these things.’

كُلُّ ‘all’ is used for emphasis. In Arabic it is called 

tاَكِد

The word 

كُلُّ

is connected to the 

مَعْكَلَد

(i.e. the word it emphasizes) with a pronoun:

كُلُّهُمُ ‘All the students attended.’

كُلُّهُمُ ‘All the female students went out.’

كُلُّهُ ‘I read the book completely.’

كُلُّهُ ‘I looked for him in the whole school.’

Note that the word 

كُلُّ

is in the same case as the 

مَعْكَلَد.

4) The vocative particle 

يَا بَلَاءَ ‘أَرْجِحُ النَّادِء

is, e.g.: ‘أَرْجِحُ النَّادِء

When 

يَا

is used with a noun having 

ال

, the word 

أَيَّهَا

is inserted between 

يَا

and the noun e.g.:

أَيَّهَا النَّاسُ!

O people! (not 

يَا النَّاسُ!

O man!

5) ‘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:
I feel pain.
I am bored.
accept (my prayer).

6. ‘This tin of sweets.

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

Here are some more examples:

ْ قلم الرصاص هذا ‘this pencil’

ْ غرفتك هي ‘this bedroom’

ْ ساعة هذه جميلة ‘This watch of yours is beautiful’.

ْ حبكتي هذا ‘Take this book of mine’.

Exercise

1. Answer the following questions.
2. Correct the following statements.
3. The teacher asks every student: ماما يزيد هؤلاء الطلاب؟

And the student replies saying ... هؤلاء يريدون أن ... and completes the answer using one of the verbs given there.
4. Learn the 动词mansūb.
5. Fill in the blanks with the 动词 of ده with its isnād to suitable pronouns.
6. Fill in the blanks with suitable verbs in the 动词.
7. Learn the 动词 marfi‘ and mansūb.
8. Learn the use of أرجو. Note that أَلَا is for أَلَا.
9. Learn the use of the preposition ك.
Vocabulary

habit
museum
packet, tin
clothes
summer holidays
address
zoo
**Lesson 19**

In this lesson we learn the following:

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

- ما دَرَسْتُ الْلُغَةِ الإسْبَانِيَّةَ
  ‘I did not study Spanish.’

- لَا أُعْرِفُ رَقْمَ هَاتِيْهِ
  ‘I don’t know his telephone number.’

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

- سَأَذْهَبُ إِلَى الْرَيْاضِ غَدًا
  ‘I’ll go to Riyadh tomorrow.’

- لَنْ أَذْهَبْ إِلَى الْرَيْاضِ غَدًا
  ‘I will not go to Riyadh tomorrow.’

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

As with لَا the *mīn* is omitted from لَنْ تَذْهَبَ, تَذْهَبْنَ, and when لَن is used with these forms. The two forms لَنْ تَذْهَبَ and تَذْهَبُنَّ remain unchanged e.g.:

- يا آمِنَةٌ! لَنْ تَذْهَبَ إِلَى الْطَائِفٍ فِي عُطْلَةِ الصُّيْفِ؟
  ‘O Aminah, will you not go to Taif during the summer holidays?’

- يا أخواتُ! لَنْ تَذْهَبْنَ الْلُغَةِ التُّرْكِيَّةِ فِي الْعَامِ المُقْلِبِ؟
  ‘O sisters, will you not study Turkish next year?’

- لَنْ أَشْرَبُ الْحُمْرَاءَ أُبَدًا (2)
  ‘I will never drink wine.’

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

Here are some more examples:

- لَنْ أُكْتَبِ إِلَيْهِ أُبَدًا
  ‘I will never write to him.’

- إنْ لَعُنْتِ صَعْبَةً جَدًا. لَنْ أُدْرِسَنَّهَا أُبَدًا
  ‘Your language is very difficult. I will never study it.’
To emphasise a negative verb in the past مَ رَأَيْتُهُ فَطْ is used, e.g.: مَا رَأَيْتُهُ فَطْ ‘I never saw him.’ (See Lesson 29).

**Exercises**

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

In this lesson we learn the following:

1) The dual in the accusative and genitive cases. We have learnt in Book 1 the dual in the nominative case, e.g.:

لِي أَخَوَانِ 'I have two brothers.'

فِي بَيْتِي عُرْفَانُ كُبْرُانَا 'There are two large rooms in my house.'

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

أَيْنَ الْمَدْرَسُ? 'Where is the teacher?' (al-mudarris-u)

سَأَلَتُ الْمَدْرَسَ 'I asked the teacher.' (al-mudarris-a)

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

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

هَذَا رَيْالانِ 'These are two riyals.' (riyal-âni)

أَرْبَدُ رَيْالَيْنِ 'I want two riyals' (riyal-aini)

اِشْتَرَتْهُ بِرَيْالَيْنِ 'I bought it for two riyals.' (riyal-aini)

Here are some more examples:

قُرِّتْ كَتَابٌ 'I read to books.'

رَجَعْتُ بَعْدِ يَوْمَيْنِ 'I returned after two days.'

جَاءَ مُدْرَسَانَ جَدِيدانِ 'Two new teachers came.'

سَمَعْتُ هَذَا الخَبَرُ مِنْ إِذَاخْشَىْنِ 'I heard this news from two radio stations.'

أَحَدُهُمَا ... وَالآَخَرُ ... 'one of them ... and the other ...', e.g.:

لِي أَخَوَانِ: أَحَدُهُمَا طَبَّبُ وَالآَخَرُ مُهْدِيْسٌ 'I have two brothers: one of them is a doctor and the other is an engineer.'

The feminine is ... وإِحْدَاهُمَا ... وَالآَخَرَیْنِ, e.g.
I have two sisters: one of them is a teacher and the other is a nurse.

Exercises

1. Answer the following questions.
2. Learn the i‘rarab (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 ... وأُخْرِي.
9. Learn the use of ... إِخْدَاهُما ... وأُخْرِي.
10. Learn the following examples of the dual in the genitive case.

Vocabulary

دُوَّارُوجَهْشِين hypocrisy (two-faced)
مُفِيد useful
سِيرَة the prophet’s biography
مَخْدُوْدَاتِ pillow (pl. مَخْدُودِ) Commentary of the Qur’an
دَبِيحُ يُذِبِحَ (a-a) to slaughter
عَرَةُ mirror شَرَحٌ يُشَرَّحُ (a-a) to explain
مُصْرِبَةُ thief
جَنيهِ 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 مُنَذِّحَةَ. It brings about two changes:
   a) it turn the مُنَذِّحَةَ into مَدَّي in meaning, and
   b) changes the مُنَذِّحَةَ from مُرَفَّعَةَ to مَجْزُومَةٌ, e.g.:

   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ
   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ
   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ

   ‘He goes.’ → ‘He did not go.’

The endings of the مُنَذِّحَةَ مَجْزُومَةَ:

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

   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ
   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ
   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ
   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ

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

   b) As in the مُنَذِّحَةَ مَنْسُوبَةَ, the مَيْنُ is omitted from the following forms in the مُنَذِّحَةَ مَجْزُومَةَ also:

   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ
   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ
   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ
   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ

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

   c) The two forms لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ remain unchanged:

   لم ِيُذْهَبْ َلَمْ ِيُذْهَبْ
   لَمْ ِيُذْهَبْ َلَمْ ِيُذْهَبْ

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

Here are some examples of لَمْ:

لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘I did understand this lesson.’
لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘I did not understand this lesson.’
لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘He did not understand this lesson.’
لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘He did not understand this lesson.’

لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘I did not understand this lesson.’
لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘I did not understand this lesson.’
لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘He did not understand this lesson.’
لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘He did not understand this lesson.’

لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘I did not understand this lesson.’
لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘I did not understand this lesson.’
لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘He did not understand this lesson.’
لَمْ أَفْهَمْ هَذَا الْدُرْسَ
‘He did not understand this lesson.’
The female students did not go to the library.

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

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

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

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

لَمَّا أُحْرِجَ الفِهْوَةُ ‘I have not yet taken coffee.’

+lَمَّا يَخْرُجُ النَّاسُ ‘They have not yet gone out.’

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

a) nouns (الاسم), like: كتاب، كُلُمْ، هو، أنا، هذا، فِلَنِّ، etc.

b) verbs (الفعل), like: كَتَبْ، كُتِبْ، أَكْتِبْ، لَيسْ، etc.

c) particles (الحَرُفْ), like: مَا، لَا، عَنْ، لَمْ، سُ، etc.

4) Nominal and verbal sentences (الحَجْمَةِ الإسْمِيَّةٌ وَالحَجْمَةِ الفَعْلِيَّةٌ): This has been explained in Lesson 1.

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

6) مَا عُنْدِي كُلُمْ وَلَا كَتَبْ ‘I have neither pen nor book.’

Here are some more examples:

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‘There is neither water nor juice in the fridge.’

‘There is neither riyal nor qirsh in my pocket.’

**Exercises**

1. Answer the following questions.
2. Learn the use of لَمْ.
3. Answer the following questions in the negative using لَمْ.
4. Answer the following questions in the negative using لَمْ.
5. Learn the endings of the المَدَّر ‘marfu’ and the المَدَّر ‘mansub’.
6. Rewrite the following verbs using لَمْ.
7. Fill in the blanks with suitable verbs in the المَدَّر.
8. Draw one line under the المَبْتَدَأ ‘ and two lines under the الْحَبَار.
9. Distinguish the nominal sentences from the verbal sentences.
10. Specify nouns, verbs and particles in the following sentences.

11. Learn the الليثي which is another form of الْلَّيْثي.

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**Vocabulary**

- إِسْتَمْعَال  reception
- رَئِيس  president
- فَرْق  difference
- مَثَال  example
- مِهَال  slowly, please, don’t hurry
- حَضْر يُحَضِّر  (a-u) to attend
- يُسْتَرِخ  take rest!
- أَتَى يَأْتِي  (a-i) to come
- الْلَّيْثَي  مَفْتَوَع  forbidden
- الْلَّيْثَي  مَفْتَوَع  forbidden
Lesson 22

This is a revision lesson. It gives a complete picture of the three moods of the *mudāri‘*: the *marfī‘*, the *mansūb* and the *majzūm*. 
Lesson 23

In this lesson we learn the following:

1) The *i`rāb* (declension) of the sound masculine plural: We have learnt the sound masculine plural in Book 1, e.g.: مُسْلِمُونَ، مُهَنئِسُونَ، مُدَرَسُونَ، فَلَا حُونَ.

In the nominative case it has `ina` ending, and in the accusative and the genitive cases it has `ina` ending, e.g.:

*Marfīʿ*:

خَرَجَ المَدْرَسُونَ: 'The teachers went out.' (al-mudarris-ina)

*Mansūb*:

رَأَيْتُ المَدْرَسِينَ: 'I saw the teachers.' (al-mudarris-ina)

*Majrūr*:

دَهَبْتُ إِلَى المَدْرَسِينَ: 'I went to the teachers.' (al-mudarris-ina)

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

Here are some more examples:

دَهَبَ المَهْنِئِسُونَ إِلَى مَكَاتِبَهُمْ: 'The engineers went to their offices.'

رَأَيْتُ الفَلَاحيِنَ في الحُقوَل: 'I saw the farmers in the fields.'

هذِه بُيُوتُ المَدْرَسِينَ: 'There are the houses of the teachers.'

2) The numbers عشَرُونَ ... تِسْعَونَ: These numbers are called the *uqūd* (العُقود).

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

*Marfīʿ*:

فِي الْفَصْلِ عشَرُونَ طَالِبًا: ‘There are 20 students in the class.’

*Mansūb*:

قَرَأْتُ عشَرُونَ كِتَابًا: ‘I read 20 books.’

*Majrūr*:

اِشْتَرِيتَهُ عشَرُونَ رِيالًا: ‘I bought it for 20 riyals.’

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

Note the following:

a) 21: the first part the number with the masculine *maʿdūd* is وَاحِدٌ and with the feminine:

إِحْدَى

وَاحِدٌ وَعَشَرُونَ طَالِبًا، إِحْدَى وَعَشَرُونَ طَالِبًا
b) 22: the first part of the number with the masculine *ma‘dūd* is *‘anā* and with the feminine *

*‘a‘nā*:

*‘a‘nā* وَعَشْرُونَ طَالِبًاِ/ أَنْسَانَ وَعَشْرُونَ طَالِبًاِ

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

*ša‘la‘a* وَعَشْرُونَ طَالِبًاِ/ ثَلاَثَةِ وَعَشْرُونَ طَالِبًاِ

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

4) Note this:

*I neither ate nor drank.*

لا أَكْتُب ولا أَكْتُب

I neither read nor wrote.*

لا أَقْرَا ولا أَكْتُب

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

5) Note: المُوسَلَةُ للإِمَامَ مَالِكِ: Al-Muwatta’ by Imām Mālik

*لِسَانُ الْعَرَبِ لَأَبْنِ مَنْتَوْر* Lisān al-Arab by Ibn Manzūr.

In such examples لِ 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 *‘uqūd*.
5. Learn the *i‘rāb* of the sound masculine plural.
6. Fill in the blank in each of the following sentences with the word given in the brackets after necessary changes.
7. Fill in the blank in each of the following phrases with the word given in the brackets after necessary changes.
8. Read the following sentences, and then write them replacing the figures with words.
9. Learn the numbers 21-30 with the feminine *ma‘dūd*.
10. Read the following sentences, and then write them replacing the figures with words.

11. Learn these examples of ‘neither...nor’.

**Vocabulary**

- إجتماع: meeting
- قصة: story
- نجح: (a-a) to pass an examination
- نسب: (a-u) to fail an examination
- نبي: prophet
- ثانية: second (unit of time)
- أسرة: family
- جائزة: prize
- قاعة: hall
LESSON 24

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

1) The rules regarding the numbers:

a) : These agree with the ma'ḍūd, and follow the ma'ḍūd as adjectives, e.g.:


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


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


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


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


f) : When the ma'ḍūd is mentioned the min is omitted, e.g.:


2) The rules regarding the ma'ḍūd:

a) the ma'ḍūd of 3-10 is genitive plural, e.g.:


b) the ma'ḍūd of 11-99 is accusative singular:


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

3) The *i’rāb* of the numbers:

a) **أُحَدَ رَيْالٌ وَاحِدًا ُوَأَرِيْدُ رَيْالَ وَاحِدًا** ُوَهذَا الْقُلمُ بِخَمْسَةِ رَيَالِيَّ.

These are used as adjectives, e.g.:

- **عِنْدِي رَيْالٌ وَاحِدًَ٨ ُوَأَرِيدُ رَيْالَ وَاحِدًا** 
- **هذَا الْقُلمُ بِخَمْسَةِ رَيَالِيَُّهُ.**

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

- **عِنْدِي خَمْسَةِ رَيَالِيَّةُ (khamsat-ı)**
- **أَرِيدُ خَمْسَةِ رَيَالِيَّةُ (khamsat-ı)**
- **هذَا الْقُلمُ بِخَمْسَةِ رَيَالِيَّةُ (khamsat-ı)**

(100) **ثَلَاثُ مِلَامِعٍ... وَإِنّي عَشْرَةً**

These numbers are *mabnī* (indeclinable). They remain unchanged except the words *إِنّا* and *إِنّي عَشْرَةُ* e.g.:

- **عِنْدِي خَمْسَةُ عَشْرَةِ رَيَالٍ (khamsata ʻashara)**
- **أَرِيدُ خَمْسَةُ عَشْرَةِ رَيَالٍ (khamsata ʻashara)**
- **هذَا الْقُلمُ بِخَمْسَةُ عَشْرَةِ رَيَالِيّ (khamsata ʻashara)**

Only the words *إِنّا* and *إِنّي عَشْرَةُ* in *إِنّا عَشْرَةُ* and *إِنّي عَشْرَةُ* are declined like the dual.

The words **عَشْرَةُ وَعَشْرَةُ رَيَالٍ** remain unchanged, e.g.:

- **عِنْدِي آثَنَّا عَشْرَةً رَيَالًا (ithnā)**
- **أَرِيدُ آثَنَّي عَشْرَةَ رَيَالٍ (ithnai)**
- **هذَا الْقُلمُ بِآثِنَّي عَشْرَةِ رَيَالٍ (ithnai)**

(100) **عَشْرُونَ... وَتُسْعُونَ (uqīd)** are declined like the sound masculine plural, e.g.:

---

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e) مائتان / ألفاً: These are declined regularly, e.g.:

- ‘His salary is $1000.’ (الْفُنُوْنُونَ) (al-fu‘un)
- ‘I took $1000 from him.’ (الْفُنُوْنُونَ منْهُ) (al-fu‘un manhu)
- ‘I purchased it for $1000.’ (الْفُنُوْنُونَ عَلَيْهِ) (al-fu‘un ila‘ih)

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

- ‘His wages are 2000 riyals.’ (الْفُنُوْنُونَ) (al-fu‘un)
- ‘He does not want 2000 riyals.’ (الْفُنُوْنُونَ) (al-fu‘un)
- ‘He works for 2000 riyals.’ (الْفُنُوْنُونَ) (al-fu‘un)

This whole series of numbers in the plural is pronounced مائتان...لا مائتان... (thalath-ma‘at-i)
أرْبَعِينَ مائتان... (thalath-ma‘at-i)
إِثْرِينَ مائتان... (thalath-ma‘at-i)

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

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

- ‘three thousand riyals’
- ‘sixteen thousand riyals’
- ‘thirty thousand riyals’
In these examples the word ألف (or آلاف) is a ma’dūd with regard to the previous number, and it is a number with regard to the following word.

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

كم ريالاً عندي؟
و عندي عشرة ريالات
or عندي عشرة ريالات

‘For how much did you buy this watch?’

بألف يا أخي بذَّرَّة ريال

كم ريالاً تريده؟
و أربعون ألفاً يا أخي
or أربعون ألف ريال

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

6543

if the ma’dūd is masculine:

٣٥٤٣

if the ma’dūd is feminine:

٣٥٤٣
Lesson 25

In this lesson we learn the following:

1) ٰکٰن ُکٰن (kāna) in Lesson 7. We learn more about it here.

is used in a nominal sentence. After its introduction the *muttada’* is called *ismu kāna* and the *khabar* is called *khabaru kāna*. The *khabaru kāna* is *mansūb*, e.g.:

\[
\begin{align*}
\text{kāna} & \rightarrow \text{al-ma‘a} \rightarrow \text{yād} \\
\text{khabaru kāna} & \rightarrow \text{muttada’} \\
\text{ismu kāna} & \rightarrow \text{khabaru kāna}
\end{align*}
\]

Here are some more examples:

\[
\begin{align*}
\text{kāna} & \rightarrow \text{al-ma‘a} \rightarrow \text{yād} \\
\text{ismu kāna} & \rightarrow \text{khabaru kāna}
\end{align*}
\]

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

\[
\begin{align*}
\text{kāna} & \rightarrow \text{al-ma‘a} \rightarrow \text{yād} \\
\text{ismu kāna} & \rightarrow \text{khabaru kāna}
\end{align*}
\]

2) ٰلَّا ِنْزَالٍ (lā nāzal) : It means ‘he is still’. It is one of the ‘sisters of kāna’ and acts exactly like kāna, e.g.:

\[
\begin{align*}
\text{Bilal is sick.} & \rightarrow \text{al-} \text{lā} \text{ nāzal} \text{ Bilal mārisa} \\
\text{Maryam is a student.} & \rightarrow \text{al-} \text{lā} \text{ nāzal} \text{ Maryam mufa‘ila} \text{ ūla‘} \\
\text{Ibrahim is in the hospital.} & \rightarrow \text{al-} \text{lā} \text{ nāzal} \text{ Ibrahim mufa‘il} \text{ fi} \text{ mufas‘if} \\
\end{align*}
\]

3) The *i‘rāb* of ٰابِنُ (Abū) and ٰأَخَ (Akh): We have learnt in Book 1 that when these two words are *mudāf* they take a *wāw*, e.g.:

\[
\begin{align*}
\text{Abū Bilal, Akhū Hamid, Abū Khū} & \\
\text{This wāw is the nominative ending. In the accusative case the wāw changes to alif} \\
\text{and in the genitive case to yā, e.g.} \\
\text{Marfu‘ (nominative)} & \rightarrow \text{Ain Abū-Ka} \rightarrow \text{Where is your father?}
\end{align*}
\]
Mansūb (accusative) ‘I know your father.’ (abā-ka)

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

Here is an example of:

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

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

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

4) We know that بَعدَ and بَعدَ are always mudīf, e.g.:

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

If the mudīf ilaḥi is omitted, بَعدَ and بَعدَ become indeclinable, and they always have dammah, e.g.:

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

In this sentence مَنْ بَعدَ ذلك is for مَنْ قَبِلَ ذلك ‘before that’, i.e. before being a headmaster. But the mudīf ilaḥi ذلك has been omitted.

Here is an example of بَعدَ:

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

Here مَنْ بَعدَ ذلك is for مَنْ قَبِلَ ذلك or مَنْ بَعدَ “after it’ or ‘after that’.

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

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

killed, pl. قَتَلُوْi prisoner, pl.
Exercises

1. Answer the following questions.

2. Rewrite the following sentences using كان.

3. Rewrite the following sentences using لا يزال.

4. Learn the i'rah of أخ and أب.

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

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

Vocabulary

- سفير ambassador
- متقاعد retired
- مفتش inspector
- جمع أنحاء العالم all parts of the world
- شرطي policeman
- ترك يترك (a-u) to leave
- عميد dean of a faculty, principal of a college
- ألف يَوْلَفُ to write a book
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 (fi), the second is called ع (af), and the third is called ل (la). These names are taken from the verb فعل which has been taken as an example for all the verbs.

If one of the three radicals is 오 or 이 the verb is called mu'tall (المعتَل) i.e. weak.

If the first radical is 오 or 이 the verb is called mu'tall al-fā' (المعتَل الفاء) , i.e. weak of fā'. It is also called mithāl (المثال).

If the second radical is 오 or 이 the verb is called mu'tall al-'ain (المعتَل العين) i.e. weak of 'ain. It is also called ajwaf (الأجواف).

If the third radical is 오 or 이 the verb is called mu'tall al-lām (المعتَل اللَّام) i.e. weak of lām. It is also called näqis (النقِس).

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

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

- وَقَفَ he stopped
- وَزَنَ he weighed
- وَضَعَ he placed

There is an abnormality in the mudāри of the mithāl verb. The first radical (오) is lost in the mudāри, e.g. ٰبَرَزَنُ (ya-zin-u) which is originally ٰبٰرَزَنُ (ya-wzin-u) - like - and after the omission of the wāw it becomes ٰبٰرَزُ (ya-zin-u)

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

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

زَهْرَ flower → زَهْرٌ
نَهْرَ river → نَهْرٌ
عَبْدَ slave → عَبْدٌ
حَسَنَ → حَسَنٌ

3) 'Here it is!'

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

The feminine form is هَا هي ذي.

‘Here I am’ is هَٰنَا.

4) يَحبُ is the *mudâri* of *وَحبُ*. So يَحبُ literally means 'it is necessary' 'it should be', e.g.:

َيَحبُ عَلَيْنا أن نَفْهَمَ الْقُرآنَ. ‘We should understand the Qur’an.’

Here the phrase يَحبُ is the *fâ’il* of يَحبُ.

Here are some more examples:

َيَحبُ عَلَيْكَ أن تَرْجَعَ غَدًا. ‘You must return tomorrow.’

َيَحبُ عَلَيْكَ أن أَدْهَبَ إِلَى الْمَرْيَامَ الْيَوْمَ. ‘I must go to Riyadh today.’

The negative particle is used with the second verb, e.g.:
‘He should not leave the class.’

But  لا يَحْبُ means ‘need not’, e.g.:

لا  يَحْبُ عَلَيْهِ أنَّهَا دِرَسَتْ ‘We need not attend this lesson.’

5) We have learnt one of the patterns of the masdar. It is  رُكْوَعْ like  فَعَول. Now we learn two more patterns. One is  ذَهَاب like ‘going’ from  نَجَحَ, and  نِجَاحٌ ‘success’ from  نَجَح. The word  إِيَاب means ‘return’. It is from  أَبِ يَوْهَب (a-u) ‘to return’. It is on the pattern of  فَعَال. Another example of this pattern is  نِكَاحَ ‘marriage’ from  نَكِحَ (a-a) ‘to marry.’

6) أَلْلُ is comparative of  قَلِيلٌ ‘little’. It is originally  أَحْسَنِ ‘better’ like 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 mudârî of the mu’tal al-fâ (or mithâl) verbs.
2. Write the mudârî 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 ofَ يَحُبِ.
11. Learn the following pattern of the masdar.

Vocabulary

امْرُ،  يَحُبُ stranger
مَحْفُوزة purse
مَنْفَدُ money, cash
حَطَا mistake
إِيَابُ return
ذَهَابُ going
ticket
return
kilogram
female
male
regularly
(i-a) to swallow
(a-u) to ascend
(a-i) to be necessary
(a-i) to find
(a-i) to arrive
(a-i) to weigh
(a-i) to promise
(a-i) to stop, to stand
(a-i) to enter
(a-a) to place
(a-a) to grant
he wills
severe
dear
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

وَيَفِكَّرُهُمْ قَالَ يُقُولُ، زَارُ بَيْنَهُمْ صَارَ يُسِيرُ، نَامًا يُنُومُ، حَافِنُ يُحَافُ

These verbs have undergone certain changes as explained below:

قَالٍ is originally قولُ and قَالَ is originally يُقُولُ.

سَارُ is originally سِيرُ and سَيرَ is originally يُسِيرُ.

نَامًَ is originally نَومَ and نَومُ is originally يُنُومُ.

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

These changes are as follows:

In the *mādi*:

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

قَالَ، قَالُوا، قَالَ، قَالُ، قَالَتْ، قَالَتْ، قُلَّتْ، قُلَّتْ، قَلَّتْ، قَلَّتْ، قُلَّتْ، قِلَّتْ، قِلَّتْ، قَلَّتْ، قِلَّتْ، قِلَّتْ

as against the original *fathah* in قَالَ، قَالُوا، قَالَتْ (qāla, qālu, qālat, but qulta, qultu, qulna etc.).

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

سَارَنَ، سَارَتْ، سَارَتْ، سَارُنَ، سَارُتْ، سَارُتْ، سَارَتْ، سَارُتْ، سَارَتْ، سَارُتْ، سَارَتْ

(šara, sůra, sůru, but sūta etc.)

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

In the *mudāri*:

In the *mudāri 'marfū'*:

---

² A *mutaharrık* pronoun is a pronoun which is followed by a vowel like تُّ، تَ and a *sākin* pronoun is vowelless like theُ in يُذَهَّبُ. All the pronouns in the *mādi* are *mutaharrık* except those in يُذَهَّبُ، يُذَهَّبُ، يُذَهَّبُ. In the *mudāri* only the نَ is *mutaharrık*, and it is in يُذَهَّبُ and يُذَهَّبُ. 
The second radical is omitted at the time of its *isnād* to the *mutaharrik* pronouns:

\[ يَقُلُّنَّ، تَقُلُّنَّ؛ \]
\[ يَسِيرُنَّ، تَسِيرُنَّ؛ \]
\[ يَنَمُّنَّ، تَنَمُّنَّ. \]

In the *mudāri‘ majzūm*:
The second radical is omitted in the following four forms in addition to the two mentioned under the *mudāri‘ marfu‘*:

\[ يَفُعُّلُ: لَمْ يَقُلُّ لَمْ يَسِيرُ \]
\[ تَفُعُّلُ: لَمْ يَقُلُّ لَمْ يَسِيرُ \]
\[ أَفُعُّلُ: لَمْ أَقُلُّ لَمْ أَسِيرُ \]
\[ نَفُعُّلُ: لَمْ نَقُلُّ لَمْ نَسِرُ \]

This omission is due to the *البُقاُةُ السَّاكنِينَ*.

\[ لَمْ يَقُلُّ. \]

*is originally* \[ لَمْ يَقُولُونَّ. \] Here both the *wāw* and the *lām* are *sākin* (vowelless).

So the weak letter *wāw* is omitted.

\[ لَمْ يَسِيرُ. \]

*is originally* \[ لَمْ يَسِيرُ. \] Here both the *yā* and the *rā* are *sākin*. So the weak letter *yā* is omitted.

\[ لَمْ يَنَمُّ. \]

*is originally* \[ لَمْ يَنَامُ. \] Here both the *alif* and the *mīm* are *sākin*. So the weak letter *alif* is omitted.

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

\[ قُلُّوا؛ قُولُوا. \]
\[ سِيِّرُوا؛ سِئِرُوا. \]
\[ نَامُوا؛ نَامِي. \]

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

2) 'By Allah, I almost died.'

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

wa الله لقد رأيته في السوق 'By Allah! I saw him in the market.'

wa الله لقد سمعته هذا الخبر من كبار الناس 'By Allah! I heard this news from many people.'

But:

wa الله ما أكلت سيما 'By Allah! I ate nothing.'

wa الله ما كتبت هذا 'By Allah! I did not write this.'

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

ظنتته دفترٍ 'I thought it to be my notebook.'

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

' The weather is fine.'
' The door is closed.'
' The examination is far.'
' You are a doctor.'

We can also say:

' Sit where you wish.'
5) Note that in ﴿لا يُبَعِّي﴾ the hamzah is written after the yā, because both the yā and the hamzah are pronounced. But in ﴿لَمْ لا يُبَعِّي﴾ the hamzah is written above the yā. Here only the hamzah is pronounced, and the yā is only a chair for the hamzah.

6) ‘May Allah grant you complete health.’

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

لا يُبَعِّي للطالب أن يَعِبِّي
َلا يُبَعِّي لَك أن تَنْقُولُ هذا

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

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

8) The verb مَات comes in two groups:

a) i-a group: مَات يَمْتُت. With a mutahharrik pronoun the first radical has kasrah in the mādī: مَتْتُ مَتْتُ. In the Qur’ān مَتْتُ occurs nine times.

b) a-u group: مَت يَمْتُت. With a mutahharrik pronoun the first radical has dammah in the mādī: مَتْتُ مَتْتُ. In the Qur’ān مَتْتُ occurs twice.

But in the mudāri’ only يَمْتُت occurs in the Qur’ān.

Exercises

1. Answer the following questions.
2. Learn the examples of the ajwāf verbs.
3. Learn the isnād of the ajwaf verbs of the a-u group in the mādī.
4. Write the isnād of ﴿كَانَ رَأَى ﻗَامُ ﻓَاطَرَ﴾ to all the pronouns in the mādī.
5. Read the following.
6. Learn the isnād of the ajwaf verbs of the a-u group in the mudāri’.
7. Write the isnād of ﴿قَامَ طَافَ﴾ to all the pronouns in the mudāri’.
8. Read the following.
9. Learn the formation of the mudāri’ majzūm from the ajwaf verbs.
10. Rewrite the following verbs with ﴿لَمَّ﴾.
11. Answer the following questions in the negative using ﴿لَمَّ﴾.
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 ٱلْأَرْضَíةَ with the ajwaf verbs.

16. Read the following verbs using لَا ٱلْأَرْضَíةَ.

17. Read the following.

18. Learn the isnad of the ajwaf verbs of the a-i group in the mādi.

19. Write the isnad of جَاءَ and سَارَ to all the pronouns in the mādi.

20. Read the following.

21. Learn the isnad of the ajwaf verbs of the a-i groups in the mudārī‘.

22. Write the isnad of سَارَ and عَاشَ to all the pronouns in the mudārī‘.

23. Read the following.

24. Learn the formation of the mudārī‘ majzūm from the ajwaf verbs of the a-i group.

25. Read the following.

26. Learn the isnad of the ajwaf verbs of the i-a group in the mādi.

27. Write the isnad of حَافِئ كَادَ to all the pronouns in the mādi.

28. Read the following.

29. Learn the isnad of the ajwaf verbs of the i-a group in the mudārī‘.

30. Write the isnad of حَافِئ and شَاءَ to all the pronouns an the mudārī‘.

31. Read the following.

32. Learn the formation of the amr and the mudārī‘ majzūm from the ajwaf verbs of the i-a group.

33. Read the following.

34. Read and write the following amr forms with the correct vocalisation.

Vocabulary

قَالُ يَقُولُ (a-u) to say, to tell
كَانُ يَكُونُ (a-u) to be
زَارُ يَزُورُ (a-u) to visit
قَامُ يَقُومُ (a-u) to get up
دَافِعُ يَدْفُوُ (a-u) to taste
طَافِ طَفُوُ (a-u) to go round
صَامُ يَصُومُ (a-u) to fast
ذَارُ يَدْنُورُ (a-u) to turn
نَابُ يَنْبُوُ (a-u) to repent
بَانُ يَبْنُ (a-u) to urinate
جَاءَ يَجِيِّهُ (a-i) to come
يَعُ يَبْيَعُ (a-i) to sell

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(a-i) to walk
مُتْنِصَفُ اللَّيْلِ midnight
(a-i) to live
صدَاع headache
(a-i) to measure
زيت oil
(i-a) to sleep
بقال grocer
(i-a) to fear, to be afraid of
بخار steam
(i-a) to be about to do
مشغول busy
(i-a) to cease to do
جبنة cheese
لا يزال يدرس
بيض egg (pl. بيضة)
he is still studying
فا كهاني fruit seller
(a-i) to overcome
ذقيق flour
كذب to tell a lie
غابة forest
كامل complete
كذب to tell a lie
ملح salt
يعة lentil
قطار train
LESSON 28

In this lesson we learn the following:

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

\[\text{nāqīs َو} \text{، بَكَّي َيَكَّي، دَا َدَعَوَو}\]

These verbs undergo the following changes:

In the *mādī*

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

\[\text{دَا َدَعَوَو *he invited*, *he prayed* is originally بَكَّي َيَكَّي. *he cried*, *he wept*, is originally بَكَّي َيَكَّي.}\]

The َي remains unchanged if the second radical has *kasrah*, e.g. َنَسَيَي َيَكَّي *he forgot*, بَكَّي َيَكَّي *he remained*.

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

\[\text{دَا َدَعَوَو َو *they invited* is originally بَكَّي َو *they wept* is originally بَكَّي َو *they forgot* is originally بَكَّي َو.}\]

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

- The third radical is also omitted if the verb has *isnad* to the third person feminine singular because of theِ إِلَيْنِقَاء السَا كَيْنِسِيْنِ, e.g.:

\[\text{دَا َدَعَتْ *she invited* for َو بَكَّتْ *she wept* for َو.}\]

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The َي is not omitted if the second radical has kasrah, e.g.: نَسِبَتْ ‘she forgot’, يَبَقَتْ ‘she remained’.

- The third radical is restored to its original form if the isnad is to the mutaharrik pronouns. In this case the َو becomes َو and the َي becomes َي, e.g.: دَعَوْنَا ‘they (fem.) invited’.

  ْدَعَوْتَ ‘you invited’.

  دَعَوْتُ ‘I invited’.

  دَعَوْنَا ‘we invited’.

Here is an example of يَكِينُ:

بِكِيَّتِكَ، بِكِيَّتِهُ، بَكِيَّتِهِ، بِكِيَّتِي، بِكِيَّتِنَّ، بِكِيَّنَّ، بَكِيَّنَ، بِكِيَّنَا

In the mudāriː:  

The mudāri‘ marfūː:  

- The dammāh of the third radical is lost in يَكِينُ بِكِيَّتِكَ، يَكِينُ بِكِيَّتِهُ، يَكِينُ بِكِيَّتِهِ، يَكِينُ بِكِيَّتِي، يَكِينُ بِكِيَّتِنَّ، يَكِينُ بِكِيَّنَّ، يَكِينُ بِكِيَّنَ، يَكِينُ بَكِيَّنَا.

is originally بِدَعُوْنَا as بَكِيَّنَّ, and يَكِينُ is originally بِدَعُوْنَا, and يَكِينُ is originally بِدَعُوْنَا, and يَكِينُ is originally بِدَعُوْنَا.

The third radical is lost before the pronoun of the third person masculine plural, e.g. يَكِينُ يَدَعُوْنَا ‘they (mas.) invite’ is originally يَكِينُ يَدَعُوْنَا like يَكِينُ يَدَعُوْنَا.

Note that the َنَسَائِي َدَعُوْنَ and the َرَجَالُ َدَعُوْنَ both have the same form. That is because the َنَسَائِي َدَعُوْنَ is changed from َرَجَالُ َدَعُوْنَ, but in the َنَسَائِي َدَعُوْنَ the َرَجَالُ َدَعُوْنَ is in the original form. There is no change in it. It is on the pattern of يَكِينُ يَفْعَلُنَّ like يَكِينُ يَفْعَلُنَّ.
'they weep' is originally يبكيون. The third radical has been lost. The kasra of the second radical is changed to dammah because a kasra is not followed by waw.

In 'they forget', the second radical has fathah because it is originally ینسون. After the omission of the ya along with its vowel, the verb becomes ینسون.

The third radical is also omitted before the pronoun of the second person feminine singular, e.g.: 'you (fem.) invite' is originally تدعون. After the omission of the waw along with its vowel, the verb becomes تدعون. The dammah of the ع is changed to kasra as the dammah is not followed by ya in Arabic.

Note that 'you (fem. sing.) weep' has the same form as أنت تبكيين, 'you (fem pl.) weep' i.e. the singular and the plural have the same form. That is because the verb in the singular was originally تجليسين like نجليسين. After the omission of the third radical the verb became یبكيين. The plural form of the verb is in its original form تفعیل. So in the plural is like تجليس and the ی is the third radical.

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

The mudāri' mansūb:
The fathah of the third radical is pronounced in verbs ending in waw and ya, but not in verbs ending in alif, e.g.:

لا يدعو 'he will not invite' (lan ya-d'wa).
لا يبكي 'he will not weep' (lan ya-bkiya).

But in 'he will not forget' the fathah is not pronounced (lan ya-nsa, not lan ya-nsaya).

The mudāri' majzūm:
Here the third radical is omitted, e.g.:
لا يدع 'He did not Invite'. Here the third radical has been omitted.
‘He did not weep’. Here the third radical ي has been omitted.
‘He did not forget’. Here the alif has been omitted.
ya-d’û → lam ya-d’u ; ya-bkâ → lam ya-bkî ; ya-nsâ → lam ya-nsa
The amr
Here also the third radical is omitted, e.g.:
‘invite!’
‘weep!’
‘forget!’

‘He sees’. The mádi is رأي . Note that the second radical (the hamzah) has been omitted in the mudâri . So رأي is originally رِئَى . This is a very frequently used verb, and so it has undergone this change.
‘you see’ نرى , ‘I see’ أرى , ‘we see’ نرُئِي
In the mudâri majzûm the third radical is lost, e.g.:
‘He did not see’. نَمَرَأَ
‘you did not see’ نَمَرَأَتْ

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

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

أرو يا محمد أرو وايا إخوان
أرو يا آمنة أروين يا أخوات
أروني ‘show me’ أروننا ‘show us’ أروه ‘show him’

You will learn the mádi and the mudâri of this verb later.

‘I have not yet ironed it.’ بعدم أكروه بعدم denotes ‘yet’ in a negative context.

Here are some more examples:
لَمْ يرجعْ أَمَيْ بعَدَة ‘My father has not yet returned.’
I have not yet written a letter to him.'

**Exercises**

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

**Vocabulary**

<table>
<thead>
<tr>
<th>(a-i) to iron</th>
<th>رَمَى تَرْضِي (a-i) to throw</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a-i) to walk</td>
<td>بَكَى تَبْكي (a-i) to cry, to weep</td>
</tr>
<tr>
<td>(a-i) to run</td>
<td>سَقَى يَسْقُي (a-i) to give water</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------</td>
</tr>
<tr>
<td>(a-i) _campaign</td>
<td>garbage</td>
</tr>
<tr>
<td>(a-i)  _building</td>
<td>day</td>
</tr>
<tr>
<td>(a-i)  _folding</td>
<td>right hand</td>
</tr>
<tr>
<td>(a-i)  _guiding</td>
<td>left hand</td>
</tr>
<tr>
<td>(a-u)  _inviting</td>
<td>taking, eating</td>
</tr>
<tr>
<td>(a-u)  _complaining</td>
<td>god</td>
</tr>
<tr>
<td>(a-u)  _reciting</td>
<td>people</td>
</tr>
<tr>
<td>(a-u)  _eraser</td>
<td>night</td>
</tr>
<tr>
<td>(a-u)  _forgiving</td>
<td>dust</td>
</tr>
<tr>
<td>(i-a)  _forgetting</td>
<td>people</td>
</tr>
<tr>
<td>(i-a)  _fearing</td>
<td>torn</td>
</tr>
<tr>
<td>(i-a)  _remaining</td>
<td>present</td>
</tr>
<tr>
<td>(i-a)  _following</td>
<td>people</td>
</tr>
<tr>
<td>(a-a)  _falling</td>
<td>investigation</td>
</tr>
</tbody>
</table>
LESSON 29

In this lesson we learn the following:

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

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

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

It retains its vowel when the verb is isnād to the mutaharrik pronouns:
حَجَّنَّ، حَجَّتُنَّ، حَجَّتِي، حَجَّتْنَ، حَجَّتْنَا

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

In the same way حَجُّ for حَجُّ (ya-hujj-u for ya-hujj-u)

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

The mudārī‘ majzūm

In the four forms there is إِلتِقَاء السَّاكِنَين 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 أَحَجَّ for أَحَجَّ (lam ya-hujj-a)

There is no إِلتِقَاء السَّاكِنَين in other forms, e.g.: أَمِّي أَحَجُّوا (lam ya-hujj-u), أَمِّي أَحَجْتُ (lam tahuujj-i)

The amr:

After removing the initial ‘ta’ and the final dammah from حَجِ (ta-huujj) what remains is حُجُ (hujj). The third radical takes fathah to remove إِلتِقَاء السَّاكِنَين. So it
becomes حَجُّ (hujj). As the word does not commence with a sâkin letter, no hamzah al-wasl is needed.

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

The مَدْرِي مَرْفُع is شَمُّ. The anr is شَمُّ. Note that that anr is identical with the mädi.

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

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

لَمَّا سَمِعْتُ الْجُرْسَ ذَهَّلتُ الفَصِّلা
لَمَّا ذَهَّتْ إِلَى مَكَّةَ زُرِّتُ صَدِّيقِي

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

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

This لَمَّا is used only with the mädi. With the مَدْرِي, عِنْدَمَا is used, e.g.:

عِنْدَمَا أَذْهَبْ إِلَى المسْجِد أَجِلْسُ إِلَى الصَّسَفَ الأَوْلَى

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

3) Both these words are used to emphasise a negative verb. قَطُّ أُبِدا. Both are used in the past and أُبَدا in the future, e.g.:

لَمْ أُكْتَبْ إِلَيْهِ قَطُّ
لْ نَ أُكْتَبْ إِلَيْهِ أُبِدا

‘I never wrote to him.’

‘I will never write to him.’

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

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

Exercises

1. Answer the following questions.
2. Learn these examples of the مَدْرِي ‘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 anr from the مَدْرِي ‘af verbs.
6. Read the following.
7. Learn the formation of the muḍārī 'maẓūm from the muda‘af verbs.
8. Answer the following questions in the negative using لم.
9. Fill in the blank in each of the following sentences with the verb given in brackets preceded by لاأ ناهية.
10. Learn the isnād of the muda‘af verbs to all the pronouns in the mādi.
11. Learn the isnād of the muda‘af verbs to all the pronouns in the muḍārī.'
12. Learn the isnād of the muda‘af verbs to all the pronouns of the second person in the amr.
13. Learn the following examples of أُدْبِر and قط.
14. Learn the examples of the comparative.

**Vocabulary**

<table>
<thead>
<tr>
<th>(a-u) to perform hajj</th>
<th>حجّ يحجج</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a-u) to think</td>
<td>طَلَنَ يَفْتَن</td>
</tr>
<tr>
<td>(a-u) to drag, to pull</td>
<td>جُرْ يَجْرَى</td>
</tr>
<tr>
<td>(a-u) to pass</td>
<td>مَرْ يَمْرَ</td>
</tr>
<tr>
<td>(a-u) to count</td>
<td>عَدُّ يَعْدُ</td>
</tr>
<tr>
<td>(a-u) to abuse</td>
<td>سَبُ بِصْبَ</td>
</tr>
<tr>
<td>(a-u) to reply</td>
<td>رَدْ يَرِد</td>
</tr>
<tr>
<td>(a-u) to pour</td>
<td>صَبُ بِصْبَ</td>
</tr>
<tr>
<td>(a-u) to block</td>
<td>سَدَ يَسْدَ</td>
</tr>
<tr>
<td>(i-a) to smell</td>
<td>شَمْ يَشْمَ</td>
</tr>
<tr>
<td>(i-a) to touch</td>
<td>مَسْ يَمْشِ</td>
</tr>
<tr>
<td>(a-a) to push</td>
<td>دُفع يدفع</td>
</tr>
<tr>
<td>(i-a) to fall sick</td>
<td>مَرْض يمرضٌ</td>
</tr>
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THE SEVENFOLD CLASSIFICATION OF THE VERB

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

2. *Mahmūz* (المحمور) : A verb which has *hamzah* as 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) : A verb in which the second and the third radicals are identical, e.g.:  
   حَجَّ ، مَرَّ ، شَمَّ

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

5. *Ajwāf* (الأجوف) : A verb which has *wāw* or *ya* as the second radical,
   e.g.: ﺖَقَالُ ﻛُفُولَ ، سَارُ ﺰِسَبُ ، نَامُ ﺖَنَامَ . This verb is also called المُعْطَلُ العَينِ.

6. *Nāqis* (الناقص) : A verb which has *wāw* or *ya* as the third radical,
   e.g.: دُعَا يَذْعُو ، يُبِكي يُبِكي ، نَسِي يُبِسَ . This is also called المُعْطَلُ اللَّامُ.

7. *Lafīf* (اللفيف) : A verb which has *wāw* or *ya* as more one than radical. It is of two kinds:
   a) *lafīf maqrūn* (اللفيف المُقْرُون) : It has *wāw* or *ya* as the second and third radicals, e.g.:  
   ﻛَوْى يَكُوَى.
   b) *lafīf mafrūq* (اللفيف المُغَرفُق) : It has *wāw* or *ya* as the first and third radicals,
   e.g.: ﻮَآَى يَقِيَ ، وَعَيَ يَعِي.
In *lafif mafrūq* only the second radical remains in the *amr* because the first radical is omitted in the *mudāri',* and the third radical is omitted in the *amr.* The *amr* from قِِّ ‘sawel’, and from عَدِ ‘understand!’
Lesson 30

In this lesson we learn the following:
1) The isna'd of the verb to the pronouns of the dual.

In the mādī

Third person masculine

الرجلُ ذَهَبَ

Third person feminine

الطالبَةُ ذَهَبَتْ

Second person mas. and fem.

أَنَّا ذَهَبْتُمَا

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

In the mudārī marfūʿ

Third person masculine *

teالطالبُ يُذَهَبُ

Third person feminine *

teالطالبةُ تُذَهَبُ

Second person masculine and feminine have the same form:

أَنَّ تُذَهِّبُ

أَنَّا تُذَهِّبُانَ

In the mudārī mansūb and majzūm:

They have the same form both in the mudārī mansūb as well as the mudārī majzūm.
In both the moods the min is omitted.

\[
\begin{align*}
\text{Mudārī mansūb} & \\
\text{Mudārī majzūm} & \\
\text{ يريدُ الطالب أن يَذَهَّب} & \\
\text{ يريدُ الطالبة أن تُذَهَّب} & \\
\text{ الطالبان لم يَذَهَّب} & \\
\text{ الطالبات لم تُذَهَّب} & \\
\text{ أتريدُ أن تُذَهَّب يا أخو} & \\
\text{ أتريدُ أن تُذَهَّب يا أخو} & \\
\text{ ألم تُذَهَّب يا أخو} & \\
\text{ ألم تُذَهَّب يا أخو} & \\
\end{align*}
\]

3 Note that these are sākin pronouns, and the pronoun in ٌمَذَهَب́ا is mutaharrik.
We have already learnt that the in is omitted in the mudāri‘ mansūb and the mudāri‘ majzūm. Now we must add and to this group. These five forms of mudāri‘ are called (The five verb-forms). They retain their nūn in the marfu‘ mood and omit it in the mansūb and majzūm moods.

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

إِذْهَبِيْ يَا أُخُنَّانَ

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

Third person mas. & fem. هُما

Second person mas. & fem. أَنَا

First person mas. & fem. نَحْنُ

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

-alif as in: دُهْبَا، ذُهَبَا، يُذَهَبِيْنَ، تُذَهَبِيْنَ

-tumā as in: دُهْبَمَا

b) Genitive:

Third person mas. & fem. أَبُوهُمَا as in:

Second person mas. & fem. أَبُوكُمَا as in:

First person mas. & fem. أَبُونَا as in:

c) Accusative:

Third person mas. & fem. رَايْتُهُمَا as in:

Second person mas. & fem. رَايْكُمَا as in:

First person mas. & fem. رَايْنَا as in:
‘What are your names?’

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

‘Wash your faces.’

‘The two boys shaved their heads.’

Exercises

1. Answer the following questions.

2. Fill in the blanks in each of the following sentences with the verb ذهب in the mādi with the correct isnād.

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

4. Fill in the blank in each of the following sentences with the verb ذهب in the amr with the correct isnād.

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

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

7. Answer the following questions using the dual form.

8. Learn the conjugation of the qfāl khamsah.

Vocabulary

- تويِمَانَ twins
- شبَّة similarity
- خطوط جوية airlines
- مكتب خطوط جوية airlines office
- معهد institute
- آخران dual of أخرين
- صغر childhood
- حصة period
- كتب مقررة prescribed text books
- عيادة visiting the sick
- وفقك الله May Allah grant you success

another
Lesson 31

In this lesson we learn the adjective. In Arabic the adjective is called *naʿt* (الْنَعْتُ) and the noun it qualifies is called *manʿūt* (المَنْعَوْتُ). The *naʿt* follows the *manʿūt*, and agrees with it in the following four things:

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

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هَذَا كِتَابٌ جَدِيدٌ. الْكِتَابُ الجَدِيدُ سَهَّلُ
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b) the case, e.g.:

- Nominative: المَدَارِسُ الجَدِيدُ في الْعَصْلُ (al-mudarris-u (a)l-jadid-u)
- Accusative: سَأَلَتْ المَدَارِسَ الجَدِيدَ (al-mudarris-a (a)l-jadid-a)
- Genitive: أَخْذَتْ الْكِتَابَ مِنَ المَدَارِسِ الجَدِيدَ (al-mudarris-i (a)l-jadid-i)

c) the number, e.g.:

- Singular: لي أَخْ كَبِيرٌ (akhan kabir)
- Dual: بَلَّالِ لَهُ أَخْوَان كَبِيرًا (akhaw-āni kabir-āni)
- Plural: حَامِدٌ لَهُ إِخْوَةٌ كَبِيرَ (ikhwatun kibārun)

d) the gender, e.g.:

- Masculine: لي أَخْ كَبِيرٌ
- Feminine: وَأَخْتُ سَعِيرَةٌ

Exercises

1. Answer the following questions.
2. Learn the rules pertaining to the adjective.
3. Draw one line under the *naʿt* and two lines under the *manʿūt*.
4. Fill in the blank in each of the following sentences with a suitable adjective.

Vocabulary

- دَلْ يَدِلُ (a-u) to show, to advise
- وَسِبْطُ (a-a) to begin
- المَعْمَومُ الوَسِبْطُ (a-a) to begin
- إِنَّهُ يَنْتَهِي (a-a) to end, to come to an end
- جَبَدُ (a-a) to begin
- جَبَدُ (a-a) to begin
- حَيْ (a-a) to begin
- حَيْ (a-a) to begin
- مَدَارِسُ (a-u) to show, to advise
- نَعْتُ (a-u) to show, to advise

name of an Arabic dictionary

city district
كان الفراغ منه ظهر يوم الاثنين الخامس عشر من ربيع الثاني عام ١٤١٨ هـ الموافق الثامن عشر من أغسطس عام ١٩٩٧ م بمدينة الرسول الله محمد ﷺ، والحمد لله، الذي بفضله تتم الصالحات. وصلى الله على محمد وعلى آله وصحبه وسلم تسليماً كثيراً، وأخري دعوا أن الحمد لله رب العالمين.