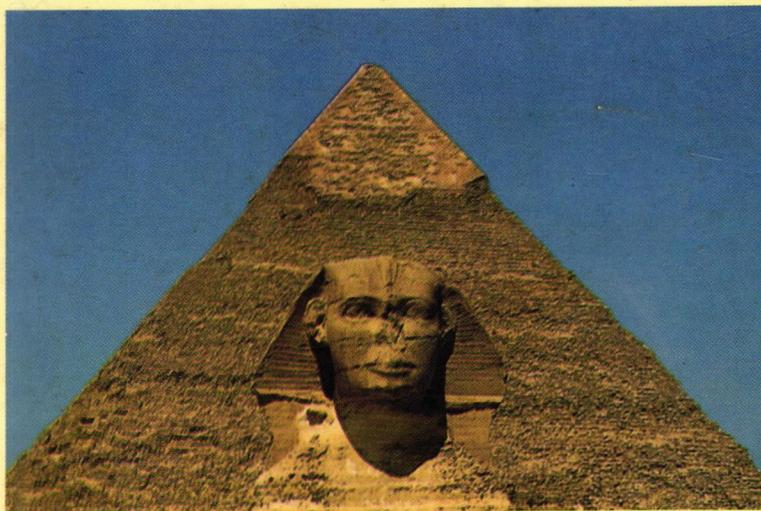


The
Essential
Arabic

A Learner's Practical Guide

مَا يَلْزَمُ مِنَ الْعَرَبِيَّةِ

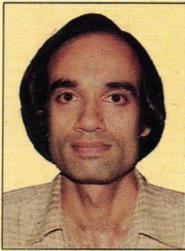


Rafi'el-Imad Faynan

مَا يَلْزَمُ مِنَ الْعَرَبِيَّةِ

Delightfully simple...

This practical guide to modern Arabic is presented in a very simple and easy-to-grasp style. Unique in its approach, it explains the language by analyzing sample sentences in the kind of crystal clear manner which leaves a lasting impression on the reader's mind. The step-by-step approach of this easy-to-use guide will be found useful not only for beginners, but also for more advanced students. It can also be a handy tool for teachers of the language. One is finally left wondering how the hitherto dreaded learning of Arabic could have been made so delightfully simple...



The author, Rafi'el-Imad Faynan, is a Professor of Arabic at Jamia Millia Islamia, New Delhi. He has devised this new approach on the basis of his own experience of teaching Arabic grammar and translation for over twenty years.

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THE
ESSENTIAL
ARABIC

A Learner's Practical Guide

Rafi'el-Imad Faynan

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B · O · O · K · S

First published 1998
© Goodword Books 2000
Reprinted 1999, 2000

Distributed by
GOODWORD BOOKS
1, Nizamuddin West Market
New Delhi 110 013
Tel. 462 5454, 461 1128
Fax 469 7333, 464 7980
E-mail: skhan@vsnl.com
Website: www.alrisala.org

Printed in India

*For
my father and guru
Dr. K.A. Fariq*

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P R E F A C E

The past three decades have witnessed the emergence of the Arab world as a centre of attraction and strategic importance for almost all countries of the world in general and the Third World in particular. This is due to significant developments not only in the industrial field but also in the socio-political milieu, which has created a situation of competition for capturing the West Asian markets and to establish economic and trade relations with the Arab countries. It is in this context that the interest in obtaining a sound knowledge of Arabic has increased considerably.

The teaching of Arabic language, particularly to non-Arabs, poses many challenges. When a teaching assignment commences, the teacher is invariably asked to recommend a book of grammar. If the course is to be successful and learner-friendly, it has to be a well-devised and graded one. The arrangement and sequence of lessons should be such that a learner moves forward step by step, from simple to complex structures. It is at this stage that he needs most to stand on firm ground. Anything confusing, lacking in precision and logical sequence may seriously diminish his interest and ability to comprehend. Unless such a book is sensitive to his need for precision and clarity, and unless it is successful in communicating the ideas effectively, both the teacher and the taught cannot be sure of good results. Although for learning a language, a good teacher with plenty of common sense, patience and hardwork is indispensable, the right choice of a grammar book plays an equally important role in bringing out the best in learners.

This volume covering the first half of the essential Arabic grammar is meant particularly for those learners who have lesser time at their disposal owing to their preoccupation in business and industry. A large number of such learners exists not only in

Asian and African countries but also in Europe and Latin America. They are the ones who know English as a second language and find it difficult to delve into lengthy and scholarly books. As there can be nothing new in a book of grammar except its presentation and its ability to effectively and smoothly communicate ideas to the mind of a beginner, this volume attempts to introduce in twenty lessons the first half of the essential aspects of Arabic grammar. The remaining half is to be presented in another volume. This book embodies the methods which I have found to be very effective while teaching grammar to beginners as well as those at an advanced level for over two decades. Still, much will depend on the teacher who must guide his pupils to make the best use of this small book.

Its main features are:

1. It exposes the learner only to the most basic and essential rules of grammar preparing him for those in greater detail later.
2. It unfolds the lesson by putting across one idea in one sentence enabling him to grasp the subject step by step.
3. It gives examples at the end of each lesson with grammatical analysis which, in charts, helps him identify each word facilitating quick comprehension.
4. It deals with the *dual* and the *plural* nouns and verbs only after the fifteenth lesson when he has learnt enough grammar using the singular and is now mature enough to grasp these too.
5. By giving explanations for the changes, it attempts to simplify the complex 'weak verbs' which puzzle the student most.

This book can cater to the needs of:

1. Beginners at any language school or college.
2. Short-term courses.
3. Graduate/Postgraduate students.

The following schedule may be followed:

Ist Semester

1. Introduction to Lesson 5 : First month (15 hours)
2. Lessons 6 to 10 : Second month (15 hours)
3. Lesson 11 : Third month (15 hours)
4. Lesson 12 : Fourth month (15 hours)

2nd Semester

5. Lessons 13 to 16 : Fifth month (15 hours)
6. Lessons 17 to 20 : Sixth month (15 hours)

For encouraging me to write this small book, I would like to express my gratitude to my father Dr. K.A. Fariq, Professor of Arabic, University of Delhi to whom it is dedicated. He has been the source of inspiration for me. Also to my Mother who, despite her agonizing bouts of depression, spared me some time, albeit very short, to give it final touches. I am thankful to my brother Mr. Ahmad Farhan, Lecturer in English, Jamia Senior Secondary School, New Delhi for his valuable suggestions. Also to my sister Ms. Firind Fariq, Lecturer in Arabic, School of Foreign Languages, Ministry of Defence, New Delhi for her most valuable suggestions. She was indispensable in checking the proofs.

I would also like to express my thanks to Mr. Saniyasna n Khan, the publisher of this book, who extended total support and cooperation without which this work would not have been possible.

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THE ARABIC ALPHABET

Alphabet	English Symbol	Letter's Name	Initial	Medial	Final	Example	Pronunciation	With Definite Article	Pronunciation	Meaning
ا	a	Alif	ا		ا	أَبٌ	Abun	الْأَبُ	Al-Abu	The Father
ب	b	Baa'	ب	ب	ب	بَيْتٌ	Baitun	الْبَيْتُ	Al-Baitu	The House
ت	t	Taa'	ت	ت	ت	تَفَاحٌ	Tufaahun	التَّفَاحُ	At-Tufaahu	The Apple
ث	th	Thaa'	ث	ث	ث	ثَلَاجِيَةٌ	Thallaajatum	الثَّلَاجِيَّةُ	Ath-Thallaajatu	The Fridge
ج	j	Jim	ج	ج	ج	جَمَلٌ	Jamalun	الْجَمَلُ	Al-Jamalu	The Camel
ح	h	Haa	ح	ح	ح	حَافِلَةٌ	Haafilatum	الْحَافِلَةُ	Al-Haafilatu	The Bus
خ	kh	Khaa	خ	خ	خ	خَادِمٌ	Khaadimun	الْخَادِمُ	Al-Khaadimu	The Servant
د	d	Daal	د		د	دَرْسٌ	Darsun	الدَّرْسُ	Ad-Darsu	The Lesson
ذ	dh	Dhaal	ذ		ذ	ذئبٌ	Dhibun	الذئبُ	Adh-Dhibu	The Wolf
ر	r	Raa'	ر		ر	رَجُلٌ	Rajulun	الرَّجُلُ	Ar-Rajulu	The Man
ز	z	Zaay	ز		ز	زَهْرَةٌ	Zahratum	الزَّهْرَةُ	Az-Zahratu	The Flower
س	s	Siin	س	س	س	سَمَكٌ	Samakun	السَّمَكُ	As-Samaku	The Fish
ش	sh	Shiin	ش	ش	ش	شَجَرٌ	Shajarun	الشَّجَرُ	Ash-Shajaru	The Tree
ص	ṣ	Ṣaad	ص	ص	ص	صَبَاحٌ	Ṣabaahun	الصَّبَاحُ	Aṣ-Ṣabaahu	The Morning
ض	ḍ	Ḍaad	ض	ض	ض	ضَيْفٌ	Ḍaifun	الضَّيْفُ	Aḍ-Ḍaifu	The Guest
ط	ṭ	Ṭaa'	ط	ط	ط	طَائِرَةٌ	Ṭaa'iratun	الطَّائِرَةُ	Aṭ-Ṭaa'iratu	The Airplane
ظ	ẓ	Ẓaa'	ظ	ظ	ظ	ظَبْيٌ	Zabyun	الظَّبْيُ	Aẓ-Zabyu	The Gazelle
ع	'a	'Ayn	ع	ع	ع	عُشٌّ	'Ushshun	العُشُّ	Al-'Ushshu	The Nest
غ	gh	Ghayn	غ	غ	غ	غُرْفَةٌ	Ghurlatum	الغُرْفَةُ	Al-Ghurlatu	The Room
ف	f	Faa'	ف	ف	ف	فَاكِهَةٌ	Faakihatun	الْفَاكِهَةُ	Al-Faakihatu	The Fruit
ق	q	Qaaf	ق	ق	ق	قَفْلٌ	Qufulun	القَفْلُ	Al-Qufulu	The Lock
ك	k	Kaaf	ك	ك	ك	كُرْسِيٌّ	Kursiyyun	الْكُرْسِيُّ	Al-Kursiyyu	The Chair
ل	l	Laam	ل	ل	ل	لِبَاسٌ	Libaasun	اللباسُ	Al-Libaasu	The Dress
م	m	Miim	م	م	م	مُدَرِّسٌ	Mudarrisun	المُدَرِّسُ	Al-Mudarrisu	The Teacher
ن	n	Nuun	ن	ن	ن	نَافِذَةٌ	Naafidhatun	النَّافِذَةُ	An-Naafidhatu	The Window
ه	h	Haa'	ه	ه	ه	هَاتِفٌ	Haatifun	الهَاتِفُ	Al-Haatifu	The Telephone
و	w	Waaw	و		و	وَرْدَةٌ	Wardun	الْوَرْدَةُ	Al-Wardu	The Rose
ي	y	Yaa'	ي	ي	ي	يَدٌ	Yadun	الْيَدُ	Al-Yadu	The Hand

THE INTRODUCTION

1 THE ALPHABET

(a) There are twenty nine characters in the Arabic alphabet :

1.	ا	11.	ز	21.	ق
2.	ب	12.	س	22.	ك
3.	ت	13.	ش	23.	ل
4.	ث	14.	ص	24.	م
5.	ج	15.	ض	25.	ن
6.	ح	16.	ط	26.	ه
7.	خ	17.	ظ	27.	و
8.	د	18.	ع	28.	ي
9.	ذ	19.	غ	29.	ء
10.	ر	20.	ف		

(b) They are written from right to left.

(c) Except ا, د, ذ, ز, ر and و all *can be joined* to the following letters.

(d) The first letter أَلِف serves two purposes

(1) it elongates a consonant as in حَافِلَةٌ (ḥāfilatun) and

(2) it acts as the bearer of هَمْزَةٌ (hamzatun) as in أَبٌ (abun).

2 THE PRONUNCIATION

2. (A)

(1) Labial	:	ف, و, م, ب
(2) Interdental	:	ذ, ث
(3) Dental and Emphatic (Low Timbre)	:	ز, س, د, ت, ظ, ط, ض, ص
(4) Frontal Palatal	:	ر, ل, ن, ش, ج

teeth. Its sound resembles that of 'th' in the English word 'that' or 'then'.

(6) ص : ṣaad :

Ṣ is an emphatic 'ṣ' pronounced with the teeth slightly apart, pressing the tip of the tongue against the lower teeth and raising the tongue to press also against the upper teeth and the palate.²

(7) ض : ḍaad :

'Ḍaad' represents an "emphatic" velarized correlative of daal 'د', formed in the same way as is ص.³

(8) ط : ṭaa :

'Ṭaa' represents an "emphatic" velarized correlative of Ta 'ت', formed in the same way as is ص.⁴

(9) ظ : zaa :

Zaa represents an "emphatic" velarized correlative of dhaal 'ذ'.⁵ It is formed in the same way as is ص.

(10) ع : 'ayn :

'Ayn is a guttural stop pronounced with constriction of the larynx.⁶

(11) غ : ghayn :

Ghayn is similar to the French 'r'. Its sound is close to that of gargling.

2. David Cowan, *Literary Arabic* (Cambridge 1925) p.3 and 4.

3. Farhat J. Ziadeh and R. Bayly Winder, *An Introduction to Modern Arabic*, (Princeton 1957) p.5

4. Farhat J. Ziadeh and R. Bayly Winder, *An Introduction to Modern Arabic*, (Princeton 1957) p.5.

5. Farhat J. Ziadeh and R. Bayly Winder, *An Introduction to Modern Arabic*, (Princeton 1957) p.5

6. David Cowan, *Modern Literary Arabic* (Cambridge 1958) p. 3 and 4.

(12) ق : qaaf :

'Qaaf' is a guttural 'k' pronounced from the back of the throat.⁷

3 THE VOWELS

There are two kinds of vowels :

- (a) The short vowels
- (b) The long vowels

(a) THE SHORT VOWELS

(1) There are three short vowels in Arabic :

(i) Ḍamma (u) ُ

(ii) Faṭḥa (a) َ

(iii) Kasra (i) ِ

(2) Ḍamma, the equivalent of *u* is written above a letter, e.g.

تُ (tu), جُ (ju), نُ (nu) etc.

(3) Faṭḥa, the equivalent of *a* is also written above a letter, e.g.

تَ (ta), جَ (ja), نَ (na) etc.

(4) Kasra, the equivalent of *i* is written below a letter, e.g.

تِ (ti), جِ (ji), نِ (ni) etc.

(5) All these three vowels are generally omitted in writing.

(b) THE LONG VOWELS

To form long vowels, ḍamma, faṭḥa and kasra are followed by the letter associated with them. Thus :

1. 'Ḍamma' (u) is associated with و so it precedes واو to form a long vowel, e.g.

7. David Cowan, Modern Literary Arabic (Cambridge 1958) p.3 and 4.

تُو (tuu), جُو (juu), نُو (nuu) etc.

2. 'Fathā' (a) is associated with ا so it precedes أَلِف (alif) to form a long vowel, e.g.

تَا (taa), جَا (jaa), نَا (naa) etc.

3. 'Kasra' (i) is associated with ي so it precedes يَاء to form a long vowel e.g.

تِي (tii), جِي (jii), نِي (nii) etc.

4 THE DIPHTHONGS

The two diphthongs: (i) 'au' as in 'jau', and (ii) 'ai' as in 'jai' are formed when fatha is followed by a vowelless و or ي. For example:

- (i) جَوْ jau (ii) جَيْ jai

5 THE ORTHOGRAPHIC SIGNS

There are four orthographic signs :

- (1) Sukuun
- (2) Shadda
- (3) Madda
- (4) Tanwiin

1. SUKUUN

The state of *being vowelless* is indicated by the symbol ◦ over a letter. For example :

تَحْتَ (taḥṭa), قُرْبَ (qurba), خَلْفَ (khalfa).

In these examples, ح, ر, and ل are vowelless or *without movement*.

2. SHADDA: THE DOUBLING SIGN

In Arabic, two similar letters coming one after another are *not*

written twice, instead a sign —, either called shadda or tashdiid, is placed *above* the letter written once. Example:

مَرَّ (marra) instead of مَرَرَّ.

شَمَّ (shamma) instead of شَمَمَّ.

3. MADDA : THE LENGTHENING SIGN

The sign ~ called ‘madda’ or ‘lengthening sign’ is placed above ‘alif’ when it is to be elongated. The alif is *not* written twice. Examples :

آب (aab) instead of اب.

آل (aal) instead of ال.

4. TANWIIN : THE ‘NUNATION’

(1) In Arabic the nouns and adjectives are either definite or indefinite. The ‘definite’ noun like *the boy* in English is generally prefixed with ‘the definite article.’

(2) Those nouns and adjectives which are indefinite like ‘a boy’ mostly carry a sign called ‘tanwiin’ (تَوْنِين) or ‘nunation’ on the *last letter* e.g. وَلَدٌ (a boy) waladun.

(3) This sign tanwiin (or nunation) is so called because it imparts a ‘n’ sound to the last letter of the word, e.g. وَلَدٌ (waladun).

(4) Tanwiin with ‘ḍamma’ is written as — above a letter, e.g. وَلَدٌ (waladun) ‘a boy’ or زَهْرَةٌ (zahratun) ‘a flower’.

(5) Tanwiin with ‘fathā’ is written as — over أَلِف, e.g. وَلَدًا (waladan) ‘a boy’ (and not وَلَدٌ) and بِنْتًا (bintan) ‘a girl’ (and not بِنْتٌ).

The alif has to be brought to act as a *carrier* of this nunation except when a word ends with the ‘round’ ة. e.g. زَهْرَةٌ (zahratan) ‘a flower’ or حَافِلَةٌ (ḥaafilatan) ‘a bus’.

(6) Tanwiin with ‘kasra’ is written as — below a letter. e.g. وَلَدٍ (waladin) ‘a boy’ or زَهْرَةٍ (zahratin) ‘a flower’

- (7) All these cases **وَلَدًا**, **وَلَدٌ** and **وَلَدٍ** mean 'a boy' that is *an indefinite* boy. It is through the study of grammar one learns where to use any one of these three cases.

6 THE DEFINITE ARTICLE

- (1) In Arabic, the nouns and the adjectives are either 'definite' or 'indefinite'. Most indefinite words like 'a boy' generally carry 'tanwiin'.
- (2) Those nouns and adjectives which are definite like *the boy* are prefixed with the definite article **الْ** (alif laam) called **أَدَاةُ التَّعْرِيفِ** (adaat ut-ta'riifi) e.g. **الْوَلَدُ** (al-waladu): 'the boy'.
- (3) When a word is prefixed with **الْ**, it *cannot* carry tanwiin. Thus: **وَلَدٌ** is 'a boy'. And **الْوَلَدُ** *without* tanwiin is 'the boy'.
- (4) When 'al' is prefixed to words beginning with the following letters, the 'ل' in 'al' is *not* pronounced, instead that letter is *doubled* as it is shown in the chart 'The Arabic Alphabet'. These fourteen are known as the 'sun letters':

ن, ط, ظ, ض, ص, ش, س, ز, ر, ذ, د, ث, ت.

Examples:

زَهْرَةٌ (zahratun), 'a' flower, **الزَّهْرَةُ** (az-zahratu) 'the' flower.

شَجَرٌ (shajarun), 'a' tree, **الشَّجَرُ** (ash-shajaru) 'the' tree.

- (5) The remaining fourteen letters with which 'ل' in 'al' is pronounced are called the 'moon letters'

7 THE CASES

- (1) In Arabic, there are three cases called **التَّشْكِيلُ** (at-tashkiilu) or **الشَّكْلُ** (ash-shaklu).
- (2) They are :

(a) Nominative case. e.g. **وَلَدٌ** - **الْوَلَدُ** (with ḍamma).

(b) Accusative case. e.g. **وَلَدًا** - **الْوَلَدَ** (with fathā).

(c) Genitive case. e.g. **وَلَدٍ** - **الْوَلَدِ** (with kasra).

- (3) Depending on its position in a sentence, a word can generally have any of three 'case endings' or 'vowel marks'. This *variation* of **تَشْكِيلٌ** on the *last letter* of an Arabic word like **الْوَلَدِ**, **الْوَلَدَ** and **الْوَلَدُ** is what one mainly studies in grammar.

8 THE GENDER

The nouns in Arabic are *either* masculine *or* feminine. Mostly the *absence* of the round ة called **التَّاءُ الْمَرْبُوطَةُ** (attaa ul-marbuūṭa) which is also called **التَّاءُ الْمَدْوَرَّةُ** (attaa ul-mudawwara) shows that a noun is *masculine*. A large number of nouns and adjectives are turned into feminine *by suffixing the round ة* to them.

The 'masculine' is called: **مُذَكَّرٌ** (mudhakkharun). And the 'feminine' is called: **مُؤَنَّثٌ** (mu'annathun).

Example:

خَادِمٌ : (khaadimun) a male servant - **خَادِمَةٌ** : (khaadimatun) a maid servant.

مُدَّرِّسٌ : (mudarrisun) a male teacher - **مُدَّرِّسَةٌ** : (mudarrisatun) a lady teacher.

9 THE GRAMMAR

In Arabic grammar, one studies the coordination of particles, nouns and the verbs to form a sentence correctly by applying the right case ending called **التَّشْكِيلُ** or **الشَّكْلُ** on or below the '*last*' letter of a word.

الْمُبْتَدَأُ وَالْخَبَرُ

The Subject and the Predicate



EXAMPLE



1. Observe the above sentence well.
2. In the above sentence we find that 'the book' is a word about which something is being said. And it comes before 'is', so it is called 'the subject' or الْمُبْتَدَأُ (*al-mubtada'u*).
3. Then after 'is' we find 'new'. It is called 'the predicate' or الْخَبَرُ (*al-khabaru*).
4. In Arabic, there is no word for 'is', 'am' or 'are'.
5. The 'vowel mark' or التَّشْكِيلُ of الْمُبْتَدَأُ is *damma*. Hence: الْكِتَابُ. When we say التَّشْكِيلُ of الْمُبْتَدَأُ is (*damma*), we mean the 'vowel mark' of its *last* letter.
6. The تَشْكِيلُ of الْخَبَرُ is also *damma*. Hence: جَدِيدٌ (It carries *no alif laam*).
7. If the 'subject' is masculine (مَذَكَّرٌ) then the 'predicate' must also be masculine.
For example: الْكِتَابُ جَدِيدٌ (*al-kitaabu jadiidun*).
8. If the subject is feminine (مُؤَنَّثٌ) then the predicate must also be feminine. For example: The fridge is new: الثَّلَاجَةُ جَدِيدَةٌ

(ath-thallaa-jatu jadii-datun).

This round ة, the symbol of a *feminine* noun, suffixed to التَّلَاجَةُ is what necessitated suffixing a similar ة to the predicate جَدِيدَةٌ to make it *feminine* too.

REMEMBER

- (a) that words like 'this' and 'that' are called the 'demonstrative pronouns'. 'This' is هَذَا (haadha) for referring to someone 'masculine' and هَذِهِ (haadhihi) for 'feminine.' 'That' is ذَلِكَ (dhaalika) for 'masculine' and تِلْكَ (tilka) for 'feminine.'
- (b) When we say 'this chair', it is *definite*, therefore هَذَا alongwith الْفِ and لَامٌ has to be attached to the noun as هَذَا الْكُرْسِيُّ or as 'that car': تِلْكَ السَّيَّارَةُ (feminine: تِلْكَ plus the *definite* noun السَّيَّارَةُ).
- (c) In a unit like هَذَا الْكُرْسِيُّ (haadhal-kursiyyu), the 'demonstrative pronoun' هَذَا is called (اسْمُ الْإِشَارَةِ) (ismul-ishaarati) and الْكُرْسِيُّ is called الْمُشَارُ إِلَيْهِ (al-mushaaruu ilaihi), meaning: something pointed to.

EXERCISE

Grammatically analyse the following sentences:

1. The chair is comfortable. : الْكُرْسِيُّ مُرِيحٌ.
Al-kursiyyu muriihun.
2. The boy is bright. : الْوَلَدُ ذَكِيٌّ.
Al-waladu dhakiyyun.
3. This school is good. : هَذِهِ الْمَدْرَسَةُ جَيِّدَةٌ.
Haadhihil-madrasatu jayyidatun.
4. That car is beautiful. : تِلْكَ السَّيَّارَةُ جَمِيلَةٌ.
Tilkas-sayyaaratu jamiilatun.

5. The teacher is busy.

الْمُدْرِسُ مَشْغُولٌ.

Al-mudarrisu mash-ghuulun.

GRAMMATICAL ANALYSIS

That car

is

beautiful.

(1)

جَمِيلَةٌ

(2)

تِلْكَ السَّيَّارَةُ

(2)

↓

خَبْرٌ

↓

التَّشْكِيلُ: ضَمَّةٌ

↓

مُؤَنَّثٌ

(1)

↓

مُبْتَدَأٌ

↓

التَّشْكِيلُ: ضَمَّةٌ

↓

مُؤَنَّثٌ

↓

تِلْكَ:

إِسْمُ الْإِشَارَةِ

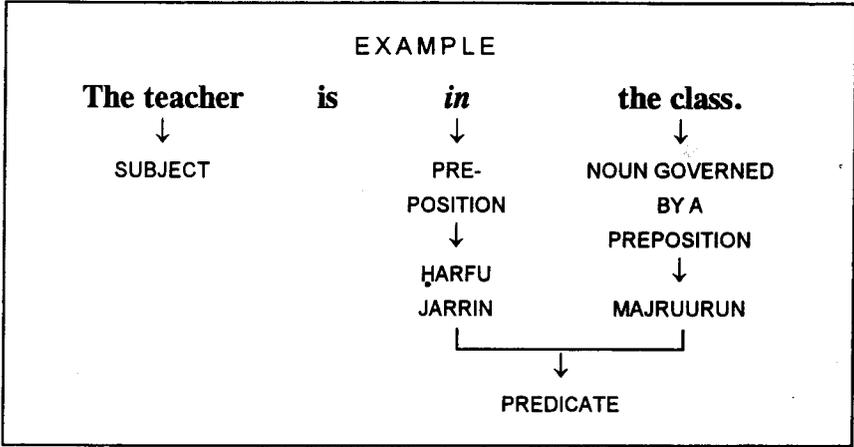
- (1) تِلْكَ السَّيَّارَةُ : is الْمُبْتَدَأُ. Its تَشْكِيلٌ is damma. It is مُؤَنَّثٌ and تِلْكَ is إِسْمُ الْإِشَارَةِ for referring to something feminine.
- (2) جَمِيلَةٌ : is الْخَبْرُ. Its 'vowel mark' or تَشْكِيلٌ is also damma. Since الْمُبْتَدَأُ is feminine, this too is suffixed with round َ (called: *attaa-al-mudaw-wara*).

INSTRUCTIONS

Memorize all the five sentences so that you translate them not only from English into Arabic but vice-versa too.

حُرُوفُ الْجَرِّ

The Prepositions



1. In English, the words like: *in, from, to, for* and *with* etc. are called *prepositions*.
2. In Arabic, these *prepositions* are called حُرُوفُ الْجَرِّ (*huruuf-ul-jarri*).
3. We know that most nouns in Arabic can have any of the *three* 'vowel marks'. For example the noun: 'the class' can be: الْفَصْلُ، الْفَصْلَ and الْفَصْلِ with no change in its meaning.
4. In Arabic, the noun coming *after* حَرْفُ الْجَرِّ gets *kasra* (كَسْرَةٌ) as its final 'vowel mark'.
5. And then, *the noun with kasra* is called مَجْرُورٌ (*majruurun*) meaning: 'the noun governed by a preposition'.
6. Thus the above sentence: 'The teacher is in the class' is to be translated as: الْمُدْرَسُ فِي الْفَصْلِ

Here **المُبْتَدَأُ** is **المُدْرَسُ** with damma as its **تَشْكِيل** or 'vowel mark'. And **فِي** is **الْخَبَرُ** which consists of **فِي** and **حَرْفُ الْجَرِّ** as **الْفَصْلُ** the **تَشْكِيل** of which is **كَسْرَةٌ**

7. Some prepositions (**حُرُوفُ الْجَرِّ**) are:

In	=	فِي (fi)	At/In	=	بِ (bi).
To	=	إِلَى (ila)	Until/Till	=	حَتَّى (ḥata).
On	=	عَلَى ('ala)	Since	=	مُنْذُ (mundhu).
From	=	مِنْ (min)	About	=	عَنْ ('an).
For	=	لِ (li)	Like, as	=	كَ (ka).
With	=	مَعَ (ma').			

8. In Arabic, most *feminine proper names* (like **سَعَادُ**, **فَرِيدَةُ**, **فَاطِمَةُ** etc.) neither accept 'nunation' (**تَنْوِينٌ**) nor *kasra*. In case of *kasra*, they are given *fatha*. For example:

The child is sitting with Farida : **الطِّفْلُ جَالِسٌ مَعَ فَرِيدَةَ.**

ANALYSIS

الطِّفْلُ is **المُبْتَدَأُ**. And **جَالِسٌ** is **الْخَبَرُ**. Both of them carry *damma*. **مَعَ** is **حَرْفُ الْجَرِّ** and **فَرِيدَةَ** is **مَجْرُورٌ** the **تَشْكِيل** of which should be *kasra* but as it is a woman's name therefore it gets *fatha* without nunation.

Mark that the preposition **لِ** is never written *detached* from **مَجْرُورٌ**. It is not written as: **لِ الْوَالِدِ**, instead it is joined as in: **لِلْوَالِدِ** (*lil-waladi: for the boy*) or **لِلْمَدْرَسَةِ** (*lil-madrasati: for the school*).

The preposition **مِنْ** loses the **سُكُونٌ** on its *last* letter and instead gets **فَتْحَةٌ** when a noun with **أَلْفٌ** and **وَلَامٌ** is brought after it.

For example:

مِنَ الْمَدْرَسَةِ (*minal-mad-rasati*): from the school.

مِنَ السُّوقِ (*minas-suuqi*): from the market.

9. Re-read the above eight points before you attempt the exercise below.

EXERCISE

Grammatically analyse the following sentences:

- (1) The student is going *to the school*. اَلْتَلْمِيذُ ذَاهِبٌ إِلَى الْمَدْرَسَةِ.
At-tilmiidhu dhaahibun ilal-madrasati.
- (2) The girl is sitting *on the chair*. اَلْبِنْتُ جَالِسَةٌ عَلَى الْكُرْسِيِّ.
Al-bintu jaalisatun 'alal-kursiyyi.
- (3) This bus is coming *from the college*. هَذِهِ الْحَافِلَةُ قَادِمَةٌ مِنَ الْكُلِّيَّةِ.
Haadhihil-haafilatu qaadimatun minal-kulliyati.
- (4) That bus is going *to the university*. تِلْكَ الْحَافِلَةُ ذَاهِبَةٌ إِلَى الْجَامِعَةِ.
Tilkal-haafilatu dhaahibatun ilal-jaami'ati.
- (5) Ali is returning with Fatima *from the market*.
عَلِيِّ رَاجِعٌ مَعَ فَاطِمَةَ مِنَ السُّوقِ.

'Aliyun raaji'un ma'a Faatimata minas-suuqi.

GRAMMATICAL ANALYSIS

This bus	is coming	from	the college.
(1)	(2)	(3)	(4)
اَلْكُلِّيَّةِ.	مِنْ	قَادِمَةٌ	هَذِهِ الْحَافِلَةُ
(4)	(3)	(2)	(1)
↓	↓	↓	↓
مَعْرُورٌ	حَرْفُ الْجَرِّ	اَلْخَبْرُ	اَلْمُبْتَدَأُ
↓		↓	↓
اَلتَّشْكِيْلُ:		اَلتَّشْكِيْلُ:	اَلتَّشْكِيْلُ:
كَسْرَةٌ		ضَمَّةٌ	ضَمَّةٌ
		↓	↓
		مُؤَنَّثٌ	مُؤَنَّثٌ

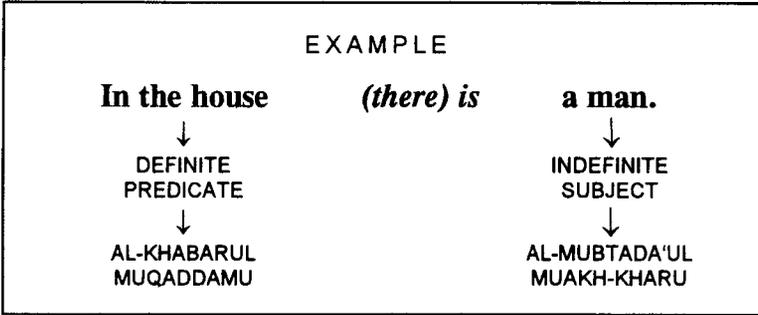
1. هَذِهِ الْحَافِلَةُ is 'subject' or الْمُبْتَدَأُ. Its تَشْكِيلٌ is *damma*. It is feminine, so is the demonstration pronoun هَذِهِ: 'this'.
2. قَادِمَةٌ is 'predicate' or الْخَبَرُ. Its تَشْكِيلٌ is also *damma*. It too has round ة called 'at-taa al-mudaw-wara' suffixed because the 'subject' is feminine.
3. مِنْ is a 'preposition' or حَرْفُ جَرٍّ (*harfu-jarrin*).
4. الْكَلِيَّةُ : is مَجْرُورٌ the تَشْكِيل of which is *kasra*.

INSTRUCTIONS

Orally analyse all the other sentences on this pattern.

الْمُبْتَدَأُ الْمَوْخَرُ وَالْخَبْرُ الْمُقَدَّمُ

The Delayed Subject and the Advance Predicate

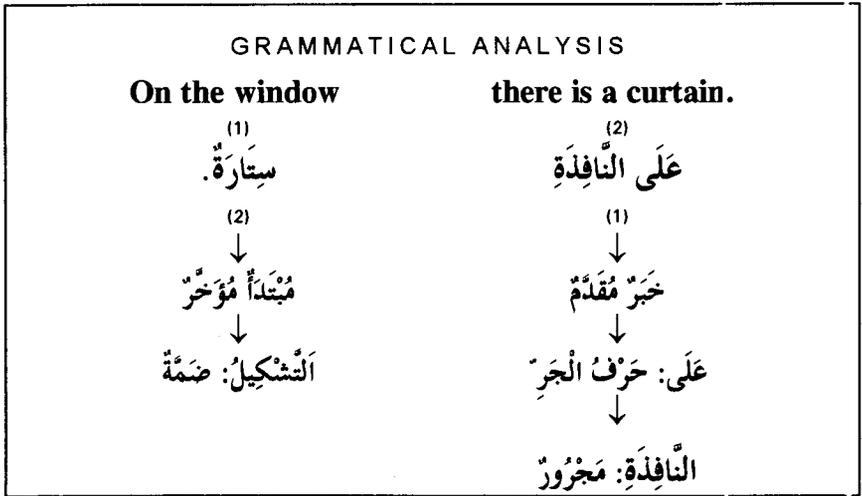


1. You have learnt that generally the word which comes 'before' *is* is called الْمُبْتَدَأُ and the information which comes 'after' it is called الْخَبْرُ as in 'The book is new': الْكِتَابُ جَدِيدٌ.
2. In Arabic, if الْمُبْتَدَأُ is 'indefinite' like 'a man' in: 'a man is in the house', it is brought *after* 'the definite' predicate.
3. Thus a sentence like: 'A man is in the house', رَجُلٌ فِي الْبَيْتِ is *not* allowed; instead it is converted into 'In the house (there) is a man': فِي الْبَيْتِ رَجُلٌ (*fil-baiti rajulun*).
4. And then 'a man' is called 'the subject delayed' or الْمُبْتَدَأُ الْمَوْخَرُ (*al-mubtada ul-muakh-kharu*).
5. And 'in the house' which consists of حَرْفُ جَرٍّ and a definite مَجْرُورٌ is called 'the advance predicate' or الْخَبْرُ الْمُقَدَّمُ (*al-khabar ul-muqaddamu*).
6. In other words, 'the definite' in a prepositional sentence is to be brought *first*, even if it is *not so* in English.

EXERCISE

Grammatically analyse the following sentences:

1. There is a student in the class. فِي الْفَصْلِ تَلْمِيذٌ.
(In the class there is a student).
Fil-faşli tilmiidhun.
2. There is a newspaper on the table. عَلَى الطَّائِلَةِ جَرِيدَةٌ.
'Alaṭ-ṭaawilati jariidatun.
3. There is a table in the room. فِي الْغُرْفَةِ طَائِلَةٌ.
Fil-ghurfati ṭaawilatun.
4. In the fridge there is an apple. فِي الثَّلَاجَةِ تَفَّاحَةٌ.
Fith-thallaajati tuffaahatun.
5. On the window there is a curtain. عَلَى النَّافِذَةِ سِتَّارَةٌ.
'Alan-naafidhati sitaaratun.



1. عَلَى النَّافِذَةِ = Here you find that something is said about 'a curtain' which should be الْمُبْتَدَأُ and thus brought first. But since it is 'indefinite', therefore its appearance is 'delayed'. Instead something definite like the prepositional sentence

الْخَبْرُ الْمَقْدَّمُ عَلَى النَّافِذَةِ is brought *first* and is called

2. سِتَارَةٌ = is الْمُبْتَدَأُ but being *indefinite*, it is brought *after* the 'definite' خَبْرٌ. Thus it is called الْمُبْتَدَأُ الْمُوَخَّرُ whose تَشْكِيلٌ is *damma*.

INSTRUCTIONS

As there is a slight deviation here in the normal sequence of 'subject and predicate', you must grasp this by re-reading the lesson slowly and by grammatically analysing all the remaining sentences on this pattern.

الضَّمِيرُ

The Personal Pronoun



1. The personal pronoun is called الضَّمِيرُ : ad-ḍamīru (plural: الضَّمَائِرُ)
2. The personal pronoun or الضَّمِيرُ is of *two* kinds:
 - (a) ضَمِيرٌ مُنْفَصِلٌ (ḍamiirun munfaṣilun)
 - (b) ضَمِيرٌ مُتَّصِلٌ (ḍamiirun muttasilun)
3. In English, words like: *he, she, you* and *I* etc are called 'personal pronouns nominative'. In Arabic, it is called ضَمِيرٌ مُنْفَصِلٌ (ḍamiirun munfaṣilun) and its تَشْكِيلٌ *never* changes: *he* remains: هُوَ ; *she* is هِيَ ; *you* is أَنْتَ , أَنْتِ and *I* is أَنَا .
4. In English, the words like *his, her, your* and *my* are called 'personal pronouns possessive' In Arabic such word is called ضَمِيرٌ مُتَّصِلٌ (ḍamiirun muttasilun). And this ضَمِيرٌ مُتَّصِلٌ is suffixed to a word.
5. Once this ضَمِيرٌ مُتَّصِلٌ is suffixed to a noun, it can neither carry *nunation* (تَنْوِينٌ) nor *the definite article* (أَلْفٌ وَ لَامٌ). Just as it is incorrect to say '*a my book*' or '*the my book*'.
6. These ضَمَائِرٌ مُتَّصِلَةٌ carry fixed تَشْكِيلٌ except in case of 'his' where هُ as in كِتَابُهُ (his book), loses its *damma* and instead gets *kasra* whenever the letter *before* it is either سَاكِنٌ (vowelle:ss) as in إِلَيْهِ or carries *kasra* as in كِتَابِهِ (kitaabihi).
7. Note that these ضَمَائِرٌ مُتَّصِلَةٌ as they are given below in all *three* cases. You will find that their own تَشْكِيلٌ does *not*

change except in case of كِتَابِهِ .

(1) *His* = هُ as in كِتَابُهُ (his book)

كِتَابِهِ - كِتَابُهُ - كِتَابُهُ

(2) *Her* = هَا as in كِتَابُهَا (her book)

كِتَابُهَا - كِتَابُهَا - كِتَابُهَا

(3) *Your* (masculine) = كَ as in كِتَابُكَ (your book)

كِتَابُكَ - كِتَابُكَ - كِتَابُكَ

(4) *Your* (feminine) = كِ as in كِتَابُكِ (your fem. book)

كِتَابُكِ - كِتَابُكِ - كِتَابُكِ

(5) *My* (common) = ي as in كِتَابِي (my book)

كِتَابِي - كِتَابِي - كِتَابِي

8. The above examples demonstrate that ضَمِيرٌ مُتَّصِلٌ carries a fixed 'vowel mark' irrespective of its position in a sentence. The only exception is هُ which becomes هِ in case the letter before it carries *kasra* as in فِي سَيَّارَتِهِ (in his car), or if it is vowelless as in إِلَيْهِ (to him).
9. The حَرْفُ الْجَرِّ ل: undergoes a change of تَشْكِيلٌ and gets فَتْحَةٌ when it is *prefixed* to these ضَمَائِرٌ مُتَّصِلَةٌ لَهُ : (for him), لَهَا (for her), لَكَ (for 'you' masc.) لِكِ (for 'you' fem.). But it retains its *kasra* when prefixed to ي as in لِي (for me).

EXERCISE

Grammatically analyse the following sentences:

(1) *His office* is far from his home.

مَكْتَبُهُ بَعِيدٌ مِنْ بَيْتِهِ.

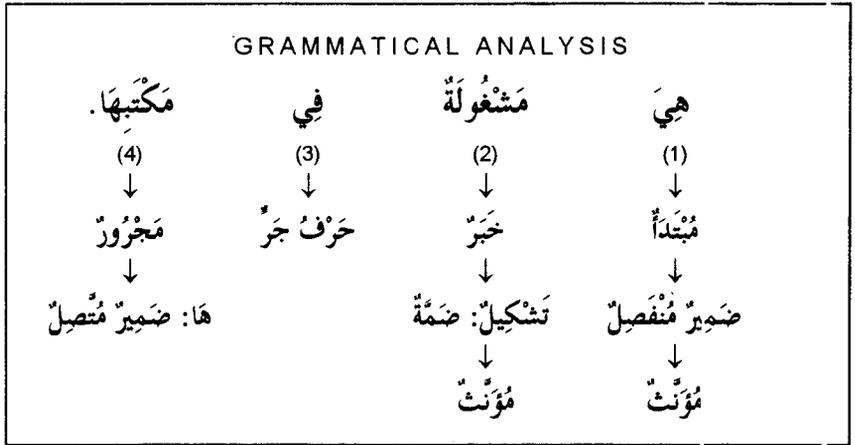
Maktabuhu ba'iidun min baitihi.

(2) She is busy in *her office*.

هِيَ مَشْغُولَةٌ فِي مَكْتَبِهَا.

Hiya mashghuulatun fii maktabihaa.

- (3) Is *your (masc.) school* closed? هَلْ مَدْرَسَتُكَ مُغْلَقَةٌ؟
Hal madrasatuka mughlaqatun?
- (4) No, *his college* is closed. لَا كَلِيَّتُهُ مُغْلَقَةٌ.
La, kulliyatuhu mughlaqatun
- (5) *My father* is working in his room. وَالِدِي عَامِلٌ فِي غُرْفَتِهِ.
Waalidii 'aamilun fii ghurfatihi.



- (1) هِيَ: is مُبْتَدَأٌ. Had it been a noun its تَشْكِيلٌ would have been 'damma'. But since it is ضَمِيرٌ مُنْفَصِلٌ its تَشْكِيلٌ is a 'fixed fatha'.
- (2) مَشْغُولَةٌ: is خَبَرٌ. Its تَشْكِيلٌ is ضَمَّةٌ. And it agrees with مُبْتَدَأٌ in being feminine.
- (3) فِي: is a preposition or حَرْفُ جَرٍّ.
- (4) مَكْتَبَهَا: is مَجْرُورٌ or 'noun governed by kasra'. It has ضَمِيرٌ مُتَّصِلٌ referring to 'her' suffixed to it.

INSTRUCTIONS

Orally analyse all the remaining sentences on this pattern.

الْمُضَافُ وَ الْمُضَافُ إِلَيْهِ

The Construct State



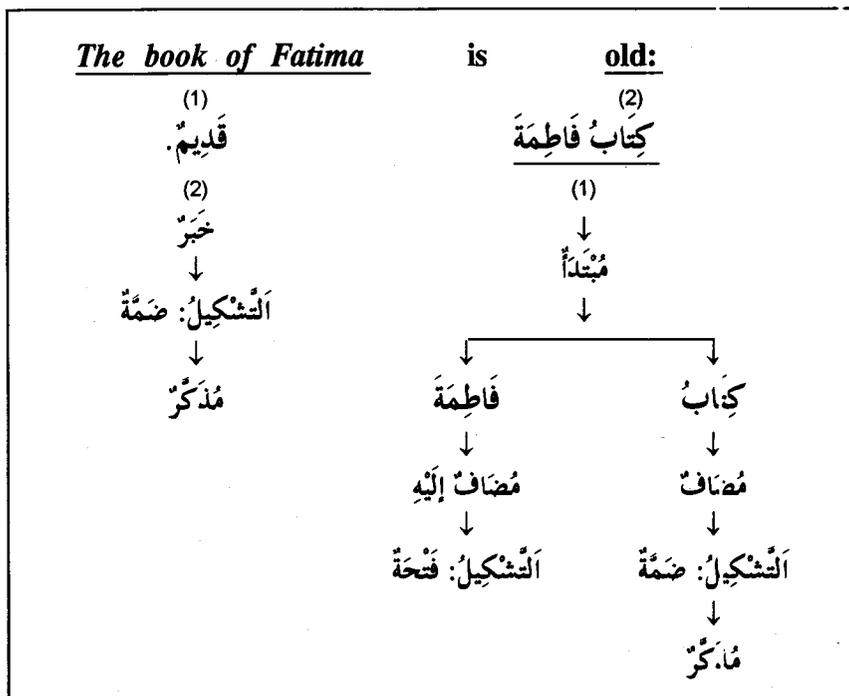
EXAMPLE



1. Any sentence which contains the word *of* belongs to this lesson.
2. The word which comes *before* 'of' is called the *possession* and in Arabic it is called **الْمُضَافُ** (al-muḍāafu).
3. The **مُضَافٌ** (muḍāafun) *cannot* carry nunation (تَنْوِينٌ).
4. The **مُضَافٌ** *cannot* have 'the definite article' (أَنَّ).
5. It may carry *any of the three* case endings (تَشْكِيلٌ) as the need be.
6. Even though the **مُضَافٌ** cannot have **أَلِفٌ وَ لَامٌ**, it is to be treated 'definite' because it belongs to someone or something.
7. The word which comes *after* 'of' is called the *possessor* and in Arabic it is known as **الْمُضَافُ إِلَيْهِ** (al-muḍāafu ilaihi) and its

تَشْكِيْلٌ is *kasra*. It may be given either nunation or the definite article أَلِفٌ لَامٌ as the need may be.

8. Thus the above sentence will be: **كِتَابٌ مَّاجِدٌ جَدِيدٌ.**
9. In case **مُضَافٌ إِلَيْهِ** comprises a *feminine proper name* like **فَاطِمَةٌ**, the vowel mark will then be *fatha* without nunation, as we have already seen that such names neither accept *kasra* nor *tanwiin*. For example:



1. **كِتَابُ فَاطِمَةَ** : is **مُبْتَدَأٌ**. Its **تَشْكِيْلٌ** is **ضَمَّةٌ**. It consists of **كِتَابٌ** which is **مُضَافٌ** which can neither have the definite article **أَلِفٌ** nor the **تَنْوِينٌ**. It is masculine. **فَاطِمَةٌ** is **مُضَافٌ إِلَيْهِ** which should have **كَسْرَةٌ** but as it is a lady's name it is given *fatha without nunation*.
2. **قَدِيمٌ** is **خَبْرٌ** (predicate) whose gender is determined only by **مُضَافٌ** which is **كِتَابٌ**.

EXERCISE

Grammatically analyse the following sentences:

1. The garden of the university is big and beautiful.

حَدِيقَةُ الْجَامِعَةِ كَبِيرَةٌ وَجَمِيلَةٌ.

Ḥadiiqatul-jaami'ati kabiiratun wa jamiilatun.

2. The colour of his car is beautiful.

لَوْنُ سَيَّارَتِهِ جَمِيلٌ.

Launu sayyaaratihi jamiilun.

3. The television of Farida is in her room. تِلْفِزْيُونُ فَرِيدَةَ فِي غُرْفَتِهَا.

Tilfizyuunu Fariidata fii ghurfatihaa.

4. The head of the department is sitting in his office.

رَأْسُ الْقِسْمِ جَالِسٌ فِي مَكْتَبِهِ.

Raaisul-qismi jaalisun fii maktabihi.

5. He is going to the house of his friend. هُوَ ذَاهِبٌ إِلَى بَيْتِ صَدِيقِهِ.

Huwa dhaahibun ila baiti ṣadiiqihi.

GRAMMATICAL ANALYSIS				
صَدِيقِهِ.	بَيْتِ	إِلَى	ذَاهِبٌ	هُوَ
(5)	(4)	(3)	(2)	(1)
↓	↓	↓	↓	↓
مُضَافٌ إِلَيْهِ	مَجْرُورٌ	حَرْفُ جَرٍّ	خَبَرٌ	مُبْتَدَأٌ
↓	↓		↓	↓
التَّشْكِيلُ: كَسْرَةٌ	مُضَافٌ		التَّشْكِيلُ: ضَمَّةٌ	مَنْصِبٌ مُنْفَصِلٌ
↓			↓	↓
ضَمِيرٌ مُتَّصِلٌ: هِ			مُذَكَّرٌ	مُذَكَّرٌ

- هُوَ is مُبْتَدَأٌ and ضَمِيرٌ مُنْفَصِلٌ for *masculine singular*. Its vowel mark should be *damma* but as it is a personal pronoun, it carries a fixed تَشْكِيلٌ that is: *fatha*.
- ذَاهِبٌ is خَبَرٌ the تَشْكِيلُ of which is *damma*. As the subject is

masculine (مُدَكَّرٌ), it too is masculine.

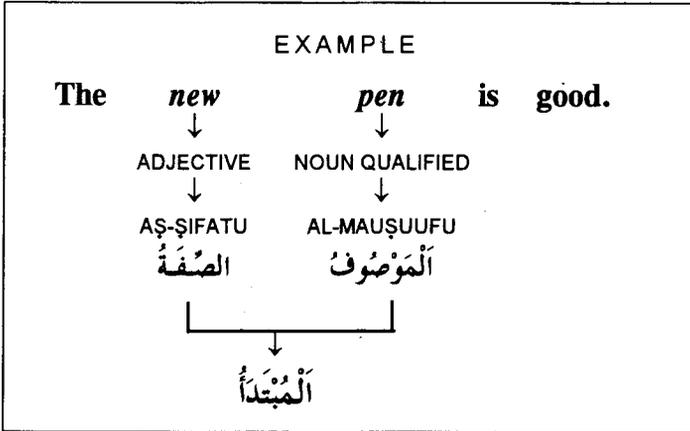
3. إِلَى: is حَرْفُ جَرٍّ or a preposition.
4. يَنْتِ صَدِيقِهِ: is مَجْرُورٌ in which يَنْتِ is مُضَافٌ, devoid of nunation or the definite article (الْ).
5. صَدِيقِهِ: is مُضَافٌ إِلَيْهِ whose تَشْكِيلٌ is *kasra* and it is suffixed with a ضَمِيرٌ مُتَّصِلٌ or 'personal pronoun possessive'. This pronoun is originally هُ but as the letter *before* it is carrying *kasra*, it too is given *kasra*.

INSTRUCTIONS

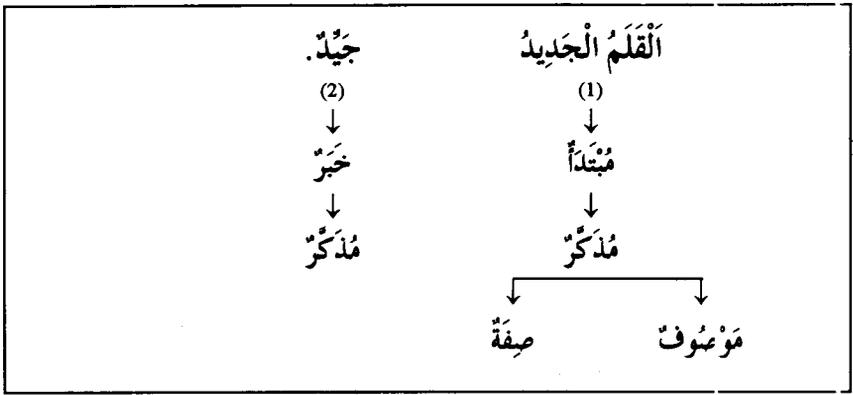
Orally analyse all other sentences on this pattern.

الْمَوْصُوفُ وَالصِّفَةُ

The Noun Qualified and The Adjective



1. In this example the **مُبْتَدَأٌ** consists of two words: 'The new pen'.
2. 'The *new*' in English is '*the adjective*'. In Arabic it is called **الصِّفَةُ** (*aş-şifatu*).
3. 'Pen' in English is '*the noun*' or '*the noun qualified*'. In Arabic it is called **الْمَوْصُوفُ** (*al-mauşuufu*). It is that noun for which an adjective is being used.
4. As you observed in this example, the 'adjective' or **صِفَةٌ** in English occurs '*first*' and then comes 'the noun qualified' or the **مَوْصُوفٌ** as 'the new pen'.
5. But in Arabic, the 'noun qualified' or **الْمَوْصُوفُ** is brought *first* and 'the adjective' or **الصِّفَةُ** *later*.
6. Thus the sentence: 'The new pen is good' is translated as:



7. The noun qualified and the adjective i.e. **أَصْفَةٌ** and **الْمَوْصُوفُ** have to *agree* with each other in four respects:

(a) both *must have* the same **تشكيلٌ** like:

الْقَلَمُ الْجَدِيدُ - الْقَلَمُ الْجَدِيدُ - الْقَلَمُ الْجَدِيدُ

(b) both *must either* be definite or indefinite, as:

الْقَلَمُ الْجَدِيدُ - الْقَلَمُ الْجَدِيدُ - الْقَلَمُ الْجَدِيدُ

(definite: *The new pen*).

قَلَمٌ جَدِيدٌ - قَلَمًا جَدِيدًا - قَلَمٌ جَدِيدٌ

(indefinite: *A new pen*).

(c) both *must either* be masculine or feminine:

masculine: **الْوَلَدُ الصَّغِيرُ** (the small boy).

feminine: **الْبِنْتُ الصَّغِيرَةُ** (the small girl).

(d) both *must agree* in number, as:

in **الْقَلَمُ الْجَدِيدُ**, the **مَوْصُوفٌ** is *singular* and so is the **صِفَةٌ**.

8. Note that when **فَتْحَةٌ** in **تَنْوِينٌ** is to be given to a masculine word, an additional **أَلِفٌ** is to be suffixed to its last letter e.g. **قَلَمًا جَدِيدًا** (qalaman jadiidan).

9. If there are *more* than one adjective, they are brought in the following sequence:

- (4) The little boy is naughty but intelligent.

الْوَلَدُ الصَّغِيرُ شَقِيٌّ وَلَكِنْ ذَكِيٌّ.

Al-waladuṣ-ṣaghiiru shaqiyyun walakin dhakiyyun.

- (5) The sick man is going to the clinic of his village.

الرَّجُلُ الْمَرِيضُ ذَاهِبٌ إِلَى عِيَادَةِ قَرْيَتِهِ.

Ar-rajulul-mariidu dhaahibun ila 'iyaadati qaryatihi.

GRAMMATICAL ANALYSIS					
صَدِيقِي.	بَيْتٍ	مِنْ	بَعِيدٌ	الْجَدِيدُ	الْإِسْتَاذُ
(6)	(5)	(4)	(3)	(2)	(1)
↓	↓	↓	↓	↓	↓
مُضَافٌ إِلَيْهِ	مَجْرُورٌ	حَرْفُ جَرٍّ	خَبَرٌ	صِفَةٌ	مُبْتَدَأٌ
↓	↓		↓	↓	↓
ضَمِيرٌ مُتَّصِلٌ:	مُضَافٌ		التَّشْكِيلُ: ضَمَّةٌ	مُدَكَّرٌ	التَّشْكِيلُ: ضَمَّةٌ
ي			↓		↓
			مُدَكَّرٌ		مَوْصُوفٌ
					↓
					مُدَكَّرٌ

- (1) الإِسْتَاذُ الْجَدِيدُ : Both of them make مُبْتَدَأٌ with the first word الإِسْتَاذُ being مَوْصُوفٌ .
- (2) الْجَدِيدُ : is صِفَةٌ . It agrees with مَوْصُوفٌ (الإِسْتَاذُ) in all the *four* aspects:
- both have the same 'vowel mark' (تَشْكِيلٌ),
 - the same gender,
 - the 'definite article' and
 - the same number.
- (3) بَعِيدَةٌ : is خَبَرٌ (the predicate), the تَشْكِيلُ of which is *damma*. It is masculine because الْمُبْتَدَأُ is masculine.
- (4) مِنْ : is حَرْفُ جَرٍّ which gives kasra to the word *after* it. It has a

fixed تَشْكِيلٌ which is سُكُونٌ.

- (5) بَيْتِ صَدِيقِي : is مَجْرُورٌ in which بَيْتِ is مُضَافٌ which neither accepts 'nunation' nor 'the definite article'.
- (6) صَدِيقِي = is مُضَافٌ إِلَيْهِ , the تَشْكِيلٌ of which is *kasra*. It is also suffixed with ي the مُتَّصِلٌ.

INSTRUCTIONS

Go through this lesson several times and grammatically analyse all the sentences on this pattern.

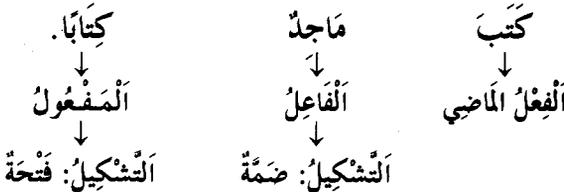
الْفِعْلُ الْمَاضِي * وَالْفَاعِلُ * وَالْمَفْعُولُ

The Past Tense Verb * The Doer * The Object



EXAMPLE		
Majid	wrote	a book.
↓	↓	↓
DOER	PAST TENSE VERB	OBJECT

- The *past tense* verb is called **الْفِعْلُ الْمَاضِي**.
الْفِعْلُ الْمَاضِي denotes 'action' that took place in the past like:
 He *wrote* = كَتَبَ
 He *read* = قرأ
- The 'person' doing or taking part in this action is called 'the doer' or **الْفَاعِلُ** (*al-faa'ilu*) as 'Majid' in 'Majid wrote'.
- The **تَشْكِيلُ** of **الْفَاعِلُ** is *damma*. For example: كَتَبَ مَاجِدٌ
 ↓
 فَاعِلٌ
- The 'object' on which the *effect* of this verb *falls* is called **الْمَفْعُولُ** (*al-maf'uulu*) or **الْمَفْعُولُ بِهِ** (*al-maf'uulu bihi*).
- The **تَشْكِيلُ** of **الْمَفْعُولُ** is *fatha*.
- Thus: "Majid wrote a book" becomes:



8. As 'the doer' مَا جَدَّ is a proper name, it does not need اَلْ. In the absence of اَلْ, مَا جَدَّ must have تَنْوِينٌ with damma: كَتَبَ مَا جَدَّ.
9. In Arabic, the *word order* for a verbal sentence can either be:
 - (1) *verb-doer-object* e.g. كَتَبَ مَا جَدَّ كِتَابًا or
 - (2) *doer-verb-object* e.g. مَا جَدَّ كَتَبَ كِتَابًا. Both are correct but the (1) *verb-doer-object* order is considered better.
10. In Arabic, the nature of verb is quite different from that of English.
11. In English, the verb 'wrote' can stay as it is whether the 'doer' is masculine or feminine, singular or plural.
12. But in Arabic, the past tense varies. The past tense كَتَبَ (he wrote) is considered to be the 'original' or the 'starting point' in which certain *suffixes* are added to get the desired *gender* and *number*. Thus the 'starting point' كَتَبَ (he wrote) has *fourteen* patterns. These fourteen moods or patterns form the conjugation which is as follows:

THE CONJUGATION OF الْفِعْلُ الْمَاضِي

1.	كَتَبَ	He wrote (masculine singular)	Suffix	NIL
2.	كَتَبَا	Two men wrote	Suffix	الف
3.	كَتَبُوا	More than two/ many men wrote	Suffix	وا
4.	كَتَبَتْ	She wrote (feminine singular)	Suffix	تْ
5.	كَتَبَتَا	Two women wrote	Suffix	تَا
6.	كَتَبْنَ	Many women wrote	Suffix	نْ
7.	كَتَبْتَ	You (masculine singular) wrote	Suffix	تْ
8.	كَتَبْتُمَا	You (masculine dual) wrote	Suffix	تُمَا
9.	كَتَبْتُمْ	You (masculine plural) wrote	Suffix	تُمْ
10.	كَتَبْتِ	You (feminine singular) wrote	Suffix	تِ

11.	كُتِبْتُمَا	You (feminine dual) wrote	Suffix	تُمَا
12.	كُتِبْتُنَّ	You (feminine plural) wrote	Suffix	تُنَّ
13.	كُتِبْتُ	I (common) wrote	Suffix	تُ
14.	كُتِبْنَا	We (common) wrote	Suffix	نَا

13. The أَلِفٌ at no. 3, كُتِبُوا is *not pronounced* though it *must* be written. It is called أَلِفُ الْوَقَايَةِ (*the alif of protection*) or the 'otiose alif'. It 'protects' verbs like أَخَذُوا (they took) where the و is not joined to the body of the verb and therefore may be mistaken for the conjunction و meaning 'and'
14. In this conjugation, we find that numbers 1 to 6 indicate the *third person* masculine and feminine; 7 to 12 indicate the *second person* masculine and feminine and 13-14 indicate the *first person* (common).
15. Note that once the desired suffix is attached to the *original* كَتَبَ, no ضَمِيرٌ مَنفَصِلٌ is required, for example in: 'she wrote', there is no need to bring هِيَ as pattern number 4 كَتَبَتْ with its suffix of vowelless تٌ contains the meaning of هِيَ.
16. The masculine فَاعِلٌ must have *masculine* فَعَلَ as in فَرَأَ مَاجِدٌ. The feminine فَاعِلٌ must have *feminine* فَعَلَتْ as in قَرَأَتْ عَائِشَةُ.
17. To negate اَلْفِعْلُ الْمَاضِي, the word مَا called حَرْفُ النَّفْيِ is placed *before* it, irrespective of the number or gender. For example:
She did *not* write = مَا كَتَبَتْ or
Majid did *not* read that book: مَا قَرَأَ مَاجِدٌ ذَلِكَ الْكِتَابَ.
18. If a word in Arabic has *sukuun* on its last letter as in ذَهَبَتْ (she went) *indicating no movement* and it is followed by a noun with the definite article اَلْ, then the سُكُونٌ is *replaced* by كَسْرَةٌ in order to avoid break in its pronunciation and to facilitate movement and flow. As in: ذَهَبَتْ الْبِنْتُ (dhahabatil-bintu)

Note that Arabs replace this **سُكُونٌ** with **كَسْرَةٌ** only, and *not* with **فَتْحَةٌ** or **ضَمَّةٌ**.

(The only exception to the above rule is the preposition **مِنْ** which also has **سُكُونٌ** on its last letter. But when a noun with **أَلِفٌ** و **لَامٌ** is brought, it gets **فَتْحَةٌ** and *not* **كَسْرَةٌ** as in: **مِنَ الْجَامِعَةِ** (*minal-jaami'ati*). It will be incorrect to read it: **مِنْ الْجَامِعَةِ** (*minil-jaami'ati*).

19. For the expression 'has or have written' the word **قَدْ** called **حَرْفُ التَّوَكِيدِ** is brought *before* **الْفِعْلُ الْمَاضِي** irrespective of number or gender. For example:

She *has* written = **قَدْ كَتَبَتْ** or

They *have* written = **قَدْ كَتَبُوا**

20. When **ضَمَائِرٌ** like *him, her, you* and *me* come *after* a verb as **مَفْعُولٌ** (as in: He took *me*). they become:

(1) **هُ** = for *him* as in: **أَخَذَهُ إِلَى الْمَدْرَسَةِ.**

He took *him* to the school.

(2) **هَا** = for *her* as in: **أَخَذَهَا إِلَى الْكَلِيَّةِ.**

He took *her* to the college.

(3) **كَ** = for *you* as in: **هَلْ أَخَذَكَ إِلَى الْمَكْتَبِ؟**

Did he take *you* to the office?

(4) **كِ** = for *you* (fem.) as in: **هَلْ ضَرَبَتْكِ وَالِدَتُكَ؟**

Did your mother beat *you*?

(5) **نِي** = for *me* (common) as in: **أَخَذَنِي وَالِدِي إِلَى السُّوقِ.**

My father took *me* to the market.

Note that these **ضَمَائِرٌ** are *joined* to the *verb* in the 'word order' of *verb/object pronoun/doer*. It is incorrect to *separate* the **ضَمِيرٌ** as **مَفْعُولٌ** from the verb as: **أَخَذَ وَالِدِي نِي إِلَى السُّوقِ.**

Give greater attention to this aspect and memorize the five

above mentioned examples.

20. Some past tense verbs for the exercise below are:

- (1) أَكَلَ = he ate.
- (2) فَتَحَ = he opened.
- (3) ذَهَبَ = he went.
- (4) جَلَسَ = he sat.
- (5) أَخَذَ = he took.

EXERCISE

Grammatically analyse the following sentences:

1. The teacher has written the lesson on the blackboard.

قَدْ كَتَبَ الْمُدَرِّسُ الدَّرْسَ عَلَى السَّبُّورَةِ.

Qad katabal mudarrisud-darsa 'alas-sabbuurati.

2. The peon did not open the door of the class.

مَا فَتَحَ الْفَرَّانُ بَابَ الْفَصْلِ.

Maa fatahal-farraashu baabal-fašli.

3. The girl sat on her desk and read the new lesson.

جَلَسَتِ الْبِنْتُ عَلَى مَكْتَبِهَا وَقَرَأَتِ الدَّرْسَ الْجَدِيدَ.

Jalasil-bintu 'ala maktabihaa wa qara'atid-darsal-ja diida.

4. The little boy took the fruit from the fridge.

أَخَذَ الطِّفْلُ الصَّغِيرُ الْفَاكِهَةَ مِنَ الثَّلَاجَةِ.

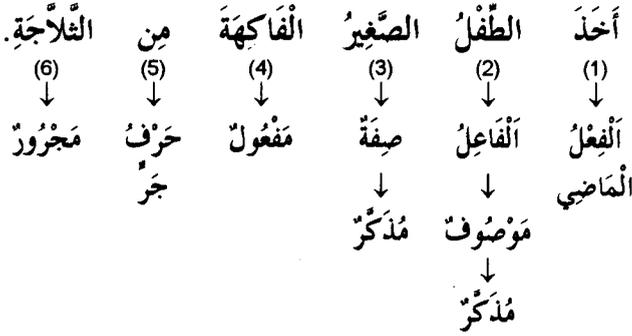
Akhadhat-ṭifluṣ-ṣaghiirul-faakihata minath-thallaajati.

5. I went to the house of my teacher in the morning.

ذَهَبْتُ إِلَى بَيْتِ مُدَرِّسِي فِي الصَّبَاحِ.

Dhahabtu ila baiti mudarrisii fiṣ-ṣabaahi.

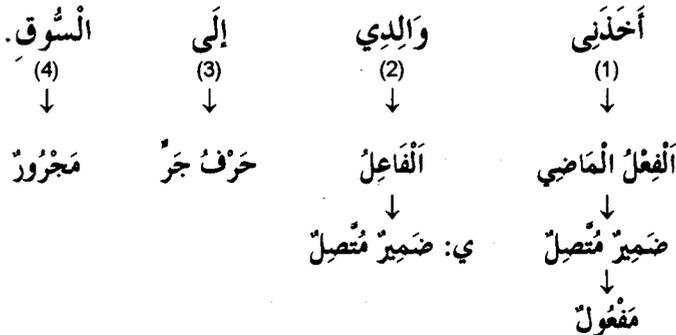
GRAMMATICAL ANALYSIS



1. أَخَذَ = is الْفِعْلُ الْمَاضِي for third person/masculine/singular since the فَاعِل is masculine singular.
2. الطُّفْلُ = in الصَّغِيرُ الطُّفْلُ is الْفَاعِلُ and الْمَوْصُوفُ. Its تَشْكِيلٌ is damma.
3. الصَّغِيرُ = in الصَّغِيرُ الطُّفْلُ is a part of الْفَاعِلُ. It is the صِفَةٌ which agrees with الْمَوْصُوفُ in being singular, in having same تَشْكِيلٌ, in being مُدَكَّرٌ and in being definite.
4. الْفَاكِهَةُ = is الْمَفْعُولُ, the تَشْكِيلٌ of which is fatha.
5. مِنْ = is حَرْفُ جَرٍ.
6. الثَّلَاجَةُ = is مَجْرُورٌ: a noun governed by a preposition.

MORE GRAMMATICAL ANALYSIS

My father took me to the market.



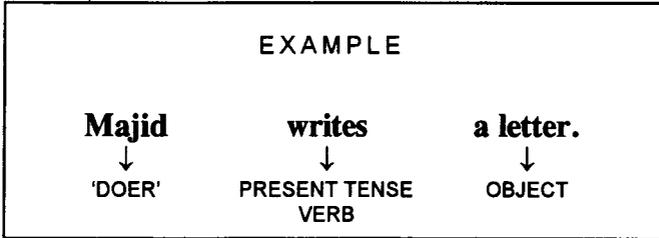
1. أَخَذَنِي = أَخَذَ is الْفِعْلُ الْمَاضِي for the third person masculine singular. نِي is the ضَمِيرٌ مُتَّصِلٌ and مَفْعُولٌ. It is *never separated* from the verb. It is *never brought after* the فَاعِلٌ.
2. وَاللَّيْ = is فَاعِلٌ and ي is ضَمِيرٌ مُتَّصِلٌ (for: my). When this ضَمِيرٌ مُتَّصِلٌ ي is suffixed to a noun, *no damma is allowed*. It *cannot* be وَاللَّيْ.
3. إِلَى = is a 'preposition' (حَرْفُ جَرٍّ).
4. السُّوقِ = is مَجْرُورٌ or 'a noun governed by a preposition'. Its case ending is كَسْرَةٌ.

INSTRUCTIONS

- (1) Memorize the conjugations.
- (2) Analyse all the remaining sentences on this pattern.
- (3) Thoroughly pick up the ضَمَائِرُ when they happen to be مَفْعُولٌ.

الفِعْلُ الْمُضَارِعُ

The Present Tense Verb



1. The present tense verb is called: **الفِعْلُ الْمُضَارِعُ** (al-mudaari'u).
2. **الفِعْلُ الْمُضَارِعُ** denotes 'action' that is taking place *now* like:
 He reads = **يَقْرَأُ**
 He writes = **يَكْتُبُ**
3. The *doer* is called **الْفَاعِلُ**, the vowel mark of which is *damma* and the 'object' is called **المَفْعُولُ**, the **تَشْكِيلُ** of which is *fatha*.
4. In Arabic, each past tense verb has a particular **فِعْلٌ مُضَارِعٌ**, therefore the exact vowel marks of each one of them must be kept in mind. For example: **يَقْرَأُ** is **قَرَأَ** as **مُضَارِعٌ**, and for **كَتَبَ** it is **يَكْتُبُ**
 Note the **تَشْكِيلُ** of the *third* letter in **يَكْتُبُ**.
5. Like **الفِعْلُ الْمَاضِي**, there are *fourteen* moods in the conjugation of **الفِعْلُ الْمُضَارِعُ**.
6. In this conjugation, certain *prefixes* and *suffixes* are used *together* or *separately* to get the desired number and gender.

7. The conjugation of **الفِعْلُ الْمُضَارِعُ** is as follows:
- (1) **يَكْتُبُ** : He writes: *prefix ي*.
 - (2) **يَكْتُبَانِ** : Two men write: *prefix ي* and *suffix ان*.
 - (3) **يَكْتُبُونَ** : More than two men write: *prefix ي* and *suffix ون*.
 - (4) **تَكْتُبُ** : She writes: *prefix ت*.
 - (5) **تَكْتُبَانِ** : Two women write: *prefix ت* and *suffix ان*.
 - (6) **يَكْتُبْنَ** : Many women write: *prefix ي* and *suffix ن*.
 - (7) **تَكْتُبُ** : You (masc. singular) write: *prefix ت*.
 - (8) **تَكْتُبَانِ** : You (masc. dual) write: *prefix ت* and *suffix ان*.
 - (9) **تَكْتُبُونَ** : You (masc. plural) write: *prefix ت* and *suffix ون*.
 - (10) **تَكْتُبِينَ** : You (fem. sing.) write: *prefix ت* and *suffix ين*.
 - (11) **تَكْتُبَانِ** : You (fem. dual) write: *prefix ت* and *suffix ان*.
 - (12) **تَكْتُبْنَ** : You (fem. plural) write: *prefix ت* and *suffix ن*.
 - (13) **أَكْتُبُ** : I (common) write: *prefix أ*.
 - (14) **نَكْتُبُ** : We (common) write: *prefix ن*.
8. The masculine **فَاعِلٌ** must have masculine **مُضَارِعٌ** as in: **يَقْرَأُ**. And the feminine **فَاعِلٌ** must be preceded by a feminine **تَقْرَأُ** as in **الْبِنْتُ تَقْرَأُ**.
9. To negate **الفِعْلُ الْمُضَارِعُ**, the word **لا** called **حَرْفُ النَّفْيِ** is brought *before* it. For example:
The girl does *not* read: **لَا تَقْرَأُ الْبِنْتُ**.
10. **الفِعْلُ الْمُضَارِعُ** contains the meaning of *future* in itself alongwith *present* but prefixing it with **سَوْفَ** or **سَوْفَ** reserves it for *future*. For example: The student *will* write: **سَيَكْتُبُ التَّلْمِيذُ** or **سَوْفَ يَكْتُبُ التَّلْمِيذُ**.
11. For the expression *may* write, the word **قَدْ** is placed *before* **الفِعْلُ الْمُضَارِعُ** for example : I *may* go to his house : **قَدْ أَذْهَبُ**.

قَدْ تَكْتُبُ إِلَيْهِ. Or: she *may* write to him: إِلَى بَيْتِهِ

12. The following verbs in both the past and the present tense should be memorized. The *third* letter of each فِعْلٌ مُضَارِعٌ should be given particular attention as it is there that the تَشْكِيلٌ changes.

(1)	To write:	كَتَبَ	→	يَكْتُبُ
(2)	To open:	فَتَحَ	→	يَفْتَحُ
(3)	To sit:	جَلَسَ	→	يَجْلِسُ
(4)	To read:	قَرَأَ	→	يَقْرَأُ
(5)	To live:	سَكَنَ	→	يَسْكُنُ

EXERCISE

Grammatically analyse the following sentences:

- (1) Ayesha sits on the chair and reads the new lesson.

تَجْلِسُ عَائِشَةُ عَلَى الْكُرْسِيِّ وَتَقْرَأُ الدَّرْسَ الْجَدِيدَ.

Tajlisu 'Aayeshatu 'alal-kursiyyii wa taqra'ud-darsal jadiida.

- (2) The peon will open the gate of the office in the morning.

سَوْفَ يَفْتَحُ الْفَرَّاشُ بَابَ الْمَكْتَبِ فِي الصَّبَاحِ.

Saufa yaftahul-farraashu baabal maktabi fiş-şabaahı.

- (3) Do you live in that big house?

هَلْ تَسْكُنُ فِي ذَلِكَ الْبَيْتِ الْكَبِيرِ؟

Hal taskunu fii dhaalikal-baitil-kabiiri?

- (4) Do you read and write Arabic in your class?

هَلْ تَقْرَأُ وَتَكْتُبُ الْعَرَبِيَّةَ فِي فَصْلِكَ؟

Hal taqra'u wa taktubul-'arabiyyata fii faşlika?

- (5) Majid does not live in this house.

لَا يَسْكُنُ مَاجِدٌ فِي هَذَا الْبَيْتِ.

Laa yaskunu Maajidun fii haadhal-baiti.

GRAMMATICAL ANALYSIS

الصَّبَاحُ	فِي	بَابِ الْمَكْتَبِ	الْفَرَّاشُ	يَفْتَحُ	سَوْفَ
(6)	(5)	(4)	(3)	(2)	(1)
↓	↓	↓	↓	↓	↓
مَجْرُورٌ	حَرْفُ جَرٍّ	مَفْعُولٌ	الْفَاعِلُ	الْمُضَارِعُ	حَرْفُ الْإِسْتِقْبَالِ
		↓	↓	↓	
		مُضَافٌ	التَّشْكِيلُ	لِلْمُدَّكَّرِ	
		↓	ضَمَّةٌ		
		مُضَافٌ إِلَيْهِ			

1. سَوْفَ = is called 'particle of future tense' or حَرْفُ الْإِسْتِقْبَالِ (harful-istiqaali).
2. يَفْتَحُ = is الْفِعْلُ الْمُضَارِعُ in third person singular and masculine because the 'doer' is masculine.
3. الْفَرَّاشُ = is الْفَاعِلُ, the تَشْكِيلُ of which is damma.
4. بَابِ الْمَكْتَبِ = is الْمَفْعُولُ, the تَشْكِيلُ of which is fa'ha. بَابِ is مُضَافٌ and الْمَكْتَبِ is مُضَافٌ إِلَيْهِ with kasra as its vowel mark.
5. فِي = is a preposition.
6. الصَّبَاحُ = is a noun governed by a preposition.

INSTRUCTIONS

Practise all the five verbs on the patterns of the conjugation. Memorize الْفِعْلُ الْمُضَارِعُ of each past tense verb concentrating on its *third letter* as the next grammar lesson will depend on it.

فِعْلُ الأَمْرِ

The Imperative Verb



EXAMPLE	
Go to your room:	إِذْهَبْ إِلَى غُرْفَتِكَ.
↓	↓
THE IMPERATIVE VERB	فِعْلُ الأَمْرِ

1. The 'imperative verb' is called فِعْلُ الأَمْرِ (*fi 'lul-amri*). It is a verb through which we *order* or *request* someone to do something. For example:
Go (order) or *Please go* (request).
2. أَلْفِ فِعْلُ الأَمْرِ is derived from أَلْفِ المُضَارِعِ.
3. If the *second* letter of أَلْفِ المُضَارِعِ is *vowelless* (سَاكِنٌ), أَلْفٌ is introduced as *prefix* for فِعْلُ الأَمْرِ.
4. This *prefix* أَلْفٌ can have only two 'vowel points'. Either *damma* or *kasra*.
5. If the *third* letter of أَلْفِ المُضَارِعِ has *damma*, then we give *damma* to this أَلْفٌ, if not, then it is given *only kasra*.
6. And the 'last' letter of فِعْلُ الأَمْرِ is given سُكُونٌ.
7. Thus the فِعْلُ الأَمْرِ from يَكْتُبُ where the *third* letter has *damma*, is اِكْتُبْ. Here we find that the *second* letter of أَلْفِ المُضَارِعِ is كَافٌ and it is *vowelless* so we introduce أَلْفٌ for making فِعْلُ الأَمْرِ. In order to determine the تَشْكِيلٌ of this أَلْفٌ,

we observe the *third* letter. We find that it has *damma*, so we apply this *damma* to أَلِفٌ making it أُكْتُبُ. Then سُكُونٌ is given to the *last* letter making it: أُكْتُبَ (uktub) meaning: *write*.

8. And the *فِعْلُ الأَمْرِ* from يَفْتَحُ (where the third letter has *fatha*) and يَجْلِسُ (in which the third letter has *kasra*) is اِفْتَحْ and اجْلِسْ respectively.

Because:

- (a) the *second* letter is vowelless, so we introduce أَلِفٌ.
 (b) the *third* letter has فَتْحَةٌ in يَفْتَحُ and كَسْرَةٌ in يَجْلِسُ, so in both cases we give *kasra* to this أَلِفٌ, and
 (c) the *last* letter of *فِعْلُ الأَمْرِ* is given سُكُونٌ.
9. The conjugation of *فِعْلُ الأَمْرِ* has *six* moods which comprise of suffixes only:

- (1) أُكْتُبُ: (masculine singular) write: *suffix*: NIL
 (2) أُكْتُبَا: (masculine dual) write: *suffix*: أَلِفٌ
 (3) اُكْتُبُوا: (masculine plural) write: *suffix*: وا
 (4) أُكْتُبِي: (feminine singular) write: *suffix*: ي
 (5) أُكْتُبَا: (feminine dual) write: *suffix*: أَلِفٌ
 (6) اُكْتُبْنَ: (feminine plural) write: *suffix*: ن

10. There are two *exceptional* imperatives: تَعَالِ (come!) and هَاتِ (bring!) These two are exceptional. They occur only as *فِعْلُ الأَمْرِ* (imperative). They have *no* past or present tense. Therefore the grammarians call them *إِسْمُ الفِعْلِ* "ismul-fi'li" meaning "noun of the verb" because they are basically nouns but Arabs use them as imperative verbs. Their conjugation runs as:

تَعَالِ تَعَالِيَا تَعَالُوا تَعَالِيَا تَعَالَيْنَ (Come!)

هَاتِينِ (Bring! Fetch!) هَاتِيَا, هَاتِي, هَاتُوا, هَاتِيَا, هَاتِ

11. The prefix هَمْزَةُ الْوَصْلِ in the imperative originally called هَمْزَةُ الْوَصْلِ (hamzatul-wasli: joining hamzah) is *not* pronounced if a vowelled consonant precedes it, e.g. وَأَقْرَأْ كِتَابَكَ (waqra and not: wa-iqra) meaning: *and read your book*.
12. The سُكُونٌ on the last letter of أَقْرَأُ الدَّرْسَ: فِعْلُ الْأَمْرِ is changed with *kasra* if it follows a noun with 'alif and laam' as in أَقْرَأُ الدَّرْسَ (iqra-id-darsa and not: iqra ad-darsa). Only *kasra* is allowed in such positions. It is applied in order to facilitate smooth pronunciation and avoid break in it.
13. Some 'imperative verbs' are:
 - (1) أَقْرَأْ : Read! (from: قَرَأَ يَقْرَأُ)
 - (2) أَسْكُنْ : Live! (from: سَكَنَ يَسْكُنُ)
 - (3) اِسْمَعْ : Hear! (from: سَمِعَ يَسْمَعُ)
 - (4) اِذْهَبْ : Go! (from: ذَهَبَ يَذْهَبُ)
 - (5) اَلْعَبْ : Play! (from: لَعِبَ يَلْعَبُ)

EXERCISE

Grammatically analyse the following sentences:

- (1) Go to your room and read your book.

اِذْهَبْ إِلَى غُرْفَتِكَ وَأَقْرَأْ كِتَابَكَ.

Idh-hab ilaa ghurfatika waqra kitaabaka.

- (2) Majid, sit on your desk and read the new lesson.

يَا مَاجِدُ، اجْلِسْ عَلَى مَكْتَبِكَ وَأَقْرَأْ الدَّرْسَ الْجَدِيدَ.

Yaa Maajidu, ijlis 'ala maktabika waqra id-darsal-jadiida.

- (3) Open your note book and write a short essay.

اِفْتَحْ كُرَّاسَتَكَ وَأَكْتُبْ مَقَالَةً قَصِيرَةً.

Iftah kurraasataka waktub maqaalatan qašiiratan.

- (4) Fatima, go to the school in the morning and play in the garden in the evening.

يَا فَاطِمَةُ، اذْهَبِي إِلَى الْمَدْرَسَةِ فِي الصَّبَاحِ وَالْعَبِي فِي الْحَدِيقَةِ فِي الْمَسَاءِ.
Yaa Faatimatu, idh-habii ilal-madrasati fiş-şabaahi wal'abii fil-hadiiqati fil-masaai.

- (5) Write your name on the new notebook.

اُكْتُبِ اسْمَكَ عَلَى الْكُرَّاسَةِ الْجَدِيدَةِ.

Uktubis maka 'alal-kurraasatil-jadiidati.

GRAMMATICAL ANALYSIS							
يَا	مَا جِدُّ،	اجْلِسْ	عَلَى	مَكْتَبِكَ	وَ	أَقْرَأْ	الدَّرْسَ الْجَدِيدَ.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
↓	↓	↓	↓	↓	↓	↓	↓
حَرْفُ	فِعْلُ الْمُنَادَى	فِعْلُ الْأَمْرِ	حَرْفُ	مَجْرُورٌ	حَرْفُ	فِعْلُ الْأَمْرِ	مَفْعُولٌ
النِّدَاءِ	↓	↓	جَرٌّ	↓	عَطْفٍ	↓	↓
التَّشْكِيلُ:	أَلْفَاعِلُ:	أَلْفَاعِلُ:	ك:	↓	وَالْفَاعِلُ:	التَّشْكِيلُ:	فَتْحَةٌ
صَمَّةٌ	أَنْتَ	أَنْتَ	صَمِيرٌ	↓	أَنْتَ	↓	↓
			مُتَّصِلٌ	↓		مَوْصُوفٌ	↓
				↓		↓	صِفَةٌ

1. يَا = is a word with which you 'call someone'. It is called the 'vocative particle' or حَرْفُ النَّدَاءِ (harfun-nadaai).
2. مَا جِدُّ = is the word coming after حَرْفُ النَّدَاءِ and it is called حَرْفُ الْمُنَادَى (al-munaada). Its تَشْكِيلٌ is 'damma' without nunation.
3. اجْلِسْ = is فِعْلُ الْأَمْرِ for masculine singular. It has a built-in فَاعِلٌ which is أَنْتَ.

4. عَلَى = is حَرْفُ جَرٍّ a preposition.
5. ضَمِيرٌ مُتَّصِلٌ is كَ is kasra and مَجْرُورٌ is مَكْتَبُكَ = is (possessive pronoun) suffixed to it.
6. وَ = means 'and'. It is called the 'conjunction' or حَرْفُ الْعَطْفِ (harful-'atfi).
7. أَقْرَأُ = is the second فِعْلُ الْأَمْرِ. Its فَاعِلٌ is أَنْتَ. With وَ before أَقْرَأُ and the alif being hamzatul-wasli, it is pronounced 'waqra' (وَأَقْرَأُ).
8. الدَّرْسَ الْجَدِيدَ = is مَفْعُولٌ the تَشْكِيلٌ of which is fatha. And it is also مَوْصُوفٌ and صِفَةٌ. The صِفَةٌ agrees with the مَوْصُوفٌ in four respects:
 - (a) it has the 'definite article' (أَلْفٌ وَلَاَمٌ),
 - (b) it is masculine,
 - (c) it is singular and
 - (d) it has fatha.

INSTRUCTIONS

As the making of correct فِعْلُ الْأَمْرِ depends on your knowing the correct أَلْفِ الْعِلِّ الْمَضَارِعِ, keenly observe its 'second' and 'third' letter. In case something is less than totally clear, slowly re-read the lesson grasping one point at a time. And make a habit of grammatically analysing all the sentences in the exercise. It will make you conscious of the correct place of each and every word in a sentence.

فِعْلُ النَّهْيِ

The Negative Imperative Verb



EXAMPLE		
<i>Do not write on the blackboard.</i>	عَلَى السَّبُورَةِ.	لَا تَكْتُبْ
↓		↓
NEGATIVE IMPERATIVE VERB		فِعْلُ النَّهْيِ

1. The 'negative imperative verb' like 'don't go' is called **فِعْلُ النَّهْيِ** (*fi 'lun-nahyii*).
2. This verb *prohibits* an action. The verb: 'go' is **فِعْلُ الْأَمْرِ** and 'don't go' is: **فِعْلُ النَّهْيِ**.
3. **فِعْلُ النَّهْيِ** is derived from **فِعْلُ الْأَمْرِ**.
For example: from **أَكْتُبْ : فِعْلُ الْأَمْرِ** : **أَلِفٌ** is *removed* and when in its place the prefix **لَا** and **ت** is brought, it becomes : **لَا تَكْتُبْ** (*laa taktub*) meaning : 'Do not write'.
5. In **فِعْلُ النَّهْيِ** too the *last* letter remains 'vowelless' (**سَاكِرٌ**).
6. The conjugation of **فِعْلُ النَّهْيِ** has *six* moods expressed by suffixes exactly like **فِعْلُ الْأَمْرِ** :

- | | |
|--|-------------|
| (1) لَا تَكْتُبْ = (masculine singular) don't write: | suffix: نِإ |
| (2) لَا تَكْتُبَا = (masculine dual) don't write: | suffix: ا |
| (3) لَا تَكْتُبُوا = (masculine plural) don't write: | suffix: وَا |
| (4) لَا تَكْتُبِي = (feminine singular) don't write: | suffix: ي |

(5) لَا تَكْتُبَا = (feminine dual) don't write: suffix: ا

(6) لَا تَكْتُبْنَ = (feminine plural) don't write: suffix: ن

7. Some 'negative imperative verbs' are:

(1) from : افْتَحْ (open) لَا تَفْتَحْ (don't open).

(2) from : اجْلِسْ (sit) لَا تَجْلِسْ (don't sit).

(3) from : اسْمَعْ (listen) لَا تَسْمَعْ (don't listen).

(4) from : اذْهَبْ (go) لَا تَذْهَبْ (don't go).

(5) from : اَلْعَبْ (play) لَا تَلْعَبْ (don't play).

EXERCISE

(1) *Don't open* the door. لَا تَفْتَحِ الْبَابَ.

Laa taftahil-baaba.

(2) *Don't play* in the street. لَا تَلْعَبْ فِي الشَّارِعِ.

Laa tal'ab fish-shaari'i.

(3) Su'aad, *don't go* to her house. يَا سَعَادُ، لَا تَذْهَبِي إِلَى بَيْتِهَا.

Yaa Su'aadu, laa tadh-habii ila baitihaa.

(4) Samiya, *don't sit* on that chair.

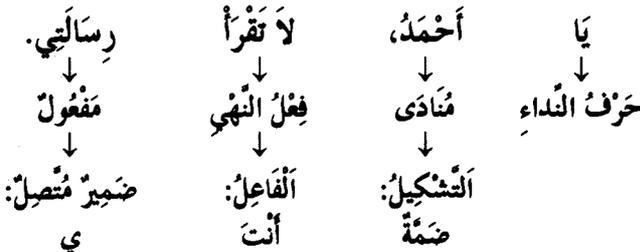
يَا سَامِيَّةُ، لَا تَجْلِسِي عَلَى ذَلِكَ الْكُرْسِيِّ.

Yaa Saamiyatu, laa tajlisii 'alaa dhaalikal kursiyyi.

(5) Ahmad, *don't read* my letter. يَا أَحْمَدُ، لَا تَقْرَأْ رِسَالَتِي.

Yaa Ahmadu, laa taqra risaalatii.

GRAMMATICAL ANALYSIS



- (1) يَا = is a 'vocative particle' or حَرْفُ النِّدَاءِ (harfun-nidaai).
- (2) أَحْمَدُ = in this sentence is called الْمُنَادَى or 'the person being called'. Its تَشْكِيلٌ is damma without nunation.
- (3) لَا تَقْرَأُ = is فِعْلُ النَّهْيِ for masculine singular. Its فَاعِلٌ is أَنْتَ. It is *implicit* and therefore it is *not* written.
- (4) رِسَالَتِي = is الْمَفْعُولُ and ي is ضَمِيرٌ مُتَّصِلٌ attached to it.

INSTRUCTIONS

1. Memorise the conjugation of فِعْلُ النَّهْيِ.
2. Grammatically analyse all the remaining sentences.

أَهَمُّ الْمُصْطَلِحَاتِ النَّحْوِيَّةِ

The Miscellany

Important Grammatical Terms



The following are some of the most important grammatical terms. As you have gained the knowledge of basic rules, now you should also be acquainted with the terms which are frequently used. Pay utmost attention to “the grammatical analysis.”

1.

النُّكْرَةُ

An-nakiratu:

THE INDEFINITE NOUN

An indefinite noun like ‘a pen’ is called نَكْرَةٌ (*nakiratu*).

EXAMPLE AND ANALYSIS

On the table there is a pen:

قَلَمٌ.

عَلَى الطَّائِلَةِ

↓
مُبْتَدَأٌ مُؤَخَّرٌ

↓
حَرْفُ الْجَرِّ: عَلَى

↓
نَكْرَةٌ

↓
الطَّائِلَةُ:

مَجْرُورٌ

↓
خَبَرٌ مُقَدَّمٌ

2.

الْمَعْرِفَةُ

Al-ma'rifatu:

THE DEFINITE NOUN

A 'definite noun' like '*the* book' is called مَعْرِفَةٌ *ma'rifatun*.

EXAMPLE AND ANALYSIS

The boy is going.

ذَاهِبٌ.

أَوْلَادٌ

↓

↓

خَيْرٌ

فَيَنْتَدُوا

↓

↓

التَّشْكِيلُ : ضَمَّةٌ

التَّشْكِيلُ : ضَمَّةٌ

↓

مَعْرِفَةٌ

3.

الْمُعْرَبُ

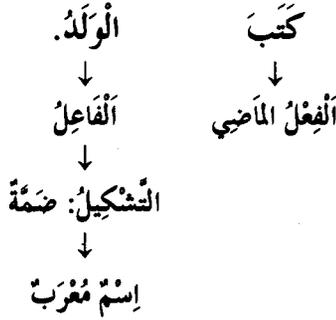
Al-mu'rabu:

THE DECLINABLE NOUN

In Arabic, a noun can generally carry any of the three vowel marks on its *last* letter as need be, like *وَلَدٌ*, *وَلَدًا*, *وَلَدٍ* depending on its position in a sentence. Thus a noun which *may accept* changes in its *تَشْكِيلٌ* is called *إِسْمٌ مُعْرَبٌ*. An overwhelming majority of nouns are declinable.

EXAMPLE AND ANALYSIS

The boy wrote.



4.

الْمَبْنِيُّ

Al-mabniyyu:

THE INDECLINABLE NOUN

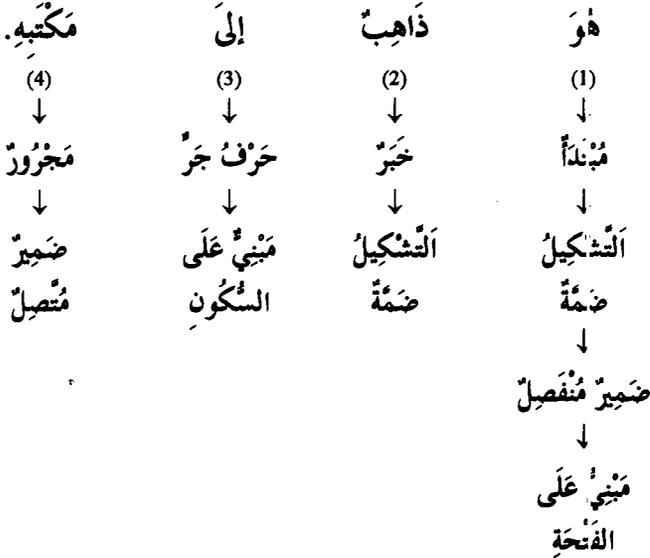
A noun which has a fixed **تَشْكِيلٌ** on its *last* letter like: **هُوَ** (with fixed *fatha*) or **مِنْ** (with fixed **سُكُونٌ**) is called **الْمَبْنِيُّ**.

Such '*indeclinable nouns*' are *never* influenced by their position in a sentence.

The noteworthy *indeclinable nouns* are (1) all the **أَسْمَاءُ** **الإِشَارَةِ** (*demonstrative pronouns*) like **هَذَا**, **هَذِهِ**, **ذَلِكَ** and **تِلْكَ**, (2) **ضَمَائِرُ** (*pronouns*) like **هُوَ**, **هِيَ**, **أَنْتَ**, **أَنْتِ**, and **أَنَا**; **ضَمَائِرُ مُتَّصِلَةٌ** (*possessive pronouns*) like **ه**, **هَا**, **كَ**, **كِ**, and **ي** etc. (3) **أَدْوَاتُ** **الِاسْتِفْهَامِ** (*particles of interrogation*) like **هَلْ**, **أَيْنَ**, **مَتَى**, **كَيْفَ** and **مَاذَا** etc. (4) **حُرُوفُ الْجَرِّ** (*prepositions*) like **إِلَى**, **فِي**, **عَلَى**, **بِ**, etc.

EXAMPLE AND ANALYSIS

He is going to his office.



1. هُوَ : is *the subject* (المُبْتَدَأُ). Its vowel mark should be *damma*. But as it is a '*personal pronoun nominative*' (ضَمِيرٌ مُنْفَصِلٌ), it has a '*fixed vowel mark*': *fatha* (مَبْنِيٌّ عَلَى الْفَتْحَةِ).
2. ذَاهِبٌ : is '*the predicate*' (الخَبْرُ). Its vowel mark is *damma*.
3. إِلَى : is a '*preposition*'. It has a '*fixed vowel mark*': *sukun* (مَبْنِيٌّ عَلَى السُّكُونِ).
4. مَكْتَبِهِ : is '*a noun governed by a preposition*' (مَجْرُورٌ). Its vowel mark is *kasra*. And a '*personal pronoun possessive*' (ضَمِيرٌ مُتَّصِلٌ) is suffixed to it.

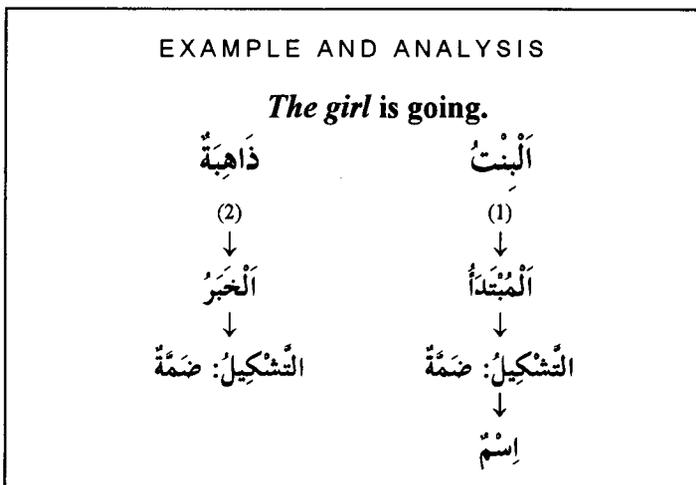
5.

الْجُمْلَةُ الْإِسْمِيَّةُ

Al-jumlatul-ismiyyatu:

THE NOMINAL SENTENCE

A 'nominal sentence' or one beginning with a *noun* is called:
 الْجُمْلَةُ الْإِسْمِيَّةُ (*al-jumlatul-ismiyyatu*).



1. الْبِنْتُ: It is the 'subject' (الْمُبْتَدَأُ). Its vowel mark is *damma*.
 الْبِنْتُ is a noun (إِسْمٌ), therefore this is a *nominal sentence* (جُمْلَةٌ إِسْمِيَّةٌ).
2. ذَاهِبَةٌ: It is the 'predicate' (الْخَبْرُ). Its vowel mark is *damma*.
 Both the subject and predicate agree with each other in being feminine.

6. الْجُمْلَةُ الْفِعْلِيَّةُ

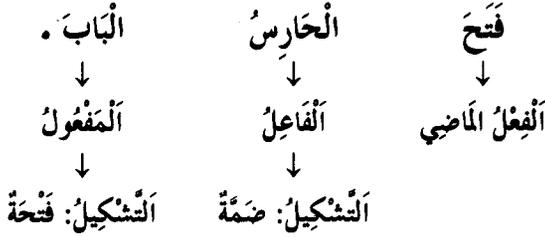
Al-jumlatul-fi'liyyatu:

THE VERBAL SENTENCE

A 'verbal sentence' or one beginning with a *verb*, whether in مَاضٍ, مُضَارِعٌ, or نَهْيٌ is called الْجُمْلَةُ الْفِعْلِيَّةُ.

EXAMPLE AND ANALYSIS

The guard opened the gate.



7.

حُرُوفُ الْعَطْفِ

Huruuful-'Atfi:

THE CONJUNCTIONS

The following words in Arabic are called the *conjunctions* or *حُرُوفُ الْعَطْفِ*. They *do not* produce any change in the *تَشْكِيلُ* of the next word. They are *مَبْنِيٌّ* i.e. 'indeclinable'.

- (1) وَ = "and". It gives the sense of 'simultaneity' as in: ذَهَبَ مَاجِدٌ وَ خَالِدٌ (Majid *and* Khalid went).
- (2) أَوْ = "or". It indicates 'choice', as in: اِقْرَأْ هَذَا أَوْ ذَلِكَ (Read this *or* that).
- (3) فَ = "then/so". It indicates 'coordination and immediate sequence' as in: جَاءَتْ زَيْنَبٌ فَسَعَادٌ (Zainab came *and then* Su'ad).
- (4) ثُمَّ = "then". It indicates 'coordination and retarded sequence' as in: أَكَلَ الْمَرِيضُ الطَّعَامَ ثُمَّ شَرِبَ الدَّوَاءَ (The patient had (ate) the meal *then* took (drank) the medicine).
- (5) أَمْ = "or" (only in questions) as in: أَهَذَا كِتَابُكَ أَمْ ذَلِكَ؟ (Is this your book *or* that one?)

- (6) **بَلْ** = “rather” or ‘but’ as in **مَا حَضَرَ الْمُدِيرُ بَلِ الْكَاتِبُ**: (The manager did not come, *rather* the clerk came).
- (7) **لَكِنْ** = “but” as in **السَّيَّارَةُ صَغِيرَةٌ وَ لَكِنْ الْحَافِلَةُ كَبِيرَةٌ**: (The car is small *but* the bus is big). Besides **حَرْفُ الْعَطْفِ**, it is also called **حَرْفُ الْإِسْتِذْرَاكِ** (harful-istidraaki).
- (8) **حَتَّى** = “even”. As in : **فَرَّ الْجَيْشُ حَتَّى قَائِدُهُ**: (The army fled *even* its commander).

EXAMPLE AND ANALYSIS

The car is small but the bus is big.

السَّيَّارَةُ	صَغِيرَةٌ	وَلَكِنْ	الْحَافِلَةُ	كَبِيرَةٌ.
(1)	(2)	(3)	(4)	(5)
↓	↓	↓	↓	↓
مُبْتَدَأٌ	خَبَرٌ	حَرْفُ عَطْفٍ	مُبْتَدَأٌ	خَبَرٌ
↓	↓	↓	↓	↓
مَعْرِفَةٌ	التَّشْكِيلُ: ضَمَّةٌ	حَرْفُ الْإِسْتِذْرَاكِ	مَعْرِفَةٌ	التَّشْكِيلُ: ضَمَّةٌ
↓	↓	↓	↓	↓
مُعْرَبٌ	مُؤَنَّثٌ	مَبْنِيٌّ عَلَى السُّكُونِ	مُعْرَبٌ	مُؤَنَّثٌ

1. **السَّيَّارَةُ** : is ‘the subject’ (المُبْتَدَأُ). It is ‘definite’ (مَعْرِفَةٌ). Its vowel mark (تَشْكِيلٌ) is *damma*. It is ‘declinable’ (مُعْرَبٌ), which means: it is a noun that has the capacity to accept either *damma*, *fatha* or *kasra*, as the need be.
2. **صَغِيرَةٌ**: is ‘the predicate’ (الخَبَرُ). Its vowel mark is *damma*. It agrees with the subject in being feminine (مُؤَنَّثٌ). The symbol of its being feminine is ‘round ة’ called التَّاءُ الْمُدَوَّرَةُ or التَّاءُ الْمُرْتَبِوطةُ
3. **وَلَكِنْ** : is a ‘conjunction’ (حَرْفُ عَطْفٍ). It is also called: حَرْفٌ

الإِسْتِزْرَاكِ. Like other conjunctions, it does *not* cause any change in the next word. As we have already learnt, any word with its last letter without vowel (سَاكِنٌ) as is the case with وَلَكِنْ gets *kasra* in place of سُكُونٌ if the word coming *after* it has the definite article اَلْ as in وَلَكِنَّ الْحَافِلَةَ. This movement *kasra* prevents a break and facilitates flow in sound. Thus it is 'walaakinil-haafilatu' (and not walaakin al-haafilatu).

4. اَلْحَافِلَةُ : As the word preceding وَلَكِنْ does *not* cause any change, اَلْحَافِلَةُ remains another *subject* (اَلْمُبْتَدَأُ), the *تشكيل* of which is *damma*.
5. كَبِيرَةٌ : is the *predicate* (اَلخَبْرُ). Its vowel mark is *damma*. And it agrees with the subject in being feminine (مُؤَنَّثٌ).

8.

أَسْمَاءُ الإِشَارَةِ

Asmaa-ul-ishaarati:

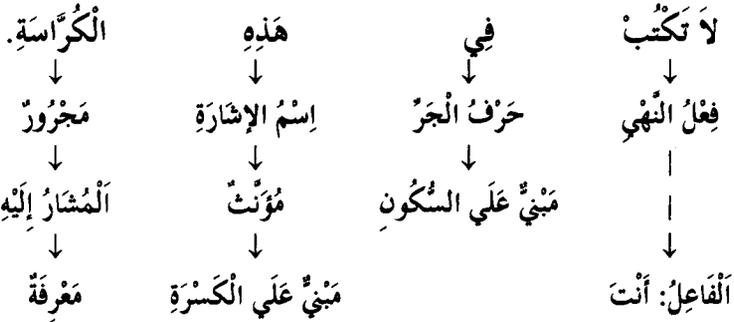
THE DEMONSTRATIVE PRONOUNS

In English 'this and that' are called '*the demonstrative pronouns*'. In Arabic, they are called اَسْمَاءُ الإِشَارَةِ. For referring to masculine, they are هَذَا and ذَلِكَ, for feminine they are هَذِهِ and تِلْكَ. Unless you see the indefinite article 'a' as in this sentence: 'this is a book', هَذَا كِتَابٌ, keep اِسْمُ الإِشَارَةِ prefixed to a noun with اَلْ and اَلْمُؤَنَّثَاتُ e.g. "this book: هَذَا الكِتَابُ" or "this girl: هَذِهِ البِنْتُ".

Also note that in the example هَذَا الكِتَابُ — هَذَا is اِسْمُ الإِشَارَةِ and هَذَا الكِتَابُ is اَلْمُشَارُ إِلَيْهِ (the one pointed to).

EXAMPLE AND ANALYSIS

Don't write in this notebook.



9.

الْفِعْلُ الثَّلَاثِيُّ الْمَجْرَدُ

Al-fi 'luth-thulaathil-mujarradu:

THE PRIMITIVE TRILITERAL VERB

The Primitive Triliteral Verb (PTV) or 'a verb having only three letters' like كَتَبَ or فَتَحَ is called الْفِعْلُ الثَّلَاثِيُّ الْمَجْرَدُ.

In Arabic, the verbs may have four, five and even six letters. Those verbs having more than three letters are called الْفِعْلُ الْمَزِيدُ فِيهِ (al-fi 'lul-maziidu fihi). In this book only the primitive triliteral verbs are discussed. The الْفِعْلُ الْمَزِيدُ فِيهِ will be discussed later.

We have already noticed that only the *second* letter of الْمَاضِي differs in التَّشْكِيلُ as *fatha* in كَتَبَ and *kasra* in سَمِعَ. And only the *third* letter of الْمَضَارِعُ differs in تَشْكِيلُ as *damma* on كُ in يَسْكُنُ, *fatha* on تَ in يَفْتَحُ and *kasra* on لَ in يَجْلِسُ. So as in English where the Present Tense Verb 'go' becomes *went* or 'eat' becomes 'ate' in past tense, the Primitive Triliteral Verb (PTV) too may take the following *six* forms:

1. **Category: A-U :** كَتَبَ يَكْتُبُ : Here the *second* letter of *مَاضٍ* has *fatha* vowel ‘A’, and the *third* letter of *مُضَارِعٌ* has *damma* (vowel ‘U’).
2. **Category: A-A :** فَتَحَ يَفْتَحُ : We call it A-A category because the *second* letter of *مَاضٍ* has *fatha* (vowel ‘A’); and the *third* letter of *مُضَارِعٌ* too has *fatha* (vowel ‘A’).
3. **Category: A-I :** جَلَسَ يَجْلِسُ : We call it A-I category because the *second* letter of *مَاضٍ* has *fatha* (vowel ‘A’); and the *third* letter of *مُضَارِعٌ* too has *kasra* (vowel ‘I’).
4. **Category: I-A :** سَمِعَ يَسْمَعُ : We call it I-A category because the *second* letter of *مَاضٍ* has *kasra* (vowel ‘I’); and the *third* letter of *مُضَارِعٌ* has *fatha* (vowel ‘A’).

Note that over ninety percent of *triliteral verbs* belong to the above four A-U, A-A, A-I, I-A categories. The remaining ten percent verbs mostly belong to the following two categories:

5. **Category: U-U:** قَرُبَ يَقْرُبُ means: ‘to go near’ or ‘to be near something’. We call it U-U category because the *second* letter of *مَاضٍ* has *damma* (vowel ‘U’); and the *third* letter of *مُضَارِعٌ* too has *damma* (vowel ‘U’).
6. **Category: I-I :** حَسِبَ يَحْسِبُ : Very few Arabic verbs belong to this category. We call it the I-I category because the *second* letter of *مَاضٍ* has *kasra* (vowel ‘I’); and the *third* letter of *مُضَارِعٌ* too has *kasra* (vowel ‘I’).

These six categories of *الثَلَاثِيُّ الْمَجْرَدُ* are not very important in themselves, they just introduce you to the forms which the past and present tense verb may take. As in English : ‘sit’ is ‘sat’ in Past

Tense, 'go' is 'went', 'fix' is 'fixed', 'eat' is 'ate', and 'take' is 'took'.

10.

أَدَوَاتُ الْإِسْتِفْهَامِ

Adawaatul-istifhaami:

THE PARTICLES OF INTERROGATION

The following words are called **أَدَوَاتُ الْإِسْتِفْهَامِ** or the *particles of interrogation*:

- (A) مَنْ ؟ = who?
 (B) أَيْنَ ؟ = where?
 (C) كَيْفَ ؟ = how?
 (D) مَا/مَاذَا ؟ = what?
 (E) لِمَاذَا ؟ = why?
 (F) مَتَى ؟ = when?
 (G) أَيُّ، أَيَّةُ ؟ = which?

Except **أَيُّ** (ayyu) discussed in the next point, all the **أَدَوَاتُ الْإِسْتِفْهَامِ** are 'indeclinable' (**مَبْنِيَّةٌ**) and therefore their **تَشْكِيلٌ** never changes.

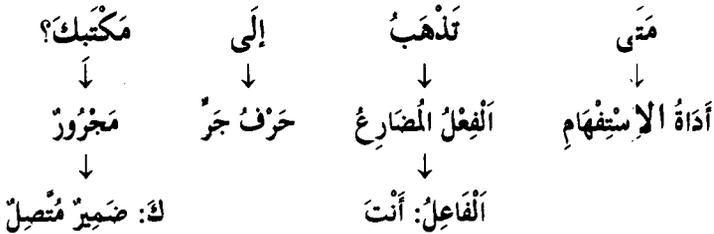
As you have already noticed the two interrogative particles **هَلْ** and **أ** have *no* meaning of their own. They are used to confirm or deny something. For example :

- (1) هَلْ هُوَ قَادِمٌ ؟ : Is he coming ?
 (2) هَلْ أَنْتَ سَعِيدٌ ؟ : Are you happy ?
 (3) هَلْ أَنَا مُتَأَخِّرٌ ؟ : Am I late?
 (4) أَمْ حَضَرْتَ أَمْسَ ؟ : Did you come yesterday?
 (5) هَلْ تَدْرُسُ ؟ : Do you study?
 (6) هَلْ سَتَكْتُبُ ؟ : Will you write?

You can confirm or deny these questions by nodding your head in affirmation or shaking it in negative *unlike* the question asked with **أَيْنَ** as **أَيْنَ الْكِتَابُ؟** (where is the book?) in which you have to use *specific words* to reply e.g.: **الْكِتَابُ عَلَى الطَّاوَلَةِ** (the book is over the table).

EXAMPLE AND ANALYSIS

When do you go to your office?



11. أَيُّ and أَيَّةُ

Ayyu and Ayyatu:

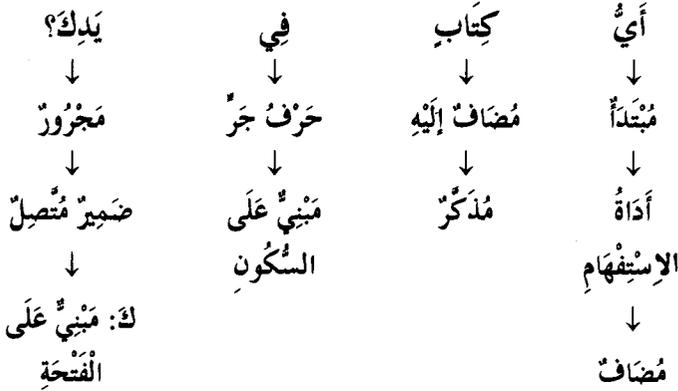
WHICH?

These two words mean 'which'. They too are *particles of interrogation* but with a difference. They appear only as **مُضَافٌ**. Since they are **مُضَافٌ**, they may accept any **تَشْكِيلٌ**. The word coming *after* **أَيُّ** is **مُضَافٌ إِلَيْهِ**, the **تَشْكِيلٌ** of which is **كَسْرَةٌ**.

- (a) **أَيُّ** should refer to *masculine* e.g.: **أَيُّ كِتَابٍ** ('which book') though it can *also* refer to *feminine* e.g. **أَيُّ بِنْتٍ نَجَحَتْ؟** (which girl succeeded?).
- (b) **أَيَّةُ** with its suffix of *round* **ة** can only refer to the *feminine* e.g. **أَيَّةُ بِنْتٍ نَجَحَتْ؟** (which girl succeeded?).

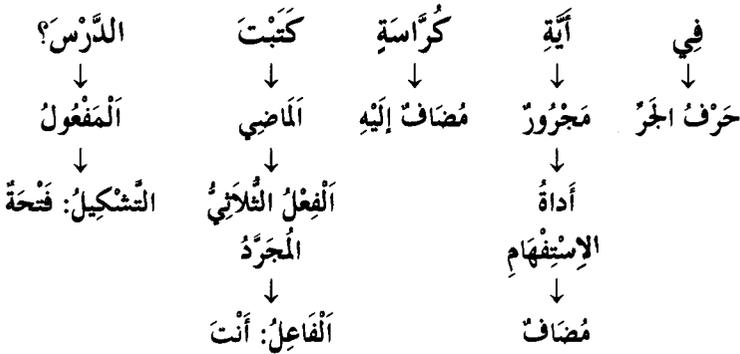
EXAMPLE AND ANALYSIS

Which book is in your hand ?



MORE ANALYSIS

In which notebook did you write the lesson?



12.

جدًّا

jiddan:

VERY

For 'Very' as in 'very big', the word is **جدًّا (jiddan)** and it is brought *after* the adjective. It stays as it is always irrespective of

masculine or feminine adjective. It is called **تَوْكِيدُ الْخَبَرِ** (tawkiid'ul-khabari).

(جِدًّا *jiddan* is also called **مُطْلَقٌ لِلْمُبَالَغَةِ** or in short **جِدًّا لِلْمُبَالَغَةِ** meaning: jiddan for intensification).

EXAMPLE AND ANALYSIS

The house is very big.

جِدًّا	كَبِيرٌ	الْبَيْتُ
↓	↓	↓
تَوْكِيدُ الْخَبَرِ	الْخَبَرُ	الْمُبْتَدَأُ
	↓	↓
	التَّشْكِيلُ:	التَّشْكِيلُ:
	ضَمَّةٌ	ضَمَّةٌ

13.

حُرُوفُ النِّفْيِ

Huruufun-nafyi:

THE PARTICLES OF NEGATION

مَا before **الفِعْلُ الْمَاضِي** as in **مَا قَرَأْتُ** and **لَا** before **المُضَارِعُ** as in **لَا أَقْرَأُ** are called **حُرُوفُ النِّفْيِ** 'the particles of negation'.

EXAMPLE AND ANALYSIS

He did not read and she does not read.

تَقْرَأُ.	لَا	وَ	قَرَأَ	مَا
↓	↓	↓	↓	↓
الْفِعْلُ الْمَاضِعُ	حَرْفُ النِّفْيِ	حَرْفُ الْعَطْفِ	الْفِعْلُ الْمَاضِي	حَرْفُ النِّفْيِ
↓	↓	↓	↓	↓
وَالْفَاعِلُ:		مَبْنِيٌّ عَلَى	الْفِعْلِ الثَّلَاثِيِّ الْمَجْرُودِ	مَبْنِيٌّ عَلَى
هِيَ		الْفَتْحَةِ	↓	السُّكُونِ
			↓	
			الْفَاعِلُ: هُوَ	

14. الْمُنَادَى and حُرُوفُ النِّدَاءِ

Huruufun-nidaa'i and al-munaada:

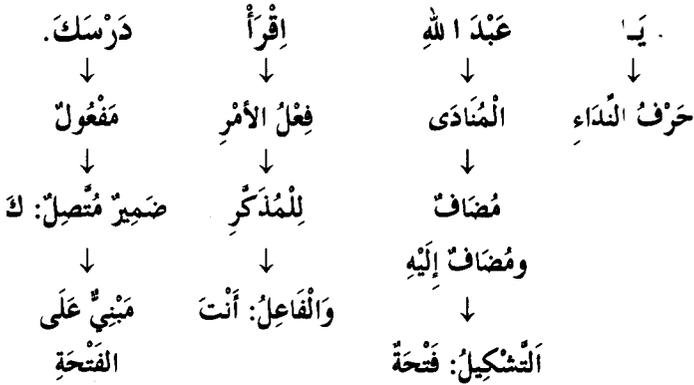
THE VOCATIVE PARTICLES

- (a) يَا the *vocative particle* in يَا مَاجِدُ (O' Majid) is called the حَرْفُ النِّدَاءِ (*harfun-nidaa'i*). We use O' the vocation particle to call someone. In English it is hardly used but in Arabic it is used quite often.
- (b) The noun after حَرْفُ النِّدَاءِ like مَاجِدُ is called مُنَادَى (*munaada*: i.e. the person being called).
- (c) If this مُنَادَى consists of a *single word*, its ضَمَّةٌ is *without nunation* as in يَا مَاجِدُ .
- (d) If the مُنَادَى is formed by مُضَافٌ وَمُضَافٌ إِلَيْهِ as in يَا عَبْدَ اللَّهِ (O' Abdullah: slave of God) or يَا طَالِبَ الْفَصْلِ (O' student of the class), it is given فَتْحَةٌ (*fatha*).
- (e) Two oft-used *vocative particles* are (1) أَيُّهَا (ayyuhaa) and يَا أَيُّهَا (yaa-ayyuhaa) for 'masculine definite noun' like: أَيُّهَا الْوَلَدُ (O' boy, read!) or يَا أَيُّهَا الْوَلَدُ اقْرَأْ (O' boy, read!) (2) أَيَّتُهَا (ayyatuhaa) and يَا أَيَّتُهَا (yaa-ayyatuhaa) for 'feminine definite noun' as: يَا أَيَّتُهَا الْبِنْتُ اقْرَأِي (O' girl, read!).

These two do *not* accept proper names as مُنَادَى . In other words, يَا أَيُّهَا أَحْمَدُ is *incorrect*.

EXAMPLE AND ANALYSIS

O' Abdullah, read your lesson.



15. حُرُوفُ الْإِسْتِقْبَالِ

Huruuful-istiqaali:

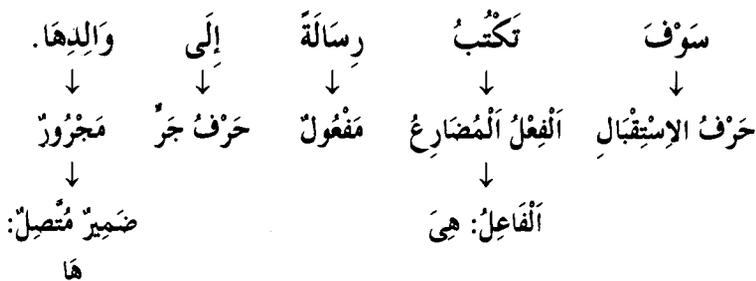
THE PARTICLES OF FUTURE

The 'particles of future' like سَ and سَوْفَ are حُرُوفُ الْإِسْتِقْبَالِ. In English the word 'will' is used to make a *future* tense verb. In Arabic, either سَ or سَوْفَ is prefixed to الْفِعْلُ الْمُنْبَارِعُ to turn it into a future tense verb. As in: He *will* go: سَيَذْهَبُ or سَرَفَ يَذْهَبُ .

Note that سَ is joined to the verb and is *not* written separately e. g. سَيَذْهَبُ .

EXAMPLE AND ANALYSIS

She will write a letter to her father.



16.

أَدَاةُ التَّعْرِيفِ

Adaatut-ta'riifi:

THE DEFINITE ARTICLE

As you already know the definite article in Arabic is **الْ** and it is called **أَدَاةُ التَّعْرِيفِ** or **لَامُ التَّعْرِيفِ**. Any noun like **وَلَدٌ** loses its nunation when **الْ** is prefixed to make it definite: **الْوَلَدُ**. There are three oft-used categories of nouns which are considered definite *without* **لَامُ** **أَلِفٌ**, They are:

- (1) *Proper Nouns*: For example: **رَاشِدٌ**, **مُحَمَّدٌ** and **زَيْنَبٌ** etc. No *alif laam* is prefixed to them. But as these are *definite*, the adjective (**صِفَةٌ**) will carry 'the definite article' e.g.

زَيْنَبُ الصَّغِيرَةُ قَادِمَةٌ. = (The) little Zainab is coming.

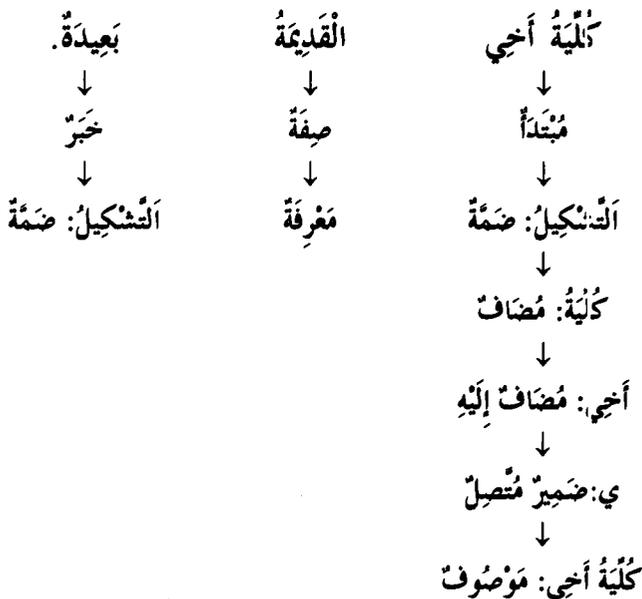
- (2) *Nouns with possessive pronouns*: e.g. **كِتَابُهُ** or **بَيْتِي** are *definite* without *alif laam* and therefore their adjectives will carry 'the definite article'. For example: **بَيْتِي الْجَدِيدُ جَيِّدٌ** = My new house is good.

- (3) *Nouns in construct state (مُضَافٌ)* with the *definite*: e.g. **كَلْبَةٌ** **أَخِي** or **كِتَابُ سَعَادٍ** are 'definite' without 'alif laam' because

كَلِيَّةُ and كِتَابُ both are *related to definite persons* (أَخِي and سَعَادُ). This relation makes them 'definite' too. In case عِيْفَةٌ is brought, it must carry 'the definite article'. For example: كَلِيَّةُ أَخِي الْقَدِيمَةُ بَعِيدَةٌ = *The old college of my brother is far away.*

EXAMPLE AND ANALYSIS

The old college of my brother is far away.



17.

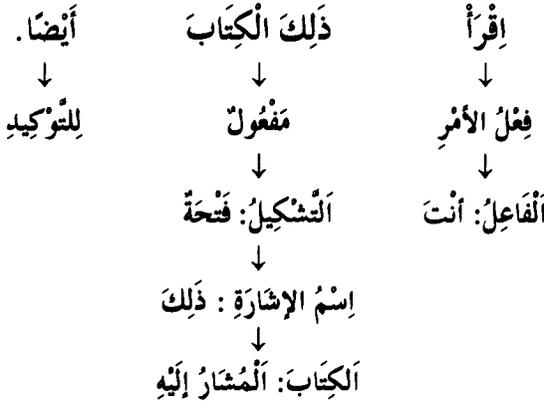
أَيْضًا

Aidan:

ALSO/TOO

For 'also' as in "read that book also", the word is **أَيْضًا** (*aidan*). It stays *as it is* irrespective of masculine or feminine words. It is called **أَيْضًا لِلتَّوَكِيدِ** (*aidan lit-tawkiidi*) '*aidan*' for *emphasis*.

Read that book also.



18.

الْمَمْنُوعُ مِنَ الصَّرْفِ

Almamnuu‘u minas sarfi:

THE DIPTOTE

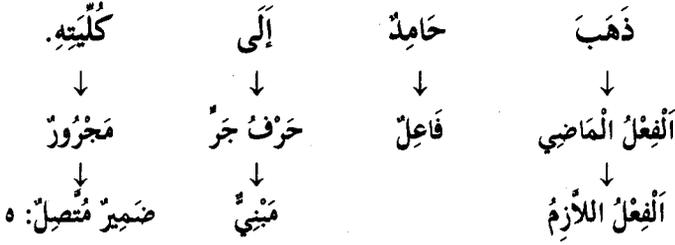
The following categories of nouns and adjectives are called *diptotes* or الْمَمْنُوعُ مِنَ الصَّرْفِ because the Arabs, since time immemorial, do *not* give them *kasra* nor *tanwiin*. In case of *kasra*, they are given فَتْحَةٌ without تَنْوِينٌ. However, if such nouns and adjectives are definite with ‘*al*’, they can carry *kasra*.

- (1) Most feminine proper names: Like: زَيْنَبُ، فَاطِمَةُ e.g. He went with Fatima. ذَهَبَ مَعَ فَاطِمَةَ (no *kasra* or *tanwiin* on Fatima).
- (2) Arabicized foreign names: يُبَيْرُوكَ، إِيْرَانُ، بَاكِسْتَانُ e.g. He went to Iran. ذَهَبَ إِلَى إِيْرَانِ (no *kasra* or *tanwiin* on Iran).
- (3) Adjectives denoting colours : like :

Red	أَحْمَرٌ (masc.)	حَمْرَاءُ (fem.)	
Green	أَخْضَرٌ (masc.)	خَضْرَاءُ (fem.)	

EXAMPLE AND ANALYSIS

Hamid went to his college.



20.

الْفِعْلُ الْمُتَعَدِّي

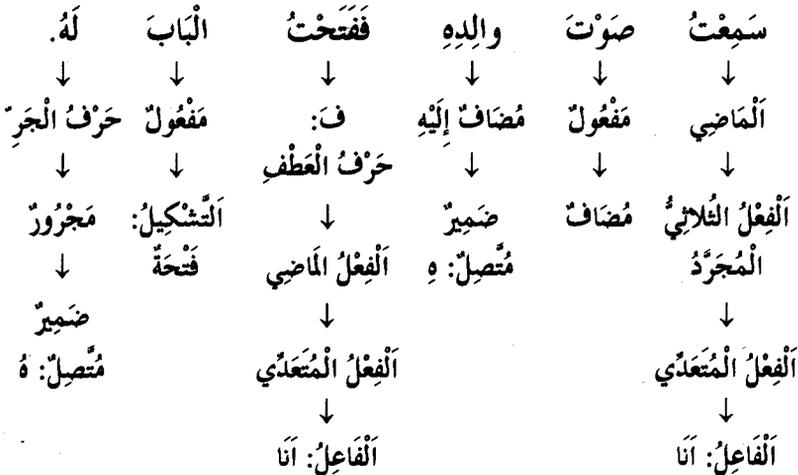
Al-fi'lul-muta'addii:

THE TRANSITIVE VERB

The 'transitive verb' in which the action of the verb goes right upto the 'object' like 'to open' فَتَحَ يَفْتَحُ and 'to read' قَرَأَ يَقْرَأُ is called **الْفِعْلُ الْمُتَعَدِّي**. Such a verb has the capacity to have **فَاعِلٌ** as well as **مَفْعُولٌ** (unlike: ذَهَبَ).

EXAMPLE AND ANALYSIS

I heard the voice of his father, so I opened the door for him.



21.

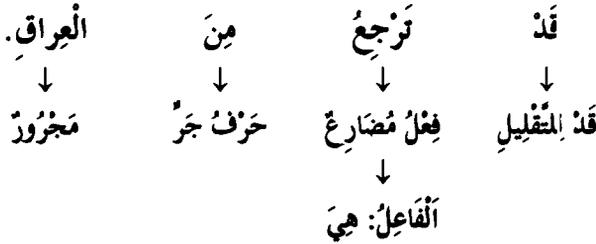
قَدْ

Qad:

- (a) When قَدْ is used before **الفعلُ الماضي** it gives the sense of 'has' or 'have' done. For example: قَدْ أَكَلْتُ (I *have* eaten). قَدْ كَتَبَتْ (She *has* written). Here قَدْ is called **حَرْفُ التَّوَكِيدِ** (*harfu-tawkiidi*).
- (b) When قَدْ is used before **الفعلُ المضارع**, it indicates the incompleteness or tentativeness of the action generally conveyed by *may* or *perhaps* in English. For example: قَدْ تَرْجِعُ (She *may* return or *perhaps* she will return.) Here it is called **قَدْ لِلتَّقْلِيلِ** (*qad lit-taqliili*).

EXAMPLE AND ANALYSIS

She may return from Iraq.



22.

لَا and نَعَمْ

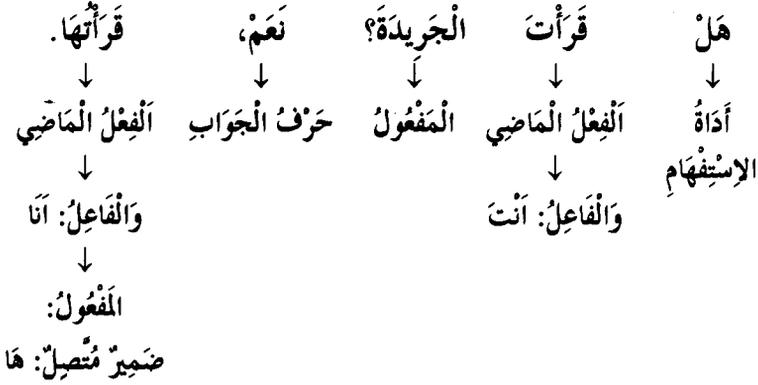
Na'am and Laa:

THE PARTICLES OF REPLY

The words نَعَمْ (yes) and لَا (no) are called (*huruuful-jawaabi*) or 'particles of reply'.

EXAMPLE AND ANALYSIS

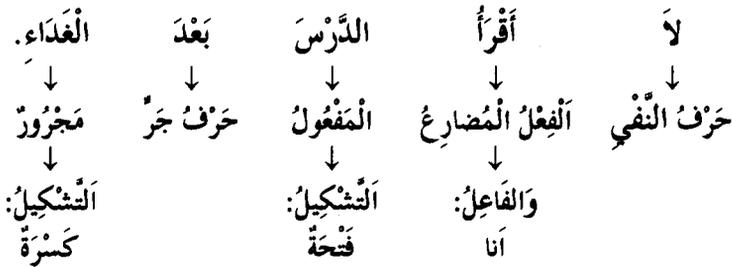
Did you read the newspaper? Yes, I read it.



When **لَا** comes *before* a verb, it is called **حَرْفُ النِّفْيِ** or 'particle of negation' as in **لَا يَقْرَأُ الدَّرْسَ بَعْدَ الْغَدَاءِ** (I do *not* read the lesson after lunch).

EXAMPLE AND ANALYSIS

I do *not* read the lesson after lunch.



23. الْأَسْمَاءُ الْخَمْسَةُ

Al-asmaa'ul khamsatu:

THE FIVE NOUNS

الْأَسْمَاءُ الْخَمْسَةُ means 'The five nouns'. They are:

- (1) أَخ (akhun) = a brother.
- (2) أَب (abun) = a father.
- (3) حَم (hamun) = a father-in-law.
- (4) فَم (famun) = a mouth.
- (5) ذُو (dhuu) = an owner or possessor (always followed by a noun).

These *five nouns* are regarded exclusive and separate from the rest because:

- (a) if (1) أَخ, (2) أَب and (3) حَم are مُضَافٌ their *damma* becomes واو as أَخ in : ذَهَبَ أَخُو مَاجِدٍ : Their *fatha* becomes أَلِفٌ as أَخَا in: رَأَيْتُ أَخَا مَاجِدٍ : Their *kasra* becomes ي as أَخٍ in ذَهَبْتُ مَعَ أَخِي مَاجِدٍ .
- (b) These *five nouns* are exclusive because if (4) فَمٌ is مُضَافٌ it altogether changes its shape and becomes: فُو in case of *damma* as in: فُو الْأَسَدِ مَفْتُوحٌ = The *mouth* of the lion is open (الْمُبْتَدَأُ): التَّشْكِيلُ: ضَمَّةٌ).
فَا in case of *fatha* as in: فَتَحَ الْأَسَدُ فَاَهُ = The lion opened its *mouth* (الْمَفْعُولُ: التَّشْكِيلُ: فَتْحَةٌ).
- فِي in case of *kasra* as in: وَضَعَ الصَّيِّبُ الدَّوَاءَ فِي فِي الْمَرِيضِ = The doctor put the medicine in the *mouth* of the patient. (الْمَجْرُورُ: التَّشْكِيلُ: كَسْرَةٌ).
- (c) These *five nouns* are exclusive because ذُو meaning “owner or possessor” never comes *alone*. Instead a *noun* follows it as مِضَافٌ إِلَيْهِ. Together they act as a صِفَةٌ.

Example with *damma*

- ذُو مَالٍ = rich (owner of wealth or money)
ذُو عِلْمٍ = learned (possessor of knowledge)

ذُو عَقْلٍ = wise (possessor of wisdom or intelligence)

With *fatha* they are: ذَا مَالٍ، ذَا عِلْمٍ and ذَا عَقْلٍ .

With *kasra* they are: ذِي مَالٍ، ذِي عِلْمٍ and ذِي عَقْلٍ .

- (d) The *feminine* for ذُو، ذَا and ذِي is ذَاتُ، ذَاتٌ and ذَاتٍ as in:

ذَاتُ مَالٍ (wealthy)

ذَاتُ عِلْمٍ (learned) and

ذَاتُ عَقْلٍ (wise).

- (e) Remember that فُو، فَا and فَي have become archaic and they are no more in everyday use. Nowadays the word فَمٌ is used with normal case endings, e.g.

فَمُ الْفِيلِ كَبِيرٌ (The *mouth* of the elephant is big) or

فَتَّحَ الطَّيِّبُ فَمَ الْمَرِيضِ (The doctor opened the *mouth* of the patient).

EXAMPLE AND ANALYSIS

The doctor put the medicine in the mouth of the patient.

وَضَعَ	الطَّيِّبُ	الدَّوَاءَ	فِي	فِي	الْمَرِيضِ.
↓	↓	↓	↓	↓	↓
الْفِعْلُ	الْفَاعِلُ	المَفْعُولُ	حَرْفُ الْجَرِّ	أَحَدُ	مُضَافٌ إِلَيْهِ
المَاضِي	↓	↓	↓	الأَسْمَاءُ الْخَمْسَةُ	↓
	التَّشْكِيلُ:	التَّشْكِيلُ:		مَجْرُورٌ	↓
	ضَمَّةٌ	فَتْحَةٌ		مُضَافٌ	

Al-mu'annathu as-samaa'iyyu:

FEMININE BY USAGE

You already know that generally all those words which end in round ة called التاء المربوبة (at-taa'ul-marbuutatu) are feminine. And those without this round ة are masculine.

In Arabic there are certain nouns which apparently *do not* have any symbol of being feminine like round ة (as: الشَّمْسُ = the sun) but still they are regarded by the Arabs as *feminine*. The Arabs have always "heard" these words being used as feminine and thus they are called مؤنث سماعي or *feminine by usage*.

Much in use among such nouns are:

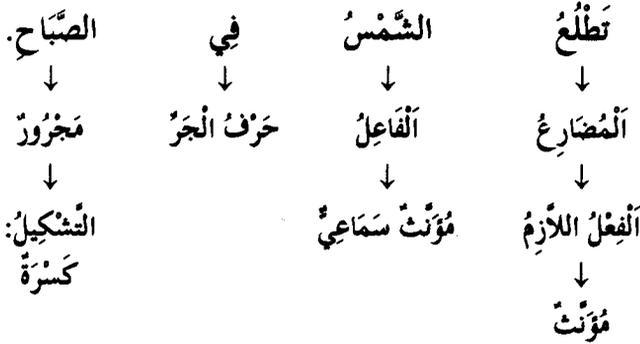
- | | |
|--------------------------|-------------------------|
| (1) الأَرْضُ (the earth) | (5) الْحَرْبُ (the war) |
| (2) الْكَأْسُ (the cup) | (6) النَّارُ (the fire) |
| (3) الْخَمْرُ (the wine) | (7) الرِّيحُ (the wind) |
| (4) الدَّارُ (the house) | (8) الشَّمْسُ (the sun) |

Besides these, most parts of the body which are in *pairs* are regarded مؤنث سماعي. They are :

- | | |
|----------------------------|--------------------------|
| (1) اليَدُ (the hand) | (5) الأذُنُ (the ear) |
| (2) الإصْبَعُ (the finger) | (6) الذِّرَاعُ (the arm) |
| (3) الرِّجْلُ (the leg) | (7) العَيْنُ (the eye) |
| (4) القَدَمُ (the foot) | (8) الكَفُّ (the palm) |

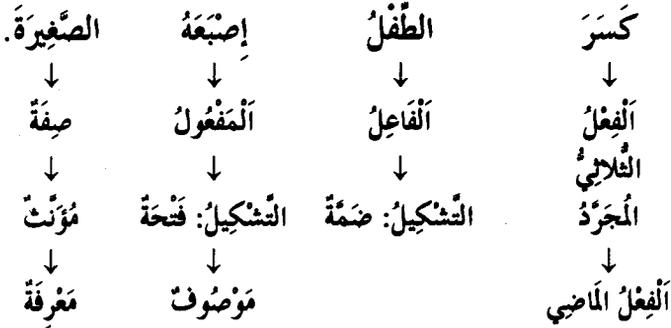
EXAMPLE AND ANALYSIS

The sun rises in the morning.



ANOTHER EXAMPLE AND ANALYSIS:

The child broke his little finger.



25.

عِنْدَ

'inda:

TO HAVE

- (a) The word *has* as in "Majid *has* a book" is expressed by عِنْدَ. For example: عِنْدَ مَاجِدٍ كِتَابٌ.
- (b) عِنْدَ is مُضَافٌ إِلَيْهِ, therefore the word after it is عِنْدَ, the تَشْكِيلُ of which is كَسْرَةٌ e.g. "Majid *has* a book": عِنْدَ مَاجِدٍ

عِنْدَ فَاطِمَةَ سَيَّارَةً: "Fatima has a car" or كِتَابٌ

- (c) ضَمِيرٌ مُتَّصِلٌ is suffixed to عِنْدَ for he *has* or she *has* etc.

For example: He has : عِنْدَهُ
 She has : عِنْدَهَا
 You (m.) have : عِنْدَكَ
 You (f.) have : عِنْدِكَ
 I have : عِنْدِي

- (d) This combination عِنْدَ مَا جِدِ or عِنْدَهُ is 'definite' thus it is generally regarded as خَبَرٌ مُقَدَّمٌ, and as "a book" is indefinite it is regarded as مُبْتَدَأٌ مُؤَخَّرٌ.

EXAMPLE AND ANALYSIS

I have a bicycle and Fatima has a car.

سَيَّارَةٌ	فَاطِمَةَ	عِنْدَ	وَ	دَرَّاجَةٌ	عِنْدِي
↓	↓	↓	↓	↓	↓
مُبْتَدَأٌ	مُضَافٌ إِلَيْهِ	خَبَرٌ مُقَدَّمٌ	حَرْفٌ	مُبْتَدَأٌ مُؤَخَّرٌ	خَبَرٌ مُقَدَّمٌ
↓	↓	↓	العطف	↓	↓
مُؤَخَّرٌ	إِسْمُ امْرَأَةٍ	مُضَافٌ		نَكْرَةٌ	عِنْدَ: مُضَافٌ
↓	↓	↓			↓
نَكْرَةٌ	مَمْنُوعٌ	مَبْنِيٌّ عَلَى			ضَمِيرٌ مُتَّصِلٌ: ي
	مِنَ الصَّرْفِ	الْفَتْحَةِ			↓
					مُضَافٌ إِلَيْهِ

26.

هَمْزَةُ الْوَصْلِ

Hamzatul-wasli:

THE JOINING HAMZA

- (1) The symbol — on ا as in مِنَ الْبَيْتِ or إِلَى الْبَيْتِ denotes هَمْزَةُ الْوَصْلِ (hamzatul-wasli).

- (2) The *alif* of 'the definite article' is called **هَمْزَةُ الْوَصْلِ**. It is *not* pronounced when it is *preceded* by a word e.g. **إِلَى الْبَيْتِ** (*ilal-baiti*).
- (3) In **إِلَى الْبَيْتِ** the sound of the preposition 'ila' is joined to the **لِ** of **الْبَيْتِ** e.g. *ila'l-baiti*. Do *not* pronounce it: *ila-al-baiti*.
- (4) Besides the definite article, the other **هَمْزَةُ الْوَصْلِ** is the prefix **أَلِفٌ** in the trilateral imperative verb: **فَاعِلُ الْأَمْرِ**: **وَأَكْتُبْ** is: *waktub* (and write) and **وَأَجْلِسْ** is: *wajlis* (and sit).
- (5) Some nouns too have **هَمْزَةُ الْوَصْلِ**:
- | | |
|---------------------------|---------------------------------|
| (1) ابْنٌ (a son) | (3) ابْنَةٌ (a daughter) |
| (2) اسْمٌ (a name) | (4) امْرَأَةٌ (a woman) |

27.

المَصْدَرُ

Al-masdaru:

THE INFINITIVE

The 'verbal noun' or 'infinitive' is called **المَصْدَرُ** (*al-masdaru*). In English, the 'infinitive' or 'verbal noun' of the verb: to go is: *the going*. Go, Went and Gone are used only as verbs. But **المَصْدَرُ**: 'the going' can be used like any noun as **مُضَافٌ مُبْتَدَأٌ**, **مُضَافٌ إِلَيْهِ**, **مَوْصُوفٌ** or **فَاعِلٌ** etc. It may carry nunation or the definite article like an ordinary noun.

As there is *no fixed rule* to turn a verb into a **مَصْدَرٌ**, it has to be learnt separately as part of the vocabulary. The student, from now onwards, must ask the teacher for the **مَصْدَرٌ** of each verb.

Some 'verbal nouns' are:

- (1) From **يَذْهَبُ** it is: **الذَّهَابُ** = the going e.g.

The *going* to the college by bus is tiresome.

الذَّهَابُ إِلَى الكَلِيَّةِ بِالْبَاصِ مُتْعَبٌ.

(2) From كَتَبَ يَكْتُبُ it is: الْكِتَابَةُ = the writing e.g.

The *writing* on the blackboard is clear.

الْكِتَابَةُ عَلَى السَّبُّورَةِ وَاصِحَةٌ.

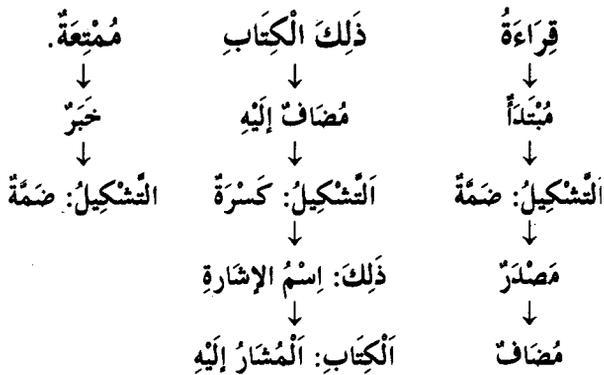
(3) From قَرَأَ يَقْرَأُ it is: الْقِرَاءَةُ = the reading.

The *reading* of this book is enjoyable.

قِرَاءَةُ هَذَا الْكِتَابِ مُمْتَعَةٌ.

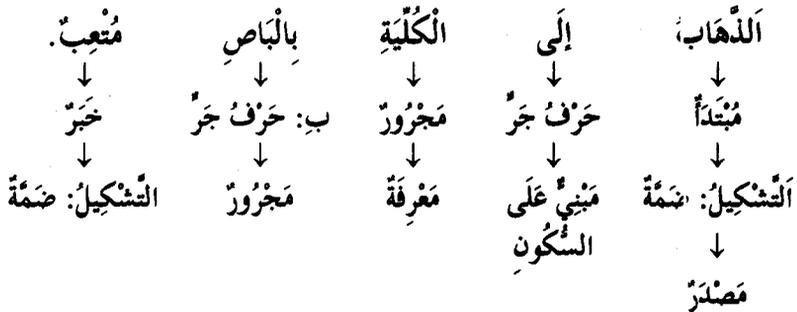
EXAMPLE AND ANALYSIS

The reading of that book is enjoyable.



MORE ANALYSIS

The going to the college by bus is tiresome.



28.

الألفُ المقصورةُ

Al-alif ul-maqsuuratu:

THE MINIATURE ALIF

The miniature أَلِفٌ placed on ى as ي in سَلِمِي is called أَلِفٌ المقصورةُ.

A noun having أَلِفٌ المقصورةُ does *not* undergo any change in تَشْكِيلٌ. For example:

1. *Salma* went to her office:

ذَهَبَتْ سَلِمِي إِلَى مَكْتَبِهَا. (فَاعِلٌ: التَّشْكِيلُ: ضَمَّةٌ)

2. I saw *Lubna* in the hospital:

رَأَيْتُ لُبْنَى فِي الْمُسْتَشْفَى. (مَفْعُولٌ: التَّشْكِيلُ: فَتْحَةٌ)

3. I had breakfast with *Huda* at her home:

أَكَلْتُ الْفَطُورَ مَعَ هُدَى فِي بَيْتِهَا. (مَجْرُورٌ: التَّشْكِيلُ: كَسْرَةٌ)

EXAMPLE AND ANALYSIS



29.

الوقتُ

Al-Waqtu:

THE TIME

- (1) In Arabic, the time at 10' clock is expressed in two words as صِفَةٌ and مَوْصُوفٌ:

فِي السَّاعَةِ الْوَّاحِدَةِ	:	at 1 O'clock
فِي السَّاعَةِ الثَّانِيَةِ	:	at 2 O'clock
فِي السَّاعَةِ الثَّلَاثَةِ	:	at 3 O'clock
فِي السَّاعَةِ الرَّابِعَةِ	:	at 4 O'clock
فِي السَّاعَةِ الْخَامِسَةِ	:	at 5 O'clock
فِي السَّاعَةِ السَّادِسَةِ	:	at 6 O'clock
فِي السَّاعَةِ السَّابِعَةِ	:	at 7 O'clock
فِي السَّاعَةِ الثَّامِنَةِ	:	at 8 O'clock
فِي السَّاعَةِ التَّاسِعَةِ	:	at 9 O'clock
فِي السَّاعَةِ الْعَاشِرَةِ	:	at 10 O'clock
فِي السَّاعَةِ الْحَادِيَةِ عَشْرَةَ	:	at 11 O'clock
فِي السَّاعَةِ الثَّانِيَةِ عَشْرَةَ	:	at 12 O'clock

(2) فِي is for 'at', بَعْدَ is for 'after' and قَبْلَ is for 'before'.

(3) Days of the week are expressed in two words as مُضَافٌ and مُضَافٌ إِلَيْهِ :

يَوْمَ الْأَحَدِ	:	Sunday	يَوْمَ الْخَمِيسِ	:	Thursday
يَوْمَ الْإِثْنَيْنِ	:	Monday	يَوْمَ الْجُمُعَةِ	:	Friday
يَوْمَ الثَّلَاثَاءِ	:	Tuesday	يَوْمَ السَّبْتِ	:	Saturday
يَوْمَ الْأَرْبَعَاءِ	:	Wednesday			

EXAMPLE AND ANALYSIS

The manager returned at 1 O'clock on Friday.

الْجُمُعَةُ.	يَوْمَ	فِي السَّاعَةِ الْوَاحِدَةِ	فِي الْمُدِيرِ	رَجَعَ
↓	↓	↓	↓	↓
مُضَافٌ إِلَيْهِ	مُضَافٌ	مَجْرُورٌ	حَرْفٌ جَرٌ	فَاعِلٌ
↓	↓	↓	↓	↓
التَّشْكِيلُ: كَسْرَةٌ	ظَرْفُ الزَّمَانِ	الْمَوْصُوفُ	التَّشْكِيلُ: صَمَّةٌ	
	↓	و		
	التَّشْكِيلُ: فَتْحَةٌ	الْصِّفَةُ		

30.

الشُّهُورُ

Ash-shuhuuru:

THE MONTHS

The *months* of the year are called شُهُورٌ (*shuhuurun*). The singular is: شَهْرٌ (*shahrun*): a month.

- (1) In column 1, are the names used in Egypt and Sudan. They accept only *damma* and *fatha* without nunation. In case of *kasra*, they are given *fatha*. In other words they are مَمْنُوعٌ مِنَ الصَّرْفِ or *diptotes*.
- (2) In column 2, are the names used in the Eastern Arab world. When combined they become مَوْصُوفٌ and صِفَةٌ.
- (3) In column 3, are the months of the Muslim (lunar) year. When combined, these too are مَوْصُوفٌ and صِفَةٌ. They do not follow the sequence of the Christian calendar.

COLUMN : 1 COLUMN : 2 COLUMN : 3

1. January	يَنَايْرُ	كَانُونُ الثَّانِي	1.	مُحَرَّمٌ
------------	-----------	--------------------	----	-----------

2.	February	فَبْرَايِرُ	شَبَّاطُ	2.	صَاوِرُ
3.	March	مَارْسُ	آذَارُ	3.	الرَّبِيعُ الْأَوَّلُ
4.	April	أَبْرِيْلُ	نَيْسَانُ	4.	الرَّبِيعُ الثَّانِي
5.	May	مَآيُو	آيَارُ	5.	جُمَادَى الْأُولَى
6.	June	يُونِيُو	حَزْرِيْرَانُ	6.	جُمَادَى الْآخِرَةَ
7.	July	يُولْيُو	تَمُوْزُ	7.	رَجَبُ
8.	August	أَغْسَطُسُ	آبُ	8.	شَعْبَانُ
9.	September	سَبْتَمْبَرُ	أَيْلُولُ	9.	رَمَضَانَ
10.	October	أَكْتُوْبَرُ	بِشْرِيْنُ الْأَوَّلُ	10.	شَوَّالُ
11.	November	نُوْفِمْبَرُ	بِشْرِيْنُ الثَّانِي	11.	ذُو الْقَعْدَةِ
12.	December	دَيْسَمْبَرُ	كَانُوْنُ الْأَوَّلُ	12.	ذُو الْحِجَّةِ

EXAMPLE AND ANALYSIS

The vacation will begin in April.

أَبْرِيْلَ	فِي	الْعَطْلَةَ	سَبَدَأَ
↓	↓	↓	↓
مَجْرُورٌ	حَرْفُ جَرٍّ	الْفَاعِلُ	س:
↓		↓	حَرْفُ الْإِسْتِقْبَالِ
إِسْمُ شَهْرٍ		التَّشْكِيْلُ:	↓
↓		صَمَّةٌ	الْفِعْلُ
مَمْنُوعٌ			الْمُضَارِعُ
مِنَ الصَّرْفِ			

INSTRUCTIONS

Start by memorizing and using the names in column 1.

الفِعْلُ الْمُعْتَلُّ

The Weak Verb



EXAMPLES

- | | |
|------------------------------|------------------------------|
| (a) قَالَ يَقُولُ (to say) | (e) جَرَى يَجْرِي (to run) |
| (b) بَاعَ يَبِيعُ (to sell) | (f) لَقِيَ يَلْقَى (to meet) |
| (c) نَامَ يَنَامُ (to sleep) | (g) وَجَدَ يَجِدُ (to find) |
| (d) دَعَا يَدْعُو (to call) | (h) وَقَى يَقِي (to protect) |

1. Observe the مَاضٍ and its very different مُضَارِعٌ in each of the eight kinds of verbs written above.
2. In Arabic, there are three “weak letters” or حُرُوفُ الْعِلَّةِ. They are وَاوِ , اَلِفٌ and يَاءٌ .
3. A verb like كَتَبَ is called a “strong verb” or اَلْفِعْلُ الصَّحِيحُ because none of its three letters is a “weak letter” (حَرْفُ عِلَّةٍ).
4. Any verb which has either و or ا or ي as its first, second or third letter is called a ‘weak verb’ or اَلْفِعْلُ الْمُعْتَلُّ. For example: قَالَ يَقُولُ (to say) has اَلِفٌ in مَاضٍ and وَاوِ in مُضَارِعٍ.
5. These ‘weak letters’ are generally considered to be سَاكِنٌ or ‘vowelless’. Thus in the prepositions اِلَى , فِي and عَلَى , we find that the يِ is ‘vowelless’.
6. You should expect a few changes in the conjugations of verbs which either have وَاوِ or اَلِفٌ or يَاءٌ .
7. The main reason for such ‘changes’ is that in Arabic, no

اجْتِمَاعُ السَّاكِنَيْنِ or “coming together of two vowelless letters” is ever allowed.

8. And whenever two vowelless letters come together, the ‘weak one’ from the two is *dropped*.
9. The oft-used ‘weak verbs’ which have some changes in their conjugations may take the following *eight forms*.
10. In these eight forms, observe that:
 - (a) in: قَالَ يَقُولُ (to say) the أَلِف in the *centre* of الْمَاضِي has become و in الْمُضَارِعُ يَقُولُ.
 - (b) in: بَاعَ يَبِيعُ (to sell) the أَلِف in the *centre* of الْمَاضِي has become ي in الْمُضَارِعُ يَبِيعُ.
 - (c) in: نَامَ يَنَامُ (to sleep) the أَلِف in *centre* of الْمَاضِي is أَلِف in الْمُضَارِعُ too.
 - (d) in: دَعَا يَدْعُو (to call) the أَلِف in *end* of الْمَاضِي has become و in الْمُضَارِعُ يَدْعُو.
 - (e) in: جَرَى يَجْرِي (to run) the ي in the *end* of الْمَاضِي maintains same position in الْمُضَارِعُ يَجْرِي.
 - (f) in: لَقِيَ يَلْقَى (to meet) the ي in the *end* of الْمَاضِي maintains same position in الْمُضَارِعُ يَلْقَى.
 - (g) in: وَجَدَ يَجِدُ (to find) the و in the *beginning* of الْمَاضِي is dropped in الْمُضَارِعُ يَجِدُ.
 - (h) in: وَقَى يَقِي (to protect) the و in the *beginning* of الْمَاضِي is dropped in الْمُضَارِعُ يَقِي.
11. Among other things you observe here that (a) قَالَ (c) بَاعَ and (c) نَامَ all have أَلِف in the middle but their مُضَارِع is different, thus together they make different *forms*.
12. Such *eight forms* of ‘the weak verbs’ are being presented and discussed under eight sections in the following pages.

13. In each section, besides four conjugations of ماضٍ, مُضَارِعٌ, أَمْرٌ and نَهْيٌ you will also find a list of oft-used verbs identified on the form discussed there. First memorize the conjugations, then practise other verbs on its pattern.

14. The eight sections are as following:

SECTION: 12-A: The Form : قَالَ يَقُولُ ('12' in 12-A indicates the lesson number)

SECTION : 12-B : The Form : بَاعَ يَبِيعُ

SECTION : 12-C : The Form : نَامَ يَنَامُ

SECTION : 12-D : The Form : دَعَا يَدْعُو

SECTION : 12-E : The Form : جَرَى يَجْرِي

SECTION : 12-F : The Form : لَقِيَ يَلْقَى

SECTION : 12-G : The Form : وَجَدَ يَجِدُ

SECTION : 12-H : The Form : وَقَى يَقِي

15. After describing the ماضٍ, مُضَارِعٌ, أَمْرٌ and نَهْيٌ of each Form separately, an effort has been made to explain as to how a particular mood in the conjugation undergoes a change so that one understands it thoroughly rather than be forced to accept it at its face value leaving many questions unanswered and doubts uncleared. But in a few cases where these changes appear slightly illogical or where they have simply been sanctioned by common usage, their explanation has been withheld.

THE FORM : قَالَ يَقُولُ (to say)

1. In the conjugation of قَالَ يَقُولُ , you will observe that the *prefixes* and *suffixes* of مَاضٍ, مُضَارِعٌ, أَمْرٌ and نَهْيٌ are similar to those discussed earlier.
2. But wherever اجْتِمَاعُ السَّاكِنَيْنِ or “coming together of two vowelless letters” happens, changes occur.
3. The Conjugations are:

النَّهْيُ	الأَمْرُ	المُضَارِعُ	المَاضِي
1. لا تَقُلْ	1. قُلْ	1. يَقُولُ	1. قَالَ
2. لا تَقُولَا	2. قُولَا	2. يَقُولَانِ	2. قَالَا
3. لا تَقُولُوا	3. قُولُوا	3. يَقُولُونَ	3. قَالُوا
4. لا تَقُولِي	4. قُولِي	4. تَقُولُ	4. قَالَتْ
5. لا تَقُولَا	5. قُولَا	5. تَقُولَانِ	5. قَالَتَا
6. لا تَقُلْنَ	6. قُلْنَ	6. يَقُلْنَ	6. قُلْنَ
		7. تَقُولُ	7. قُلْتَ
		8. تَقُولَانِ	8. قُلْتُمَا
		9. تَقُولُونَ	9. قُلْتُمْ
		10. تَقُولِينَ	10. قُلْتِ
		11. تَقُولَانِ	11. قُلْتُمَا
		12. تَقُلْنَ	12. قُلْتُنَّ
		13. أَقُولُ	13. قُلْتُ
		14. نَقُولُ	14. قُلْنَا

4. Explanation of the 12-A changes in **قَالَ : الْفِعْلُ الْمَاضِي**
Since no اجْتِمَاعُ السَّاكِنَيْنِ (coming together of two vowelless

letters) happened from number 1 to number 5, no change occurred. But at no. 6 قُلْنَ, you find that (a) أَلِفٌ is missing and (b) a damma seems to have come from nowhere. The reason for these two changes is that اِجْتِمَاعُ السَّاكِنِينَ has taken place which required dropping of أَلِفٌ the 'weak letter', in the following manner : قَوْلَ يَقُولُ was actually قَالَ يَقُولُ. As this original form قَوْلَ يَقُولُ was not smooth on the Arab tongue, they changed it to قَالَ يَقُولُ. This original shape remains hidden until such a change is to be explained. To explain the change in no. 6 قُلْنَ, we go back to قَوْلَ, the original. Thus we find that قُلْنَ was قَوْلُنَ. According to rule, when weak letters like و or ي are 'movable' (مُتَحَرِّكٌ) in a word and are preceded by a letter with fatha (as قَ was قَوْلُنَ), the و or ي are changed into alif, thus قَوْلُنَ becomes قَالُنَ. In it two letters viz. أَلِفٌ and ل are ساكِنٌ (quiescent), so alif the weak letter is dropped and قَالُنَ becomes قُلْنَ. To show that the dropped letter is واو, vowel damma, which corresponds to و, is given to ق thus قَوْلُنَ becomes قُلْنَ.

Since similar اِجْتِمَاعُ السَّاكِنِينَ took place at every level from No. 6 onwards, you notice similar changes : (a) أَلِفٌ is missing and (b) ق has damma ضَمَّةٌ right upto no. 14.

5. Explanation of the 12-A changes in اَلْفِعْلُ الْمُضَارِعُ : يَقُولُ

When you observe this conjugation, you find no اِجْتِمَاعُ السَّاكِنِينَ except at number 6 يَقُلْنَ and number 12 تَقُلْنَ. The third letter و is somehow missing in these two cases. If you retain this و you find that يَقُلْنَ is يَقُولُنَ and تَقُلْنَ is تَقُولُنَ. As اِجْتِمَاعُ السَّاكِنِينَ takes place here you drop the weak letter واو. The weak letter واو like أَلِفٌ and ي are regarded ساكِنٌ or 'quiescent'.

6. **Explanation of the 12-A changes in فِعْلُ الأَمْرِ : قُلْ :**
- (a) As you recall, فِعْلُ الأَمْرِ is made from المُضَارِعُ : يَقُولُ. If the *second* letter of المُضَارِعُ is سَاكِنٌ (vowelless), a prefix أَلِفٌ is introduced. If it is *not* سَاكِنٌ then nothing is introduced, making it قَوْلٌ. The *last* letter in فِعْلُ الأَمْرِ is given سُكُونٌ thus : قَوْلٌ becomes قُولٌ. Since اِجْتِمَاعُ السَّاكِنِينَ is taking place, the *weak letter* واو is *dropped*. Thus قَوْلٌ becomes: قُلْ.
- (b) From 2 to 5 that is in قُولُوا، قُولِي، قُولَا and قُولَا the واو is *not* dropped as it is *not* causing اِجْتِمَاعُ السَّاكِنِينَ.
- (c) But no.6 قُلْنَ with واو is قُولْنَ from which اِجْتِمَاعُ السَّاكِنِينَ necessitates the *dropping of the weak letter* واو making it قُلْنَ.
- (d) Thus : قُلْنَ and قُولَا - قُولِي - قُولُوا - قُولَا - قُلْ :
7. **Explanation of 12-A changes in فِعْلُ النَّهْيِ : لَا تَقُلْ :**
- (a) As you can recall, فِعْلُ النَّهْيِ is derived from فِعْلُ الأَمْرِ.
- (b) Except at no. 1 and no. 6 , there are *no* changes here.
- (c) لَا تَقُلْ was actually لَا تَقُولُ in which you can find اِجْتِمَاعُ السَّاكِنِينَ. The weak letter واو is dropped making it لَا تَقُلْ.
- (d) From 2 to 5 that is in لَا تَقُولُوا، لَا تَقُولَا and لَا تَقُولِي، the واو is *not* dropped because it is *not* causing اِجْتِمَاعُ السَّاكِنِينَ.
- (e) But no. 6: لَا تَقُلْنَ is basically لَا تَقُولْنَ in which اِجْتِمَاعُ السَّاكِنِينَ necessitates the dropping of the weak letter واو.
8. Commonly used Weak Verbs similar to قَالَ يَقُولُ of SECTION : 12-A are :

	<u>النَّهْيُ</u>	<u>الْأَمْرُ</u>	<u>الْمُضَارِعُ</u>	<u>الْمَاضِي</u>	
(1)	لَا تَزُرُ	زُرْ	يُزُورُ	زَارَ	= to visit
(2)	لَا تَقُمْ	قُمْ	يَقُومُ	قَامَ	= to stand up
(3)	لَا تَصُمْ	صُمْ	يَصُومُ	صَامَ	= to keep fast
(4)	لَا تَسُقْ	سُقْ	يَسُوقُ	سَاقَ	= to drive
(5)	لَا تَسُدْ	سُدْ	يَسُودُ	سَادَ	= to head, to prevail
(6)	لَا تَدِرْ	دِرْ	يَدُورُ	دَارَ	= to circle, to revolve
(7)	لَا تَفِرْ	فِرْ	يَفُوزُ	فَارَزَ	= to be successful, to win
(8)	لَا تَطْفُ	طُفْ	يَطُوفُ	طَافَ	= to walk around, to roam
(9)	لَا تَتُبْ	تُبْ	يَتُوبُ	تَابَ	= to repent
(10)	لَا تَعُدْ	عُدْ	يَعُودُ	عَادَ	= to return

9. Learn to identify each weak verb in ماضٍ and its مُضَارِعٌ with sections. Memorize all the conjugations before proceeding to Section 12-B.

INSTRUCTIONS

Experience has shown that due to omissions and changes, the Weak Verb remains a point of weakness even at higher levels of learning. It is found to be very useful if the grammar teacher writes down all the four conjugations of each section on the blackboard and makes the students practise in chorus.

THE FORM : بَاعَ يَبِيعُ

- Note that بَاعَ is similar to قَالَ but its مُضَارِعٌ has ي which puts it in a separate category.
- As you have already seen, the basic prefixes and suffixes of مَاضٍ, مُضَارِعٌ, أَمْرٌ and نَهْيٌ are exactly the same as those of a 'strong' verb such as كَتَبَ etc.
- The changes occur only due to اجْتِمَاعُ السَّاكِنَيْنِ (coming together of two vowelless letters).
- The conjugations for بَاعَ يَبِيعُ (to sell) are:

<u>النَّهْيُ</u>	<u>الْأَمْرُ</u>	<u>الْمُضَارِعُ</u>	<u>الْمَاضِي</u>
1. لَا تَبِعْ	1. بَعْ	1. يَبِيعُ	1. بَاعَ
2. لَا تَبِيعَا	2. بِيَعَا	2. يَبِيعَانِ	2. بَادَا
3. لَا تَبِيعُوا	3. يَبِيعُوا	3. يَبِيعُونَ	3. بَادَوْا
4. لَا تَبِيعِي	4. بِيَعِي	4. تَبِيعُ	4. بَادَتْ
5. لَا تَبِيعَا	5. بِيَعَا	5. تَبِيعَانِ	5. بَادَتَا
6. لَا تَبِيعَنَّ	6. بَعَنَّ	6. يَبِيعَنَّ	6. بَعَنَّ
		7. تَبِيعُ	7. بَعَتْ
		8. تَبِيعَانِ	8. بَعْتُمَا
		9. تَبِيعُونَ	9. بَعْتُمْ
		10. تَبِيعِينَ	10. بَعْتِ
		11. تَبِيعَانِ	11. بَعْتُمَا
		12. تَبِيعَنَّ	12. بَعْتُنَّ
		13. أَبِيعُ	13. بَعْتُ
		14. نَبِيعُ	14. بَعْنَا

- In these conjugations of بَاعَ يَبِيعُ, you can observe changes

occurring exactly on the pattern of the previous section 12-A
 قَالَ يَقُولُ . In other words:

- (a) in مَاضٍ : a change occurs at no. 6 بَعِنَ and goes on till no. 14.
 - (b) in مُضَارِعٌ : changes occur only at no. 6 يَبَعِنَ and no. 12 تَبَعِنَ.
 - (c) in أَمْرٌ : changes occur only at no. 1 بَعِ and no. 6 بَعِنَ.
 - (d) in نَهْيٌ changes occur only twice at no. 1 لَا تَبَعِ and no. 6 لَا تَبَعِنَ.
6. Although a thorough discussion of how and why these changes came about is being given below, it is better if you learn just to accept them and master the conjugations given in Point 4 through keen observation and repetitions.

7. **Explanation of the 12-B changes in الْفِعْلُ الْمَاضِي بَاعَ : الْفِعْلُ الْمَاضِي**
 (The 12 in 12-B indicates the lesson number)

From number 1 to number 5, *no* اجْتِمَاعُ السَّاكِنِينَ takes place and thus there is *no* change. But at no. 6 بَعِنَ you find that (a) أَلِفٌ is missing and (b) a *kasra* seems to have come from nowhere. The reason for these changes is to be found in اجْتِمَاعُ السَّاكِنِينَ which requires dropping of 'the weak letter' in the following manner: يَبَعِنَ from يَبَعِ was يَبَعِنَ. Here a weak letter ي is movable (مُتَحَرِّكٌ) and it is preceded by a letter (ب) which has *fatha*. According to grammarians, the weak letter ي is changed into أَلِفٌ which is سَاكِنٌ (quiescent) turning يَبَعِنَ into يَبَاعِنَ. Because of 'coming together of two vowelless letters' in يَبَاعِنَ, the weak letter أَلِفٌ is *dropped* making it بَعِنَ. To show that the dropped letter was actually ي, a vowel *kasra* which corresponds to ي is given to ب. Thus يَبَعِنَ becomes بَعِنَ.

Since similar اجْتِمَاعُ السَّاكِنَيْنِ took place at every stage from number 6 onwards, therefore you notice similar changes: (a) أَلِفٌ is missing and (b) ب has *kasra* right upto number 14 of the conjugation.

8. **Explanation of the 12-B changes in يَبِيعُ : اَلْفِعْلُ الْمُضَارِعُ**

Here changes took place only at two places. Firstly, at number 6 which was يَبِيعَنَّ. As اجْتِمَاعُ السَّاكِنَيْنِ occurred, ي the weak letter preceding ع was dropped making it يَبِعَنَّ. The second change was at no. 12 تَبِيعَنَّ where the coming together of two vowelless letters ي and ع necessitated the dropping of the weak letter ي making it: يَبِعَنَّ.

9. **Explanation of the 12-B changes in يَبِعُ : فِعْلُ الْأَمْرِ**

(a) The فِعْلُ الْمُضَارِعِ يَبِيعُ is instrumental in the formation of فِعْلُ الْأَمْرِ يَبِعُ. If the second letter is vowelless only then the فِعْلُ الْأَمْرِ is prefixed with أَلِفٌ otherwise nothing is prefixed to it. Thus يَبِيعُ becomes يَبِعُ. When the last letter of فِعْلُ الْأَمْرِ is made vowelless, يَبِيعُ becomes يَبِئُ. Here we drop the weak letter ي due to اجْتِمَاعُ السَّاكِنَيْنِ making it يَبِعُ.

(b) From 2 to 5, that is: in يَبِيعَا , يَبِيعُوا , يَبِيعِي and يَبِيعَا, the weaker letter ي is *not* dropped because it is *not* causing اجْتِمَاعُ السَّاكِنَيْنِ.

(c) But number 6 بَعَنَّ with ي unremoved is بَعَنَّ from which اجْتِمَاعُ السَّاكِنَيْنِ necessitated the omission of the weak letter ي making it : بَعَنَّ.

(d) Thus : بَعَنَّ = يَبِيعَا - يَبِيعُوا - يَبِيعِي - يَبِيعَا .

10. **Explanation of the 12-B changes in لَا تَبِعُ : فِعْلُ النَّهْيِ**

(a) As only لَا and ت with *fatha* is prefixed to turr. a فِعْلُ الْأَمْرِ

into **فِعْلُ النَّهْيِ**, the changes taking place in **فِعْلُ الْأَمْرِ** also occur in **فِعْلُ النَّهْيِ**.

- (b) **لا تَبِعْ** was actually **لا تَبِيعْ** in which you can find the **اجْتِمَاعُ السَّاكِنِينَ**. The weak letter **ي** is omitted making it: **لا تَبِعْ**.
- (c) From 2 to 5 that is in : **لا تَبِيعُوا - لا تَبِيعَا - لا تَبِيعِي** and **لا تَبِيعَا**, the weak letter **ي** is *not* dropped because it is *not* causing **اجْتِمَاعُ السَّاكِنِينَ**.
- (d) The number 6 is **لا تَبِيعَنَّ** in which **اجْتِمَاعُ السَّاكِنِينَ** necessitated the dropping of **ي** making it **لا تَبِيعَنَّ**.

11. Some commonly used verbs on the pattern of **بَاعَ - يَبِيعُ** are:

- | | |
|---|---|
| (1) غَابَ يَغِيبُ (to be absent) | (6) عَاشَ يَعْيشُ (to live) |
| (2) مَالَ يَمِيلُ (to incline) | (7) طَارَ يَطِيرُ (to fly) |
| (3) صَادَ يَصِيدُ (to hunt) | (8) سَالَ يَسِيلُ (to flow) |
| (4) جَاءَ يَجِيءُ (to come) | (9) صَاحَ يَصِيحُ (to shout) |
| (5) سَارَ يَسِيرُ (to move,
to get going) | (10) طَابَ يَطِيبُ (to be
good, pleasant) |

EXERCISE

FOR SECTION 12-A **قَالَ يَقُولُ** AND SECTION 12-B **بَاعَ يَبِيعُ**

Grammatically analyse the following sentences :

1. When does your father return from his office?

مَتَى يَعُودُ وَالذُّكَّ مِنْ مَكْتَبِهِ؟

2. Her brother won the first prize in the match.

فَارَزَ أَحْوَهَا بِالْجَائِزَةِ الْأُولَى فِي الْمُبَارَاةِ.

3. The earth circles around the sun.

تَدُورُ الْأَرْضُ حَوْلَ الشَّمْسِ.

4. The lady teacher said: "Do not be absent from the class."

قَالَتِ الْمَدْرَسَةُ : « لَا تَعْبُ عَنْ الْفَصْلِ ».

5. The aeroplane flies in the sky.

تَلْبِيرُ الطَّائِرَةِ فِي السَّمَاءِ.

GRAMMATICAL ANALYSIS				
الْفَصْلِ	عَنْ	« لَا تَعْبُ »	الْمَدْرَسَةُ :	قَالَتِ
↓	↓	↓	↓	↓
مَجْرُورٌ	حَرْفُ جَرٍ	الْفِعْلُ الْمَعْتَلُ	الْفَاعِلُ	الْفِعْلُ الْمَعْتَلُ
		↓	↓	↓
		فِعْلُ النَّهْيِ	التَّشْكِيلُ :	الْفِعْلُ الْمَاضِي
		↓	ضَمَّةٌ	↓
		الْفَاعِلُ : أَنْتَ		لِلْمُرْتَبِ

INSTRUCTIONS

Recite the conjugations of each weak verb used in these sentences.

THE FORM: نَامَ يَنَامُ (To sleep)

1. The مَاضٍ here is نَامَ and مُضَارِعٌ is يَنَامُ. Both have أَلِفٌ. Note that this present tense verb is different from يَقُولُ and يَبِيعُ the two forms discussed earlier.
2. The Conjugations of this Form are as follows:

النَّهْيُ	الأَمْرُ	المُضَارِعُ	المَاضِي
1. لا تَنَمْ	1. نَمْ	1. يَنَامُ	1. نَامَ
2. لا تَنَامَا	2. نَامَا	2. يَنَامَانِ	2. نَامَا
3. لا تَنَامُوا	3. نَامُوا	3. يَنَامُونَ	3. نَامُوا
4. لا تَنَامِي	4. نَامِي	4. تَنَامُ	4. نَامَتْ
5. لا تَنَامَا	5. نَامَا	5. تَنَامَانِ	5. نَامَتَا
6. لا تَنَمْنَ	6. نَمْنَ	6. يَنَمَنَّ	6. نِمَنَّ
		7. تَنَامُ	7. نِمْتُ
		8. تَنَامَانِ	8. نِمْتُمَا
		9. تَنَامُونَ	9. نِمْتُمْ
		10. تَنَامِينَ	10. نِمْتِ
		11. تَنَامَانِ	11. نِمْتُمَا
		12. تَنَمَنَّ	12. نِمْنُ
		13. أَنَامُ	13. نِمْتُ
		14. نَنَامُ	14. نِمْنَا

3. **Explanation of the changes in 12-C:** نَامَ : أَلْفَعْلُ المَاضِي

You have already noticed in the مَاضٍ of Section A and B, that the change occurs at no. 6. In نَامَ too the change takes place at no. 6 and as in the conjugations of قَالَ and بَاعَ they go on till no. 14.

4. **Explanation of the changes in 12-C:** يَنَامُ : أَلْفَعْلُ المُضَارِعُ

In the conjugation of **أَلْفِعْلُ الْمُضَارِعُ**, you notice two changes: one at no. 6 **يَنْمَنُ** and the other one at no. 12 **تَنْمَنُ**. In both these cases the **أَلِفٌ** is missing. The no. 6 was **يَنَامُنُ** and since **اجْتِمَاعُ السَّاكِنَيْنِ** took place, the *weak letter أَلِفٌ* was *dropped* making it **يَنْمَنُ**. The no. 12 **تَنْمَنُ** was **تَنَامُنُ**. Here too **اجْتِمَاعُ السَّاكِنَيْنِ** caused the dropping of the *weak letter أَلِفٌ* making it **تَنْمَنُ**.

5. **Explanation of the changes in 12-C: فِعْلُ الْأَمْرِ: نَمَ: فِعْلُ الْأَمْرِ.**

While observing the changes in **فِعْلُ الْأَمْرِ** you should by now be able to detect **اجْتِمَاعُ السَّاكِنَيْنِ**.

- (a) The *imperative verb* is derived from **الذَّبْعُ الْمُضَارِعُ** **يَنَامُ: الذَّبْعُ الْمُضَارِعُ**.
- (b) If the second letter is **سَاكِنٌ** *only then* the **فِعْلُ الْأَمْرِ** is prefixed with **أَلِفٌ** otherwise *not*.
- (c) Thus **يَنَامُ** becomes **نَامَ**. When **سُكُونٌ** is given to the last letter **نَامُ**, it becomes **نَامَ**. “The coming together of two vowelless letters” necessitates *dropping* of the *weak letter: أَلِفٌ*. Hence: **نَمَ** (sleep!).
- (d) In nos. 2 to 5 **نَامَا - نَامِي - نَامُوا - نَامَا** no **اجْتِمَاعُ السَّاكِنَيْنِ** takes place, therefore there are *no* changes.
- (e) In no. 6 **يَنْمَنُ**, you find that the **أَلِفٌ** is missing. It was originally **يَنَامُنُ**. The coming together of two vowelless letters **أَلِفٌ** and **مٌ** necessitated the *dropping* of **حَرْفُ الْعِلَّةِ: أَلِفٌ** making it: **يَنْمَنُ**.

6. **Explanation of the changes in 12-C: فِعْلُ النَّهْيِ: لَا تَنَمَ: فِعْلُ النَّهْيِ.**

The *negative imperative* depends on **فِعْلُ الْأَمْرِ** for its form and changes. The prefix **لَا** and **تَ** with *fatha* is given to *all* the six moods.

- (a) **لَا تَنَامَ** becomes **لَا تَنَمَ** from **لَا تَنَامُ**.

(b) Nos. 2 to 5: لا تَنَامَا - لا تَنَامُوا - لا تَنَامِي and لا تَنَامِي do not undergo any changes as *no* اِجْتِمَاعُ السَّاكِنَيْنِ occurs.

(c) Number 6 لا تَنَمْنُ was لا تَنَامُنْ. The *coming together of two vowelless letters* necessitated the *dropping* of the weak letter اَلْفُ.

7. Commonly used verbs on the pattern of 12-C are:

- (1) خَافَ يَخَافُ: to fear, to be afraid.
- (2) نَالَ يَنَالُ: to gain, to achieve.
- (3) هَابَ يَهَابُ: to be afraid, to be awed.

INSTRUCTIONS

Memorize the conjugations of these verbs on the pattern of يَنَامُ نَامَ.

دَعَا يَدْعُو (To call)

- The فِعْلٌ مَاضٍ is دَعَا which was originally دَعَوَ. As دَعَا with أَلِفٌ had been softer for the Arabs, they substituted واو with أَلِفٌ. The حَرْفُ الْعِدَّةِ is يَدْعُو, the last letter of which is سَاكِنٌ and سَاكِنٌ.
- The conjugation of 12-D Form دَعَا يَدْعُو is as follows:

<u>النَّهْي</u>	<u>الأمر</u>	<u>المضارع</u>	<u>الماضي</u>
1. لا تَدْعُ	1. اذْعُ	1. يَدْعُو	1. دَعَا
2. لا تَدْعُوا	2. اذْعُوا	2. يَدْعُونَ	2. دَعَوْا
3. لا تَدْعُوا	3. اذْعُوا	3. يَدْعُونَ	3. دَعَوْا
4. لا تَدْعِي	4. اذْعِي	4. تَدْعُو	4. دَعَيْتَ
5. لا تَدْعُوا	5. اذْعُوا	5. تَدْعُونَ	5. دَعَيْتُمْ
6. لا تَدْعُونَ	6. اذْعُونَ	6. يَدْعُونَ	6. دَعَوْنِ
		7. تَدْعُو	7. دَعَوْتِ
		8. تَدْعُونَ	8. دَعَوْتُمْ
		9. تَدْعُونَ	9. دَعَوْتُمْ
		10. تَدْعِينَ	10. دَعَوْتِ
		11. تَدْعُونَ	11. دَعَوْتُمْ
		12. تَدْعُونَ	12. دَعَوْتُمْ
		13. اذْعُو	13. دَعَوْتُ
		14. نَدْعُو	14. دَعَوْنَا

- Explanation of the changes in 12-D:** الفِعْلُ الْمَاضِي دَعَا
 (a) دَعَا is originally دَعَوَ. The Arabs changed دَعَوَ to دَعَا as it was smoother and easier for them to pronounce.

(b) On this pattern, the changes from no. 2 to 5 are such that it is better to memorize them the way they are, rather than go deep into the explanation of their intricacies which is something that is not worth the effort. If at no. 2 دَعَوَا, the واو comes from the original form دَعَوَ instead of دَعَا, and in no. 3 دَعُوا it disappears, it is because the Arabs have been pronouncing them like this since time immemorial.

(c) At no. 6 دَعُونَ, the original و of دَعَوَ appears and continues till no. 14.

4. **Explanation of the changes in 12-D: يَدْعُو: الفِعْلُ الْمُضَارِعُ.**

No change takes place in the conjugation of فِعْلٌ مُضَارِعٌ and all the letters of no. 1. يَدْعُو are retained till no. 14.

5. **Explanation of the changes in 12-D: أُذِعُ : فِعْلُ الْأَمْرِ**

(a) يَدْعُو : فِعْلٌ مُضَارِعٌ is derived from فِعْلُ الْأَمْرِ

(b) The second letter د in يَدْعُو is سَاكِنٌ so أَلِفٌ is introduced for فِعْلُ الْأَمْرِ. Its تَشْكِيلٌ is determined by the third letter عٌ. Since it has damma, the أَلِفٌ is given ضَمَّةٌ, hence: أُذِعُو.

(c) The last letter of فِعْلُ الْأَمْرِ is to be vowelless. In أُذِعُو you find the و already having سُكُونٌ.

(d) Giving this واو the سُكُونٌ of فِعْلُ الْأَمْرِ necessitates the dropping of واو altogether. The omission of this واو amounts to giving it سُكُونٌ. Thus أُذِعُو becomes : أُذِعُ .

(e) In أُذِعُ : فِعْلُ الْأَمْرِ you may find ضَمَّةٌ on the last letter but it is considered سَاكِنٌ because “the dropping of واو” gives أُذِعُ the ‘vowelless status.’

Thus : أُذِعُونَ - أُذِعُوا - أُذِعِي - أُذِعُوا - أُذِعُوا - أُذِعُ .

6. **Explanation of the changes in 12-D: لَا تَذِعُ : فِعْلُ النَّهْيِ**

(a) لَا تَذِعُ فِعْلٌ النَّهْيِ depends on فِعْلُ الْأَمْرِ for its shape.

- (b) In اذْعُ، you prefix لا and ت with *fatha* making it تَدْغُ لا.
- (c) The last letter of فِعْلُ النَّهْيِ is سَاكِنٌ. In لا تَدْغُ the symbol of سُكُونٌ is: “dropping of the weak letter واو”. Thus لا تَدْغُ is vowelless.

7. Commonly used verbs on the pattern of 12-D : دَعَا يَدْعُو

- (1) نَمَا يَنْمُو = to grow
- (2) عَلَا يَعْلُو = to rise high
- (3) سَمَا يَسْمُو = to be high, to tower up
- (4) رَجَا يَرْجُو = to hope, to expect
- (5) خَطَا يَخْطُو = to step, to pace
- (6) دَنَا يَدْنُو = to come or go near
- (7) بَدَا يَبْدُو = to appear
- (8) شَكَا يَشْكُو = to complain
- (9) تَلَا يَتْلُو = to recite, to read
- (10) طَهَا يَطْهَرُو = to cook, to fry

Before moving on to the next Section, make sure you have memorized at least one set of conjugations. Loudly practise the conjugations of the verbs mentioned above. Make ten sentences using these verbs.

EXERCISE

FOR SECTION: 12-C نَامَ يَنَامُ AND
SECTION: 12-D دَعَا يَدْعُو

Grammatically analyse the following sentences:

1. The mother said to the child: “Don’t be afraid of the cat.”
قَالَتِ الْأُمُّ لِلطِّفْلِ: “لَا تَخَفْ مِنَ الْقِطِّ.”
2. The boy said to his mother: “I have got the first prize”.

قَالَ الْوَالِدُ لِوَالِدَتِهِ: "قَدْ نَلَتْ الْجَائِزَةَ الْأُولَى".

3. The gardener said to the child: "This plant will grow and become tall after a month."

قَالَ الْبُسْتَانِيُّ لِلطِّفْلِ: "سَتَنْمُو وَتَعْلُو هَذِهِ الشَّجَرَةَ بَعْدَ شَهْرٍ".

4. I called the servant and said to him: "Wash the cup."

دَعَوْتُ الْخَادِمَ وَقُلْتُ لَهُ: "اغْسِلِ الْفِنْجَانَ".

5. Does your father recite the Qur'an in the morning?

هَلْ يَتْلُو أَبُوكَ الْقُرْآنَ فِي الصَّبَاحِ؟

GRAMMATICAL ANALYSIS

دَعَوْتُ	الْخَادِمَ	وَ	قُلْتُ	لَهُ:	"اغْسِلِ	الْفِنْجَانَ".
↓	↓	↓	↓	↓	↓	↓
الْفِعْلُ	الْمَفْعُولُ	حَرْفُ	الْفِعْلُ	حَرْفُ	الْفِعْلُ الصَّحِيحُ	الْمَفْعُولُ
↓	↓	↓	↓	↓	↓	↓
الْمَاضِي	الْمَعْطَفِ	الْمَاضِي	الْمَاضِي	الْجَرُّ	فِعْلُ الْأَمْرِ	التَّشْكِيْلُ:
↓	↓	↓	↓	↓	↓	↓
الْفِعْلُ	فَتْحَةٌ	الْفَاعِلُ:	مَجْرُودٌ	↓	فَتْحَةٌ	الْمُعْتَلُّ
↓	↓	↓	↓	↓	↓	↓
الْمُعْتَلُّ	أَنَا	أَنَا	صَمِيحٌ	الْفَاعِلُ:	أَنْتَ	الْمَعْرِفَةُ
↓	↓	↓	↓	↓	↓	↓
الْفَاعِلُ: أَنَا			مُتَّصِلٌ			

INSTRUCTIONS

Loudly recite the conjugations of each weak verb found in these sentences.

THE FORM : جَرَى يَجْرِي (To Run)

1. In the conjugation of the Weak Verb جَرَى يَجْرِي you will observe that the prefixes and suffixes of مَاضٍ, مُضَارِعٌ, أَمْرٌ, نَهْيٌ, as discussed earlier are the same.
2. Wherever اجْتِمَاعُ السَّاكِنِينَ happens, changes in the form of omission or التشكيل take place.
3. The conjugations for 12-E Form are:

النَّهْيُ	الأَمْرُ	المُضَارِعُ	المَاضِي
1. لَا تَجْرِي	1. اجْرِي	1. يَجْرِي	1. جَرَى
2. لَا تَجْرِيَا	2. اجْرِيَا	2. يَجْرِيَانِ	2. جَرِيَا
3. لَا تَجْرُوا	3. اجْرُوا	3. يَجْرُونَ	3. جَرُوا
4. لَا تَجْرِي	4. اجْرِي	4. تَجْرِي	4. جَرْتِ
5. لَا تَجْرِيَا	5. اجْرِيَا	5. تَجْرِيَانِ	5. جَرْتَا
6. لَا تَجْرِينَ	6. اجْرِينَ	6. يَجْرِينَ	6. جَرْتِينَ
		7. تَجْرِي	7. جَرْتِ
		8. تَجْرِيَانِ	8. جَرْتُمَا
		9. تَجْرُونَ	9. جَرْتُمْ
		10. تَجْرِينَ	10. جَرْتِ
		11. تَجْرِيَانِ	11. جَرْتُمَا
		12. تَجْرِينَ	12. جَرْتِينَ
		13. اجْرِي	13. جَرْتِ
		14. نَجْرِي	14. جَرِينَا

4. Explanation of the 12-E changes in جَرَى: اَلْفِعْلُ الْمَاضِي

In the conjugation of ماضٍ you observe that as in the case دَعَا, the form stabilizes at no: جَرَيْنَ 6 and moves on retaining the original ي on this pattern as it is *not* causing اجْتِمَاعِ السَّاكِنِينَ.

5. **Explanation of the 12-E changes in الفعل المضارع يَجْرِي.**
No omission of the حَرْفُ الْعِلَّةِ ي takes place, as there is no اجْتِمَاعِ السَّاكِنِينَ.

6. **Explanation of the 12-E changes in فعل الأمر اجِرْ.**
(a) فعل الأمر depends on الفعل المضارع for its form.
(b) As the *second* letter of يَجْرِي is سَاكِنٌ, the أَلِفٌ is introduced as prefix for فعل الأمر as: اجِرْ.
(c) The *third* letter of يَجْرِي determines the vowel mark of the prefix أَلِفٌ. As it is *kasra*, it is given to this أَلِفٌ making it اجِرْ.
(d) The dropping of the final حَرْفُ الْعِلَّةِ ي amounts to giving سُكُونٌ to such فعل الأمر. Thus: اجِرْ.

7. **Explanation of the 12-E changes in فعل النهي لا تَجِرْ.**
As فعل النهي is dependent for its shape on the فعل الأمر and only لا and ت with *fatha* is prefixed instead of أَلِفٌ, whatever change happens in فعل الأمر, it occurs in فعل النهي too.

Thus: لا تَجْرَيْنَ and لا تَجْرِيَا - لا تَجْرُوا and لا تَجْرِيَا - لا تَجْرِيَا and لا تَجْرِيَا.

8. Commonly used weak verbs similar to جَرَى يَجْرِي of SECTION : 12-E are :

	<u>النَّهْيُ</u>	<u>الأمر</u>	<u>المضارع</u>	<u>الماضي</u>	
(1)	<u>لا تَبْكِي</u>	<u>ابْكِي</u>	<u>يَبْكِي</u>	<u>بَكَى</u>	: to weep.
(2)	<u>لا تَأْتِي</u>	<u>اتِّي</u>	<u>يَأْتِي</u>	<u>أَتَى</u>	: to come.
(3)	<u>لا تَمْشِي</u>	<u>امْشِي</u>	<u>يَمْشِي</u>	<u>مَشَى</u>	: to walk.
(4)	<u>لا تَطْوِي</u>	<u>اطْوِي</u>	<u>يَطْوِي</u>	<u>طَوَى</u>	: to fold.

5)	اِبْنِ	لا تَبْنِ	يَبْنِي	بَنَى	: to build.
5)	اِسْقِ	لا تَسْقِ	يَسْقِي	سَقَى	: to irrigate.
7)	اِجْنِ	لا تَجْنِ	يَجْنِي	جَنَى	: to pick, gather.
3)	اِبْرِ	لا تَبْرِ	يَبْرِي	بَرَى	: to sharpen.
4)	اِرْمِ	لا تَرْمِ	يَرْمِي	رَمَى	: to throw.
0)	اِمْضِ	لا تَمْضِ	يَمْضِي	مَضَى	: to pass.

INSTRUCTIONS

Memorize the above mentioned verbs on the pattern of the جَرَى
يَجْرِي

لَقِيَ (TO MEET)

1. In this section of the weak verb لَقِيَ too, you shall find all the prefixes and suffixes of مَاضٍ, مُضَارِعٌ and نَهْيٌ; similar to those discussed earlier.
2. Wherever اجْتِمَاعُ السَّاكِنِينَ takes place, changes in the form omission or تَشْكِيلٌ occur.
3. The conjugations for the 12-F Form are:

<u>النَّهْيُ</u>	<u>الْأَمْرُ</u>	<u>الْمُضَارِعُ</u>	<u>الْمَاضِي</u>
1. لا تَلَقْ	1. اَلتَّقْ	1. يَلْقَى	1. لَقِيَ
2. لا تَلْقِيَا	2. اَلقِيَا	2. يَلْقِيَانِ	2. لَقِيَا
3. لا تَلْقُوا	3. اَلقُوا	3. يَلْقَوْنَ	3. لَقُوا
4. لا تَلْقَى	4. اَلقَى	4. تَلْقَى	4. لَقَيْتَ
5. لا تَلْقِيَا	5. اَلقِيَا	5. تَلْقِيَانِ	5. لَقَيْتَا
6. لا تَلْقَيْنَ	6. اَلقَيْنَ	6. يَلْقَيْنِ	6. لَقَيْنَ
		7. تَلْقَى	7. لَقَيْتَ
		8. تَلْقِيَانِ	8. لَقَيْتُمَا
		9. تَلْقَوْنَ	9. لَقَيْتُمْ
		10. تَلْقَيْنَ	10. لَقَيْتِ
		11. تَلْقِيَانِ	11. لَقَيْتُمَا
		12. تَلْقَيْنَ	12. لَقَيْتُنَّ
		13. اَلقَى	13. لَقَيْتُ
		14. نَلْقَى	14. لَقِينَا

4. Explanation of the 12-F changes in الْمَاضِي and الْمُضَارِعُ:

لَقِيَ يَلْقَى: These two conjugations move on retaining the حَرَفُ الْعِلَّةِ at most places. Wherever they do not, they should be memorized as such because the description of such rare changes is found to be less than fully convincing to the students and therefore it should better be avoided at this stage.

5. Explanation of the 12-F changes in **فِعْلُ الْأَمْرِ** and **فِعْلُ النَّهْيِ**:
الْقَ - لا تَلْقَ

(a) **فِعْلُ الْأَمْرِ** **الْقَ** owes its shape to **يَلْقَى**. The *second* letter of **يَلْقَى** is vowelless, so **أَلِف** as a *prefix* is introduced. Its **تَشْكِيلٌ** is determined by the third letter of **يَلْقَى**. Its **تَشْكِيلٌ** has *fatha*. This *fatha* cannot be given to **أَلِف**, because in three-letter verbs it is *not allowed*. Instead *kasra* is given making it: **الْقَى**. The *omission* of the weak letter **بُ** amounts to giving **سُكُونٌ** to **فِعْلُ الْأَمْرِ**.

Thus: **الْقَى - الْقِيَا - الْقَوَا - الْقِيَا - الْقَى**.

(b) In **فِعْلُ النَّهْيِ**, the prefix of **الْقَ** is substituted with **لَا** and **ت** with *fatha*.

Thus: **لا تَلْقَى, لا تَلْقِيَا, لا تَلْقُوا, لا تَلْقِيَا, لا تَلْقَ**.

6. Commonly used verbs identified on the pattern of **لَقِيَ يَلْقَى** are:

الْمَاضِي **الْمُضَارِعُ**

- | | | | | |
|----|----------------|---------------|---|----------------------------|
| 1. | يَخْشَى | خَشِيَ | = | to fear, to dread. |
| 2. | يَبْقَى | بَقِيَ | = | to remain, continue to be. |
| 3. | يَخْفَى | خَفِيَ | = | to be hidden or concealed. |
| 4. | يَغْنَى | غَنِيَ | = | to be rich. |
| 5. | يَرْضَى | رَضِيَ | = | to be pleased or content. |
| 6. | يَرْوَى | رَوِيَ | = | to quench one's thirst. |
| 7. | يَقْوَى | قَوِيَ | = | to be or become strong. |

8. يَأْذِي أَذِي = to be harmed.

- Memorize the conjugations of the above mentioned verbs on the pattern of لَقِيَ يَلْقَى.
- Check whether the conjugations beginning from Section 12-A are memorized. Read these six sections several times and repeat the conjugations till you perfect them.

EXERCISE

FOR SECTION 12-E جَرَى يَجْرِي AND SECTION 12-F لَقِيَ يَلْقَى

Grammatically analyse the following sentences:

1. The child fell on the ground so he wept.

سَقَطَ الطِّفْلُ عَلَى الْأَرْضِ فَبَكَى.

2. After the dinner I walk in the garden with my son.

بَعْدَ الْعِشَاءِ أَمْشِي فِي الْحَدِيقَةِ مَعَ ابْنِي.

3. The teacher said to the student: "Sharpen the pencil."

قَالَ الْمُدْرَسُ لِلتَّلْمِيذِ : ائْبِرْ قَلَمَ الرَّصَاصِ.

4. I did not meet Majid in his office today.

مَا لَقَيْتُ مَاجِدًا فِي مَكْتَبِهِ الْيَوْمَ.

5. I remained in my house due to rain.

بَقَيْتُ فِي بَيْتِي بِسَبَبِ الْمَطْرِ.

GRAMMATICAL ANALYSIS

الْمَطْرُ	بِسَبَبِ	بَيْتِي	فِي	بَقَيْتُ
↓	↓	↓	↓	↓
مُضَافٌ إِلَيْهِ	ب: حَرْفُ الْجَرِّ	مَجْرُورٌ	حَرْفُ الْجَرِّ	أَلْفِعْلُ الْمَاضِي
↓	↓	↓	↓	↓
التَّشْكِيلُ:	سَبَبٍ: مُضَافٌ	ضَمِيرٌ	مَبْنِيٌّ عَلَى	أَلْفِعْلُ الْمُعْتَلِّ
كَسْرَةٌ		مُتَّصِلٌ: ي	السُّكُونِ	↓
				أَلْفَاعِلُ: أَنَا

1. بَقِيْتُ = is اَلْفِعْلُ الْمَاضِي on the pattern of 12-F and 'the doer' is اَنَا.
2. فِي = is a preposition . It is مَبْنِيٌّ, that is *indeclinable*.
3. بَيْنِي = is a 'noun governed by a preposition' or مَجْرُورٌ, and ي is 'personal pronoun possessive' or ضَمِيرٌ مُتَّصِلٌ.
4. بِسَبَبِ = بِ is a preposition, and سَبَبِ is مَجْرُورٌ and مُضَافٌ.
5. اَلْمَطَرِ = is مُضَافٌ اِلَيْهِ and therefore its vowel mark is كَسْرَةٌ.

INSTRUCTIONS

Check whether the conjugations beginning from Section-A are memorized. Read these *six* sections several times and repeat the conjugations till you perfect them.

وَجَدَ يَجِدُ (TO FIND)

- In the conjugation of the weak verb وَجَدَ يَجِدُ, you will observe that the prefixes and suffixes of النَّهْيُ and الْأَمْرُ, الْمُضَارِعُ and الْمَاضِي do not undergo any change.
- The conjugations for 12-G Form run as follows:

النَّهْيُ	الأمرُ	المُضَارِعُ	المَاضِي
1. لا تَجِدُ	1. جَدُ	1. يَجِدُ	1. وَجَدَ
2. لا تَجِدَا	2. جَدَا	2. يَجِدَانِ	2. وَجَدَا
3. لا تَجِدُوا	3. جَدُوا	3. يَجِدُونَ	3. وَجَدُوا
4. لا تَجِدِي	4. جَدِي	4. تَجِدُ	4. وَجَدْتِ
5. لا تَجِدَا	5. جَدَا	5. تَجِدَانِ	5. وَجَدْتَا
6. لا تَجِدْنَ	6. جَدْنَ	6. يَجِدْنَ	6. وَجَدْنَ
		7. تَجِدُ	7. وَجَدْتِ
		8. تَجِدَانِ	8. وَجَدْتُمَا
		9. تَجِدُونَ	9. وَجَدْتُمْ
		10. تَجِدِينَ	10. وَجَدْتِ
		11. تَجِدَانِ	11. وَجَدْتُمَا
		12. تَجِدْنَ	12. وَجَدْتُنَّ
		13. أَجِدُ	13. وَجَدْتُ
		14. نَجِدُ	14. وَجَدْنَا

- Explanation of the 12-G conjugation in وَجَدَ: الْفِعْلُ الْمَاضِي**
In this conjugation, no اجْتِمَاعُ السَّاكِنَيْنِ occurs and thus there is *no change* anywhere.
- Explanation of the 12-G conjugation in يَجِدُ: الْفِعْلُ الْمُضَارِعُ**
(a) If a trilateral verb in الْمَاضِي has و as its *first* letter and فَتْحَةٌ

on *all its three* letters, it is *dropped* in **المضارع**. Thus it becomes **يَجِدُ** and *not* **يُوجِدُ**.

- (b) *No change* occurs in the conjugation of **يَجِدُ** as there is no **اجْتِمَاعُ السَّاكِنَيْنِ** (the coming together of two vowelless letters).

5. **جَدَ: بِنْعَلِ الْأَمْرِ**

- (a) **فِعْلُ الْأَمْرِ** is derived from **الْفِعْلُ الْمُضَارِعُ** for its form.
(b) If the *second letter* of **يَجِدُ** is *not* **سَاكِنٌ** vowelless, as is the case here, *no* **إِلْفٌ** is introduced as prefix for **فِعْلُ الْأَمْرِ**.
(c) Instead **يِ**, the *prefix* of **المضارع** is *dropped*.
(d) It becomes **جَدُ**.
(e) The *last* letter is given **سُكُونٌ** making it **جَدٌ**.
(f) And the conjugation runs as: **جَدًا, جَدِي, جَدُوا, جَدًا, جَدٌ**. No changes take place here.

6. **لَا تَجِدُ: بِنْعَلِ النَّهْيِ**

- (a) As **فِعْلُ النَّهْيِ** depends on **فِعْلُ الْأَمْرِ** for its form, **لَا** and **تَ** are prefixed to **فِعْلُ الْأَمْرِ** and the conjugation runs as: **لَا تَجِدُ, لَا تَجِدَانِ, لَا تَجِدُوا, لَا تَجِدُونَ, لَا تَجِدِي, لَا تَجِدِينَ, لَا تَجِدُوا, لَا تَجِدُونَ**. No changes take place here.

7. Commonly used verbs on the pattern of 12-G:

- (1) **يَضَعُ - وَضَعَ** = to put, to place.
- (2) **يَقَعُ - وَقَعَ** = to be situated, to fall.
- (3) **يَرِدُ - وَرَدَ** = to come, to arrive.
- (4) **يَزِنُ - وَزَنَ** = to weigh.
- (5) **يَصِفُ - وَصَفَ** = to describe.
- (6) **يَعِدُ - وَعَدَ** = to promise.
- (7) **يَقِفُ - وَقَفَ** = to stop, to stand.
- (8) **يَصِلُ - وَصَلَ** = to arrive, to reach.

وَقَى يَقِي (TO PROTECT, TO GUARD)

1. In the conjugation of the Weak verb وَقَى يَقِي , you shall observe that the prefixes and suffixes of الْمَاضِي، الْمُضَارِعُ، الْأَمْرُ and النَّهْيُ do not undergo any change.
2. The Conjugation for the 12-H Form are as follows :

النَّهْيُ	الْأَمْرُ	الْمُضَارِعُ	الْمَاضِي
1. لا تَقِ	1. قِ	1. يَقِي	1. وَقَى
2. لا تَقِيَا	2. قِيَا	2. يَقِيَانِ	2. وَقِيَا
3. لا تَقُوا	3. قُوا	3. يَقُونَ	3. وَقُوا
4. لا تَقِي	4. قِي	4. تَقِي	4. وَقَتَ
5. لا تَقِيَا	5. قِيَا	5. تَقِيَانِ	5. وَقَتَا
6. لا تَقِينِ	6. قِينِ	6. يَقِينِ	6. وَقِينِ
		7. تَقِي	7. وَقَيْتَ
		8. تَقِيَانِ	8. وَقَيْتُمَا
		9. تَقُونَ	9. وَقَيْتُمْ
		10. تَقِينِ	10. وَقَيْتَ
		11. تَقِيَانِ	11. وَقَيْتُمَا
		12. تَقِينِ	12. وَقَيْتَنْ
		13. أَقِي	13. وَقَيْتُ
		14. نَقِي	14. وَقَيْنَا

3. **Explanation of the 12-H conjugation in الْمَاضِي and وَقَى يَقِي: الْمُضَارِعُ**

These two conjugations move on retaining the weak letter ي at most places. Wherever they do not, they should be memorized as such because the explanation of such changes is found to be

less than fully convincing to the student and therefore it should be avoided at this stage.

4. **Explanation of 12-H conjugation in ق: الأَمْرُ**

- (a) **فِعْلُ الأَمْرِ** depends on **فِعْلُ المُضَارِعِ** for its form .
- (b) As you can see the second letter of **فِعْلُ المُضَارِعِ** : **يَمِي** is not vowelless, therefore no **ألف** is introduced as prefix for **فِعْلُ الأَمْرِ**.
- (c) Instead **ي**, the prefix of **المضارع** is dropped.
- (d) It becomes **قي**.
- (e) The last letter of **فِعْلُ الأَمْرِ** must be vowelless.
In **قي**, you find the **ي** already having **سُكُونٌ**.
- (f) Giving this **ي** the **سُكُونٌ** of **فِعْلُ الأَمْرِ** necessitates *dropping* of the **ي** altogether. The omission of this **ي** amounts to giving **سُكُونٌ**. Thus **قي** becomes **ق** (protect!).
- (g) In **فِعْلُ الأَمْرِ** : **ق** you find **كَسْرَةٌ** on the only remaining letter **ق**, but it is regarded **ساكنٌ** because the dropping of the weak letter **ي** gives **ق** the “vowelless status”.

Thus: **قِين** and **قِيَا** - **قِي** - **قُوا** - **قِيَا** - **ق**.

5. **Explanation of 12-H conjugation in لا تَقِ : النهي**

As **فِعْلُ النَّهْيِ** depends on **فِعْلُ الأَمْرِ** for its form, **لَا** and **تَ** are prefixed to **فِعْلُ الأَمْرِ** and the conjugation runs as: **لَا تَقِيَا**, **لَا تَقِ**, **لَا تَقِين** and **لَا تَقُوا**.

6. Commonly used verbs on the pattern of 12-H : **وَقَى** يَقِي

- (1) **وَقَى يَفِي** = to live up (to a promise), to fulfill.
- (2) **وَشَى يَشِي** = to embellish, to defame.
- (3) **وَعَى يَعِي** = to remember, to know by heart, to know.
- (4) **وَنَى يَنِي** = to become weak or tired.

EXERCISE

FOR SECTION 12-G وَجَدَ يَجِدُ AND SECTION 12-H وَفَى يَقِي

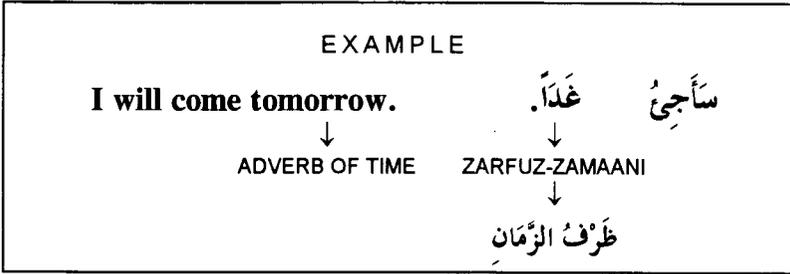
Grammatically analyse the following sentences:

1. Where is your office situated? أَيْنَ يَقَعُ مَكْتَبُكَ؟
2. My office is situated in the old city. يَقَعُ مَكْتَبِي فِي الْمَدِينَةِ الْقَدِيمَةِ.
3. Please put the letter in an envelope. مِنَ فَضْلِكَ ، صَعَّرَ الْخِطَابَ فِي ظَرْفٍ.
4. The bag protected the book and the notebook from the rain. وَقَتَّ الْحَقِيْبَةُ الْكِتَابَ وَالْكَرَّاسَةَ مِنَ الْمَطْرِ.
5. I have fulfilled my promise. قَدْ وَفَيْتُ بِوَعْدِي.

GRAMMATICAL ANALYSIS

ظَرْفٍ.	فِي	الْخِطَابَ	صَعَّرَ	فَضْلِكَ،	مِنَ
6.	5.	4.	3.	2.	1.
مَجْرُورٌ	حَرْفُ	مَفْعُولٌ	فِعْلٌ مُعْتَلٌ	مَجْرُورٌ	حَرْفُ جَرٍّ
↓	جَرٌّ	↓	↓	↓	↓
التَّشْكِيْلُ:		التَّشْكِيْلُ:	فِعْلُ الْأَمْرِ	ك: ضَمِيْرٌ	مَبْنِيٌّ عَلَى
كَسْرَةٌ		فَتْحَةٌ	↓	مُتَّصِلٌ	السُّكُونِ
			وَالْفَاعِلُ: أَنْتَ		

ظَرْفُ الزَّمَانِ The Adverb Of Time



1. Those words through which 'time' or 'period' is expressed like 'today' and 'tomorrow' are called the **ظُرُوفُ الزَّمَانِ** *zuruufuz-zamaani*.
2. In Arabic, "in the morning" can be said in *two* ways: **فِي الصَّبَاحِ** as preposition and the noun governed by the preposition, or as **صَبَاحًا** with *fatha*.
3. This word **صَبَاحًا** is then called **ظَرْفُ الزَّمَانِ** *zarfuz-zamaani* (the adverb of time).
4. There is *no* difference in the meaning of **فِي الصَّبَاحِ** and **صَبَاحًا**.
5. Barring a few, most of these **ظُرُوفُ الزَّمَانِ** carry *fatha*.
6. The commonly used **ظُرُوفُ الزَّمَانِ** are:
 - (1) **الْيَوْمَ** : today.
 - (2) **غَدًا** : tomorrow.
 - (3) **أَمْسٍ** : yesterday (with fixed *kasra*).
 - (4) **ظَهْرًا** : at noon.
 - (5) **مَسَاءً** : in the evening.

- (6) لَيْلًا : at night.
 (7) نَهَارًا : during/in the day.
 (8) أَحْيَانًا : sometimes.

7. The following are used as مُضَافٌ and therefore the noun following them gets *kasra*:

- (1) قَبْلَ : before.
 (2) بَعْدَ : after.
 (3) خِلَالَ : during.
 (4) كُلَّ يَوْمٍ : every day.
 (5) كُلَّ أُسْبُوعٍ : every week.
 (6) كُلَّ شَهْرٍ : every month.
 (7) كُلَّ عَامٍ : every year.
 (8) ذَاتَ يَوْمٍ : one day.

8. The following combinations appear as مَوْصُوفٌ and صِفَةٌ :

- (1) الْأُسْبُوعَ الْقَادِمَ = next week
 (2) الْأُسْبُوعَ الْمَاضِيَّ = last week
 (3) الشَّهْرَ الْقَادِمَ = next month
 (4) الْعَامَ الْقَادِمَ = next year

EXERCISE

Grammatically analyse the following sentences:

1. I will visit him in Cairo *next year*.

سَرَفٌ أَزُورُهُ فِي الْقَاهِرَةِ الْعَامَ الْقَادِمَ.

2. She will return from her office *in the evening*.

سَتَرْجِعُ مِنْ كَتَبَتِهَا مَسَاءً.

3. His brother will return from America *next week*.

سَيَعُودُ أَخُوهُ مِنْ أَمْرِيكَ الْأُسْبُوعَ الْقَادِمَ.

4. Do you read the Arabic newspaper *in the morning*?

هَلْ تَقْرَأُ الْجَرِيدَةَ الْعَرَبِيَّةَ صَبَاحًا؟

5. No, I read the English newspaper *in the morning*.

لا، أَنَا أَقْرَأُ الْجَرِيدَةَ الْإِنْكَلِيزِيَّةَ صَبَاحًا.

GRAMMATICAL ANALYSIS

سَوْفَ	أَزُورُهُ	فِي	الْقَاهِرَةَ	الْعَامَ الْقَادِمَ.
↓	↓	↓	↓	↓
حَرْفُ	الْفِعْلِ الْمَضَارِعِ	حَرْفُ	مَجْرُورٌ	ظَرْفُ الزَّمَانِ
↓	↓	الْجَرِّ		↓
الِاسْتِيقْبَالِ	الْفِعْلِ الْمَعْتَلِ			مَوْصُوفٌ
↓	↓			↓
مَبْنِيٌّ عَلَى	الْفَاعِلِ: أَنَا			صِفَةٌ
الْفَتْحَةِ	↓			↓
	الْمَفْعُولِ: هُ			التَّشْكِيلُ:
	ضَمِيرٌ مُتَّصِلٌ			فَتْحَةٌ

- (1) سَوْفَ: is called the حَرْفُ الْإِسْتِيقْبَالِ (*harfu'l-istiqaali*) and it precedes اَلْفِعْلُ الْمَضَارِعُ to turn it into a *future* tense verb.
- (2) أَزُورُهُ: is اَلْفِعْلُ الْمَعْتَلُ or the 'weak verb' as it contains واو, the حَرْفُ الْعِلَّةِ. The 'doer' is the in-built أَنَا. And اَلْمَفْعُولُ is هُ the ضَمِيرٌ مُتَّصِلٌ (I will visit *him*).
- (3) فِي: is حَرْفُ الْجَرِّ which gives *kasra* to the noun coming *after* it. And فِي is مَبْنِيٌّ that is: it has a *fixed* تَشْكِيلٌ.
- (4) الْقَاهِرَةَ: is مَجْرُورٌ, the تَشْكِيلُ of which is *kasra*.
- (5) الْعَامَ الْقَادِمَ: expresses 'time' therefore it is regarded ظَرْفُ الزَّمَانِ and carries *fatha*. It is also مَوْصُوفٌ and صِفَةٌ.

ظَرْفُ الْمَكَانِ

The Adverb Of Place



EXAMPLE	
The book is over the table.	الْكِتَابُ فَوْقَ الطَّائِلَةِ .
↓	↓
ADVERB OF PLACE	ZARFUL-MAKAANI
	↓
	ظَرْفُ الْمَكَانِ

1. In Arabic, the words like *behind*, *under* and *over* etc. are called ظُرُوفُ الْمَكَانِ (zuruuful-makaani), the 'adverbs of place'. (The singular is: ظَرْفُ الْمَكَانِ zarful-makaani).
2. Except when preceded by a *preposition*, most 'adverbs of place' carry *fatha*. For example: فَوْقُ meaning: *over*.
3. Most ظُرُوفُ الْمَكَانِ are shaped as مُضَافٌ and therefore the noun following them is مُضَافٌ إِلَيْهِ, which carries '*kasra*'.
4. Thus: "The book is *over* the table" is: الْكِتَابُ فَوْقَ الطَّائِلَةِ .
5. In this sentence, الْكِتَابُ is the 'subject' and فَوْقَ الطَّائِلَةِ is the 'predicate' which consists of ظَرْفُ الْمَكَانِ: فَوْقُ as مُضَافٌ and الطَّائِلَةِ as مُضَافٌ إِلَيْهِ, the 'case ending' of which is *kasra*.
6. Some commonly used *adverbs of place* used as مُضَافٌ are:

(1) تَحْتَ = under	(5) قُرْبَ = near
(2) خَلْفَ = at the back of	(6) فَوْقَ = over
(3) وِرَاءَ = behind	(7) بَيْنَ = between
(4) أَمَامَ = in front of	(8) بِجَوَارِ = beside

7. The following adverbs are 'indeclinable':

(1) هُنَا = here

(2) هُنَاكَ = there

EXERCISE

Grammatically analyse these sentences:

1. She said to me: "The manager lives *behind* that yellow house."

قَالَتْ لِي: "يَسْكُنُ الْمُدِيرُ وِرَاءَ ذَلِكَ الْبَيْتِ الْأَصْفَرَ".

2. *In front of* the university (there) is a bus-stand.

أَمَامَ الْجَامِعَةِ مَوْقِفٌ بَاصٍ.

3. The engineer left his bag *under* the table.

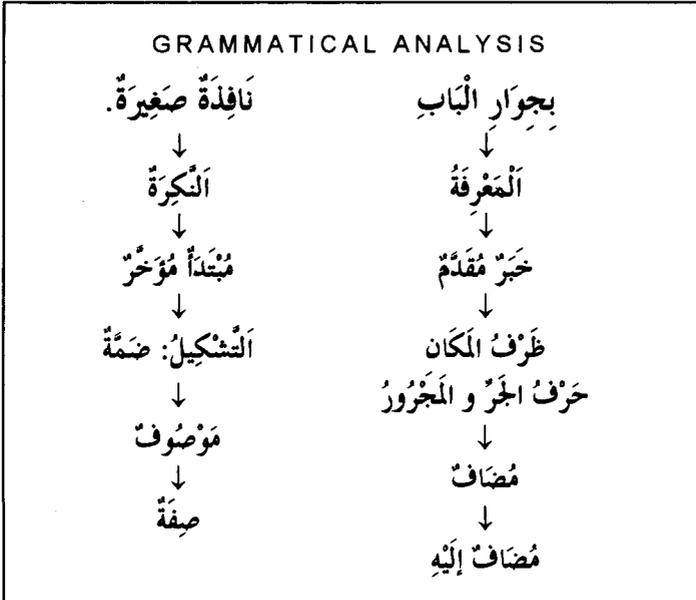
تَرَكَ الْمُهَنْدِسُ حَقِيْبَتَهُ تَحْتَ الطَّوَالَةِ.

4. *At the back of* the college there is a big field.

خَلْفَ الْكَلِيَةِ مِيْدَانٌ كَبِيْرٌ.

5. There is a small window *by the side of* the door.

بِجَوَارِ الْبَابِ نَافِذَةٌ صَغِيْرَةٌ.



1. **بِجَوَارِ الْبَابِ** = is **خَبْرٌ مُقَدَّمٌ** because : “There is a small window” is an *indefinite subject* and therefore the sentence in Arabic cannot begin with **نَافِذَةٌ صَغِيرَةٌ**. This **خَبْرٌ مُقَدَّمٌ** has two parts (1) **بِجَوَارِ** called **ظَرْفُ الْمَكَانِ** which has a preposition **بِ** and **جَوَارٍ** as **مَجْرُورٌ** and **مُضَافٌ** (2) **الْبَابِ** is **إِلَيْهِ** **مُضَافٌ**.
2. **نَافِذَةٌ صَغِيرَةٌ** = is **مُبْتَدَأٌ مُؤَخَّرٌ** or the ‘*delayed subject*’ which must appear *after* the **خَبْرٌ مُقَدَّمٌ** because it is **نَكْرَةٌ** or *indefinite*. Here it comprises of **مَوْضُوفٌ** and **صِفَةٌ**.

MORE ANALYSIS				
الطَّائِلَةُ	تَحْتَ	حَقِيبَتُهُ	الْمُهَنْدِسُ	تَرَكَ
↓	↓	↓	↓	↓
مُضَافٌ إِلَيْهِ	ظَرْفُ الْمَكَانِ	الْمَفْعُولُ	الْفَاعِلُ	الْفِعْلُ الصَّحِيحُ
↓	↓	↓	↓	↓
التَّشْكِيلُ:	التَّشْكِيلُ: فَتْحَةٌ	التَّشْكِيلُ: فَتْحَةٌ	التَّشْكِيلُ:	الْفِعْلُ الْمَاضِي
كَسْرَةٌ	↓	↓	ضَمَّةٌ	
	مُضَافٌ	ضَمِيرٌ مُتَّصِلٌ: هُ		

1. **تَرَكَ** = is a ‘strong verb’ or **الْفِعْلُ الصَّحِيحُ** (*al-fi‘lus-sahiihu*) and it is **الْفِعْلُ الْمَاضِي**.
2. **الْمُهَنْدِسُ** = is **الْفَاعِلُ**, the vowel mark of which is **ضَمَّةٌ**
3. **حَقِيبَتُهُ** = is **الْمَفْعُولُ**, the **تَشْكِيلُ** of which is **فَتْحَةٌ** and it has **ضَمِيرٌ** **مُتَّصِلٌ** as a suffix.
4. **تَحْتَ** = is **ظَرْفُ الْمَكَانِ**, the **تَشْكِيلُ** of which is **فَتْحَةٌ** and it is **مُضَافٌ**.
5. **الطَّائِلَةُ** = is **مُضَافٌ إِلَيْهِ**, the **تَشْكِيلُ** of which is **كَسْرَةٌ**.

الْفِعْلُ الْمُضَاعَفُ

The Doubled Verb



EXAMPLE		
مَرَّ (marra)	يَمُرُّ (yamurru)	= to pass
↓	↓	
DOUBLED VERB	DOUBLED VERB	

1. In the above example you find a verb مَرَّ which has a 'doubling sign' called شِدَّةٌ (shaddatun) over رَ.
2. The *doubled verb* like مَرَّ is called الْفِعْلُ الْمُضَاعَفُ.
3. الْفِعْلُ الْمُضَاعَفُ is that verb in which the second and third letters are *similar* like : مَرَّ .
4. If *two similar* letters with the *same* تَشْكِيلٌ appear immediately after one another, they are *not* written separately like مَرَّرَ instead 'the doubling symbol' or شِدَّةٌ is used as in: مَرَّ; and يَمُرُّ is يَمُرُّ.
5. Some changes occur in the conjugations of such verbs which are being explained after point no. 6.
6. The conjugations of مَرَّ يَمُرُّ : الْفِعْلُ الْمُضَاعَفُ (to pass) are:

<u>النَّهْيُ</u>	<u>الْأَمْرُ</u>	<u>الْمُضَارِعُ</u>	<u>الْمَاضِي</u>
1. لَا تَمْرًا	1. مَرَّ	1. يَمْرُ	1. مَرَّ
2. لَا تَمْرًا	2. مَرَا	2. يَمْرَان	2. مَرَا
3. لَا تَمْرُوا	3. مَرُوا	3. يَمْرُونَ	3. مَرُوا
4. لَا تَمْرِي	4. مَرِّي	4. تَمْرُ	4. مَرَّتْ
5. لَا تَمْرًا	5. مَرَا	5. تَمْرَان	5. مَرَّتْ
6. لَا تَمْرُونَ	6. أَمْرُونَ	6. يَمْرُونَ	6. مَرَرْنَ
		7. تَمْرُ	7. مَرَرَتْ
		8. تَمْرَان	8. مَرَرْتَمَا
		9. تَمْرُونَ	9. مَرَرْتُمْ
		10. تَمْرَيْنَ	10. مَرَرْتِ
		11. تَمْرَان	11. مَرَرْتُمَا
		12. تَمْرُونَ	12. مَرَرْتُنَّ
		13. أَمْرُ	13. مَرَرْتُ
		14. نَمْرُ	14. مَرَرْنَا

7. **Explanation of the changes of المَفْعَلُ المَاضِي** مَرَّ : النَّهْيُ

- Such a trilateral doubled verb moves on *unchanged*, that is with *شَدَّة*, the doubling sign upto no. 5.
- At number 6, the twin letters ر are *detached* as in مَرَرْنَ.
- And they *remain detached* from each other till no. 14.

8. **Explanation of the changes in المَفْعَلُ المَاضِي** يَمْرُ : النَّهْيُ

- Except no. 6 and no. 12, the *present tense* doubled verb moves on as originally formed, that is, with *شَدَّة*.
- At no. 6 and no. 12, the twin letters ر are *separated* making it يَمْرُونَ (instead of يَمْرَان) and تَمْرُونَ (instead of تَمْرَان).

9. **Explanation of the changes in فِعْلُ الأَمْرِ مُرٌّ**

- (a) Since the *second* letter of the *present tense*: يَمُرُّ is *not* vowelless, no أَلِفٌ is prefixed in فِعْلُ الأَمْرِ, making it: مُرٌّ.
- (b) The *last letter* of فِعْلُ الأَمْرِ is to be *vowelless*. The method for making the doubled verb سَاكِنٌ is to give it *fatha*.
- (c) The *fatha* on the last letter of الفِعْلُ المِضَاعَفُ is equal to سُكُونٌ. Thus مُرٌّ, in spite of *fatha*, is regarded *vowelless*.
- (d) This shape goes on till no. 5 as: مُرٌّ - مُرًّا - مُرُوا - مُرِّي and مُرًّا.
- (e) At no. 6, the فِعْلُ الأَمْرِ is *not* مُرٌّ, instead it is shaped as though the present tense verb was يَمُرُّ. Since the second letter here is *vowelless*, the prefix أَلِفٌ is introduced and given *damma* because the third letter has ضَمَّةٌ. And the last letter is given سُكُونٌ making it مُرُّرٌ. Thus no. 6 becomes: مُرُّرٌ.

10. **Explanation of the changes in فِعْلُ النَّهْيِ لَا تَمُرُّ**

The same six moods of فِعْلُ الأَمْرِ are prefixed with لَا and تَ with *fatha* in فِعْلُ النَّهْيِ.

11. Some commonly used 'doubled verbs' are:

- | | |
|------------------------------|---------------------------|
| دَقَّ يَدُقُّ (to knock at). | شَنَّ يَشْنُ (to launch). |
| فَرَّ يَفِرُّ (to run away). | شَمَّ يَشُمُّ (to smell). |
| مَرَّ يَمُرُّ (to pass by). | |

EXERCISE

Grammatically analyse the following sentences:

- (1) The bus passed by the main market.

مَرَّتِ الحَافِلَةُ بِالسُّوقِ الرَّئِيسِيِّ.

(2) Do not smell the yellow flower. لا تَسْمُ الزَّهْرَةَ الصَّفْرَاءَ.

(3) I knocked at the door so the maid servant opened it.

دَقَّقْتُ الْبَابَ فَفَتَحَتْهُ الْخَادِمَةُ.

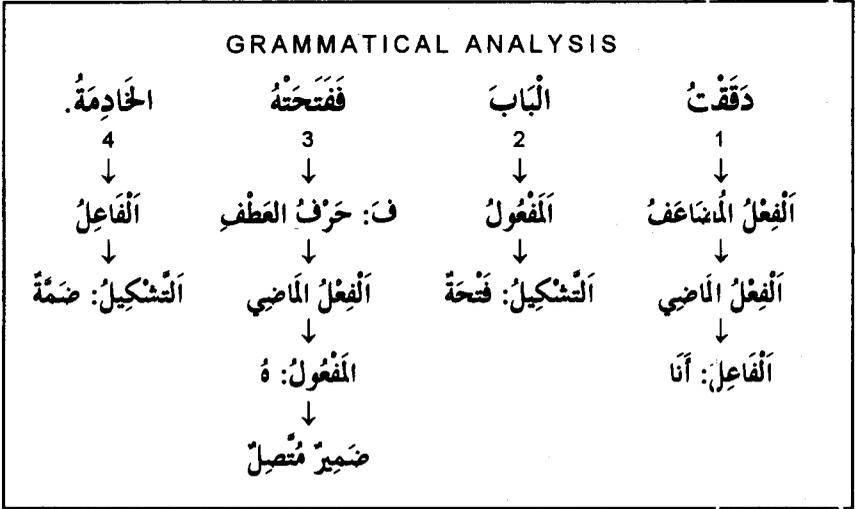
(4) Please knock at the door before you enter.

مِنْ فَضْلِكَ، ادُقَّ الْبَابَ قَبْلَ دُخُولِكَ.

(5) The thief escaped in the darkness.

فَرَّ السَّارِقُ فِي الظُّلَامِ.

GRAMMATICAL ANALYSIS



1. دَقَّقْتُ: is الْفِعْلُ الْمَضَاعَفُ (دَقَّ يَدُقُّ). It is الْفِعْلُ الْمَاضِي and the 'doer' is أَنَا.
2. الْبَابَ: is الْمَفْعُولُ, the vowel mark of which is *fatha*.
3. فَفَتَحَتْهُ: In this, ف is a 'conjunction' or حَرْفُ الْعَطْفِ. فَتَحَتْ is a 'strong verb' in the past tense and هُ is ضَمِيرٌ مُتَّصِلٌ and الْمَفْعُولُ. هُ is joined to the verb as it cannot be written independently after the 'doer'.
4. الْخَادِمَةُ: is الْفَاعِلُ, the تَشْكِيلُ of which is *damma*.

INSTRUCTIONS

Grammatically analyse the remaining sentences on this pattern.

المثنى والمثنى المضاف

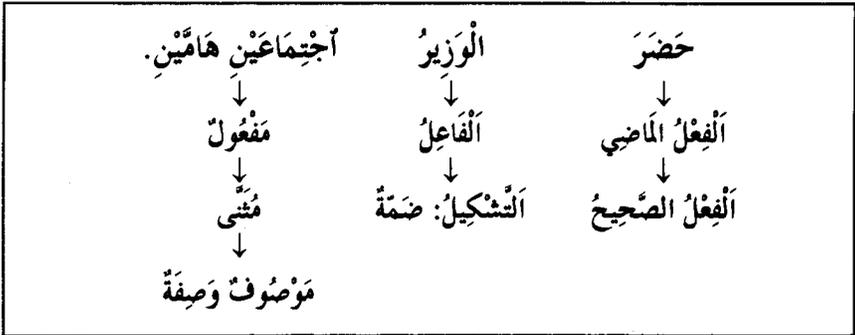
The 'Dual' And The Dual In Construct State



EXAMPLE			
الْوَلَدَانِ	الْوَلَدَيْنِ	وَلَدَا مَاجِدٍ	وَلَدَيْ مَاجِدٍ
↓	↓	↓	↓
THE TWO BOYS WITH DAMMA	THE TWO BOYS WITH FATHA AND KASRA	CONSTRUCT STATE WITH DAMMA	CONSTRUCT STATE WITH FATHA AND KASRA

1. Upto this lesson everything that you learnt has been *singular* or *مُفْرَدٌ* (*mufradun*) like 'a boy or the boy'.
2. The persons or things in *two* like 'the two boys' are called the dual or *المثنى* (*al-muthanna*).
3. For *damma*: *أَلِفٌ* and *نُونٌ* with *kasra* are *suffixed* to *الْوَلَدُ* to make it 'dual'. For example: *الْوَلَدُ*, 'the boy' and *الْوَلَدَانِ*: 'the two boys'.
4. In *الْوَلَدَانِ*, the suffix *أَلِفٌ* is basically the symbol of *ضَمَّةٌ*. The *نُونٌ* and its *kasra* need not be taken into account. So *الْوَلَدَانِ* is 'dual with damma' which you may use as *subject*, *predicate* or *doer* etc.
5. For both *fatha* and *kasra*: *ي* and *ن* with *kasra* are *suffixed* to *الْوَلَدُ* to make it *مُثْنَى*. For example: *الْوَلَدَيْنِ* 'the two boys'.
6. In *الْوَلَدَيْنِ*, the suffix *ي* indicates both *كَسْرَةٌ* and *فَتْحَةٌ*. Here too the *نُونٌ* with its *kasra* need *not* be taken into account. So

13. For *dual* مَوْصُوفٌ, the صِفَةٌ too must be dual e.g. “The minister attended two important meetings”:



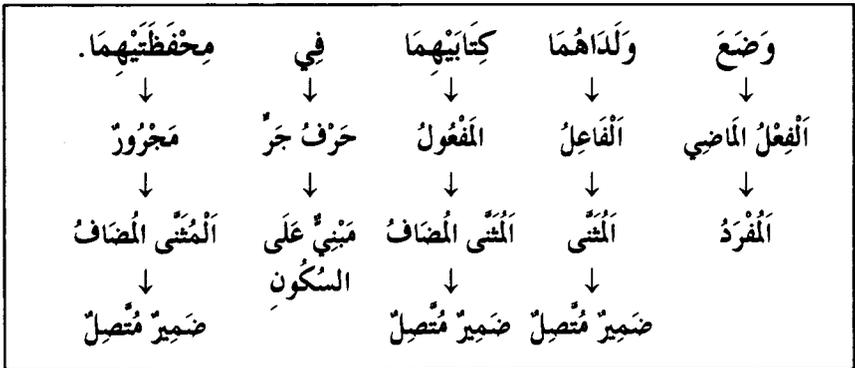
14. For *dual* ضَمِيرٌ مُنْفَصِلٌ (personal pronoun nominative):

(a) *They* (common): هُمَا e.g. هُمَا بَنَاتَانِ وَوَلَدَانِ or هُمَا بَنَاتَانِ.

(b) *You* (common): أَنْتُمَا e.g. هَلْ أَنْتُمَا تَلْمِيزَانِ؟ or هَلْ أَنْتُمَا تَلْمِيزَانِ؟

15. For *dual* ضَمِيرٌ مُتَّصِلٌ (personal pronoun possessive):

(a) *Their* (common): هُمَا e.g.: “*Their* two boys put *their* two books in *their* two bags.”



(b) *Your* (common): كَمَا e.g. ‘*Your* two girls are playing in the garden’: بَنَاتُكُمَا لِاعْبَتَانِ فِي الْجَنِينَةِ.

16. For *dual* اِسْمُ الْاِشَارَةِ (demonstrative pronoun):

(a) ‘*These*’ (masc.) is: هَذَانِ in case of *damma* and هَٰذَيْنِ in

case of *fatha* and *kasra*. e.g. 'These two bcys will read these two books'.



(b) 'These' (*fem.*) is: هَاتَانِ in case of *damma* and هَاتَيْنِ in case of *fatha* and *kasra*. e.g.

'These two girls will read these two articles'.



(c) *Those* (*masc.*): ذَانِكَ for *damma* and ذَيْنِكَ for *fatha* and *kasra*. For example:

لِذَيْنِكَ الْوَالِدَيْنِ كِتَابَانِ .

(d) Those (fem.): تَانِكَ for *damma* and تَيْنِكَ for *fatha* and *kasra*.

For example: لَتَيْنِكَ الْبَنَتَيْنِ كِتَابَانِ . - تَانِكَ بِنَاتِنِ

EXERCISE

Grammatically analyse the following sentences :

1. These *two* ministers will attend *two* meetings during the next two days.

سَيَحْضُرُ هَذَانِ الْوَزِيرَانِ أَجْتِمَاعَيْنِ خِلَالَ الْيَوْمَيْنِ الْقَادِمَيْنِ .

2. I met the *two* brothers of 'A'isha in the exhibition.

لَقِيتُ أَخَوَيْ عَائِشَةَ فِي الْمَعْرُضِ .

3. The *two* Saudi ministers have gone to London on Monday.

قَدْ ذَهَبَ الْوَزِيرَانِ السُّعُودِيَّانِ إِلَى لَنْدَنْ يَوْمَ الْاِثْنَيْنِ .

4. The *two* officials of the Egyptian embassy are absent today.

مُوظَّفَا السَّفَارَةِ الْمِصْرِيَّةِ غَائِبَانِ الْيَوْمَ .

5. The *two* girls of Majid study in *two* different schools.

تَدْرُسُ بِنَاتَا مَاجِدٍ فِي مَدْرَسَتَيْنِ مُخْتَلِفَتَيْنِ .

GRAMMATICAL ANALYSIS

الْيَوْمَيْنِ الْقَادِمَيْنِ .	خِلَالَ	أَجْتِمَاعَيْنِ	الْوَزِيرَانِ	سَيَحْضُرُ
5.	4.	3.	2.	1.
↓	↓	↓	↓	↓
مُضَافٌ إِلَيْهِ	ظَرْفُ الزَّمَانِ	مَفْعُولٌ	فَاعِلٌ	س: حَرْفٌ
↓	↓	↓	↓	↓
التَّشْكِيلُ: كَسْرَةٌ	التَّشْكِيلُ:	التَّشْكِيلُ:	التَّشْكِيلُ:	الْإِسْتِقْبَالُ
↓	فَتْحَةٌ	فَتْحَةٌ	ضَمَّةٌ	↓
↓	↓	↓	↓	فِعْلٌ مُضَارِعٌ
مَوْصُوفٌ	مُضَافٌ	بَيْنٌ	إِنْ	↓
↓	↓	↓	↓	مُفْرَدٌ
صِفَةٌ				

1. سَيَخْضُرُ : سَ is *particle of future* like سَوْفَ, and بِخَضْرُ is singular *فِعْلٌ مُضَارِعٌ* because it is preceding the *dual* فَاعِلٌ.
2. الْوَزِيرَانِ : is فَاعِلٌ the تَشْكِيلٌ of which is *damma* which is expressed by ان in the *dual*.
3. اجْتَمَاعَيْنِ : is مَفْعُولٌ the تَشْكِيلٌ of which is *fatha*. It is expressed by يَنْ in the *dual*.
4. خِلَالِ : is ظَرْفُ الزَّمَانِ the تَشْكِيلٌ of which is *fatha* and it is مُضَافٌ.
5. الْيَوْمَيْنِ الْقَادِمَيْنِ : is مُضَافٌ إِلَيْهِ, the تَشْكِيلٌ of which is *kasra* and which is expressed by يَنْ. It is also مَوْصُوفٌ and صِفَةٌ.

INSTRUCTIONS

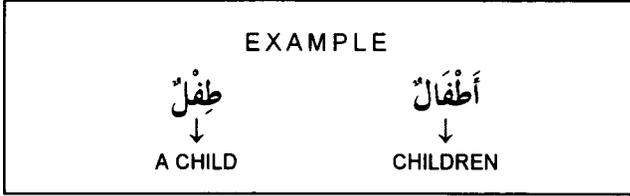
Do not proceed to the next lesson before you have well- acquainted yourself with point nos. 10 to 16 which concern the verb, the subject and the predicate, the noun and the adjective, the personal pronouns nominative and possessive, and the demonstrative pronouns in the *dual*.

Grammatically analyse all the remaining sentences.

Write down all the sentences in English given in the exercises of grammar lesson nos. 10 to 15. Translate these 25 sentences into Arabic and later check them with the Arabic text.

الْجَمْعُ الْمَكْسَرُ

The Broken Plural



1. In English, there are *many* ways of converting a singular into a *plural*: 'boy' becomes *boys*, 'man' becomes *men*, 'stadium' becomes *stadia*, 'appendix' becomes *appendices*, 'phenomenon' becomes *phenomena* and 'focus' becomes *foci*.
2. In Arabic too there are many ways of making a noun *plural*. And as all nouns have different plurals they are to be understood and memorized separately.
3. Twelve oft-used أُوزَانٌ (*awzaanun*) or *patterns* are given below:

(i) أَفْعَالٌ (*af'aalun*)

سُوقٌ : سُوقٌ = *markets*

قَلَمٌ : أَقْلَامٌ = *pens*

طِفْلٌ : أَطْفَالٌ = *children*

شَجَرٌ : أَشْجَارٌ = *trees*

سَمَكٌ : أَسْمَاكٌ = *fish*

زَهْرٌ : أَزْهَارٌ = *flowers*

وَلَدٌ : أَوْلَادٌ = *boys*

نَهْرٌ : أَنْهَارٌ = *rivers*

(ii) فُؤُولٌ (*fu'uulun*)

بَيْتٌ : بُيُوتٌ = *houses*

دَرْسٌ : دُرُوسٌ = *lessons*

ضَيْفٌ : ضَيْفٌ = *guests*

هِنْدِيٌّ : هِنْدِيٌّ = *Indians*

حَقْلٌ : حَقُولٌ = *fields*

جُنْدِيٌّ : جُنُودٌ = *soldiers*

رُفُوفٌ = *almirahs* طَائِرٌ = *birds*

(iii) فُعُلٌ (*fu 'ulun*)

كُتُبٌ = *books* صُحُفٌ = *journals*

مُدُنٌ = *cities* طُرُقٌ = *ways*

جُدُرٌ = *walls*

(iv) فِعَالٌ (*fi 'aalun*)

كِلَابٌ = *dogs* عِشَائٍ = *nests*

رِجَالٌ = *men* نِسَاءٌ = *women*

(v) أَفُعُلٌ (*af 'ulun*)

أَشْهُرٌ = *months* أَنْهَارٌ = *rivers*

(vi) فُعَلَاءٌ (*fu 'alaa'u*) diptote.

The plural on this pattern is a *diptote*. If *indefinite*, it will neither accept *tarwiin* nor *kasra*.

سُفَرَاءٌ = *ambassadors* مُدِيرٌ = *managers*

وُزَرَاءٌ = *ministers* رُؤَسَاءٌ = *presidents*

عُلَمَاءٌ = *learned men* زُعَمَاءٌ = *leaders*

(vii) أَفِعَلَاءٌ (*af 'ilaau*)

أَطِبَاءٌ = *doctors* أَصْدِقَاءٌ = *friends*

(viii) فُعَلَانٌ (*fu 'laamun*)

بُلْدَانٌ = *countries*

(ix) فِعَالٌ (*fa 'aalun*)

بَنَاتٌ = *girls*

(x) مَفَاعِلٌ (*mafaa 'ilu*) diptote.

The plural on this pattern is a *diptote* (*mamnuu' mincs-*

sarfi). If *indefinite*, it will *neither* accept *tanwiin* nor *kasra*.

مَكْتَبٌ : مَكَاتِبٌ = offices	مَوَاقِدُ : مَوَاقِدُ = stoves
مِرْوَحَةٌ : مِرَاوِحُ = fans	مَسْجِدٌ : مَسَاجِدُ = mosques
مَدْرَسَةٌ : مَدَارِسُ = schools	مَصْنَعٌ : مَصَانِعُ = factories

(xi) فَعْلَى (fa'la)

مَرِيضٌ : مَرَضَى = patients
جَرِيحٌ : جَرَحَى = injured (persons)
قَتِيلٌ : قَتَلَى = killed (persons)

(xii) فَعَالِيلُ (fa'aaliilu) diptote.

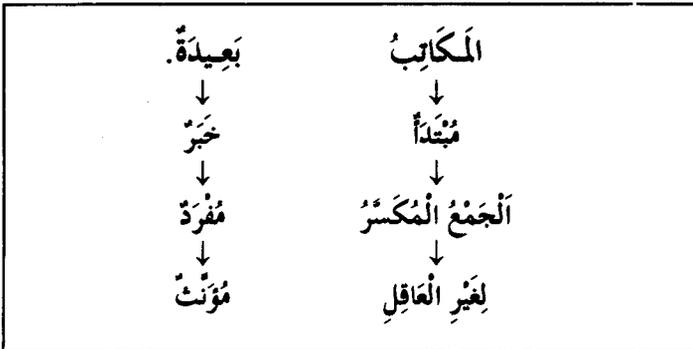
The plural on this pattern is a *diptote* (*mamnu'un minas-sarfi*). If *indefinite*, it will *neither* accept *tanwiin* nor *kasra*.

صُنْدُوقٌ : صُنَادِيقٌ = boxes	كُرْسِيٌّ : كُرَاسِيٌّ = chairs
عُصْفُورٌ : عَصَافِيرُ = sparrows	تَلْمِيذٌ : تَلَامِيذٌ = students
سِكِّينٌ : سَكَائِنٌ = knives	دُكَّانٌ : دُكَّائِنٌ = shops

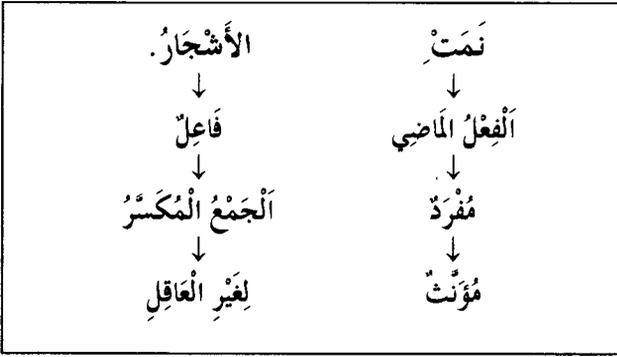
- Remember that these patterns are just those on which most plurals are formed. You should expect *more* patterns. Plurals of nouns are to be learnt individually as there is *no* fixed rule for constructing them.
- This plural is called the *broken plural* **الْجَمْعُ الْمَكْسَرُ** because it is formed only after *breaking up the singular*. As you notice, for **سُفْرَاءُ** the singular **سَفِيرٌ** was broken up in order to eliminate its third letter **ي** and to insert **أَلِفٌ** and **هَمْزَةٌ** in the end. Or like the singular: **إِمْرَأَةٌ** (a woman) which underwent a total change *losing all* the original letters of the singular while being transformed into plural: **نِسَاءٌ** (women).

ALSO REMEMBER

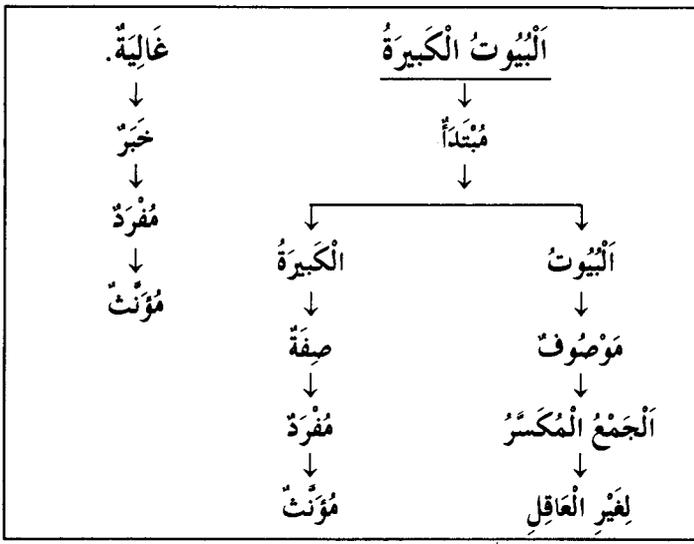
6. That the rules for *sensible* plural (لِلْعَاقِلِ for *humans*) differ from those for *insensible* plural (لِغَيْرِ الْعَاقِلِ) for *animals or objects* etc.
7. Thus if the plural is for the *sensible*: لِلْعَاقِلِ:
- (a) Plural subject's *predicate* will also be plural, e.g. the students are bright: التَّلَامِيذُ أَذْكِيَاءُ.
- (b) If the verb *precedes* the فَاعِلٌ, it will remain *singular*, e.g. The students *went*: ذَهَبَ التَّلَامِيذُ.
- (c) If the فَاعِلٌ *precedes the verb*, it too will be in plural, e.g. The students *went*: التَّلَامِيذُ ذَهَبُوا.
- (d) The plural مَوْصُوفٌ will have a plural صِفَةٌ, e.g. The *bright* students succeeded: نَجَحَ التَّلَامِيذُ الْأَذْكِيَاءُ.
8. If the plural is for the *insensible* (لِغَيْرِ الْعَاقِلِ) i.e. *animals or objects*:
- (a) Then the plural *subject* will have *singular feminine predicate* e.g. The *offices* are far:



- (b) And for *insensible plural doer*, the verb will be *singular feminine* e.g. The *trees grew*:



- (c) The *صِفَةٌ* for *insensible plural* is *singular feminine* e.g.
 The *big* houses are expensive:



9. The plural for '*personal pronoun nominative*': *ضَمِيرٌ مُتَفَصِّلٌ* is:
- (a) هِيَ : 'They' (insensible) e.g.
 They are birds: هِيَ طَيْرٌ.
- (b) هُمْ : 'They' (masc.) (sensible) e.g.
 They are boys : هُمْ أَوْلَادٌ.
- (c) هُنَّ : 'They' (fem.) (sensible) e.g.
 They are girls: هُنَّ بَنَاتٌ.

(d) أَنْتُمْ : 'You' (masc.) (sensible) e. g.

You are men: أَنْتُمْ رِجَالٌ.

(e) أَنْتُنَّ : 'You' (fem.) (sensible) e. g.

You are girls: أَنْتُنَّ بَنَاتٌ.

(f) نَحْنُ : 'We' (common) e.g.

We are boys : نَحْنُ أَوْلَادٌ.

We are girls : نَحْنُ بَنَاتٌ.

10. The plural for 'personal pronoun possessive': ضَمِيرٌ مُتَّصِلٌ is:

(a) Suffix هَا : 'their' (insensible) e.g.

The birds live in *their* nests : تَعِيشُ الطُّيُورُ فِي عِشَائِهَا

(b) Suffix هُمْ and هُنَّ : 'their' (masc.) (sensible) e.g.

The students opened *their* books : فَتَحَ التَّلَامِيذُ كُتُبَهُمْ

Suffix هُمْ is used in case of *kasra* e.g.

The students went back to *their* houses :

عَادَ التَّلَامِيذُ إِلَى بُيُوتِهِمْ.

(c) Suffix هُنَّ and هُنَّ : 'their' (fem.) (sensible) e.g.

The girls read *their* books : قَرَأَتِ الْبَنَاتُ كُتُبَهُنَّ

Suffix هُنَّ is used in case of *kasra* e.g.

The girls went to *their* homes : ذَهَبَتِ الْبَنَاتُ إِلَى بُيُوتِهِنَّ

(d) Suffix كُمْ : 'your' (masc.) (sensible) e.g.

O' boys, open *your* books: يَا أَوْلَادُ، افْتَحُوا كُتُبَكُمْ

(e) Suffix كُنَّ : 'your' (fem.) (sensible) e.g.

O' girls, read *your* lessons: يَا بَنَاتُ، اقْرَأْنَ دُرُوسَكُنَّ

(f) Suffix نَا : 'our' (common) e.g.

We will return to *our* homes in the evening:

سَنَعُودُ إِلَى بُيُوتِنَا فِي الْمَسَاءِ.

11. The plural for 'the demonstrative pronoun': اِسْمُ الْإِشَارَةِ is:

(a) هَذِهِ (singular feminine) for 'these' (insensible) e.g.

These are books: هَذِهِ كُتُبٌ.

تِلْكَ (singular feminine) for 'those' (insensible) e.g.

Those are birds: تِلْكَ طُيُورٌ.

(b) هَؤُلَاءِ (haa'ulaa'i) these (common) (sensible) e.g.

These are boys/girls: هَؤُلَاءِ بَنَاتٌ - هَؤُلَاءِ أَوْلَادٌ.

(c) أُولَئِكَ (ulaa'ika) those (common) (sensible) e.g.

Those are boys/girls. أُولَئِكَ بَنَاتٌ - أُولَئِكَ أَوْلَادٌ.

EXERCISE

Grammatically analyse the following sentences :

1. The government offices are closed on Sunday.

المكاتب الحكومية مغلقة يوم الأحد.

2. Those women do not work in government offices.

لا تعمل أولئك النساء في مكاتب حكومية.
أو: أولئك النساء لا يعملن في مكاتب حكومية.

3. Please put these new books in the racks.

من فضلك، ضع هذه الكتب الجديدة في الرفوف.

4. We have studied many new lessons in Arabic .

قد درسنا دروساً جديدة كثيرة في العربية.

5. These men and women work in those small factories.

يعمل هؤلاء الرجال والنساء في تلك المصانع الصغيرة.

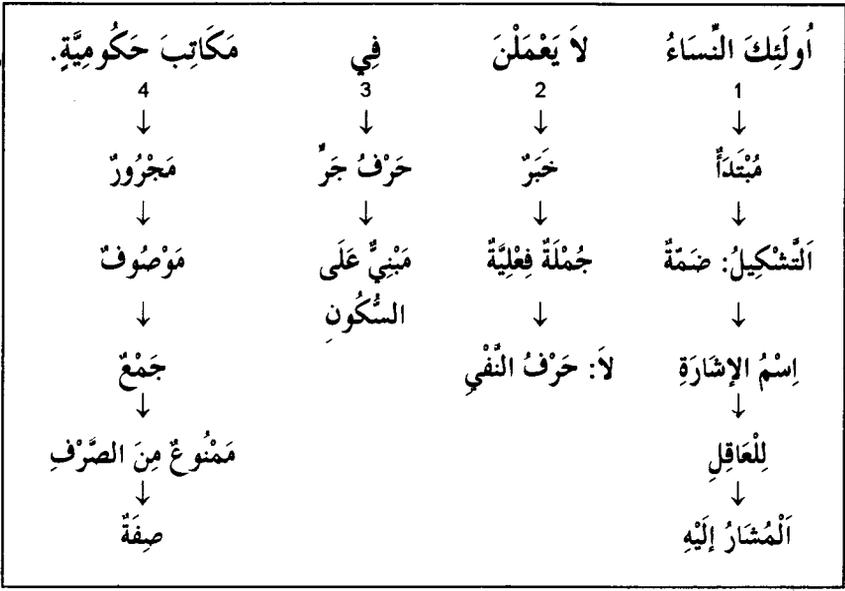
GRAMMATICAL ANALYSIS

لَا	تَعْمَلُ	أَوْلَيْكَ	النِّسَاءُ	فِي	مَكَاتِبَ	حُكُومِيَّةٍ.
1 ↓	2 ↓	3 ↓	4 ↓	5 ↓	6 ↓	7 ↓
حَرْفُ	الْفِعْلُ	إِسْمٌ	الْفَاعِلُ	حَرْفٌ	مَجْرُورٌ	صِفَةٌ
النَّفْيِ	الْمُضَارِعُ	الإِشَارَةُ	↓	الْجَرُّ	↓	↓
↓	↓	↓	التَّشْكِيلُ:	مَمْنُوعٌ مِنْ	مُفْرَدٌ	↓
مَبْنِيٌّ عَلَى	مُفْرَدٌ	لِلْجَمْعِ	ضَمَّةٌ	الصَّرْفِ	↓	↓
السُّكُونِ	↓	↓	↓	مَوْصُوفٌ	↓	↓
		لِلْعَاقِلِ	الْجَمْعُ	↓	↓	↓
			الْمُكْسَّرُ	↓	↓	↓
				الْجَمْعُ الْمُكْسَّرُ		

1. لَا : is called 'the particle of negation' or حَرْفُ النَّفْيِ.
2. تَعْمَلُ : is اَلْفِعْلُ الْمُضَارِعُ. As it precedes the plural, it has to be singular.
3. أَوْلَيْكَ : is اِسْمُ الإِشَارَةِ to refer to 'sensible' plural.
4. النِّسَاءُ : is اَلْفَاعِلُ and its vowel point is damma. It is a 'broken plural' اَلْجَمْعُ الْمُكْسَّرُ.
5. فِي : is حَرْفُ الْجَرِّ and it is مَبْنِيٌّ (indeclinable).
6. مَكَاتِبَ : is مَجْرُورٌ and a diptote plural which means that if indefinite it can neither accept kasra nor nunation. In case of kasra, such diptote is given fatha. It is also مَوْصُوفٌ 'the noun qualified'.
7. حُكُومِيَّةٍ : is صِفَةٌ of an 'insensible' plural, therefore it is 'singular feminine'.

ALSO REMEMBER

That the above sentence can be written differently, without any change in its meaning, but with a different grammatical structure:



1. أُولَئِكَ النَّسَاءُ : is مُبْتَدَأٌ and not فَاعِلٌ. You have learnt in the first lesson on 'verb' (lesson number: 7) that it is *better* if the verb precedes the *doer*; but even if the '*doer*' precedes the verb, it is correct, and as this فَاعِلٌ precedes the verb, it is to be called the '*subject*'.
2. لَا يَعْمَلْنَ : is خَبْرٌ (predicate) which consists of حَرْفُ النَّفْيِ and a present tense verb that *agrees* with the مُبْتَدَأٌ in being plural (unlike *singular* تَعْمَلُ in the previous sentence).
3. فِي : is a preposition, the last letter of which is invariably سَاكِنٌ.
4. مَكَاتِبَ حُكُومِيَّةٍ : is مَجْرُورٌ and مَوْصُوفٌ and صِفَةٌ. The مَوْصُوفٌ (مَكَاتِبَ) is a diptote which, *if indefinite*, neither accepts كَسْرَةٌ nor تَنْوِينٌ and in such cases it is given *fatha*. The صِفَةٌ, however, is *not* a diptote and thus it *accepts* both the *kasra* and the *nunation*. As the مَوْصُوفٌ is *insensible* plural, the صِفَةٌ is *singular feminine*.

INSTRUCTIONS

Grammatically analyse all the sentences. The mastering of the Arabic grammar largely depends on your capacity to analyse the sentences in Arabic beside memorizing the rules.

Note down in your notebook the thirty sentences which you found in the exercises of the last six grammar lessons. Translate them into Arabic and then check them against the Arabic text.

الْجَمْعُ الْمَذَكَّرُ السَّالِمُ وَالْمُضَافُ

The Sound Masculine Plural and Its Form In Construct State



EXAMPLES			
الْمُدْرَسُونَ	الْمُدْرَسِينَ	مُدْرَسُو الْجَامِعَةِ	مُدْرَسِي الْجَامِعَةِ
↓	↓	↓	↓
SOUND MASC. PLURAL WITH DAMMA	SOUND MASC. PLURAL WITH FATHA AND KASRA	الْمُضَافُ ↓ WITH DAMMA	الْمُضَافُ ↓ WITH FATHA AND KASRA

1. The plural which you studied in the last lesson was the *broken* plural. In it you noticed that the singular noun was broken up and some letter or letters were either *deleted* or *added*.
2. In Arabic, there are such *masculine nouns* too in which only *two* specific letters are *suffixed* in order to turn them into plural. As *no* part of the singular is *broken up*, such plurals are called : 'The sound masculine plurals'.
3. In Arabic, the sound masculine plural is called الْجَمْعُ الْمَذَكَّرُ السَّالِمُ (*al-jam 'ul-mudhakkarus-saalimu*).
4. For *damma*:
واو and نونٌ with *fatha* are *suffixed* to the masculine singular. Here واو symbolizes *damma*, the نونٌ and its فَتْحَةٌ need *not* be taken into consideration.

Thus :

The officer went with the farmers of the village:

ذَهَبَ الْمُوظَّفُ مَعَ فَلَاحِي الْقَرْيَةِ.

↓
مَجْرُورٌ
↓
مُضَافٌ

7. Other than keen observation and practice, there is *no* easy way of knowing which nouns belong to 'broken plural' category and those which belong to *الجمعُ المذكرُ السالمُ*. As each noun has a *different* plural, all the Arabic dictionaries first specify this aspect.

8. Some commonly used nouns with plurals on this pattern are being identified. Repeat them loudly:

- | | |
|---------------------------------|-----------------------------------|
| (1) مُسَافِرٌ : traveller | (9) مُهَنْدِسٌ : engineer |
| (2) مُحَاضِرٌ : lecturer | (10) فَرَّاشٌ : peon |
| (3) إِسْرَائِيلِيٌّ : Israeli | (11) حَمَّالٌ : porter |
| (4) أَمْرِيكِيٌّ : American | (12) إِرْهَابِيٌّ : terrorist |
| (5) مُوَاطِنٌ : citizen | (13) سِيَّاسِيٌّ : politician |
| (6) دِبْلُومَاسِيٌّ : diplomat | (14) مُقَاتِلٌ : fighter |
| (7) بَاكِسْتَانِيٌّ : Pakistani | (15) فِلَسْطِينِيٌّ : Palestinian |
| (8) سَائِقٌ : driver | (16) عَسْكَرِيٌّ : militaryman |

EXERCISE

Grammatically analyse the following sentences:

1. These American engineers are very hard working.

هَؤُلَاءِ الْمُهَنْدِسُونَ الْأَمْرِيكِيُّونَ مُجْتَهِدُونَ جِدًّا.

2. The President called the Iranian diplomats for an important meeting.

دَعَا الرَّئِيسُ الدِّبْلُومَاسِيَّينَ الْإِيرَانِيِّينَ لِاجْتِمَاعٍ هَامٍ.

3. The lecturers of the university returned to their homes in the evening.

رَجَعَ مُحَاضِرُونَ الْجَامِعَةِ إِلَى بُيُوتِهِمْ مَسَاءً.

4. The army men killed many terrorists in the mountains.

قَتَلَ الْعَسْكَرِيُّونَ إِرْهَابِيِّينَ كَثِيرِينَ فِي الْجِبَالِ.

5. The Israelis launched a big attack on the Palestinian fighters.

شَنَّ الْإِسْرَائِيلِيُّونَ هُجُومًا كَبِيرًا عَلَى الْمُقَاتِلِينَ الْفِلَسْطِينِيِّينَ.

GRAMMATICAL ANALYSIS

شَنَّ	1	الْإِسْرَائِيلِيُّونَ	2	هُجُومًا كَبِيرًا	3	عَلَى	4	الْمُقَاتِلِينَ الْفِلَسْطِينِيِّينَ.	5
↓		↓		↓		↓		↓	
الْفِعْلُ		الْفَاعِلُ		الْمَفْعُولُ		حَرْفُ		مَجْرُورٌ	
↓		↓		↓		جَرٌّ		↓	
الْمُضَاعَفُ		التَّشْكِيلُ:		الْمَوْصُوفُ				الْمُقَاتِلِينَ:	
↓		صَمَّةٌ		↓				↓	
الْمُفْرَدُ		↓		الصِّفَةُ				الْفِلَسْطِينِيِّينَ:	
		الْجَمْعُ الْمَذْكُورُ						↓	
		السَّلَامُ						صِفَةٌ	
								↓	
								لِلْعَاقِلِ	

- شَنَّ : is the *doubled* verb: **الْفِعْلُ الْمُضَاعَفُ** in the past tense. It is singular because it *precedes* the plural 'doer': **الْإِسْرَائِيلِيُّونَ**.
- الْإِسْرَائِيلِيُّونَ : is the 'doer': **الْفَاعِلُ**, the **تَشْكِيلُ** of which is *damma*. As it is the 'sound masculine plural', the *damma* is expressed by **وْنَ**.
- هُجُومًا كَبِيرًا : is the 'object' or **الْمَفْعُولُ**, the case ending of which is *fatha*. It is also **مَوْصُوفٌ** and **صِفَةٌ**.

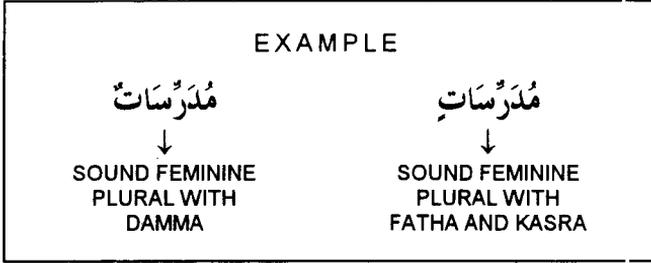
4. عَلَى : is a 'preposition'.
5. الْمُقَاتِلِينَ الْفِلَسْطِينِيِّينَ : both are مَجْرُورٌ الْمُقَاتِلِينَ is مَوْصُوفٌ and الْجَمْعُ الْمَذْكَرُ السَّلَامُ : in which the kasra is expressed by يَن. And الْفِلَسْطِينِيِّينَ : is صِفَةٌ which agrees with the مَوْصُوفٌ in being plural.

MORE ANALYSIS

مَسَاءً	بُيُوتِهِمْ	إِلَى	الْجَامِعَةَ	مُحَاضِرُو	رَجَعَ
↓	↓	↓	↓	↓	↓
ظَرْفُ الزَّمَانِ	الْمَجْرُورُ	حَرْفُ جَرٍّ	الْمُضَافُ	الْفَاعِلُ	الْفِعْلُ
↓	↓	↓	إِلَيْهِ	↓	الْمَاضِي
التَّشْكِيلُ:	الْجَمْعُ الْمَكْسَرُ	مَبْنِيٌّ عَلَى	↓	الْجَمْعُ الْمَذْكَرُ	↓
فَتْحَةٌ	↓	السُّكُونِ	الْمَعْرِفَةُ	السَّلَامُ	الْفِعْلُ
	ضَمِيرٌ			↓	الصَّحِيحُ
	مُتَّصِلٌ: هُمْ			الْمُضَافُ	

الْجَمْعُ الْمَوْثُ السَّالِمُ

The Sound Feminine Plural



1. The third and the last category of plural in Arabic is called the *sound feminine plural*.
2. The 'sound feminine plural' is called: الْجَمْعُ الْمَوْثُ السَّالِمُ in Arabic.
3. This plural is named the '*sound feminine plural*' because the singular noun, generally a feminine one, is *suffixed* with two letters **تَاءٌ** and **أَلِفٌ** for making it a plural. In other words, the singular (unlike the broken plural) does not undergo any change in the form of *deletion* or *addition*. Hence its name: 'the *sound feminine plural*'.
4. Predominantly the singulars for this plural are *feminine*, that is with the round **ة** *suffixed* to them. Only a few are masculine.
5. In case of *damma*:
'**تَاءٌ** and **أَلِفٌ**' with *damma* are *suffixed* to the singular after *deleting* the 'round ta' (**ة**). Thus:

مُدْرَسَةٌ becomes مُدْرَسَاتٌ (lady teachers).

المُدْرَسَةُ becomes المُدْرَسَاتُ (the lady teachers).

For example :

The lady teachers are hardworking: المُدْرَسَاتُ مُجْتَهِدَاتٌ.

6. In case of *fatha* and *kasra*:

'alif and taa' with *kasra* are *suffixed* to the singular. Thus:

سَيَّارَةٌ and سَيَّارَةٌ both become : سَيَّارَاتٍ.

المُدْرَسَةُ and المُدْرَسَةُ both become: المُدْرَسَاتِ .

For example :

I saw new cars : رَأَيْتُ سَيَّارَاتٍ جَدِيدَةً.

The students went with the lady teachers:

ذَهَبَ التَّلَامِيذُ مَعَ المُدْرَسَاتِ.

7. Unlike the sound masculine plural discussed earlier, in case of construct state *nothing* is deleted.

8. Thus if you are asked for the plural of such noun, give both the forms : المُدْرَسَاتِ and المُدْرَسَاتُ.

9. The commonly used singulars, the plural of which appear as sound feminine plural, are being identified below. Read them aloud. And do note that barring a few, all have the feminine round ة suffixed to them.

- | | |
|--------------------------------|-------------------|
| (1) مَكْتَبَاتٌ : مَكْتَبَةٌ | = libraries |
| (2) طَائِرَاتٌ : طَائِرَةٌ | = aeroplanes |
| (3) صَفَحَاتٌ : صَفْحَةٌ | = pages |
| (4) كُليَّاتٌ : كُليَّةٌ | = colleges |
| (5) ثَلَاجَاتٌ : ثَلَاجَةٌ | = refrigerators |
| (6) سَاعَاتٌ : سَاعَةٌ | = watches |
| (7) جَامِعَاتٌ : جَامِعَةٌ | = universities |
| (8) صَيْدِيَّاتٌ : صَيْدِيَّةٌ | = chemists' shops |

- (9) فَلَاحَاتٌ : فَلَاحَةٌ = lady farmers
 (10) كُرَّاسَاتٌ : كُرَّاسَةٌ = notebooks
 (11) طِفْلَاتٌ : طِفْلَةٌ = children
 (12) مَجَلَّاتٌ : مَجَلَّةٌ = magazines
 (13) زُجَاجَاتٌ : زُجَاجَةٌ = bottles
 (14) مُمَرِّضَاتٌ : مُمَرِّضَةٌ = nurses
 (15) عُطَّلَاتٌ : عُطْلَةٌ = holidays

Those with singular as *masculine*:

- (16) بَيِّنَاتٌ : بَيِّنَةٌ = statements
 (17) خِطَابَاتٌ : خِطَابٌ = letters
 (18) مُسْتَشْفِيَّاتٌ : مُسْتَشْفَى = hospitals

EXERCISE

Grammatically analyse the following sentences:

1. I read many English magazines last month:

قَرَأْتُ مَجَلَّاتٍ اِنْجَلِيزِيَّةً كَثِيرَةً الشَّهْرَ الْمَاضِي.

2. These nurses are working in those hospitals:

اِنْوَالَاءِ الْمُرْمِضَاتِ عَامِلَاتٍ فِي تِلْكَ الْمُسْتَشْفِيَّاتِ.

3. The students go to different libraries in the evening:

يَذْهَبُ التَّلَامِيذُ إِلَى مَكْتَبَاتٍ مُخْتَلِفَةٍ مَسَاءً.

4. The schools and colleges are closed during holidays:

الْمَدَارِسُ وَالْكَلِّيَّاتُ مُغْلَقَةٌ خِلَالَ عُطَّلَاتٍ.

5. The chemists shops are far from hospitals in this city:

الصَّيْدَلِيَّاتُ بَعِيدَةٌ مِنْ مُسْتَشْفِيَّاتٍ فِي هَذِهِ الْمَدِينَةِ.

GRAMMATICAL ANALYSIS

قَرَأْتُ	مَجَلَّاتٍ	إِنْجِلِيزِيَّةً	كَثِيرَةً	الشَّهْرَ الْمَاضِيَّ
↓	↓	↓	↓	↓
الفِعْلُ الْمَاضِي	المَفْعُولُ	الصِّفَةُ	الصِّفَةُ	ظَرْفُ الزَّمَانِ
↓	↓	↓	↓	↓
الفِعْلُ	الْجَمْعُ	المَفْرُودُ	المَفْرُودُ	التَّشْكِيلُ: فَتْحَةٌ
↓	↓	↓	↓	↓
الصَّحِيحُ	المُؤنثُ	المُؤنثُ	المُؤنثُ	المَوْصُوفُ
↓	↓	↓	↓	↓
الْفَاعِلُ: أَنَا	السَّالِمُ	النَّكِرَةُ	النَّكِرَةُ	الصِّفَةُ

1. قَرَأْتُ = is a past tense 'strong verb' (الفِعْلُ الصَّحِيحُ) and the 'doer' is an *implicit* أَنَا.
2. مَجَلَّاتٍ = is مَفْعُولٌ the vowel mark of which is *fatha*. It is also the 'sound feminine plural' with أَلِفٌ and تٌ. This suffix gets *kasra* in case of *fatha*. It is also مَوْصُوفٌ, the 'noun qualified'.
3. إِنْجِلِيزِيَّةً = is صِفَةٌ of مَجَلَّاتٍ. It is feminine and indefinite. *Unlike* مَجَلَّاتٍ, it carries *fatha*.
4. كَثِيرَةً = is the *second* صِفَةٌ for مَجَلَّاتٍ. It too is feminine and indefinite like the مَوْصُوفُ.
5. الشَّهْرَ الْمَاضِيَّ = is the *adverb of time* or ظَرْفُ الزَّمَانِ the تَشْكِيلُ of which is *fatha* and it consists of a مَوْصُوفٌ and a صِفَةٌ.

الْفِعْلُ الْمَجْهُولُ

The Passive Verb



EXAMPLE			
The man	<u>was killed.</u>	الرَّجُلُ	قُتِلَ
	↓	↓	↓
	THE PASSIVE	نَائِبُ	الْفِعْلُ
	VERB	الْفَاعِلِ	الْمَجْهُولُ

- In the sentence: "The man killed" : قَتَلَ الرَّجُلُ, the verb قَتَلَ is an "active verb" called الْفِعْلُ الْمَعْرُوفُ (al-fi 'lul-ma 'ruufu).
- In the above example: was killed is a "passive verb" called الْفِعْلُ الْمَجْهُولُ (al-fi 'lul-majhuulu).
- Here, 'the man' is called نَائِبُ الْفَاعِلِ (naa 'ibul-faa 'iii).
- The تَشْكِيلُ of نَائِبُ الْفَاعِلِ is damma.
- For the passive in الْمَاضِي two changes are made in an 'active verb' قَتَلَ :
 - (1) Its first letter is given ضَمَّة, and
 - (2) the penultimate letter is given كَسْرَةٌ. Thus أُقْتِلَ : (he was killed).
- For the passive in الْمَضَارِعُ, two changes are made in the 'active verb' يَقْتُلُ :
 - (1) The first letter is given ضَمَّة and
 - (2) The penultimate letter is given فَتْحَةٌ. Thus يُقْتَلُ : (he is killed).

7. There is *no* word here for : *is or was or were*.
8. Thus, the above sentence is translated as: قَتِلَ الرَّجُلُ (The man was killed).

ALSO REMEMBER

9. That *only a transitive verb* (الْفِعْلُ الْمُتَعَدِّي) or one accepting a مَفْعُولٌ like قَتَلَ, فَتَحَ or أَخَذَ etc. can be converted into a فِعْلٌ مَجْهُولٌ.
10. Thus an intransitive verb (الْفِعْلُ اللَّازِمُ) like ذَهَبَ is *never* used as يَذْهَبُ or ذَهَبَ.
11. قَتِلَ in المَاضِي and يُقْتَلُ in الْمُضَارِعُ have the same prefixes and suffixes of an 'active verb' in their conjugations e.g.

المَاضِي المَجْهُولُ :

قُتِلَ	قُتِلَا	قُتِلُوا	قُتِلَتْ	قُتِلْنَا	قُتِلْتُمْ
قُتِلْتُمْ	قُتِلْتُمْ	قُتِلْتُمْ	قُتِلْتُمْ	قُتِلْنَا	قُتِلْتُمْ
				قُتِلْنَا	قُتِلْتُمْ

الْمُضَارِعُ المَجْهُولُ :

يُقْتَلُ	يُقْتَلَانِ	يُقْتَلُونَ	يُقْتَلُ	يُقْتَلَانِ	يُقْتَلُونَ
يُقْتَلُ	يُقْتَلَانِ	يُقْتَلُونَ	يُقْتَلَانِ	يُقْتَلَانِ	يُقْتَلُونَ
يُقْتَلُ				يُقْتَلُونَ	يُقْتَلُونَ

12. To negate مَجْهُولٌ :
- (a) مَا is used in مَاضِي as in : مَا قَتِلَ الرَّجُلُ (the man was not killed) and
- (b) لَا is used in مُضَارِعُ as in : لَا يُفْتَحُ المَصْرَفُ فِي المَسَاءِ (The bank is not opened in the evening.)
13. The *weak* verbs in the 'passive' are as follows :

- (1) قَالَ يَقُولُ is : قِيلَ يُقَالُ (was/is said).
 (2) بَاعَ يَبِيعُ is : بَاعَ يُبَاعُ (was/is sold).
 (3) نَالَ يَنَالُ is : نِيلَ يُنَالُ (was/is achieved).
 (4) دَعَا يَدْعُو is : دُعِيَ يُدْعَى (was/is called).
 (5) طَوَى يَطْوِي is : طُوِيَ يُطْوَى (was/is folded).
 (6) وَجَدَ يَجِدُ is : وَجِدَ يُوجَدُ (was/is found).

EXERCISE

Grammatically analyse the following sentences:

- The gate of the embassy *is opened* every morning. يُفْتَحُ بِابِ السَّفَارَةِ كُلِّ صَبَاحٍ.
- This house *was sold* last month. يَبِيعُ هَذَا الْبَيْتُ الشَّهْرَ الْمَاضِي.
- The oil *is found* in the sea. يُوجَدُ النَّفْطُ فِي الْبَحْرِ.
- His name *was not written* on the door. مَا كُتِبَ اسْمُهُ عَلَى الْبَابِ.
- That office *is not opened* every day. لَا يُفْتَحُ ذَلِكَ الْمَكْتَبُ كُلَّ يَوْمٍ.

GRAMMATICAL ANALYSIS

الْبَابِ	عَلَى	اسْمُهُ	كُتِبَ	مَا
5	4	3	2	1
↓	↓	↓	↓	↓
مَجْرُورٌ	حَرْفُ جَرٍّ	نَائِبُ فَاعِلٍ	فِعْلٌ مَجْهُولٌ	حَرْفُ النِّفْيِ
↓	↓	↓	↓	↓
مَعْرِفَةٌ	مَبْنِيٌّ عَلَى السُّكُونِ	صَمِيرٌ مُتَّصِلٌ	مَذْكُورٌ	مَبْنِيٌّ عَلَى السُّكُونِ
		↓		
		التَّشْكِيلُ: ضَمَّةٌ		

- مَا is a negative particle or حَرْفُ النِّفْيِ. It is an indeclinable word: مَبْنِيٌّ.

2. **كُتِبُ** : is **الْفِعْلُ الصَّحِيحُ**, 'the strong verb'. It is **مَجْهُولٌ** in the past tense.
3. **إِسْمُهُ** : is **نَائِبُ الْفَاعِلِ** and its **تَشْكِيلٌ** is **ضَمَّةٌ**. It is **مُذَكَّرٌ** and **هـ** is **ضَمِيرٌ مُتَّصِلٌ**.
4. **عَلَى** : is a preposition and **مَبْنِيٌّ عَلَى السُّكُونِ**. Its case ending *never* changes.
5. **الْبَابِ** : is **مَجْرُورٌ** or 'the noun governed by a preposition'. The *alif* in the 'definite article' is **هَمْزَةُ الْوَصْلِ** meaning the 'joining hamza'. It is *not* pronounced. Thus: 'ala'l-baabi.

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