

A decorative border with a repeating geometric pattern of interlocking lines, forming star-like shapes, runs along the top and bottom edges of the cover. The pattern is light green on a darker green background.

ARABIC

MADE EASY

ABUL HASHIM

ARABIC MADE EASY

ARABIC MADE EASY

By

ABUL HASHIM

DIRECTOR, ISLAMIC ACADEMY, DACCA

Author of

'Creed of Islam', 'As I See It', 'Integration of Pakistan'



Distributors:

SH. MUHAMMAD ASHRAF

PUBLISHERS, BOOKSELLERS & EXPORTERS

7-Aibak Road (New Anarkali) Lahore.

Copyrights

Edition 1990

Published by:

BOOK LOVER'S BUREAU
Book Market - Main Bazar
Lahore

&

Printed at:

Fine Art Printing Agency
Lahore.

Dedicated

to

Field Marshal Mohammad Ayub Khan

Acknowledgement

I am deeply grateful to **Mohammad Mahmood Mustafa Shaban**, Cultural Delegate of the Government of U. A. R. at **Dacca** and to my literary secretary **Maulana Mohammad Emdadullah** for the active co-operation I received from them. In fact, the book is the out-come of a joint enterprise.

Foreword

I have made critical study of the book. I am confident that a careful and intelligent study of the book would enable one to have a working knowledge of Arabic language in course of one year. I had been a professor of Arabic language and literature for thirty years and I am happy to find that the book really makes Arabic easy. The book is unique in its presentation of intricate problems of Arabic grammar and composition. Its appropriate examples elucidating application of grammatical rules and its exercises teach one how to speak and write correct Arabic. The book deals with grammatical rules essential for learning the language and does not discuss subtleties of Arabic grammar which more often than not create confusion in the mind of the reader. I congratulate the author for his insight into principles of Arabic grammar and composition.

Dated, Dacca
The 30th June, 1969

Mohammad Amin Abbasi
(Shamsul Ulema)

Author's Preface

The book is intended to help learn the Arabic language within the shortest possible time without the least interference with normal life and work. Thorough study of one lesson a week will give working knowledge of Arabic language in fifteen months. Each lesson must be mastered before the next lesson is studied.

Learning a foreign language requires a general idea of grammar. In this book the rules of grammar have been presented in the simplest forms with illustrations to make it easy to understand.

It is expected that the book will give a basic knowledge of Arabic language and will enable the readers to make further study of Arabic language and literature with the help of Arabic dictionary.

In spite of best efforts some obvious printing mistakes could not be avoided.

If the book fulfills its purpose the labour involved in preparing the book will be more than justified.

CONTENTS

	Orthography	Page
The Alphabet	الحروف الهجائية	1
Vowel Points	الحركات	2
Alphabets with Vowel Points		3
Various forms of Alphabets		4
Long Vowels		6
Reading and Writings		6
Some other Signs		7

Grammar and Composition

LESSON 1

الاسم

8

LESSON 2

Adjectives اسم الصفة

10

LESSON 3

Gender الجنس

13

LESSON 4

الإضافة

16

(x)

LESSON 5

الجملة الاسمية
الجملة الاسمية

22

LESSON 6

Number. The dual
الثنى

25

LESSON 7

Number. The plural
الجمع

24

Broken Plural
الجمع المكسر

30

LESSON 8

Prepositions
حروف الجر

33

LESSON 9

Personal pronouns
الضمائر

37

LESSON 10

Demonstrative Pronouns
أسماء الإشارة

42

LESSON 11

Eletives
اسم التفضيل

49

LESSON 12

Colours and bodily defects
الالوان و أوصاف الجسم

55

LESSON 13

أَسْمَاءُ الظَّرْفِ Adverbs 59

حُرُوفُ النِّدَاءِ Vocatives 61

LESSON 14

إِنْ and ذُو Fraction 65

LESSON 15

70 اسم المبالغة و اسم التصغير The Hyperbole and the Dimunitive

LESSON 16

74 أسماء العدد (One to Ten) Numerals

LESSON 17

80 أسماء العدد (Eleven to Nineteen) Numerals

LESSON 18

85 أسماء العدد (Twenty to Ninety-nine) Numerals

LESSON 19

90 (المائة وما فوقها: أسماء العدد) Numerals

LESSON 20

96 الأعداد الترتيبية The Ordinal Numbers

LESSON 21

101 Fraction

	LESSON 22	
Decimal	الكسور العشرية	106
The multiplicative		107
	LESSON 23	
Verbs	الفعل	110
	LESSON 24	
	الفعل الماضي المجهول	115
	LESSON 25	
Verbs,	الفعل المضارع المعروف : الفعل	119
	LESSON 26	
Verbs,	الفعل المضارع المجهول : الفعل	125
	LESSON 27	
Verbs,	الفعل الأمر : الفعل	129
	LESSON 28	
Moods		135
	LESSON 29	
Negatives,	النهي و النفي	142
	LESSON 30	
Derivatives	المشتقات	151
	LESSON 31	
Classification of Simple Trilateral Verbs		161

LESSON 32

Trilateral Verbs with addition of some letters to the root

الْفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ 166

LESSON 33

الْفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ 173
'بَابُ التَّفَعُّلِ'

LESSON 34

الْفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ 181
'بَابُ الْأِسْتِفْعَالِ'

LESSON 35

Quadrilateral Verbs الْفِعْلُ الرَّبَاعِيُّ 187

LESSON 36

Hamzated Verbs الْفِعْلُ الْمَهْمُوزُ 193

Some Rules of Orthography 194

LESSON 37

Weak Verbs الْفِعْلُ الْمُعْتَلُّ 198

LESSON 38

Weak Verbs الْفِعْلُ الْمُعْتَلُّ 203

LESSON 39

Weak Verbs الْفِعْلُ الْمُعْتَلُّ 210

(XIV)

	LESSON 40	
Weak Verbs	الفعل المعتل ^{و ٨ ٨} ^{و ٨ ٨}	219
	LESSON 41	
Permutation of	باب الإفتعال ^{و ٨ ٨} ^{و ٨ ٨}	219
	LESSON 42	
Doubled Verb	الفعل المضعف ^{و ٨ ٨} ^{و ٨ ٨}	223
	LESSON 43	
Classification of Verbs according to their radicals		228
	LESSON 44	
Conjugation of some typical weak & doubled Verbs		233
	تصريف الفعل المعتل ^{و ٨ ٨} ^{و ٨ ٨} والمضعف ^{و ٨ ٨} ^{و ٨ ٨}	
	LESSON 45	
Emphatic Verbs	الفعل الموكد ^{و ٨ ٨} ^{و ٨ ٨}	245
	LESSON 46	
Verbs expressing wonder	فعل التعجب ^{و ٨ ٨} ^{و ٨ ٨}	251
	LESSON 47	
Defective Verbs	الانفعال الناقصة ^{و ٨ ٨} ^{و ٨ ٨}	254
	LESSON 48	
Conditional Sentences	الجملة الشرطية ^{و ٨ ٨} ^{و ٨ ٨}	261

LESSON 49

Relative Pronouns أسماء الموصولة 266

LESSON 50

Particles resembling Verbs الحروف المشبهة بالفعل 271

LESSON 51

Some Verbs resembling Defective Verbs 277

LESSON 52

أسماء الافعال 282

LESSON 53

The Objects المفاعيل 288

LESSON 54

الحال 294

LESSON 55

Distinctive Term التمييز 300

LESSON 56

Verbs of Praise and Blame أفعال المدح والذم 305

LESSON 57

The Exceptive الاستثناء 310

LESSON 58

Relative Adjectives اسم التسمية 316

LESSON 59

غير المنصرف 323

ORTHOGRAPHY

THE ALPHABET

الْحُرُوفُ الْهَجَائِيَّةُ

<i>The letter</i>	<i>Name of the letter</i>	<i>Sound of the letter</i>
ء	Hamzatun	a
ا	Alifun	a
ب	ba-un	b
ت	ta-un	t as pronounced in French
ث	tha-un	th as in 'think'
ج	jee-mun	j
ح	ha-un	h (guttural)
خ	kha-un	kh (guttural)
د	da-lun	d
ذ	dha-lun	dh
ر	ra-un	r
ز	za-yun	z
س	see-nun	s
ش	shee-nun	sh
ص	swa-dun	sw
ض	dwa-dun	dw

ط	twa-un	tw as pronounced in French
ظ	zwa-un	zw
ع	'ayn-un	a (guttural)
غ	ghainun	gh (guttural)
ف	fa-un	f
ق	qa-fun	q pronounced with back of the tongue touching the palate.
ك	ka-fun	k
ل	la-mun	l
م	mee-mun	m
ن	noo-nun	n
و	wa-un	w
هـ	ha-un	h as in 'has'
ي	ya-un	y as in 'yes'.

Vowel Points

الْحَرَكَاتُ

There are three vowel points in Arabic ; they are :

<i>Sign</i>	<i>Name</i>	<i>Sound</i>
<u>َ</u>	fat-hatun	a as in 'bat'
<u>ِ</u>	dwamma'tun	u as in 'put'
<u>ِ</u>	kasratun	e as in England

Alphabets with Vowel points

اَ a	أ u	إ i
بَ ba	بُ bu	بِ bi
تَ ta	تُ tu	تِ ti
ثَ tha	ثُ thu	ثِ thi
جَ ja	جُ ju	جِ ji
حَ ha	حُ hu	حِ hi
خَ kha, a as in 'all'	خُ khu	خِ khi
دَ da	دُ du	دِ di
ذَ dha	ذُ dhu	ذِ dhi
رَ ra, a as in 'all'	رُ ru	رِ ri
زَ za	زُ zu	زِ zi
سَ sa	سُ su	سِ si
شَ sha	شُ shu	شِ shi
صَ swa a as in 'all'	صُ swu	صِ swi
ضَ dwa a as in 'all'	ضُ dwu	ضِ dwi
طَ twa, a as in 'all'	طُ twu	طِ twi

ظَ zwa a as in 'all'	ظُ zwu	ظِ zwi
عَ a	عُ u	عِ i
عَ ghā, a as in 'all'	عُ ghū	عِ ghī
فَ fa	فُ fu	فِ fi
قَ qa, a as in 'all'	قُ qu	قِ qi
كَ ka	كُ ku	كِ i
لَ la	لُ lu	لِ li
مَ ma	مُ mu	مِ mi
نَ na	نُ nu	نِ ni
وَ wa	وُ wu	وِ wi
هَ ha	هُ hu	هِ hi
يَ ya	يُ yu	يِ yi

Various forms of Alphabets

Alphabets have one form when they are in the beginning, one when in the middle and one when at the end.

<i>beginning</i>	<i>middle</i>	<i>end</i>
أ	ا	ا
ا	ا joined with letter	ا joined with letter
ب	ب	ب
ت	ت	ت

beginning

ث

ج

ب

خ

د

ذ

ر

ز

س

ش

ص

ض

ط

ظ

ع

غ

ف

ق

ك

ل

م

ن

و

ه

ي

middle

ا

ب

ج

د

ذ

ر

ز

س

ش

ص

ض

ط

ظ

ع

غ

ف

ق

ك

ل

م

ن

و

ه

ي

end

ا

ب

ج

د

ذ

ر

ز

س

ش

ص

ض

ط

ظ

ع

غ

ف

ق

ك

ل

م

ن

و

ه

ي

Long Vowels

(ا) Alifun, (و) wa-un and (ي) ya-un are used for long vowels. Alifun is used to produce long vowel-sound of fat-hatun, wa-un is used to produce long vowel-sound of dwamma'tun and ya-un is used to produce long vowel-sound of kasratun.

An illustrative chart is given below :—

<i>Short Vowel</i>		<i>Long Vowel</i>
أ 'a		آ aa
ب ba		بآ baa
ت ta		تآ taa
و 'u		وآ 'oo
ب bu		بو boo
ت tu		تو too
إ 'e		ئى 'ee
ب be		بئى bce
ت te		تئى tee

Reading and Writing

كَتَبَ Kataba

كُتِبَ Kutiba

قَاتَلَ qaatala

يَقُومُ Yaqoomu

يَزِيدُ Yazeedu

Some other Signs

Besides fata-hatun, dwamma'tun and kasratun there are some other signs shown in the chart below :—

<i>Name</i>	<i>Sign</i>	<i>Sound</i>
Suk-unun	...^.	أَبَ ab
Tashdeedun	...---	أَبَّ abba
Tanweenun	... , ... , ...	أَبَا aban, أَبُّ abun, أَبِ abin

Reading and Writing

فَعَلَ fa la	فُعِلَ fu'la	فَعِلَ fe'la	فَعْلَ f'al
فُعِلَ fu'al	فَعِلَ fe'al	فَعَّلَ fa'ala	فَعَّلَ fa''ula
فُعِلَ fu''ela	فَعَّلَ fa''aala	فَعِلَ fa'lin	فَعَّلَ fa''oolu
فَعِيلَ fa''eela	أَبُّ 'abun	أَبَا 'aban	أَبِ 'abin
فَعِلَ fa'lun	فَعِلَ fa'lan		

Grammar and Compositon

Lesson 1

الاسم

In Arabic there are three أجزاء الكلام parts of speech. These are اسم, فعل and حرف. Arabic اسم includes English nouns, pronouns, adjectives, adverbs and some interjections. فعل is co-extensive with English verbs. All words besides اسم and فعل are حرف particles.

اسم may be either نكرة indefinite or معرفة definite. There are no definite and indefinite articles in Arabic. Indefiniteness of اسم is indicated by تنوين nunation and definiteness is indicated by 'أل' prefixed to the word. كتاب a book. قلم a pen. الكتاب the book. القلم the pen. Since اسم cannot at the same time be نكرة and معرفة, تنوين and 'أل' do not co-exist. الكتاب, القلم etc. are incorrect. تنوين is also used with proper names as زيد, هذ etc.

Vocabulary

المتفرقات

اسم name.

أسماء names.

كتاب a book.

كتب books.

قلم a pen.

أقلام pens.

دواة an inkpot.

دووى inkpots.

قرطاس paper.

قراطيس papers.

ورقة a leaf, a sheet of paper.

أوراق leaves. sheets of paper.

حبر ink.

مباد ink.

رجل a man.

رجال men.

امرأة a woman.

نساء women.

ولد a boy, child.

أولاد boys, children.

بنت a girl.

بنات girls.

Exercise

المتفرقات

(a) Translate into English :

ولد - الرجال - قرطاس - الوليد - النساء -

- (b) Translate into Arabic :
The ink. The girl. The woman. The children.
The paper.
- (c) Correct the following :

الولد - حبر - النساء - كتاب - الرجل -

Key to Exercise

إجابة التمرين

- (a) A boy. The man. Paper. The
- (b) الحبر - البنت - الامرأة - الاولاد - القراطيس
- (c) الولد - حبر - النساء - كتاب - الرجل

LESSON 2

Adjectives

اسم الصفة

In English we say 'a good boy'. An Arab would say 'a boy good'. In Arabic ^باسم qualified comes first and the adjective comes next. ^بولد حسن a good boy, ^برجل جميل a handsome man, ^ببيت كبير a big house.

An adjective agrees with ^{سأ} اسم it qualifies in definiteness.

If ^{سأ} اسم qualified be ^{سأ} نكرة then the adjective must also be

^{سأ} نكرة as ^{سأ} ولد ^{سأ} حسن ^{سأ} جميل ^{سأ} رجل ^{سأ} كبير ^{سأ} بيت etc. If ^{سأ} اسم qualified

be ^{سأ} معرفة then the adjective must also be ^{سأ} معرفة. ^{سأ} الولد ^{سأ} الحسن ^{سأ} جميل

the good boy. ^{سأ} الرجل ^{سأ} الجميل the handsome man. ^{سأ} البيت ^{سأ} الكبير

the big house. But ^{سأ} الولد ^{سأ} الحسن ^{سأ} جميل ^{سأ} رجل ^{سأ} الجميل

^{سأ} بيت ^{سأ} كبير ^{سأ} بيت ^{سأ} الجميل etc. are incorrect for the

adjectives must agree in definiteness with ^{سأ} اسم they qualify.

The qualifying adjective is ^{سأ} الصفة and ^{سأ} اسم qualified is ^{سأ} الموصوف.

To repeat, ^{سأ} الصفة must agree with ^{سأ} الموصوف in definiteness.

There are some qualities which are acquired and there are some qualities which are not acquired but inherent.

Qualities inherent are called ^{سأ} الصفة المشبهة ^{سأ} حسن ^{سأ} جميل etc.

are ^{سأ} الصفة المشبهة.

المفردات

حَسَنٌ good.	سَيِّئٌ bad, evil.
جَيِّدٌ good.	رَدِيٌّ bad.
شَرِيْرٌ naughty.	جَمِيْلٌ handsome, beautiful.
وَسِيْمٌ handsome.	قَبِيْحٌ ugly.
كَبِيْرٌ big.	صَغِيْرٌ small.
ذَكِيٌّ intelligent.	غَبِيٌّ dull, stupid.
نَشِيْطٌ diligent.	كَسْلَانٌ lazy.
جَدِيْدٌ new.	قَدِيْمٌ old.
طِفْلٌ baby.	أَطْفَالٌ babies.
بَيْتٌ house.	بُيُوتٌ houses.
دَارٌ house.	دُورٌ houses.

التمرين

(a) Translate into English :

ولد قبيح - طفل صغير - رجل نشيط - الولد الذكي - الطفل الصغير -

البيت الجديد - الولد الشرير -

(b) Translate into Arabic :

A stupid boy. The old house. The intelligent baby.
A new book. The lazy man. A bad boy.

(c) Re-write the following with حركات vowel points :

حبر ردى - القلم الجديد - كتاب جديد - بيت قديم -
الورقة (name of a person) زيد

إجابة التمرين

(a) An ugly boy. A small baby. A diligent man.
The intelligent boy. The small child. The new house.
The naughty boy.

(b) ولد غبي - البيت القديم - الطفل الذي - كتاب جديد -

رجل كسلان - ولد سيئ -

(c) حبر ردى - القلم الجديد - كتاب جديد - بيت قديم - زيد -

الورقة

LESSON 3

Gender

الجنس

In Arabic there are two genders. They are المذكر the
masculine and المؤنث the feminine. There is no neuter gender
in Arabic. The following categories of اسم are مؤنث and the
rest are مذكر.

The Arabic letter (ة) is called التاء المربوطة. All اسم ending in التاء المربوطة are مؤنث. حسن good, حسنة good (feminine), جميل beautiful, جميلة beautiful (feminine), نشيطة diligent (feminine), ذكية intelligent (feminine) etc.

If however, اسم ending in التاء المربوطة clearly indicates a male it is مذكر and not مؤنث. طلحة (name of a man) is مذكر. اسم not ending in التاء المربوطة but clearly indicating a female is مؤنث and not مذكر. هند, بنت (name of a woman) etc. are مؤنث and not مذكر.

All alphabets الحروف الهجائية are مؤنث. ا, ب, ت, ث etc. are مؤنث.

All parts of the body which are in pairs are مؤنث. عين, eye, اذن ear, يد hand, رجل leg etc. are مؤنث.

Names of towns, cities and countries are مؤنث. بغداد, دمشق, لاهور, باكستان etc. are مؤنث.

Some اسم according to common usage are مؤنث. Some of them are ارض earth, شمس sun, خمر wine, نار fire, دار house,

سما sky, نفس soul, self, ريح wind, سوق market, دنيا world,
جهنم hell etc.

بنت حسنة . جنس in الموصوف must also agree with الصفة
a good girl, المرأة الذكية the intelligent woman, دار كبيرة a
big house, الطفلة الصغيرة the small baby etc.

الخصومات

عين eye.	عيون eyes.	أذن ear.	أذان ears.
يد hand.	أيدي hands.	رجل leg.	أرجل legs.
قدم foot.	أقدام feet.	جارية girl.	جوار girls.
طويل long.	قصير short.	نظيف clean.	قذر dirty.

التمرين

(a) Translate into English :

الجارية الجميلة - رجل طويل - البنت القصيرة - دار نظيفة - بيت
قذر - ولد كسلان .

(b) Translate into Arabic :

A clean house (بيت). The dirty hand. A clean foot.
The long leg. The dirty house (دار). A bad pen.

(c) Fill up the blanks :

بيت --- ذكية . الجارية . --- الكبير . عين . --- جميلة .

إجابة التمرين

(a) The beautiful girl. A long leg. The short girl. A clean house. A dirty house. A lazy boy.

(b) بيت نظيف - اليد القذرة - قدم نظيفة - الرجل الطويلة -

الدار القذرة - قلم ردي .

(c) بيت كبير - جارية ذكية - الجارية النشيطة - البيت الكبير -

عين جميلة - امرأة جميلة .

LESSON 4

الإضافة

In Arabic there are three حالة إعراب cases. مرفوع nominative, منصوب accusative and مجرور genitive. اسم bears case-sign

in its last letter. If اسم be مرفوع then حركة of its last letter is مرفوع الكتاب and كتاب تذوين with or without ضمة

If اسم be منصوب then حركة of its last letter is فتحة.

with or without ^{تَنْوِين} . ^{اَلْكِتَابَ} and ^{كِتَابًا} are ^{مَنْصُوبٌ} . If ^{اِسْمٌ}

be ^{مَجْرُورٌ} then ^{حَرَكَةٌ} of its last letter is ^{كَسْرَةٌ} , with or without ^{مَجْرُورٌ} . ^{اَلْكِتَابَ} and ^{كِتَابًا} are ^{مَجْرُورٌ} .

Co-relation of two ^{اِسْمٌ} as co-relation of two nouns in the

Possessive case in English is ^{اَلْاِضَافَةُ} ^{بَابِ} ^{بَيْتِ} a door of a

house. This construction is ^{اَلْاِضَافَةُ} . ^{اِسْمٌ} co-related is ^{اَلْمُضَافُ}

and ^{اِسْمٌ} to which it is co-related is ^{اِلَيْهِ} . In the

example ^{بَابِ} ^{بَيْتِ} 'a door of a house' ^{بَابِ} is ^{اَلْمُضَافُ} and

^{اِلَيْهِ} is ^{اَلْمُضَافُ} . ^{كِتَابِ} ^{زَيْدِ} Zaid's book. ^{شَعْرِ} ^{اِمْرَاةٍ} hair of

a woman. ^{بِنْتِ} ^{هِنْدِ} daughter of Hind. Here ^{كِتَابِ} , ^{شَعْرِ} and

^{اِلَيْهِ} are ^{اَلْمُضَافُ} . ^{اِلَيْهِ} are ^{اَلْمُضَافُ} . ^{اِلَيْهِ} are ^{اَلْمُضَافُ} . ^{اِلَيْهِ} are ^{اَلْمُضَافُ} .

never takes ^{تَنْوِين} or 'ال' . ^{اِلَيْهِ} is invariably ^{مَجْرُورٌ} .

^{كِتَابِ} ^{زَيْدِ} or ^{اَلْكِتَابِ} ^{زَيْدِ} are incorrect.

If ^{اِلَيْهِ} be ^{مَعْرِفَةٌ} then ^{اَلْمُضَافُ} automatically becomes

^{بَابِ} ^{بَيْتِ} a door of a house. ^{بَابِ} ^{اَلْبَيْتِ} the door of the

house. ^{اَلْبَابِ} ^{اَلْبَيْتِ} is incorrect. If the idea is to make ^{اَلْمُضَافُ} ,

and to make ^أالمضاف ^إإليه ^ومعرفة then the construction will not be according to the rules of ^أالإضافة but preposition 'ل' will be used. ^أباب ^وللبيت a door of the house. In this case, however ^أباب and ^وللبيت will not be called ^أالمضاف and ^إالمضاف ^إإليه. ^أبنت ^وللمرأة a daughter of the woman. ^أشعر ^وللبنات a hair of the girl. ^أكتاب ^ولزيد a book of Zaid.

Sometimes ^أاسم ^والصفة is co-related with its ^أموصوف according to the rules of ^أالإضافة. ^أقبيح ^والشكل ugly of appearance. Here ^أقبيح is ^أالصفة and ^أالشكل is ^أالموصوف and they are co-related according to the rules of ^أالإضافة. ^أقبيح is ^أالمضاف and ^أالشكل is ^أالموصوف with its ^أالصفة. Co-relation of ^أالصفة with its ^أموصوف is called ^أالمضاف ^إإليه. ^أخبيث ^والقلب of mischievous mind. ^أإضافة ^والصفة ^إإلى ^أالموصوف of good character. ^أسريع ^والغضب quick in anger of good character. ^أسريع ^والغضب quick in anger i. e. short tempered. In these cases ^أالمضاف ^إإليه is always ^أالمضاف ^إإليه is not correct.

Nothing intervenes between ^أالمضاف and ^إالمضاف ^إإليه. If

المضاف or المضاف إليه be qualified by صفة then الصفة must be placed after المضاف إليه and not in between المضاف and المضاف إليه also agrees with its موصوف in حالة (case).

Thus الصفة must agree with its موصوف in definiteness, gender and case. Whether a صفة qualifies المضاف or المضاف إليه must be determined by noticing with which الصفة agrees in definiteness, gender and case. بيت الرجل الحسن the house of the good man.

Here الحسن agrees with المضاف إليه in definiteness, gender and case, and so it qualifies المضاف إليه and not المضاف. بنت الرجل الجميلة the beautiful daughter of the man. Here الصفة agrees

with المضاف and not with المضاف إليه and so it qualifies المضاف and not with المضاف إليه. بنت الجميلة الرجل is incorrect for nothing must come in between المضاف and المضاف إليه.

There are six أسماء known as الأسماء الستة المكبرة . These are أب , أخ , حم , هن , ذو , فو . When any of these words is in the nominative case then a 'و' is suffixed to it; since ذو and فو have واو at the end; no other واو is needed.

فُو was originally فَم ; if مِيم is dropped فَم becomes فُو. So we can say فَم زَيْدِ or فُو زَيْدِ mouth of Zaid. أَبُو زَيْدِ Zaid's father. أَبُو زَيْدِ is not correct. When any of these words is المضاف in the accusitive case an 'ا' is suffixed to it. أَبُو زَيْدِ Zaid's father (منصوب). أَبُو زَيْدِ is not correct. When any of these words is المضاف in the genitive case a 'ى' is suffixed to it. أَبِي زَيْدِ Zaid's father (مجرور). أَبِي زَيْدِ is not correct.

المفردات

شعر	hair.	أشعار	hairs.
شكل	physical appearance.	أشكال	physical appearances.
خبيث	mischievous person.	خبثاء	mischievous persons.
قلب	mind, heart.	قلوب	minds, hearts.
حسن	goodness, beauty.	طيب	good.
خلق	character.	أخلاق	good manners.
سريع	quick.	غضب	anger.
أب	father.	آباء	fathers.
أم	mother.	أمهات	mothers.

أَخٌ brother.	إِخْوَةٌ brothers.
	إِخْوَانٌ brethren.
أُخْتٌ sister.	أَخْوَاتٌ sisters.
ابْنٌ son.	أَبْنَاءٌ sons.
وَجْهٌ face.	وُجُوهُ faces.

التمارين

(a) Translate into English :

أم هند - بنات زيد - جميل الشكل - شعر البنت - شعر البنت الجميلة -
شعر البنت الجميل - بيت للرجل -

(b) Translate into Arabic :

The big house of Zaid. Zaid's brother. Of good soul.
Son of Zaid. The beautiful faced. The beautiful hair. Hind's
beautiful house (دار).

(c) Correct the following :

اب زيد - الشعر بنت - البيت الكبير الرجل - قبيح وجه - البيت
الرجل .

الإجابة

(a) Hind's mother. Zaid's daughters. Of beautiful appearance. The hair of the girl. The hair of the beautiful girl. The beautiful hair of the girl. A house of the man.

(b) بيت زيد الكبير - اخو زيد - طيب النفس - ابن زيد -

جميل الوجه - الشعر الجميل - دار هند الجميلة .

(c) ابو زيد - شعر البنت - بيت الرجل الكبير - قبيح الوجه -

بيت الرجل .

LESSON 5

الجملة الاسمية

A complete sentence is called الجملة المفيدة . الجملة المفيدة is of two categories, namely, الجملة الفعلية and الجملة الاسمية .

A sentence which begins with اسم is called الجملة الاسمية or the

noun sentence. The subject of الجملة الاسمية is called المبتدأ

and its predicate is called الخبر . There is no copula in

Arabic. زيد حسن Zaid is good, الرجل نشيط the man is diligent,

البنيت ذكية the girl is intelligent. In these examples زيد , الرجل

المبتدأ . الخبر ذكية and نشيط , حسن . المبتدأ البنيت are

is generally معرفة and الخبر is generally نكرة . In the above

examples زيد , الرجل and البنيت are معرفة and نشيط , حسن and

الرجل الحسن are نكرة . نكرة رجل حسن means a good man. الرجل الحسن

means the good man. بنت ذكية means an intelligent girl.

البنيت الذكية means the intelligent girl. These are not complete

sentences. Here الصفة and الذكية are ذكية , الحسن , حسن

الموصوف . البنيت and بنت , الرجل , رجل

'ال' is also used to indicate الجنس genus. الكلب أمين the dog

is faithful. (ة) التاء المربوطة is sometimes used to indicate

unit of a class. شجرة tree as a class of plants. شجرة a

tree ; شجر does not mean a tree. بقرة cow as a class of animals.

بقرة a cow.

المفردات

شِبَاكٌ window.	شِبَايِكٌ windows.	نَافِذَةٌ window.
نَوَافِذٌ windows.	مُفْتَوِحٌ open.	مُغْلَقٌ closed, shut.
كَلْبٌ dog.	كِلَابٌ dogs.	قِطٌ cat.
قِطَاطٌ cats.	هَرٌ cat.	هَرَّةٌ cats.
بَقْرٌ bovine kind.	بَقْرَةٌ a cow.	بَقَرَاتٌ cows.
لَبَنٌ milk.	حَلِيبٌ milk.	لَحْمٌ meat.
حَيَوَانٌ animal.	حَيَوَانَاتٌ animals.	مُفِيدٌ useful.
طَعَامٌ food.	أَطْعَمَةٌ foods.	لَذِيذٌ tasteful.

التمارين

(a) Translate into English :

الكتاب الجديد - الكتاب جديد - البقرة حيوان - لبن البقرة -

طعام لذيذ - حيوان مفيد -

(b) Translate into Arabic :

The cow is a useful animal. Beef is a tasteful food. The window is open. The door is closed. The closed door. The open window.

(c) Fill up the blanks :

زِينِبُ بِنْتُ - : لَبَنٌ - مُفِيدٌ . طَعَامٌ - . الكَلْبُ - أَمِينٌ . قِطٌ - .

الاجابة

(a) The new book. The book is new. The cow is an animal. Cow's milk. A tasteful food. A useful animal.

(b) البقرة حيوان مفيد - لحم البقر طعام لذيذ - الشبّاك مفتوح -

انباب منلق - الباب المغلق - الشبّاك المفتوح -

(c) زينب بنت ذكّية - لبن البقرة مفيد - طعام لذيذ - الكلب حيوان

أمين - قط جميل -

LESSON 6

العدد Number.

المثنى The dual.

There are three numbers in Arabic : مفرد Singular, مثنى Dual and جمع Plural. مثنى is constructed from مفرد by cutting off the case-ending and adding the suffix ان for the nominative and ين for the accusative and genitive cases : there is no تثوين.

When an اسم has the same form for the accusative and the genitive it may be called the oblique case. مثنى from عين is عَيْنَان in the nominative case and عَيْنَيْن in the oblique case.

In the feminine التاء المفتوحة is changed into التاء المربوطة when the suffix is added. بِنْتَانِ (nominative) and بِنْتَيْنِ (oblique) are مثنى from بِنْتٍ. خَادِمَتَانِ and خَادِمَتَيْنِ are مثنى from خَادِمَةٍ a female servant ; here التاء المربوطة of خَادِمَةٍ has been changed into التاء المفتوحة .

When عَيْنَا زَيْدٍ the two eyes of Zaid in the nominative case and عَيْنِي زَيْدٍ the two eyes of Zaid in the oblique case. الصِّفَةُ must also agree with الموصوف in number ; if الموصوف be مثنى then الصِّفَةُ must also be مثنى .

عَيْنَا الْبِنْتِ الْجَمِيلَتَانِ the two beautiful eyes of the girl.

عَيْنَا الْبِنْتِ الْجَمِيلَةِ the two eyes of the beautiful girl.

عَيْنَا الْبِنْتِ الْجَمِيلَتَانِ the two eyes of the girl are beautiful.

المفردات

قِطْعَةٌ a piece.	قِطْعٌ pieces.
خَادِمٌ a servant.	خَادِمٌ servants.
صَاحِبٌ companion, master.	أَصْحَابٌ companions, masters.

مُعَلِّمٌ	a teacher.	مُعَلِّمُونَ	teachers
تَلِمِيذٌ	a pupil, a student.	تَلِمِيذٌ	pupils, students.
مَدْرَسَةٌ	a school.	مَدَارِسٌ	schools.
مِفْتَاحٌ	a key.	مِفْتَاحٌ	keys.
جَالِسٌ	is sitting.	قَائِمٌ	is standing.
مُهَنْبٌ	well bred.	حَاضِرٌ	is present.
نَائِمٌ	is sleeping.	نَظِيفٌ	clean.
مَشْغُولٌ	busy.	وَسِخٌ	dirty.

التَّمْرِينُ

(a) Translate into English :

قَطَعْنَا لَحْمًا - يَدَا زَيْدٍ نَظِيفَتَانِ - الرَّجُلَانِ مَشْغُولَانِ - كِتَابَا التَّلِمِيذِينَ

جَدِيدَانِ - بَيْتَا زَيْدٍ قَدِيمَانِ - زَيْدٌ حَاضِرٌ -

(b) Translate into Arabic :

The two girls are busy. The two intelligent female teachers of the girl are diligent. The two girl students of the school are sitting. The two boys are standing. Zaid is sleeping. Zainab and Hind are sleeping.

(c) Correct the following :

عَيْنَانِ زَيْدٍ - تَطْعَمَانِ لَحْمٍ - يَدَا زَيْدٍ وَسِخٍ - زَيْنَبٌ وَ هِنْدٌ مَشْغُولٌ -
بَيْتَانِ كَبِيرَانِ - الصَّاحِبَانِ الْبَيْتِ رَجُلَانِ حَسَنَانِ -

الاجابة

(a) Two pieces of meat. Zaid's two hands are clean. The two men are busy. Two books of the two students are new. Zaid's two houses are old. Zaid is present.

(b) الْبَيْتَانِ مَشْغُولَتَانِ - مَعْلِمَتَا الْبَيْتِ الذَّكِيَّتَانِ نَشِيطَتَانِ -
تَلْمِيزَتَا الْمَدْرَسَةِ جَالِسَتَانِ - الْوَلَدَانِ قَائِمَانِ - زَيْدٌ نَائِمٌ - زَيْنَبٌ
وَ هِنْدٌ نَائِمَتَانِ -

(c) عَيْنَا زَيْدٍ - قَطْعَتَا لَحْمٍ - يَدَا زَيْدٍ وَسِخَتَانِ - زَيْنَبٌ وَ هِنْدٌ مَشْغُولَتَانِ -
بَيْتَانِ كَبِيرَانِ - صَاحِبَا الْبَيْتِ رَجُلَانِ حَسَنَانِ -

LESSON 7

العدد Number

الجمع The Plural

Arabic plurals are of two kinds :

الجمع المكسر the broken plural and الجمع السالم the sound plural.
الجمع السالم is constructed from مفرد by cutting off plural.

the case-sign and adding the suffix **وَنَ** for the nominative and **يْنَ** for the oblique case. **عَالِمُونَ** is from **عَالِمٍ** the جمع السالم and **عَالِمِينَ** in the oblique case. In case of the feminine with **التاء المربوطة**, in addition to cutting off the case ending, **التاء المفتوحة** is changed into **التاء المربوطة** and an 'الف' is suffixed to the letter preceding **ت**. **الجمع السالم** from **عَالِمَةٍ** is **عَالِمَاتٌ** in the nominative case and **عَالِمَاتٍ** in the oblique case. Generally **اسم العلم** proper nouns and **اسم** indicating a person having some quality has for its plural **نَشِيطُونَ** from **عَالِمٍ**, **عَالِمُونَ** from **الجمع السالم**. We have **ذِكِي** etc. Generally **جمع** of **اسم** ending in **جَالِسَةٌ** from **جَالِسَاتٌ**. We have **حَجَرَاتٌ** from **حَجْرَةٍ** etc. These rules are not absolute.

When **الجمع السالم** is **المضاف** then 'ن' is dropped. **مُعَلِّمُو الْمَدْرَسَةِ** the teachers of the school in the nominative case and **مُعَلِّمِي الْمَدْرَسَةِ** the teachers of the school in the

قبر from قَبْر , صاحب from أَصْحَاب . We have الجمع المكسر a tomb, رجل from رَجُل , رسول from رَسول prophet, أرجل from رِجْل and أرغفة from رَغِيف a loaf.

There are some اسم which have their plurals in both the forms. Plurals from نَشِيط are نَشِيطُونَ and نَشِيطًا . Plurals of قَبِيح are قَبِيحُونَ and قَبِيحًا . From جَارِيَة the plurals are جَارِيَاتٌ and جَوَارِي .

الجمع المكسر of الصِّفَة . مؤنث is always الجمع المكسر may be singular feminine. الرِّجَالُ الذِّكِيَّةُ and الرِّجَالُ الذِّكِيُونَ are both correct. 'The men are intelligent' may also be translated as الرِّجَالُ ذِكِيُونَ or الرِّجَالُ ذِكِيَّةُ . الجَارِيَاتُ ذِكِيَاتُ and الجَوَارِي ذِكِيَّةُ are both correct.

المفردات

ج	حسن	good	ج	حَسَانٌ	ج	جِيَادٌ	ج	جِيَادٌ	good
ج	رَدِيءٌ	bad	ج	أَرْدِيَاءٌ					
ج	كَبِيرٌ	big	ج	كَبَارٌ	ج	صَغِيرٌ	ج	صَغَارٌ	small

ذِكِيّ intelligent ج	أَذْكِيَاءُ	أَغْبِيَاءُ ج	dull غَبِيّ
كَسْلَانِ لَاسِي ج	كَسَالِي	قَدِيمٌ	old قَدِيمٌ
جَدِيدٌ new ج	جَدَدٌ	كَلِمَةٌ	word كَلِمَاتُ ج
لَاعِبٌ is playing.		كَلَامٌ, كَلِمَاتُ ج	كَلِمَةٌ
مَهْدَبٌ well bred.		مُؤَدَّبٌ polite.	Of good manners.

التمرين

(a) Translate into English :

مَعْلَمُو الْمَدْرَسَةِ حَاضِرُونَ . الْبَنَاتُ جَالِسَةٌ . الْكِبَارُ جَالِسُونَ .
 الصِّغَارُ قَائِمُونَ . الْإِطْفَالُ نَائِمُونَ . تَلْمِذَاتُ الْمَدْرَسَةِ ذَكِيَّاتٌ وَنَشِيطَاتٌ .
 الْعَالِمُونَ وَالْعَالِمَاتُ طَيِّبُونَ .

(b) Translate into Arabic :

The books are new. The old houses are beautiful.
 The boys are playing. Zainab is going. Zaid and Zainab
 are sitting. The hands of the boys are dirty.

(c) . Fill up the blanks -

أَصْحَابُ الْبَيْتِ رِجَالٌ . — الْمَعْلَمُونَ . — الْمَدْرَسَةُ أَذْكِيَاءُ .
 أَبْنَاءٌ — مَهْدَبُونَ . — جَالِسُونَ . — الْجَدِيدَةُ .

الإجابة

(a) The teachers of the school are present. The girls are sitting. The elders are sitting and the little ones are standing. The children are sleeping. The girl students of the school are intelligent and diligent. The learned men and learned women are good.

(b) الكتب الجديدة - البيوت القديمة جميلة - الأولاد
 لاعبة - زينب ذاهبة - زيد و زينب جالسان - أيدي الأولاد
 قبيرة -

(c) أصحاب البيت رجال مؤدبون - المعلمون حاضرون - تلاميذ
 المدرسة أذكىاء - أبناء زيد مهذبون - الرجال جالسون -
 الكتب الجديدة .

LESSON 8

Prepositions

حروف الجر

Arabic prepositions govern اسم in the genitive case. In other words اسم governed by a preposition is always مجرور

This is why prepositions are called حروف الجر or particles

of جر. The following is a complete list of حروف الجر .

الباء والتاء والكاف واللام وواو القسم ومنذ ومد وخلا

و رب و حاشا ومن و عدا وفي و عن و على و حتى و إلى

ب with, in, by. ك like, as. ل for, of. منذ since, for (time). منذ since, for (time). خلا except, حاشا except. من

from, of. عدا except. في in, about. عن away from, about.

بالحجرة بالحجرة. بزيد with Zaid. إلى to. إلى till, untill. على on.

in the room. بالقلم by the pen. كزيد like Zaid. لزيد for

or of Zaid. حاشا زيد , خلا زيد and منذ يومين for two days.

عدا زيد mean 'except Zaid'. من السوق from the market.

عن البيت away from the house. في البيت in the house. من الناس of men.

على المنضدة on the table. إلى السوق to the

market. بالله , تالله and ت , ت and و are used for oaths.

رب is used to indicate a quantity. رب والله mean 'by Allah'.

small or big. Whether it indicates a small quantity or a big quantity is known from the context. وَ as حرف العبر is used only for oath. وَ is also عطف conjunction meaning 'and'.

المفردات

مِنْضِدَةٌ	table	ج	مِنَاضِدٌ	مَائِدَةٌ	dining table	ج	مَوَائِدٌ	
كُرْسِيٌّ	chair	ج	كُرَاسِيٌّ	سَرِيرٌ	bed	ج	سُرُرٌ	
يَوْمٌ	day	ج	أَيَّامٌ	الْيَوْمُ	to-day.			
حَدِيقَةٌ	garden	ج	حَدَائِقٌ	بِسْتَانٌ	garden	ج	بَسَائِنٌ	
زَهْرٌ	flower	ج	أَزْهَارٌ	فَاكِهَةٌ	fruit	ج	فَوَاكِهُ	
ثَمَرٌ	fruit	ج	أَثْمَارٌ					
كَثِيرٌ	many, much.		قَلِيلٌ	small in quantity or in number.				
شَايٌ	tea.		حَلِيبٌ	milk.	لَبَنٌ	milk.	سُكَّرٌ	sugar.
بَعِيدٌ	distant, far.		قَرِيبٌ	near.	مَدِينَةٌ	city, town	ج	مَدَنٌ

التمرين

(a) Translate into English :

اَلْكِتَابُ عَلَى الْمِنْضِدَةِ - زَيْنَبُ جَالِسَةٌ عَلَى الْكُرْسِيِّ فِي الْحَجْرَةِ -

زيد في المدينة منذ يومين - في البستان كثير من أشجار الفواكه - في
 الشاي قليل من السكر - زينب ذاهبة إلى السوق - المدرسة قريبة من
 بيت زيد -

(b) Translate into Arabic :

There is food on the table. There is a little milk in the tea. The garden is far from the market. Zaid's mother is sleeping in the bed. The children are playing in the garden. On the table there is a new book.

(c) Re-write the following with حركات :

زينب وزيد جالسان في الحجرة - والله لزيد رجل خبيث - أبو بكر
 حاضر في البيت - في الدواة حبر - الرجل يبيع الوجه - في الدار كثير
 من الحجرات -

الاجابة

(a) The book is on the table. Zainab is sitting on the chair in the room. Zaid is in the city for two days. In the garden there are many fruit trees. In the tea there is a little sugar. Zainab is going to the market. The School is near Zaid's house.

(b) الطعام على المنضدة - في الشاي قليل من الحليب - البستان
 بعيد من السوق - أم زيد نائمة في السرير - الاولاد لاعبون في
 الحديقة - على المنضدة كتاب جديد -

- (c) زَيْنَبُ وَزَيْدٌ جَالِسَانِ فِي الْحَجْرَةِ - وَاللَّهُ لَزَيْدٍ رَجُلٌ خَبِيثٌ -
 أَبُو بَكْرٍ حَاضِرٌ فِي الْبَيْتِ - فِي الدَّوَاةِ حَبْرٌ - الرَّجُلُ قَبِيحُ الْوَجْهِ -
 فِي الدَّارِ كَثِيرٌ مِنَ الْحَجَرَاتِ -

LESSON 9

Personal Pronouns

الضَّمَائِرُ

اسْمٌ has its number, gender, person and case. An اسْمٌ may
 مَوْفُودٌ singular, مَوْثَنٌ dual or جَمْعٌ plural. It may be مَذَكَّرٌ
 masculine or مَوْثَنٌ feminine. It may be مَتَكَلِّمٌ first person, the
 speaker ; حَاضِرٌ second person, the present or غَائِبٌ third
 person, the absent. It may be مَرْفُوعٌ nominative, مَنْصُوبٌ
 accusative or مَجْرُورٌ genitive.

هو ^{هُوَ} in the nominative case and singular number are
 he, it ; هي ^{هِيَ} she, it ; أنت ^{أَنْتَ} you (مذكر) ; أنت ^{أَنْتِ} you (مؤنث) and
 أنا ^{أَنَا} I (common gender). هو ^{هُوَ} رجل ^{رَجُلٌ} حسن ^{حَسَنٌ} he is a good man.
 هي ^{هِيَ} امرأة ^{أَمْرَأَةٌ} جميلة ^{جَمِيلَةٌ} she is a beautiful woman. أنت ^{أَنْتَ} غني ^{غَنِيٌّ} you are rich.
 أنا ^{أَنَا} فقير ^{فَقِيرٌ} I am poor. أنت ^{أَنْتِ} غنية ^{غَنِيَّةٌ} you are rich.

الضمائر ^{الضَّمَائِرُ} in the singular number and oblique case
 are هو ^{هُوَ} him, his, it, its ; ك ^{كَ} you, yours (مذكر) ; ها ^{هَا} her,
 hers, it, its ; ك ^{كَ} you, yours (مؤنث) and ي ^{يَ} me, my, mine.
 منه ^{مِنْهُ} from him. كتابه ^{كِتَابُهُ} his book. الكتاب ^{الْكِتَابُ} له ^{لَهُ} the book is
 his. أنا ^{أَنَا} ذاهب ^{ذَاهِبٌ} إليها ^{إِلَيْهَا} I am going to her. القلم ^{الْقَلَمُ} لها ^{لِهَا} the
 pen is hers. لها ^{لِهَا} قلم ^{قَلَمٌ} she has a pen. منك ^{مِنْكَ} from you.
 أنا ^{أَنَا} جالس ^{جَالِسٌ} في ^{فِي} حجرتك ^{حَجْرَتِكَ} I am sitting in your room. الكرسي ^{الْكُرْسِيُّ} لك ^{لَكَ} the
 chair is yours or the chair is for you. إليك ^{إِلَيْكَ} to you. بيتك ^{بَيْتِكَ}
 your house. الشاي ^{الشَّايُ} لك ^{لَكَ} the tea is yours or the tea is for you.
 إلى ^{إِلَيَّ} to me. مني ^{مِنْنِي} from me. لي ^{لِي} mine or for me. لي ^{لِي} كتاب ^{كِتَابٌ} I have
 a book.

Personal Pronouns in the Nominative Case

الضَّمائرُ في حالة الرفعِ

	جمع	مثنى	مفرد	
غَائِبٌ	هُم	هُمَا	هُوَ	مذكر
	هِنَّ	هُمَا	هِيَ	مؤنث
حَاضِرٌ	أَنْتُمْ	أَنْتَما	أَنْتَ	مذكر
	أَنْتِنَ	أَنْتَما	أَنْتِ	مؤنث
مُتَكَلِّمٌ	نَحْنُ	نَحْنُ	أَنَا	مذكر و مؤنث

Personal Pronouns in the Oblique Case

الضَّمائرُ في حالتِ النصبِ و الجرِ

	جمع	مثنى	مفرد	
غَائِبٌ	هُم	هُمَا	وَ	مذكر
	هِنَّ	هُمَا	هَا	مؤنث
حَاضِرٌ	كُمْ	كُما	كَ	مذكر
	كِنَ	كُما	كِ	مؤنث
مُتَكَلِّمٌ	نَا	نَا	يَا	مذكر و مؤنث

When the preposition **لِ** is prefixed to personal pronouns it becomes **لَ** except in the first person singular. **لَهُ** he has, **لَهُمْ** they have, **لَكَ** you have etc. But **لِي** I have.

مَا what and **مَنْ** who are **اسم الاستفهام** interrogative pronouns.

مَا is used for things and **مَنْ** is used for persons. **مَا هُوَ** what is it? **هُوَ كِتَابٌ** it is a book. **مَنْ أَنْتَ** who are you? **أَنَا أَبُو زَيْدٍ** I am Zaid's father.

لِمَا for what or why. **لِمَنْ** for whom or whose. **لِمَا هُوَ هُنَا**

why he is here? **لِمَنْ هُوَ الْكِتَابُ** whose is the book?

هُنَا and **هَهُنَا** when preceded by **هِنَّ** and **هِيَ** become **هِنَا** and **هَهُنَا**.

etc. **إِلَيْهِمَا** . **إِلَيْهِمَا** . **بِهِمَا** , **إِلَيْهِ** , **بِهِ** . So we have **بِهِ** (ي) **يَاءُ** or **كُسْرَةٌ**

المفردات

فقير فقير	فقراء فقراء	غني غني	أغنياء أغنياء
مساكين مساكين	يتيم يتيم	كوب كوب	أكواب أكواب
هنا هنا	هناك هناك	كؤوس كؤوس	فنجان فنجان
كأس كأس	فنجان فنجان	كؤوس كؤوس	فنجان فنجان

طَبَقٌ	ج	plate	أَطْبَاقٌ	صَحْنٌ	ج	plate, courtyard
وَاسِعٌ		wide, spacious.	ضَيِّقٌ			narrow.
دَجَاجَةٌ		hen.	دَيْكٌ	ج	ديوك	cock
دُكَّةٌ	ج	duck	بِطٌّ	نَعَمْ	لَا	no, not.

التَّحْرِيْرُ

(a) Translate into English :

هل له بستان؟ نعم له بستان وفيه كثير من الأزهار - على المائدة
أطباق وفيها طعام لذيذ - أبو زيد هو رجل غني - لك كوب من الماء -
هل لي فنجان من الشاي؟ هم كسالى -

(b) Translate into Arabic :

The courtyard of my house is wide. Is your son an intelligent boy? No, he is dull. My daughter Zainab is a beautiful girl. The door of your house is open. Why he is standing?

(c) Re-write the following with حركات :

هو نائم في بيته - له فنجان من الشاي - لي حديقة واسعة - زينب
ذاهبة إليه - هن بنات نشيطات - من منكم عالم؟

الإجابة

(a) Has he a garden ? Yes, he has a garden and there are many flowers in it. There are on the table plates and in them are tasteful food. Father of Zaid, he is a rich man. For you is a glass of water. Is there for me a cup of tea? They are idle.

(b) صحن بيتي واسع - هل ابنك ولد ذكي ؟ لا، هو غبي - ابنتي
 زينب هي بنت جميلة - باب بيتك مفتوح - لما هو قائم -

(c) هو قائم في بيته - له فنجان من الشاي - لي حديقة واسعة -
 زينب ذاهبة إليه - هن بنات نشيطات - من منكم عالم ؟

LESSON 10

Demonstrative Pronouns

أسماء الإشارة

إشارة means pointing out something with a finger. A demonstrative pronoun is called اسم الإشارة. اسم الإشارة is of two kinds : one for pointing out something distant and the other pointing out something near. The Arabic terms are

اسْمُ الْإِشَارَةِ لِلْبَعِيدِ and اسْمُ الْإِشَارَةِ لِلْقَرِيبِ. The most common form of اسْمُ الْإِشَارَةِ لِلْقَرِيبِ is ذَا or هَذَا 'this' for the singular masculine and هَذِهِ 'this' for the singular feminine.

أَسْمَاءُ الْإِشَارَةِ لِلْقَرِيبِ

جمع	مثنى	مفرد	مذكر	مؤنث
هَؤُلَاءِ oblique	هَٰذَيْنِ nom.	هَٰذَا	مذكر	
هَؤُلَاءِ oblique	هَٰتَيْنِ nom.	هَٰذِهِ		مؤنث

The common form of اسْمُ الْإِشَارَةِ لِلْبَعِيدِ is ذَلِكَ 'that' for the singular masculine and تِلْكَ 'that' for the singular feminine.

أَسْمَاءُ الْإِشَارَةِ لِلْبَعِيدِ

جمع	مثنى	مفرد	مذكر	مؤنث
أُولَٰئِكَ oblique	ذَٰئِكَ nom.	ذَٰلِكَ	مذكر	
أُولَٰئِكَ oblique	تَٰئِكَ nom.	تَٰلِكَ		مؤنث

When something is pointed out that thing is then defined.

Therefore, the thing pointed out must be definite. هَذَا الْكِتَابُ
 this book, هَذَانِ الْكِتَابَانِ these two books, مِنْ هَذَيْنِ الْكِتَابَيْنِ
 from these two books, هَذِهِ الْبِنْتُ this girl, هَاتَانِ الْبِنَتَانِ these
 two girls, مِنْ هَاتَيْنِ الْبِنَتَيْنِ from these two girls, ذَلِكَ الْكِتَابُ
 that book, ذَانِكَ الْكِتَابَانِ those two books, تِلْكَ الْبِنْتُ that
 girl, تَانِكَ الْبِنَتَانِ those two girls and مِنْ تِلْكَ الْبِنَتَيْنِ from
 those two girls. The thing pointed out by الإِشَارَةُ is
 called مِشَارٌ إِلَيْهِ .

Demonstrative pronouns in singular form has same form
 for all cases. هَذَا الْكِتَابُ this book, مِنْ هَذَا الْكِتَابِ from
 this book, هَذِهِ الْبِنْتُ this girl, مِنْ هَذِهِ الْبِنْتِ from this girl,
 ذَلِكَ الْكِتَابُ that book, مِنْ ذَلِكَ الْكِتَابِ from that book,
 تِلْكَ الْبِنْتُ that girl and مِنْ تِلْكَ الْبِنْتِ from that girl.

هَؤُلَاءِ الرِّجَالُ and أُولَئِكَ are used only for persons. هَؤُلَاءِ الرِّجَالُ
 these men, هَؤُلَاءِ النِّسَاءُ these women, أُولَئِكَ الرِّجَالُ those
 men and أُولَئِكَ النِّسَاءُ those women.

If things pointed out be in the plural and be not persons then singular feminine of demonstrative pronouns

must be used. ^اهذه الكتب these books and ^اتلك الكتب those

books. Since ^االجمع المكسر or broken plurals are feminine

^اهذه الرجال and ^اهؤلاء الرجال are both correct. Similarly

^اتلك الرجال and ^ااولئك الرجال are both correct.

If ^ااسم pointed out has a pronominal suffix then the demonstrative pronoun must come after it. ^اكتابك هذا جيد

this book of yours is good, ^اهذا كتابك جيد is not correct.

But ^اهذا كتابك and ^اكتابك هذا both means : this is your

book. ^ابنتك هذه that book of yours, ^اهذه بنتك this

daughter of yours, ^ابنتك تلك that daughter of yours.

If an ^ااسم الإشارة be ^امبتدأ of a sentence then its predicate is generally ^انكرة. ^اهذا كتاب this is a book, ^اهذه بنت this is

a girl, ^اذلك كتاب that is a book and ^اتلك بنت that is a girl.

If ^امشار إليه as ^اخبر of a sentence be ^امعرفة then a confusion may arise as to whether ^امشار إليه is ^اخبر of a sentence

or is a simple ^امشار إليه ^وهذا الكتاب means this book Here ^وهذا الكتاب is not ^وخبر and ^وهذا is not ^ومبتداً as ^وهذا الكتاب is not a complete sentence. If ^ومشار إليه be ^وخبر of a sentence and be ^ومعرفة then, to avoid confusion, personal pronoun of the third person is put between the ^ومبتداً and ^وخبر . ^وهذا هو الكتاب this is the book, ^وهذان هما الكتابان these are the two books, ^وهذه هي البنت this is the girl, ^وتلك هي البنت that is the girl and ^وهذه هي الكتب these are the books. ^وهذا كتابك this book of yours. Here ^ومشار إليه is ^وكتابك placed before ^واسم الإشارة . ^وهذا means this is your book. Here ^ومبتداً is ^وهذا and ^ومعرفة is ^وكتابك but it does not create any confusion and so introducing a personal pronoun is not necessary.

In a simpler form ^اذا is used for ^اهذا and ^اذو is used for ^اهذه . These forms are not, however, in common use.

^اأى which (masculine) and ^اأبنة which (feminine) govern ^اأى رجل in the genitive case. ^اأبنة بنت which

girl. ^{أَيَّ} and ^{آيَةٍ} are treated as ^{اسْمٍ} and are declinable according to case. ^{أَيَّ كِتَابٍ لَكَ} which book is yours? ^{هَذَا مِنْ الْقُرْآنِ} this is from Al-Quran. ^{مِنْ أَيِّ كِتَابٍ هَذَا} from which book is this?

المفردات

^{قوت} food ج	^{أقوات} .	^{سمك} fish ج	^{أسماك} .
^{نهر} river ج	^{أنهار} .	^{بحر} sea ج	^{بحار} .
^{بلد} city ج	^{بلدان} .	^{بلاد} country, cities.	
^{عميق} deep.		^{بارد} cold.	
^{ساخن} hot.		^{حار} hot.	
^{عبد} male slave ج	^{عبيد} male slaves,	^{عباد} slaves of Allah	
^{أمة} female slave ج	^{إماء} .	^{مشهور} famous.	

التمرين

(a) Translate into English :

- هذا سمك - هذه أسماك النهر - هذا السمك - قوتك هذا -
 هذا قوتك - هذه الأمة - هذه هي الأمة -

(b) Translate into Arabic :

That man is a slave of the king. There is on the table your food. This is a glass of hot water. Which book is yours? Which woman is your mother? Which of them is your friend?

(c) Answer the following questions in Arabic :

لَمَنْ هَذَا الْكِتَابُ ؟ هَلْ هَذَا الرَّجُلُ أَبُوكَ ؟ أَيْةُ بِنْتٍ مِنْ هَتَمِينَ
 الْبَنَاتِ إِبْنَتِكَ ؟ هَلِ الْبَيْتُ جَدِيدٌ ؟ هَلْ هَذِهِ الْأَسْمَاكُ مِنَ الْبَحْرِ ؟
 مَا اسْمُكَ ؟

الاجابة

(a) This is fish. These are fishes of the river. This fish. This food of yours. This is your food. This female slave. This is the female slave.

ذَلِكَ الرَّجُلُ هُوَ عَبْدُ الْمَلِكِ - هُنَاكَ قُوْتُكَ عَلَى الْمَائِدَةِ -
 هَذَا كُوبٌ مِنَ الْمَاءِ السَّخِينِ - أَيُّ كِتَابٍ لَكَ ؟ أَيْةُ امْرَأَةٍ
 أُمِّكَ ؟ أَيُّهُمْ رَفِيقٌ لَكَ :

هَذَا الْكِتَابُ لَكَ - نَعَمْ هَذَا الرَّجُلُ أَبِي - هَذِهِ الْبِنْتُ عَمِّي ابْنَتِي -
 لَا، الْبَيْتُ قَدِيمٌ - نَعَمْ هَذِهِ الْأَسْمَاكُ مِنَ الْبَحْرِ - اسْمِي عَبْدُ اللَّهِ

LESSON 11

Electives

اسم التفضيل

تفضيل means giving preference to something. In terms of English grammar اسم التفضيل means degrees of adjectives, comparative and superlative. The basic form of اسم التفضيل is أفعل . أحسن good and أحسن better, جميل beautiful and أجمل more beautiful, كبير big and أكبر bigger, ذكي intelligent and أذكى more intelligent, طويل tall and أطول taller etc.

For comparative degree of adjective the form أفعل is used with the preposition من for all number and gender.

زيد أحسن من بكر Zaid is better than Bakr. زينب أجمل من هند Zainab is more beautiful than Hind.

بيت زيد أكبر من بيت بكر Zaid's house is bigger than Bakr's house.

تلميذات المدرسة أذكى من تلاميذ المدرسة the girl students of the school are more intelligent than the boy students of the school.

عمر أطول من علي Umar is taller than Ali. That which is

preferred is مفضل and to which it is preferred is عليه .

In the examples زيد , زينب , بيت زيد , and تلميذات المدرسة , مفضل عليه and علي are مفضل .

In superlative degree of adjectives relation between مفضل

and مضاف is similar to the relation between مفضل عليه and مضاف

when مفضل عليه is present, In superlative degree of

adjective مفضل عليه is always جمع and معرفة . زيد احسن الرجال

Zaid is the best of men. If مفضل عليه be not present

then ال is prefixed to اسم التفضيل . زيد الاحسن

best. In superlative degree اسم التفضيل must agree with

مفضل in number and gender.

اسم التفضيل

جمع		مثنى		مفرد	
oblique	nom.	oblique	nom.		
أفعلين	أفعلون	أفعلين	أفعلان	أفعل	مذكر
فعليات	فعليات	فعليتين	فعليان	فعل	مؤنث

زَيْنَبُ الْحَسَنِ Zainab is the best of women. زَيْنَبُ الْحَسَنِ

Zainab the best. هُمَا أَحْسَنُ الرَّجَالِ they two are best of

men. هُمْ أَحْسَنُ الرَّجَالِ they are the best of men.

زَيْدٌ وَزَيْنَبٌ أَحْسَنُ الْأَشْخَاصِ Zaid and Zainab are the best

of persons. زَيْدٌ وَزَيْنَبٌ هُمَا الْأَحْسَنَانِ Zaid and Zainab are the two best.

We find an exception to this rule in اللهُ أَكْبَرُ Allah is the greatest. Here أَكْبَرُ is used as superlative degree of كَبِيرٌ without مَفْضُلٌ عَلَيْهِ and without the prefix ال Some are of opinion that here مِنْ كُلِّ شَيْءٍ is omitted. According

to them اللهُ أَكْبَرُ stands for اللهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ Allah is greater than everything or Allah is greatest of all things.

When the second and the third radical of an adjective are the same they are written as one with تَشْدِيدٌ. Root

أَفْعَلٌ شَدِيدٌ strong, severe are شَدَدٌ on the measure أَفْعَلٌ

أَشَدُّ but it is أَشَدُّ. We should have been أَشَدُّ اسْمُ التَّفْضِيلِ its

أَفْعَلٌ أَقْلٌ from أَقْلٌ, أَشَدُّ from أَشَدُّ etc.

خير good and شر bad are used as اسم التفضيل meaning better or best and worse or worst respectively as the case may be.

زيد خير الرجال Zaid is better than Bakr.

Zaid is the best of men. زيد شر من بكر Zaid is worse

than Bakr. زيد شر الناس Zaid is the worst of men. خير

and شر are used in the same way for all genders and numbers. زينب خير من هند Zainab is better than Hind.

زينب خير النساء Zainab is the best of women. زينب شر من هند

Zainab is worse than Hind. زينب شر النساء Zainab is the worst of women.

المفردات

nose ج أنوف . life. حياة . other (fem. أخرى). آخر

the other life. الأخرى . sleep. نوم . creation. خلق . swift,

quick. camel ج جمال . horse ج حصان .

horse, mare ج أفراس . ass ج حمير .

كْرِيه . صَلَوَاتُ ج prayer صَلَاة . أَصْوَاتُ ج voice, sound
دَوَابُّ ج دَابَّةٌ disagreeable, beast of burden .

التمرير

(a) Translate into English :

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ - الْجَمِيلُ أَطْوَلُ مِنَ الْحِصَانِ - الْفَرَسُ أَسْرَعُ
الدَّوَابِّ - زَيْنَبُ جَمَلَى النِّسَاءِ - صَوْتُ الْجَمْرِ أَكْرَهُ الْأَصْوَاتِ - زَيْنَبُ
هِيَ الْحَسَنَى -

(b) Translate into Arabic :

Zainab is more intelligent than Hind. Which of the two is better ? This is the best. Which of the two slave girls is more beautiful ? Is it more tasteful than that ? What is that ? Who are those men ?

(c) Correct the following :

الْحَيَاةُ الْآخِرَةُ أَطْوَلُ مِنَ الْحَيَاةِ الدُّنْيَا - زَيْنَبُ أَجْمَلُ النِّسَاءِ - زَيْنَبُ
وَهِيَ حَسَنَى النِّسَاءِ - كِتَابَانِ زَيْدٍ أَحْسَنَانِ مِنْ كِتَابَيْنِ بَكْرٍ - بِنْتُهُ
ذَكِيَّةٌ مِنْ بِنْتِ زَيْدٍ - لِمَنْ هَذَا الْكُتُبِ -

الاجابة

(a) Prayer is better than sleep. The Camel is taller than the horse. The horse is the swiftest of the beasts of burden. Zainab is the most beautiful of women. Voice of an Ass is the most disagreeable of voices, Zainab is the best.

(b) زَيْنَبُ أَذْيُ مِنْ هِنْدٍ - أَيُّهُمَا أَحْسَنُ ؟ هَذَا هُوَ الْأَحْسَنُ -
 آيَةُ الْأَمْتَيْنِ أَجْمَلُ ؟ هَلْ هَذَا أَلَدٌ مِنْ ذَلِكَ ؟ مَا ذَلِكَ ؟ مِنْ
 هَوْلَاءِ الرِّجَالِ ؟

(c) حَيَاةُ الْآخِرَةِ أَطْوَلُ مِنْ حَيَاةِ الدُّنْيَا - زَيْنَبُ جَمَلَى النِّسَاءِ -
 زَيْبٌ وَ هِنْدٌ حَسْنِيَا النِّسَاءِ - كِتَابَا زَيْدٍ أَحْسَنُ مِنَ كِتَابِي بَكْرٍ - بِنْتُهُ
 أَذْيُ مِنْ بِنْتِ زَيْدٍ - لِمَنِ هَذِهِ الْكُتُبُ ؟

LESSON 12

Colours and bodily defects. الألوان و أوصاف الجسم.

Words indicating colour and bodily defects are on the

measure أفعل, from حمرة redness we have أحمر red, from
 whiteness we have أبيض plural بيض white, from
 blackness we have أسود black, from خضرة greenness we have
 أخضر green, from زرقة blueness we have أزرق blue, from
 صفرة yellowness we have أصفر yellow, from بكم dumbness
 we have أكم dumb, from صمم deafness we have أصم deaf,
 from عمى blindness we have أعمى blind, from عور blindness
 of one eye we have أعور blind of one eye and from عرج
 lameness we have أعرج lame. They are صفة مشبهة and صفة.
 These are not اسم التفضيل. Like every other صفة these
 agree with their موصوف in indefiniteness, number, gender and
 case. The following is a table of measure of أفعل indicating
 colour and bodily defects.

الأوزان

جمع		مثنى		مفرد	
oblique	nom.	oblique	nom.		
	فعل	أفعلين	أفعلان	أفعل	مذكر
فعلوات	فعلوات	فعلوين	فعلوان	فعله	مؤنث

When singular masculine and singular feminine of this type of adjectives are نَكْرَةٌ they do not have تَنْوِينٌ and in the genitive case they have فَتْحَةٌ and not كَسْرَةٌ as their case-sign. كِتَابٌ أَيْضٌ a white book. الْكِتَابُ الْأَيْضُ the white book. مِنْ كِتَابٍ أَيْضٍ two white books. الْوَرْدَةُ الْحَمْرَاءُ the red rose. وَرْدَتَانِ حَمْرَاوَانِ two red roses. الْوَرْدَاتُ الْحَمْرَاوَاتُ the red roses. عَلَى وَرْدَةٍ حَمْرَاءٍ on a red rose. عَلَى وَرْدَتَيْنِ حَمْرَاوَيْنِ on two red roses. عَلَى وَرْدَاتٍ حَمْرَاوَاتٍ on red roses.

المفردات

لون	colour	ج الوان	و بر	fur	أوبار ج	و بر	hard, coarse.
حرير	silk.	سمر	brownness.	أسمر	brown.	طرش	deafness.
أطرش	deaf.	خرس	dumbness.	أخرس	dumb.	أحدب	hunch-back.
صدر	breast	ج صدور	ج جناح	wing	ج أجنحة		

التمرين

(a) Translate into English :

هرى نو نو جميل جدا - عيناه زرقاوان - أنفه أحمر - وبره
 ناعم كالحرير - لونه أسود - عينا البنت زرقاوان - كلبك ذلك
 أبيض - اعبدا الأسود فى الحجره الحمراء - لون هذا الزهر ماهو -
 له لونان أزرق و أحمر - أوراق الشجره سمر - هذا الزهر أشد
 حمرة من ذلك الزعر -

(b) Translate into Arabic :

The colour of my dog is white. He is a lame man.
 Is she blind ? She is blind of one-eye. This bird has
 red breast and yellow wings. The book is on a red table.
 What is the colour of this flower ?

(c) Correct the following :

عِينَاهُ أَسْوَدٌ - وَرْدَةٌ حَمْرَاءُ - هَذَا مِنْ كِتَابٍ أَحْمَرٍ - لَوْنُ قِطْعِكَ
أَحْمَرٌ - مِنْ الْكِتَابِ الْأَحْمَرِ - أَوْبَارُ الْقِطْعِ حَمْرٍ -

الْإِجَابَةُ

(a) My cat 'Nu Nu' is very beautiful. His eyes are blue. His nose is red. His fur is soft like silk. His colour is black. The eyes of the girl are blue. That dog of your's is white. The black slave is in the red room. What is the colour of this flower ? It has two colours, blue and yellow. The leaves of the tree are brown. This flower is more red than that flower.

(b) لَوْنُ كَلْبِي أَبْيَضٌ - هُوَ رَجُلٌ أَعْرَجٌ - هَلْ هِيَ عَمِيَاءُ ؟
هِيَ عَوْرَاءُ - لِهَذَا الطَّائِرِ صَدْرٌ أَحْمَرٌ وَجَنَاحَانِ صَفْرَاوَانٍ - الْكِتَابُ
عَلَى مَنضَدَةٍ حَمْرَاءُ - مَا لَوْنُ هَذِهِ الزَّهْرَةِ ؟

(c) عِينَاهُ سَوْدَاوَانٍ - وَرْدَةٌ حَمْرَاءُ - هَذَا مِنْ كِتَابٍ أَحْمَرٍ -
لَوْنُ قِطْعِكَ أَحْمَرٌ - مِنْ الْكِتَابِ الْأَحْمَرِ - أَوْبَارُ الْقِطْعِ حَمْرَاءُ -

LESSON 13

أَسْمَاءُ الظَّرْفِ

Adverbs

أَسْمَاءُ الظَّرْفِ or adverbs are of two kinds. They are
 ظَرْفُ الْمَكَانِ adverb of place and ظَرْفُ الزَّمَانِ adverb of time.
 الظرف is generally منصوب and it governs إسم in the genitive
 case. ظَرْفُ الْمَكَانِ in common use are تَحْتَ under, below,
 فَوْقَ above, on, عِنْدَ beside, with, near, مَعَ with, حَوْلَ around,
 نَحْوَ towards, أَمَامَ before, in front of, وَرَاءَ behind, قَدَامَ
 before, in front of and بَيْنَ between. ظَرْفُ الزَّمَانِ in common use
 are قَبْلَ before and بَعْدَ after. مَجْرُورٌ بِظَرْفٍ is governed by ظَرْفٍ
 and is مَضَافٌ إِلَيْهِ, مَضَافٌ بِظَرْفٍ is مَضَافٌ.

هُوَ جَالِسٌ تَحْتَ الشَّجَرَةِ He is sitting under the tree.

زَيْدٌ عِنْدَ الشَّجَرَةِ There is a bird on the tree. فَوْقَ الشَّجَرَةِ طَائِرٌ

Zaid is near the tree. ^{عِنْدِي} ^{كِتَابٌ} I have a book.

^{مَعَ} ^{زَيْدٍ} ^{كِتَابٌ} Zaid is playing with Bakr. ^{مَعَ} ^{بَكْرٍ}

Zaid has a book. ^{حَوْلَ} ^{الْبَيْتِ} ^{جِدَارٌ} There is a wall around

the house. ^{أَنَا} ^{ذَاهِبٌ} ^{نَحْوَ} ^{السُّوقِ} I am going towards the

market. ^{زَيْدٌ} ^{قَائِمٌ} ^{أَمَامَ} ^{بَيْتِهِ} Zaid is standing in front of his

house. ^{الْكَلْبُ} ^{وَرَاءَ} ^{صَاحِبِهِ} the dog is behind his master.

^{زَيْنَبٌ} ^{جَالِسَةٌ} ^{بَيْنَ} ^{أَبِيهَا} ^{وَأُمِّهَا} Zainab is sitting between her father and mother.

^{قَبْلَ} ^{مَوْتِهِ} before his death. ^{بَعْدَ} ^{مَوْتِهِ} after his death.

Sometimes ^{مُضَافٌ} ^{إِلَيْهِ} of ^{قَبْلَ} and ^{بَعْدَ} is present. When

^{مُضَافٌ} ^{إِلَيْهِ} is not present ^{قَبْلَ} and ^{بَعْدَ} become ^{قَبْلَ} and ^{بَعْدَ}

In such cases they are invariable. ^{مِنْ} ^{قَبْلُ} from before.

^{مِنْ} ^{بَعْدُ} afterwards.

Vocatives

حروف النداء

إِسْمِ حروف النداء are أَيْتَهَا and أَيُّهَا, يَا

addressed by حروف النداء is called منادى or the addressed.

Thus يَا مَلِكُ O, King ! أَيُّهَا الْمَلِكُ O, King ! and أَيْتَهَا الْمَلِكَةُ

O, Queen ! In the above examples مَلِكُ, الْمَلِكُ and الْمَلِكَةُ

are منادى. يا is مضموم ; it does not take تنوين

or يَا الْمَلِكُ or يَا مَلِكُ O, King ! أَلْ are not correct.

يا is used both for مؤنث and مذکر . يَا وَلَدُ O, boy and

يَا بِنْتُ O, girl ! When منادى of يا is مضاف then it is منصوب .

يَا رَسُولَ اللَّهِ O, Prophet of Allah. Here رَسُولَ is منادى of

يا and it is مضاف . So it is منصوب . يَا رَسُولَ اللَّهِ is not

correct. أَيْتَهَا and أَيُّهَا of منادى is

always defined by أَلْ . أَيُّهَا الْمَلِكُ O, King, أَيْتَهَا الْمَلِكَةُ

O, Queen ! Since مضاف never takes تنوين or أَلْ and since

أَلْ of أَيَّتَهَا and أَيُّهَا of منادى is defined by مَضَافٌ. So that أَيُّهَا of منادى and أَيَّتَهَا cannot be مَضَافٌ. So أَيُّهَا الْمَلِكُ الْحِجَازِ is not correct and in this case we must say أَيَّتَهَا and أَيُّهَا. يَا مَلِكَ الْحِجَازِ for emphasis. يَا أَيَّتَهَا الْمَلِكَةُ O, King and يَا أَيَّتَهَا الْمَلِكَةُ O, Queen !

المفردات

ملوك ج king ملك calling. نداء. جدر ج wall جدار
 موجود absent. غائب where ? أين. رسل ج Prophet رسول
 أعمال ج work عمل. أشغال ج work, business شغل present.
 نجار carpenter. خياط tailor. جزار butcher. طباطب cook.
 ج shop دكان. مطبخ kitchen. حداد blacksmith.
 ثياب ج cloth ثوب. حوانيت ج. حانوت. دكاكين
 farmer. فلاح. سموات ج sky

التمرين

(a) Translate into English :

أين زيد؟ هو قائم أمام بيته - من معه؟ معه أبوه - له
 حديقتان و بينهما نهر - طعامك عند الطباخ في المطبخ -
 القطن نائم تحت المائدة - زيد غائب عن البيت منذ يومين -

(b) Translate into Arabic :

In the market there are many shops. This is butcher's shop and there is meat in it. Chairs and tables are in the shop of the carpenter. Zaid's clothes are with the tailor in the New Market. He is busy with his work. Is your father present in the house? Yes, he is in the house. There is a wall around the garden.

(c) Re-write the following with حركات .

له ما في السموات وما في الأرض - عند زيد كتاب جديد -
 يا أبا زيد أين أنت - أنا جالس تحت الشجرة في الحديقة -
 لماذا أنت ذاهب إلى السوق - ما عملك - هل عندك سمك -
 لا، عندي لحم -

الأجابه

(a) Where is Zaid? He is standing in front of his house. Who is with him? With him is his father. He has two gardens and between them there is a river. Your food is with the cook in the kitchen. The cat is sleeping under the dining table. Zaid is absent from home for two days.

فِي السُّوقِ دَكَائِينَ كَثِيرَةً - هَذَا حَانُوتِ الْجَزَارِ وَفِيهِ (b)
 لَحْمٌ - فِي دَكَّانِ النَّجَّارِ كِرَاسٍ وَ مَنَاضِدَ - ثِيَابَ زَيْدٍ عِنْدَ الْخِيَاطِ
 فِي السُّوقِ الْجَدِيدَةِ - هُوَ مَشْغُولٌ فِي تَغْلِيهِ - هَلْ أَبُوكَ مَوْجُودٌ
 فِي الْبَيْتِ؟ نَعَمْ، هُوَ فِي الْبَيْتِ - حَوْلَ الْحَدِيقَةِ جِدَارٍ -

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ - عِنْدَ زَيْدٍ كِتَابٌ (c)
 جَدِيدٌ - يَا أَبَا زَيْدٍ أَيْنَ أَنْتَ - أَنَا جَالِسٌ تَحْتَ الشَّجَرَةِ فِي الْحَدِيقَةِ -
 لِمَاذَا أَنْتَ ذَاهِبٌ إِلَى السُّوقِ؟ مَا عَمَلُكَ؟ هَلْ عِنْدَكَ سَمَكٌ؟
 لَا، عِنْدِي لَحْمٌ -

LESSON 14

ذُو and اِن .

ذُو is one of the الاسماء الستة المكبرة . ذُو means possessor of. ذُو is used as مضاف and always has its مضاف إليه . ذُو means possessor of knowledge or learned. ذُو agrees with اسم related to it in number, gender and case.

ذُو

جمع		مثنى		مفرد	
oblique	nom	oblique	nom	oblique	nom
ذَوَيْنِ	ذَوُونَ	ذَوَيْنِ	ذَوَانِ	ذِي	ذَا
ذَوَاتِ	ذَوَاتٍ	ذَوَاتَيْنِ	ذَوَاتَانِ	ذَاتِ	ذَاتٍ

هو ذُو عِلْمٍ he is a learned man. هي ذَاتُ عِلْمٍ she is a learned woman. هذا مِنْ رَجُلٍ ذِي عِلْمٍ this is from a learned

man. ^أهَذَا ^{مِنْ} ^أأَمْرَةٍ ^{ذَاتِ} ^{عِلْمٍ} this is from a learned woman.

^أهُمَا ^{ذَوَا} ^{عِلْمٍ} they two are learned. ^أهُمَا ^{ذَوَاتَا} ^{عِلْمٍ} they two (fem.)

are learned. ^أهُم ^{ذَوُو} ^{عِلْمٍ} they are learned. ^أهِنَّ ^{ذَوَاتُ} ^{عِلْمٍ} they are (fem.) learned.

^أذَاتَ ^{الْيَمِينِ} means one day. ^أيَمِينٍ right side. ^أذَاتَ ^{الْيَمِينِ} on the right side.

^أأُولُو is also plural form of ^أذُو ; in the oblique case it is ^أأُولِي . ^أأُولُو ^{الْعِلْمِ} means ^أذَوُو ^{الْعِلْمِ} learned men. Its feminine

form is ^أأُولَاتُ in the nominative case and ^أأُولَاتٍ in the oblique case. ^أأُولَاتُ ^{الْعِلْمِ} learned women. ^أرَحِمٌ means

womb, their plural is ^أأَرْحَامٌ . ^أأُولُو ^{الْأَرْحَامِ} means ^أذَوُو ^{الْأَرْحَامِ} kindreds.

^أإِنَّ is a particle of emphasis ^أحَرْفُ ^{التَّأْكِيدِ} . ^أإِنَّ governs ^أالْمَبْتُدَأُ in the accusative case and ^أالْخَبْرُ in the nominative

case. ^أإِنَّ ^{زَيْدًا} ^{عَالِمٌ} Zaid is learned. ^أإِنَّ gives a slight emphasis which can not be translated in to other languages, but the emphasis is expressed by vocal emphasis. ^أإِنَّ ^{زَيْدًا} ^{عَالِمٌ}

can not be translated as verily Zaid is learned or surely Zaid is learned. For greater emphasis which can be translated into other languages the particle **لَ** is used with **الخبير**.
لَ **زَيْدًا** **عَالِمًا** Zaid is learned. **لَ** **زَيْدًا** **لَعَالِمًا** Zaid is indeed learned.

المفردات

خَسْرًا loss. **يَاسْمِينًا** jasmine. **رَائِحَةً** odour.

جَرَّةً jar, water pot. **أَيَّ** that is. **جِرَارًا**

أَوْ or. **بَعْنِي** it means. **أَمْ** or (used for negative alternative).

كِلَاهُمَا both of them. **كِلْتَاهُمَا** both (fem.) of them.

عَقْلًا intelligence. **عَاقِلًا** intelligent.

قَرْنًا horn. **قَرُونًا**

التمرين

(a) Translate into English :

إِنَّ **الْإِنْسَانَ** **لَفِي** **خَسْرٍ** - **هُوَ** **ذُو** **عِلْمٍ** **أَيُّ** **هُوَ** **عَالِمٌ** - **الْوَرْدُ**

والياسمين كلاهما ذوا رائحة طيبة - أ أنت ذاهبة إلى السوق أم إلى
بيتك - أ أنت ذاهب إلى الحديقة أم لا - فى الدار بنتان كلتاها
جميلتان -

(b) Translate into Arabic :

Who are they two ? They are Zainab and Hind. Are both of them beautiful ? No, Zainab is beautiful and Hind is ugly. Hind is possessor of intelligence i. e., she is intelligent. Is Zaid's house big ? Yes, Zaid's house is indeed big.

(c) Fill up the blanks :

زيد - علم يعنى - عالم . زيد و بكر - ذكيان . إنه -
نشيط . البقرة حيوان و - ذات قرنين . أين - أ - غرفة
النوم أم - حجرة الطعام . أ زينب فى البيت أم - .

الاحابة

(a) Man is indeed in loss. He is possessor of knowledge i. e., he is learned. The rose and the jasmine, both of them possess nice odour. Are you going to the market or to your house ? Are you going to the garden or not ? There are in the house two girls, both of them are beautiful.

(b) من هما - هما زينب و هند - هل كِلتاها جميلتان -
 لا، زينب جميلة و هند قبيحة - هند ذات ذكاء أى هى ذكية -
 هل بيت زيد كبير - نعم، إن بيت زيد لكبير -

(c) زيد ذو علم يعنى هو عالم - زيد و بكر كلاهما ذكيان -
 إسه رجل نشيط - البقرة حيوان وهى ذات قرنين -
 أين زيد أ هونى غرفة النوم أم فى حجرة الطعام -
 أ زينب فى البيت أم لا

LESSON 15

The hyperbole and the diminutive

اسم المبالغة و اسم التصغير

اسم المبالغة emphasizes or intensifies a quality good or bad possessed by a person. There are fifteen وزن or measures of اسم المبالغة. Of these فعّال, فعّالة, فعّيل, فعّيلة, فعّول and فعّال are in common use. عالم a learned man. علام a very learned man. علامة a great learned man. علام and سكران are on the measure فعّال and فعّالة respectively. سكران a drunken man. سكير a drunkard. This is on the measure فعّيل from the root سكر. صادق truthful. صديق a very truthful man. This is also on the measure فعّيل. رحيم very much merciful, عليم all knowing etc., are on the measures فعّيل

أَكُول a glutton. كَذِب a liar and كَذُوب a great

liar. ^{كاذب} كاذب and ^{أكول} أكول are on the measure ^{فعل} فعول .

^{التاء المربوطة} التاء المربوطة of ^{علامة} علامة is used for emphasis and not to

indicate gender. ^{علامة} علامة is used both for مؤنث and مذكر .

^{هو رجل علامة} هو رجل علامة he is a great learned man. ^{هي امرأة علامة} هي امرأة علامة she is a great learned woman.

^{اسم التصغير} اسم التصغير or the diminutive is used to express endearment

or contempt. ^{اسم التصغير} اسم التصغير is constructed on their ^{أوزن} أوزن measures

^{كليب} كليب a small dog. ^{كلب} كلب a dog. ^{فيعيل} ويعيل and ^{فيعيل} فيعيل , ^{فيعيل} فيعيل

^{كليب} كليب is on the measure ^{فيعيل} فيعيل . ^{عبد} عبد a slave, ^{عبيد} عبيد a humble

slave. ^{طفل} طفل a baby, ^{طفيل} طفيل a small baby. ^{عقرب} عقرب a scorpion,

^{عقيرب} عقيرب a small scorpion. ^{عقيرب} عقيرب is on the measure ^{فيعيل} فيعيل .

^{عصفور} عصفور a sparrow, ^{عصيفير} عصيفير a small sparrow. ^{عصيفير} عصيفير is on the

measure ^{فيعيل} فيعيل . If an ^{اسم} اسم has a feminine ending then

^{قلعة} قلعة is attached to its diminutive. ^{قلعة} قلعة a fortress,

^{قلعة} قلعة a small fortress.

^{اسم التصغير} اسم التصغير from ^{أب} أب is ^{أبي} أبي , from ^{أخ} أخ is ^{أخي} أخي , from

بنية is بنت or ابنة from بنى , from ابن is from بنى , أخية is أخت .

The form فعول is often used with proper names to express endearment e. g., فطوم from فاطمة name of woman, قدور from عبد القادر name of a man and عبود from عبد الله name of a person.

المفردات

صَادِقٌ . سَكَارَى ج drunk سَكَرَانٌ . أَوْزَانٌ ج weight وَزَنٌ
 truthful. كَاذِبٌ liar. عَقْرَبٌ scorpion . عَقَارِبٌ ج sparrow
 . أَنَعَمٌ , نَعِمٌ ج , نِعْمَةٌ favour, benefit . عَصَافِيرٌ ج
 . مِيَادِينٌ ج field, open space . قَلَاعٌ ج fortress قلعة
 بَرْتَقَالٌ . تَفَاحٌ apple . بَلَحٌ date . جِبَالٌ ج mountain, hill
 orange. مَنَزَلٌ residence . مَوْزٌ . أَعْنَابٌ ج grape عِنَبٌ
 ج nightingale بَلْبَلٌ . مَنَازِلٌ ج قَنَدِيلٌ lamp, candle . بَلَابِلٌ ج
 . قَنَادِيلٌ ج in fact . فَعْلًا .

وَأَسْمَاءُ
الْتَمْرَيْنِ

(a) Translate into English :—

يَا بَنِي إِلَىٰ أَيْنَ أَنْتَ ذَاهِبٌ - يَا أَبَتِي أَنَا ذَاهِبٌ إِلَى الْمَيْدَانِ -
الْأَقْرَابِ عَقَارِبٍ - الْفَوَاكِهِ نِعْمَةٌ مِنْ أَنْعَمِ اللَّهِ - الْبَلْحُ وَالْعِنَبُ
وَالْمَوْزُ أَلَذُّ الْفَوَاكِهِ - أَبُو مَنْ هُوَ -

(b) Translate into Arabic :

Your small dog is very beautiful. Its colour is black. He has a house on a hill. Zainab is a great learned woman. He is, infact a drunkard. The Red Sea is a deep sea. The nightingale is a bird of good voice.

(c) Construct اسم التصغير from the following words :

هر - بحر - منزل - بلبل - قنديل - مفتاح -

الْأَجَابَةُ

(a) O' my little son ! where are you going ? O' my father ! I am going to the field. Relations are scorpions. Fruits are of the benefits of Allah. The date, the grape, and the plantain are the most tasteful of fruits. Whose father is he ?

(b) كليبك جميل جدا - لونه أسود - له بيت فوق جبل -

زينب علامة - إنه يسكر فعلا - البحر الأحمر عميق - البلبل طائر
حسن الصوت -

(c) هرير - بحير - منزل - بلبل - قنديل - مفتاح -

LESSON 16

Numerals

أَسْمَاءُ الْعَدَدِ

In Arabic there is one rule for one and two, and there are other rules for three to ten, eleven to nineteen, twenty to ninety nine, for hundred and for thousand.

The following is the table of numerals from one to ten :

مؤنث	مذكر	مؤنث	مذكر
ستة	ست ٦	واحدة	واحد ١
سبعة	سبع ٧	اثنان - اثنتان	اثنان ٢
ثمانية	ثمان ٨	ثلاثة	ثلاث ٣
تسعة	تسع ٩	أربعة	أربع ٤
عشرة	عشر ١٠	خمسة	خمس ٥

Numerals one and two come after the thing enumerated and they agree in gender and case with the thing enumerated.

رجل واحد one man. امرأة واحدة one woman. رجلان اثنان

two men. اِثْنَانِ or اِمْرَاتَانِ two women. Since in Arabic there is a singular and dual form of every اسْمٍ these are used for mentioning number one and two. Thus instead of رَجُلٍ وَّاحِدٍ we generally say رَجُلٍ and instead of رَجُلَانِ we simply say رَجُلَانِ. But sometimes for emphasis the number is also mentioned. When we say رَجُلَانِ اِثْنَانِ we lay emphasis on the numeral اِثْنَانِ.

While counting three to ten the numeral comes first and the thing enumerated comes next in its plural form and is always مَجْرُورٍ. In these cases if the مَفْرُودٍ of the thing enumerated be مَذْكَرٍ then the numeral must be مَوْثٌ. If the مَفْرُودٍ of the thing enumerated be مَوْثٌ then the numeral must be ثَلَاثٌ نِسَاءٍ three men. ثَلَاثٌ نِسَاءٍ three women. In the first example مَفْرُودٍ of the thing enumerated is رَجُلٍ which is masculine ; so the number is in the feminine. In the second example the مَفْرُودٍ of the thing enumerated is اِمْرَاةٍ which is مَوْثٌ ; so the number is in

the masculine gender. We have 'أربع نساء' , 'أربعة رجال' ,
'خمسة رجال' , 'خمس نساء' , etc.

These numbers are like every other اسم subject to إعراب ,
variation, according to their cases. One man in the nomina-
tive case will be رجل واحد and two men will be رجلان اثنان .
If the numerals are mentioned in the accusative case they
shall be رجلا واحدا and رجلين اثنين . In the genitive case
they shall be رجل واحد and رجلين اثنين . From three to ten,
the case sign is borne by the numeral, for the thing enu-
merated is always معرور . Three men in the nominative
case will be ثلاثة رجال , in the accusative case it will be
ثلاثة رجال and in the genitive case ثلاثة رجال .

When the thing enumerated is definite, two construc-
tions are possible الرجال الثلاثة or الثلاثة الرجال the three
men.

For things enumerated ثمان eight becomes ثماني in the
nominative case, ثماني in the accusative case and ثماني in

the genitive case. ثَمَانِي رِجَالٍ 'ثَمَانِي رِجَالٍ' in the nominative, accusative and genitive cases respectively.

For some undefined number between three and ten the word بَضْعٌ or بَضْعَةٌ is used. بَضْعَةٌ رِجَالٍ means a few men between three and ten ; بَضْعٌ نِسَاءٍ means a few women between the number three and ten.

كَمْ الاستفهامية when used as an interrogative means "how many" or "how much." The noun following it is مفردٌ and كَمْ رِجَالًا how many men, كَمْ لَبَنًا how much milk.

المفردات

ج Tiger نمر . ثعلب ج Fox ثعلب . أسود , أسد ج Lion أسد
 ج Wolf ذئب . دببة ج Bear دب . أفيال ج Elephant فيل . نمور
 حمة . أرانب ج Rabbit أرنب . ظبأ ج Deer ظبي . ذئاب
 غرابان ج Crow غراب . ضفادع ج Frog ضفدع . حيات ج Snake
 ج Cunning شاطر . حمام ج Pigeon حمام . غاب ج Forest غابة
 شطار .

التمرين

(a) Translate into English :

كَمْ رَجُلًا فِي الْحَجْرَةِ ؟ فِي الْحَجْرَةِ رَجُلَانِ - فِي الْغَابَةِ كَثِيرٌ مِنَ الْأَسَدِ -
فَوْقَ الشَّجَرَةِ ثَلَاثَةٌ غُرَبَانِ - الثَّلَبُ حَيَوَانٌ شَاطِرٌ جِدًّا - كَمْ حَلِيبًا
فِي الشَّايِ ؟ فِي الشَّايِ قَلِيلٌ مِنَ الْحَلِيبِ -

(b) Translate into Arabic :

There are three women before me. Flesh of pigeon is a tasteful food. There are ten elephants in this forest. There are a few chairs in the room. How many loaves have you ?

(c) Reconstruct the following sentences using مذكر

مذكر for مؤنث and مؤنث for مذكر .

فِي الْبَيْتِ خَمْسٌ نِسَاءً - هَذَا الدِّيكُ أَكْبَرُ مِنْ هَذِهِ الدَّجَاجَةِ -
هَذَا الرَّجُلُ أَعْمَى - ابْنَتُكَ جَمِيلَةٌ - بَضِعَ نِسَاءٌ جَالِسَاتٌ فِي الْمِيدَانِ -
أَنَا ذَاهِبٌ إِلَى بَيْتٍ فِيهِ تِسْعٌ نِسَاءً -

الاجابة

(a) How many men are there in the room ? There are two men in the room. There are many lions in the forest. There are three crows on the tree. The fox is a very cunning animal. How much milk is in the tea ? There is a little milk in the tea.

(b) أمامي ثلاثة نساء - لحم الحمام طعام لذيد - في هذه الغابة
عشرة أفيال - في الحجرة بضعة كراس - كم رغيفا عندك ؟

(c) في الدار خمسة رجال - هذه الدجاجة أكبر من هذا الديك -
هذه المرأة عمياء - ابنك ولد جميل - بضعة رجال جالسون
في الميدان - أنا ذاهبة إلى دار فيها تسعة رجال -

LESSON 17

Numerals

أَسْمَاءُ الْعِدَدِ

(Eleven to Nineteen)

مذكر	مؤنث
أحد عشر Eleven	إحدى عشرة ١١
اثنا عشر Twelve	اثنتا عشرة ١٢
ثلاثة عشر Thirteen	ثلاث عشرة ١٣
أربعة عشر Fourteen	أربع عشرة ١٤
خمسة عشر Fifteen	خمس عشرة ١٥
ستة عشر Sixteen	ست عشرة ١٦
سبعة عشر Seventeen	سبع عشرة ١٧
ثمانية عشر Eighteen	ثمان عشرة ١٨
تسعة عشر Nineteen	تسع عشرة ١٩

From eleven to nineteen the thing enumerated is always مفرد and منصوب with تنوين. We say أحد عشر رجلاً and not أحد عشر رجالٍ.

The numerals eleven and twelve agree in gender with the thing enumerated: أحد عشر رجلاً eleven men. إحدى عشرة امرأة eleven women. اثنا عشر رجلاً twelve men. اثنتا عشرة امرأة twelve women.

From number thirteen to nineteen if the thing enumerated be masculine the number shall be feminine.

ثلاثة عشر رجلاً thirteen men. If the thing enumerated be feminine the number shall be masculine. ثلاث عشرة امرأة

thirteen women. The first part of number twelve namely اثنا is subject to إعراب variation according to case ; اثنا

and اثنتا are in the nominative case. اثنتى and اثنتى

are in the oblique case. إلى اثنى عشر رجلاً to twelve men and إلى اثنتى عشرة امرأة to twelve women.

With the exception of numeral twelve other numerals from eleven to nineteen do not vary according to variation

of their cases. من أحد عشر رجلاً from eleven men.

إلى أربعة عشر رجلاً to fourteen men.

المفردات

شوارب ج Mustaches شارب . جباه ج Forehead جبين

لحي . لحي ج Beard لحية . حواجب ج Eyebrow حاجب

شفاه ج Lip شفة . خدود ج Cheek خد . جفون ج Eyelid جفن

ج Chin ذقن . السنّة ج Tongue لسان . أسنان ج Tooth سن

Turnip سلجم . أنجال ج Child نجل . Pineapple أناناس . أذقان

التمرين

(a) Translate into English :

خمسة رجال - خمسة الرجال - الرجال الخمسة - أربعة عشر

رجلا - الأربعة عشر رجلا - كم رجلا في الحجرة ؟ لا رجل في الحجرة -

في الحجرة سبع عشرة امرأة - له لحية طويلة - هذه الفواكه

لاثنتي عشرة بنتا -

(b) Translate into Arabic :

How many children has he ? He has twelve children ; of them nine are boys and three are girls. Man has two eyes and a nose. In his hand there are two apples. There are ten crows on the tree. How many of you are here ? We are five here. Three cups of tea and fifteen glasses are on the table.

(c) Correct the following :

كَمْ نِسَاءً فِي الْبَيْتِ - فِي الْبَيْتِ خَمْسَةَ عَشَرَ نِسَاءً - هَذَا لِائْتِنَا
عَشْرَ رَجُلًا - أَوْلَيْكَ الْكُتُبَ جَدِيدَةً - هَلْ هُوَ لَأَقْلَامٍ لَكَ - هَذِهِ
الْعَالِمُونَ نَشِيطَةٌ -

الإجابة

(a) Five men. The five men. The five men. Fourteen men. The fourteen men. How many men are in the room ? There is no man in the room. There are seventeen women in the room. He has a long beard. These fruits are for twelve girls.

كَمْ نَجَلًا لَهُ ؟ لَهُ اثْنَا عَشَرَ نَجَلًا مِنْهُمْ تِسْعَةٌ أَبْنَاءُ
وَ ثَلَاثُ بَنَاتٍ - لِلنَّاسِ عَيْنَانِ وَ أَنْفٌ - فِي يَدِهِ تَفَاحَتَانِ -

عَلَى الشَّجَرَةِ عَشْرَةَ غُرْبَانَ - كَمْ مِنْكُمْ هُنَا؟ نَعْنُ خَمْسَةَ هُنَا -
عَلَى الْمَائِدَةِ ثَلَاثَةَ فَنَاجِيَيْنَ مِنَ الشَّايِ وَ خَمْسَةَ عَشَرَ كُوبًا -

كَمْ امْرَأَةً فِي الْبَيْتِ؟ فِي الْبَيْتِ خَمْسَ عَشْرَةَ امْرَأَةً - (c)
هَذَا لَانْتِي عَشْرَ رَجُلًا - تِلْكَ الْكُتُبُ جَدِيدَةٌ - هَلْ هَذِهِ الْأَقْلَامُ
لَكَ؟ هُوَ لَا، الْعَالَمُونَ نَشِيطُونَ -

LESSON 18

Numeral

أَسْمَاءُ الْعَدَدِ

(Form 20 to 99)

Nominative Case

عِشْرُونَ twenty

ثَلَاثُونَ thirty

أَرْبَعُونَ forty

خَمْسُونَ fifty

سِتُونَ sixty

سَبْعُونَ seventy

ثَمَانُونَ eighty

تِسْعُونَ ninety

Oblique Case

عِشْرِينَ ٢٠

ثَلَاثِينَ ٣٠

أَرْبَعِينَ ٤٠

خَمْسِينَ ٥٠

سِتِينَ ٦٠

سَبْعِينَ ٧٠

ثَمَانِينَ ٨٠

تِسْعِينَ ٩٠

These numbers are always the same whether the things enumerated are ^{وَمَذَكَّرٌ} مذکر or ^{وَمَوْثَبٌ} مؤنث . The things enumerated is always ^{وَمَوْثَبٌ} مَوْثَبٌ and ^{وَمَوْثَبٌ} منصوب with ^{وَمَوْثَبٌ} تَبْوِينِ twenty men.

ثلاثون امرأة. ثلاثون رجلا thirty men, عِشْرُونَ امْرَأَةً twenty women.

ثلاثون امرأة etc. We have مِنْ عِشْرِينَ رجلاً from twenty men,

مِنْ عِشْرِينَ امْرَأَةً from twenty women, إِنَّ عِشْرِينَ رجلاً فِي الْحِجْرَةِ

there are twenty men in the room. إِنَّ عِشْرِينَ امْرَأَةً فِي الْحِجْرَةِ

there are twenty women in the room etc. For counting twenty one, thirty one etc.. numerals one, two, three.

four etc. must be connected with ثَلَاثُونَ, عِشْرُونَ etc.

by وَاو conjunction عطف .

The figures one, two, three etc. in respect of gender and case will be governed by the same rules which govern numbers one to ten. We have وَاحِدًا وَعِشْرُونَ رجلاً twenty

one men, وَاحِدَةً وَعِشْرُونَ امرأةً twenty one women,

مِنْ اِثْنَيْنِ وَثَلَاثِينَ امرأةً. مِنْ اِثْنَيْنِ وَثَلَاثِينَ رجلاً

from thirty two women, اِحْدَى وَارْبَعِينَ رجلاً فِي الْحِجْرَةِ

there are forty one men in the room.

اِحْدَى وَارْبَعِينَ امرأةً فِي الْحِجْرَةِ

there are forty one women in the room, اِحْدَى وَارْبَعِينَ رجلاً

twenty five men,

امرأة twenty five women. These rules apply up to number ninety nine.

المفردات

ساعة moment, hour, watch, clock. ثمين costly.
 غال cheap. أعوام year. سنوات year. سنة dear, expensive. قطن cotton. أقطان.
 روية rupee. خفاف light. ثقال heavy. ثقل.
 صعب difficult. دنانير gold coin of Arabia. دينار.
 سهل easy. دراهم silver coin of Arabia. درهم.
 دقائق minute. دقيقة iron. حديد. فضة silver.

التمرين

(a) Translate into English :

بكم هذا؟ هذا ثمين - هذا بخمس وثلاثين روبية - هل عندك ساعة؟ نعم، عندي ساعة جديدة - عندنا ستة وخمسون كتاباً منها خمسة صعب - كم عمرك؟ عمري أربع وأربعون سنة -

(b) Translate into Arabic :

Silver and gold are costly things. Iron is heavy and cotton is light. We are twenty men and twenty women. These days we have much fruits and vegetables. Most of us are students. How many teachers have you in your school? In our school we have three male teachers and two female teachers. To-day fish is very dear in the market.

(c) Rewrite the following with حركات

لی أربعة أيام هنا—عندی دیک واحد وخمس دجاجات—أنا مریض منذ یومین—هو أكبر منی بستین—هو رجل غنی وله کثیر من الذهب والفضة—بکم هذه الساعة ؟ هی رخیصة -

الاجابة

(a) For how much is it? This is costly. This is for thirty five rupees. Have you a watch? Yes, I have a new watch, We have fifty-six books, of them five are difficult. How many years old are you? I am forty four years old.

(b) الفضة والذهب شيان ثمينان - الحديد ثقيل والقطن خفيف

نحن عشرون رجلا وعشرون امرأة - في هذه الايام عندنا كثير

مِنَ الْفَوَاكِهِ وَالْخَضِرِ - أَكْثَرْنَا تَلَامِيذَكُمْ مَعْلَمًا فِي مَدْرَسَتِكُمْ ؟ فِي
مَدْرَسَتِنَا ثَلَاثَةَ مَعْلَمِينَ وَمَعْلَمَتَانِ - السَّمَكُ غَالٍ فِي السُّوقِ الْيَوْمَ -

لِي أَرْبَعَةَ أَيَّامٍ هُنَا - عِنْدِي دِيكٌ وَاحِدٌ وَخَمْسُ دِجَاجَاتٍ - (c)
أَنَا مَرِيضٌ مِنْذُ يَوْمَيْنِ - هُوَ أَكْبَرُ مِنِّي بِسِنَتَيْنِ - هُوَ رَجُلٌ غَنِيٌّ وَلَهُ
كَثِيرٌ مِنَ الذَّهَبِ وَالْفِضَّةِ - بِكُمْ هَذِهِ السَّاعَةُ ؟ هِيَ رَخِيصَةٌ -

LESSON 19

Numerals

أَسْمَاءُ الْعِدَدِ

(Hundred and upwards: الْمِائَةُ وَمَا فَوْقَهَا)

مِائَةُ hundred. Thing enumerated by hundred will be مفرد
and مجرور . مِائَةُ رَجُلٍ one hundred men. مِائَةُ is good
for both the genders. مِائَةُ امْرَأَةٍ one hundred women. مِائَةُ
one hundred. مِائَتَانِ two hundred. مِائَتَا رَجُلٍ two hundred
men. إِنَّ مِائَةَ رَجُلٍ حَاضِرُونَ one hundred men are present.
إِنَّ مِائَتَيْ رَجُلٍ حَاضِرُونَ from one hundred men. مِائَةُ رَجُلٍ
two hundred men are present and مِائَتَا رَجُلٍ from two
hundred men. Since الْمِائَةُ ends in التاء المربوطة , it is femi-
nine, ثَلَاثُمِائَةٍ three hundred ; plural form of مِائَةُ is not
used in these cases. أَرْبَعُمِائَةَ رَجُلٍ four hundred men,

خَمْسِمِائَةَ رَجُلٍ five hundred men, سِتْمِائَةَ رَجُلٍ six hundred
 men, سَبْعِمِائَةَ رَجُلٍ seven hundred men, ثَمَانِمِائَةَ رَجُلٍ eight
 hundred men and تِسْعِمِائَةَ رَجُلٍ nine hundred men. If there
 be امْرَأَةٌ instead of رَجُلٍ the construction will be the same
 ثَلَاثِمِائَةَ امْرَأَةٍ three hundred women, اَرْبَعِمِائَةَ امْرَأَةٍ four hun-
 dred women, etc. Case sign, in these cases, is borne by the
 first part. اِنَّ ثَلَاثِمِائَةَ رَجُلٍ حَاضِرُونَ three hundred men are
 present. مِنْ ثَلَاثِمِائَةِ رَجُلٍ حَاضِرُونَ from three hundred women
 etc.

اَلْفُ رَجُلٍ thousand and اَلْفٌ is the plural of اَلْفٌ . اَلْفٌ
 one thousand men and اَلْفٌ امْرَأَةٌ one thousand women. اَلْفٌ
 is مَذَكَّرٌ and so three thousand will be ثَلَاثَةُ اَلْفِ رَجُلٍ
 three thousand men, اَرْبَعَةُ اَلْفِ رَجُلٍ four thousand men
 etc. مِائَةُ اَلْفٍ one hundred thousand, اَلْفُ اَلْفٍ one thousand
 thousand. In these cases case sign is borne by the first
 part. اَلْفُ اَلْفٍ is in the nominative case, اَلْفِ اَلْفٍ is in the

accusitive and **أَلْفٍ** is in the genitive case.

مِائَةٌ وَوَأَحَدٌ one hundred and one, **مِائَةٌ وَثَلَاثٌ** one hundred and three, **مِائَةٌ وَأَحَدٌ عَشْرٌ** one hundred and eleven, **ثَلَاثُمِائَةٌ وَخَمْسٌ وَخَمْسُونَ** three hundred and fifty, **أَلْفٌ وَخَمْسُمِائَةٌ وَثَلَاثٌ وَثَلَاثُونَ** one thousand five hundred and thirty three, **خَمْسَةُ آلَافٍ وَسِتُّ مِائَةٍ وَأَرْبَعٌ وَأَرْبَعُونَ** five thousand six hundred and forty four, **مِائَةٌ وَخَمْسَةُ آلَافٍ وَخَمْسُمِائَةٌ وَخَمْسُونَ** one hundred five thousand and five hundred and fifteen, **أَلْفٌ لَيْلَةٌ وَلَيْلَةٌ** onethousand one nights etc.

Plural of **مِائَةٌ** is **مِائَاتٌ**; this plural is used for 'hundred' in an indefinite sense. **مِائَاتٌ مِنَ الرِّجَالِ حَاضِرُونَ** hundreds of men are present, **مِائَاتٌ مِنَ النِّسَاءِ حَاضِرَاتٌ** hundreds of women are present. **مِائَاتٌ مِنَ الرِّجَالِ حَاضِرُونَ** men are present in hundreds, **أَلْفٌ** has another plural **أَلُوفٌ** and this form of plural is used to mean 'thousands' in an indefinite sense, **أَلُوفٌ مِنَ الرِّجَالِ حَاضِرُونَ**

منذ خمسة عشر يوما - ابني عبدالله سليم الآن - في هذه الأيام الجو حار جدا -

(b) Translate into Arabic :

Ahmed ! how is your health ? To day I am sound. How many rupees are there in your pocket ? In my pocket there are one hundred and seven rupees. In my pocket there are more rupees than what is in your pocket. How much is this ? In my pocket there are three thousand five hundred and fifty five rupees.

(c) Write the following in words :

٦٥ - ١٠٨ - ١٢٢٨ - ٣٣٣٨ - ١٠٠٢٢٣ - ١٠٤٣٣٥

الاجابة

(a) O ! my friend peace be on you. Be at home and at ease. How are you ? I am well and all praise is for Allah. O father of Bakr ! how is your temperament ? My temperament is moderate. He has been ill for fifteen days. My son Abdullah is now sound. These days the atmosphere is very hot.

(b) يا أحمد كيف صحتك ؟ اليوم أنا سليم - كم روبية في

جيبك ؟ في جيبى مائة وسبع روبيات - في جيبى من الروبيات أكثر

بِمَا فِي جَيْبِكَ - كَمْ هَذَا ؟ فِي جَيْبِي ثَلَاثَةُ آلَافٍ وَخَمْسَمِائَةٍ وَخَمْسٍ
وَخَمْسُونَ رُوبِيَّةً -

خَمْسَةٌ وَسِتُونَ - مِائَةٌ وَثَمَانِيَّةٌ - أَلْفٌ وَأَرْبَعَمِائَةٌ وَثَمَانِيَّةٌ (c)
وَعِشْرُونَ - ثَلَاثَةُ آلَافٍ وَثَلَاثَمِائَةٌ وَثَمَانِيَّةٌ وَثَلَاثُونَ - مِائَةٌ أَلْفٌ وَمِائَتَانِ
وَأَرْبَعَةٌ وَعِشْرُونَ - مِائَةٌ وَسَبْعَةُ آلَافٍ وَأَرْبَعَمِائَةٌ وَخَمْسٌ وَأَرْبَعُونَ -

LESSON 20

The ordinal numbers

الأعداد الترتيبية

The ordinal numbers are derived from cardinal numbers according to the measure **فَاعِلٌ** but with some exceptions. Ordinals from one to ten are fully declinable, from eleven to nineteen are indeclinable and from 20 on are declinable.

The following is an illustrative chart of ordinal numbers :

مذَكَرٌ		مؤنثٌ
الأوَّلُ	the first.	الأوَّلَى
الثَّانِي	the second.	الثَّانِيَةَ
الثَّالِثُ	the third.	الثَّالِثَةَ
الرَّابِعُ	the fourth.	الرَّابِعَةَ
الخَامِسُ	the fifth.	الخَامِسَةَ
السَّادِسُ	the sixth.	السَّادِسَةَ
السَّابِعُ	the seventh.	السَّابِعَةَ
الثَّامِنُ	the eighth.	الثَّامِنَةَ
التَّاسِعُ	the ninth.	التَّاسِعَةَ
العَاشِرُ	the tenth.	العَاشِرَةَ

المذكر	المؤنث
الحادي عشر the eleventh	الحادية عشرة
الثاني عشر the twelveth	الثانية عشرة
الثالث عشر the thirteenth	الثالثة عشرة
الرابع عشر the fourteenth	الرابعة عشرة
الخامس عشر the fifteenth	الخامسة عشرة
السادس عشر the sixteenth	السادسة عشرة
السابع عشر the seventeenth	السابعة عشرة
الثامن عشر the eighteenth	الثامنة عشرة
التاسع عشر the nineteenth	التاسعة عشرة

Compound ordinals are constructed by connecting الحادي العاشر,

الثاني etc. with عاشر with ثلاثون for masculine
and الحادية etc. for feminine.

الثلاثون, العاشر etc. are the same for both genders.

الحادي والعشرون the twentieth, الثلاثون the thirtieth, العاشر والحادي

فِي الْمِيدَانِ أَلُوفٌ وَفِي الصَّفِّ الْأَوَّلِ مِائَةٌ رَجُلٍ - الدَّرْسُ الثَّامِنُ
عَشْرِينَ هَذَا الْكِتَابُ هُوَ دَرْسُ الْأَعْدَادِ -

(b) Translate into Arabic :

What is the time ? It is twenty minutes to five. In my watch it is fifteen minutes to five. It is five thirty O' clock. The fifth in the row is a black slave. In the last row is a slave girl.

(c) Correct the following :

فِي الصَّفِّ السَّادِسِ خَمْسَةٌ نِسَاءً - الْخَامِسَةُ مِنْهُنَّ أُمَّةٌ سُودَاءُ - سُورَةُ
الثَّانِيَةَ عَشْرِينَ مِنْ قُرْآنِ الْكَرِيمِ هُوَ سُورَةُ يُوسُفَ - خَامِسَةٌ وَالْعِشْرُونَ مِنْ
النِّسَاءِ امْرَأَةٌ جَمِيلٌ - أَلْفٌ أَلُوفٍ رَجُلًا حَاضِرُونَ فِي الْمِيدَانِ - فِي سَاعَةِ
الْخَامِيسِ وَثَلَاثُونَ دَقِيقَةً -

الْإِجَابَةُ

(a) The religion of Islam is based on the noble Quran. There are in Al-Quran one hundred and fourteen chapters. The chapter Al-Fatihah is the first chapter of the noble Quran. Flesh of swine is prohibited for the Muslims. Men are present in the field in thousands and in the first row there are one hundred. Eighteenth lesson of this book is a lesson on numerals.

كَمْ السَّاعَةُ ؟ اِرْبَعُ السَّاعَةُ الْخَامِسَةُ إِلَّا عَشْرِينَ دَقِيقَةً - (b)

فِي سَاعَتِي الْخَامِسَةِ إِلَّا خَمْسَ عَشْرَةَ دَقِيقَةً - اِرْبَعُ السَّاعَةُ الْخَامِسَةُ وَ

ثَلَاثُونَ دَقِيقَةً - الْخَامِسُ مِنَ الصَّفِّ هُوَ عَبْدُ أَسْوَدَ - فِي الصَّفِّ الْآخِرِ أُمَّةٌ

سُودَانُ -

فِي الصَّفِّ السَّادِسِ خَمْسُ نِسَاءٍ - الْخَامِسَةُ مِنْهُنَّ أُمَّةٌ سُودَانُ - (c)

السُّورَةُ الثَّانِيَةُ عَشْرَةَ مِنَ الْقُرْآنِ الْكَرِيمِ هِيَ سُورَةُ يُوسُفَ - الْخَامِسَةُ وَ

الْعِشْرُونَ مِنَ النِّسَاءِ امْرَأَةٌ جَمِيلَةٌ - أَلْفُ رَجُلٍ حَاضِرُونَ فِي الْمِيدَانِ -

فِي السَّاعَةِ الْخَامِسَةِ وَالدَّقِيقَةُ الثَّلَاثِينَ -

LESSON 21

$\frac{1}{2}$ one half ج أنصاف و وو . $\frac{1}{3}$ one third ج ثلث و وو . $\frac{1}{4}$ one fourth ج رابع و وو . $\frac{1}{5}$ one fifth ج أخماس و وو . $\frac{1}{6}$ one sixth ج سداس و وو . $\frac{1}{7}$ one seventh ج أسباع و وو . $\frac{1}{8}$ one eighth ج ثمان و وو . $\frac{1}{9}$ one ninth ج تسع و وو . $\frac{1}{10}$ one tenth ج أعشار و وو .

three half ثلاثة أنصاف الرغيف half a loaf. نصف الرغيف
 one third ثلث الكتاب two half loaves. نصف الرغيف
 nine one third apples. تسعة أثلاث التفاحة
 five خمسة أرباع التفاحة two one third loaves. ثلثا الرغيف
 four by five rupee. أربعة أخماس الروبية one fourth apples.
 أجزاء ج جزء .

$\frac{1}{11}$, $\frac{1}{11}$ جزء من أحد عشر one by eleven.

$\frac{3}{13}$, $\frac{3}{13}$ ثلاثة أجزاء من ثلاثة عشر three by thirteen.

$\frac{11}{23}$, $\frac{11}{23}$ أحد عشر جزءا من أربعة وعشرين eleven by twenty

four. $\frac{51}{73}$, $\frac{51}{73}$ واحد وخمسون جزءا من ثلاثة وسبعين $\frac{51}{73}$ fifty one

by seventy three. $\frac{7}{100}$, $\frac{7}{100}$ سبعة أجزاء من مائة جزء.

seven by hundred. $\frac{7}{100}$ واحد وستون جزءا من ثلاثمائة وسبعة أجزاء.

$\frac{61}{307}$, $\frac{61}{307}$ sixty one by three hundred and seven.

$\frac{3}{1000}$, $\frac{3}{1000}$ ثلاثة أجزاء من ألف جزء.

thousand.

$\frac{1}{2}$, $\frac{1}{2}$ واحد صحيح ونصف.

$\frac{3}{4}$, $\frac{3}{4}$ ثلاثة صحيحة وأربعة أخماس.

$\frac{1}{13}$, $\frac{1}{13}$ إحدى عشرة صحيحة وثلاثة عشر جزءا من أربعة عشر جزءا.

$\frac{11}{13}$, $\frac{11}{13}$

مائة و سبعة صحیحة و أحد عشر جزءا من خمسة عشر جزءا

$$107\frac{1}{10} , 10\frac{1}{10} .$$

تسعة و تسعون صحیحة و ثلاثة أجزاء من ألف جزء

$$99\frac{3}{1000} , 99\frac{3}{1000} .$$

المفردات

the globe. الكرة الأرضية . أرطال ج (lb) رطل

month شهر . أميال ج mile ميل . قطر ج (Railway) قطار

January. يناير solar months. الشهور الشمسية . شهر , أشهر ج

may. مايو april. إبريل march. مارس february. فبراير

august. أغسطس july. يوليو , يولية. june. يونيو , يونية

september. سبتمبر november. نوفمبر october. أكتوبر december. ديسمبر

التعريف

(a) Translate into English :

نصف الكتاب الأول صعب - تسعة رجال حاضرون هنا - كم هذا ؟
 هذا ثلث الرطل - في الزجاجية أربعة أخماس الرطل من اللبن - في الطبق
 ثلاث سمكات و ثلاثة أرباع السمكة - ثلثهم نساء -

(b) Translate into Arabic :

It is quarter to five. Three quarters of an apple is in my hand. Four fifth of the globe is water. Speed of the train is $40\frac{1}{4}$ miles per hour.

(c) Write the following in words :

$\frac{1}{10}$, $5\frac{1}{4}$, 1000 , $\frac{1}{2}$, $999\frac{101}{1000}$.

الاجابة

(a) First half of the book is difficult. Nine men are present here. How much is this ? This is one third of of a pound. There is in the bottle Lb. $\frac{1}{4}$ of milk. There are in the plate $3\frac{1}{2}$ fish. one third of them are women.

(b) الساعة الخامسة إلا ربعاً - في يدي ثلاثة أرباع التفاحة -

أربعة أخماس الكرية الأرضية ماء. - سرعة القطار أربعون ميلا وعشرة
أجزاء من أحد عشر جزءا من الميل في الساعة.

واحد من عشرين - خمسة صحيحة وتسعة عشر جزءا من (c)

خمس وعشرين جزءا - تسعة وتسعون جزءا من ألف جزء -
أربعة أخماس - تسعمائة وتسعة وتسعون صحيحة ومائة وواحد
من ثلاثة آلاف جزء -

LESSON 22

Decimal

الكسور العشرية

٣، ثلاثة أجزاء من عشرة ٠٣-٠١٠، جزء من عشرة ٠١

٢٥، خمسة وعشرون جزءاً من مائة ٠٢٥ Whether it will be

etc., depends on number of decimal points. If there be only one decimal point it will be $\frac{1}{10}$, if there be two decimal points it will be $\frac{1}{100}$, if there be three decimal points it will be $\frac{1}{1000}$ and so forth.

٣، ثلاثة صحيحة و ثلاثة أجزاء من عشرة ٠٣٠٣

٢٣،٠٤ أربعة وعشرون صحيحة وسبعة أجزاء من مائة ٠٢٣٠٠٤

٥،٠٥٤ خمسة صحيحة وسبعة وخمسون جزءاً من ألف ٠٥٠٥٤

The multiplicative

واحد , أحاد single. مثنى , ثناء double, in twos.

ثلاث , ثلاث three fold, in threes. رباع , رباع four fold, in fours.

خماس , خماس five fold, in fives. سداس , سداس six fold, in sixes.

سباع , سباع seven fold, in sevens. ثمان , ثمان eight fold, in eights.

تساع , تساع nine fold, in nines. عشار , عشار ten fold, in tens.

واحد , أحاد , ثناء , ثلاث etc., are on the measure فعال . موحداً , مثنى , ثلاث etc., are on the measure مفعلاً . These are good for both the genders.

المفردات

واقف is standing. جندي a soldier. جنيه pound.

جنيهات (money) مرة أخرى . أوسط middle.

قرية village . أوساط ج middle وسط . أوساط ج .

مريح comfortable . مقاعد ج seat مقعد .

وَأَسْبَغُ
التَّعْرِينِ

(a) Translate into English :

التَّلَامِيذُ جَالِسُونَ مِثْنَى مِثْنَى - الْجُنُودُ وَاقِفُونَ مَعْشَرَ مَعْشَرَ - عِنْدِي

أَرْبَعَةَ أَرْغِفَةٍ وَتِسْعَةَ أَجْزَاءٍ مِنْ عَشْرَةٍ مِنَ الرِّغِيفِ - فِي الزَّجَاجَةِ تِسْعَةَ أَجْزَاءٍ

مِنْ عَشْرَةِ أَجْزَاءٍ مِنَ الرِّطْلِ لَبْنَا - عِنْدِي جِزْمٌ مِنْ عَشْرَةِ أَجْزَاءٍ مِنَ الْجِنْبِ -

خَمْسَةٌ فِي الْمَائَةِ مِنْ مَنَازِلِ الْمَدِينَةِ قَدِيمَةٍ -

(b) Translate into Arabic :

I am once more going to my uncle's house in the heart (middle) of the city. My sister Zainab is in the village. The village is far away from the city. This is a comfortable seat. In our quarter of the city there are five hundred houses.

(c) Write the following in words :

$$110 \frac{3}{3} - \frac{317}{1000} - 100 - 10 - 11 - 7$$

الْأَجَابَةُ

(a) The students are sitting in twos. The soldiers are standing in tens. I have $4\frac{9}{10}$ loaves. There is in the bottle $\frac{7}{10}$ lb of milk. I have £-1. Five percent of the houses in the city are old.

أَنَا ذَاهِبٌ مَرَّةً أُخْرَى إِلَى مَنْزِلِ عَمَّتِي فِي وَسْطِ الْمَدِينَةِ - أُخْتِي (b)

زَيْنَبٌ فِي الْقَرْيَةِ - الْقَرْيَةُ بَعِيدَةٌ عَنِ الْمَدِينَةِ - هَذَا مَقْعَدٌ مَرِيحٍ - فِي حِينِنَا

مِنَ الْمَدِينَةِ خَمْسَمِائَةَ بَيْتٍ -

سَبْعَةَ أَجْزَاءٍ مِنْ عَشْرَةٍ أَجْزَاءٍ - أَحَدُ عَشَرَ جِزْءًا مِنْ مِائَةٍ (c)

جِزْءٍ - جِزْءٍ مِنْ مِائَةٍ جِزْءٍ - جِزْءٍ مِنْ أَلْفٍ جِزْءٍ - ثَلَاثُمِائَةٍ وَسَبْعَةَ

عَشَرَ جِزْءًا مِنْ أَلْفٍ جِزْءٍ - مِائَةٌ وَعَشْرَةٌ صَحِيحَةٌ وَ ثَلَاثَةٌ أَرْبَاعٍ -

LESSON 23

Verbs

الفعل

Arabic verbs are generally composed of three radicals. Verbs composed of three radicals are called **فِعْلٌ ثَلَاثِيٌّ**. The verb **فَعَلَ** he did is adopted as the norm of **فِعْلٌ ثَلَاثِيٌّ**. The letter 'ف' represents the first radical, 'ع' the second radical and 'ل' the third radical. **كَتَبَ** he wrote; here **ك** is the first radical or **فَاءُ الْكَلِمَةِ**, **ت** is the second radical or **عَيْنُ الْكَلِمَةِ** and **ب** is the third radical or **لَامُ الْكَلِمَةِ**.

صِيغَةُ or paradigm of a verb does not depend on time of action. Tense of verb is, therefore, determined from the context. Arabic verbs are divided into two basic categories, they are verbs completed and verbs uncompleted. Verbs completed generally indicate the past and verbs uncompleted indicate the present or the future. A completed verb is called **الفِعْلُ الْمَاضِي**. A verb uncompleted is called

و ١٠٨ ١٠٨
 الفعل المضارع. There is another form of verb uncompleted called
 ١٠٨ ١٠٨
 الفعل الامر or a verb of the nature of English verbs in the impe-
 rative mood.

١٠٨ ١٠٨ ١٠٨
 الفعل الماضي and الفعل المضارع may be either معروف known
 ١٠٨
 or مجهول unknown. When the subject of a verb is known it
 ١٠٨ ١٠٨
 must be فعل معروف and when the subject of a verb is unknown
 ١٠٨ ١٠٨ ١٠٨ ١٠٨
 it must be فعل مجهول. فعل معروف correspond with English
 verbs in the active voice.

When a verb be placed before the subject the verb must be in the singular number irrespective of number of the subject.

١٠٨ ١٠٨ ١٠٨
 Thus فعل زيد Zaid did, فعل زيد و بكر Zaid and Bakar did

١٠٨ ١٠٨ ١٠٨ ١٠٨
 and فعل زيد و بكر و عمرو Zaid, Bakar and Amar did. But if the subject comes before the verb then the verb must agree with the subject in number and gender. If the subject be

١٠٨ ١٠٨ ١٠٨
 مؤنث or مذكر .

و ١٠٨
 The third person is called الغائب the absent, the second

١٠٨ ١٠٨
 person is called الحاضر and the first person is called المتكلم .

١٠٨ ١٠٨ ١٠٨ ١٠٨
 فعل he did. فعلت she did. فعلت you did. فعلت you (fem.)

did. ^{وَأَع}فعلت I did. ^{وَأَع}الفاعل the subject of the verb must be
^{وَأَع}مرفوع. ^{وَأَع}المفعول the object of a verb must be ^{وَأَع}منصوب.
^{وَأَع}ضرب زيد بكرا Zaid beat or has beaten Bakar.

In some cases ^{وَأَع}الفعل الماضي indicates the future particularly
when it expresses a prayer or a curse. ^{وَأَع}رَحِمَ he showed mercy.
^{وَأَع}رَحِمَكُمُ اللهُ may Allah show mercy to you. ^{وَأَع}قَتَلَ he killed,
^{وَأَع}قَتَلَهُ اللهُ may Allah kill him. If an Arab be asked what is
the Arabic word for 'to do' he would say ^{وَأَع}فَعَلَ although it
means 'he did'.

^{وَأَع}الفعل الماضي المعروف

^{وَأَع} جمع	^{وَأَع} مثنى	^{وَأَع} مفرد	
^{وَأَع} فَعَلُوا	^{وَأَع} فَعَلَا	^{وَأَع} فَعَلَ	^{وَأَع} مذكر
^{وَأَع} فَعَلْنَ	^{وَأَع} فَعَلَتَا	^{وَأَع} فَعَلَتْ	^{وَأَع} مؤنث
^{وَأَع} فَعَلْتُمْ	^{وَأَع} فَعَلْتَمَا	^{وَأَع} فَعَلْتَ	^{وَأَع} مذكر
^{وَأَع} فَعَلْتُنَّ	^{وَأَع} فَعَلْتَمَا	^{وَأَع} فَعَلْتِ	^{وَأَع} مؤنث
^{وَأَع} فَعَلْنَا	^{وَأَع} فَعَلْنَا	^{وَأَع} فَعَلْنَا	^{وَأَع} مذكر ومؤنث

المفردات

فتح to open. ضرب to strike, to beat. نصر to help. سمع
to hear. حسب to think, to suppose. كرم to be noble. خرج
to come out, to go out. دخل to enter. ذهب to go. حضر
to be present, to come. طلب to ask for, to want. بالأمس، أمس
yesterday.

التمرين

(a) Translate into English :

فتح زيد باب الغرفة - ضربت زينب هنداً بالأمس - خرج زيد و

بكر من بيتهما و ذهب إلى دكان الجزار - هل سمعت صوت الحمار -

يا ولد، لماذا ذهبت إلى السوق ؟ حضر أحمد إلى -

(b) Translate into Arabic :

The boys came out of their houses and went to the field.
When did you come ? I came yesterday. Did you (pl. mas.)
ask for food from the kitchen ? No, we asked for meat from
the butcher's shop. Where did you go yesterday.

(c) Correct the following :—

ذهبت زينب إلى السوق - خرج الناس من بيوتهم وذهب إلى
الميدان - البنات سمعت أصوات الطيور - ضربه زيداً - حضروا زيد
و بكر إلى -

الأجابة

(a) Zaid opened the door of the room. Zainab struck Hind yesterday. Zaid and Bakar came out of their houses and went to butcher's shop. Did you hear the voice of the ass ? O' boy why did you go to the market ? Ahmad came to me.

(b) خرج الأولاد من بيوتهم و ذهبوا إلى الميدان - متى حضرت ؟
حضرت بالأمس - هل طلبتكم طعاماً من المطبخ ؟ لا ، طلبنا لحماً من
دكان الجزار - أين ذهبت بالأمس ؟

(c) ذهبت زينب إلى السوق - خرج الناس من بيوتهم و ذهبوا
إلى الميدان - البنات سمعن أصوات الطيور - ضربه زيد - حضر زيد
و بكر إلى -

LESSON 24

الفِعْلُ الْمَاضِي الْمَجْهُولُ

الفِعْلُ الْمَجْهُولُ resembles english verb in the Passive Voice but it is not exactly so. The subject of an english verb in the passive voice may be known but subject of **فِعْلُ مَجْهُولُ** must necessarily remain unknown. If the subject be known the construction will be **فِعْلٌ مَعْرُوفٌ** and not in **فِعْلٌ مَجْهُولٌ**. Thus for Zaid killed by Umar, an Arab would say Umar killed Zaid. The subject of **فِعْلٌ مَجْهُولٌ** takes the place of the subject and is called **نَائِبُ الْفَاعِلِ** or substitute for the **فَاعِلٌ** and it is always **مَرْفُوعٌ**.

فِعْلُ الْمَاضِي الْمَجْهُولُ is constructed from **فِعْلُ الْمَاضِي الْمَعْرُوفُ** on the measure **فُعِلَ ضُرِبَ** was struck. **ضُرِبَ زَيْدٌ** Zaid was struck. **ضُرِبَ** is **فِعْلُ الْمَاضِي الْمَجْهُولُ** and **زَيْدٌ** is its **نَائِبُ الْفَاعِلِ**. **قَتِلَ** he was killed. **قَتِلَ زَيْدٌ** Zaid was killed.

الفِعْلُ المَاضِي المَجْهُولُ

مفرد	مثنى	جمع	
فَعِلَ	فَعِلَا	فَعِلُوا	مذكر
فَعِلْتَ	فَعِلْتَا	فَعِلْتُمْ	مؤنث
فَعِلْتُمَا	فَعِلْتُمْ	فَعِلْتُمْ	مذكر
فَعِلْتُمَا	فَعِلْتُمْ	فَعِلْتُمْ	مؤنث
فَعِلْتُمْ	فَعِلْتُمْ	فَعِلْتُمْ	مذكر ومؤنث

Verbs are of two categories **الفِعْلُ المَتَعَدِي** transitive verb and **الفِعْلُ المَجْهُولُ** intransitive verb. **الفِعْلُ المَجْهُولُ** is generally constructed from **الفِعْلُ المَتَعَدِي**.

المفردات

فُتِحَ was opened. ضُرِبَ was struck. نُصِرَ was helped.
 سُمِعَ was heard. طُوبَ was sought. نَظَرَ to look at. ذَكَرَ

to mention. عرف to know, to recognize. ذهب to take away. يوم الثلاثاء. يوم الإثنين. sunday. يوم الأحد. tuesday. يوم الأربعاء. wednesday. يوم الخميس. thursday. الجمعة. friday. السبت. saturday. أن that (conjunction). حروب ج battle حرب . أنوار ج light نور

التعريف

(a) Translate into English :

ذَكَرَ أَنَّ (منصوب) أَنَّ is after اسم) زيدا رجل حسن -
 حضر زيد هنا يوم الأحد الثالث والعشرين من يناير -
 ذهب الله بنورهم - فتحت الأبواب - ضرب زيد بكرا بالأمس -
 من ضرب زيدا؟ نظر زيد إليها - هل عرفت الرجل؟

(b) Translate into Arabic :

Did he go to the market yesterday? Yes, he went to the market with his father. Who is his father? Doors of the house were open. Zaid was beaten before the king. His brother was killed in the battle.

(c) conjugate : ضرب from الفعل الماضي المجهول

الاجابة

(a) It has been mentioned that Zaid is a good man. Zaid came here on Sunday, the 23rd of January. Allah took away their light. The doors were open. Zaid struck Bakar yesterday. Who struck Zaid ? Zaid looked at her. Did you recognize the man ?

(b) هل ذهب إلى السوق بالأمس - نعم ، ذهب إلى
السوق مع أبيه - من أبوه ؟ فتحت أبواب البيت - ضرب
زيد أمام الملك - قتل أخوه في الحرب -

(c)

مفرد	مثنى	جمع
ضرب	ضربا	ضربوا
ضربت	ضربتا	ضربن
ضربت	ضربتما	ضربتم
ضربت	ضربتما	ضربتن
ضربت	ضربنا	ضربنا
ضربت	ضربنا	ضربنا

LESSON 25

Verbs

الفعل

الفعل المضارع المعروف

الفعل المضارع is constructed by prefixing to the root of

the verb one of the letters ن , ي , ت , ا collectively called **أَتَيْن**. The first radical is always **سَاكِنٌ**. The letter **أ** is used

for first person singular , **ن** is used for first person dual and plural. With exception of third person feminine singular and dual the letter **ت** is used for the second person and the letter **ي** is used for third person.

For **فَتَحَ** we have **يَفْتَحُ** he opens or will open, from **ضَرَبَ** we have **يَضْرِبُ** he strikes or will strike, from **نَصَرَ** we have **يَنْصُرُ** he helps or will help , from **سَمِعَ** we have **يَسْمَعُ** he hears or will hear, from **حَسِبَ** we have **يَحْسِبُ** he thinks or he will think, from **كَرَّمَ** we have **يَكْرُمُ** he becomes noble

or will become noble etc. Since **الفعل المضارع** represents uncompleted action it may indicate either **الحال** the present or **المستقبل** the future. Whether, it indicates the present or the future is ascertained from the context. **يضرب زيد ولده**

Zaid beats his son. **يضرب زيد ولده غدا** Zaid will beat his son tomorrow. **غدا** tomorrow clearly indicates the future.

If, however, the future is specially indicated **س** or **سوف** may be used with the verb. **سوف يضرب** he will strike, **سيضرب**

he will strike. **سيضرب زيد ولده** Zaid will beat his son.

قتل, of **فعل**, of **فعل** is **مصدر**, of **مصدر** is the infinitive. **قتل**, of **ضرب** is **ضرب**, of **ذهب** is **ذهب** etc. There are various forms of **مصدر**. It is no use enumerating various forms of **مصدر**. **مصدر** of every verb must be learnt with its **ماضي** and **مضارع**. In Arabic dictionary the **مصدر** is given in the accusative case. This method will be followed.

الفعل المضارع المعروف

مفرد	مثنى	جمع	
يفعل	يفعلان	يفعلون	مذكر
تفعل	تفعلان	يفعلن	مؤنث
تفعل	تفعلان	تفعلون	مذكر
تفعلين	تفعلان	تفعلن	مؤنث
أفعل	نفعل	نفعل	مذكر و مؤنث

المفردات

يدخل - يدخل - دخولا to enter. يخرج - يخرج - خروجا to come out.

يحضر - يحضر - حضورا to come. يذهب - يذهب - ذهابا to go.

يذكر - يذكر - ذكرا to mention. يطلب - يطلب - طلبا to ask for.

نظروا نظر - ينظرون - نظرا to look at. يعرفون - يعرفون - معرفة to know.

يكتبون - يكتبون - كتابة to write. يقطعون - يقطعون - قطعا to cut.

يذبحون - يذبحون - ذبحا to slaughter. يبعثون - يبعثون - بعثا to send.

يرجعون - يرجعون - رجوعا to return. يلعبون - يلعبون - لعبا to play.

يفتحون - يفتحون - فتحا to open. يضربون - يضربون - ضربا to strike.

ينصرون - ينصرون - نصرا to help. يسمعون - يسمعون - سمعا to hear.

يحسبون - يحسبون - حسابا to think. يكرمون - يكرمون - كرامة to be honour.

طوال الوقت all the time. بلدان ج city بلد country.

سيارات ج سيارة tomorrow. غدا

التمرين

(a) Translate into english :

هو يحضر المدرسة غدا - ابني أحمد ولد شريرا لأنه يلعب

طوال الوقت - يذهب زيد إلى السوق كل يوم - يا زينب هل تعرفين

الرجل ؟ ستطلب زينب طعاما من المطبخ

(b) Translate into Arabic :

She comes to me every day. Why do you beat your children ? I will go to the market. Will you go to the market with me ? Why do you look at my face ? How does your daughter go to her school ? She goes to school in my car. I think as you think.

(c) Conjugate الْمُضَارِعِ الْمَعْرُوفِ from سَمِعَ.

الإجابة

(a) He will be present at the school tomorrow. My son Ahmad is a naughty boy because he plays all the time. Zaid goes to the market every day. O, Zainab, do you know the man ? Zainab will ask for food from the kitchen.

(b) هي تحضر إلى كل يوم - لماذا تضرب أولادك ؟ سأذهب

إلى السوق - هل تذهب معي إلى السوق ؟ لماذا تنظر إلى

وجهي ؟ كيف تذهب ابنتك إلى مدرستها ؟ هي تذهب إلى

المدرسة في سيارتي - أحسب كما تحسب -

(c) الفِعل المضارع المعروف
 وَاَسْمَاءُ وَاَسْمَاءُ وَاَسْمَاءُ

مفرد	مثنى	جمع
وَسَمِعَ	وَسَمِعَا	وَسَمِعُوا
مذكر	يسمعان	يسمعون
وَسَمِعَتْ	وَسَمِعَتَا	وَسَمِعْنَ
مؤنث	تسمعان	يسمعن
وَسَمِعُوا	وَسَمِعُوا	وَسَمِعُوا
مذكر	تسمعان	تسمعون
وَسَمِعْنَ	وَسَمِعْنَ	وَسَمِعْنَ
مؤنث	تسمعان	تسمعن
وَسَمِعُوا وَسَمِعْنَ	وَسَمِعُوا	وَسَمِعُوا
مذكر ومؤنث	تسمع	تسمع

LESSON 26

Verbs

وَأَءِ
الْفِعْلِ

وَأَءِ وَأَءِ وَأَءِ
الْفِعْلِ الْمَضَارِعِ الْمَجْهُولِ

وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ
الْمَضَارِعِ الْمَعْرُوفِ is constructed from الْفِعْلِ الْمَضَارِعِ الْمَجْهُولِ

وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ
on the measure قَتَلَ he killed. يَقْتُلُ he kills or

وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ
he will kill. يُقْتَلُ he is killed or he will be killed.

وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ
ضَرَبْتَ you struck. تَضْرِبُ you strike or you shall strike.

وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ
تَضْرَبُ you are struck or you will be struck. نَصَرْتُ I helped.

وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ وَأَءِ
أَنْصُرُ I help or I shall help. أَنْصَرُ I am helped or

I shall be helped.

الفعل المضارع المجهول

جمع	مثنى	مفرد	
يفعلون	يفعلان	يفعل	مذكر
يفعلن	تفعلان	تفعل	مؤنث
تفعلون	تفعلان	تفعل	مذكر
تفعلن	تتفعلان	تتفعلن	مؤنث
نفعل	نفعل	أفعل	مذكر ومؤنث

Pronominal suffixes to the verb.

ضمير Pronoun, ضمائر Pronouns, الضمائر are suffixed to verbs.

ضربه he struck him. ضربتها she struck her.

ضربك he struck you. ضربتك she struck you (fem.).

When first person singular 'نى' is suffixed to a verb it becomes 'ننى'. نصرنى he helped me. ضربنى he struck me.

يضربنى he strikes me. ينصرنى he helps me.

المفردات

يطلب is wanted.	يذكر is mentioned.	يكتب is written.
يعرف is know.	يذبح is slaughtered.	يقطع is cut.
يبعث is sent.	يقتل is killed.	يفتح is opened.
يضرب is beaten.	ينصر is helped.	يسمع is heard.
يحسب is thought.	حين time.	حينما when.
كريم noble.	سارق thief.	كلام ج كلمة word words,
speech.	مصحف Holy Quran.	

التمرين

(a) Translate into English :

يطلب اللحم من دكان الجزار.	يذكر اسم الله حينما تذبح
الحيوانات.	يعرف الناس بأعمالهم.
يكتب كلام الله في المصحف.	يقتل زيداً عالم.
يقطع يد السارق.	يحسب أن زيدا عالم.
	يبعث زيد إليك غداً.

(b) Translate into Arabic :

My father has sent me to you. Why has he sent you to me? He wants a book from you. Which book is wanted? He wants from you 'Thousand and one night's' (Arabian nights).

(c) Conjugate طلب of the verb المجهول المضارع.

الإجابة

(a) Meat is sought for from the butcher's shop. Name of Allah is mentioned when animals are slaughtered. Men are known by their deeds. Words of Allah are written in the Noble Quran. The hand of the thief is cut. It is thought that Zaid is learned. Zaid will be sent to you tomorrow.

بَعَثَنِي أَبِي إِلَيْكَ - لِمَاذَا بَعَثَكَ إِلَيَّ؟ هُوَ يَطْلُبُ مِنْكَ (b)
 كِتَابًا - أَيُّ كِتَابٍ يَطْلُبُ؟ هُوَ يَطْلُبُ مِنْكَ كِتَابَ الْفِ
 لْسَةِ وَلَيْلَةٍ -

(c)

جمع	مثنى	مفرد	
يطلبون	يطلبان	يطلب	مذكر
يطلبين	تطلبان	تطلب	مؤنث
تطلبون	تطلبان	تطلب	مذكر
تطلبين	تطلبان	تطلبين	مؤنث
نطلب	نطلب	أطلب	مذكر و مؤنث

LESSON 27

Verbs

الفعل

الفعل الأمر

الفعل الأمر is imperative mood of English verbs. It

indicates command. الفعل الأمر is constructed from الفعل المضارع الحاضر i. e., from مضارع of the second person according to the following rules :

Remove حركة or vowel point of the last letter and put سكون on it. Thus تفعل becomes تفعل ; then remove the sign of المضارع namely the letter 'ت' ; if after dropping the sign of المضارع the first letter is ساكن or silent, then prefix an ألف with كسرة. Thus we have افعل from تفعل

Thus we have افعل (you) do, اذهب (you) go, افتح (you) open and so forth.

If the second radical of the **أَلْفُ** **ضَمَّة** bears **مُضَارِعٌ** with **ضَمَّة** should be prefixed. Thus **تَنْظُرُ** from **الْأَمْرُ** is **انظُرْ**, from **تَدْخُلُ** is **ادخُلْ**, from **تَكْتُبُ** is **اكتبْ** and so forth.

The last letter **نُونٌ** of second person masculine, dual and plural and of second person feminine, singular and dual, must be dropped while constructing **الْأَمْرُ** from them. **نُونٌ** of second person, feminine plural, is retained. Thus **الْأَمْرُ** from **تَفْعَلْنَ** is **افعلنَّ**, from **تَفْعَلُونَ** is **افعلوا**, from **تَفْعَلِينَ** is **افعلينَّ** from **تَفْعَلِي** is **افعلينَّ**.

When **نُونٌ** of second person plural is dropped, an **أَلْفٌ** is placed after **واوٌ**.

الفعل الامر الحاضر

جمع	مثنى	مفرد	
افعلوا	افعلا	افعل	مذكر
افعلن	افعلا	افعلي	مؤنث

There is an exception in respect of the words **أمر** to command, **أخذ** to take and **أكل** to eat. **المضارع** of these

verbs bears **ضمة** on their second radicals. So according to above mentioned rules **الفعل الامر** of these verbs should

have been **الأمر**, **أأخذ** and **أأكل**. But **الأمر** from these is **امر**, **خذ** and **كل**.

ليُفعل let him do, **ليذهب** let him go. These are

known as **الأمر الغائب** as obvious from the examples given.

المضارع الغائب is constructed from **الأمر الغائب** by

prefixing **لِ** and making the last letter of the verb **سَاكِنٌ**.

نون of the third person masculine , dual and plural and نون of third person feminine dual are dropped ; نون of the third person feminine plural is retained. لِيَفْعَلَا let them do (dual). لِيَفْعَلُوا let them do. لَتَفْعَلَا let them do (dual , fem.) لِيَفْعَلْنَ let them do (pl. fem.) .

الفِعْلُ الأَمْرُ الغَائِبُ

جمع	مثنى	مفرد	
لِيَفْعَلُوا	لِيَفْعَلَا	لِيَفْعَلْ	مذكر
لِيَفْعَلْنَ	لَتَفْعَلَا	لَتَفْعَلْ	مؤنث

لِيَفْعَلْ let me do. لِنَفْعَلْ let us do. These are أمر المتكلم .

أمر المتكلم is constructed by prefixing ل to the verb.

لِيَفْعَلْ let me do. لِنَفْعَلْ let us do.

المفردات

- أَمَرَ - يَأْمُرُ - أَمْرًا to command. أَخَذَ - يَأْخُذُ - أَخْذًا to take.
- أَخَذَ - يَأْخُذُ - أَخْذًا to catch, to seize. خَدِمَ - يَخْدُمُ - خِدْمَةً to serve.
- كَتَمَ - يَكْتُمُ - كِتْمًا to conceal. سَرَقَ - يَسْرِقُ - سَرِقَةً to steal.
- جَعَلَ - يَجْعَلُ - جَعْلًا to make. صَنَعَ - يَصْنَعُ - صِنْعًا to make, to manufacture.
- غَضِبَ - يَغْضِبُ - غَضَبًا to be angry.
- نَزَلَ - يَنْزِلُ - نَزْلًا to come down. مَنَازِلُ house منزل.
- أَسَادَ - يَأْسَدُ - أَسَادَةً master سيد.

التمارين

(a) Translate into English :

- يَا نِسَاءَ اسْمَعْنَ صَوْتَ أَطْفَالِكُنَّ - يَا خَادِمَةَ اذْهَبِي إِلَى السُّوقِ وَاطْلُبِي
مِنَ الْخِيَاطِ ثِيَابِي. الْجَدِيدَةَ - يَا أَيُّهَا الْمَلِكُ انْزِلْ عَن فَرَسِكَ وَادْحَمْ
مَنْزِلِي - الْعِدَادَ يَصْنَعُ السَّكَاكِينُ وَالنَّجَّارُ يَصْنَعُ لَنَا الْكِرَامِيَّ - الْعَادِ
يَخْدُمُ سَيِّدَهُ - فَلْيَذْهَبْ زَيْدٌ

(b) Translate into Arabic .

There is a butcher's shop in the market. Go to him and take beef from him for me. O, my servant ! beat this man. He stole my book. Open the door and enter the room. Why do you conceal what is in your mind ? God has made him rich. The book is stolen.

(c) Conjugate أَكَلَ of the verb الْفِعْلُ الْأَمْرُ الْحَاضِرُ

الْإِجَابَةُ

(a) O, women ! hear your children's voice. O, maid servant ! go to the market and ask for my new clothes from the tailor. O, King ! dismount from your mare and enter my house. The blacksmith makes knives and the carpenter makes chairs for us. The servant serves his master. Let Zaid go.

(b) فِي السُّوقِ دُكَّانٌ جَزَارٍ - اذْهَبْ إِلَيْهِ وَخَذْ مِنْهُ لِي لَحْمًا -

بِأَخَادِمِي اضْرِبْ هَذَا الرَّجُلَ - إِنَّهُ سَرَقَ كِتَابِي - افْتَحِ الْبَابَ وَادْخُلِ

الْحَجْرَةَ لِمَاذَا تَكْتُمُونَ مَا فِي قَلْبِكُمْ ؟ جَعَلَهُ اللَّهُ غَنِيًّا - سَرَقَ الْكِتَابَ -

(c)

مفرد	مثنى	جمع
كل	كلا	كلوا
كلي	كلا	كلن

نون of drop المضارع المجزوم and المضارع المنصوب

their dual and plural forms except نون of feminine plural.

نون of second person singular feminine is also dropped.

يفعلان in the subjunctive and in the jussive mood will be

تفعلي and تفعلين will be يفعلوا , يفعلون ,

so forth. In all the moods تفعلا and يفعلن retained in the same form.

حتى and إِنْ ، كَيْ ، لِي ، لَنْ ، أَنْ the particles الحروف

used to construct الفعل المنصوب .

‘أَنْ’

‘أَنْ تَفْعَلْ’ in the third person, ‘أَنْ يَفْعَلَ

‘do’ in the second person and ‘أَنْ أَفْعَلَ’ ‘to do’ in the

first person. هو أمر زيداً أَنْ يَفْعَلَ هذا He asked Zaid to

do this. هو أمرَكَ أَنْ تَفْعَلَ هذا He asked you to do this.

هو أمرَني أَنْ أَفْعَلَ هذا He asked me to do this.

لِ،

لِيَفْعَلِ 'for doing' in the third person. لَتَفْعَلِ 'for doing' in the second person. لَا فَعَلَ 'for doing' in the first person. ^وذَهَبَ زَيْدٌ إِلَى الْمَدْرَسَةِ لِيَقْرَأَ دَرْسَهُ Zaid went to the school for reading his lesson. ذَهَبْتُ إِلَى الْمَدْرَسَةِ لِتَقْرَأَ دَرْسَكَ you went to the school for reading your lesson. ذَهَبْتُ إِلَى الْمَدْرَسَةِ لِأَقْرَأَ دَرْسِي I went to the school for reading my lesson.

كِي،

كِي يَفْعَلُ so that he may do. كِي تَفْعَلُ so that you may do. كِي أَفْعَلُ so that I may do. ^وهُوَ يَعْمَلُ عَمَلًا صَالِحًا كِي يَدْخُلَ الْجَنَّةَ he does good deeds so that he may enter Paradise. ^وأَعْمَلُ عَمَلًا صَالِحًا كِي تَدْخُلَ الْجَنَّةَ do good deeds so that you may enter Paradise. ^وأَعْمَلُ عَمَلًا صَالِحًا كِي أَدْخُلَ الْجَنَّةَ I do good deeds so that I may enter Paradise.

كِي always means لِيكِي ; sometimes لِ is expressed and sometimes it is implied. ^وهُوَ يَعْمَلُ عَمَلًا صَالِحًا لِي يَدْخُلَ الْجَنَّةَ or

هو يعمل عملاً صالحاً كي يدخل الجنة he does good deeds so that he may enter paradise.

حتى،

حتى أفعل حتى تفعل, حتى يفعل until he does, until you do. أنا أقرأ درسي حتى أحفظ I read my lesson until I commit to memory it.

إذن،

إذن is used to indicate future consequence of some action. It is used as consequential to some other statement preceding it. One says زيدٌ يعملُ عملاً صالحاً Zaid does good deeds. Some of the listeners say إذن يدخل الجنة then he will enter paradise.

لن،

لن is a particle of negation ; it negates the future. لن يفعل هذا He will never do this. Negative particle لا is sometimes used with أن . When لا is used with أن it is

written as أَلَا . هَذَا . أَلَا يَفْعَلُ هَذَا . أَلَا he asked Zaid not to do this.

المفردات

قَرَأَ - بَقَرَأَ - قِرَاءَةً to read. شَرِبَ - يَشْرَبُ - شَرِبًا to drink. رَقَصَ - يُرَقِصُ - رَقِصًا to pluck. قَطَفَ - يَقْطِفُ - قَطْفًا to bring. حَضَرَ + بِ to dance. أَطْبَاءُ ج طَبِيبٌ physician. لَعْبَةٌ toy, doll. بَوَابَةٌ gate, door. رِجَالٌ ripe. قِرْدٌ monkey. قَرْدٌ good. كَهْلٌ middle aged. شُيُوخٌ ج شَيْخٌ old man.

التعريف

(a) Translate into English :

طَلَبَ مَنِيَّ الطَّبِيبِ أَنَّ أَشْرَبَ لَبْنًا كَثِيرًا - أَمْرُ زَيْدِ ابْنِهِ أَلَّا يَلْعَبُ
 طَوَّلَ الْوَقْتَ بِلَعْبَتِهِ - لِيَذْهَبَ زَيْدٌ إِلَى الْمَدْرَسَةِ كُلِّ يَوْمٍ لِيَقْرَأَ دَرْسَهُ -
 أَعْمَلَ عَمَلًا صَالِحًا لِكِي تَدْخُلَ الْجَنَّةَ - الْقِرْدُ حَيْوَانٌ شَاطِرٌ وَهُوَ يَدْخُلُ
 الْمَطْبِخَ لِكِي يَسْرِقُ الطَّعَامَ - أَنَا أَجْلِسُ تَحْتَ شَجَرَةٍ فِي الْحَدِيقَةِ
 حَتَّى تَرْجِعَ مِنَ السُّوقِ -

(b) Translate into Arabic :

I asked Zainab to dance. I have sent my servant to the garden to pluck ripe fruits for me. The women go out every day from their houses to take water from the river. The judge wanted you (pl.) to appear before him. Have you opened the gate for them that they may come to us ?

(c) Rewrite the following with حركة .

طلب مني الطبيب ألا أأكل اللحم - كتب الخليفة إلى أمير جيشه
ألا يقتل الشيوخ والأطفال وألا يقطع الأشجار - ليذهب زيد إلى
السوق ليأخذ ثيابي من الخياط - اجلس في الغرفة حتى أرجع -

الإجابة

(a) The physician wanted me to drink much milk. Zaid asked his son not to play all the time with his toy. Let Zaid go to the school every day to read his lesson. Do good deed so that you may enter paradise. The monkey is a cunning animal and he enters the kitchen in order to steal food. I shall sit under a tree in the garden until you come back from the market.

(b)

أمرت زينب أن ترقص - أرسلت خادمتي إلى الحديقة ليحطف لي أثمارا
ناضجة - تخرج النساء من بيوتهن ليحضرن الماء من النهر - طلب القاضي
منكم أن تحضروا أمامه - هل فتحت لهم الباب لكي يدخلوا عندنا ؟

(c)

طَلَبَ مِنِّي الطَّيِّبُ أَلَّا أَكُلَ اللَّحْمَ - كَتَبَ الْخَلِيفَةُ إِلَى أَمِيرِ جَيْشِهِ
 أَلَّا يَقْتُلَ الشُّيُوخَ وَالْأَطْفَالَ وَ أَلَّا يَقْطَعَ الْأَشْجَارَ - لِيَذْهَبَ زَيْدٌ
 إِلَى السُّوقِ لِيَأْخُذَ ثِيَابِي مِنَ الْخِيَاطِ - اجْلِسْ فِي الْغُرْفَةِ حَتَّى أَرْجِعَ -

LESSON 29

Negatives

التنفي و التثبيتي

جمله a sentence which begins with a noun is called

جمله الاسمية nominal sentence. جمله which begins with a

verb is called جمله الفعلية verbal sentence. زيد حسن and

زيد ذهب إلى السوق . In nominal sentences

the subject is called المبتدأ and the predicate is called الخبر

In the sentence زيد حسن , زيد is المبتدأ and حسن is الخبر . In the

sentence زيد ذهب إلى السوق , زيد is المبتدأ and ذهب إلى السوق

is فاعل زيد . جمله الفعلية is ذهب زيد إلى السوق . الخبر

subject of the verb and here زيد is not المبتدأ

لن , لما , لم , لا , ما the particles الحروف
verb ليس are used for negation.

مَا ،

A nominal sentence may be negated by the particle 'مَا' which then means 'no' or 'not'. مَا مَعْلَمٌ كَمُعَلِّمِي no teacher

is like my teacher. مَا هُوَ مِنَ الْقُرْآنِ this is not from the Quran.

After 'مَا' in these sentences الْجُمْلَةُ الْفِعْلِيَّةُ is مَرْفُوعٌ. In الْمَبْتَدَأُ

'مَا' negates the past when the verb in the sentence

is مَاضِيٌ. مَا ذَهَبَ زَيْدٌ إِلَى السُّوقِ. Zaid did not go to the

market. 'مَا' negates the present when the verb in the

sentence is مُضَارِعٌ. مَا يَكْتُبُ زَيْدٌ. Zaid is not writing.

لَا ،

The particle لَا when in الْجُمْلَةُ الْإِسْمِيَّةُ means 'no' of these sentences is then تَنْوِينٌ without مَرْفُوعٌ and مُفْرَدٌ.

لَا رَجُلٌ فِي الدَّارِ there is no man in the house. If in a

جُمْلَةُ إِسْمِيَّةٍ there are more than one clauses and 'لَا' is used

in every clause then nouns following لَا may be مَرْفُوعٌ with

لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ . تَنْوِينُ there is no man in the house

and no woman. لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ or لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ

or لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ are also correct. When 'لَا' is

used in a جُمْلَةٌ فَعْلِيَّةٌ it is always used with اَلْفِعْلُ الْمَضَارِعُ and indicates a general negation or negative command.

لَا يَذْهَبُ زَيْدٌ إِلَى السُّوقِ Zaid does not go to the market.

When negative is used for general negation it is called نَفْيٌ .

The negative particle 'لَا' is also used to indicate negative command and in that case فِعْلٌ of the sentence is مَجْزُومٌ .

لَا تَذْهَبُوا do not go , لَا تَذْهَبَا you two do not go ,

لَا تَذْهَبِي you (fem.sing.) do not go ,

لَا تَذْهَبْنَ you (fem.pl.) do not go. Negative command

is called نَهْيٌ .

اَلْفِعْلُ الْمَاضِي when used for prayer or curse it implies

future. قَتَلَكَ اللهُ may Allah have mercy on you. رَحِمَكُمُ اللهُ

may Allah kill you. اَلْفِعْلُ الْمَضَارِعُ may also be used for

this purpose. ^{او و و و و او} بِرَحْمَةِ اللَّهِ may Allah have mercy on you, is also correct. For denying a wish the particle 'لَا' is used with ^{او و و او} الْفِعْلِ الْمَاضِي indicating future. ^{او و و او} لَا رَحِمَكُمُ اللَّهُ may not Allah have mercy on you.

لَمْ

The particle 'لَمْ' is used with ^{او و و او و او و او} الْمَضَارِعِ الْمَجْزُومِ and negates the past. ^{او و و او و او و او} لَمْ يَذْهَبْ زَيْدٌ إِلَى السُّوقِ Zaid did not go to the market. ^{او و و او و او و او} زَيْدٌ وَ بَكْرٌ لَمْ يَذْهَبَا إِلَى السُّوقِ Zaid and Bakr did not go to the market etc. لَا may be used to continue a series of negations ; in that case the verb after لَا is ^{او و و او و او و او} هُوَ لَمْ يَدْخُلِ الدَّارَ وَلَا نَظَرَ إِلَى شَيْءٍ فِيهَا . الْمَاضِي he did not enter the house and did not look at any thing in it.

لَمَّا

^{او و و او و او و او} لَمَّا is used with الْمَضَارِعِ الْمَجْزُومِ and means " not yet "

^{او و و او و او و او} لَمَّا يَذْهَبُ زَيْدٌ إِلَى السُّوقِ Zaid has not yet gone to the market.

^{او و و او و او و او} لَمَّا when used with الْمَاضِي it means " when "

لَمَّا حَضَرَ زَيْدًا انصَرَفَ بَكْرٌ when Zaid came Bakr went away.

لَنْ

لَنْ is used with المضارع المنصوب and indicates emphatic negation of the future. لَا يَذْهَبُ he does not go or he will not go. لَنْ يَذْهَبَ he shall never go.

بَلْ

بَلْ is a particle used for correction. اضْرِبْ زَيْدًا بَلْ زَيْنَبَ beat Zaid ; no, beat Zainab. لَا تَضْرِبْ زَيْدًا بَلْ زَيْنَبَ do not beat Zaid but beat Zainab. قَطَفَ زَيْدُ الْأَزْهَارِ بَلِ الْأَثْمَارِ Zaid plucked flowers ; no , he plucked fruits.

لَيْسَ

لَيْسَ means 'is not'. It is not a حرف particle , but it is a defective verb الفعل الناقص . It has no مضارع or أمر but only الماضي form , the following is the inflection of 'ليس'.

ليس

مفرد	مثنى	جمع
ليس	ليسا	ليسوا
ليست	ليستا	ليسن
ليست	ليستما	ليستهم
ليست	ليستما	ليستن
ليست	ليستا	ليسن
ليست	ليستا	ليسن

المبتدأ is used in nominal sentences. المبتدأ

of the sentence is always مرفوع and the خبر is منصوب.

ليس must agree with المبتدأ in number, gender and person.

Zaid is not learned. There is another way of

expression. ليس زيد بعالم. ليس زيد بجميلة.

Zainab is not beautiful. لست جاهل or لست جاهلا I am not ignorant.

المفردات

تال to tell. - يقول - قولا to cook. - يطبخ - طبخا
 طرقت to knock. - يطرق - طرقا to laugh. - يضحك - ضحكا
 نصيحة advice. - أسايح ج أسبوع week to go away. - إنصرف
 أصابع ج finger إصبع.

التمرين

(a) Translate into English :

ماخرج زيد من بيته منذ ثلاثة أيام - زينب لا تأكل طعاما ثقيلًا -
 هو لم يذهب إلى مدرسته - هولن يسمع نصيحة زوجته - السارق
 والسارقة فاطموا أيديهما - لا تشرب خمرًا - لا تقطني يابنتي الأثمار
 من الأشجار في الليل - كل اللحم بيل السمك - ليست زينب بنتنا
 جميلة - أخوات زيد لسن بجميلات - قال لي زيد إنه يذهب إلى بيته .

(أن and not إن is after قال conjunction)

(b) Translate into Arabic :

He did not come to me yesterday. Do not laugh at me.
He has not yet gone to the market. He drinks wine every
day. She does not go out of her house on sunday.
Zainab went to her school ; no , to her brother's house.

(c) Rewrite the following with حَرَكَة :

طرق رجل باب بيت أحد من أصدقائه - فقال صاحب البيت ' من
أنت ؟ ' - قال الرجل أنا - قال صاحب البيت اذهب أنا لا أعرف أحدا
اسمه أنا - ما يقرأ زيد درسه - لما يخرج زيد من بيته - اكتب هذا -
ليس لي قلم - لم يطبخ الطباخ طعاما لنا -

الاجابة

(a) Zaid did not go out of his house for three days.
Zainab does not eat heavy food. He did not go to his
school. He shall never listen to his wife's advice. The
male thief and the female thief cut their hands. Do not
drink wine. O , my daughter ! do not pluck fruits from
the tree at night. Eat meat , no , eat fish. Zainab is not
a beautiful girl. Sisters of Zaid are not beautiful. Zaid
said to me that he would go to his house to-morrow.

(b)

هو لم يحضر إلى بالأمس - لا تضحك مني - هو لما يذهب إلى السوق -
هو يشرب خمرا كل يوم - هي لا تخرج من بيتها يوم الأحد - زينب

ذَهَبَتْ إِلَى مَدْرَسَتِهَا بَلْ إِلَى بَيْتِ أَخِيهَا -

(c)

طَرَقَ رَجُلٌ بَابَ بَيْتِ أَحَدٍ مِنْ أَسْدِقَائِهِ - فَقَالَ صَاحِبُ الْبَيْتِ

'مَنْ أَنْتَ؟' قَالَ الرَّجُلُ أَنَا - قَالَ صَاحِبُ الْبَيْتِ إِذْهَبْ أَنَا لَا أَعْرِفُ

أَحَدًا إِسْمَهُ أَنَا - مَا يَقْرَأُ زَيْدٌ دَرْسَهُ - لَمَّا يَخْرُجُ زَيْدٌ مِنْ بَيْتِهِ - اكْتُبْ

هَذَا - لَيْسَ لِي قَلَمٌ - لَمْ يَطْبِخِ الطَّبَاخُ طَعَامًا لَنَا -

LESSON 30

Derivatives

المشتقات

Some categories of **اسم** are derived from **المصدر**. These are **الصفة المشبهة**, **اسم التفضيل**, **اسم المفعول**, **اسم الفاعل**, **اسم الآلة**, **اسم الزمان**, **اسم المكان** and **اسم التفضيل**. **اسم التفضيل** has already been dealt with.

اسم الفاعل

(Active Participle)

اسم الفاعل is derived from **المصدر**. **اسم الفاعل** is constructed on the measure **فَاعِلٌ** from **المصدر** of **الْفِعْلُ الثَّلَاثِيُّ الْمَجْرَدُ** simple tre-letteral verbs. From **قَتَلَ** killing we have **قَاتِلٌ** killer or murderer, from **عَمَلَ** work we have **عَامِلٌ** worker, from **جَلَسَ** sitting we have **جَالِسٌ** 'is sitting', from **ذَهَبَ** going we have **ذَاهِبٌ** 'is going', from

عقل power of understanding we have عاقل wise, from
 جهل ignorance we have جاهل ignorant and so forth. قاتل,
 عامل etc., are like English nouns. جالس, ذاهب etc., are like

English verbs in the present continuous tense. جاهل, عاقل
 etc., are like English adjectives. If the verb derived from

a مصدر be الفعل المتعدي transitive verb then اسم الفاعل
 derived from such مصدر is like English nouns. Verb derived

from قتل is قاتل which is الفعل المتعدي and so اسم الفاعل
 derived from قاتل is قاتل a killer or a murderer. If the verb

derived from a مصدر be الفعل اللازم intransitive verb then

اسم الفاعل derived from such مصدر is like English verb in
 the present continuous tense. The verb from جلوس is

جلس which is الفعل اللازم and so اسم الفاعل derived from

جلس is جالس is sitting. If the مصدر be like English abstract

nouns indicating some quality then اسم الفاعل derived from

such مصدر is like English adjectives. So, اسم الفاعل derived from عقل power of understanding is عاقل wise.

اسم المفعول

(Passive Participle)

اسم المفعول is derived from المصدر . اسم المفعول derived from المصدر of المجرد الثلاثي is in the form مفعول . اسم المفعول is generally derived from مصدر of a verb which is الفعل المتعدي . مكتوب, done, مفعول written, مفعول killed etc. المقتول هو زيد the killed is Zaid ; here المقتول is English noun. الرجل المقتول هو زيد the killed man is Zaid ; here المقتول is English adjective.

اسم المكان

(Noun of Place)

مكان means place. اسم المكان is derived from مصدر on the measure مفعول or مفعول . اسم المكان indicates

and not ^{وَأَسْمَ الْمَكَانِ} . ^{أَسْمَ الْمَطْلَعِ الشَّمْسِ} . ^{قَابَلْتُهُ عِنْدَ مَطْلَعِ الشَّمْسِ} I met him at
sun rise. Here ^{أَسْمَ الزَّمَانِ} is ^{مَطْلَعِ} .

أَسْمَ الْأَلَةِ

(Noun of Instruments)

^{أَلَةٍ} means instrument. ^{أَسْمَ الْأَلَةِ} means a noun indicating an
instrument for doing something ^{أَسْمَ الْأَلَةِ} is derived from ^{مَصْدَرٍ},
the verb derived from which is transitive. It has three forms :
^{مِفْتَاحٍ} key, an instrument of
^{مِفْعَلٍ} and ^{مَفْعَلَةٍ} . ^{مِفْعَالٍ} opening. ^{مِغْزَلٍ} spinning, ^{مِغْزَلٍ} is spinning wheel, an instru-
ment of weaving. ^{مِكنَسَةٍ} sweeping (house etc.), ^{مِكنَسَةٍ}
means broom stick, an instrument of sweeping.

الصِّفَةُ الْمَشْبَهَةُ

^{الصِّفَةُ الْمَشْبَهَةُ} is a category of adjectives which indicates
some inherent and permanent quality as distinct from qualities
acquired or ephemeral. ^{أَلِلَّهِ عَالِمٍ} Allah is All-knowing.

Knowledge is an inherent quality of Allah. Therefore, عَلِيمٌ

is الرَّجُلُ جَمِيلٌ . الصِّفَةُ الْمَشْبَهَةُ the man is handsome.

Here جَمِيلٌ is not an ephemeral quality but a quality

co-existent with the man. Therefore, جَمِيلٌ is الصِّفَةُ الْمَشْبَهَةُ .

زيدٌ عَلِيمٌ Zaid is learned. Here عَلِيمٌ indicates a quality

acquired by Zaid and so it is not الصِّفَةُ الْمَشْبَهَةُ . اللهُ عَلِيمٌ الغيبِ

Allah is knower of the unseen. Here عَلِيمٌ indicates an

inherent quality of Allah and so here it is الصِّفَةُ الْمَشْبَهَةُ

not a simple اِسْمُ الصِّفَةِ . Generally adjectives of the measure

اِسْمُ الْفَاعِلِ and اِفْعَالٌ i.e., qualities indicated by اِفْعَالٌ , اِفْعَالٌ

اِسْمُ الْمَفْعُولِ and اِسْمُ التَّفْضِيلِ are acquired or ephemeral

But sometimes as اللهُ عَلِيمٌ الغيبِ adjectives of the measure

اِفْعَالٌ , اِفْعَالٌ etc., indicate qualities inherent and in these

cases they are الصِّفَةُ الْمَشْبَهَةُ . الشَّمْسُ حَارَةٌ the Sun is hot.

In this particular case حَارَةٌ is الصِّفَةُ الْمَشْبَهَةُ as heat is an

inherent quality of the Sun neither acquired nor ephemeral.
 حار الماء the water is hot ; here حار is simple adjective
 and not الصفة المشبهة for heat is not inherent and permanent
 quality of water.

All adjectives derived from المصدر , of the verb which
 is intransitive giving the meaning of اسم الفاعل but not,
 on the measure of اسم الفاعل are الصفة المشبهة .
 عطشان the animal is thirsty. عطشان gives the meaning
 of اسم الفاعل but is not on the measure اسم الفاعل and
 so عطشان is الصفة المشبهة .

المفردات

حراث - يحرث - حرثا to till. حرمس - يحرمس - حراسة

طلع - يطلع - طلوعا to rise, شروق - يشرق - شروقا to rise (the
 to appear. sun, moon, etc.).

غرب - يغرب - غروبا to set لعق - يلحق - لعقا to lick.
 (sun).

مِنَ الخَشَبِ بِالمَنْشَارِ - تَطْلُعُ الشَّمْسُ صَبَاحًا مِنْ المَشْرِقِ وَ تَغْرُبُ
 مَسَاءً فِي المَغْرِبِ - نَلْعَقُ الطَّعَامَ بِالمِلْعَقَةِ - الحَارِثُ يَحْرِثُ الأَرْضَ
 بِالمِحْرَاثِ -

(b) Translate into Arabic :

The guard guards the house at night. Zainab returned to her house and took off her clothes and shoes and then she folded her clothes. News is broadcast every day in the morning. Zaid is angry with Bakr.

(c) Fill up the blanks :

المِلْعَقَةُ آلَةٌ بِهَا طَعَامًا. الحَارِثُ هُوَ الرَّجُلُ الَّذِي - الأَرْضَ بِ - .
 الآنَ - الأَخْبَارَ. الكَلْبُ - البَيْتَ فِي - .

الأَجَابَةُ

(a) Zainab put on her clothes and then came out of her house and went to her brother's house. The boys play in the play-ground. The carpenter makes for us furniture of the house from wood with saw. The Sun rises in the morning from the East and sets in the evening in the West. We lick food with the spoon. The cultivator tills the field with plough.

(b)

الْحَارِسُ يَحْرُسُ الْبَيْتَ فِي اللَّيْلِ - رَجَعَتْ زَيْنَبُ إِلَى بَيْتِهَا
 وَخَلَعَتْ مَلَابِسَهَا وَحِذَاءَهَا ثُمَّ طَوَتْ مَلَابِسَهَا - تَنْشُرُ الْأَخْبَارَ
 كُلَّ يَوْمٍ فِي الصَّبَاحِ - زَيْدٌ غَاظِبٌ عَلَى بَكْرٍ.

(c)

الْحِمْلِقَةُ آلَةٌ تَلْعَقُ بِهَا طَعَامًا - الْحَارِثُ هُوَ الرَّجُلُ الَّذِي يَحْرَثُ
 الْأَرْضَ بِالْمِحْرَاثِ - الْآنَ تَنْشُرُ الْأَخْبَارَ - الْكَلْبُ يَحْرُسُ الْبَيْتَ
 فِي اللَّيْلِ .

LESSON 31

Classification of Simple Triliteral Verbs

Arabic verbs mostly consist of three root-letters. First root-letter may be called the 1st radical, the second may be called the second radical and the third may be called the third radical. The root-letters are called ^ومادة. Some verbs consist of four or five radicals. A verb consisting

of three radicals is called ^والفعل الثلاثي or Triliteral Verb,

a verb consisting of four radicals is called ^والفعل الرباعي

and a verb consisting of five radicals is called ^والفعل الخماسي.

^والفعل الثلاثي is of two categories: they are ^والفعل الثلاثي المجرد

simple triliteral verbs and ^والفعل الثلاثي المزيد فيه tri-literal verbs with some other letters added to the three root-letters.

^وحركة of the second radical of the simple tri-literal verbs both in their ^والماضي and ^والمضارع form vary. In some

cases the second radical bears ^وفتحة, in some cases it bears

فتح and in some cases it bears ضمة . In the Verb فتح to open the حركة of the second radical is فتحة , in the verb سمع to hear the حركة of the second radical is كسرة and in كرم to be noble the حركة of the second radical is ضمة .

On the basis of حركة of the second radical of الماضي and forms, الفعل الثلاثي is classified into six categories or أبواب الفعل :

- | | | |
|------------------|------------------|------------------|
| (١) فتح يفتح ، | (٢) ضرب يضرب ، | (٣) نصر ينصر ، |
| (٤) سمع يسمع ، | (٥) حسب يحسب ، | (٦) كرم يكرم . |

A verb, the second radical of which bears فتحة both in its الماضي and forms is of باب فتح-يفتح .

Thus جمع-يجمع to gather and قرأ-يقرأ to read and منع-يمنع to forbid are of باب فتح-يفتح .

A verb, the second radical of which bears فتحة in its الماضي form and bears كسرة in its المضارع form is of

١٠٠٠ ١٠٠٠ ١٠٠٠
 many in number, يكبر - يكبر to grow big etc., are of
 باب كرم - يكرم.

المفردات

يشبع - يشبع - يشبع to be satisfied (with food).

يفهم - يفهم - يفهما to understand. يذبح - يذبح - يذبحا to slaughter.

يحفظ - يحفظ - يحفظا to commit to memory, to protect, to take care of. يسقط - يسقط - يسقطا

قفز - يقفز - قفزا to jump.

يرقد - يرقد - رقودا to spend. يصرف - يصرف - صرفا to lie down.

يرفض - يرفض - رفضا to reject, to refuse.

يرسب - يرسب - رسوبا to fail, to be unsuccessful in examination.

مفلس penniless, insolvent. امتحان examination. نقود money.

التمرين

(a) Translate into English :

هل شيعت؟ نعم شيعت - لا أفهم كلامك - قراءة الكتب سهلة

ولكن فهمها صعب - سقط الطفل على الأرض - صرفت نقودي فأنا

اليوم مفلس - بعد زيد عني - رفضت البنت أن تكتب درسها .

(b) Translate into Arabic :

Many animals are slaughtered every day. Committing Al-Quran to memory is difficult. Zaid commits to memory his lessons and takes care of his books. The monkeys are jumping under the tree. After food he lies down for a while. Zaid became near to me. Read your lessons or you will fail in your examination.

(c) Mention بَاب of the following verbs :

أخذ - خرج - عرف - قطع - سرق - غضب - حفظ

الاجابة

(a) Are you satisfied with food ? Yes, I am satisfied, I do not understand your speech. Reading books is easy but to understand them is difficult. The child fell on the ground. I have spent my money and to day I am penniless. Zaid became far from me. The girl refused to write her lesson.

(b)

يذبح كثير من الحيوان ذات كل يوم - حفظ القرآن صعب - يحفظ زيد دروسه ويحفظ كتابه - تقفز القردة تحت الشجرة - هو يرقد قليلا بعد الطعام - قرب زيد مني - اقرأ دروسك وإلا فسترسب في الامتحان -

(c)

نصر - ينصر، نصر - ينصر، ضرب - يضرب، فتح - يفتح، ضرب - يضرب، سمع - يسمع، سمع - يسمع .

LESSON 32

Trilateral Verbs with addition of some letters to the Root

الْفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ

There are some ثَلَاثِي triliteral verbs to the root of which one or more extra letters are added. These verbs are called, الْفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ. There are twelve أَبْوَابُ categories of these verbs. Of these, nine أَبْوَابُ are in common use. Some of these أَبْوَابُ have only one letter added to the root, some have two letters added to the root and some have three letters added to the root. These verbs have fixed forms or measures of their مَصْدَرُ , الْمَاضِي , الْمَضَارِعِ , الْمَضَارِعِ , الْمَضَارِعِ , الْمَضَارِعِ etc. These أَبْوَابُ are classified according to the forms of their مَصْدَرُ. Three of the nine أَبْوَابُ which are in common use have only one letter added to the root. These are بَابُ التَّفْعِيلِ , بَابُ الْمَفَاعَلَةِ and بَابُ الْأَفْعَالِ .

A verb مصدر of which is on the measure تَفْعِيلِ is of
 تَفْضِيلِ teaching, تَكْرِيمِ honouring, تَفْضِيلِ
 preferring etc., are of تَفْعِيلِ. باب التَفْعِيلِ
 having conversation, مَجَادَلَةٍ arguing, contesting etc., are
 of إِغْرَاقِ admitting into. إِغْرَاقِ feeding. إِغْرَاقِ
 drowning etc., are of إِفْعَالِ.

A letter or letters added to the root of الفِعل الثلاثي المجرد
 are distinctly visible in المَاضِي form of the verbs. المَاضِي
 form of تَفْعِيلِ is فَعَلَ. Here an additional letter ع
 is added to the root 'فعل'. المَاضِي form of تَعْلِيمِ is عَلَّمَ
 to teach, of تَكْرِيمِ is كَرَّمَ to honour and of تَفْضِيلِ is فَضَّلَ
 to prefer or to give preference to. المَاضِي form of مَفَاعَلَةٍ
 is فَاعَلَ. Here an أَلِف is added to the root 'فعل'. المَاضِي
 form of مَقَاتَلَةٍ is قَاتَلَ to fight. المَاضِي form of مَحَادَثَةٍ is
 حَادَثَ to converse and المَاضِي form of مَجَادَلَةٍ is جَادَلَ to

argue. **أَفْعَلَ** form of **إِفْعَالٌ** is **أَفْعَلَ**. Here an **أَلِفٌ** is added to the root **فعل**. **أَدْخَلَ** form of **إِدْخَالٌ** is **أَدْخَلَ** to admit into. **أَطْعَمَ** form of **إِطْعَامٌ** is **أَطْعَمَ** to feed and **أَغْرَقَ** form of **إِغْرَاقٌ** is **أَغْرَقَ** to drown. Each **بَابٌ** of **الفعل الثلاثي المزيد فيه** has some characteristics of its own.

بَابُ التَّفْعِيلِ has three principal characteristics. It makes **فَرِحَ** transitive. **فَرِحَ** intransitive verb **فَرِحَ** **مُتَعَدٍ** **فَرِحَ** to be glad, **فَرَّحَ** to gladden. **ضَعَفَ** to be weak, **ضَعَّفَ** to weaken. It intensifies the action of the original verb. **قَطَعَ** to cut. **قَطَعَهُ** to cut to pieces. **كَسَرَ** to break. **كَسَّرَهُ** to break to pieces. It makes the original verb causative **عَلَّمَ** to know, **عَلَّمَ** to cause to know i.e., to teach. **حَمَلَ** to carry **حَمَّلَهُ** to make one carry, to burden, to load.

بَابُ الْمَفَاعَلَةِ

The most common function of **بَابُ الْمَفَاعَلَةِ** is that it indicates reciprocity or mutuality of the action of the original verb. **قَتَلَ** to kill, **قَاتَلَ** to fight. **ضَرَبَ** to strike, **ضَارَبَ** to strike each other.

بَابُ الْأَفْعَالِ

In this بابُ a verb which is originally اَللَّازِمُ becomes
 اَدْخَلَ to enter, اَدْخَلَ to admit into. Besides this there are other functions of
 اَجْلَسَ to set, اَجْلَسَ to sit, اَلْمَتَعَدَى . But they are not in common use.

المفردات

سَجَنَ - يَسْجُنُ - سَجْنًا to deprive of أفقَدَ to lose. يَفْقِدُ - فَقَدَ - يَفْقِدُ - فَقَدَا

to imprison. هَرَبَ - يَهْرَبُ - هَرَبًا to flee. سَاعَدَ to help.

خَبَّرَ، أَخْبَرَ. أَغْرَقَ to drown. غَرِقَ - يَغْرِقُ - غَرَقًا

أَحَبَّ - يَحِبُّ - حُبًّا to entertain as guest. أَضَافَ to inform.

مَسْكِينٍ host. مَضِيفٍ. ضَيْفٍ ج. ضَيْفٌ guest ضَيْفٌ to love, to like.

مَالٍ wealth, property. سَفَنٍ ج. سَفِينَةٌ. مَسَاكِينٍ ج. needy

أَمْرٍ work. مُجْرِمٍ culprit. لُصُوفٍ ج. لُصٌّ thief لُصٌّ. أَمْوَالٍ ج.

أُمُورٍ ج. affair

التمرين

(a) Translate into English :

طَلَبَ مِنِّي أَبِي أَنْ أُدْخِلَ ابْنِي الْمَدْرَسَةَ - رَحِمَكُمُ اللَّهُ - سَجَنَ

الْقَاضِي السَّارِقَ الَّذِي سَرَقَ سَاعَتِي - أَفْقَدَ زَيْدٌ بَكْرًا مَالَهُ - هَرَبَ

الْحَارِسَ اللَّصَّ - تَسَاعَدَ زَيْنَبُ امْهًا فِي أُمُورِ الْبَيْتِ - أَغْرَقَتِ

انْرِيحَ السَّفِينَةَ.

LESSON 33

الفِعْلُ الثَّلَاثِيُّ الْمَزِيدُ فِيهِ

بَابُ التَّفَعُّلِ،

Any verb the مصدر of which is on the measure تَفَعَّلَ is of باب التَّفَعُّلِ . باب التَّفَعُّلِ . باب التَّفَعُّلِ . باب التَّفَعُّلِ .

learning, تقبل accepting, تذكر remembering etc , are of باب التَّفَعُّلِ . باب التَّفَعُّلِ of الماضي .

From تعلم we have تعلم to learn. From تقبل we have تقبل to accept. From تذكر we have تذكر to remember.

From تقبل we have تقبل to accept. From تذكر we have تذكر to remember.

From تعلم we have تعلم to learn. From تقبل we have تقبل to accept. From تذكر we have تذكر to remember.

From تعلم we have تعلم to learn. From تقبل we have تقبل to accept. From تذكر we have تذكر to remember.

Sometimes باب التَّفَعُّلِ gives the same meaning as the original verb قبولاً - يقبل - يقبل - يقبل

قبيل - يقبل - يقبل

قبيل - يقبل - يقبل

to accept and تقبل to accept. تذكر to remember and تذكر to remember.

تَفَاعُلٌ

Any verb ^{و ٨} مصدر of which is on the measure ^{و ٨} تَفَاعُلٌ is of ^{و ٨} باب التَّفَاعُلِ . ^{و ٨} تَقَاتَلُ fighting one another, ^{و ٨} تَقَابَلُ meeting one another. ^{و ٨} تَمَارَضُ pretending to be ill. ^{و ٨} باب التَّفَاعُلِ of ^{و ٨} التَّمَارُضِ is on the measure ^{و ٨} تَفَاعُلٌ . We have ^{و ٨} تَقَاتَلُ to fight with one another from ^{و ٨} تَقَاتَلُ . We have ^{و ٨} تَقَابَلُ to meet one another from ^{و ٨} تَقَابَلُ and we have ^{و ٨} تَمَارَضُ to pretend to be ill from ^{و ٨} تَمَارَضُ .

Generally ^{و ٨} باب التَّفَاعُلِ indicates mutuality of action ^{و ٨} قَبِلَ to approach and ^{و ٨} تَقَابَلُ to approach one another i.e., to meet one another. ^{و ٨} قَتَلَ to kill and ^{و ٨} تَقَاتَلُ to kill one another i.e., to fight with one another. Sometimes ^{و ٨} باب التَّفَاعُلِ indicates pretention to something ^{و ٨} مَرَضَ to be ill and ^{و ٨} تَمَارَضَ to pretend to be ill.

بَابُ الْإِفْتِعَالِ

A verb ^{و ٨} مصدر of which is on the measure ^{و ٨} اِفْتِعَالٌ is of ^{و ٨} باب الإِفْتِعَالِ . ^{و ٨} اجْتَمَعَ being collected together, assembling ; ^{و ٨} اِنْتَشَرَ

be broken. Form **اِنكشَفَ** we have **اِنكشَفَ** to be uncovered, to be exposed. Form **اِنقَلَبَ** we have **اِنقَلَبَ** to turn itself, to turn upside down. **بَابُ اَلْاِنْفِعَالِ** gives a reflexive meaning to the original verb. **كَسَرَ** to break, **اِنكسَرَ** to break itself i.e., to be broken. **كشَفَ** to uncover and **اِنكشَفَ** to be uncovered, to be exposed. **قَلَبَ** to turn upside down and **اِنقَلَبَ** to turn itself upside down i.e. to be turned upside down.

Sometimes **بَابُ اَلْاِنْفِعَالِ** indicates one's allowing something to be done to him **خَدَعَ** to deceive and **اِنخدَعَ** to allow eself to be deceived.

The measures

الاوزان

باب	المادة	المجردة	مصدر	ماضي	ماضي	مضارع	اسم	اسم	الامر	التثنية
ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل	ق-ب-ل
تفعل	قبل	قبل	تقبل	تقبل	تقبل	يتقبل	يتقبل	يتقبل	يتقبل	لا تتقبل
تفاعل	قبل	قبل	تقابل	تقابل	تقابل	يتقابل	يتقابل	يتقابل	يتقابل	لا تتقابل
افعال	جمع	جمع	اجتمع	اجتمع	اجتمع	يجتمع	يجتمع	يجتمع	يجتمع	لا يجتمع
انفعال	قلب	قلب	انقلب	انقلب	انقلب	ينقلب	ينقلب	ينقلب	ينقلب	لا تنقلب

الفردات

عجبا - يعجب - عجب to wonder at. أعجب to make one
wonder at. to wonder at. سلم - يسلم - سلامة to be safe,
to be safe from defect. سلم to save, to salute, to greet
(to say السلام عليكم). أسلم to submit, to accept Islam.
تسلم to receive. تبارك to be exalted. بارك to bless.
تمزق to tear. هب - يهب - هبوبا to blow (wind). تمزق
to be torne. خاطب to address, to make a speech. زجاج glass.
زجاجة bottle. رئيس chief, president, the head. زجاجة
أغلق to close (door). انغلق to close itself
(door). أرسل to send. استمع to listen. جمال beauty. خطاب
speech. قميص shirt. أقمصة ج. شيطان Satan ج.
مكتوب letter. شياطين

التمرين

(a) Translate into English :

تعجبت من جمالها - أسجبتني سمالها - سلمت عليها - اليوم أسلم

شَيْطَانِي - تَسَلَّمْتُ مَكْتُوبَكَ بِالْأَمْسِ - بَارَكَهُ اللهُ - تَبَارَكَ اللهُ -
هَبَّتِ الرِّيحُ فَانْفَلَقَ الْبَابُ - حَمَرَقَ قَمِيصَهُ

(b) Translate into Arabic :

The president will address the public to-morrow and men will assemble to listen to his speech. Close the door. The door is closed. The bottle fell on the ground and broke. His knowledge made me wonder. Fatima tore her brother's shirt. Glasses are made of glass.

(c) Mention المضارع المجهول of the following verbs :

كْرَمَ - خَاطَبَ - أَغْلَقَ - تَعَجَّبَ - تَقَاتَلَ - اسْتَغْفَرَ

الْأَحَابِيَةُ

(a) I wondered at her beauty. Her beauty made me wonder. I saluted him. Today my Satan has submitted. I received your letter yesterday. May Allah bless him. Glory be to Allah. The wind blew and the door closed. His shirt was torne.

(d)

يَخاطِبُ الرَّئيسِ النَّاسَ غداً وَيَجْتَمِعُ النَّاسُ لِيَسْتَمِعُوا إِلَى خِطابِهِ -
 أَغْلِقِ البابَ - البابُ مغلِقٌ - سَقَطَتِ الزَّجاجةُ عَلى الأَرْضِ
 فَانكسرتْ - أعجبنى علمه - مزقتْ فاطمةُ قميصَ أخيها - تصنع
 الأكوامَ مِنَ الزَّجاجِ -

(c)

يَكْرُمُ - يَخاطِبُ - يَغْلِقُ - يَتعجَبُ - يَتقاتَلُ - يَسْتغْفِرُ

LESSON 34

الفعل الثلاثي المزيد فيه 'باب الاستفعال'

Any verb مصدر of which is on the measure **اِسْتَفْعَال** is of **باب الاستفعال** using **اِسْتَعْمَل** seeking forgiveness, seeking help etc., are of **باب الاستفعال** form of **اِسْتَفْعَال** is **اِسْتَفْعَل**. Here three letters, namely, **ا**, **س** and **ت** are added to the root **'فعل'** to use, **اِسْتَعْمَل** to seek forgiveness, **اِسْتَنْصَرَ** to seek help.

اِسْتَفْعَال indicates seeking the content of the original verb. **نَصَرَ** to help. **اِسْتَنْصَرَ** to seek help. **غَفَرَ** to forgive. **اِسْتَفْفَرَ** to seek forgiveness. **اَذِنَ** to permit. **اِسْتَأْذَنَ** to seek permission.

In some cases it means employing some one to some office indicated by the original word. **اِسْتَخْلَفَ** successor. **اِسْتَوَزَّرَ** to appoint a successor. **اِسْتَوَزَّرَ** minister. **اِسْتَوَزَّرَ** to appoint a minister.

also means assumption or arrogating to oneself the quality contained in the original word. **حَسَنٌ** to be good. **اسْتَحْسَنَ** to consider oneself good. **كَبِيرٌ** to be big. **اسْتَكْبَرَ** to consider oneself big, to be proud. **ثَقُلَ** to be heavy. **اسْتَثْقَلَ** to consider something heavy. **بَابُ الْاِسْتِفْعَالِ** sometime gives a reflexive meaning. **اَسْلَمَ** to submit. **اسْتَسْلَمَ** to submit one's ownself. **اَعَدَّ** to make ready. **اسْتَعَدَّ** to make oneself ready.

بَابُ الْاِفْعَالِ

A verb **مَصْدَرٌ** of which is on the measure **اِفْعَالٌ** is of **اِفْعَالٌ** becoming red. **اِفْعَالٌ** becoming yellow. **اِفْعَالٌ** becoming black etc, are of **بَابُ الْاِفْعَالِ** **الْمَاضِي**. **اِفْعَالٌ** is **اِفْعَالٌ** to become red. **اِفْعَالٌ** to become yellow. **اِسْوَدَّ** to become black. Here two extra letters are added to the root. **بَابُ الْاِفْعَالِ** is used exclusively for colours as given in preceding examples.

المفردات

كَبُرَ - يَكْبُرُ - كَبْرًا to be big. أذِنَ - يَأْذِنُ - إِذْنًا

استفهم to enquire,

استخدم to employ

to interrogate.

in service.

سَوَادٌ blackness.

أَسْوَدَ to become

نَظَّفَ to clean.

black.

نَدِمَ - يَنْدِمُ - نَدَمًا to repent.

نَادَمَ to drink with.

حَقَائِقُ ج حَقِيقَةٌ truth, reality ثَقُلَ - يَثْقُلُ - ثِقَلًا to be heavy.

لُفٌّ courtesy. فَوَارِسُ ج فَوَارِسٌ horse-man, rider

خُلَفَاءُ ج خَلِيفَةٌ successor, vicegerent عَظِيمٌ great.

مُسْتَقْبَلٌ future. نَبَاتَاتُ ج نَبَاتٌ plant

عِبَادٌ slaves of Allah. عَبِيدُ ج عَبِيدٌ slaves

وَزَرَءُ ج وَزِيرٌ minister. مَا what (relative pronoun).

التَمَرِين

(a) Translate into English :

لَمَّا نَظَرَ الْمَلِكُ إِلَى زَوْجَتِهِ تَنَادَمَ أَحَدُ الْعَبِيدِ اسْوَدَّتِ الدُّنْيَا فِي
وَجْهِهِ - نَدِمَتِ الْمَلِكَةُ عَلَى مَا فَعَلَتْ - جَلَسَ أَمِيرُ الْجَيْشِ وَاسْتَفْهَمَ مِنْ
الْفَارِسِ عَنِ حَقِيقَةِ الْأَمْرِ - اسْتَقْبَلْنَا بِلُطْفٍ عَظِيمٍ - سَنَتَقَابَلُ فِي
الْمُسْتَقْبَلِ - اسْتَغْفِرُ اللَّهَ الْعَظِيمَ .

(b) Translate into Arabic :

His eyes became red. I have employed this man for cleaning my house. Are you ready to go ? He sought my permission to do this and I permitted him. The King appointed his eldest son his successor. Now I seek your permission to go.

(c) Mention بِأَبِّ each of the following words :

مَعْلَمٌ - قَاتِلٌ - مَدْخُلٌ - تَعْلَمُ - اجْتَدَعُوا - انْكَسَرَ - اسْتَغْفِرَ - اسْوَدَّ -

الْإِجَابَةُ

(a) When the king looked at his wife, drinking with one of the slaves, the world became dark to him (the world became dark in his face). The Queen repented for what she did. The

chief of the Army sat and enquired from the horse-man the real affair. We were received with great courtesy. We shall meet in future. I seek forgiveness of Allah, the great.

احمرت عيناه - استخدمت هذا الرجل لينظف بيتي - هل أنت (b)
 مستعد للذهاب؟ استأذني أن يفعل هذا فأذنت له - استخلف
 الملك ابنه الكبير - الآن استأذنيك للذهاب.

تفعل - مفاعلة - إفعال - تفعل - افعال - انفعال - (c)
 استفعال - افعال.

LESSON 35

Quadriliteral Verbs

الفعل الرباعي

There are verbs which consist of four radicals. This type

of verb is **الفعل الرباعي** **الفعل الرباعي** is of two categories,

namely **الفعل الرباعي المجرد** simple quadriliteral verbs and

الفعل الرباعي المزيد فيه quadriliteral verbs to which some

extra letters are added to the root. **ترجم** to translate. This is

تسلطن to appoint a sultan. **الفعل الرباعي المجرد**

to make oneself a king ; this is **الفعل الرباعي المزيد فيه**.

Here an extra letter ، **ت** ، is added to the root.

الفعل الرباعي المجرد has only one **باب** ; it is **فعللة**.

المفردات

تُرثرر to chatter. وسوس to whisper. بعثر to scatter.
 ولول to disturb the mind, to make one uneasy. بلبل
 to wail. هروول to walk hurriedly in a crowd. اشعر to tremble
 in fear. اطمأن to feel secure, to be free from worries and
 anxieties, to be tranquil. اطمأن + إلى to rely on. احرنجم
 to gather together. خسر loss. رب creator, sustainer, evolver.
 حجج ح pilgrim حاج . خيم ح خيمة . ابل camels. ابل
 انجلترا English. انجليزية language. كعبة Kaba.
 حبة Bengal. بنجال Bengali language. بنجالية England.
 خلف behind. حقل field (agricultural land) . حب ح seed
 شكل , شكل . أجزاء ح جزء . قبل من قبل before, already.
 شكل , شكل . اشكال , شكول ح shape, form vowel point.

التمرين

ترجم إلى اللغة الانجليزية (a)

إن الإنسان لفي خسر - يوسوس الشيطان في صدور الناس -

يا أَيَّتْهَا النَّفْسُ الْمَطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ - الْفَلَّاحُ يَبْذُرُ الْحَبَّ
فِي الْحَقْلِ - اِحْرَنْجَمَتِ الْاِبِلُ خَلْفَ الْخِيْمَةِ -

(b) تَرْجِمِي إِلَى الْلُغَةِ الْعَرَبِيَّةِ

O, girl, be tranquil. We have already translated eighteen parts of the Quran into Bengali. The pilgrims walk hurriedly in a crowd around Kaba. Let us go to the garden and chatter for a while.

اَكْتُبِ الْاِتِّمِ مَعَ الشَّكْلِ

(c) Rewrite the following with حركات :

أنا اطمئن إلى زيد في هذا الأمر - أمر زيد بكرا أن يبعثر الحب
في الحقن - السارق اقشعر أمام الشرطي - يا صاحب البيت افتح
الباب المغلق - هذه الفواكه لخمسة عشر ولدا -

الْاِجَابَةُ

(a) Man is, indeed, in loss. Satan whispers into the hearts of men. O, tranquil soul return to your creator. The cultivator scatters the seed in the field. Camels gathered together behind the tent.

(b)

يا بنتِ اطمِني - قد ترجمنا ثمانية عشر جزءا من القرآنِ إلى
اللغةِ البنجاليةِ - الحجاج يهرولون حول الكعبةِ - دعنا نذهب
إلى الحديقةِ ونثرثر قليلا -

(c)

أنا اطمِني إلى زيدٍ في هذا الأمرِ - أمر زيد بكرا أن يبعثر
الحب في الحقلِ - السارق اقشعر أمام الشرطيِ - يا صاحب البيتِ
افتح الباب المغلق - هذه الفواكه لخمسَةِ عشر ولدا -

LESSON 36

Hamzated verb

الفعل المهموز

A verb which has as one of its radicals the همزة is called الفعل المهموز. In the conjugation of these verbs the following rules must be very carefully studied.

If همزة be the first radical of a verb and is ساكن preceded by another همزة which is مفتوحة then the همزة which is the first radical is changed into ألف مدودة. أأمن becomes أمن to believe. If همزة the first radical of a verb is ساكن preceded by another همزة which is مضمومة then the همزة which is the first radical is changed into واو. أأمن becomes أومن . If همزة the first radical of a verb is ساكن preceded by another همزة which is مكسورة then the همزة is changed into ياء. أأمن becomes أيمن .

Some rules of orthography

In Arabic there are four vowel points. These are ^وسكون ,
^وفتحة , ^وضمّة and ^وكسرة . ^والسكون is the weakest of the
 four vowel points. ^والضمّة is stronger than ^والسكون .
^والكسرة is the strongest of all. ^والفتحة

^وهمزة may be the first or the middle or the last letter
 of a word. By the term 'middle' is meant any position
 other than the first and last.

If ^وهمزة be the first letter of a word and be either
^ومفتوحة or ^ومضمومة it must be written on ^وألف to
 eat and ^وأكل fruits. If the ^وهمزة be ^ومكسورة it must be
 written at the bottom of ^وألف . ^وإذن permission.

If ^وهمزة be the last letter of a word preceding letter
 be ^وسّاكن then it must be written as it is and not on any
 other letter. ^وشيء a thing, ^وسوء evil etc. If the ^وهمزة be
 preceded by a letter which is not ^وسّاكن it must be written
 on ^وألف , ^وواو or ^وياء according as the vowel point of the
 preceding letter. If the preceding letter be ^ومفتوح then the

همزة must be written on لَجَأً . أَلْفٌ shelter. If the preceding letter be مضمومة the همزة must be written on وَوُ . وَوُ to be clean. If the preceding letter be مكسورة the همزة must be written on مَلَى . يَاءٌ to be full of.

If همزة be in the middle of a word then همزة should be written on a letter which corresponds with حركة which is the stronger of the two حركة , one borne by همزة and the other borne by its preceding letter. أَلْفٌ corresponds with سَأَلَ . كَسَرَ with يَاءٌ and ضَمَّ with وَوُ . فَتَحَ with ask ; here حركة of همزة and أَلْفٌ are of the same strength. سَأَلَ question ; here حركة of the letter preceding همزة is stronger. سِئَلَ be asked ; here حركة of همزة is stronger than the حركة of the preceding letter. بِسَأَلَ will be asked ; here the حركة of همزة is stronger than the حركة of the preceding letter which is سَكُونٌ .

المفردات

وَأَسْأَلُ to ask. آمَنَ - يُؤْمِنُ - إِيمَانًا to believe.

أَنْفَقَ to spend. أَمَلٌ - يَأْمَلُ - أَمَلًا to hope.

أَحْسَسَ to feel. وَضُوءٌ - يَوْضُوءُ - وَضَاءَةٌ to be clean.

لَجَأَ - يَلْجَأُ - لَجَأًا to take shelter. رَزَقَ - يَرْزُقُ - رِزْقًا to provide something.

أَذِنَ - يَأْذِنُ - إِذْنًا to permit. آتَى - يَأْتِي - إِيْتَاءًا to give.

مَيْسِرٌ gambling. مَلَكٌ angel

آخِرٌ last. آخَرَ other.

سَوَاءٌ evil.

التمرين

(a) Translate into English :

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ - آمَنْتَ بِاللَّهِ وَمَلَائِكَتِهِ وَرَسُولِهِ

وَكِتَابِهِ وَبِالْيَوْمِ الْآخِرِ - أَنْفِقُوا بِمَا رَزَقْنَاكُمْ - سَقَطَ زَيْدٌ

مِنَ الشَّجَرَةِ وَأَحْسَسَ أَلْمَا فِي رِجْلَيْهِ - أَمِلَ أَنْ أَقَابَكَ غَدًا.

(b) Translate into Arabic :

Do you believe in God ? Do you know any man who does not believe in the last day ? Does he feel pain in his head ? Fruit-trees give their fruits to us. I took shelter in his house.

(c) Correct the following :

الْأَمَنَ - يَأْمِنُ - إِأْمَانٌ - أَمْنٌ - أَكَلُ شَيْءٍ - سَوَاءٌ -
لَجَىءَ - سَوَّلُ

الْأَجَابَةُ

(a) They ask you about wine and gambling. I believe in Allah, His angels, His prophets, His Books and in the hereafter. Spend from what I have provided you. Zaid fell from the tree and felt pain in his legs. I hope to meet you tomorrow.

(b)

هَلْ تَوْمِنُ بِاللَّهِ ؟ هَلْ تَعْرِفُ أَحَدًا لَا يُؤْمِنُ بِالْيَوْمِ الْآخِرِ ؟
هَلْ يَحْسُ الْمَاءَ فِي رَأْسِهِ ؟ أَشْجَارُ الْفَوَاكِهَ تَوْتِينَا أَكَلَهَا - لَجَاتُ
إِلَى بَيْتِهِ -

(c)

أَمِنَ - يُؤْمِنُ - إِئْمَانٌ - أَمِنَ - أَكَلُ - شَيْءٍ - سَوَاءٌ - لَجَىءَ -
سَوَّلُ -

LESSON 37

Weak Verbs

الفعل المعتل

The letters واو and ياء are weak letters or حروف العلة.

A verb containing one or more of حروف العلة as its radical is

called الفعل المعتل. Verbs having only one of حروف العلة

are of three categories. A verb may have حرف العلة as its

first radical, a verb may have حرف العلة as its second radical,

a verb may have حرف العلة as its third radical. A verb may

have واو and ياء as its radicals, verbs of this category are of two kinds. They are verbs whose first and third radical are

of حروف العلة and verbs whose second and third radical are

of حروف العلة. When واو or ياء according to some rules

of construction of verbs become ألف then this ألف is recko-

ned as حرف العلة

When **واو** or **ياء** is the first radical of a verb the following rules are observed. If a verb of the measur **ضرب** - **يُضْرَبُ** or **المضارع** **حسب** - **يَحْسِبُ** has **واو** as its first radical then in its form **واو** is dropped. **ولد** to beget is not **المضارع** **يولد** but **يلد**. **وجد** to find is **يُجِدُّ** and not **يوجد**. There are some exceptions to this general rule.

واو which is **ساكن** if preceded by a letter having **كسرة** it is changed into **ياء**. **أوقد** of المصدر **أوقد** to kindle fire is not **إوقاد** but **إيقاد**. Again **استوقد** of المصدر **استوقد** to kindle fire is **استيقاد** and not **استوقاد**.

When **ياء** is **ساكن** and is preceded by a letter bearing **ضمّة** it is changed into **واو**. **أيقن** of **المضارع** **أيقن** to believe firmly, will be **يوقن** and not **ييقن**.

المفردات

ولد - **يلد** - **ولادة** to beget. **وثق** - **يثق** - **وثوقا** to trust.

أَسْتَوِدُّ - يَسْتَوِدُّ - اسْتِيْقَادًا to kindle (fire).
 أَوْقَدُ - يَوْقِدُ - إِيقَادًا to kindle. (fire).

وَقَفَ - يَقِفُ - وَقُوفًا to stand,
 أَيْقَنَ - يَوْقِنُ - إِيقَانًا to believe. to stope.

وَضَعَ - يَضَعُ - وَضْعًا to put.
 مَكَثَ - يَمْكُثُ - مَكَاثًا to stay.

وَصَلَ - يَصِلُ - وَصُولًا to arrive,
 وَدَعَ - يَدَعُ - وَدْعًا to permit. to reach.

تَحَرَّكَ to move oneself.
 حَرَّكَ to stir.

فَتَشَ to search.
 أَحْزَنَ to grieve.

أَتَى - يَأْتِي - إِتْيَانًا to come.
 تَسَلَّمَ to receive.

خَوْفٌ fear.
 صَحَّحَ to correct.

القَاهِرَةُ Cairo.
 الشَّامُ Syria.

كُفَّارٌ Infidel
 الإسْكَندْرِيَّة Alexandria.

مَنْذُورٌ long ago.

التَّحْرِيرُ

(a) : تَرْجِمُ إِلَى الْإِنْجِلِيزِيَّةِ :

المَأْمُولُ أَنْ تَمْكُثُوا عِنْدَنَا فِي الشَّامِ - فَتَشْنَا عَنْكُمْ

وَلَمْ نَجِدْكُمْ - يَا أَيَّتُهَا الْبِنْتُ ضَعِي هَذِهِ الْأَشْيَاءَ عَلَى الْمِنْضَدَةِ -

دَعْنِي أَفْعَلْ كَذَلِكَ - هَلْ تَصَالُونَ إِلَى الْإِسْكَندَرِيَّةِ عَنْ قَرِيبٍ؟

فَدَوَّصَلْتُ إِلَى الْقَاهِرَةِ مِنْذُ زَمَانٍ - نَقِفْ فِي الصَّلَاةِ صَفًّا -

(b) : تَرْجِمِ إِلَى الْعَرَبِيَّةِ :

You sought for us and you did not find us. Have you put the book on the table ? I have not yet put it. Stand still and do not move. I have received your letter. I do not trust you. Allah did not beget and was not begotten.

(c) : صَحِّحْ مَا يَأْتِي :

لَمْ أَوْجِدْ زَيْدًا فِي مَنْزِلِهِ - الْأَمْنُ بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ -

يَقِينُونَ الْمُؤْمِنُونَ بِاللَّهِ - الْكُفَّارُ لَا يُؤْمِنُونَ بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ -

لَمَّا يَذْهَبُ زَيْدٌ - لَاخُوفٌ عَلَيْهِمْ وَلَاغَمٌ يَحْزَنُ -

الْأَجَابَةُ

(a) It is expected that you would stay with us in Syria. We sought for you and we did not find you. O, girl !

put these things on the table. Let me do like that. Will you arrive at Alexandria soon ? I arrived at Cairo long ago. We stand in Salat in rows.

(b)

فَتَشْتِ عِنَّا فَلَمْ تَجِدْنَا - هَلْ وَضَعْتَ الْكِتَابَ عَلَى الْمُنْضَدَةِ ؟
 لَمَّا أَضَعَ هَذَا - قِفْ وَلَا تَتَحَرَّكِي - تَسَلَّمْتَ مَكْتُوبَكَ - لَا أَثِقُ
 فِيكَ - اللَّهُ لَمْ يَلِدْ وَلَمْ يُولَدْ -

(c)

لَمْ أَجِدْ زَيْدًا فِي مَنْزِلِهِ - آمِنْ بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ - يَوْقِنُ
 الْمُؤْمِنُونَ بِاللَّهِ - الْكُفَّارُ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ -
 لَمَّا يَذْهَبُ زَيْدٌ - لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ -

LESSON 38

Weak Verbs

الفعل المعتل

If واو or ياء be the second radical of a verb the following rules are observed:

If واو or ياء be the second radical of a verb and be متحركة and the first radical bears فتحة then واو or ياء changed into أَلِف . This أَلِف is حرف العلة . From the root قوم the third person singular masculine of الفعل الماضي المعروف should have been قوم on the measure فعل . Here the second radical is واو and it is متحركة and the first radical is مفتوحة ; so according to this rule قوم becomes قام . From the root بيع the third person singular masculine of الفعل الماضي المعروف should have been بيع , the second radical is ياء and is متحركة and the first radical is مفتوحة ; so بيع becomes باع . In this way جىء becomes جاء ; نوم becomes نام etc.

When **اَوْ** or **يَاء** is changed into **اَلِف** and this **اَلِف** is followed by a letter which is **سَاكِن** then this **اَلِف** is dropped. If this **اَلِف** stood for **اَوْ** the first radical shall bear **ضَمَّة** and if this **اَلِف** stood for **يَاء** then the first radical shall bear **كَسْرَة**. From the root قوم the third person feminine plural should have been **قَوْمَن** and ultimately **قَامَن**. Here the **اَلِف** is followed by a letter which is **سَاكِن** the **اَلِف** is dropped and this **اَلِف** stood for **اَوْ**; so the first radical must be **مَضْمُومَة**. Thus **قَوْمَن** becomes **قَمَن**. From the root بيع the third person feminine plural of **الفعل الماضي المعروف** should have been **بِيعَن**. Since this **اَلِف** is followed by a letter which is **سَاكِن** the **اَلِف** is dropped and since this **اَلِف** stood for **يَاء** the first radical must be **مَكْسُورَة** and **بِيعَن** ultimately becomes **بِيعَن**. In this way **جِيشَن** becomes **جِشَن**, **قَوْمَت** becomes **قومت** etc.

If **اَوْ** or **يَاء** be the second radical and bears **كَسْرَة** and

the first radical bears ضمة then the first radical will bear كسرة and the second radical will be ساكن. If the second radical be واو then it will be changed into ياء. From the root قول the third person singular masculine of الفعل الماضي المجهول should have been قول. Here the second radical واو bears كسرة and the first radical bears ضمة. According to this rule the first radical must bear كسرة and the second radical واو must be changed into ياء. Thus قول becomes قِيل. In this way بيع becomes بَيْع.

If the second radical واو or ياء after application of this rule be followed by a letter which is ساكن then the second radical will be dropped and if the second radical originally be واو then the first radical will bear ضمة and not كسرة. From قول the third person feminine plural of الفعل الماضي المجهول should have been قولن and then قِيلن. Here ياء and لام both are ساكن; ياء is dropped. So قولن becomes قلن.

In this way قَوْلُ becomes قُلْتُ etc.

If واو or ياء be the second radical and be متحركة and the first radical be ساكن then the حركة of the second radical will be shifted to the first radical. From the root قول the مضارع should have been يقول . Here the second radical is واو and bears ضمة and the first radical قاف is ساكن , so يقول will be يقول . In this way from قوم the مضارع is يقوم . From بوج the مضارع should have been يبيع , but according to this rule it will be يبيع . In this way from جىء the مضارع will be يجيء . The verb from نوم is نوم . Its مضارع should have been ينوم . Here the second radical is واو and is متحركة and the first radical is ساكن and so ينوم should have been ينوم . Now واو is preceded by فتحة . واو is changed into ألف . Thus ultimately ينوم becomes ينام .

و ٨ و ٨ و
المفردات

بَاعَ to trade. بَاعَ - بَيْعًا - يَبِيعُ - يَقُومُ - قَوْمًا - قِيَامًا
to give. آتَى - يَأْتِي - إِتَاءً. جَاءَ to come. جَاءَ - يَجِيءُ - مَجِيئًا.
to speak, to say. قَالَ - يَقُولُ - قَوْلًا. نَامَ to sleep. نَامَ - يَنَامُ - نَوْمًا.
to stay, to last. بَقِيَ - يَبْقَى - بَقَاءً. اسْتَطَاعَ to be able (can).
to fear. خَافَ - يَخَافُ - خَوْفًا. مَاتَ to die away. مَاتَ - يَمُوتُ - مَوْتًا.
to fall, to happen. وَقَعَ - يَقَعُ - وَقُوعًا. تَوَقَّعَ to expect.
to come. آتَى - يَأْتِي - إِتْيَانًا. اِبْتَعَدَ to go away.
حَكَمَ ج حَاكِمٌ ruler. حَكَمَاءَ ج حَكِيمٌ wise man.
حُرُوفِ الْعِلَّةِ permutation of حُرُوفِ الْعِلَّةِ.

و ٨ و ٨ و
التمرين

(a) : ترجم إلى الإنجليزية :

قُم يَا وَلَدِي وَدَعْنِي اجْلِسْ - قِفْ وَلَا تَخَفْ - قَوْمُوا وَابْتَعِدُوا عَنَّا -
قُلْ لِي مِنْ أَنْتَ وَمِنْ أَيْنَ أَنْتَ؟ لَا تَقُلْ مِثْلَ ذَلِكَ - قَالَ الطَّبِيبُ إِنَّهُ

سيموت عن قريب - أنا أستطيع أن افعل هذا - آتني سيجارة - توقعت
حضورك من قبل -

(b) ترجم إلى العربية :

Rise O girl and let us sit. We shall stay here for a year. O, woman ! go away and do not return. What have you said ? He said to his wife not to go out of the house till he returned. I have given him a pen.

(c) Give the **تعليل** of **تقت** and **بيع** .

الاجابة

(a) O, my boy stand up and let me sit. Stand and do not fear. You stand up and go away from us. Tell me who are you and from where you are ? Do not say like that. The physician said that he would die soon. I can do this. Give me a Cigarette. I expected your arrival earlier.

تومي يا بنت ودعينا نجلس - نحن سنبقى هنا سنة - يا امرأة
اذهبي ولا ترجعي - ماذا قلت؟ قال لزوجته ألا تخرج من البيت حتى
يرجع - آتيته قاما -

(c) First person singular of ^أالْمَاضِي from قوم should have been ^{وَأَـ}قومت. Here the second radical is ^{وَأَـ}واو and it is ^{وَأَـ}متحركة and is preceded by ^{وَأَـ}فتحة, ^{وَأَـ}واو is changed into ^{وَأَـ}ألف; it becomes ^{وَأَـ}قامت. Here ^{وَأَـ}ألف and ^{وَأَـ}ميم are both ^{وَأَـ}سَاكِن; ^{وَأَـ}ألف is dropped and it becomes ^{وَأَـ}قمت. The original letter dropped is ^{وَأَـ}واو therefore, ^{وَأَـ}فتحة of ^{وَأَـ}قاف is changed into ^{وَأَـ}ضمة. It ultimately becomes ^{وَأَـ}قمت. ^{وَأَـ}المضارع from ^{وَأَـ}بيع is ^{وَأَـ}يبيع. When ^{وَأَـ}يبيع is made ^{وَأَـ}فعل مجزوم it becomes ^{وَأَـ}يسبع. ^{وَأَـ}عين and ^{وَأَـ}ياء are ^{وَأَـ}سَاكِن; ^{وَأَـ}ياء is dropped and it becomes ^{وَأَـ}يسبع. When ^{وَأَـ}ياء, the sign of ^{وَأَـ}المضارع is dropped, it becomes ^{وَأَـ}بع. Since after dropping the sign of ^{وَأَـ}المضارع the first letter ^{وَأَـ}ياء is ^{وَأَـ}متحركة and so, no ^{وَأَـ}ألف is needed. ^{وَأَـ}بع is singular masculine of ^{وَأَـ}الأمر from ^{وَأَـ}ب-ي-ع.

LESSON 39

Weak Verbs

الفعل المعتل

If **أَلِف** or **يَاء** , **وَاو** be the third radical of **الفعل المجزوم** it is dropped. **لَمْ يَدْعُو** becomes **لَمْ يَدْعُ** , **لَا تَرْمِي** becomes **لَا تَرِمِ** , **لَمْ يَخْشَى** becomes **لَمْ يَخِمْ** , **لَا تَرِمِ** becomes **لَا تَرِمِ** , **لَمْ يَخْشَى** becomes **لَمْ يَخِمْ** , **لَا تَرِمِ** becomes **لَا تَرِمِ** , **لَمْ يَخْشَى** becomes **لَمْ يَخِمْ** . **لَمْ يَخْشَى** from **خَشِيَ** was originally **يَخْشَى** .

Here **يَاء** is preceded by **فتحة** ; so **يَخْشَى** becomes **يَخِمْ** .

When **أَلِف** the **الفعل المجزوم** becomes **يَخْشَى** .

If **يَاء** be the last letter of **اسم مرفوع** or **اسم مجرور** and preceded by **كسرة** then it is dropped and previous letter bears **كسرة** with **تنوين** . **قَاضِي** becomes **قَاضِ** and **القَاضِي** becomes **القَاضِ** , if **اسم** be **منصوب** then **يَاء** is retained. **الملك أمر قاضياً** , the king ordered a judge. Here **قَاضِيًا** is **منصوب** and so **يَاء** is retained. Thus **ثَمَانِي** becomes **ثَمَانِ** . **الفاعل** from **ثَمَانِي** .

دعو should have been دَاعُوٌ . Here وَاوٌ is the last radical and preceded by كَسْرَةٌ and so it becomes دَاعِيٌ . دَاعِيٌ becomes دَاعٍ .

المفردات

دَعَا - يَدْعُو - دَعَاءٌ to call. رَمَى - يَرْمِي - رَمِيًّا to throw.

خَشِيَ - يَخْشَى - خَشْيَةٌ to fear. قَضَى - يَقْضِي - قَضَاءٌ to pass

judgement, to determine (something)

بَكَى - يَبْكِي - بَكَاءٌ to cry. مَشَى - يَمْشِي - مَشِيًّا to walk.

جَرَى - يَجْرِي - جَرِيًّا to flow, to run. عَدَّ - يَعدُّ - عِدًّا to count.

سَالَ - يَسِيلُ - سَيْلًا to flow. زَارَ - يَزُورُ - زِيَارَةٌ to visit.

عَضَّ - يَعْضُ - عَضًّا to bite. وَدَّعَ to see off.

طَارَ - يَطِيرُ - طَيْرَاتٌ to fly. دِمَاءٌ جِ دَمٌ blood .

عَظَمٌ جِ عِظَامٌ bone . كُرَاتٌ جِ كُرَةٌ ball .

مَطَارٌ air port. طَيَّارَةٌ aeroplane.

الشَّهْرُ الْقَمَرِيُّ lunar month.

المحرم، صفر، ربيع الأول، ربيع الآخر، جمادى الأولى،

جمادى الآخرة ، رجب ، شعبان ، رمضان ، شوال ، ذوالقعدة ،
ذوالحجة .

التمرين

(a) : ترجم إلى الإنجليزية :

يدخل المؤمنون في جنة تجري من تحتها الأنهار - تبكي ابنتي
الصغرى - زارني صديقي حسن في يوم الأربعاء - ذهبت إلى المطار
لاودع زيدا - في هذه الأيام نحن نذهب من مكان إلى مكان بعيد
بالطيارة - خشية الله من الإيمان - ولد النبي صلى الله عليه وسلم
في الثاني عشر من ربيع الأول -

(b) : ترجم إلى العربية :

My grand father walks in the field every day. The boys play foot-ball. The boys throw the ball with their feet. My dog bit my sister and blood flowed from her leg. The judge passed judgement for imprisoning the thief. O, boy ! call my servent Zaid.

(c) صَحَّحْ مَا يَأْتِي :

القاضي جالس على الكرسي - هو يخشى مني - تجرى النهر نحو
البحر - قلته أني انوم .

الاجابة

(a) The believers will be admitted into Heaven where in rivers flow. My youngest daughter is crying. My friend Hasan visited me on Wednesday. I went to the airport to see off Zaid. These days we go from a place to a distant place by aeroplane. Fear of Allah is of faith. The Prophet (s. m) was born on the 12th of Rabi-ul Awwal.

(b)

يمشي جدى كل يوم في الميدان - تلعب الاولاد بكرة القدم -
يرمي الاولاد الكرة باقدامهم - عض كلبى اختى فسال الدم من رجلها -
قضى القاضي بسجن السارق - يا ولد، ادع خادى زيداً .

(c) القاضي جالس على الكرسي - هو يخشاني - يجرى النهر نحو

البحر - قلت له انام -

LESSON 40

Weak Verb

الفعل المعتل

In respect of verbs having two **حرف العلة** as their radical the following rules are observed.

If a verb has **حرف العلة** as its first and third radicals then the first radical will follow the rules which are observed in respect of verbs having a **حرف العلة** as their first radical and the third radical will follow the rules which are observed in respect of verbs having **حرف العلة** as their third radical. If **ياء** be the third radical and is changed into **ألف** then that **ألف** must be written as **ياء** and pronounce as **ألف**. From the root **وقى** the

ماضى should have been **وقى**. Here the third radical **ياء** is **مستحركة** and is preceded by **فتحة**; so **ياء** is changed into **الف** and written as **ياء** and so **وقى** becomes **وقى**, this verb is

of the measures **ضرب - يضرب**; the **مضارع** of this verb should

have been ^و ^ا ^و ^ق ^ي ^و ^ق ^ي . Here ^و ^ا ^و is the first radical and the verb is on the measure ^و ^ا ^و ^ض ^ر ^ب - ^و ^ا ^و ^ض ^ر ^ب ; so ^و ^ا ^و is dropped and ^و ^ا ^و ^ق ^ي becomes ^و ^ا ^و ^ق ^ي . The third radical ^و ^ا ^و ^ب ^ا bears ^و ^ا ^و ^ب ^ا ^و ^ق ^ي and is preceded by ^و ^ا ^و ^ك ^س ^ر ^ة and so ^و ^ا ^و ^ب ^ا loses its ^و ^ا ^و ^ب ^ا ^و ^ق ^ي . Thus ^و ^ا ^و ^ق ^ي becomes ^و ^ا ^و ^ق ^ي .

If the third radical a of verb be ^و ^ا ^و ^ع ^ل ^ة then in constructing ^و ^ا ^و ^ع ^ل ^ة ^و ^ا ^و ^ق ^ي the ^و ^ا ^و ^ع ^ل ^ة is dropped. ^و ^ا ^و ^ق ^ي from ^و ^ا ^و ^ق ^ي should have been ^و ^ا ^و ^ق ^ي but the third radical ^و ^ا ^و ^ب ^ا is ^و ^ا ^و ^ع ^ل ^ة and so it must be dropped. Thus ^و ^ا ^و ^ق ^ي becomes ^و ^ا ^و ^ق ^ي .

If the second and third radicals of a verb be ^و ^ا ^و ^ع ^ل ^ة then the second radical will have no modification. But the third radical is modified according to the rules of verbs having ^و ^ا ^و ^ع ^ل ^ة as its third radical. From the root ^و ^ا ^و ^ط ^و ^ي the ^و ^ا ^و ^ع ^ل ^ة should have been ^و ^ا ^و ^ط ^و ^ي but it becomes ^و ^ا ^و ^ط ^و ^ي . Here the second radical ^و ^ا ^و is ^و ^ا ^و ^ط ^و ^ي and is preceded by ^و ^ا ^و ^ف ^ت ^ح ^ة . According to rules of modification of ^و ^ا ^و ^ط ^و ^ي , the ^و ^ا ^و ^ط ^و ^ي should

have been changed into **اَلْف** but it is not changed. Thus **طَوَى** becomes **طَوَى** not **طَاى**. **طَوَى** from **المضارع** **يَطْوِي** and not **يَطِي**. **طَوَى** from **الفعل الامر** **يَطِي**. here the third radical is **حرف العلة** and so, it is dropped. Thus **اَطْوَى** becomes **اَطُو**.

المفردات

رَوَى - يَرُو - رَوَاة to narrate. **وَقَى - يَقِي - وَقَاة** to protect.

سَوَى - يَسُو - سَوَاة to prepare and ready for use. **سَوَى - يَسُو - سَوَاة** to prepare and make ready for use.

مَطَرَ - يَمْطُر - مَطْرًا to rain. **أَمْطَرَ** to rain.

قَوَى - يَقُو - قُوَّة to be strong. **اَنْتَظَرَ** to wait.

فَصَلَ season **فَصُول** ج **الرَّبِيع** the spring.

الصَّيْف the summer. **الْخَرِيف** the autumn.

الشِّتَاء the winter.

وَأَسْمَاءُ
التَّعْرِينِ

(a) : تَرْجِمِ إِلَى الْإِنْجِلِيزِيَّةِ :

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَنَا عَذَابَ النَّارِ - أَطْوَى
يَا خَادِمَ الثِّيَابِ - رَوَى زَيْدٌ إِلَيْنَا هَذِهِ الرَّوَايَةَ - لَمَّا بَسَوِ الطَّعَامَ - قَوَى
زَيْدٌ بِاسْتِعْمَالِ هَذَا الدَّوَاءِ - السَّمَاءُ تَمَطَّرَ .

(b) : تَرْجِمِ إِلَى الْعَرَبِيَّةِ :

In our country there is rain in Winter. Make food ready. Narrate to me what you saw in Madina. Where is the maid servent? She is folding my clothes. Wait till the tea is ready. Use this medicine and you will be strong.

(c) : صِحِّحْ مَا بَاتِي :

سَأُرَوِّي إِلَيْكَ هَذِهِ الرَّوَايَةَ - أَسْأَلُكَ أَنْ تَرَوِّيَ هَذَا إِلَى أَخِي -
يَقْوَى زَيْدٌ بِاسْتِعْمَالِ هَذَا الدَّوَاءِ - يَا خَادِمَةَ أَطْوَى الثِّيَابِ .

وَأَسْمَاءُ
الْإِجَابَةِ

(a) Our Creator, Sustainer and Evolver ; give us good in this world and good in the hereafter and protect us from the punishment of Fire. O, servent fold the clothes. Zaid narrated to us this narration. The food is not yet ready. Zaid became strong by the use of this medicine. It is raining.

فِي بِلَادِنَا تَمَطَّرَ السَّمَاءُ فِي الشِّتَاءِ - سِوَى الطَّعَامِ - اِرْوِي لِي مَا رَأَيْتَ (b)
فِي الْمَدِينَةِ - أَيْنَ الْخَادِمَةِ ؟ هِيَ تَطْوِي ثِيَابِي - اِنْتَظِرْ حَتَّى يَسْوَى الشَّيْءُ -
اسْتَعْمِلْ هَذَا الدَّوَاءَ فَتَقْوَى -

سَأُرْوِي لَكَ هَذِهِ الرَّوَايَةَ - أَسْأَلُكَ أَنْ تَرْوِي هَذَا إِلَى أَخِي (c)
يَقْوَى زَيْدٌ بِاسْتِعْمَالِ هَذَا الدَّوَاءِ - يَا خَادِمَةَ اطْوِي الثِّيَابَ .

LESSON 41

Permutation of

بَابُ الْإِفْتِعَالِ

If فاء الكلمة be يا, واو, or (ء) همزة in بابُ الْإِفْتِعَالِ it will be changed into تاء of الْمَصْدَرِ. هَمْزَةٌ is changed into اِتَّخَذَ should have been أَخَذَ in بابُ الْإِفْتِعَالِ and it becomes اِتَّخَذَ from وَصَلَ in بابُ الْإِفْتِعَالِ and it becomes اِتَّخَذَ. اِتَّخَذَ should have been اِتَّخَذَ and اِتَّخَذَ is changed into اِتَّخَذَ. اِتَّخَذَ should have been اِتَّخَذَ from اِتَّخَذَ in بابُ الْإِفْتِعَالِ. اِتَّخَذَ should have been اِتَّخَذَ. اِتَّخَذَ is changed in to اِتَّخَذَ and becomes اِتَّخَذَ.

If فاء الكلمة then تاء of بابُ الْإِفْتِعَالِ be زاي, ذال, دال is changed into اِتَّخَذَ from اِتَّخَذَ in بابُ الْإِفْتِعَالِ. اِتَّخَذَ is changed into اِتَّخَذَ from اِتَّخَذَ in بابُ الْإِفْتِعَالِ. اِتَّخَذَ and not اِتَّخَذَ from اِتَّخَذَ in بابُ الْإِفْتِعَالِ is

باب الإفعال ^ز in ^ز زين from ^ز المصدر ^ز اذكار . but it should be ^ز اذكار ^ز but it should be ^ز اذكار ^ز will be ^ز اذديان and not ^ز اذتيان . When ^ز ذال is ^ز فاء الكلمة ^ز it also may be changed into ^ز ذال . ^ز اذكار ^ز may also be ^ز اذكار .

If ^ز فاء الكلمة ^ز be ^ز ظاء or ^ز طاء , ^ز ضاد , ^ز ضاد ^ز باب الإفعال ^ز of ^ز تاء ^ز then ^ز will be changed into ^ز طاء . ^ز اصطببار ^ز is ^ز صبر from ^ز المصدر ^ز . ^ز اظلام ^ز is ^ز ظلم from ^ز المصدر ^ز . ^ز اطراد ^ز is ^ز طرد from ^ز المصدر ^ز . When ^ز فاء الكلمة ^ز is ^ز ظاء then ^ز تاء ^ز may also be changed into ^ز . Thus ^ز مصدر ^ز from ^ز ظلم ^ز may be ^ز اظلام ; this ^ز مصدر ^ز is in common use.

المفردات

^ز اتخذ ^ز to take for one self. ^ز اتصل ^ز to contact. ^ز اتسر ^ز to be easy. ^ز يسر - ^ز يسر - ^ز يسرا ^ز to be easy. ^ز يسر ^ز to make easy. ^ز اقترض ^ز to borrow. ^ز ادان ^ز to borrow. ^ز ادان - ^ز ادان - ^ز ادان ^ز to lend. ^ز اذكر ^ز to recollect. ^ز اذكر ^ز to recollect, ^ز اذكر ^ز to remember. ^ز اذان ^ز to be decorated. ^ز اذان - ^ز اذان - ^ز اذان ^ز to decorate.

صَبْرًا - صَبْرًا - صَبْرًا to bear with patience. اصْطَبْرَ to bear with
 patience. اضْطَرَبَ to be agitated. ظَلَمَ - يَظْلِمُ - ظَلَمًا to trans-
 gress, to exceed limit, to oppress. اَظْلَمَ to oppress. اَمْسَكَ
 to catch. صَفَّ to conjugate. اَلَمَ pain ج اَلَامٌ .

التعريف

(a)

ترجم إلى الانجليزية

اتخذته صديقاً لي - اتصل زيد بعمرو - هل اتصلت به؟ اتسر الأمر -
 يسرنا القرآن - اقترض زيد نقوداً من عمرو - تذكرت ما قلت لي
 بالأمس - اصطبرت على الألم -

(b)

: ترجم إلى العربية

The city was decorated. God does not oppress any one
 but men oppress themselves. The sea became agitated.
 The servant brought a glass of water and put it on the table.
 Please sit on this chair; it is comfortable. The thief stole
 my watch and I caught him.

(c)

صَفَّ الفاعل الأمر من باب الافتعال لقرض

الاجابة

(a) I took him as my friend. Zaid contacted Amr. Did you contact him ? The matter became easy. We have made Al-Quran easy. Zaid borrowed money from Amr. I remembered what you told me yesterday. I bore the pain with patience.

(b)

ازدانت المدينة - إن الله لا يظلم أحدا ولكن الناس أنفسهم يظلمون .

اضطرب البحر - أحضر الغادم كوبا من الماء ووضعه على المائدة - من

فضلك اجلس على هذا الكرسي إنه مريح - سرق اللص ساعتى وأمسكته .

(c)

الفعل الأمر

المفرد	المثنى	الجمع
المذكر اقترض	اقترضا	اقترضوا
المؤنث اقترضى	اقترضيا	اقترضن

LESSON 42

Doubled verb

الفعل المضعف

The following rules govern the ^{ش ا ح}تصرف conjugation of verbs whose second and third radicals are the same letters.

If all the three radicals of this kind of verbs be ^{ش ا ح}متحركة

i.e., have ^{ش ا ح}حركة or vowel point, then the second radical loses its ^{ش ا ح}حركة and is assimilated with the third radical with ^{ش ا ح}تشديد and

takes the ^{ش ا ح}حركة of the third radical. ^{ش ا ح}شد to pull was originally ^{ش ا ح}شدد. Here all the three radicals, namely ^{ش ا ح}شدد have ^{ش ا ح}حركة. According to the rule stated above the second radical

i.e., the first 'د' loses its ^{ش ا ح}حركة and is assimilated with the second 'د' with ^{ش ا ح}تشديد and takes ^{ش ا ح}حركة of the second

'د'. Thus ^{ش ا ح}شدد becomes ^{ش ا ح}شد. We have ^{ش ا ح}فر from ^{ش ا ح}فرد to go away, ^{ش ا ح}مد from ^{ش ا ح}مدد stretch, ^{ش ا ح}مر from ^{ش ا ح}مرز to pass by etc.

If the first radical of this kind of verbs is ^{ش ا ح}ساكن or has

no ^وحرَكة then the ^وحرَكة of the second radical is shifted to the first radical and the second radical is assimilated with the third radical with ^وتَشْدِيد and takes the ^وحرَكة of the third radical. The verb ^وفَر is of ^وبَابِ ضَرْبٍ - يَضْرِبُ ;

so its ^ومُضَارِع should have been ^ويَفْرُر. In ^ويَفْرُر the first radical

'فِي' is ^وسَاكِن. So the ^وحرَكة of the second radical is shifted to the first radical and the second radical is assimilated with the third radical with ^وتَشْدِيد and takes the ^وحرَكة of

the third radical. Thus ^ويَفْرُر becomes ^ويَفْرُ. ^ومَد is of

^وبَابِ نَصْرٍ - يَنْصُرُ its ^ومُضَارِع should have been ^ويَمْدُد. According

to the rules stated above ^ويَمْدُد becomes ^ويَمْد. Thus we have

^ويَمْد from ^ويَمْدُد , ^ويَمْر from ^ويَمْرُر etc.

^وفَعْلُ الأَمْرِ from these verbs may be constructed in two ways.

From the verb ^وشَد. Its ^وفَعْلُ الأَمْرِ may be constructed either

from ^ويَشْدُد or from ^ويَشْد. If constructed from ^ويَشْدُد its

^وفَعْلُ الأَمْرِ will be ^وأَشْدَد. If constructed from ^ويَشْد its ^وفَعْلُ الأَمْرِ

will be ^وشد . So ^ومد from ^والفعل الأمر may be ^ومدد or ^ومد
^ومدد from ^والفعل الأمر , ^وفر or ^والفر from ^وفر may be ^وافعلن .
^ومد may be ^وامرر or ^ومر etc. In feminine plural of ^والأمر the
last radical must necessarily be ^وسَاكِنٌ . From ^وفعل we have
^واشددن . So feminine plural of ^والأمر from ^وشد will be ^واشددن
and not ^وشدن , from ^ومد it will be ^وامددن and not ^ومدن and
so forth.

الحفردات

^وظن - ^ويظن - ^وظنا to think, to suppose. ^وعدا - ^ويعدا - ^وعدا to
count. ^وحل - ^ويحل - ^وحلولا to alight at a place. ^وهب - ^ويهب - ^وهبوبا
to blow (wind). ^وأحيى - ^ويحيى to bring to life. ^وخمش - ^ويخمش - ^وخمشا
to scratch violently. ^وانفتح - ^وانفتح to be open. ^وأمات - ^ويميت to
cause to die. ^وأمكن - ^وأمكن to become possible. ^ويمكن أن it may be
that. ^وكيس - ^وكيس money bag . ^وحبل - ^وحبل rope . ^وحبال - ^وحبال ج
strong . ^وذنب - ^وذنب tail . ^وأذنب - ^وأذنب ج . ^وذنوب - ^وذنوب ج .

التعريف

(a) ترجم إلى الإنجليزية :

اشدد الحبل - مررت بالسوق - فر اللص - لا يحب الله الكاذبين - كان تحت
المائدة هر - مدت رجلى تحت المائدة والهر خمشنى - احياكم الله -

(b) ترجم إلى العربية

Count how much money you have in your bag ? The wind blew and the door opened. Do not pull the tail of the dog, he may bite you. This rope is strong. Learning Arabic is not as difficult as some think.

(c) سرف الفعل الأمر من 'شد'

الإجابة

(a) Pull the rope. I passed by the market. The thief fled. Allah does not like liars. There was a cat under the dining table. I stretched my legs under the dining table and the cat scratched me violently. May Allah keep you alive.

(b)

عد كم نقوداً في كيبك ؟ هبت الريح فانفتح الباب - لاتشد ذنب

الكلب فيمكن أن يعضك - هذا الحبل متين - ليس تعلم العربية صعبا كما
 يظن بعض الناس -

(c)

شـ	وـ	شـ	وـ
جمع	مثنى	مفرد	مذكر
شدا	شدا	شد	شد
اشددا	شدا	شدي	مؤنث

LESSON 43

Classification of verbs according to their radicals.

From the stand point of radicals Arabic verbs are divided into two categories, الفعل الصحيح and الفعل المعتل .

verb which does not contain any of the حروف اللملة namely

واو or ياء is الفعل الصحيح . A verb which contains

حروف اللملة is الفعل المعتل . Thus ضرب , أكل etc., are

الفعل المعتل . رمى - باع - قال - وصل and الفعل الصحيح .

الفعل الصحيح is again divided into two categories. الفعل الصحيح

which does not contain همزة is called الفعل السالم and

الفعل المهموز which contains همزة is called الفعل المهموز .

Thus ضرب is الفعل السالم and أكل is الفعل المهموز .

الفعل المعتل is divided into four categories. A verb which

contains حرف الملة as its first radical is called المثال . A verb which contains حرف الملة as its second radical is called الاجوف . A verb which contains حرف الملة as its third radical is الناقص . A verb which contains two حرف الملة is called اللفيف . Thus قال , المثال , يسر , وصل etc., are المثال . وقى , الناقص , رمى , دعا , الاجوف etc. are اللفيف . طوى etc., are اللفيف .

اللفيف is again of two kinds. A verb the first and the third radicals of which are حرف الملة is called اللفيف المفروق . A verb the second and the third radicals of which are حرف الملة is called اللفيف المقرون . Thus وقى is اللفيف المفروق and طوى is اللفيف المقرون .

Rules of modification of verbs of the categories of الفعل المهموز and الفعل المعتل are called التعليل .

المفردات

كشَفَ - يَكْشِفُ - كَشْفًا to dispel (darkness),
to clear away. بَلَغَ - يَبْلُغُ - بَلَاغًا to reach, to
attain.

حَسَنَ - يَحْسِنُ - حَسَنًا to be good, to be
excellent. اسْتَأْجَرَ to hire.

وَعَدَ - يَعْطِدُ - وَعْدًا to make
a promise.
أَجْرًا to let (house etc.).

زَادَ - يَزِيدُ - زِيَادَةً to increase.

غَلَى - يَغْلِي - غَلِيًا to boil. وَفَى - يَفِي - وَفَاءًا to fulfil
(a promise).

صَلَّى - يَصَلِّي - صَلَاةً to pray. وَصَلَّى - يَصَلِّي - صَلَاةً + عَلَى to bless.

نَوَى - يَنْوِي - نِيَّةً to intend. دَجَى darkness.

عَلَا greatness. كَمَالَ perfection.

جَمَالَ beauty. خِصَالَ character

آل family. جَمِيعًا all.

مَرَّةً one time. مَرَاتٍ many times

التمرين

(a) : تَرْجِمِ إِلَى الْإِنْجَلِيزِيَّةِ :

بَلَغَ الْعِلْمَ بِكَمَالِهِ + كَشَفَ الدُّجَى بِجَمَالِهِ
حَسَنَتْ جَمِيعَ خِصَالِهِ + صَلُّوا عَلَيْهِ وَآلِهِ

(b) : تَرْجِمِ إِلَى الْعَرَبِيَّةِ :

I have employed this man for cooking my food. I have let out my small house and hired a big house. He promised to lend me five hundred rupees but he did not fulfil his promise. Read and Allah will increase your knowledge. I intend to see you to-night. The meat has not boiled. Do you perform prayer five times a day ?

(c) Mention to which class of verbs, mentioned in the vocabulary belong.

الاجابة

(a) He attained greatness by his perfection. He dispelled darkness by his beauty. All his character became excellent. Bless him and his family.

(b)

اجرت بيتي الصغير - اجرت بيتي الصغير - اجرت بيتي الصغير - اجرت بيتي الصغير - اجرت بيتي الصغير

وَاسْتَأْجَرْتَنَا كَبِيرًا - وَعَدَّ أَنْ يَقْرَضِنِي خَمْسًا مِائَةَ رُوِيَّةٍ
 وَلَكِنَّهُ لَمْ يَفِ بِوَعْدِهِ - إِقْرَأْ فَيَزِيدُ اللَّهُ عَلَيْكَ - أَنْوَى أَنْ
 أَزوركِ هَذِهِ اللَّيْلَةَ - لِمَا يَقْبَلُ اللَّحْمَ - هَلْ تَصَلِّي خَمْسَ مَرَّاتٍ
 كُلِّ يَوْمٍ ؟

and أَجْرٌ . الأفعال السالمة are حسنٌ وبلغٌ , كشفٌ (c)
 is زَادَ . المِثَالُ is وَعَدَّ . الأفعال المهموزة are اسْتَأْجَرَ
 . اللَّفِيفُ المَفْرُوقُ is وَفَى . النَّقِصَةُ are صَلَّى and غَلَى . الأَجْوَفُ
 . اللَّفِيفُ المَقْرُونُ is نَوَى .

المضارع المجهول

of قَالَ is not in use except its third person singular masculine i. e. يُقَالُ .

الأمر

قُلْ - قُولَا - قُولُوا - قُولِي - قُولَا - قُلْنَ

النهي

لَا تَقُلْ - لَا تَقُولَا - لَا تَقُولُوا - لَا تَقُولِي - لَا تَقُولَا - لَا تَقُلْنَ

اسم الفاعل

قَائِلٌ - قَائِلَانِ - قَائِلُونَ - قَائِلَةٌ - قَائِلَتَانِ - قَائِلَاتٌ

اسم المفعول

مَقُولٌ - مَقُولَانِ - مَقُولُونَ - مَقُولَةٌ - مَقُولَتَانِ - مَقُولَاتٌ

(h) From the root يبيع .

الْمَاضِي الْمَعْرُوفُ

بَاعَ - بَاعَا - بَاعُوا - بَاعَتْ - بَاعَتَا - بَاعَتَا - بَاعَتْ - بَاعَتْ - بَاعَتْ - بَاعَتْ
بِعْتَا - بَعْتَا - بَعْتَا - بَعْتَا - بَعْتَا - بَعْتَا - بَعْتَا - بَعْتَا

الْمَاضِي الْمَجْهُولُ

بِيعَ - بِيَعَا - بِيَعُوا - بِيَعَتْ - بِيَعَتَا - بِيَعَتَا - بِيَعَتْ - بِيَعَتْ - بِيَعَتْ - بِيَعَتْ
بِعْتَا - بَعْتَا - بَعْتَا - بَعْتَا - بَعْتَا - بَعْتَا - بَعْتَا - بَعْتَا

الْمُضَارِعُ الْمَعْرُوفُ

يَبِيعُ - يَبِيعَانِ - يَبِيعُونَ - يَبِيعُ - يَبِيعَانِ - يَبِيعْنَ - يَبِيعُ - يَبِيعُ - يَبِيعَانِ - يَبِيعَانِ
يَبِيعُونَ - يَبِيعِينَ - يَبِيعَانِ - يَبِيعْنَ - يَبِيعُ - يَبِيعُ - يَبِيعَانِ - يَبِيعَانِ

الْمُضَارِعُ الْمَجْهُولُ

يَبَاعُ - يَبَاعَانِ - يَبَاعُونَ - يَبَاعُ - يَبَاعَانِ - يَبَاعْنَ - يَبَاعُ - يَبَاعُ - يَبَاعَانِ - يَبَاعَانِ
يَبَاعُونَ - يَبَاعِينَ - يَبَاعَانِ - يَبَاعْنَ - يَبَاعُ - يَبَاعُ - يَبَاعَانِ - يَبَاعَانِ

الأمر

بِعَ - بِيئِمَا - بِيئِعُوا - بِيئِمِي - بِيئِمَا - بِيئِنَ

المنهى

لَا تَبِعَ - لَا تَبِيئِمَا - لَا تَبِيئِعُوا - لَا تَبِيئِمِي - لَا تَبِيئِمَا - لَا تَبِيئِنَ

اسم الفاعل

بَائِعٌ - بَائِعَانٍ - بَائِعُونَ - بَائِئَةٌ - بَائِئَاتٌ - بَائِعَاتٌ

اسم المفعول

مَبِيئِعٌ - مَبِيئِعَانٍ - مَبِيئِعُونَ - مَبِيئِئَةٌ - مَبِيئِئَاتٌ - مَبِيئِعَاتٌ

(c) From the root دعو

الماضي المعروف

دَعَا - دَعَاوَا - دَعَاوُوا - دَعَتْ - دَعَتَا - دَعَتَا - دَعَوْنَا - دَعَوْنَا - دَعَوْتُمْ - دَعَوْتُمْ - دَعَوْتُمْ - دَعَوْتُمْ - دَعَوْتُمْ - دَعَوْتُمْ

اسم الفاعل

دَاعٍ - دَاعِيَانِ دَاعُوْنَ - دَاعِيَةٌ - دَاعِيَتَانِ - دَاعِيَاتٌ

اسم المفعول

مدعو - مدعوان - مدعوون - مدعوة - مدعوتان - مدعوات

(d) From the root رمى

الماضي المعروف

رَمَى - رَمِيَا - رَمُوا - رَمَتْ - رَمَتَا - رَمَيْنَ - رَمَيْتَ - رَمَيْتُمَا -
رَمَيْتُمْ - رَمَيْتِ - رَمَيْتُمَا - رَمَيْتُنَ - رَمَيْتِنِ - رَمَيْتِ - رَمَيْتُمَا -

الماضي المجهول

رَمَى - رَمِيَا - رَمُوا - رَمَتْ - رَمَتَا - رَمَيْنَ - رَمَيْتَ - رَمَيْتُمَا - رَمَيْتُمْ -
رَمَيْتِ - رَمَيْتُمَا - رَمَيْتُنَ - رَمَيْتِنِ - رَمَيْتِ - رَمَيْتُمَا -

المضارع المعروف

يَرْمِي - يَرْمِيَانِ - يَرْمُونَ - يَرْمِي - يَرْمِيَانِ - يَرْمِينِ - يَرْمِيَانِ - يَرْمِيَانِ -
يَرْمِيَانِ - يَرْمُونِ - يَرْمِينِ - يَرْمِيَانِ - يَرْمِيَانِ - يَرْمِيَانِ - يَرْمِيَانِ -

المضارع المجهول

يُرْمَى - يُرْمِيَانِ - يُرْمَوْنَ - تُرْمَى - تُرْمِيَانِ - يُرْمِيْنَ - تُرْمَى - تُرْمِيَانِ - تُرْمَوْنَ - تُرْمِيْنَ - تُرْمَى - تُرْمِيَانِ - تُرْمَوْنَ - تُرْمِيْنَ - تُرْمَى - تُرْمِيَانِ - تُرْمَوْنَ - تُرْمِيْنَ

الأمر

ارْمِ - ارْمِيَا - ارْمُوا - ارْمِي - ارْمِيَا - ارْمِيْنَ

النهي

لَا تُرْمِ - لَا تُرْمِيَا - لَا تُرْمُوا - لَا تُرْمِي - لَا تُرْمِيَا - لَا تُرْمِيْنَ

اسم الفاعل

رَامٍ - رَامِيَانٍ - رَامُونَ - رَامِيَةٌ - رَامِيَتَانِ - رَامِيَاتٌ

اسم المفعول

مُرْمِيٌّ - مَرْمِيَانٍ - مَرْمِيُونَ - مَرْمِيَةٌ - مَرْمِيَتَانِ - مَرْمِيَاتٌ

(e) From the root طوى

الماضي المعروف

طَوَى - طَوِيَا - طَوُوا - طَوِيَ - طَوِيَتَا - طَوِيْنَ - طَوِيَتْ - طَوِيَتَا

المضارع المعروف

يَقِي - يَقِيَانِ - يَقُونَ - تَقِي - تَقِيَانِ - يَقُونَ - تَقِي - تَقِيَانِ - تَقِيَانِ - تَقُونَ - تَقِينِ - تَقِيَانِ - تَقِينِ - أَقِي - نَقِي -

المضارع المجهول

يُقِي - يُقِيَانِ - يُقُونَ - تُقِي - تُقِيَانِ - يُقُونَ - تُقِي - تُقِيَانِ - تُقُونَ - تُقِينِ - تُقِيَانِ - تُقِينِ - أُقِي - نُقِي -

الأمثلة

قِي - قِيَا - قِي - قِيَا - قِينِ -

الأنهى

لَاتَقِي - لَاتَقِيَا - لَاتَقُوا - لَاتَقِي - لَاتَقِيَا - لَاتَقِينِ -

اسم الفاعل

وَأَقِي - وَأَقِيَانِ - وَأَقُونَ - وَأَقِيَة - وَأَقِينَانِ - وَأَقِيَاتُ

اسم المفعول
٨٥٨-٨٥٨

موقى - موقيان - موقون - موقاة - موقيتان - موقيتات

(g) From the root مدد

الماضى المعروف
٨٥٨-٨٥٨

مدد - مددا - مددوا - مدت - مدتا - مددن - مدت - مدتما - مددتم
مددت - مددتما - مددتن - مدت - مددنا

الماضى المجهول
٨٥٨-٨٥٨

مد - مدا - مدوا - مدت - مدتا - مددن - مدت - مدتما - مددتم
مددت - مددتما - مددتن - مدت - مددنا

المضارع المعروف
٨٥٨-٨٥٨

يمدد - يمددان - يمددون - تمدد - تمددان - تمددن - تمدد
تمدون - تمددين - تمددان - تمددن - تمدد

LESSON 45

Emphatic Verbs

الفعل المؤكد

For giving emphasis to **الفعل الماضي** the particle **قَدْ** is used with or without the particle **لَ**; use of particle **لَ** with **قَدْ** gives a greater emphasis. **قَدْ** used with **الفعل الماضي** gives the meaning of English present perfect tense indicating certainty of completion of an action. **الفعل الماضي** is also emphasized by **تكرير** or repetition of the verb.

لقد فعلت هذا I have done it. **لقد فعلت هذا** I have done it.

لقد أرسلنا رسلا من قبلك I did this, I did this. **لقد أرسلنا رسلا من قبلك** verily we had sent prophets before you.

قَدْ is also used with **الفعل المضارع**. In this case **قَدْ** means 'sometimes' or 'perhaps' **الكاذب قد يصدق** liars sometimes speak truth. **قد أذهب إليك اليوم** perhaps I shall go to you today.

النون الخفيفة or النون الثقيلة is emphasised by المضارع

with particle لَ ; النون المشددة is النون الثقيلة ;

لاَ فعلن هذا . سكون with النون is النون الخفيفة . تشديد

I shall certainly do this. لَيَفْعَلَنَّ هَذَا He shall certainly do this.

النون الخفيفة is not used in dual and

in third person and second person feminine plural. لاَ فعلن هذا

certainly I will do this. لَيَفْعَلَنَّ certainly he shall do this.

الأمر and النون الخفيفة are also used in

and أكتب without the particle لَ . أكتبين do write. أكتبين

do write. لا تكتبين don't write. لا تكتبين don't write.

تصريف الأفعال بالنون الثقيلة

الفعل المضارع المعروف

يفعلن - يفعلان - يفعلان - يفعلان - يفعلان - يفعلان - يفعلان - يفعلان

تفعلن - تفعلن

الفعل المضارع المجهول

يفعلن - يفعلان
تفعلن - تفعلنان - تفعلنان - تفعلنان - تفعلنان - تفعلنان - تفعلنان - تفعلنان

الأمر

افعلن - افعلان - افعلان - افعلان - افعلان - افعلان - افعلان - افعلان

النهي

لا تفعلن - لا تفعلان - لا تفعلان

تصريف الأفعال بالنون الخفيفة

الفعل المضارع المعروف

يفعلن * يفعلان - تفعلن * تفعلنان - تفعلن * تفعلنان - تفعلن * تفعلنان - تفعلن * تفعلنان

الفعل المضارع المجهول

يفعلن * يفعلان - تفعلن * تفعلنان - تفعلن * تفعلنان - تفعلن * تفعلنان - تفعلن * تفعلنان

و ٨ ٨ ٨ ٨ ٨ ٨
 الأمر الحاضر

٨ ٨ ٨ ٨ ٨ ٨
 افعَلن * افعَلن * افعَلن *

٨ ٨ ٨
 النهي

٨ ٨ ٨ ٨ ٨ ٨
 لا تفعَلن * لا تفعَلن * لا تفعَلن *

و ٨ ٨ ٨ ٨
 المفردات

٨ ٨ ٨ ٨ ٨ ٨
 اكد to strengthen, to emphasize. ٨ ٨ ٨ ٨ ٨ ٨
 خف - يخف - خفة to be

٨ ٨ ٨ ٨ ٨ ٨
 light. ٨ ٨ ٨ ٨ ٨ ٨
 خلا - يخلو - خلوا. ٨ ٨ ٨ ٨ ٨ ٨
 to become obligatory. ٨ ٨ ٨ ٨ ٨ ٨
 يجب - يجِب - وجوبا.

٨ ٨ ٨ ٨ ٨ ٨
 to be empty, to pass away. ٨ ٨ ٨ ٨ ٨ ٨
 فسد - يفسد - فسادا.

٨ ٨ ٨ ٨ ٨ ٨
 to become rotten, to be decomposed. ٨ ٨ ٨ ٨ ٨ ٨
 أفسد to create dis-

٨ ٨ ٨ ٨ ٨ ٨
 order, to do mischief. ٨ ٨ ٨ ٨ ٨ ٨
 to corrupt. ٨ ٨ ٨ ٨ ٨ ٨
 شرِك - يشرِك - شرِكا.

٨ ٨ ٨ ٨ ٨ ٨
 to be partner of. ٨ ٨ ٨ ٨ ٨ ٨
 أشرك + بِ to associate aught with Allah. ٨ ٨ ٨ ٨ ٨ ٨
 سافر

٨ ٨ ٨ ٨ ٨ ٨
 to travel. ٨ ٨ ٨ ٨ ٨ ٨
 ساعد to assist. ٨ ٨ ٨ ٨ ٨ ٨
 خالف to disobey, to differ. ٨ ٨ ٨ ٨ ٨ ٨
 سلم
 to bestow peace upon, to offer salute.

٨ ٨ ٨ ٨ ٨ ٨
 وقع - يقع - وقوعا. ٨ ٨ ٨ ٨ ٨ ٨
 to happen, to be situated. ٨ ٨ ٨ ٨ ٨ ٨
 مصيبة calamity

٨ ٨ ٨ ٨ ٨ ٨
 ألمانيا Germany. ٨ ٨ ٨ ٨ ٨ ٨
 ألماني German. ٨ ٨ ٨ ٨ ٨ ٨
 فرنسا France.

French. أوروبا Europe. آسيا Asia. إفريقيا Africa.
 أمريكا America. أستراليا Australia. قارة continent. غرب
 West. شرق East. شمال North. جنوب South.

التعريف

(a) - ترجم إلى الإنجليزية :-

بِاللهِ لِأَضْرِبِينَ مِنْ يَفْعَلُ هَذَا - يَجِبُ أَنْ تَصْبِرَ عَلَى الْمَصَائِبِ -
 قَدْ خَلَّتْ مِنْ قَبْلِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الرُّسُلُ - وَاللَّهُ لَا يَقْتُلُنَا
 مَنْ يَفْسِدُ فِي الْأَرْضِ - لَا تَأْكُنْ أَمْوَالِ الْيَتَامَى - افْعَلْ مَا يَأْمُرُكَ
 وَالِدَاكَ - إِفْرِئْنَا مِنَ الْقَارَاتِ الْخَمْسِ - فِي بِلَادِنَا السَّمَاءُ قَدْ تَمَطَّيْرُ فِي
 الشِّتَاءِ .

(b) - ترجم إلى العربية :-

Never disbelive Allah, His Prophets and the hereafter.
 The rejector of truth will surely enter Hell. Never disobey
 your teachers. Have you done this ? Yes, I have done
 this. France is situated in western Europe. Perhaps he
 will see me to-morrow.

(c) Construct sentences with the following words -

سافر - خلا - فسد - مسلم - شرك .

الاجابة

(a) By Allah I will certainly beat him who will do this. You must bear calamities with patience. Prophets (many) passed away before Mohammad may Allah bless him and bestow peace upon him. I will surely kill him who will create mischief on Earth. Never eat up property of orphans. Surely do what your parents ask you. Africa is one of the five Continents. In our country sometimes it rains in winter.

لاتكفرن بالله وبرسوله وبالاخرة - ليدخلن الكافر جهنم -

لاتخالفن معلميك - هل فعلت هذا ؟ نعم ، قد فعلت هذا - فرنسا

تقع في أوروبا الغربية - قد يزورني غدا .

سافرت إلى ألمانيا - خلا الكوب (the glass is became empty) -

فسد الطعام - سلم زيد عليه - شرك زيد بكرا في التجارة .

LESSON 46

Verbs expressing wonder

فِعْلُ التَّعْجِبِ

Verbs expressing wonder are of two forms. They are
 مَا أَجْمَلَ زَيْدًا . أَفْعَلٌ + بِ and مَا أَفْعَلٌ
 how handsome Zaid is !

مَا أَعْدَلَ الْقَاضِيَّ how just
 أَجْمَلَ زَيْدًا how handsome Zaid is !
 the judge is ! أَعْدَلَ بِالْقَاضِيَّ how just the judge is !

If an adjective be on the measure أَفْعَلٌ or فِعْلًا (fem.)
 then in constructing إِسْمِ التَّفْضِيلِ أَشَدُّ , أَكْبَرُ , أَهْلُ
 and أَضْعَفُ etc., should be used. Adjective from خَضِرٌ to be green

is أَخْضَرُ . So we say هَذَا أَشَدُّ خَضِرًا مِنْ ذَلِكَ this is more green

than that and not هَذَا أَخْضَرٌ مِنْ ذَلِكَ . In constructing فِعْلُ التَّعْجِبِ

some rule is followed. We don't say مَا أَخْضَرَ الزَّرْعَ . But
 we say مَا أَشَدَّ بِخَضِرَةِ الزَّرْعِ or مَا أَشَدَّ خَضِرَةُ الزَّرْعِ how green the

plant is ! Similarly مَا أَضْعَفَ بِخَضِرَةِ الزَّرْعِ or مَا أَضْعَفَ خَضِرَةُ الزَّرْعِ
 how pale the plant is !

المفردات

يُدْعَى - يُلْدَغُ - يُلْدَغُ - يُلْدَغُ to sting, to bite. يُشْرَفُ to honour.

يَطْرُقُ - يَطْرُقُ - يَطْرُقُ to knock. يَخْطُطُ - يَخْطُطُ - يَخْطُطُ to mix.

يَسْتَتِرُ to buy. يَتَدَرُ - يَتَدَرُ - يَتَدَرُ to be able.

يَعْرِضُ - يَعْرِضُ - يَعْرِضُ to determine. يَعْدِلُ - يَعْدِلُ - يَعْدِلُ to do justice.

يَزَعُ plant. يَمِلِحُ salt. يَسْكُرُ sugar. يَزِيدُ butter. نَحْلَةٌ bee.

يَضَعُ weak. يَضَعُ وَضَعًا ج. يَضَعُ weak.

التمريين

ترجم إلى الإنجليزية (a)

قد اشتريت هذه الساعة اليوم - بكم اشتريت الساعة ؟ اقدر أن افعل هذا

- النحلة قد تلدغ الناس - قد تسلمت مكنوبا من أبي - الأطول الرجل -

ترجم إلى العربية (b)

I have bought this watch for fifty five Rupees. You have honoured me by your presence in my house. Knock at the door and the master of the house will open the door for you. I drink tea without milk. Do not mix milk with my tea. I determined to be learned.

(c) :- صحیح ما یأتی :-

ما أقبح زيد - أطول زيد - اشتريت هذا بخمسة وستين روبيات -
استطيع أن أفعل هذا - ما أشد بياض شعره -

الاجابة

(a) I have bought this watch today. For how much you bought the watch ? I can do this. The bee sometimes stings men. I have received a letter from my father. How tall the man is !

(b) قد اشتريت هذه الساعة بخمسي و خمسين روبية - شرفتموني

بعض ركم في بيتي (In respect plural is used for singuler) . اطرق

اللبب يفتح لك صاحب البيت الباب - اشرب الشاي بغير حليب -

لا تخلط الحليب بشاي - عزمت أن أكون عالماً -

(c) ما أقبح زيدا - أطول بزيدا - اشتريت هذا بخمسي وستين روبية -

استطيع أن أفعل هذا - ما أشد بياض شعره -

LESSON 47

Defective verbs

الأفعال الناقصة

There are some verbs which are called **الأفعال الناقصة** defective verbs. **الجملة المفيدة** a complete sentence can not be constructed with these verbs only with their subjects ; for completing a sentence some other word or words of the nature of a complement are needed besides the subject. These verbs are introduced in **جملة اسمية** and not in **جملة فعلية**. Subject of a verb of these category is called **اسم** of that verb and not **فاعل** or **مبتدأ** and word or words complementary are called **مرفوع** **الاسم** **الناقص** of **الاسم** **الناقص** is always **مرفوع** and **خبر** is **منصوب** if it is an **اسم**. These verbs are thirteen in number as follows :

The verb **كَانَ - يَكُونُ**.

This verb is from the root **كون** and is of the nature of English verb 'to be'. **كَانَ زَيْدٌ عَالِمًا** Zaid was learned.

Here **كَانَ** is **إِسْمٌ** and **خَيْرٌ كَانَتْ** is **عَالِمًا**. **كَانَ** is sometimes used as **زَائِدَةٌ** surplus for emphasis without any other significance and this use of **كَانَ** is made in case of general statement of truth. **كَانَ اللهُ عَلِيمًا** means God is all knowing.

Here **كَانَ** is **زَائِدَةٌ**. The actual sentence is **اللهُ عَلِيمٌ**.

كَانَ is used with **الْمُضَارِعِ** as an auxiliary verb and in that case it gives the meaning of English past continuous tense. **كَانَ زَيْدٌ يَكْتُبُ** Zaid was writing.

The verb **صَارَ - يَصِيرُ**.

This verb is from the root **ص ي ر**. **صَارَ** means 'to become' or 'to be changed into' something from what it was.

كَانَ زَيْدٌ فَقِيرًا ثُمَّ صَارَ غَنِيًّا Zaid was poor, then he became rich.

Here **صَارَ** is **إِسْمٌ** and **خَيْرٌ صَارَ** is **غَنِيًّا**.

The verb **أَصْبَحَ - يَصْبِحُ**.

This is from the root **ص ب ح** and is in the form of **بَابُ الْإِعْمَالِ**.

أَصْبَحَ means **صَارَ فِي الصَّبَاحِ** became in the morning.

أَصْبَحَ زَيْدٌ مَرِيضًا Zaid became ill in the morning. Here زَيْدٌ
 is أَخْبَرَ أَصْبَحَ and مَرِيضًا is أَصْبَحَ .

Sometimes أَصْبَحَ simply means 'to happen'. أَصْبَحَ زَيْدٌ غَنِيًّا
 Zaid became rich.

The verb أَضْحَى - يَضْحِي .

This is from the root ضَحُو and is in the form of
 أَضْحَى means صَارَ فِي الضُّحَى became in the
 fore-noon.

The verb أَمْسَى - يَمْسِي .

This is from the root مَسَى and is of the form of
 أَمْسَى means صَارَ فِي الْمَسَاءِ became in the
 evening. أَصْبَحْتُ مَرِيضًا وَأَمْسَيْتُ سَلِيمًا I became ill in the
 morning and sound in the evening.

The verb ظَلَّ - يَظُلُّ .

This is from the root ظَلَّ and it means 'to remain' or 'to
 last' for the whole day. كَانَ الْمَطَرُ نَازِلًا طَوْلَ النَّهَارِ or ظَلَّ الْمَطَرُ نَازِلًا
 It rained the whole day.

The verb **بَاتَ - يَبِيتُ**.

This is from the root **ب - ي - ت**. It means to pass night.

بَاتَ الْمَطَرُ نَائِلًا Zaid passed the night sleeping. **بَاتَ زَيْدٌ نَائِمًا**
It rained the whole night.

The verb **مَا دَامَ**.

It is composed of two words the particle **مَا** and the verb **دَامَ**. **دَامَ** is from the root **د - و - م** and it means 'to last', 'to continue'. **مَا دَامَ** means 'so long as'. A single and independent sentence can not be constructed with this verb.

A sentence in which this verb is used must be preceded by another sentence either **أَجِلسُ** or **أَسْمِيَةُ**.

أَجِلسُ مَا دَامَ زَيْدٌ جَالِسًا or **أَسْمِيَةُ مَا دَامَ زَيْدٌ سَرُورًا**
Sit so long as Zaid is sitting. Zaid is happy so long as Bakr is happy. In first sentence

أَجِلسُ which is itself a

جُمْلَةٌ **فِعْلِيَّةٌ** is preceded by **مَا دَامَ** which is itself a

جُمْلَةٌ **أَسْمِيَّةٌ**.

The verb **مَا زَالَ - يَمِيزَالُ**.

This verb is composed of the negative particle **مَا** and the verb **زَالَ**. The verb **زَالَ** is from the root **ز - و - ل** and

it means 'to cease' مَا زَالَ means 'did not cease' that is continued ; it also means still or yet. مَا زَالَ زَيْدٌ مَرِيضًا Zaid is still ill. مَا زَالَ الْمَطَرُ نَازِلًا It is still raining.

The verb مَا أَنْفَكَ - مَا يَنْفِكُ .

This verb is composed of the negative particle مَا and the verb أَنْفَكَ . The verb أَنْفَكَ is from the root فَكَكَ and is of the form of الْأَنْفَعَالِ . It means 'to cease to be' مَا أَنْفَكَ means 'not to cease to be'. مَا أَنْفَكَ بَكْرٌ عَاقِلًا means Bakr has not ceased to be wise or Bakr is still wise.

The verb مَا يَبْرَحُ - مَا يَبْرَحُ .

This is composed of the negative particle مَا and the verb بَرَحَ . بَرَحَ means 'to cease'. مَا يَبْرَحُ means 'not to cease', مَا يَبْرَحُ زَيْدٌ غَنِيًّا Zaid is still rich.

The verb مَا فَعَيْ .

مَا فَعَيْ is used to mean مَا زَالَ مَا فَعَيْ زَيْدٌ نَشِيطًا Zaid is still active.

The verb **لَيْسَ**.

Use of this verb has been dealt with in lesson 29.

المفردات

أَمْكَنَ to be possible. **يَنْبَغِي أَنْ** to be desirable (should).

أَعْلَى must. **أُمَّة** nation **أُمَمٌ** .

أَسْلَمَ well, sound **أَسْلَمًا** . **أَحْدَثَ** - حدثًا **أَحْدَثَ** - يحدث **أَحْدَثَ** to happen.

أَعَادَ to depart, to leave. **أَحْطَا** محطة station. **أَسْرَرًا** happy.

أَهَكَذَا like this **أَهَكَذَا** هكذا **أَصْبَحَ** morning. **أَضْحَى** fore-noon.

أَضْحَى noon. **أَضْحَى** بعد الظهر after-noon **أَضْحَى** مساء evening. **أَضْحَى** ليل night.

التمرين

ا- : تَرْحِمُ إِلَى الْإِنْجِلِيزِيَّةِ (a)

يَا نَارَ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ - يُمْكِنُ أَنْ تَصْبِحَ سَلِيمًا -

يَجِبُ أَنْ يَظَلَّ زَيْدٌ نَشِيطًا - بَعْدَ قَتْلِ عَلِيٍّ صَارَتِ الْخِلَافَةُ سُلْطَنَةً -

مَا بَرِحَ الْمَطَرُ نَازِلًا -

(b) —: تَرْجِمِ إِلَى الْعَرَبِيَّةِ

Zaid became ill in the morning. He will pass the night in my house. You must do like this. You ought to have done this. You stay here so long as I am absent. It is expected that it would be raining the whole night. What has happened to you ? Before I reached the station, the train had left.

(c) —: صَحِّحْ مَا بَيَّأَنِي

كَانَ زَيْدٌ نَائِمًا - صَارَ بَكْرًا مَرِيضًا - مَازَالَ الشَّمْسُ طَالِعًا -
لَيْسَ الْمَرِيضُ سَلِيمًا - أَضْحَى زَيْدٌ غَاضِبًا -

الْإِجَابَةُ

(a) Oh, fire be cool and safe for Abraham. It is possible that you will be well. Zaid should remain diligent. After assassination of Ali the Caliphate became a kingdom. It is still raining.

(b) أَصْبَحَ زَيْدٌ مَرِيضًا - هُوَ سَيِّئٌ فِي بَيْتِي - عَلَيْكَ أَنْ

تَفْعَلَ هَكَذَا - كَانَ عَلَيْكَ أَنْ تَفْعَلَ هَذَا - ابْقِ هُنَا مَا دُمْتَ غَائِبًا -

يُمْكِنُ أَنْ يَبِيحَ الْمَطَرُ نَازِلًا - مَاذَا حَدَّثَكَ ؟ قَبْلَ أَنْ وَصَلْتُ إِلَى

الْمَحَطَّةِ كَانَ الْقِطَارُ قَدْ غَادَرَ -

(c) كَانَ زَيْدٌ نَائِمًا - صَارَ بَكْرٌ مَرِيضًا - مَازَالَتِ الشَّمْسُ طَالِعَةً -

لَيْسَ الْمَرِيضُ سَلِيمًا - أَضْحَى زَيْدٌ غَاضِبًا -

LESSON 48

Conditional sentences

لجمل الشرطية

Conditional sentences are of two parts. The first part contains جواب الشرط condition and the second part contains

consequence of the condition. The first part is called الشرط the condition and the second part is called جواب الشرط

or جزاء الشرط consequence of the condition. The first part i.e. الشرط must be جملة فعلية and the second part

i.e. جواب الشرط may be either جملة فعلية or جملة اسمية.

In المضارع المجزوم or الماضي the verb must be either شرط.

If جواب الشرط be جملة فعلية verbal sentence then the

verb may be either الماضي or المضارع المجزوم or الأمر.

or النهي. Verbs in جملة شرطية give the meaning of

the مستقبل future.

For construction of الجملة الشرطية one or the other

of the following words is used. These are : إِن if, إِذَا

if or when ? مَنْ who or whoever or whosoever, مَا what,

إِذَا if, مَتَى when, مَهْمَا whatever, أَيَّ where, أَيْنَمَا

wherever, حَيْثَمَا where ever, أَيَّ who ever or whichever

and لَوْ if. إِن ضَرَبْتَنِي ضَرَبْتُكَ if you beat me I shall

beat you. إِن ضَرَبْتَنِي أَضْرِبُكَ If you beat me I shall beat

you. إِن تَضْرِبَنِي ضَرَبْتُكَ If you beat me I shall beat you.

إِن تَضْرِبَنِي أَضْرِبُكَ If you beat me I shall beat you.

إِن ضَرَبَكَ زَيْدٌ فَاضْرِبْهُ If Zaid beats you, you beat him. In

this example the verb in جَوَابِ الشَّرْطِ is الْفِعْلُ الْأَمْرُ.

إِن لَّا يَضْرِبُكَ زَيْدٌ فَلَا تَضْرِبْهُ If Zaid does not beat you then

do not beat him. Here the verb used in جَوَابِ الشَّرْطِ is

إِن ضَرَبْتَ زَيْدًا فَزَيْدٌ ضَارِبُكَ . النَّهْيُ . If you beat Zaid then

Zaid will beat you.

إِن تَضْرِبْ زَيْدًا فَزَيْدٌ ضَارِبُكَ If you beat Zaid then Zaid

will beat you In each of the last two examples جواب الشرط

is جملة إسمية لوجاءني لا كرمته If he comes to me

I shall honour him. إذا اجتهدت نجحت If you strive, you

will succeed or when you strive you will succeed. من

used only for persons. من يكريمي أكرمه whoever honours

me I shall honour him. أيهم يضربني أضربه Whoever

of them will beat me I shall beat him. ما is used for

things and not for persons. ما تشتري أشتري I shall buy

what you will buy. إذا ما نقرأ تفهم If you read you shall

understand.

أنتى تكن أكن متى تذهب أذهب I shall go when you will go.

I shall be where you will be. أينما تمش أمش I shall go

wherever you will go. حيثما تقعد أقعد I shall sit where-

ever you will sit. The particle فاء is generally used in

جواب الشرط. When لو is used الفعل المضارع is never

in either part of الجملة الشرطية. لو تقدم أقوم

If you shall stand I shall stand. لو تقدم أقوم is not correct

المفردات

to sit. قعد - يقعد - قعوداً
to toil. جهد - يجهد - جهداً
to strive. اجتهد

to be ungrateful, to reject truth, to disbelieve
in Allah. كفر - يكفر - كفراً

to listen to. استمع + إلى
to reward. كافأ

to be a companion. صحب - يصحب - صحبة
to accompany. اصطحب

التعريف

(a) سَرِّجِمَ إِلَى الْإِنْجِلِيزِيَّةِ

قَلَّ إِنْ كُنْتُمْ تَحِبُّونَ اللَّهَ فَاتَّبِعُونِي - مَنْ يَكْفُرْ بِاللَّهِ يَدْخُلْ
جَهَنَّمَ - إِذَا تَرَدَّدَ هَذَا فَأَنَا أُرِيدُهُ - بِنْتِي صِرَتْ حَسَنًا أَحَبَّتْكَ -
أَيْنَمَا أَجِدُ زَيْدًا أَضْرِبُهُ - إِنْ جَاءَنِي أَكْرِهَهُ .

(b) : تَرِّجِمَ إِلَى الْعَرَبِيَّةِ

If you do not listen to what I say to you, you will
not succeed. If you do this, I shall reward you. Whenever

I ask you to do something, do it immediately. Whenever you will go to Mecca, I shall accompany you. I shall be happy if you have a son.

(c) صَحِّحْ مَا بِيَأْتِي :

إِنْ تَضَحَّكَ أَضْحَكَ - إِنْ أَنْتَ ضَارِبٌ زَيْدًا فَأَنَا ضَارِبُكَ -
أَيْنَمَا تَرْمِي أَرْمِي - لَوْ تَمْشِي أَمْشِي - إِذَا رَأَيْتَ أَحَدًا تَكْرِمُهُ .

الْأَجَابَةُ

(a) Say, 'If you love Allah then follow me.' Whoever disbelieves in Allah shall enter Hell. If you desire this, I shall desire it. When you will be good, I shall love you. Wherever I shall find Zaid, I shall beat him. If he comes to me, I shall honour him.

(b)

إِنْ لَا تَسْتَمِعْ إِلَيَّ لَا تَنْجَحْ - إِنْ فَعَلْتَ هَذَا أَكْفَيْتَكَ - مَتَى
أَمَرْتَكَ أَنْ تَفْعَلَ شَيْئًا فَافْعَلْهُ سَرِيعًا - مَتَى تَذْهَبُ إِلَى مَكَّةَ
أَصْطَحِبُكَ - إِنْ كَانَ لَكَ وَلَدٌ أَكُنْ مَسْرُورًا .

(c)

إِنْ تَضَحَّكَ أَضْحَكَ - إِنْ تَضْرِبُ زَيْدًا فَأَنَا ضَارِبُكَ - أَيْنَمَا
تَرْمِي أَرْمِي - لَوْ تَمْشِي أَمْشِي - إِذَا رَأَيْتَ أَحَدًا فَاتَّكِرْ بِهِ .

LESSON 49

Relative Pronouns

الأسماء الموصولة

الَّذِي means مَا and مَنْ , الَّذِي are الأسماء الموصولة

حَضَرَ إِلَى الرَّجُلِ الَّذِي ضَرَبَ زَيْدًا 'he, who' or 'that, which'

The man who struck Zaid came to me. أَمَامِي الْكِتَابَ الَّذِي طَلَبْتَهُ

Before me is the book which I wanted. الَّذِي is used for

both persons and things. الْإِسْمُ الْمَوْصُولُ is followed by an independent sentence related to and co-ordinated with

the main sentence. The sentence following الَّذِي is called

الصِّلَةُ. In the example جَلَّ الَّذِي ضَرَبَ زَيْدًا the

sentence حَضَرَ إِلَى الرَّجُلِ is the main sentence. ضَرَبَ زَيْدًا

is an independent sentence related to and co-ordinated with

the main sentence by الَّذِي the relative pronoun. ضَرَبَ زَيْدًا

is الصِّلَةُ. In الصِّلَةُ there is a personal pronoun expressed or

implied. In the first example ضَرَبَ زَيْدًا is الصِّلَةُ and here

the pronoun 'هو' is implied. In the second example
 أمَامِي الْكِتَابِ الَّذِي طَلَبْتَهُ the pronoun 'هو' is expressed
 الَّذِي الَّذِي has its singular, dual, plural, masculine and
 feminine forms.

مفرد	مثنى	جمع
مذكر الَّذِي	الَّذَانِ الَّذِينَ	الَّذِينَ
مؤنث الَّتِي	الَّتَانِ الَّتَيْنِ	الَّتِي - اللَّوَاتِي - اللَّائِي

Use of **مَنْ** and **مَا** as **اسْمِ الْاِسْتِفْهَامِ** interrogative pronoun
 has been dealt with in lesson 9. These are also used as
الاسْمِ الْمَوْصُولِ relative pronouns. **مَنْ** is used for person and
مَا for things. **هُوَ الَّذِي طَلَبْتَهُ** means **هُوَ مَنْ طَلَبْتَهُ** he is
 he whom you wanted. **هَذَا الَّذِي طَلَبْتَهُ** means **هَذَا مَا طَلَبْتَهُ**
 this is that which you wanted. **مَنْ** and **مَا** are used for
 all genders and all numbers.

المفردات

دار - يدور - دورات to revolve.

أشبه to liken.

شَبَّهَ to be like, to resemble.

شَابَهَ to be like, to resemble.

سَبَحَ to swim. أَحْجَارٌ حَجَرٌ stone. سَبَّحَ لؤلؤٌ pearl. لَأْلِيٌّ لؤلؤةٌ a pearl. سَبَّحَ بِسَبِيلِ BRAVE ج. بَوَاسِلٍ hero ج. أَبْطَالٍ. وَحُوشٌ ح. وَوَحْشٌ wild beast ج. وَوَحْشٌ.

التعريف

(a) : تَرْجِمُ إِلَى الْأَنْجَلِيزِيَّةِ :

مَنْ الَّذِي كَتَبَ إِلَيْكَ الْمَكْتُوبَ ؟ عَزِمْتَ أَنْ أَذْهَبَ إِلَى
الرَّجُلِ الَّذِي حَضَرَ إِلَى بِالْأَمْسِ - إِنَّ الَّذِينَ كَفَرُوا لَا يَدْخُلُونَ
الْجَنَّةَ - اللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ - ضَرِبْتَ
الْخَادِمَ الَّذِي سَرَقَ سَاعَتِي - هَلْ تَعْرِيفٌ مِنْ حَضْرٍ هُنَا ؟ الْأَرْضُ
تَدُورُ حَوْلَ الشَّمْسِ - الشَّمْسُ تُشَبِّهُ كُرَةَ الْقَدِيمِ وَهِيَ تَسْبَحُ
فِي السَّمَاءِ .

(b) تَرَجِّمُ إِلَى الْعَرَبِيَّةِ :

Who are the two men who sent this to me ? Where is he who killed Zaid ? We are the men who are your friends. The books I sent you are new.

(c) Fill up the blanks :

جَاءَنِي - الَّذِي قَالَ - هَذَا . اللهُ هُوَ - خَلَقَ السَّمَوَاتِ وَالْأَرْضَ .

هُوَ - قَالَ لَكَ هَذَا . هِيَ - سَرَقَتْ سَاعَتِي . لَا يَبُوجِدُ فِي السُّوقِ -
تَطَلَّبُ

الْإِجَابَةُ

(a) Who is he who wrote to you the letter ? I have decided to go to the man who came to me yesterday. Those who reject faith shall not enter Paradise. Allah knows what is in the Heavens and in the Earth. I beat the servant who stole my watch. Do you know who came here ? The Earth revolves round the Sun. The Sun resembles the foot-ball and it swims in the sky.

(b)

مِنَ الرَّجُلَانِ الذَّانِ أَرْسَلَا هَذَا إِلَى ؟ أَيْنَ الَّذِي قَتَلَ زَيْدًا ؟

نَحْنُ الرَّجَالُ الَّذِينَ هُمْ أَصْدِقَاؤُكَ . الْكُتُبُ الَّتِي أَرْسَلْتَهَا إِلَيْكَ

جَدِيدَةٌ .

(e)

جاءني الرجل الذي قال لي هذا - الله هو الذي خالق السموات

والارض - هو من قال لك هذا - هي من سرقت ساعتني - لا يوجد

في السوق ما تطلب .

LESSON 50

Particles resembling Verbs

الحروف المشبهة بالفعل

There are some حروف particles which resemble verbs. They resemble verbs in the sense that these particles have their subjects and predicates. These are introduced in جملة اسمية . The subject is called اسم of the particle and the predicate خبر of the particle. اسم of the particle is منصوب and its خبر is مرفوع if it is an اسم . If a pronoun be اسم of these particles then the pronoun in the accusative case is suffixed to them.

إِنَّ

إِنَّ is used for a slight emphasis which can not be translated into other languages ; the emphasis is expressed by verbal emphasis. إِنَّهُ رَجُلٌ حَسَنٌ He is a good man.

إِنَّ زَيْدًا قَائِمٌ Zaid is standing. In fact إِنَّ زَيْدًا قَائِمٌ means زَيْدٌ قَائِمٌ with a little verbal emphasis. Here زَيْدًا is اسم of إِنَّ and قَائِمٌ is خبر of إِنَّ .

أَنَّ،

أَنَّ is used as a conjunction. This conjunction is of the nature of english 'that' used as a conjunction. أعلم أن زيدا عاقل.

I know that Zaid is wise. أخبرني زيد أن بكرا يحضر.

Zaid informed me that Bakr would come. أخبرني زيد أنه يحضر.

Zaid informed me that he would come. After the verb قَالَ the particle أَنَّ is not used, but إِنَّ is used for أَنَّ

قال لي زيد إنه يحضر. Zaid told me that he would come.

قال لي زيد أنه يحضر is not correct.

كَأَنَّ،

كَأَنَّ is used to mean 'as if' 'as though' etc.

يخاف العدو خالد بن الوليد كأنه أسد. the enemy fears Khalid-Ibn-el-Walid as if he is a lion.

لَكِنَّ،

لَكِنَّ is used as english 'but' used and as a conjunction.

زيد غائب لكن بكرا حاضر. Zaid is absent but Bakr is present.

لَيْتَ،

لَيْتَ is used to express 'a wish', 'a desire' and an expectation which can not be materialized. **لَيْتَ الشَّبَابَ يَعُودُ** O, if youth returns ! **يَا لَيْتَنِي كُنْتُ تَرَابًا** O, that I was dust !

لَعَلَّ،

لَعَلَّ is used to express 'a wish' or 'a desire' etc. Which may be materialized. **لَعَلَّ السُّلْطَانَ يَكْرِمُنِي** O, that the Sultan may honour me ! In other words this means **أَرْجُو أَنْ يَكْرِمَنِي السُّلْطَانُ** I desire that the Sultan may respect me !

اقْرَأْ كُتُبَكَ بِالْعِنَايَةِ لَعَلَّكَ تَنْجَحُ Read your books with attention so that you may succeed. Since youth can not return it will not be correct to say **لَعَلَّ الشَّبَابَ يَعُودُ**.

Particle **مَا** is sometimes attached to **إِنَّ**. In this case the rules stated above do not apply. The sentence in which **إِنَّمَا** is introduced has its own **مَبْتَدَأٌ** and **خَبَرٌ** and both of them are **مَرْفُوعٌ**. **إِنَّمَا** means 'only' or 'but' used only as an abverb. **إِنَّمَا أَنَا نَذِيرٌ** I am but a warner.

إِنَّمَا زَيْدٌ قَائِمٌ وَهُوَ لَا يَسْتَحْدِثُ Zaid is only standing and is

not speaking. إِنَّمَا زَيْدًا تَأْتِمُ is not correct.

المفردات

بَنَى - بِنَى - بِنِي to build. فَرَّغَ - يُفَرِّغُ - فَرَاغًا to be free from
work, to complete work.

شَغَلَ - يُشَغِلُ - شَغْلًا to be busy. اِسْتَشْغَلَ to be busy.

حَكَى - يُحْكِي - حِكَايَةً to narrate. فَصَّلَ to explain in
details.

فَسَّرَ to explain.

سَكَنَ - يَسْكُنُ - سَكَنًا to dwell in.

جَاءَ + بِ to bring. حَضَرَ + بِ to bring.

ذَهَبَ + بِ to take away. غَلَبَ - يَغْلِبُ - غَلْبًا to over power.

نَقَلَ - يُنْقِلُ - نَقْلًا to convey, to carry. اِنْتَقَلَ to convey oneself.

عَقَلَ - يَعْقِلُ - عَقْلًا to understand. أَخْبَرَ to inform.

تَحَدَّثَ to speak, to converse. قَدِيرٌ all powerful.

مَشِيْبٌ old age.

آيَةٌ sign, a verse of

Al-Quran آيَاتٌ.

التمرين

(a) : تَرْجِمِ إِلَى الْإِنْجِلِيزِيَّةِ :

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - إِنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ - زَيْدٌ جَاهِلٌ

لَكِنَّهُ يَبْدُو كَأَنَّهُ عَالِمٌ - حَكَى أَنَّ نَوْشِرَوَانَ كَانَ مَلِكًا عَادِلًا -

قَدْ فَصَلْنَا لَكُمْ أَيَّاتِي لَعَلَّكُمْ تَتَعَقَلُونَ - هُوَ انْتَقَلَ إِلَى رَحْمَةِ رَبِّهِ -

لَيْتَ الشَّبَابَ يَعُودُ يَوْمًا * فَأَخْبَرَهُ بِمَا فَعَلَ الْمَشِيبَ .

(b) : تَرْجِمِ إِلَى الْعَرَبِيَّةِ :

He has built this house so that he may live in it. Zaid is an intelligent boy but he is very naughty. Look! He is walking as if he is a king. This car conveys us to our house. Who is the man who is talking with him? He narrated to me this story.

(c) Construct sentences with each of the following words

using one of الحروف المشبهة بالفعل

شَبَّهَ - بَطَّلَ - تَفْسِيرٌ - غَلَبَ - جَاءَ + بِ - ذَهَبَ + بِ .

الاجابة

(a) Allah is all powerful over every thing. Your God is the only one God. Zaid is ignorant but he appears as if he is learned. It was narrated that Nausherawan was a just king. I have explained in details my signs so that you may understand (the plural 'نَا' is used for respect). He has conveyed himself to the mercy of his creator (he died). O, if youth returns one day I would inform it what the old age did.

(b)

بَنَى هَذَا الْبَيْتَ لَعَلَّهُ يَسْكُنُ فِيهِ - زَيْدٌ وَلَدٌ ذَكِيٌّ لَكِنَّهُ
 شَرِيرٌ - انْظُرْ هُوَ يَمْشِي كَأَنَّهُ مَلِكٌ - هَذِهِ السَّيَّارَةُ تَنْقُلُنَا
 إِلَى بَيْتِنَا - مِنَ الَّذِي بَتَكَلَّمَ مَعْدُوٌّ حَتَّى لِيَ هَذِهِ الْحِكَايَةَ

(c)

إِنَّ زَيْدًا شَبِيهَ نَفْسِهِ بِبِكْرٍ - أَنْتَ بَطْلٌ مِنْ أَبْطَالِ الْإِسْلَامِ -
 إِنَّ هَذَا تَفْسِيرُ الْقُرْآنِ الْكَرِيمِ - إِنَّ زَيْدًا غَلَبَ عَلَى عَدُوِّهِ لِأَنَّ عَدُوَّهُ
 كَانَ ضَعِيفًا - سَأَلْتُ زَيْدًا لِيَحْضُرَ بِشَايَ لَكِنَّهُ جَاءَ بِمَاءٍ - ذَهَبَ
 اللَّهُ نَوْرَ عَيْنَيْهِ -

LESSON 51

Some verbs resembling defective verbs.

There are some verbs which resemble **أَفْعَالُ النَّاقِصَةِ**.

They are **أَفْعَالُ الْمُقَارِبَةِ** verbs indicating almost comple-

tion of an action, **أَفْعَالُ الرَّجَاءِ** verbs indicating expectation

of completion of an action and **أَفْعَالُ الشَّرُوعِ** verbs indi-

cating beginning of an action. Like **أَفْعَالُ النَّاقِصَةِ** these

verbs require **المبتدأ** and **الخبر**. **الخبر** of these verbs is

المضارع and its **فعل** is always **جملة فعلية**.

They all mean **أوشك** and **كرب** and **كاد** **أفعال المقاربة**

'almost'. Of these **كاد** and **أوشك** are in common use. **كاد**

is generally used without **أن** and **أوشك** is used with **أن**.

كاد زيد يموت Zaid is almost dead. **كادت السفينة تغرق** the

ship is almost sinking. **أوشك المال أن ينفد** the wealth is

almost exhausted. **أوشك الرجل أن يموت** The man is almost

dead. In these examples ^{زَيْدٌ} زَيْدٌ , ^{السَّفِينَةُ} السَّفِينَةُ , ^{الْمَالُ} الْمَالُ and ^{الرَّجُلُ} الرَّجُلُ are ^{أَنْ يَمُوتَ} أَنْ يَمُوتَ and ^{أَنْ يَنْفَدَ} أَنْ يَنْفَدَ , ^{تَنْفِرَ} تَنْفِرَ , ^{يَمُوتَ} يَمُوتَ and ^{المبتدأ} المبتدأ are ^{الخبر} الخبر .

^{إِخْلَوْلُ} إِخْلَوْلُ , ^{حَرَى} حَرَى , ^{عَسَى} عَسَى are ^{أفعال الرجاء} أفعال الرجاء . All of these mean 'perhaps'. Of these ^{عَسَى} عَسَى is in common use. These verbs are used with ^{أَنْ يَكُونَ ذَلِكَ} أَنْ يَكُونَ ذَلِكَ . ^{عَسَى} عَسَى perhaps

that will be. ^{عَسَى زَيْدٌ أَنْ يَنْجَحَ} عَسَى زَيْدٌ أَنْ يَنْجَحَ perhaps Zaid will succeed.

In these examples ^{أَنْ يَكُونَ} أَنْ يَكُونَ and ^{المبتدأ} المبتدأ are ^{زَيْدٌ} زَيْدٌ and ^{ذَلِكَ} ذَلِكَ . ^{الخبر} الخبر and ^{أَنْ يَنْجَحَ} أَنْ يَنْجَحَ are ^{الخبر} الخبر .

^{عَلِقَ} عَلِقَ , ^{جَعَلَ} جَعَلَ , ^{أَخَذَ} أَخَذَ , ^{طَفِقَ} طَفِقَ , ^{أَنْشَأَ} أَنْشَأَ , ^{شَرَعَ} شَرَعَ are ^{أفعال الشروع} أفعال الشروع . ^{أَنْ} أَنْ These verbs are used without ^{تَامَ} تَامَ .

Of these ^{جَعَلَ} جَعَلَ , ^{أَخَذَ} أَخَذَ and ^{شَرَعَ} شَرَعَ are in common use. They

all mean 'to begin'. ^{جَعَلَ زَيْدٌ يَأْكُلُ طَعَامَهُ} جَعَلَ زَيْدٌ يَأْكُلُ طَعَامَهُ Zaid began to

eat his food. ^{أَخَذَ زَيْدٌ يَأْكُلُ طَعَامَهُ} أَخَذَ زَيْدٌ يَأْكُلُ طَعَامَهُ Zaid began to eat his

food. ^{شَرَعَ زَيْدٌ يَأْكُلُ طَعَامَهُ} شَرَعَ زَيْدٌ يَأْكُلُ طَعَامَهُ Zaid began to eat his food. In

these examples ^{المبتدأ} المبتدأ and ^{الخبر} الخبر is ^{يَأْكُلُ طَعَامَهُ} يَأْكُلُ طَعَامَهُ is ^{زَيْدٌ} زَيْدٌ .

The verb صار is also used as فعل الشروع . صار زيد يأكل طعامه .
Zaid began to eat his food.

المفردات

تَاقَبَ to become near, اِنْقَضَى to pass away.
to be almost,

نَفِدَ - يَنْفَدُ - نَفَادًا to be exhausted. رَجَا - يَرْجُو - رَجَاءًا to hope,
to expect,
to request.

نَجَا - يَنْجُو - نَجَاةً to escape from, تَابَ - يَتُوبُ - تَوْبَةً to come
to be saved from. back to God, to repent.

اُورِقَ to put forth leaves. اَصَابَ to inflict,
to befall to.

حَسَدَ - يَحْسَدُ - حَسَدًا to envy. حَصَدَ - يَحْصُدُ - حَصَادًا to reap.

سَلَطَ to empower. تَسَلَّطَ to be empowered.

اَكْمَلَ to finish, to complete. جَاعَ - يَجُوعُ - جَوْعًا to be hungry,
be hungry.

أَرْزُ , أَرْزُ , رِزٌّ Rice, paddy. جُوعٌ hunger,

مِصِيبَةٌ sorrow, grief

غَمٌّ Grief, Sadness غَمٌّ . غَمٌّ calamity

نَاطِقٌ gifted with power of speaking.

وَأَسْمَاءُ
الْمُتَمِرِينَ

(a) - تَرْجِمَ إِلَى الْإِنْجِلِيزِيَّةِ

كَادَ الْفَقِيرَ يَمُوتَ مِنَ الْجُوعِ - أَوْشَكَتِ الشَّمْسُ أَنْ تَشْرِقَ -

قَارَبَتِ الشَّمْسُ الْمَنِيْبَ - شَرَعَ الْفَلَّاحُ يَحْصِدُ الْأَرْزَ - أَخَذَتِ الْأَشْجَارُ

تَوْرِقَ - جَعَلَ الْأَيْمُ يَتُوبُ - عَسَى زَيْدٌ أَنْ يَنْجُوَ مِنْ مَصِيبَتِهِ -

سَلَّطَ اللَّهُ الْمُؤْمِنِينَ عَلَى الْكَافِرِينَ - تَسَلَّطَ الْمُؤْمِنُونَ عَلَى الْكَافِرِينَ -

(b) تَرْجِمَ إِلَى الْعَرَبِيَّةِ

A great calamity inflicted Zaid. His son died and he became almost dead. I have almost finished my work. Perhaps I shall be free from tomorrow. When I beat him he began to cry.

(c) صَحَّحَ مَا يَأْتِي

كَادَ زَيْنَبُ أَنْ تَضْحَكَ حِينَما نَظَرَتْ إِلَيْهِ - جَعَلَ الْقَرْدُ أَنْ يَقْفِزَ -

عَسَى تَكَرَّهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ - أَوْشَكَ الْفَوَاكِهَ يَنْضِجُ -

لَيْسَ الْحَيَوَانُ نَاطِقٌ -

الإجابة

(a) The poor man is almost dying of hunger. The sun is almost rising. The sun is almost setting. The farmer began to reap paddy. The trees began to put forth leaves. The sinner began to repent. Perhaps Zaid may be saved from his calamity. Allah empowered believers over the disbeliever. The believer was empowered over disbelievers.

(b)

أصابت زيدا غمة شديدة - مات ابنه وكاد هو نفسه يموت - كادت
 أكمل عملي - عسى أن أكون فارغا من الغد - حينما ضربته
 جعل يبكي -

(c)

كادت زينب تضحك حينما نظرت إليه - جعل القرد أن يقفز -
 عسى أن شكرها شيئا وهو خير لكم - أوشك الفواكه أن تنضج -
 ليس الحيوان ناطقا -

دَوَّنَكَ catch, seize.

It is used as دَوَّنَكَ زَيْدًا . الأَمْرُ الحَاضِرُ seize

Zaid (mas.) دَوَّنَكَ زَيْدًا seize Zaid (fem.).

عَلَيْكَ stick to.

It is used as عَلَيْكَ بَزِيدٍ . الأَمْرُ الحَاضِرُ stick to

Zaid (mas.) عَلَيْكَ بَزِيدٍ stick to Zaid (fem.).

حِيَهْلُ Come.

It is used as حِيَهْلُ إِلَى الصَّلَاةِ . الأَمْرُ الحَاضِرُ come
to prayer. حِيَهْلُ حِيَهْلُ call (here حِيَهْلُ and حِيَهْلُ are written
separately).

It is used as حِيَهْلُ الحَاضِرُ and is used with preposition

حِيَهْلُ حِيَهْلُ بَزِيدٍ . بِ

حِيَهْلُ come quick.

It is used as حِيَهْلُ عَلَى الصَّلَاةِ . الأَمْرُ الحَاضِرُ or

حِيَهْلُ حِيَهْلُ إِلَى الصَّلَاةِ come quick to prayer.

هَيَّا or هَيَّ come quick ! make haste !

These are used as هَيَّ إِلَى الصَّلَاةِ . الأَمْرُ الحَاضِرُ or هَيَّ إِلَى الصَّلَاةِ come quick to prayer.

بَعْدَ هَيَّاتَ became far away or

It is used as هَيَّاتَ زَيْدٌ أَنْ يَفْعَلَ هَذَا . الفِعْلُ المَاضِي doing this is far away from Zaid i. e. doing this is beyond the capacity of Zaid. هَيَّاتَ لَكَ أَنْ تَفْعَلَ هَذَا doing this is beyond your capacity.

سَرَعَانَ made haste.

It is used as سَرَعَانَ مَا أَكَلَ زَيْدٌ . الفِعْلُ المَاضِي Zaid's eating was hastily. Here مَا is used as مَصْدَرٌ and مَا أَكَلَ زَيْدٌ means أَكَلَ زَيْدٌ .

شَتَانَ was widely different.

It is used as شَتَانَ زَيْدٌ وَبَكْرٌ . الفِعْلُ المَاضِي Zaid and Bakr became widely different from each other. شَتَانَ is sometimes used with مَا and مَا بَيْنَهُمَا . In that case it gives the meaning

- بَاهِ زَيْدًا لِيَقْرَأَ دُرُوسَهُ وَلَا تَلْعَبَ مَعَهُ وَقْتَ الْقِرَاءَةِ - دُونَكَ زَيْدًا
 هُوَ الَّذِي سَرَقَ بِنْدِقِي مِّنْ صَنْدُوقِي - حِيَهْلُ إِلَى الْمَيْدَانِ لِنَلْعَبَ بِكَرَةِ
 الْقَدَمِ - كَسَرَ الْخَادِمُ الْعَجْرَةَ عَمْدًا وَسَقَى الْأَرْضَ شَرَابًا - يَا لَيْتَنِي كُنْتُ
 تَرَابًا - الْبِنْدِيقِي سِلَاحٌ يُطْلَقُ بِهِ الرِّصَاصُ -

(b) تَرْجِمِ إِلَى الْعَرَبِيَّةِ

Boys ! do not run, walk slowly. Zaid worked hastily. He ought to have done the work slowly so that he might have done his work well. Islam of the righteous caliphs was something and Islam of sultans of Bagdad was something else and what a difference there between them !

(c) أَشْكَلُ مَا يَأْتِي

السِّلَاحُ الَّذِي يُطْلَقُ بِهِ الرِّصَاصُ يُسَمَّى بِنْدِيقِيَّةً - هَيْهَاتَ لَخَادِمِهِ
 الْخَبِيثِ أَنْ يَكُونَ أَمِينًا - دُونَكَ زَيْدًا ، لِأَنَّهُ أَعْطَانِي شَيْئًا مَسْرُوقًا -
 إِنْ أَرَدْتُ أَنْ تَتَعَلَّمَ اللُّغَةَ الْعَرَبِيَّةَ فَعَلَيْكَ بِزَيْدٍ

الْإِجَابَةُ

(a) I am thirsty, call Zaid and ask him to bring for me a glass of cold water. Leave Zaid reading his lessons and do not play with him at the time of reading. Catch Zaid, it is he who stole my gun from my box. Come quick to the field for playing foot-ball. The servant broke the jar

intentionally and gave the earth wine to drink. O, that I was dust ! The gun is a weapon with which bullets are shot.

(b)

يا أولاد، لاتجروا وامشوا رويدا - سرعان ما عمل زيد - كان عليه

أن يعمل رويدا لكي يكون عمله جيدا - كان إسلام الخلفاء الراشدين شيئا

وإسلام سلاطين بغداد شيئا آخر وشتان ما بينهما -

(c)

السلاح الذي يطلق به الرصاص يسمى بندقية - هيهات لخادمه الخبيث

أن يكون أمينا - دونك زيدا لأنه أعطانى شيئا مسروقا - إن أردت

أن تتعلم اللغة العربية فعليك بزيد -

LESSON 53

The objects.

المفاعيل

المفعول المطلق the object is of five kinds. They are
 المفعول معه and المفعول له ، المفعول فيه ، المفعول به

المفعول المطلق

المفعول المطلق is مصدر infinitive of the preceding verb.

It is used for توكيد emphasis, for indicating the manner of action and for indicating how many times an action is done. قد جلست I have sat. جلست جلوسا it is the same as

قد ضربت I have struck. Here ضربت ضربا it is the same as

المفعول المطلق which give emphasis and ضربا are جلوسا

جلست جلوس القاضي respectively. ضرب and جلس I sat like the sitting of the judge i. e. I sat like the judge. Here

جلست جلسة I sat once. جلوس is to indicate the manner of action.

جلست جلستين I sat twice. جلست جلسات I sat

many times. In the last examples how many times an action was done is indicated.

المفعول به

المفعول به is direct object of الفعل المتعدي transitive

verb. ضربت زيدا I struck Zaid. A transitive verb may have two objects. اتييت زيدا كتابا. I gave Zaid a book.

Here زيدا and كتابا are المفعول به. زيد is المفعول الاول

the first object and كتابا is المفعول الثانى the second object.

دخلت الحجرة I entered the room. Some times for brevity

the preposition is dropped and اسم المجرور in the

genitive case becomes منصوب. Thus for دخلت في الحجرة

it may be said دخلت الحجرة and in this case الحجرة is

treated as مفعول به.

المفعول فيه

ظرف is of two kinds ; namely ظرف المفعول فيه

جلست فوق الكرسي . ظرف الزمان and ظرف المكان

the chair. Here ^أظرف ^أالمكان ^أis ^أفوق and as such is ^أالمفعول ^أفيه ^أ.
^أالمفعول ^أفيه ^أis ^أصباحا the sun rises in the morning. Here ^أصباحا ^أis
^أظرف ^أالزمان ^أand as such is ^أالمفعول ^أفيه ^أ.

^أالمفعول ^أله

^أضربته ^أللتأديب I beat him for teaching good manners.
 If the preposition 'لِ' be omitted the construction will be

^أضربته ^أتأديبا I beat him for teaching good manners. Here
^أتأديبا is ^أالمفعول ^أله because the preposition 'لِ' is omitted
 and for this omission ^أالتأديب ^أwhich was ^أمجرور becomes ^أمنصوب .

^أقعدت ^أعن ^أالحرب ^أللاجبن I sat back from the battle due to
 cowardice. If the preposition 'لِ' be omitted the construction

will be ^أقعدت ^أعن ^أالحرب ^أجينا . Here ^أجينا is ^أالمفعول ^أله .

^أالمفعول ^أمعه

^أجئت ^أمع ^أزيد I came with Zaid. If ^أمع be omitted the
 construction will be ^أجئت ^أوزيدا I came with Zaid, ^أis

sometimes used for ^{مَعَ} and in that case 'وَ' is called ^{وَ} ^{وَالْمَعِينَةَ} i.e. ^{وَ} indicating accompaniment. If for ^{مَعَ} the ^{وَ} is used then the noun following will be ^{مَنْصُوبٌ} in the accusative case. Thus in ^{جِئْتُ وَزَيْدًا} the word ^{زَيْدًا} is ^{الْمَفْعُولُ مَعَهُ}. ^{جَاءَ الشِّتَاءُ مَعَ الْجُبَّةِ} winter came with 'jubba' (an oriental winter garment). Another construction is ^{جَاءَ الشِّتَاءُ وَالْجُبَّةَ} winter came with jubba. Here ^{الْمَفْعُولُ مَعَهُ الْجُبَّةَ} is ^{الْمَفْعُولُ مَعَهُ الْجُبَّةَ}.

المفردات

^{أَدَبٌ} to teach good manners. ^{حَمِدٌ} ^{يَحْمَدُ} ^{حَمْدًا} to praise.

^{شَكَرْتُ} ^{شَكَرًا} to thank. ^{دَخَنٌ} to smoke (Cigarette etc.)

^{عَزَّرْتُ} to rebuke. ^{مَضَى} ^{يَمْضِي} ^{مَضِيًّا} to pass away.

^{جَبَانًا} to be a coward. ^{رَبٌّ} ^{يَرْبُ} ^{رَبًّا} to make

provision, to be responsible for sustenance. ^{غَابَ} ^{يَغِيبُ} ^{غِيَابًا}

to be absent, to set (sun). ^{احْتَرَمْتُ} to respect. ^{تَمَّ} ^{يَتِمُّ} ^{تَمَامًا}

to be completed. ^{أَدَبٌ} manners ^ج ^{أَدَابٌ} to be excellent. ^{أَمْتَازٌ}

^{مَمْتَازٌ} excellent. ^{أَهْدَى} to make a gift. ^{هَدِيَّةٌ} gift ^ج ^{هَدَايَا}

^{تَمَّ} complete, thorough.

وَأَكَلْتُمُ
الْتَمْرِينَ

(a) تَرْجِمِ إِلَى الْأَنْكَلِيْزِيَّةِ

ضربت زيدا ضربا شديدا تأديبا - أكلت اليوم أكلتين - خلق الله

الإنسان وجعله خليفة ربوبيته في الأرض - تطلع الشمس صباحا وتغيب

مساء - قمت احتراماً له - حضرت وطلوع الشمس -

(b) تَرْجِمِ إِلَى الْعَرَبِيَّةِ

I rebuke the boy for his bad manners. She is a girl of good manners. I have read this book thoroughly. They came to me at noon. What brings you here? I have come to pay respects to you. Thank you very much for your excellent gift.

(c) Mention kinds of الْمَفَاعِيلُ used in exercise 'a'.

وَأَجَابَ

(a) I have beaten Zaid severely for teaching good manners. Today I have eaten twice. Allah created man and made him vicegerent of his quality of sustenance on earth. The sun rises in the morning and sets in the evening. I stood up in his respect. I came at sun rise.

(b)

عزرت الولد لسوءِ أدبه - هي جارِيةٌ حسنةٌ الأدبِ - قرأت هذا الكتاب

قراءةً تامةً - حضروا إلى ظهرا - ماذا يحضرك هنا؟ حيثُ احتراماً لك -

أشكرُك شكراً عظيماً لهديتك الممتازة -

(c)

'زيداً' مفعول به - 'ضرباً' مفعول مطلق - 'تأديباً' مفعول له - 'اليوم' مفعول فيهِ -

'أكلتين' مفعول مطلق - 'الإنسان' مفعول به - 'ه' مفعول أول -

'خليفة' مفعول ثانٍ - 'صباحاً' مفعول فيهِ - 'مساءً' مفعول فيهِ - 'احتراماً' مفعول له -

'طلوع' مفعول معه -

LESSON 54

الْحَالُ

الْحَالُ indicates state or condition of فَاعِلُ subject or of جَاءَنِي زَيْدٌ رَاكِبًا مَفْعُولُ object of an expressed or implied verb. Zaid came to me riding. Here the word رَاكِبًا riding indicates state or condition of Zaid, the subject or فَاعِلُ of the verb جَاءَ. Thus the word رَاكِبًا is الْحَالُ.

شَرِبْتُ الْمَاءَ بَارِدًا I drank water when it was cold. Here بَارِدًا cold indicates state or condition of الْمَاءَ object of the verb شَرِبْتُ. Thus بَارِدًا is الْحَالُ. While bidding 'good bye' to one who goes out on a journey it is said سَالِمًا غَانِمًا. Here سَالِمًا غَانِمًا means تَرْجِعُ سَالِمًا غَانِمًا you shall return safe and successful. Here the verb تَرْجِعُ is implied and its subject is أَنْتَ. سَالِمًا غَانِمًا indicates

the expected state or condition of أَنْتَ the subject فاعِلُ of the implied verb تَرَجَّعُ .

فَاعِلُ sometimes indicates state or condition of نَاعِلُ and at the same time. لَقِيتُ عَمْرًا رَاكِبَيْنِ I saw Amar both of us riding. Here the subject نَاعِلُ of the verb لَقِيتُ is أَنَا . عَمْرًا is object مَفْعُولُ of the verb لَقِيتُ . Since هَا هُنَا here indicates هَا هُنَا of the subject and the object of the verb لَقِيتُ ; the dual form of رَاكِبًا in the accusative case رَاكِبَيْنِ is used and this dual form رَاكِبَيْنِ clearly indicates state or condition of two persons, namely the subject and the object of the verb لَقِيتُ .

هَذَا زَيْدٌ قَائِمًا It is Zaid standing. Here قَائِمًا is هَا هُنَا of Zaid. هَا هُنَا may be a single word as shown in preceding examples or it may also be a complete sentence either هَا هُنَا or هَا هُنَا .

حَضَرَ إِلَى زَيْدٍ وَهُوَ ضَاحِكٌ Zaid came to me and he was laughing i.e. Zaid came to me laughing وَهُوَ ضَاحِكٌ He is

laughing is ^{جَمَلَةٌ اسْمِيَّةٌ} ^{هَهُوَ} ^{مَبْتَدَأٌ} ^{هُوَ} ^{صَاحِبُ} Here ^{هُوَ} is ^{مَبْتَدَأٌ} and ^{صَاحِبُ} is ^{خَبَرٌ}; the sentence ^{هُوَ صَاحِبٌ} indicates the state and condition of ^{زَيْدٌ} the subject ^{فَاعِلٌ} of the verb ^{حَضَرَ}.

Thus the complete sentence ^{هُوَ صَاحِبٌ} is ^{الْحَالُ} of ^{زَيْدٌ}.

In ^{حَضَرَ إِلَى زَيْدٍ وَهُوَ صَاحِبٌ} the particle 'وَ' is not used as conjunction ^{عَظْفٌ} but is used to relate ^{الْحَالُ} of ^{زَيْدٌ} the subject of the verb ^{حَضَرَ} and when ^{وَ} is used for this purpose it is called ^{الْوَاوُ الْحَالِيَّةُ}.

^{جَاءَ زَيْدٌ يَضْحَكُ} Zaid came laughing. Here ^{يَضْحَكُ} is ^{جَمَلَةٌ فِعْلِيَّةٌ} and is ^{الْحَالُ} of ^{زَيْدٌ} subject ^{فَاعِلٌ} of the verb ^{جَاءَ}. The person or thing, the state or condition of which

is indicated by ^{الْحَالُ} is called ^{صَاحِبُ الْحَالِ}. Thus ^{زَيْدٌ}

is ^{الْحَالُ} in ^{جَاءَنِي زَيْدٌ رَاكِبًا} and ^{رَاكِبًا} is ^{صَاحِبُ الْحَالِ}. In

the sentence ^{حَضَرَ إِلَى زَيْدٍ وَهُوَ صَاحِبٌ} and ^{الْحَالُ} is ^{صَاحِبُ الْحَالِ}

^{زَيْدٌ} is ^{صَاحِبُ الْحَالِ}.

المفردات

رَكَبَ - يَرْكَبُ - رَكُوبًا to ride. لَقِيَ - يَلْقَى - لِقَاءً to meet.

سَرَّ - يَسُرُّ - سُرُورًا to please. سُرَّ - يَسُرُّ to be pleased.

قَبَدَ to bind. زَجَجَرَ to roar.

أَمِنَ - يَأْمَنُ - أَمْنًا to be safe and secure. آمَنَ to believe, to have faith in.

أَزْدَحَمَ to be crowded. عَادَ - يَعُودُ - عَوْدًا to return.

دَفَعَ - يَدْفَعُ - دَفْعًا to push back, to repel, to pay (money etc.).

عَبَرَ - يَعْبرُ - عِبْرًا to cross. سَبَحَ - يَسْبَحُ - سَبْحًا to swim.

مَسْرُورٌ pleased. مَقِيدٌ bound.

مَزْدَحِمٌ crowded. نَارٌ fire.

مَعَارِكٌ battle ج. مَعَارِكٌ prison ج. سِجْنٌ.

سَوَاعِدٌ ج. شَوَارِعٌ street ج. شَوَارِعٌ safe and successful. سَالِمًا غَانِمًا.

التمارين

(a) : تَرْجِمِ إِلَى الْأَنْكَبِيْزِيَّةِ :

عَادَ الْمَلِكُ إِلَى قَصْرِهِ مَسْرُورًا - أَدْخَلَ الشَّرْطِيَّ اللَّصَّ السِّجْنَ

مَقِيدًا بِالْحَدِيدِ - خَرَجَ الْفَارِسُ إِلَى الْمَرْكَةِ مَزْمِجِرًا - مَنْ قَرَأَ
 الْقُرْآنَ وَهُوَ يَضْحَكُ دَخَلَ النَّارَ وَهُوَ يَبْكِي - وَمَنْ قَرَأَ الْقُرْآنَ
 وَهُوَ يَبْكِي دَخَلَ الْجَنَّةَ وَهُوَ يَضْحَكُ - ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ
 آمِنِينَ - مَنْ آمَنَ بِاللَّهِ فَقَدْ أُبِنَ - دَفَعْتُ أَجْرَةَ السَّيَّارَةِ .

(b)

Zaid came to me shouting angrily. I asked him why he was so angry. He said that while he coming to me walking through a crowded street a man pushed him from behind and he fell on the ground. How did you cross the river ? I crossed the river swimming.

(c) Find **الْحَالُ** in exercise 'A' and state their **صَاحِبُ الْحَالِ** .

الْإِجَابَةُ

(a) The king returned to his palace in a happy mood. The police man admitted into the prison the thief bound with iron (chains). The horse man went out to the battle roaring. One who reads Al-Quran laughing enters Fire weeping and one who reads Al-Quran weeping enters Heaven laughing. Enter Egypt, Allah willing, you shall be safe and secure. One who believes in Allah is safe and secure. I paid the fare of the car.

(b)

جَاءَنِي زَيْدٌ مَزْمِجِرًا - سَأَلْتُهُ لِمَاذَا كَانَ غَضْبَانَ هَكَذَا - قَالَ

لِي إِنَّهُ حِينَمَا كَانَ يَجِيءُ إِلَى مَاشِيًا فِي شَارِعٍ مَزْدَحْمٍ دَفَعَهُ رَجُلٌ
 مِنْ وَرَائِهِ فَسَقَطَ عَلَى الْأَرْضِ - كَيْفَ عَبَّرْتَ النُّهْرَ؟ عَبَّرْتَ
 النُّهْرَ سَابِحًا -

(c)

'مَسْرُورًا، الْعَالِ وَ' الْمَلِكِ، صَاحِبِ الْعَالِ - 'مَقِيدًا، الْعَالِ
 وَ' اللَّصِّ، صَاحِبِ الْعَالِ - 'مَزْمُجِرًا، الْعَالِ وَ' الْفَارِسِ، صَاحِبِ
 الْعَالِ - 'دُوهُوَ يَضْحَكُ، 'دُوهُوَ يَبْكِي، الْعَالِ وَ'ضَمِيرٌ مِنْ،
 صَاحِبِ الْعَالِ .. 'أَمِينٍ، الْعَالِ وَ'أَنْتُمْ، (مُسْتَتِرٌ implied)
 صَاحِبِ الْعَالِ -

LESSON 55

Distinctive term

التَّمْيِيزُ

عِنْدِي عِشْرُونَ I have twenty. this expression does not tell us twenty of what I have. In order to tell distinctly twenty of what I have, I must say something like عِنْدِي عِشْرُونَ رُوبِيَّتًا I have twenty rupees, عِنْدِي عِشْرُونَ كِتَابًا I have twenty books, عِنْدِي عِشْرُونَ خَادِمًا I have twenty servants etc. In the expression عِنْدِي عِشْرُونَ something remains indistinct. In the fore-going examples the terms رُوبِيَّتًا, كِتَابًا and خَادِمًا lift the veil and tell us distinctly what was indistinct. Thus رُوبِيَّتًا, كِتَابًا and خَادِمًا are in terms of Arabic grammar التَّمْيِيزُ distinctive term. التَّمْيِيزُ must always be اِسْمُ النِّكَرَةِ indefinite اِسْمٌ and مَنْصُوبٌ in the accusative case with تَنْوِينٌ

Sometimes something remains indistinct even after an expression which is جُمْلَةٌ تَامَةٌ a complete sentence طَابَ زَيْدٌ عِلْمًا Zaid's knowledge became good. طَابَ زَيْدٌ Zaid became good,

is a complete sentence. But still what of him is good remains indistinct, unless it is mentioned. The term ^ععِلْمًا tells us what of Zaid became good. Thus here ^ععِلْمًا is ^ععِلْمًا. ^ععِلْمًا ^ععِلْمًا Zaid became red in shame. Why Zaid became red is made clear by the term ^ععِلْمًا in shame and so ^ععِلْمًا is ^ععِلْمًا. That which is made distinct and clear by ^ععِلْمًا is called ^ععِلْمًا made distinct. In the expression ^ععِلْمًا ^ععِلْمًا the term ^ععِلْمًا is ^ععِلْمًا and the expression ^ععِلْمًا is ^ععِلْمًا. In the expression ^ععِلْمًا ^ععِلْمًا the term ^ععِلْمًا is ^ععِلْمًا and ^ععِلْمًا is ^ععِلْمًا. In ^ععِلْمًا ^ععِلْمًا the term ^ععِلْمًا is ^ععِلْمًا and ^ععِلْمًا is ^ععِلْمًا.

المفردات

^ععِلْمًا to make distinct. ^ععِلْمًا - ^ععِلْمًا to be good.

^ععِلْمًا - ^ععِلْمًا to be complete. ^ععِلْمًا to make complete. ^ععِلْمًا

to make perfect. ^ععِلْمًا - ^ععِلْمًا - ^ععِلْمًا to be cold. ^ععِلْمًا to

become red. ^ععِلْمًا to become yellow or pale.

(b) He gave me fifty rupees. I require three pounds of milk every day for my children. I have eaten one pound of beef. Man's face becomes red in shame, becomes white in joy and becomes yellow in fear. How much money you have in your pocket ? I have five rupees.

(c) Fill up the blanks :

الشمس أشد - من القمر . هو أكبر مني . - ليس هذا جائزا . - في البن مثله

يدخل الجنة من أحسن . -

الاجابة

(a) I ate one pound of meat. I drank a glass of water. I read twenty pages and wrote fifteen lines. The Army died of hunger. The poor sleep in the street in winter and most of them die of cold. This day I have made perfect for you, your religion and have made complete my favour on you and have chosen for you Islam as your religion.

(b) أعطاني خمسين روبية - أحتاج إلى ثلاثة أرطال من الحليب

كل يوم لاولادي - أكلت رطلا من لحم البقر - يعمر وجه الانسان

خجلا ويبيض سرورا ويصفر خوفا . كم نقودا في جيبك ؟ عندي خمس
روبيات -

(c)

الشمس أشد نورا من القمر - هو أكبر مني سنا - ليس هذا جائزا شرعا -
في اللبن مثله ماء - يدخل الجنة من هو أحسن عملا -

LESSON 56

Verbs of praise and blame.

أَفْعَالُ الْمَدْحِ وَالذَّمِّ

حَبِذَا how good is, بَيْسَ how bad is, نَعِمَ how good is and لَاحِبْدًا how bad is ! These are أَفْعَالُ الْمَدْحِ وَالذَّمِّ.

Of these four verbs نَعِمَ and حَبِذَا are أَفْعَالُ الْمَدْحِ verbs of praise and the other two بَيْسَ and لَاحِبْدًا are أَفْعَالُ الذَّمِّ

verbs of blame. فَعِلٌ a verb must have its فَاعِلٌ subject either ظَاهِرٌ expressed or مُسْتَتِرٌ implied. حَبِذَا, بَيْسَ, نَعِمَ

and لَاحِبْدًا have their subjects and are verbs. But like regular verbs these verbs do not have their المَضَارِعِ, المَاضِي

etc. they have no dual and plural forms. نَعِمَ and

حَبِذَا and بَيْسَتُ and نَعِمْتُ have their feminine forms

نَعِمَ الرَّجُلُ زَيْدٌ لَاحِبْدًا have the same form for both the genders.

how good man Zaid is ! This sentence is, a combination of two sentences ^{هو} ^{الرجل} ^{نعم} how good the man is

and ^{هو} ^{زيد} he is Zaid ; ^{نعم} is the verb and ^{الرجل} is

هو ; جملة اسمية is هو زيد ; the second sentence ^{فاعل} ; the first sentence

is ^{الرجل} ^{زيد} ^{نعم} ^{المبتدأ} and ^{زيد} is ^{الخبر} predicate. Thus in ^{زيد} ^{الرجل} ^{نعم}

and ^{زيد} is ^{الخبر} and ^{الرجل} is the ^{فاعل} and ^{زيد} is ^{الخبر} and ^{نعم} is ^{فعل} , ^{نعم} is

^{نعمت} ^{المرأة} ^{هند} implied. ^{هو} is ^{مستتر} namely ^{المبتدأ}

how good woman Hind is ! ^{زيد} ^{الرجل} ^{بئس} how bad man

Zaid is ! ^{زيد} ^{بئس} ^{المرأة} ^{هند} how bad woman Hind is ! ^{زيد} ^{بئس}

how good Zaid is ! ^{زيد} ^{بئس} ^{المرأة} ^{هند} how good Hind is ! ^{زيد} ^{بئس}

how bad Zaid is ! ^{زيد} ^{بئس} ^{المرأة} ^{هند} how bad Hind is !

^{زيد} ^{وبكر} ^{نعم} ^{الرجلان} how good man Zaid and Bakr are !

^{زيد} ^{وبكر} ^{وعمر} ^{نعم} ^{الرجال} how good man are Zaid, Bakr

and Umar !

^{زيد} ^{نعم} ^{رجلا} how good Zaid is as a man ! Grammatically

the construction is ^{زيد} ^{نعم} ^{هو} ^{رجلا} ^{هو} ^{زيد} . Here ^{نعم} is the verb

مستتر هو . التمييز is رجلا . المميز and الفاعل is هو and

نعم رجلا زيد . Thus in المبتدأ is هو and الخبر is زيد implied,

زيد : التمييز is رجلا , المميز and الفاعل implied is هو ,

المبتدأ implied is هو and الخبر is

المفردات

تناول to take, to have. تناول to give. رافق to accompany.

خلد - يخلد - خالداً to forgive. يغفر - يغفر - مغفرة

abide forever. عمل to work. عمل - عمل - عمل to let

enjoy. تمتع to enjoy. ضار - ضار - ضار to harm, to

injure. كفى - يكفى - كفاية. أحس to feel. اضطر to compell.

to be sufficient. قاسى to suffer from. قاسى - يقاسى

جزاء recompense. حمى fever. برد cold. (disease).

سعال cough. يمنى feminine of يمين right. يسرى feminine

of يسار left. أجر recompense, wages. صداع headache.

التحرين

(a) - ترجم إلى الإنجليزية -

أولئك جزاؤهم مغفرة من ربهم و جنت تجري من تحتها الأنهار

خلدين فيها ما ونعم أجر العاملين (القران) - ومن كفر

فأمتعته قليلا ثم أضطره إلى عذاب النار وبئس المصير (القران).

كفى بالله وليا وكفى بالله نصيرا (القران) * أنا أقاسى من

الحمى منذ ثلاثة أيام -

(b) :- ترجم إلى العربية :-

How good girl Hind is ! How good Hind is ! I feel pain in my right leg. Are you suffering from cold ? No, I am suffering from headache. Have you shown yourself to a physician ? Yes, I am using medicine. This is sufficient for us.

(c) :- صحح ما يأتى :-

نعم امرأة هند وزينب - بئس زيد رجلا - لا حبذت المرأة

هند - حبذت هند -

الاجابة

(a) They are those whose reward is with their creator, forgiveness and gardens with rivers flowing underneath, they shall abide therein forever ; how excellent a recompense for those who work ! Those who reject faith I shall grant them pleasure for a while, after that I will force them into the torment of Fire ; how evil destination it is ! Allah is sufficient as a guardian and Allah is sufficient as a patron. I have been suffering from fever for three days.

(a)

نِعْمَتِ الْجَارِيَةِ هِنْد - مَا أَحْسَنَ هِنْدًا - أَحْسَنَ أَلَمًا فِي رِجْلِي
 اليمنى - هل تقاسي البرد ؟ لا بل أقاسي الصداع - هل عرضت
 نفسك على الطبيب ؟ نعم أستعمل الدواء - يكفى لنا هذا -

(c)

نِعْمَتِ الْمَرَّاتَانِ هِنْد وَزَيْنَب - بِشَّ رَجُلًا زَيْد - لَأَحْبَدًا الْمَرَّاتَانِ
 هِنْد - حَبْدًا هِنْد -

LESSON 57

The exceptive

الاستثناء

إِلَّا, خَلَا, حَاشَا, عَدَا, غَيْرُ and سِوَى are used for
 استثناء exceptive trem. جاء القوم خلا زيدا , جاء القوم إلا زيدا ,
 جاء القوم غير زيد , جاء القوم عدا زيدا , جاء القوم حاشا زيدا
 and إِلا , جاء القوم سِوَى زيدا the people came except Zaid.
 أَلِفَاتُ الاستثناءِ سِوَى and غَيْرُ, عَدَا, حَاشَا, خَلَا
 exceptive particles. مِنَ القومِ is called المِستثنى مِنْهُ the term
 in respect of which an exception is made. زَيْدٌ is called
 المِستثنى that which is excepted.

When the sentence is مُوجِبَةٌ affirmative and إِلا is used
 to indicate the exception, المِستثنى must be مَنْصُوبٌ.
 If the sentence be مَنْفِيَةٌ negative and المِستثنى مِنْهُ is
 expressed then المِستثنى after إِلا may be مَنْصُوبٌ or
 may be used as بَدَلٌ i.e. in apposition to المِستثنى ; in

that case its ^أإعراب, case-sign will be the same as the case-sign of ^أالمستثنى. If in a negative sentence ^أالمستثنى be implied then ^أالمستثنى will be مرفوع, منصوب or مجرور according to its own grammatical position in the sentence.

The sentence ^أجاء القوم إلا زيدا is ^أجملة موجبة an affirmative sentence and so ^أالمستثنى is ^أمنصوب. ^أجاء القوم إلا زيدا is ^أجملة منفية and ^أالمستثنى is present and so ^أالمستثنى ^أبدل من ^أالمستثنى منه. But if ^أالمستثنى be considered as ^أمنصوب. ^أبدل من ^أالمستثنى منه i.e. in apposition to ^أالمستثنى منه then ^أالمستثنى may be ^أمرفوع and the sentence may be ^أجاء القوم إلا زيد. ^أما ضربت التلاميذ إلا زيدا I did not beat the pupils except Zaid. Here ^أزيد is ^أبدل من ^أالمستثنى منه ^أمنصوب which is ^أمنصوب and so here ^أزيد becomes ^أزيدا. ^أمأذبت إلى أصدقائي إلا زيد. Here ^أالمستثنى is used as ^أبدل من ^أالمستثنى منه which is ^أمجرور and so ^أزيد becomes ^أزيد. ^أما جاء إلا زيد none but Zaid came ; here ^أزيد is ^أالفاعل and so it is ^أمرفوع.

مَا ضَرَبْتُ إِلَّا زَيْدًا I did not beat any but Zaid ; here زَيْدًا is مَذْهُبٌ إِلَّا إِلَى زَيْدٍ . مَنْصُوبٌ and as such is الْمَفْعُولُ and I did not go to any but Zaid ; here زَيْدٍ is مَجْرُورٌ .

When عَدَا , حَاشَا , خَلَا are used as exceptive particles جَاءَ الْقَوْمَ خَلَا زَيْدٍ . مَنْصُوبٌ or مَجْرُورٌ may be جَاءَ الْقَوْمَ حَاشَا زَيْدًا , جَاءَ الْقَوْمَ حَاشَا زَيْدًا , جَاءَ الْقَوْمَ خَلَا زَيْدًا and جَاءَ الْقَوْمَ عَدَا زَيْدًا the people came except Zaid. If حَاشَا , خَلَا , and عَدَا be preceded by مَا then جَاءَ الْقَوْمَ مَا خَلَا زَيْدًا . مَنْصُوبٌ must be جَاءَ الْقَوْمَ مَا خَلَا زَيْدًا . مَنْصُوبٌ the people came except Zaid. ضَرَبْتُ التَّلَامِيذَ مَا خَلَا زَيْدًا I beat pupils but Zaid. ذَهَبْتُ إِلَى أَسْدِقَائِي مَا خَلَا زَيْدًا I went to my friends except Zaid.

When سِوَى or غَيْرِ is used as an exceptive particle then جَاءَ الْقَوْمَ سِوَى زَيْدٍ . مَجْرُورٌ is always جَاءَ الْقَوْمَ سِوَى زَيْدٍ . مَجْرُورٌ the people came except Zaid. إعرابُ غَيْرِ will be the same as the إعرابُ of إِلَّا after الْمَسْتَثْنَى .

ضَرَبْتُ التَّلَامِيذَ غَيْرَ زَيْدٍ , جَاءَ الْقَوْمَ غَيْرَ زَيْدٍ

ما جاء القوم غير زيدٍ or ما جاء القوم غير زيدٍ

etc. ما ذهبت إلى أصدقائي غير زيدٍ , ذهبت إلى أصدقائي غير زيدٍ

المفردات

نَجَحَ - يَنْجَحُ - نَجَاحًا the excepted. اِسْتِثْنَى exception.

اِسْتَقْبَلَ to receive. اِعْتَمَدَ to depend on. عَاقَبَ to punish. سَفِيرٌ a soldier. جُنُودٌ army. جَنَدٌ to succeed.

بَشَرٌ human being. سَفِيرٌ human being. اِمْبَاسَاةٌ embassy. سَفَرَاءٌ Ambassador.

سُورَةٌ chapter of Al-Quran. جَبِيْنٌ coward. جَبَانٌ mankind.

اَشْرَارٌ naughty, شَرِيْرٌ. سَوَاعِدٌ goods, property.

اَمْتِعَةٌ .

التعريف

(a) : تَرْجِمُ إِلَى الْاِنْجِلِيْزِيَّةِ :

اَكَلْتُ الْبَيْضَ اِلَّا بَيْضَةً - مَا اَنْتَ اِلَّا بَشَرٌ - ذَهَبَ الْجُنُودُ اِلَى

المِیدَانِ سِوَى الْجِبَانِ - اِسْتَقْبَلَ الرَّئِيسَ الضَّيُوفَ عَدَا السَّفْرَاءَ -
 قَرَأَتِ الْقُرْآنَ مَا حَاشَا سُورَةَ - مَاتَ الْجَيْشُ كُلَّهُ خِلَا جِنْدِي -
 سَلِمَ عَلَى الْجَمِيعِ إِلَّا الْكَافِرَ - أَكَلَتِ السَّمَكَ حَتَّى رَأْسَهَا - أَكَلَتِ
 السَّمَكَ حَتَّى رَأْسَهَا -

(b) : تَرْجِمُ إِلَى الْعَرَبِيَّةِ :

I sold my property except my car. Zaid ate what I offered to him except meat. I visited all the cities of Iraq except Kufa. All arrived except the President. The teacher punished all the naughty boys except Zaid.

(c) :- صَبِّحَ مَا يَأْتِي :-

حَضَرَ الْخُدَامَ إِلَّا زَيْدًا - مَا جَاءَ الْخُدَامَ إِلَّا زَيْدًا - لَمْ يَجِئِي إِلَّا
 مَحْمُودًا - ضَرَبْتُ التَّلَامِيذَ غَيْرَ مُحَمَّدٍ - أَكَلْتُ التَّفَاحَ مَا خِلَا
 وَاحِدَةً - نَجَّحْتُ التَّلَامِيذَ سِوَى زَيْدٍ -

الْإِجَابَةُ

(a) I ate eggs except one. You are not but a human being. The army went to the field except the coward. The President received the guest except the Ambassadors.

I read the Quran except one chapter. The hole army died except one soldier. Pray for peace for all except the infidel. I ate the fish upto its head. I ate the fish even its head.

(b)

بَعَثْتُ أُمَّتِي إِلَّا سَيَّارَتِي - أَكَلَ زَيْدٌ مَا قَدَّمْتُ لَهُ إِلَّا اللَّحْمَ -
 زَرْتُ جَمِيعَ مَدَنِ الْعِرَاقِ إِلَّا الْكُوفَةَ - وَصَلْتُ الْجَمِيعَ إِلَّا الرَّئِيسَ -
 عَاقَبْتُ الْمُعَلِّمَ الْأَوْلَادِ الْأَشْرَارَ إِلَّا زَيْدًا -

(c)

حَضَرَ الْخِدَامَ إِلَّا زَيْدًا - مَا جَاءَ الْخِدَامَ إِلَّا زَيْدًا or زَيْدٌ -
 لَمْ يَجِبْنِي إِلَّا مُحَمَّدًا - ضَرَبْتُ التَّلَامِيذَ غَيْرَ مُحَمَّدٍ - أَكَلْتُ التَّفَاحَ
 مَا خَلَا وَاحِدَةً - نَجَّحْتُ التَّلَامِيذَ سِوَى زَيْدٍ -

LESSON 58

Relative adjectives

اسم النسبة

Relative adjective are constructed from اسم النسبة to which they are related. عرب Arabs (collective) and عربي Arabian or an Arab. In this example عربي is اسم النسبة and it is constructed from عرب which has a collective meaning. اسم النسبة to which اسم is related is called اسم النسبة. Here عربي is اسم النسبة and عرب is منسوب إليه. إليه.

مصر Egypt, مصري an Egyptian. علم science (in modern Arabic علم is used to mean science) and علمي scientific. يوم day, يومي daily ; معنى meaning and معنوي abstract, عالم world and دنيوي worldly. أب father and أبوي fatherly.

Some general rules for construction of اسم النسبة are

mentioned below :

اسم النسبة is constructed by suffixing ياء with تشديد which is called ياء النسبة to منسوب إليه . The last letter of منسوب إليه become مكسور . From عرب we have عَرَبِيّ, from لبنان we have لِبْنَانِيّ and from مصر we have مِصْرِيّ .

If ثلاثي be منسوب إليه i.e., consisting of three letters and its second letter be مكسور then in its اسم النسبة its second letter becomes مفتوح . From ملك king, we have مَلِكِيّ kingly. Here منسوب إليه is ملك . It is ثلاثي and its second letter is مكسور , so in its اسم النسبة the second letter becomes مفتوح .

منسوب إليه be on the measure فعيل and if its last letter be ياء then this ياء is changed into واو and the second letter of منسوب إليه will be مفتوح . From عليّ 'Ali' we have عَلَوِيّ follower of Ali. عليّ is on the measure فعيل and its last letter is ياء . ياء is changed into واو and

the second letter is made ^{مفتوح} مفتوح . Thus ^{اسم النسبة} اسم النسبة from ^{علي} علي is ^{علوي} علوي .

If ^{منسوب إليه} منسوب إليه be on the measure ^{فعيلة} فعيلة then while constructing it's ^{اسم النسبة} اسم النسبة both ^{ياء} ياء and ^{التاء المربوطة} التاء المربوطة will be dropped, ^{ياء} ياء with ^{تشديد} تشديد will be suffixed and the second letter of ^{منسوب إليه} منسوب إليه will be ^{مفتوح} مفتوح . From ^{مدينة} مدينة city we have ^{مدني} مدني pertaining to a city. ^{مدينة} مدينة is of the measure ^{فعيلة} فعيلة and so in constructing its ^{اسم النسبة} اسم النسبة, ^{ياء} ياء, and ^{التاء المربوطة} التاء المربوطة are dropped, ^{ياء} ياء with ^{تشديد} تشديد is suffixed and the second letter ^{دال} دال is made ^{مفتوح} مفتوح . Thus ^{اسم النسبة} اسم النسبة from ^{مدينة} مدينة is ^{مدني} مدني .

If ^{منسوب إليه} منسوب إليه has feminine ending ^{التاء المربوطة} التاء المربوطة then while constructing it's ^{اسم النسبة} اسم النسبة the feminine ending ^{التاء المربوطة} التاء المربوطة is dropped. Thus from ^{مكة} مكة Macca, we have ^{مكي} Maccan, from ^{صناعة} صناعة art we have ^{صناعي} artificial and ^{طبيعية} طبيعة nature we have ^{طبيعي} natural.

If ^{منسوب إليه} منسوب إليه be ^{اسم} اسم ending in ^{الالف المقصورة} الف المقصورة (or

كسرة preceded by ياء (أء) or الألف الممدودة (و) or then in constructing it's الف المقصورة or اسم النسبة or كسرة preceded by ياء or ألف الممدودة as the case may be is changed into واو. Thus we have from معنى meaning abstract, from سماء heaven (sky) سماوي heavenly and from قاض which was originally قاضي a judge we have قاضي appertaining to a judge.

If اسم of the category of be منسوب إليه

الاسماء الستة الكبرى i.e. أب, أخ, etc. then in constructing

ياء النسبة has to be introduced before واو اسم النسبة and the last letter will be مفتوح. Thus from أب father we have أبوي fatherly and from أخ brother we have أخوي brotherly.

الجمع or plural of اسم النسبة is الجمع السالم regular

plural. Thus we have عربيون from عربي, مسيحيون from

مَكِينُونَ , مَدَنِيٌّ from مَدِينُونَ , عَلَوِيٌّ from عَدَوِيُونَ . مَسِيحِيٌّ
from مَكِّيٌّ e't.c.

المفردات

نَسَبَ - يَنْسِبُ - نَسَبًا to attribute something, to relate some
thing to something.

رَبَطَ - يَرْبُطُ - رِبْطًا to tie, to bind. طَبَعَ - يَطْبَعُ - طَبْعًا to print.

نَشِطَ - يَنْشِطُ - نَشَاطًا to be diligent. عَنَى - يَعْينِي - عَنَى

وَضَحَ - يَضِحُ - وَضُوحًا to be clear. نَاقَشَ to argue with.

بَانَ - يَبِينُ - بَيِّنًا to be separated.

تَبَيَّنَ to be clear. بَيَّنَّ to explain, to elucidate.

عَرَبَ جَ Arabian عَرَبِيٌّ to deal with.

صَنَاعَةٌ Art, Industry صَنَاعَ جَ طَبِيعَةٌ nature, temper.

فَلَسَفَةٌ philosophy. اِصْطِلَاحٌ usage, technical word, idiom.

فَلَسَافِيٌّ philosophical. فَيْلَسُوفٌ philosopher.

مَوَاضِعَ جَ subject مَوَاضِعٌ مَوْضُوعٌ . قِيَمَةٌ value قِيَمَ جَ .

رُورِ rural. أَفكارٌ ج thoughts فِكْرَة

مَغْزَى conclusion. قَبَائِلُ ج tribe قَبِيلَة

مَقْرَرَة concrete. تَمَامًا exact, quite.

التمرين
و ا ا ا

(a) :— تَرْجِمِ إِلَى الْإِنْجَلِيزِيَّةِ

هَذَا الرَّجُلُ مِصْرِيٌّ - الْفَلَّاحُونَ الْبَاكِسْتَانِيُونَ نَشِيطُونَ - الْأَكَادِمِيَّةُ

الْإِسْلَامِيَّةُ تَقُومُ بِنِشَاطٍ عِلْمِيٍّ عَظِيمٍ - هَذَا الرَّجُلُ رَجُلٌ فِلْسَافِيٌّ -

هَاتَانِ الْبِنْتَانِ قَرَوِيَّتَانِ - بَيْنَ هَذَيْنِ الرَّجُلَيْنِ الْعِرَاقِيِّينِ

شِبْهٌ كَبِيرٌ فِي الصُّورَةِ -

(b) :— تَرْجِمِ إِلَى الْعَرَبِيَّةِ

This woman is french. The egyptian cotton is the best. The book contains many philosophical terms. This boo' deal with concrete Islamic values. The subject of this book is quite clear.

(c) Construct اسم التَّسْبِةِ from the following words :

هَاشِمٌ - كَفَبٌ - غَنِيٌّ - قَبِيلَةٌ - زِرَاعَةٌ - مَغزَىٌ .

الْأَجَابَةُ

(a) This man is Egyptian. The Pakistani farmers are hard-working. Islamic Academy stands for great cultural activities. This man is a philosopher (Philosophical man). These two girls are village girls. Between these two Iraqies there is great resemblance in appearance.

(b) هذه المرأة فرنسية - القطن المصري هو الأحسن -

الكتاب يحتوي على كثير من الإصطلاحات الفلسفية - هذا الكتاب

يعالج مسائل فيما إسلامية مقررة - موضوع هذا الكتاب

واضح تماماً .

(c) هَاشِمِيٌّ - كَدْبِيٌّ - غَنَوِيٌّ - قَبِيلِيٌّ - زِرَاعِيٌّ - مَغزَوِيٌّ .

LESSON 59

غَيْرِ الْمَنْصَرِفِ

اسْمٌ which takes تَنْوِينٌ and observes all the rules of inflection is called مَنْصَرِفٌ. اسْمٌ which does not observe all the rules of inflection and does not accept تَنْوِينٌ is called غَيْرِ الْمَنْصَرِفِ or مَمْنُوعٌ مِنَ الصَّرْفِ. اسْمٌ which is غَيْرِ الْمَنْصَرِفِ bears فَتْحَةٌ and not كَسْرَةٌ in the genitive case.

اسْمٌ which satisfies any two of the following nine conditions is غَيْرِ الْمَنْصَرِفِ.

(1) الْعَدْلُ.

الْعَدْلُ is deviation of an اسْمٌ from its original form.

عَمْرٌ is deviated form of عَامِرٌ prosperous. آخِرٌ is deviated

form of آخِرٌ the last.

(2) الوصف.

adjectives are زكى, شاطر, نشيط, etc.

(3) العلم.

Proper nouns are زيد, مكة, etc.

(4) التأنيت.

All feminine proper nouns are غير المنصرف; if, however, a feminine proper noun consists of three letters and the second letter be ساكن then it may be treated either as إلى هند, هند or هند. We may say غير المنصرف or منصرف or إلى هند etc. All اسم ending in ألف المقصورة or حمراء, حبلی, غیز المنصرف are ألف الممدودة غير المنصرف red etc. are

(5) العجمة.

Foreign words adopted by the Arabs are العجمة, جبرائیل, إسماعیل, إبراهيم etc.

(6) الجمع.

For this purpose plurals of the forms مفاعِل and مفاعِل are جمع اسم of this category is غير المنصرف; a second condition is not necessary.

(7) التركيب.

التركيب which is a compound of tow words is التركيب. حضر موت is name of a place and is compound of tow words حضر and موت.

(8) الألف والنون الزائدتان.

All proper nouns and adjectives ending in ألف و نون which are not of the root, but are suffixed to the root عثمان (name of a person), كسلان lazy etc., are غير المنصرف.

In these examples ألف and نون are suffixed to the root عثمان and كسل. شيطان satan ends in ألف و نون is not غير المنصرف but منصرف as ألف and نون are parts of the root and not are suffixes.

(9) وزن الفعلِ

An اسم on the measure of a verb is of this category.

أحمد is of the form يزيد . أفعل (name of a person) is of the form اسم . يفعل of this category is العلم if it be also غير المنصرف

If اسم which is غير المنصرف be المضاف then it takes غير المنصرف in the genitive case. مساجد is كسرة .

مررت بمساجد المدينة I passed by the mosques of the city.

مررت بمساجد المدينة is not correct. When ال is prefixed to a غير المنصرف it takes كسرة in the genitive case.

The word أحمد (name of a person) is غير المنصرف

If there are many persons by the name of أحمد and if it be desired to mention a particular أحمد then ال is prefixed to it. In this case الأحمد will take كسرة in the genitive case. مررت بأحمد I passed by Ahmad.

مررت بالأحمد I passed by the Ahmad.

المفردات

اصطفتى to select, to choose. مصطفى selected, chosen.
 احتاج to need. حاج - يحوج - حوجا to confirm. أكد
 حوائج ج need, want حاجة to require. مأكول edible,
 ج رِيَال a silver coin نِيكَل nickel. مأكولات ج eatable
 قروش ج programme قروش a nickel coin رِيَالات
 برامج ج name of an ancient city of Labanon. برامج ج

التعريف

(a) ترجم إلى الإنجليزية:

حضر أحمد مع زينب إلى مكة المكرمة - سقى إبراهيم
 الكلب المطشان - أرسل معاوية قبل موته رسوله إلى يزيد ليأخذه
 إلى دمشق - إن الله اصطفى آدم ونوحا وآل إبراهيم وآل
 عمران على العالمين (القرآن) - قتل ابولؤلؤة المجوسى عمر
 بن الخطاب - من فضلك أكد البرنامج غدا في الصباح .

(b) : تَرْجِمُ إِلَى الْعَرَبِيَّةِ :

With money we buy clothes, eatables and everything we need. It is of gold or of silver or of nickel. The pound is of gold and it's value is forty Rials. The Rial, the half Rail and the quarter Rial are of silver. The Qirsh, the half Qirsh and the quarter Qirsh are of nickel. The value of Rail is 20 Qirsh.

(c) : اذْكَرْ سَبَبَ كَوْنِ الْأَسْمَاءِ الْآتِيَةِ غَيْرِ مُتَصَرِّفٍ :

- مَلَابِسٌ - إِبْرَاهِيمُ - زَيْنَبُ - فَاطِمَةُ - أَسْوَدٌ - عَمْرٌ

عِمْرَانٌ - بَيْعَلْبِكٌ

الْأَجَابَةُ

(a) Ahmad came with Zainab to the honoured city of Mecca. Ibrahim gave the thirsty dog water to drink. Muabia sent before his death his messenger to Yazid to bring him to Damascus. Allah chose Adam, Noa, and the family of Abraham and the family of Emran for the universe. Abu lulu Majusi killed Umar, the sun of Kattab. Please confirm the programme to-morrow in the morning.

(b)

النَّقُودَ نَشْتَرِي بِهَا الْمَلَابِسَ وَالْمَأْكُولَاتِ وَكُلَّ شَيْءٍ نَحْتِاجُ

إِلَيْهِ - وَهِيَ مِنَ الذَّهَبِ أَوْ الْفِضَّةِ أَوْ النِّيَكْلِ - فَمِنَ الذَّهَبِ

الجنیه وقيمته أربعون ريالاً - وَمِنَ الْفِضَّةِ الرَّيَالِ وَنِصْفِ
 الزِّيَالِ وَرَبْعِ الرَّيَالِ - وَمِنَ النِّسْكَالِ الْقِرْشِ وَنِصْفِ الْقِرْشِ وَرَبْعِ
 الْقِرْشِ - قِيمَةُ الرَّيَالِ عَشْرُونَ قِرْشًا .

(c)

وَالْوَصْفُ 'أَسْوَدٌ' . الْعِلْمُ وَالْعَدْلُ 'عَمْرٌ' and
 التَّائِيثُ 'زَيْنَبُ' . الْعِلْمُ وَالتَّائِيثُ 'فَاطِمَةٌ' . وَزَنُ الْفِعْلِ
 'مَلَائِسُ' . الْعِلْمُ وَالْعَجْمَةُ 'إِبْرَاهِيمُ' . الْعِلْمُ and
 التَّرْكِيبُ 'بِعَلْبِكُ' . مَفَاعِلُ of the form
 'يَزِيدُ' . الْأَلْفُ وَالنُّونُ الزَّائِدَتَانِ وَالْعِلْمُ 'عِمْرَانُ' . الْعِلْمُ
 'وَزَنُ الْفِعْلِ' and 'الْعِلْمُ' is

ERRETA

Page	Line	Incorrect	Correct
10	8	after 'paper' read	"The
13	12	كَسَلَانَ	كَسَلَانَ
25	10	مَثْنَى	مَثْنَى
25	51	مَثْنَى	مَثْنَى
26	3	مَثْنَى	مَثْنَى
26	9	مَثْنَى	مَثْنَى
29	16	مَعْلَمُو الْمَدْرَسَةِ	مَعْلَمُو الْمَدْرَسَةِ
30	3	مَثْنَى	مَثْنَى
40	10	هِنَّ and هُمَا	هِنَّ and هُم
40	11	إِلَيْهِمَا etc.	إِلَيْهِمَا etc.
43	11	سَمَاء	أَسْمَاء
44	10	Pornouns	Pronouns
49	2	Electives	Eletives
62	13	حَوَائِث	حَوَائِث
69	3	نَعْم	نَعْم
69	7	أَم	أَم

Page	Line	Incorrect	Correct
71	16	وَأَخِي	وَأَخِي
77	1	ثَمَانِي	ثَمَانِي
77	14	أَرَانِب	أَرَانِب
83	19	لِلْإِنْسَانِ	لِلْإِنْسَانِ
86	9	فِي الْحَجْرَةِ	فِي الْحَجْرَةِ
98	3	أَخْبِر	أَخْبِر
100	7	النِّسَاءِ	النِّسَاءِ
101	9	رَبَاع	أَرْبَاع
105	6	آلَافٍ	آلَافٍ
106	4	١٠	١١
109	1	عَمْنِي	عَمْنِي
113	10	زَهَبَ	زَهَبَا
114	13	زَهَبَتْ	زَهَبَتْ
135	11	الْفِعْلِ	الْفِعْلِ
188	5	أَفْعَالٌ تَفْعَلُنَّ	أَفْعَالٌ تَفْعَلُنَّ
190	12	Prat	Part

Page	Line	Incorrect	Correct
200	3	مَكَّنَا	مَكَّنَا
205	15	قِيلِن	قِيلِن
224	6	فِي	فِي
225	10	هَب	هَب
242	2	يَقُون	يَقِين
244	7	لَا تَمُدُّ	لَا تَمُدُّ
246	1	emphasiged	emphasized
249	9	تَمْطِير	تَمْطِر
249	12	disbelive	disbelieve
260	17	وَصَلت	وَصَلَّت
262	14	ضَرَبت	ضَرَبَتْ
268	12	تَعْرِيف	تَعْرِف
268	13	تَدَوْر	تَدَوَّر
275	13	constrcut	construct
298	6	he coming	he was coming
300,301		التَّمْيِيز	التَّمْيِيز
301	16	yollow	yellow
305	9	ظَاهِر	ظَاهِر
307	1,3	التَّمْيِيز	التَّمْيِيز
309	2	reoard	reward
312	8	preceded	preceded
312	14	peocple	people
319	6	قَاصِ	قَاصِ