

Grammar and Compositon

LESSON 1

الإِسْمُ

In Arabic there are three **أَجْزَاءُ الْكَلَامِ** parts of speech. These are **إِسْمٌ**, **فِعْلٌ** and **حَرْفٌ**. Arabic **إِسْمٌ** includes English nouns, pronouns, adjectives, adverbs and some interjections. **فِعْلٌ** is co-extensive with English verbs. All words besides **إِسْمٌ** and **فِعْلٌ** are **حَرْفٌ** particles.

إِسْمٌ may be either **نَكْرَةٌ** indefinite or **مَعْرِفَةٌ** definite. There are no definite and indefinite articles in Arabic. Indefiniteness of **إِسْمٌ** is indicated by **تَنْوِينٌ** nunation and definiteness is indicated by **أَلٌ** prefixed to the word. **كِتَابٌ** a book, **قَلَمٌ** a pen. **الْكِتَابُ** the book. **الْقَلَمُ** the pen. Since **إِسْمٌ** cannot at the same time be **نَكْرَةٌ** and **مَعْرِفَةٌ**, **تَنْوِينٌ** and **أَلٌ** do not co-exist. **الْكِتَابُ**, **الْقَلَمُ** etc. are incorrect. **تَنْوِينٌ** is also used with proper name as **زَيْدٌ**, **هِنْدٌ** etc.

Vocabulary

الْمُفْرَدَاتُ

إِسْمٌ	name.	أَسْمَاءٌ	names.
كِتَابٌ	a book.	كُتُبٌ	books.
قَلَمٌ	a pen.	أَقْلَامٌ	pens.
دَوَاةٌ	an inkpot.	دَوَى	inkpots.
قِرْطَاسٌ	paper.	قِرَاطِيسٌ	papers.
وَرَقَةٌ	a leaf, a sheet of paper.	أَوْرَاقٌ	leaves, sheets of paper.
حِبْرٌ	ink.	مِدَادٌ	ink.
رَجُلٌ	a man.	رِجَالٌ	man.
إِمْرَأَةٌ	a woman.	نِسَاءٌ	women.
وَلَدٌ	a boy, child.	أَوْلَادٌ	boys, children.
بِنْتُ	a girl.	بَنَاتٌ	girls.

Exercise

التَّمْرِينُ

(a) Translate into English :

وَلَدٌ - الرِّجَالُ - قِرْطَاسٌ - الْوَلَدُ - النِّسَاءُ -

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

الْوَلَدُ - حَبْرٌ - النِّسَاءُ - كِتَابٌ - الرَّجُلُ -

Key to Exercise

إِجَابَةُ التَّمْرِينِ

- (a) A boy. The man. Paper. The boy”
- (b) الْحَبْرُ - الْبِنْتُ - الْإِمْرَأَةُ - الْأَوْلَادُ - الْقَرَاطِيسُ
- (c) الْوَلَدُ - حَبْرٌ - النِّسَاءُ - كِتَابٌ - الرَّجُلُ

LESSON 2

Adjectives

إِسْمُ الصِّفَةِ

In English we say ‘a good boy’. An Arab would say ‘a boy good’. In Arabic **إِسْمٌ** qualified comes first and the adjective comes next. **وَلَدٌ حَسَنٌ** a good boy, **رَجُلٌ جَمِيلٌ** a handsome man, **بَيْتٌ كَبِيرٌ** a big house.

An adjective agree with **إِسْمٌ** it qualifies in definiteness. If **إِسْمٌ** qualified be **نَكْرَةٌ** then the adjective must also be **نَكْرَةٌ** as **وَلَدٌ حَسَنٌ**, **رَجُلٌ جَمِيلٌ**, **وَلَدٌ حَسَنٌ**, **بَيْتٌ كَبِيرٌ** etc. If **إِسْمٌ** qualified be **مَعْرِفَةٌ** then the adjective must also be **مَعْرِفَةٌ**. **الْوَلَدُ الْحَسَنُ** the good boy. **الرَّجُلُ الْجَمِيلُ** the handsome man. **الْبَيْتُ الْكَبِيرُ** the big house. But **رَجُلٌ الْجَمِيلُ**, **وَلَدٌ الْحَسَنُ**, **الْوَلَدُ حَسَنٌ**, **رَجُلٌ الْجَمِيلُ**, **وَلَدٌ الْحَسَنُ**, **الْبَيْتُ الْكَبِيرُ**, **بَيْتُ الْكَبِيرُ**, **الرَّجُلُ الْجَمِيلُ** etc. are incorrect for the adjective must agree in definiteness with **إِسْمٌ** they qualify. The qualifying adjective is **الصِّفَةُ** and **إِسْمٌ** qualified is **الْمَوْصُوفُ**. To repeat, **الصِّفَةُ** must agree with **الْمَوْصُوفُ** in definiteness.

There are some qualities which are acquired and there are some qualities which are not acquired but inherent. Qualities inherent are called **الصِّفَةُ الْمُشَبَّهَةُ**. **جَمِيلٌ حَسَنٌ** etc. are **الصِّفَةُ الْمُشَبَّهَةُ**.

الْمُفْرَدَاتُ

حَسَنٌ	good.	سَيِّئٌ	bad, evil.
جَيِّدٌ	good.	رَدِيءٌ	bad.
شَرِيرٌ	naughty.	جَمِيلٌ	handsome, beautiful.
وَسِيمٌ	handsome.	قَبِيحٌ	ugly.
كَبِيرٌ	big.	صَغِيرٌ	small.
ذَكِيٌّ	intelligent.	غَبِيٌّ	dull, stupid.
نَشِيطٌ	diligent.	كَسَلَانٌ	lazy.
جَدِيدٌ	new.	قَدِيمٌ	old.
طِفْلٌ	baby.	أَطْفَالٌ	babies.
بَيْتٌ	house.	بُيُوتٌ	houses.
دَارٌ	house.	دُورٌ	houses.

الْتَمْرِينُ

(a) Translate into English :

وَلَدٌ قَبِيحٌ - طِفْلٌ صَغِيرٌ - رَجُلٌ نَشِيطٌ - الْوَلَدُ الذَّكِيُّ -

الطِّفْلُ الصَّغِيرُ - الْبَيْتُ الْجَدِيدُ - الْوَلَدُ الشَّرِيرُ -

(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 حَرَكَاتٍ vowel points:
حبر رديء . القلم الجيد . كتاب جديد . بيت قديم .
الورقة (name of a person) زيد

إِجَابَةُ التَّمْرِينِ

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

(b) وَلَدٌ غَبِيٌّ . الْبَيْتُ الْقَدِيمُ . الْوَرَقَةُ الْجَدِيدُ .
رَجُلٌ كَسَلَانٌ . وَلَدٌ سَيِّئٌ .

(c) حَبْرٌ رَدِيءٌ . الْقَلَمُ الْجَيِّدُ . كِتَابٌ جَدِيدٌ . بَيْتٌ قَدِيمٌ .
زَيْدٌ . الْوَرَقَةُ

LESSON 3

Gender

الْجِنْسُ

In Arabic there are two genders. They are مُذَكَّرٌ the masculine and الْمُوَنَّاتُ the feminine. There is no neuter gender in Arabic. The following categories of إِسْمٌ are مُوَنَّاتٌ and the rest are مُذَكَّرٌ .

In Arabic letter (ة) is called **إِسْمٌ** . **التَّاءُ الْمَرْبُوطَةُ** . All ending in **التَّاءُ الْمَرْبُوطَةُ** are **مُؤَنَّثَةٌ** . **حَسَنَةٌ** good (femining.), **جَمِيلَةٌ** beautiful (feminine), **ذَكِيَّةٌ** intelligent (feminine) etc.

If however, **إِسْمٌ** ending in **التَّاءُ الْمَرْبُوطَةُ** clearly indicates a male it is **مُذَكَّرٌ** and not **مُؤَنَّثَةٌ** . **طَلْحَةُ** (name of a man) is **مُذَكَّرٌ** . **إِسْمٌ** not ending in **التَّاءُ الْمَرْبُوطَةُ** but clearly indicating a female is **مُؤَنَّثَةٌ** and not **مُذَكَّرٌ** . **هِنْدٌ** , **بِنْتُ** (name of a woman) etc. are **مُؤَنَّثَةٌ** and not **مُذَكَّرٌ** .

All alphabets **الْحُرُوفُ الْهَجَائِيَّةُ** are **مُؤَنَّثَةٌ** , **ا, ب, ت, ث** etc. are **مُؤَنَّثَةٌ** .

All parts of the body which are in pairs are **مُؤَنَّثَةٌ** . **عَيْنٌ** eye, **أُذُنٌ** ear, **يَدٌ** hand, **رِجْلٌ** leg etc. are **مُؤَنَّثَةٌ** .

Names of towns, cities and countries are **مُؤَنَّثَةٌ** . **بَغْدَادٌ** , **مُؤَنَّثَةٌ** etc. are **مُؤَنَّثَةٌ** . **بَاكِسْتَانُ** , **لَاهُورُ دِمَشْقُ** .

Some **إِسْمٌ** according to common usage are **مُؤَنَّثَةٌ** . Some of them are **أَرْضٌ** earth, **شَمْسٌ** sun, **خَمْرٌ** wine, **نَارٌ** fire, **دَارٌ** house, **سَمَاءٌ** sky, **نَفْسٌ** soul, self, **رِيحٌ** wind, **سُوقٌ** market,

دُنْيَا world, جَهَنَّمَ hell etc.

بِنْتٌ, جِنْسٌ in الْمُوصُوفُ must also agree with الصِّفَةُ
 دَارٌ a good girl, الإِمْرَأَةُ الذَّكِيَّةُ the intelligent woman,
 حَسَنَةٌ a big house, الطِّفْلَةُ الصَّغِيرَةُ the small baby etc.

الْمُفْرَدَاتُ

عَيْنٌ	eye.	عَيْنُونَ	eyes.	أُذُنٌ	ear.	أَذَانٌ	ears.
يَدٌ	hand.	أَيْدٍ	hands.	رِجْلٌ	leg.	أَرْجُلٌ	legs.
قَدَمٌ	fool.	أَقْدَامٌ	feet.	جَارِيَةٌ	girl.	جَوَارٍ	girls.
طَوِيلٌ	long.	قَصِيرٌ	short.	نَظِيفٌ	clean.	قَذِرٌ	dirty.

الْتَّمْرَيْنِ

(a) Translate into English :

الْجَارِيَةُ الْجَمِيلَةُ. رِجْلٌ طَوِيلَةٌ. الْبِنْتُ الْقَصِيرَةُ. دَارٌ نَظِيفَةٌ.
 بَيْتٌ قَذِرٌ. وَلَدٌ كَسَلَانٌ.

(b) Translate into Arabic:

A clean house (بَيْتٌ). The dirty hand. A clean foot.

The long leg. The dirty house (دَارٌ). A bad pen.

(c) Fill up the blanks:

بَيْتٌ _____ ذَكِيَّةٌ، الْجَارِيَةُ _____ الْكَبِيرُ. عَيْنٌ _____ جَمِيلَةٌ

إِجَابَةُ التَّمْرِينِ

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

(b) بَيْتٌ نَظِيفٌ. أَلْيَدُ الْقَدْرَةِ. قَدَمٌ نَظِيفَةٌ. الرَّجُلُ الطَّوِيلَةُ.
الدَّارُ الْقَدْرَةُ. قَلَمٌ رَدِيءٌ.

(c) بَيْتٌ كَبِيرٌ. جَارِيَةٌ ذَكِيَّةٌ. الْجَارِيَةُ النَّشِيطَةُ. الْبَيْتُ
الْكَبِيرُ. عَيْنٌ جَمِيلَةٌ. امْرَأَةٌ جَمِيلَةٌ.

LESSON 4

الْإِضَافَةُ

In Arabic there are three **حَالَةُ إِعْرَابٍ** cases. **مَرْفُوعٌ** nominative, **مَنْصُوبٌ** accusative and **مَجْرُورٌ** genitive. **إِسْمٌ** bears case-sign in its last letter. If **إِسْمٌ** be **مَرْفُوعٌ** then **حَرَكَةٌ** of its last letter is **ضَمَّةٌ** with or without **تَنْوِينٌ** and **كِتَابٌ** are **مَرْفُوعٌ**. If **إِسْمٌ** be **مَنْصُوبٌ** then **حَرَكَةٌ** of its last letter is **فَتْحَةٌ** with or without **تَنْوِينٌ** and **كِتَابًا**.

are مَنصُوبٌ . If إِسْمٌ be مَجْرُورٌ then حَرَكَه of its last letter is كَسْرَةٌ , with or without تَنْوِينٌ . كِتَابٌ and كِتَابٌ are مَجْرُورٌ .

Co-relation of two إِسْمٌ as co-relation of two nouns in the Possessive case in English is الإِضَافَةُ . بَابُ بَيْتٍ a door of a house. This construction is الإِضَافَةُ . إِسْمٌ co-related is الْمُضَافُ and إِسْمٌ to which it is co-related is إِلَيْهِ . In the example بَابُ is الْمُضَافُ and بَيْتٍ is إِلَيْهِ . كِتَابُ زَيْدٍ Zaid's book. شَعْرُ امْرَأَةٍ hair of a woman. هِنْدٌ daughter of Hind. Here كِتَابٌ , شَعْرٌ and هِنْدٌ are إِلَيْهِ and زَيْدٌ , امْرَأَةٌ and بِنْتُ هِنْدٍ are إِلَيْهِ . The الْمُضَافُ never takes تَنْوِينٌ or 'أل' . إِلَيْهِ is invariably . كِتَابُ زَيْدٍ or كِتَابُ زَيْدٍ are incorrect.

If إِلَيْهِ be مَعْرِفَةٌ then الْمُضَافُ automatically becomes مَعْرِفَةٌ . بَابُ بَيْتٍ a door of a house. بَابُ الْبَيْتِ the door of the house. الْبَابُ الْبَيْتِ is incorrect. If the idea is to make مَعْرِفَةٌ إِلَيْهِ then and نَكْرَةٌ , الْمُضَافُ the construction will not be according to the rules of الإِضَافَةُ

but preposition 'لِ' will be used. **بَابُ الْبَيْتِ** a door of the house. In this case, however **بَابٌ** and **بَيْتٌ** will not be called **الْمُضَافُ** and **الْمُضَافُ إِلَيْهِ**. **بَيْتٌ لِلْمَرْأَةِ** a daughter of the woman. **شَعْرٌ لِلْبُنْتِ** a hair of the girl. **كِتَابٌ لِرَيْدٍ** a book of Zaid.

Sometimes **اسْمُ الصِّفَةِ** is co-related with its **مَوْصُوفٌ** according to the rules of **الإضافة**. **قَبِيحُ الشَّكْلِ** ugly of appearance. Here **قَبِيحٌ** is **الصِّفَةُ** and **الشَّكْلُ** is **الْمَوْصُوفُ** and they are co-related according to the rules of **الإضافة**. **قَبِيحٌ** is **الْمُضَافُ** and **الشَّكْلُ** is **الْمُضَافُ إِلَيْهِ**. Co-relation of **إضافة الصِّفَةِ إِلَى الْمَوْصُوفِ** with its **مَوْصُوفٌ** is called **إضافة الصِّفَةِ إِلَى الْمَوْصُوفِ إِلَى الْمَوْصُوفِ**. **خَبِيثُ الْقَلْبِ** of mischievous mind. **حَسَنُ الْخُلُقِ** of good character. **سَرِيعُ الْغَضَبِ** quick in anger i.e. short tempered. In these cases **الْمُضَافُ إِلَيْهِ** is always **مَعْرِفَةٌ**. **خَبِيثُ قَلْبٍ** is not correct.

Nothing intervene between **الْمُضَافُ إِلَيْهِ** and **الْمُضَافُ**. If **الصِّفَةُ** or **الْمُضَافُ إِلَيْهِ** be qualified by **صِفَةٌ** then **الصِّفَةُ** must be placed after **الْمُضَافُ إِلَيْهِ** and not in between **الْمُضَافُ**

and **المُضَافُ إِلَيْهِ** **الصِّفَةُ** also agrees with its **مُوصُوفٌ** in **حَالَةٌ** (case). Thus **الصِّفَةُ** must agree with its **مُوصُوفٌ** in definiteness, gender and case. Whether a **صِفَةٌ** qualifies **المُضَافُ** or **المُضَافُ إِلَيْهِ** must be determined by noticing with which **الصِّفَةُ** agree in definiteness, gender and case. **بَيْتُ الرَّجُلِ الْحَسَنِ** the house of the good man. Here **الْحَسَنِ** agrees with **المُضَافُ** and not with **المُضَافُ إِلَيْهِ** and so it qualifies **المُضَافُ**. **بِنْتُ الْجَمِيلَةِ الرَّجُلِ . المُضَافُ** is incorrect for nothing must come in between **المُضَافُ** and **إِلَيْهِ** .

There are six **أَسْمَاءُ** known as **الْأَسْمَاءُ السِّتَّةُ الْمُكَبَّرَةُ**. These are **فَوْ** , **ذُو** , **هَنْ** , **حَم** , **أَخ** , **أَب**. When any of these words is **المُضَافُ** in the nominative case a 'و' is suffixed to it; since **ذُو** and **فَوْ** have **وَإِو** at the end, no other **وَإِو** is needed. **فَوْ** was originally **فَم** ; if **مِيمٌ** dropped **فَم** becomes **فَوْ**. So we can say **فَمُ زَيْدٍ** or **فَوْ زَيْدٍ** mouth of Zaid. **أَبُو زَيْدٍ** Zaid's Father **المُضَافُ** **أَبُ زَيْدٍ** is not correct. When any of these words is **المُضَافُ** in the accusative case an 'ا' is suffixed to it. **أَبَا زَيْدٍ** Zaid's father

أَبِ زَيْدٍ (مَنْصُوبٌ) is not correct. When any of these words is الْمُضَافُ in the genitive case a 'ي' is suffixed to it. أَبِي زَيْدٍ Zaid's Father (مَجْرُورٌ). أَبِ زَيْدٍ is not correct.

الْمُفْرَدَاتُ

شَعْرٌ	hair.	أَشْعَارٌ	hairs.
شَكْلٌ	physical appearance.	أَشْكَالٌ	physical appearances.
خَبِيثٌ	mischievous person.	خُبَيَّاءُ	mischievous persons.
قَلْبٌ	mind, heart.	قُلُوبٌ	minds, hearts.
حُسْنٌ	goodness, beauty.	طَيِّبٌ	good.
خُلُقٌ	character.	أَخْلَاقٌ	good manners.
سَرِيعٌ	quick.	غَضَبٌ	anger.
أَبٌ	father.	أَبَاءٌ	fathers.
أُمٌّ	mother.	أُمَّهَاتٌ	mothers.

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

الْتَّمْرِينُ

(a) Translate into English:

أُمُّ هِنْدٍ - بَنَاتُ زَيْدٍ - جَمِيلُ الشَّكْلِ - شَعْرُ الْبِنْتِ - شَعْرُ الْبِنْتِ
الْجَمِيلَةِ - شَعْرُ الْبِنْتِ الْجَمِيلِ - بَيْتٌ لِلرَّجُلِ -

(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 (دَارٌ).

(c) Correct the following:

أَبُ زَيْدٍ - الشَّعْرُ بِنْتِ - الْبَيْتُ الْكَبِيرُ الرَّجُلِ - قَبِيحٌ وَجْهٌ -
الْبَيْتُ الرَّجُلِ -

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) بَيْتُ زَيْدِ الْكَبِيرِ. أَخُو زَيْدِ. طَيِّبُ النَّفْسِ. ابْنُ زَيْدِ.
جَمِيلُ الْوَجْهِ. أَشْعَرُ الْجَمِيلِ. دَارُ هِنْدِ الْجَمِيلَةِ.
- (c) أَبُو زَيْدِ. شَعْرُ الْبِنْتِ. بَيْتُ الرَّجُلِ الْكَبِيرِ. قَبِيحُ
الْوَجْهِ. بَيْتُ الرَّجُلِ.

LESSON 5

الْجُمْلَةُ الْإِسْمِيَّةُ

A complete sentence is called **الْجُمْلَةُ الْمُفِيدَةُ**. **الْجُمْلَةُ الْمُفِيدَةُ** is of two categories, namely, **الْجُمْلَةُ الْإِسْمِيَّةُ** and **الْجُمْلَةُ الْفِعْلِيَّةُ**. A sentence which being with **إِسْمٌ** is called **الْجُمْلَةُ الْإِسْمِيَّةُ** or the noun sentence. The subject of **الْجُمْلَةُ الْإِسْمِيَّةُ** is called **الْمُبْتَدَأُ** and its predicate is called **الْخَبَرُ**. There is no copula in Arabic.

زَيْدٌ حَسَنٌ Zaid is good, الرَّجُلُ نَشِيطٌ the man is diligent,
 الرَّجُلُ , زَيْدٌ , أَلْبِنْتُ ذَكِيَّةٌ the girl is intelligent. In these examples
 and أَلْبِنْتُ are الْمُبْتَدَأُ . حَسَنٌ , نَشِيطٌ and ذَكِيَّةٌ are الْخَبَرُ .
 الْمُبْتَدَأُ is generally مَعْرِفَةٌ and الْخَبَرُ is generally نَكْرَةٌ. In the
 above examples زَيْدٌ الرَّجُلُ and أَلْبِنْتُ are مَعْرِفَةٌ and حَسَنٌ ,
 الرَّجُلُ and ذَكِيَّةٌ are نَكْرَةٌ. رَجُلٌ حَسَنٌ means a good man. رَجُلٌ
 ذَكِيَّةٌ means the good man. بَيْتٌ ذَكِيَّةٌ means an intelligent
 girl. أَلْبِنْتُ الذَّكِيَّةُ means the intelligent girl. These are not
 complete sentence. Here حَسَنٌ , أَلْبِنْتُ , الذَّكِيَّةُ and الذَّكِيَّةُ are
 الْمَوْصُوفُ and رَجُلٌ , الرَّجُلُ , بَيْتٌ , and أَلْبِنْتُ are الْصِّفَةُ.

‘أَلٌ’ is also used to indicate جنسٌ genus. أَلُّ الْكَلْبِ أَمِينٌ the
 dog is faithful. (ة) أَلُّ الْتَّاءِ الْمَرْبُوطَةُ is sometimes used to indi-
 cate unit of a class. شَجَرَةٌ tree as a class of plants. شَجَرَةٌ a
 tree; شَجَرٌ does not mean a tree. بَقْرَةٌ cow as a class of animals.
 بَقْرَةٌ a cow.

الْمُفْرَدَاتُ

شُبَّاکٌ window.	شَبَابِيکٌ windows.	نَافِذَةٌ window.
نَوَافِذٌ windows.	مَفْتُوحٌ open.	مُغْلَقٌ closed, shut.
کَلْبٌ dog.	کِلَابٌ dogs.	قِطٌّ cat.
قِطَاطٌ cats.	هَرٌّ cat.	هَرَرَةٌ cats.
بَقْرٌ bovine kind.	بَقْرَةٌ a cow.	بَقَرَاتٌ cows.
لَبَنٌ milk.	حَلِيبٌ milk.	لَحْمٌ meat.
حَيَوَانٌ animal.	حَيَوَانَاتٌ animals.	مُفِيدٌ useful.
طَعَامٌ food.	أَطْعِمَةٌ foods.	لَذِيذٌ tasteful.

الْتَمْرَيْنِ

(a) Translate into English:

الْكِتَابُ الْجَدِيدُ. الْكِتَابُ جَدِيدٌ. الْبَقْرَةُ حَيَوَانٌ. لَبَنُ الْبَقْرَةِ.
طَعَامٌ لَذِيذٌ. حَيَوَانٌ مُفِيدٌ.

(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:

زَيْنَبُ بِنْتُ — لَبَنٌ — مُفِيدٌ — طَعَامٌ — الْكَلْبُ —
أَمِينٌ، قِطٌّ —

الإجابة

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

(b) البَقْرَةُ حَيَوَانٌ مُفِيدٌ. لَحْمُ البَقْرِ طَعَامٌ لَذِيذٌ. الشُّبَّاكُ مَفْتُوحٌ. البابُ مَغْلَقٌ. البابُ المَغْلَقُ. الشُّبَّاكُ المَفْتُوحُ.

(c) زَيْنَبُ بَيْتِ ذَكِيَّةٍ. لَبَنُ البَقْرِ مُفِيدٌ. طَعَامٌ لَذِيذٌ. الكَلْبُ حَيَوَانٌ أَمِينٌ. قَطٌّ جَمِيلٌ.

LESSON 6

العَدَدُ Number.

المُثنَى The dual.

There are three numbers in Arabic: مُفْرَدٌ Singular, مُثْنَى Dual and جَمْعٌ Plural. مُثْنَى is constructed from مُفْرَدٌ by cutting off the case-ending and the suffix **اِنَّ** for the nominative and **يْنِ** for the accusative and genitive cases: there is no **تَنْوِينٌ**. When an **إِسْمٌ** has the same form for the accusative and the genitive it may be called the oblique case. **عَيْنَانِ** is **عَيْنٌ** from **مُثْنَى** in the nominative case and **عَيْنَيْنِ** in the oblique case. In the

(ت) التَّاءُ الْمَفْتُوحَةُ is changed into التَّاءُ الْمَرْبُوطَةُ feminine when the suffix is added. بِنْتَانِ (nominative) and بِنْتَيْنِ (oblique) are مُثْنَى from بِنْتٌ , خَادِمَتَانِ and خَادِمَتَيْنِ are مُثْنَى from خَادِمَةٌ a female servant; here التَّاءُ الْمَرْبُوطَةُ of خَادِمَةٌ has been changed into التَّاءُ الْمَفْتُوحَةُ.

When عَيْنَا زَيْدٍ is مُضَافٌ 'ن' is dropped. عَيْنَا زَيْدٍ the two eyes of Zaid in the nominative case and عَيْنَيْ زَيْدٍ the two eyes of Zaid in the oblique case. الْمُوصُوفُ must also agree with الصِّفَةُ in number; if الْمُوصُوفُ be مُثْنَى then الصِّفَةُ must also be مُثْنَى

عَيْنَا الْبِنْتِ الْجَمِيلَتَانِ the two beautiful eyes of the girl.

عَيْنَا الْبِنْتِ الْجَمِيلَةِ the two eyes of the beautiful girl.

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

الْمُفْرَدَاتُ

قِطْعَةٌ a piece.

قِطْعٌ pieces.

خَادِمٌ a servant.

خُدَّامٌ servants.

صَاحِبٌ companion, master. أَصْحَابٌ companions, masters.

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

الْتَّمْرِينُ

(a) Translate into English:

قَطَعْنَا لَحْمًا - يَدَا زَيْدٍ نَظِيفَتَانِ - الرَّجُلَانِ مَشْغُولَانِ - كِتَابَا
التِّلْمِيزَيْنِ 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 - قِطْعَتَانِ لَحْمٍ - يَدَا زَيْدٍ وَسِخٌ - زَيْنَبٌ وَهِنْدٌ
مَشْغُولٌ - بَيْتَانِ كَبِيرَانِ - الصَّاحِبَانِ الْبَيْتِ رَجُلَانِ حَسَنَانِ -

الْإِجَابَةُ

(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 - مُعَلِّمَتَا الْبَيْتِ الذَّكِيَّتَانِ نَشِيطَتَانِ -
تَلْمِيذَتَا الْمَدْرَسَةِ جَالِسَتَانِ - الْوَلَدَانِ قَائِمَانِ - زَيْدٌ
نَائِمٌ - زَيْنَبٌ وَهِنْدٌ نَائِمَتَانِ -

(c) عَيْنَا زَيْدٍ - قِطْعَتَا لَحْمٍ - يَدَا زَيْدٍ وَسِخَتَانِ - زَيْنَبٌ وَهِنْدٌ
مَشْغُولَتَانِ - بَيْتَانِ كَبِيرَانِ - صَاحِبَا الْبَيْتِ رَجُلَانِ
حَسَنَانِ -

LESSON 7

الْعَدَدُ Number.

الْجَمْعُ The Plural.

Arabic plurals are of two kinds:

الْجَمْعُ الْمَكْسَرُ the broken plural and الْجَمْعُ السَّالِمُ the sound plural. الْجَمْعُ السَّالِمُ is constructed from مَفْرَدٌ by cutting off

the case-sign and adding the suffix **وَن** for the nominative and **يَن** for the oblique case. **عَالِمُونَ** from **عَالِمٌ** is **عَالِمُونَ** in the nominative case and **عَالِمِينَ** in the oblique case. In case of the feminine with **التَّاءُ الْمَرْبُوطَةُ** is addition to cutting off the case ending, **التَّاءُ الْمَرْبُوطَةُ** is changed into **التَّاءُ الْمَفْتُوحَةُ** and an **الْف** is suffixed to the letter preceding **ت**. **الْجَمْعُ السَّالِمُ** from **عَالِمَةٌ** is **عَالِمَاتٌ** in the nominative case and **عَالِمَاتٍ** in the oblique case. Generally **الْعَلْمُ** proper nouns and **إِسْمٌ** indicating a person having some quality has for its plural **الْجَمْعُ السَّالِمُ**. We have **عَالِمُونَ** from **عَالِمٌ**, **نَشِيطُونَ** from **عَالِمٌ**, **الْجَمْعُ السَّالِمُ**. We have **عَالِمُونَ** from **عَالِمٌ**, **نَشِيطُونَ** from **نَشِيطٌ**, **ذَكَيُّونَ** from **ذَكَيٌّ** etc. Generally **جَمْعٌ** of **إِسْمٌ** ending in **التَّاءُ الْمَرْبُوطَةُ** is **الْجَمْعُ السَّالِمُ**. We have **جَالِسَاتٌ** from **جَالِسَةٌ**, **حُجْرَاتٌ** from **حُجْرَةٌ**, **بَقَرَاتٌ** from **بَقْرَةٌ** etc. These rules are not absolute.

When **الْجَمْعُ السَّالِمُ** is **الْمُضَافُ** 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 oblique case; **الْمُعَلِّمُونَ الْمَدْرَسَةِ** and **الْمُعَلِّمِينَ الْمَدْرَسَةِ** are

not correct.

Given below is a chart showing مَفْرَدٌ , مُثْنِي and اَلْجَمْعُ اَلْسَالِمُ.

	جَمْعٌ	مُثْنِي	مَفْرَدٌ
Nom.	فَاعِلُونَ	Nom. فَاعِلَانِ	مُذَكَّرٌ فَاعِلٌ
Obliq.	فَاعِلِينَ	Obliq. فَاعِلَيْنِ	
Nom.	فَاعِلَاتٌ	Nom. فَاعِلَتَانِ	مُؤَنَّثٌ فَاعِلَةٌ
Obliq.	فَاعِلَاتٍ	Obliq. فَاعِلَتَيْنِ	

Broken Plural اَلْجَمْعُ اَلْمَكْسَرُ

There are more than forty form of اَلْجَمْعُ اَلْمَكْسَرُ . There is no rule as to which from of مَفْرَدٌ will have its plural in which from of اَلْجَمْعُ اَلْمَكْسَرُ . So, plural of this category must be learnt and memorised consulting dictionary. In the vocabulary اَلْجَمْعُ اَلْمَكْسَرُ is mentioned. فِعَالٌ , فُعُولٌ , اَفْعَالٌ , فِعَالٌ , فُعُولٌ and اَفْعَالَةٌ are some of the common forms of

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) الكُتُبُ جَدِيدَةٌ - البُيُوتُ القَدِيمَةُ جَمِيلَةٌ - الأَوْلَادُ
لَاعِبَةٌ - زَيْنَبُ ذَاهِبَةٌ - زَيْدٌ وَزَيْنَبُ جَالِسَانِ - أَيَّدِي
الأَوْلَادِ قَدِرَةٌ.

(c) أَصْحَابُ البَيْتِ رِجَالٌ مُؤَدَّبُونَ - المُعَلِّمُونَ حَاضِرُونَ -
تَلَامِيذُ المَدْرَسَةِ أَذْكَيَاءُ - أَبْنَاءُ زَيْدٍ مُهَرَّبُونَ -
الرِّجَالُ جَالِسُونَ - الكُتُبُ جَدِيدَةٌ.

LESSON 8

Prepositions

حُرُوفُ الجَرِّ

Arabic prepositions govern **إِسْمٌ** in the genitive case. In other words **مَجْرُورٌ** governed by a prepositions is always **إِسْمٌ**.

This is why prepositions are called **حُرُوفُ الْجَرِّ** or particles of **جَرٍّ**. The following is complete list of **حُرُوفُ الْجَرِّ**.

الْبَاءُ وَالْتَاءُ وَالْكَافُ وَالْأَمُّ وَوَاوُ الْقَسَمِ وَمُنْذُومٌ وَخَلَا
وَرُبٌّ وَجَاشَأُ وَمَنْ وَعَدَا وَفِي وَعَنْ وَعَلَى وَحَتَّى وَإِلَى

بِ with, in, by. **كَ** like, as. **لِ** for, of. **مُنْذُ** since, for (time). **مُنْذُ** since, for (time). **خَلَا** except, **جَاشَأُ** except. **مِنْ** from, of **عَدَا** except. **فِي** in, about. **عَنْ** away from, about. **بِالْحُجْرَةِ** by **بِزَيْدٍ** with Zaid. **إِلَى** to. **حَتَّى** till, untill. **عَلَى** on. **عَلَى** on. **بِالْقَلَمِ** by the pen. **كَزَيْدٍ** like Zaid **لِزَيْدٍ** for or of Zaid. **حَاشَا زَيْدٍ**, **خَلَا زَيْدٍ** and **عَدَا زَيْدٍ** mean 'except Zaid'. **مِنْ السُّوقِ** from the market. **عَنِ الْبَيْتِ** away from the house. **فِي الْبَيْتِ** in the house. **مِنَ النَّاسِ** of men. **عَلَى الْمَنْضَدَةِ** on the table. **إِلَى السُّوقِ** to the market. **بِ**, **تَ** and **وَ** are used for oaths. **تَاللَّهِ**, **بِاللَّهِ** and **وَاللَّهِ** mean 'by Allah'. **رُبٌّ** is used to indicate a quantity small or big. Whether it indicate a small quantity or a big quantity is know from the context. **وَ** as **حُرُوفُ الْجَرِّ** is used

only for oath. وَ is also عَطْفٌ conjunction meaning 'and'.

الْمُفْرَدَاتُ

مَوَائِدُ	ج	مَائِدَةٌ	dining table	ج	مَنَاصِدُ	ج	مِنْضَدَةٌ	table
سُرُرٌ	ج	سَرِيرٌ	bed	ج	كُرَاسِيٌّ	ج	كُرْسِيٌّ	chair
		أَلْيَوْمَ	to-day	ج	أَيَّامٌ	ج	يَوْمٌ	day
بَسَاتِينٌ	ج	بُسْتَانٌ	garden	ج	حَدَائِقُ	ج	حَدِيقَةٌ	garden
فَوَاكِهَةٌ	ج	فَاكِهَةٌ	fruit	ج	أَزْهَارٌ	ج	زَهْرٌ	flower
		أَثْمَارٌ	fruit	ج	ثَمَرٌ	ج	ثَمَرٌ	fruit
		قَلِيلٌ	small in quantity or in number.		كَثِيرٌ		many, much.	
سُكَّرٌ	sugar.	لَبَنٌ	milk.		حَلِيبٌ	milk.	شَايٌ	tea.
مُدُنٌ	ج	مَدِينَةٌ	city, town.		قَرِيبٌ	near.	بَعِيدٌ	distant, far.

الْتَّمْرِينِ

(a) Translate into English :

لِكِتَابٍ عَلَى الْمِنْضَدَةِ زَيْنَبُ جَالِسَةٌ عَلَى الْكُرْسِيِّ فِي الْحُجْرَةِ.

الْبُسْتَانُ بَعِيدٌ مِنَ السُّوقِ . أُمُّ زَيْدٍ نَائِمَةٌ فِي السَّرِيرِ .
الْأَوْلَادُ لَا عِبُونَ فِي الْحَدِيقَةِ . عَلَى الْمُنْضَدَةِ كِتَابٌ جَدِيدٌ .

زَيْنَبُ وَزَيْدٌ جَالِسَانِ فِي الْحُجْرَةِ . وَاللَّهُ لَزَيْدٌ خَبِيثٌ . (c)
أَبُوبَكْرٌ حَاضِرٌ فِي الْبَيْتِ . فِي الدَّوَاةِ حَبْرٌ . الرَّجُلُ
قَبِيحُ الْوَجْهِ . فِي الدَّارِ كَثِيرٌ مِنَ الْحُجْرَاتِ .

LESSON 9

Personal Pronouns

الضَّمَائِرُ

إِسْمٌ has its number, gender, person and case. An إِسْمٌ may be مُفْرَدٌ singular, مُثْنَى dual or جَمْعٌ plural. It may be مُذَكَّرٌ masculine or مُؤَنَّثٌ feminine. It may be مُتَكَلِّمٌ 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.

الضَّمَائِرُ in the nominative case and singular number are هُوَ he, it; هِيَ she, it; أَنْتَ you (مُذَكَّرٌ); أَنْتِ you (مُؤَنَّثٌ) and أَنَا I (common gender). هُوَ رَجُلٌ حَسَنٌ he is a good man. أَنْتِ غَنِيٌّ you are rich. هِيَ امْرَأَةٌ جَمِيلَةٌ she is a beautiful woman. أَنَا فَاقِيرٌ I am poor.

الضَّمَائِرُ in the singular number and oblique case are هُ he, his, it, its; لَكَ you, yours (مُذَكَّرٌ); هَا her, hers, it, its; لِكِ you, yours (مُؤَنَّثٌ) and لِي me, my, mine. مِنْهُ from him. كِتَابُهُ his book. الْكِتَابُ لَهُ the book is his, أَنَا ذَاهِبٌ إِلَيْهَا I am going to her. الْقَلَمُ لَهَا the pen is hers. أَنَا جَالِسٌ فِي حُجْرَتِكَ from you. مِنْكَ she has a pen. لَهَا قَلَمٌ I am sitting in your room. الْكُرْسِيُّ لَكَ the chair is your or the chair is for you. إِلَيْكَ to you بَيْتُكَ your house. الشَّايُ لَكَ the tea is yours or the tea is for you. إِلَيَّ to me. مِنِّي from me. لِي mine or for me. لِي كِتَابٌ I have a book.

Personal Pronouns in the Nominative Case

الضَّمَائِرُ فِي حَالَةِ الرَّفْعِ

	مَفْرَدٌ	مُثْنَى	جَمْعٌ	
مُذَكَّرٌ	هُوَ	هُمَا	هُم	غَائِبٌ {
مُؤَنَّثٌ	هِيَ	هُمَا	هُنَّ	
مُذَكَّرٌ	أَنْتَ	أَنْتُمَا	أَنْتُمْ	حَاضِرٌ {
مُؤَنَّثٌ	أَنْتِ	أَنْتُمَا	أَنْتُنَّ	
مُذَكَّرٌ وَمُؤَنَّثٌ	أَنَا	نَحْنُ	نَحْنُ	مُتَكَلِّمٌ

Personal Pronouns in the Oblique Case

الضَّمَائِرُ فِي حَالَتِي النَّصْبِ وَالْجَرِّ

	مَفْرَدٌ	مُثْنَى	جَمْعٌ	
مُذَكَّرٌ	هُ	هُمَا	هُم	غَائِبٌ {
مُؤَنَّثٌ	هَا	هُمَا	هُنَّ	
مُذَكَّرٌ	كَ	كُمَا	كُم	حَاضِرٌ {
مُؤَنَّثٌ	كِ	كُمَا	كُنَّ	
مُذَكَّرٌ وَمُؤَنَّثٌ	ئِي	نَا	نَا	مُتَكَلِّمٌ

When the preposition **لِ** is prefixed to personal pronouns it become **لِ** 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 **إِسْمُ الْإِسْتِفْهَامِ** interrogative pronouns. **مَا** is used for thing and **مَنْ** is used for person. **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 الْكِتَابُ** whose is the book?

هُمَا and **هُنَّ** become **هِيَ** and **هِنَّ** when preceded by **كَسْرَةٌ** or **يَاءٌ** (**يَ**). So we have **إِلَيْهِمْ** , **إِلَيْهِمَا** , **بِهِمَا** by **بِهِ** , **إِلَيْهِ** etc.

الْمُفْرَدَاتُ

فَقِيرٌ poor ج	فُقَرَاءٌ	غَنِيٌّ rich ج	أَغْنِيَاءٌ
مَسَاكِينٌ needy ج	مَسَاكِينٌ	يَتِيمٌ orphan ج	يَتَامَى
هُنَا here	هُنَاكَ there	كُؤُوبٌ glass ج	أَكْوَابٌ
كُؤُوسٌ wine cup ج	كُؤُوسٌ	فِنْجَانٌ coffee or tea cup ج	فِنْجَانٌ

صُحُونُ ج plate, courtyard صَحْنٌ أَطْبَاقُ ج plate طَبَقٌ
 ضَيِّقٌ narrow. وَاسِعٌ wide, spacious.
 دُيُوكٌ ج دِيكٌ hen. دَجَاجَةٌ cock
 لَا no, not. نَعَمْ yes. بَطٌّ duck ج بَطَّةٌ

الْتَّمَرَيْنِ

(a) Translate into English :

هَلْ لَهُ بُسْتَانٌ؟ نَعَمْ لَهُ بُسْتَانٌ وَفِيهِ كَثِيرٌ مِنَ الْأَزْهَارِ.
 عَلَى الْمَائِدَةِ أَطْبَاقٌ وَفِيهَا طَعَامٌ لَذِيذٌ. أَبُو زَيْدٍ هُوَ رَجُلٌ غَنِيٌّ.
 لَكَ كُؤُوبٌ مِنَ الْمَاءِ. هَلْ لِي فَنَجانٌ مِنَ الشَّايِ؟ هُمْ كَسَالِي.

(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 حَرَكَاتٍ :

هونائم 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) صَحْنُ بَيْتِي وَاسِعٌ. هَلْ إِبْنُكَ وَوَلَدُ ذِكْرِي؟ لَا، هُوَ غَبِيٌّ.
 ابْنَتِي زَيْنَبُ هِيَ بِنْتُ جَمِيلَةَ. بَابُ بَيْتِكَ مَفْتُوحٌ.
 لَمَّا هُوَ قَائِمٌ.

(c) هُوَ نَائِمٌ فِي بَيْتِهِ. لَهُ فَنَجانٌ مِنَ الشَّايِ. حَدِيقَةٌ وَاسِعَةٌ.
 زَيْنَبُ ذَاهِبَةٌ إِلَيْهِ. هُنَّ بَنَاتُ نَشِيطَاتٍ. مَنْ مِنْكُمْ عَالِمٌ؟

LESSON 10

Demonstrative Pronouns

أَسْمَاءُ الإِشَارَةِ

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

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

أَسْمَاءُ الْإِشَارَةِ لِلْقَرِيبِ

مَفْرَدٌ	مُثَنَّى	جَمْعٌ
مَذَكَّرٌ هَذَا	هَذَانِ nom.	هَذَيْنِ oblique هُوَ لَاءِ
مُؤَنَّثٌ هَذِهِ	هَاتَانِ nom.	هَاتَيْنِ oblique هُوَ لَاءِ

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

أَسْمَاءُ الْإِشَارَةِ لِلْبَعِيدِ

مَفْرَدٌ	مُثَنَّى	جَمْعٌ
مَذَكَّرٌ ذَلِكَ	ذَانِكَ nom.	ذَيْنِكَ oblique أُولَيْكَ
مُؤَنَّثٌ تِلْكَ	تَانِكَ nom.	تَيْنِكَ oblique أُولَيْكَ

When something is pointed out that thing is then defined.

Therefore, the thing pointed out must be defined. هَذَا الْكِتَابُ this book. هَذَانِ الْكِتَابَانِ these two books, مِنْ هَذَيْنِ الْكِتَابَيْنِ from these two books, هَذِهِ الْبِنْتُ this girl. هَتَانِ الْبِنْتَانِ these two girls, مِنْ هَتَيْنِ الْبِنْتَيْنِ from these two girls, ذَلِكَ الْكِتَابُ that book, ذَلِكَ الْكِتَابَانِ those two books. تِلْكَ الْبِنْتُ that girl, تَانِكَ الْبِنْتَانِ those two girls and مِنْ تَيْنِكَ الْبِنْتَيْنِ from those two girls. The thing pointed out by إِسْمُ الْإِشَارَةِ is called مُشَارًا 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.

هُؤُلَاءِ and أُولَئِكَ are used only for persons. هُؤُلَاءِ الرِّجَالُ these men, هُؤُلَاءِ 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. **هَذِهِ الْكُتُبُ** these books and **تِلْكَ الْكُتُبُ** those books. Since **الْجَمْعُ الْمَكْسَرُ** or broken plurals are feminine **هَؤُلَاءِ الرِّجَالُ** and **هَذِهِ الرِّجَالُ** are both correct. Similarly **أُولَئِكَ الرِّجَالُ** and **تِلْكَ الرِّجَالُ** are both correct.

If **إِسْمٌ** pointed out has a pronominal suffix then the demonstrative pronouns must come after it. **كِتَابُكَ هَذَا جَيِّدٌ** this book of yours is good, **هَذَا كِتَابُكَ جَيِّدٌ** is not correct. But **كِتَابُكَ هَذَا** and **هَذَا كِتَابُكَ** both means: this is your book. **كِتَابُكَ ذَلِكَ** that book of your, **بِنْتُكَ هَذِهِ** this daughter of yours, **بِنْتُكَ تِلْكَ** that daughter of yours.

If an **إِسْمٌ** **الْإِشَارَةُ** be **مُبْتَدَأٌ** of a sentence then its predicate is generally **نَكْرَةٌ**. **هَذَا كِتَابٌ** this is a book, **هَذِهِ بِنْتُ** this is a girl, **ذَلِكَ كِتَابٌ** that is a book and **تِلْكَ بِنْتُ** that is a girl.

If **مُشَارٌ إِلَيْهِ** as **خَبْرٌ** of a sentence be **مَعْرِفَةٌ** then a confusion may arise as to whether **مُشَارٌ إِلَيْهِ** is **خَبْرٌ** of a sentence or is a simple **مُشَارٌ إِلَيْهِ**. **هَذِهِ الْكِتَابُ** means this book. Here

هَذَا الْكِتَابُ is not خَبْرٌ and هَذَا is not مُبْتَدَأٌ as هَذَا الْكِتَابُ is not a complete sentence. If مُشَارٌ إِلَيْهِ be خَبْرٌ of a sentence and be مَعْرِفَةٌ then, to avoid confusion, personal pronoun of the third person is put between the مُبْتَدَأٌ and خَبْرٌ . هَذَا هُوَ الْكِتَابُ . this is the book, هَذَانِ هُمَا الْكِتَابَانِ these are the two books, تِلْكَ هِيَ الْبِنْتُ this is the girl, تِلْكَ هِيَ الْبِنْتُ that is the girl and هَذِهِ هِيَ الْكُتُبُ these are the books. كِتَابُكَ هَذَا this book of yours. Here كِتَابُكَ is مُشَارٌ إِلَيْهِ placed before هَذَا means this is your book. Here هَذَا is مَعْرِفَةٌ and كِتَابُكَ is خَبْرٌ . كِتَابُكَ is مَعْرِفَةٌ but it does not create any confusion and so introducing a personal pronoun is not necessary.

In a simpler form ذَا is used for هَذَا and ذِهِ is used for هَذِهِ . These forms are not, however, in common use.

أَيُّ which (masculine) and أَيَّةٌ which (feminine) govern إِسْمٌ in the genitive case. أَيُّ رَجُلٍ which man أَيَّةٌ بِنْتٍ which girls. أَيُّ and أَيَّةٌ are treated as إِسْمٌ and are declinable according to case. مِنْ أَيُّ كِتَابٍ لَكَ which book is yours?

هَذَا مِنَ الْقُرْآنِ this is from Al-Quran.
 أَيُّ كِتَابٍ هَذَا from which book is this?

الْمُفْرَدَاتُ

أَسْمَاكُ .	ج	فِش	سَمَكٌ	أَقْوَاتُ ج	فُوتٌ
بِحَارٍ .	ج	سِي	بَحْرٌ	أَنْهَارٌ ج	نَهْرٌ
بِلَادٍ		country, cities.	بِلَادٌ	بُلْدَانٌ ج	بَلَدٌ
بَارِدٌ		cold.	بَارِدٌ	عَمِيقٌ	deep.
حَارٌّ		hot.	حَارٌّ	سَاخِنٌ	hot.
عِبَادٌ		slaves of Allah	عِبَادٌ	عَبِيدٌ ج	male slave
مَشْهُورٌ .		famous.	مَشْهُورٌ .	إِمَاءٌ ج	female slave
أُمَّةٌ			أُمَّةٌ		

الْتَّمْرِينُ

(a) Translate into English :

هَذَا سَمَكٌ . هَذِهِ أَسْمَاكُ النَّهْرِ . هَذَا السَّمَكُ . قُوتُكَ
 هَذَا . هَذَا قُوتُكَ . هَذِهِ الْأُمَّةُ . هَذِهِ هِيَ الْأُمَّةُ .