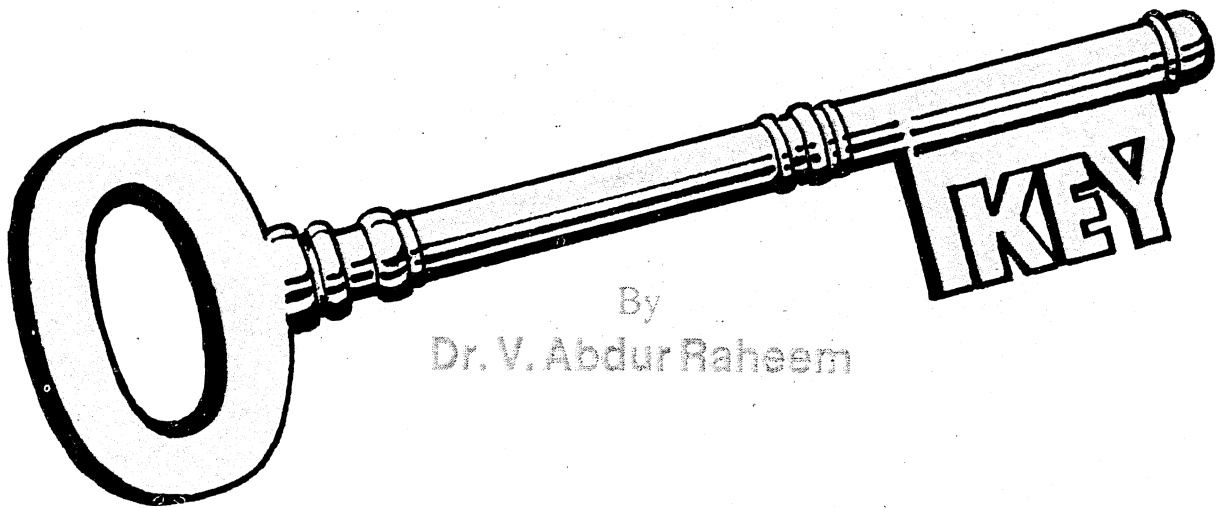


# KEY

to

**Durūs al-lughat al-‘arabiyyah li ghair al - natiqina biha**  
**Part I**



By  
Dr. V. Abdur Raheem

دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ

لِغَيْرِ النَّاطِقِينَ بِهَا

الْجُزْءُ الْأَوَّلُ

# FOREWORD

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

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

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

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

*The Author*

**Dr. V.Abdur Raheem**

### Explanation of certain Grammatical Terms & Symbols

1. Fathah is the vowel sign (ـَ) denoting “a”.
2. Kasrah is the vowel sign (ـِ) denoting “i”.
3. Dammah is the vowel sign (ـُ) denoting “u”.
4. Sukūn is the sign (ـْ) denoting absence of a vowel.
5. Shaddah is the sign (ـّ) denoting doubling of the letter.

“â” is long “a” as in *father*.

“î” is long “i” as in *machine*.

“û” is long “u” as in *rule*.

## LESSON 1

In this lesson we learn the following things:

What is this?

مَا هَذَا ؟

This is a book.

هَذَا كِتَابٌ .

Is this a house?

أَهَذَا بَيْتٌ ؟

Yes, this is a house.

نعم ، هَذَا بَيْتٌ .

No, this is a mosque.

لا ، هَذَا مَسْجِدٌ .

Who is this?

مَنْ هَذَا ؟

Note:

1. هَذَا is pronounced هَآذًا, but it is written without the first alif.
2. Arabic has no word corresponding to the English "is", i.e. Arabic has no copula.
3. There is no word in Arabic corresponding to "a" in English as in "this is a book". The n-sound at the end of the Arabic noun (*kitābu-n*, *baitu-n*, *masjidu-n*) is the Arabic indefinite article corresponding to the English "a"/"an". This n-sound is called **tanwīn**.
4. The particle أَ placed at the beginning of a statement turns it into a question, e.g.

This is a house.

هَذَا بَيْتٌ .

Is this a house?

أَهَذَا بَيْتٌ ؟

|           |               |           |          |
|-----------|---------------|-----------|----------|
| بَيْتٌ    | house         | وَلَدٌ    | boy      |
| مَسْجِدٌ  | mosque        | طَالِبٌ   | student  |
| بَابٌ     | door          | رَجُلٌ    | man      |
| كِتَابٌ   | book          | تَاجِرٌ   | merchant |
| قَلَمٌ    | pen           | كَلْبٌ    | dog      |
| مِفْتَاحٌ | key           | قِطٌّ     | cat      |
| مَكْتَبٌ  | writing table | حِمَارٌ   | donkey   |
| سَرِيرٌ   | bed           | حِصَانٌ   | horse    |
| كُرْسِيٌّ | chair         | جَمَلٌ    | camel    |
| نَجْمٌ    | star          | دِيكٌ     | rooster  |
| قَمِيصٌ   | shirt         | مُدَرِّسٌ | teacher  |
| طَبِيبٌ   | doctor        | مِنْدِيلٌ | kerchief |

## LESSON 2

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In this lesson, we learn the use of ذَٰلِكَ meaning “that”, and وَ meaning “and”, e.g.

This is a house and that is a mosque. هَٰذَا بَيْتٌ، وَذَٰلِكَ مَسْجِدٌ

 Note:

1. ذَٰلِكَ is pronounced ذَٰلِكَ but it is written without the alif.

2. The word وَ is written close to the following word.

### Vocabulary

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إِمَامٌ imâm

حَجَرٌ stone

سُكَّرٌ sugar

لَبَنٌ milk

## LESSON 3

In this lesson we learn the use of the Arabic definite article «al» which corresponds to the English “the”. When the definite article «al» is prefixed to a noun naturally the indefinite article (-n) is dropped, e.g.

|                |   |                 |
|----------------|---|-----------------|
| بَيْتٌ         | ⇒ | الْبَيْتُ       |
| <i>baitu-n</i> | ⇒ | <i>al-baitu</i> |

Arabic has 28 letters. Of these 14 are called Solar Letters, and the other 14 are called Lunar Letters. In the articulation of the Solar Letters the tip or the blade of the tongue is involved as in t, n, r, s, etc. The tip or the blade of the tongue does not play any part in the articulation of the Lunar Letters as in b, w, m, k, etc.

When «al» is prefixed to a noun beginning with a Solar Letter the «l» of «al» is assimilated to the Solar Letter, e.g. al-shams (the sun) is pronounced *ash-shamsu*. No change takes place in writing (الشَّمْسُ). The assimilation is indicated by the shaddah on the first letter of the noun.

No such assimilation takes place with the Lunar Letters, e.g. al-qamaru (the moon) is pronounced *al-qamaru* (القَمَرُ).

Here are some more examples of the assimilation of the «l» of «al» to the Solar Letters:

- al-najmu becomes *an-najmu*
- al-rajulu becomes *ar-rajulu*
- al-dīku becomes *ad-dīku*
- al-samaku becomes *as-samaku*

See the table of Lunar and Solar Letters (page 19 of the Arabic book).

Note that the «a» of «al» is pronounced only when it is not preceded by another word. If it is preceded by a word it is dropped in pronunciation, though it remains in writing, e.g. *al-baitu*. Here the «a» is pronounced, but if it is preceded by «wa» meaning “and” the «a» is dropped and the phrase is pronounced *wa l-baitu* not *wa al-baitu*.

To indicate this omission in pronunciation this sign « َ » is placed above the hamzah:

وَالْبَيْتُ

The initial vowel (a, i, or u) which is omitted when preceded by a word is called **hamazatu l-wasl**.

The door is open.

البَابُ مَفْتُوحٌ .

The pen is broken.

الْقَلَمُ مَكْسُورٌ .

Note:

We have learnt that the tanwîn is the indefinite article, and it is to be translated as «a», e.g. بَيْتٌ a house. This does not apply to adjectives like مَفْتُوحٌ “open”, and مَكْسُورٌ “broken”.

### Vocabulary

|             |         |   |         |           |
|-------------|---------|---|---------|-----------|
| غَنِيٌّ     | rich    | x | فَقِيرٌ | poor      |
| طَوِيلٌ     | tall    | x | قَصِيرٌ | short     |
| بَارِدٌ     | cold    | x | حَارٌّ  | hot       |
| جَالِسٌ     | sitting | x | وَاقِفٌ | standing  |
| جَدِيدٌ     | new     | x | قَدِيمٌ | old       |
| قَرِيبٌ     | near    | x | بَعِيدٌ | far away  |
| نَظِيفٌ     | clean   | x | وَسِخٌ  | dirty     |
| صَغِيرٌ     | small   | x | كَبِيرٌ | big       |
| خَفِيفٌ     | light   | x | ثَقِيلٌ | heavy     |
| الْوَرَقُ   | paper   |   | المَاءُ | water     |
| التُّفَّاحُ | apple   |   | جَمِيلٌ | beautiful |
| الدُّكَّانُ | shop    |   | حُلْوٌ  | sweet     |
| مَرِيضٌ     | sick    |   |         |           |



✍ Exercises:

**Ex.1:** (page 15)

These words are to be read and written with the correct ending, e.g.

مَسْجِدٌ *masjidun* is with tanwîn.

الْمَسْجِدُ *al-masjidu* has no tanwîn.

**Ex.2:** (page 15)

Fill in the blanks with the words given.

**Ex.3:** (page 16)

Fill in the blanks with suitable words. Note that the first word in the sentence should have «al» e.g.

الْبَيْتُ نَظِيفٌ . The house is clean.

**Ex.4:** (page 17)

Read and write with the correct ending.

**Ex.5:** (page 17)

Fill in the blanks with suitable words.

**Ex.6:** (page 18)

Match the words in (a) with those in (b)

**Ex.7:** (page 20)

Read and write the words keeping in mind the rules pertaining to Solar and Lunar Letters.

## LESSON 4

In this lesson we will learn the use of prepositions.

1. Arabic nouns have endings to show their functions in the sentence. The normal ending of a noun is «-u » as in

(The house is new). *al-baitu jadīd-u-n*

الْبَيْتُ جَدِيدٌ

A noun with the normal ending is said to be in the nominative case. In Arabic it is called مَرْفُوعٌ.

After a preposition this ending changes to: «-i» e.g.

*al-bait-u* (the house)

الْبَيْتُ

*fi l-bait-i* (in the house) <sup>1</sup>

فِي الْبَيْتِ

*bait-u-n* (a house)

بَيْتٌ

*fi bait-i-n* (in a house)

فِي بَيْتٍ

*al-maktab-u* (the table)

الْمَكْتَبُ

*'ala l-maktab-i* (on the table)

عَلَى الْمَكْتَبِ

A noun preceded by a preposition is said to be in genitive case (in Arabic مَجْرُورٌ).

2. In this lesson we also learn the two pronouns: هُوَ “he, it”, and هِيَ “she, it”.

In Arabic all nouns are either masculine or feminine.

A masculine noun is referred to by the pronoun هُوَ whether it denotes a human being, an animal or a thing. e.g.

Where is the boy?

أَيْنَ الْوَلَدُ؟

He is in the mosque.

هُوَ فِي الْمَسْجِدِ .

<sup>1</sup> The word فِي has a long «î». But when it is followed by «al» the «î» is shortened because in Arabic long vowels are not followed by a consonant which has no vowel. (fil ⇒ fil).

Where is the book?

أَيْنَ الْكِتَابُ ؟

It is on the table.

هُوَ عَلَى الْمَكْتَبِ .

And a feminine noun is referred to by the pronoun هِيَ whether it denotes a human being, an animal or a thing. e.g.

Where is Aminah?

أَيْنَ آمِنَةُ ؟

She is in the house.

هِيَ فِي الْبَيْتِ .

Where is the watch?

أَيْنَ السَّاعَةُ ؟

It is on the bed.

هِيَ عَلَى السَّرِيرِ .

Most feminine nouns end with a round ta (ة) but there are some which do not have any ending.

Note:

1. We have learnt that the tanwîn is the indefinite article, e.g. بَيْتٌ a house. This rule does not apply to proper nouns. So حَامِدٌ is just “Hâmid”, not “a Hâmid”.
2. Feminine proper nouns have no tanwîn, e.g. آمِنَةُ ، زَيْنَبُ ، فَاطِمَةُ

## Vocabulary

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|             |          |              |           |
|-------------|----------|--------------|-----------|
| أَيْنَ      | where    | عَلَى        | on        |
| غُرْفَةٌ    | room     | السَّمَاءُ   | sky       |
| الْحَمَّامُ | bathroom | الْفَصْلُ    | classroom |
| الْمَطْبَخُ | kitchen  | الْمِرْحَاضُ | toilet    |
| فِي         | in       |              |           |

### Exercises

**Ex.1:** Answer the following questions (the answers are to be based on the lesson).

**Ex.2:** Read and write with the correct ending.

**Ex.3:** At the end of page 23: Read and write with the correct endings. Remember that masculine proper nouns end in «-un», and feminine proper nouns end in «-u».

## LESSON 4A

In this part we learn two more prepositions: مِنْ meaning “from” and إِلَى meaning “to”.

- We also learn two more pronouns: أَنَا “I” and أَنْتَ “You”.

أَنَا “I” is for both masculine and feminine, e.g.

I am Muhammad.

أَنَا مُحَمَّدٌ .

I am Aminah.

أَنَا آمِنَةٌ .

But أَنْتَ “you” is only for masculine singular. You will learn the feminine and plural forms later on.

- We also learn here two verbs ذَهَبَ “he went” and خَرَجَ “he went out”.

Note the Following:

Where is Bilâl?

أَيْنَ بِلَالٌ ؟

He went to the mosque.

ذَهَبَ إِلَى الْمَسْجِدِ .

Bilâl went to the mosque.

ذَهَبَ بِلَالٌ إِلَى الْمَسْجِدِ .

So ذَهَبَ means “he went” but if it is followed by a noun as the subject, the pronoun “he” is dropped.

من from. (If it is followed by أل it becomes من)

|         |            |         |                 |
|---------|------------|---------|-----------------|
| إِلَى   | to         | الفلبين | The Philippines |
| اليابان | Japan      | المدرسة | school          |
| الصين   | China      | السوق   | market          |
| الهند   | India      | الجامعة | university      |
| المدير  | headmaster |         |                 |

 Exercises:

Ex.1: Answer the following questions (the answers are to be based on the lesson).

Ex.2: Read and write with the correct ending.

Ex.3: Read and write.

Ex.4: Fill in the blanks with suitable propositions.

## LESSON 5

In this lesson we learn the following:

1. Bilâl's book (*kitâbu bilâl-i-n*) كِتَابُ بِلَالٍ

The imâm's house (*bait-u l-imam-i*)

بَيْتُ الْإِمَامِ

In كِتَابُ بِلَالٍ the first word is the thing possessed.

It is called **mudâf**. The second word بِلَالٍ is the possessor. It is called **mudâf ilaihi**.

Note:

- that the mudâf takes neither the definite nor the indefinite article. So it is wrong to say كِتَابُ بِلَالٍ or الْكِتَابُ بِلَالٍ. The mudâf is definite by position, and does not need the definite article.
- the mudâf ilaihi is in the genitive case. It can have tanwîn as in the first example or أَلْ as in the second example.

بِلَالٍ  
*Bilâl-u-n*

بَيْتُ بِلَالٍ  
*bait-u Bilâl-i-n*

الْإِمَامُ  
*al-imam-u*

بَيْتُ الْإِمَامِ  
*bait-u l-imam-i*

- كِتَابُ مَنْ؟ "whose book?". Note that مَنْ is not in the genitive case because it is indeclinable, i.e. it does not change to indicate its function. There are certain indeclinable nouns in Arabic which remain unchanged.
- عَلَى مَكْتَبِ الْمُدَّرِّسِ. Note that مَكْتَبِ is in the genitive case because of the preposition عَلَى and الْمُدَّرِّسِ is in the genitive case because it is mudâf ilaihi.

2. تَحْتَ “under”. The noun following تَحْتَ is in the genitive because it is mudâf

ilaihi: تَحْتَ الْمَكْتَبِ ، تَحْتَ الْكِتَابِ

3. يَا is a vocative particle. A noun following يَا has only one dammah:

يَا بِلَالٌ not يَا بِلَالُ ، يَا شَيْخُ ، يَا أُسْتَاذُ etc.

4. The words إِسْمُ and ابْنُ commence with hamzatu l-wasl. When preceded by a word the initial «i-» is dropped in pronunciation.

إِسْمُ الْوَلَدِ بِلَالٌ ، وَاسْمُ الْبِنْتِ آمِنَةٌ .

*ism-u l-walad-i bilâl-u-n, wa sm-u l-bint-i âminat-u*

ابْنُ الْمُدَرِّسِ طَبِيبٌ ، وَابْنُ الْإِمَامِ تَاجِرٌ .

*ibn-u l-mudarris-i tabîb-u-n wa bn-u l-imâm-i tâjir-u-n.*

أَيْنَ ابْنُ حَامِدٍ؟

*aina bn-u hâmid-i-n?*



### ✍ Exercises:

**Ex.1:** Answer the following questions.

**Ex.2:** Form possessive phrase with the help of the two words.

**Ex.3:** Read and write with the correct ending. Note that the mudâf has «-u» ending, and the mudâf ilaihi has «-i» ending with or without tanwîn. If the mudâf is preceded by a proposition it has «-i» ending.

**Ex.4:** Read.

**Ex.5:** Fill in the blanks with suitable words.

**Ex.6:** Correct the following.

**Ex.7:** Read the following with the correct ending.

Note that the noun after يا has no nunation, but only one dammah, e.g.

*shaikh-u-n/ yâ shaikh-u.*

**Ex.8:** Make questions on the pattern of the example with the help of the pictures.

**Ex.9:** Read the following keeping in mind the rules regarding the hamzatu l-wasl.

### 📖 Vocabulary

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الرَّسُولُ the messenger

الْعَمُّ paternal uncle

الشارعُ street

الكعبةُ the Ka'bah

الخالُ maternal uncle

مُغْلَقٌ closed, shut

الاسمُ name

الحَقِيَّةُ bag, case

تَحْتَ under, beneath

الابنُ son

السيارةُ car

هنا here

هناك there

الْبِنْتُ daughter, girl

الطبيبُ doctor

## LESSON 6

In this lesson we learn:

1. هَذِهِ which is the feminine of هَذَا. It is pronounced هَازِه but the alif is omitted in writing.

This is a boy and this is a girl.

هَذَا وَلَدٌ وَ هَذِهِ بِنْتُ

2. Nouns and adjectives are made feminine by adding a «ة» at the end. The last letter before this (ة) takes a fathah (a)....

|              |   |                  |
|--------------|---|------------------|
| مُدَرِّسٌ    | ⇒ | مُدَرِّسَةٌ      |
| mudarris-u-n | ⇒ | mudarris-a-t-u-n |
| (teacher)    |   | (lady teacher)   |

Certain nouns have a separate form for feminine e.g.

ابْنٌ son

بِنْتُ daughter

أَخٌ brother

أُخْتُ sister

All nouns in Arabic are either masculine or feminine. Feminine nouns and adjectives usually have the ة-ending. But there are certain words which do not have this ending. Students when learning a new noun must learn its gender also. Double members of the body are usually feminine while single members are masculine, e.g.,

| Feminine   | Masculine   |
|------------|-------------|
| يَدٌ hand  | رَأْسٌ head |
| رِجْلٌ leg | أَنْفٌ nose |
| عَيْنٌ eye | فَمٌ mouth  |
| أُذُنٌ ear | وَجْهٌ face |

3. لِ is a preposition meaning “belongs to, for” e.g.,

This belongs to Bilâl and that belongs to Hâmid. هَذَا لِبِلَالٍ ، وَ ذَلِكَ لِحَامِدٍ

Praise belongs to Allâh.

الْحَمْدُ لِلَّهِ

Note that the word اللَّهُ becomes لِلَّهِ *lillah-i* (belonging to Allâh) by just dropping the alif. No lâm need be added to the word.

لِمَنْ means “whose” or “belonging to whom” e.g.,

Whose is this ? Whom does this belong to?

لِمَنْ هَذَا ؟

Whose is the book?

لِمَنْ الْكِتَابُ ؟

Note that مَنْ becomes مَنِ when followed by اَلْ

4. أَيْضاً means “also”, e.g.

This is beautiful,

هَذَا جَمِيلٌ ،

and that is also beautiful.

وَذَلِكَ أَيْضاً جَمِيلٌ .

5. جَدًّا means “very”, e.g.

This is very big.

هَذَا كَبِيرٌ جَدًّا .

## ✍ Exercises

**Ex.1:** Read and write.

**Ex.2:** Answer the question.

**Ex.3:** Fill in the blanks in the left column with the same predicate as in the sentences in the right column after turning them into feminine.

**Ex.4:** Correct the following.

**Ex.5:** Read the following with the correct ending.

## 📖 Vocabulary

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المِكْوَاةُ iron (for ironing)

البَقْرَةُ cow

الدَّرَاجَةُ bicycle

المِلْعَقَةُ spoon

الفَلَّاحُ farmer

الْأُمُّ mother

الْأَبُ father

الثَّلَاجَةُ fridge

الشَّايُ tea

المَغْرِبُ west

القَهْوَةُ coffee

الْأَنْفُ nose

الْفَمُ mouth

الْقِدْرُ cooking pot (fem.)

الْأُذُنُ ear

الْعَيْنُ eye

الْيَدُ hand

الرِّجْلُ leg

سَرِيعٌ fast

النَّافِذَةُ window

الشَّرْقُ east

## LESSON 7

In this lesson we learn تِلْكَ which is feminine of ذَلِكَ "that" e.g.,

This is Bilâl and that is Hâmid.

هَذَا بِلَالٌ ، وَ ذَلِكَ حَامِدٌ .

This is Aminah and that is Maryam.

هَذِهِ آمِنَةُ ، وَ تِلْكَ مَرْيَمٌ .

### Exercises

Ex.1: Read and write.

Ex.2: Fill in the blanks with ذَلِكَ or تِلْكَ.

### Vocabulary

النَّاقَةُ she-camel

الْبَيْضَةُ egg

الْبِطَّةُ duck

المُؤَذِّنُ mu 'adhdhin

المُمرِّضَةُ nurse

الدَّجَاجَةُ hen

## LESSON 8

In this lesson we learn:

1. How to say "this book" in Arabic. We have seen that هَذَا كِتَابٌ means "this is a book". Now we learn that هَذَا الْكِتَابُ means "this book". This is not a sentence. To make it a sentence we must add a predicate e.g. "this book is new" هَذَا الْكِتَابُ جَدِيدٌ.

All demonstrative pronouns can be used to make this construction, e.g.

That man is an engineer. ذَلِكَ الرَّجُلُ مُهَنْدِسٌ.

This watch is beautiful. هَذِهِ السَّاعَةُ جَمِيلَةٌ.

That nurse is from Japan. تِلْكَ الْمُمْرِضَةُ مِنَ الْيَابَانِ.

2. We have seen that the normal ending of a noun is «-u», and it changes to «-i» after prepositions, and when the noun is a possessor, e.g.

The house is beautiful. الْبَيْتُ جَمِيلٌ.

Bilâl is in the house. بِلَالٌ فِي الْبَيْتِ.

This is the key of the house. هَذَا مِفْتَاحُ الْبَيْتِ.

Nouns ending in long «-â» have no endings. They remain unchanged, e.g.,

This is America. هَذِهِ أَمْرِيكَا.

I am from America. أَنَا مِنْ أَمْرِيكَا.

He is the president of America. هُوَ رَئِيسُ أَمْرِيكَا.

3. هَلْفٌ "behind", أَمَامَ "in front of". The noun after these have «-i» ending e.g.

The house is behind the mosque. الْبَيْتُ خَلْفَ الْمَسْجِدِ.

Hâmid is in front of the teacher. حَامِدٌ أَمَامَ الْمُدَرِّسِ.

4. جَلَسَ means "he sat".

Where did Muhammad sit?

أَيْنَ جَلَسَ مُحَمَّدٌ؟

He sat in front of the teacher.

جَلَسَ أَمَامَ الْمُدَرِّسِ .

### ✍ Exercises

Ex.1: Answer the following questions.

Ex.2: Read and write.

Ex.3: Change the following sentences as shown in the example:

هَذَا كِتَابٌ .

⇒

هَذَا الْكِتَابُ لِمُحَمَّدٍ .

This is a book.

⇒

This book belongs to Muhammad.

Ex.1: Make questions and answers as shown in the example using the word لِمَنْ "whose".

Ex.2: Read the following keeping in mind the rule pertaining to nouns ending in «-â».

Ex.3: Read and write keeping in mind the rule pertaining to حَلْفَ and أَمَامَ.

### 📖 Vocabulary

أَمْرِيكَا America

السَّكِّينُ knife

مُغْلَقٌ closed

أَلْمَانِيَا Germany

العِرَاقُ Iraq

إِنْكَلْتَرَا England

سُوَيْسَرَا Switzerland

المُسْتَشْفَى \* hospital



Note that the final ي which is pronounced alif has no dots. So في is fi, and عَلَى is 'alā.

## LESSON 9

### Part A

In this lesson we learn:

1. The adjective in Arabic. The adjective in Arabic follows the noun it qualifies, i.e. unlike in English it comes after the noun, e.g.

A new house. **بَيْتٌ جَدِيدٌ**

In Arabic the adjective is called *na't* (نَعْتٌ), and the noun it qualifies is called *man'ûl* (مَنْعُوتٌ). The adjective is in agreement with the noun in the following matters:

- a) Gender. The adjective of a masculine noun is masculine, and that of a feminine noun is feminine, e.g.

|                        |   |                             |
|------------------------|---|-----------------------------|
| <b>وَلَدٌ صَغِيرٌ</b>  | ⇒ | <b>بِنْتُ صَغِيرَةٌ</b>     |
| a small boy            |   | a small girl                |
| <b>كِتَابٌ جَدِيدٌ</b> | ⇒ | <b>سَيَّارَةٌ جَدِيدَةٌ</b> |
| a new book             |   | a new car                   |

- b) Being definite or indefinite. If the noun is definite the adjective is also definite. And if the noun is indefinite so also is the adjective, e.g.

Bilâl is a new teacher. **بِلَالٌ مُدَرِّسٌ جَدِيدٌ**  
The new teacher is in the class. **الْمُدَرِّسُ الْجَدِيدُ فِي الْفَصْلِ .**

- c) Case. The adjective is in the same case as the noun, e.g.

This is a new house. (*bait-u-n jadis-u-n*) **هَذَا بَيْتٌ جَدِيدٌ .**  
I am in a new house. (*fi bait-i-n jadis-i-n*) **أَنَا فِي بَيْتٍ جَدِيدٍ .**  
The new house is beautiful. (*al-bait-u l-jadis-u*) **الْبَيْتُ الْجَدِيدُ جَمِيلٌ .**  
Who is in the new house? (*fi l-bait-i l-jadis-i*) **مَنْ فِي الْبَيْتِ الْجَدِيدِ ؟**

2. Adjectives ending in «-ân» have no tanwîn, e.g.



كَسْلَانُ *kaslân-u* (lazy)

جَوْعَانُ *jau 'ânu* (hungry)

عَطْشَانُ *'atshân-u* (thirsty)

غَضَبَانُ *ghadbân-u* (angry)

مَلَانُ *mal 'ân-u* (full)

#### ✍ Exercises

**Ex.1:** Read and write.

**Ex.2:** Fill in the blanks with suitable adjectives.

**Ex.3:** Fill in the blanks with nouns suitable to the adjectives.

**Ex.4:** Read keeping in mind the rule pertaining to adjectives ending in «-ân».

#### 📖 Vocabulary

---

الْفَاكِهَةُ *fruit*

الْعَصْفُورُ *sparrow*

الطَّائِرُ *bird*

الْعَرَبِيَّةُ *Arabic*

اللُّغَةُ *language*

سَهْلٌ *easy*

مُجْتَهِدٌ *hardworking*

شَهِيرٌ *famous*

الْإِنْكِلِيزِيَّةُ *English (language)*

صَعْبٌ *difficult*

الْمَدِينَةُ *city*

الْقَاهِرَةُ *Cairo*

الْيَوْمَ *today*

لِمَاذَا *why*

الْكُؤُوبُ *cup*

---

## Part B

---

In this part we learn:

1. Adjective qualifying a definite noun, e.g.

Where is the new teacher?

أَيْنَ الْمُدَرِّسُ الْجَدِيدُ ؟

2. Relative pronoun الَّذِي. If it refers to a human being it is to be translated “who”, and if it refers to an animal or a thing “which”, e.g.

الرَّجُلُ الَّذِي خَرَجَ مِنَ الْمَسْجِدِ الْآنَ تَاجِرٌ شَهِيرٌ .

The man who went out of the mosque just now is a famous merchant.

الْبَيْتُ الَّذِي أَمَامَ الْمَسْجِدِ لِلْإِمَامِ .

The house which is in front of the mosque belongs to the imam.

3. Note that when لِ is used with a noun having اَلْ, the alif of اَلْ is omitted:

الإمامُ

⇒

لِلْإِمَامِ

المُدَرِّسُ

⇒

لِلْمُدَرِّسِ

4. عِنْدَ “with”. The noun following it has «-i» ending e.g.

The teacher is with the headmaster.

المُدَرِّسُ عِنْدَ الْمُدِيرِ .

### ✍ Exercises

**Ex.1:** Read and write.

**Ex.2:** Fill in the blanks with the adjective given in brackets. Note that if the noun has اَلْ the adjective should also have اَلْ.

**Ex.3:** Read and write.

|                |                        |                 |                  |
|----------------|------------------------|-----------------|------------------|
| المَكْتَبَةُ   | library                | الثَّانَوِيَّةُ | secondary school |
| الآنَ          | now, just now          | الْوَزِيرُ      | minister         |
| هُنَاكَ        | there                  | حَادٌّ          | sharp            |
| المُسْتَوْصَفُ | clinic, small hospital | السُّوقُ        | market           |
| المِرْوَحَةُ   | fan                    | إِنْدُونِيسِيَا | Indonesia        |
| الْكُوَيْتُ    | Kuwait                 | الشَّارِعُ      | street           |

## LESSON 10

In the lesson we learn:

1. The possessive pronouns: ي, ها, هُ, كَ :

*kitâb-u-ka* (your book). Here “your” is for masculine singular.

كِتَابُكَ

*kitâb-u-hu* (his book)

كِتَابُهُ

*kitâb-u-hâ* (her book)

كِتَابُهَا

*kitâb-i* for *kitâb-u-i* (my book)

كِتَابِي

These pronouns are not full-fledged words. They are like suffixes attached to the nouns.

2. As we have seen “your book” is كِتَابُكَ and “his book” is كِتَابُهُ.

The word for “father” is أَبٌ and for “brother” is أَخٌ.

“Your brother” is أَخُوكَ and not أَخُكَ.

An extra waw و has to be added between the mudâf and the mudâf ilaihi. In the

same way “his father” is not أَبُهُ but أَبُوهُ.

Note the following:

“Muhammad’s house” is بَيْتُ مُحَمَّدٍ.

But “Muhammad’s father” is أَبُو مُحَمَّدٍ.

And “Muhammad’s brother” is أَخُو مُحَمَّدٍ.

“My father” and “my brother” have no extra waw, e.g. أَبِي, أَخِي.

The nouns which take this extra waw when they are mudâf are four words. You have learnt two, and you will learn the other two in future

إِنْ شَاءَ اللَّهُ

3. We have already learnt that the word **عند** meaning “with” It is also used to convey the idea of “to have”, e.g. **أَعِنْدَكَ قَلَمٌ؟** “Have you a pen?” (literally, “Is there a pen with you?”).
4. We have already learnt the preposition **لِ** meaning “belonging to” When it is attached to the pronouns it takes fatha (**لَ**): **لَكَ** “belongs to you”, **لَهُ** “belongs to him”, **لِهَا** “belongs to her”; but **لِي** “belongs to me”, has kasrah.

Note :

**لِي أَخٌ** means “I have a brother”, literally “a brother belongs to me.”

**لِي فَمٌ** means “with” “I have a mouth”, literally “a mouth belongs to me.”

It is wrong to say **عِنْدِي فَمٌ/عِنْدِي أَخٌ** because **عِنْدَ** is used with things which are separable, and relations and parts of the body are not of this nature.

5. We have learnt **ذَهَبَ** “he went”. Now we learn **ذَهَبْتَ** “you went” (masculine singular) and **ذَهَبْتُ** “I went”.

Did you go to school today?

**أَذَهَبْتَ إِلَى الْمَدْرَسَةِ الْيَوْمَ؟**

Yes, I went.

**نَعَمْ، ذَهَبْتُ.**

6. We have learnt that feminine proper nouns have no tanwîn e.g. **مَرْيَمُ، أَمِنَةُ**

Likewise, masculine proper nouns with ة-ending also have no tanwîn. e.g.

**حَمْزَةُ، أُسَامَةُ، مُعَاوِيَةُ**

7. **مَعَ** Means with. To understand the difference between **عِنْدَ** and **مَعَ** remember that if you say:

**الْمُدَرِّسُ عِنْدَ الْمُدِيرِ.**

“The teacher is with the headmaster” it means that the teacher has gone to the headmaster’s office, and he is with him there, but:

**مَعَ**

## المُدْرَسُ مَعَ الْمُدِيرِ .

doesn't have this restriction. He can be with the headmaster *anywhere*.

Note that the noun after مَعَ has «-i» ending.

8. بِالْجَامِعَةِ "at the university". بِ is a preposition meaning "at" "in".

Note that الْجَامِعَةُ الْإِسْلَامِيَّةُ بِالْمَدِينَةِ الْمُنَوَّرَةِ means "Islamic University at Madinah Munawwarah".

9. In Lesson 1 we have learnt that مَا means 'what'. This word is also used as a negative particle. so مَا عِنْدِي سَيَّارَةٌ means 'I don't have a car',

'I have no car'

### Exercises

Ex.1: Answer the following questions.

Ex.2: Fill in the blanks with the suitable possessive pronouns.

Ex.3: From five questions and answers on the pattern of the example.

Ex.4: From five questions and answers on the pattern of the example.

Ex.5: Attach possessive pronouns to the following nouns as shown in the example.

Remove the tanwîn before attaching the pronoun:

kitâb-u-n ⇨ kitâb-u-ka

With the possessive pronoun of the first person the case ending "-u" has also to be removed:

kitâb-u-n ⇨ kitâb-i

Ex.6: Read the following.

Ex.7: Read the following.

Ex.8: Read the following.

Ex.9: Read the example and then read the proper nouns with the correct endings.

### Vocabulary

الزَّمِيلُ colleague, class-mate

الْفَتَى young man

الزَّوْجُ husband

وَاحِدٌ one

الطِّفْلُ child

## LESSON 11

This is a revision lesson. It contains only two new words:

أُحِبُّ and فِيهِ/فِيهَا

1. فِيهِ means “in it”, e.g.

Who is in the house?

مَنْ فِي الْبَيْتِ ؟

There are my father and mother in it.

فِيهِ أَبِي وَأُمِّي .

2. The feminine is فِيهَا , e.g.

Who is in the room?

مَنْ فِي الْغُرْفَةِ ؟

There is my brother in it.

فِيهَا أَخِي .

3. أُحِبُّ means “I love, I like”, e.g.

I love my father, my mother,

أُحِبُّ أَبِي وَأُمِّي وَأَخِي وَأُخْتِي .

my brother and my sister.<sup>1</sup>

The object of a verb is in the accusative case (مَنْصُوبٌ), i.e. it takes «-a» ending.

But it does not appear in a noun which has the possessive pronoun of the first person attached to it. Here are some examples of the object without the possessive pronoun of the first person:

(*uhibbu llâh-a*) I love Allâh.

أُحِبُّ اللَّهَ .

(*uhibbu r-rasûl-a*) I love the Messenger.

أُحِبُّ الرَّسُولَ .

(*uhibbu rasûl-a llâhi*) I love the Messenger of Allâh.

أُحِبُّ رَسُولَ اللَّهِ .

(*uhibbu l-lughat-a l-‘arbiyyat-a*)

أُحِبُّ اللُّغَةَ الْعَرَبِيَّةَ .

I love Arabic language.

<sup>1</sup> In English the word “and” is used only before the last word, but in Arabic و must be used all through.

Here we can learn تُحِبُّ "you love" (masculine singular).

Do you love Allāh?

أَتُحِبُّ اللَّهَ؟

Do you love your language (*lughat-a-ka*)?

أَتُحِبُّ لُغَتَكَ؟

Whom do you love?

مَنْ تُحِبُّ؟

What do you love?

مَاذَا تُحِبُّ؟



## LESSON 12

In this lesson we learn the following:

1. We have learnt before أَنْتَ “you” for masculine singular. Now we learn أَنْتِ “you” for feminine singular, e.g.

Where are you from, Aminah?

مِنْ أَيْنَ أَنْتِ يَا آمِنَةُ؟

The possessive pronoun from أَنْتِ isكِ «-ki», e.g.

Where is your house, Maryam?

أَيْنَ يَتُّكِ يَا مَرْيَمُ؟

2. We have already learnt that the possessive pronoun from أَنْتِ isكِ, e.g.

Where is your house, Bilal?

أَيْنَ يَتُّكِ يَا بِلَالُ؟

We have already learnt ذَهَبَ “he went”, ذَهَبْتُ “I went” and ذَهَبْتَ “you went”.

Now we can learn ذَهَبَتْ “she went”, e.g.

Where is Aminah?

أَيْنَ آمِنَةُ؟

She went to the university.

ذَهَبَتْ إِلَى الْجَامِعَةِ.

If the subject is mentioned the pronoun “she” has to be dropped, e.g.

Maryam went to school.

ذَهَبَتْ مَرْيَمُ إِلَى الْمَدْرَسَةِ.

In ذَهَبَتْ the last letter ت has sukûn.

If a verb like this is followed by أَلْ the sukun is changed to kasrah e.g.

The girl went. ذَهَبَتِ الْبِنْتُ.

3. We have already learnt الَّذِي “who, which” for masculine singular. Now we learn الَّتِي for feminine singular, e.g.

الطَّالِبَةُ الَّتِي جَلَسَتْ أَمَامَ الْمُدْرَسَةِ مِنَ أَلْمَانِيَا.

The girl student who sat in front of the lady teacher is from Germany.

السَّاعَةُ الَّتِي عَلَى الْمَكْتَبِ لِلْمُدْرَسِ .

The watch which is on the table belongs to the teacher.

4. We have learnt كِتَابُكَ “your book”. Now note هَذَا كِتَابُكَ أَنْتَ “this is your book”. Here أَنْتَ has been added for emphasis. This is used in case there is doubt or dispute.

Note also:

هَذَا بَيْتُهُ هُوَ . هَذَا قَلَمِي أَنَا . ذَلِكَ كِتَابُهَا هِيَ .

#### ✍ Exercises

Ex.1: Read and write.

Ex.2: Change the pronoun in the following sentences to feminine as explained in the example.

Ex.3: Change the subject of the following sentences to feminine as explained in the example.

Ex.4: Fill in the blanks with الَّتِي or الَّذِي

|                                              |                                                        |                                |                       |
|----------------------------------------------|--------------------------------------------------------|--------------------------------|-----------------------|
| الْعَمُّ                                     | paternal uncle                                         | الشَّجَرَةُ                    | tree                  |
| الْعَمَّةُ                                   | paternal aunt                                          | سُورِيَا                       | Syria                 |
| الْخَالُ                                     | maternal uncle                                         | الْمَدْرَسَةُ الْمُتَوَسِّطَةُ | middle school         |
| الْخَالَهُ                                   | maternal aunt                                          | الْمُفْتِشُ                    | inspector             |
| مُسْتَشْفَى الْوِلَادَةِ                     | maternity hospital                                     | الْفَتَاةُ                     | young lady            |
| يَا سَيِّدِي                                 | sir!                                                   | الدَّفْتَرُ                    | notebook              |
| يَا سَيِّدَتِي                               | madam!                                                 | مَالِيزِيَا                    | Malaysia              |
| كَيْفَ حَالُكَ؟                              | how are you? how do you do?                            | أَنَا بِخَيْرٍ                 | I am fine             |
| أُمّهَاتُ                                    | pl of أُمُّ mother                                     | آبَاءُ                         | pl of أَبٌ father     |
| وُزَرَاءُ                                    | pl of وَزِيرٌ minister                                 | عُلَمَاءُ                      | pl of عَالِمٌ scholar |
| أَقْوِيَاءُ                                  | pl of قَوِيٌّ strong                                   | ضِعَافُ                        | pl of ضَعِيفٌ weak    |
| بَعْدَ                                       | after (the noun following بعد is in the genitive case) |                                |                       |
| الْمَمْلَكَةُ الْعَرَبِيَّةُ السَّعُودِيَّةُ | Kingdom of Saudi Arabia                                |                                |                       |

## LESSON 13

### Part A

In this lesson we learn:

1. The plural of nouns and adjectives. In English adjectives have no plural form. We say: "good man" and "good men". But in Arabic even adjectives have plural form. In English we have two kinds of plural form:

(1) Sound, and

(2) Broken

In the sound plural the word retains its original form e.g.

Book ⇒ books, pen ⇒ pens.

In the broken plural the original form of the word is changed to a great extent, e.g.

Man ⇒ men, woman ⇒ women.

In Arabic we have these two kinds of plural form: sound and broken.

- The **sound plural** is either masculine or feminine. The sound masculine plural has «-ûna» ending. e.g.

|                     |   |                     |
|---------------------|---|---------------------|
| مُسْلِمٌ            | ⇒ | مُسْلِمُونَ         |
| <i>muslim-u-n</i>   |   | <i>muslim-ûna</i>   |
| مُدَرِّسٌ           | ⇒ | مُدَرِّسُونَ        |
| <i>mudarris-u-n</i> |   | <i>mudarris-ûna</i> |

The sound feminine plural has «ât-u-n» ending. e.g.

|                       |   |                       |
|-----------------------|---|-----------------------|
| مُسْلِمَةٌ            | ⇒ | مُسْلِمَاتٌ           |
| <i>muslimat-u-n</i>   |   | <i>muslimât-u-n</i>   |
| مُهَنْدِسَةٌ          | ⇒ | مُهَنْدِسَاتٌ         |
| <i>muhandisat-u-n</i> |   | <i>muhandisât-u-n</i> |

Note that in this plural form the singular has short «a» before the «t» (*muslimat-u-n*), and the «t» is round (ة), where as in the plural the «a» is long, and the «t» is open (*muslimât-u-n*).

In pronunciation the only difference between the singular and the plural is the shortness and length of «a»:

|                     |                     |
|---------------------|---------------------|
| <i>muslimat-u-n</i> | <i>muslimât-u-n</i> |
| ↑                   | ↑                   |

- The **broken plural**. Unlike in English, the broken plural is very widely used in Arabic. There are more than twenty patterns of the broken plural. Some are given in this lesson. These are:

| فُعُولٌ                  | نَجْمٌ           | نُجُومٌ           |
|--------------------------|------------------|-------------------|
| (1u2û3-u-n) <sup>1</sup> | <i>najm-u-n</i>  | <i>nujûm-u-n</i>  |
| فُعُلٌ                   | كِتَابٌ          | كُتُبٌ            |
| (1u2u3-u-n)              | <i>kitâb-u-n</i> | <i>kutub-u-n</i>  |
| فِعَالٌ                  | جَبَلٌ           | جِبَالٌ           |
| (1i2â3-u-n)              | <i>jabal-u-n</i> | <i>jibâl-u-n</i>  |
| فُعَّالٌ                 | تَاجِرٌ          | تُجَّارٌ          |
| (1u22â3-u-n)             | <i>tâjir-u-n</i> | <i>tujjâr-u-n</i> |
| أَفْعَالٌ                | قَلَمٌ           | أَقْلَامٌ         |
| (a12â3-u-n)              | <i>qalam-u-n</i> | <i>aqlâm-u-n</i>  |
| فُعَلَاءُ                | زَمِيلٌ          | زُمَلَاءُ         |
| (1u2a3â'-u)              | <i>zamîl-u-n</i> | <i>zumalâ'-u</i>  |
| This is without tanwîn   |                  |                   |
| أَفْعِلَاءُ              | صَدِيقٌ          | أَصْدِقَاءُ       |
| (a12ilâ'-u)              | <i>sadîq-u-n</i> | <i>asdiqâ'-u</i>  |
| This is without tanwîn   |                  |                   |
| فِعْلَةٌ                 | أَخٌ             | إِخْوَةٌ          |
| (1i23at-u-n)             | <i>akh-u-n</i>   | <i>ikhwat-u-n</i> |

The Student is advised to learn the plural form of every new noun and adjective he learns.

<sup>1</sup> The numbers 1,2 and 3 refer to the first, second and third letters of the word.

2. The plural of هَذَا and هَذِهِ is هَؤُلَاءِ (hā'ulā'i), e.g.

هَذَا تَاجِرٌ .

This is a merchant.

هَذِهِ مُدْرِسَةٌ .

This is a lady teacher.

هَؤُلَاءِ تُجَّارٌ .

These are merchants.

هَؤُلَاءِ مُدْرِسَاتٌ .

These are lady teachers.

Note that هَؤُلَاءِ is mostly used with human beings. Its use to refer to non-human beings is rare. See lesson 16 to find out what word to be used with non-human beings.

3. The plural of هُوَ "he" is هُمْ "they" (masculine). Unlike the singular هُوَ the plural هُمْ is used to refer only to human beings, e.g.

هُوَ مُدْرِسٌ .

He is a teacher.

هُمْ مُدْرِسُونَ .

They are teachers.

The plural of هُـ (his) is هُمْ (their), e.g.

Where is their house?

أَيْنَ يَتِيمُهُمْ ؟

Their father is a famous merchant

أَبُوهُمْ تَاجِرٌ شَهِيرٌ .

Note that the words for "they" and "their" have the same form (هُمْ).

4. We have learnt ذَهَبَ "he went". Now "they went" is ذَهَبُوا dhahabû. Note that there is an alif at the end of the word which is not pronounced.  
Note that the pronoun that we have learnt in this part of the lesson is masculine.  
We will learn the feminine pronoun in Part B of this lesson.

5. بَعْضُ "some", e.g.

بَعْضُهُمْ مُدْرِسُونَ ، وَبَعْضُهُمْ مُهَنْدِسُونَ .

Some of them are teachers, and some (of them) are the engineers.

## Exercises

**Ex.1:** Change the subject of the following sentences to plural as shown in the example.

**Ex.2:** Change the underlined word to plural and reconstruct the sentence.

**Ex.3:** Make the following nouns mudâf using first a noun, and then a pronoun as shown in the example.

Note that in nouns ending in alif and hamzah the hamzah is written above a waw when followed by a pronoun, but when followed by a noun it remains independent. e.g.

Muhammad's sons

أَبْنَاءُ مُحَمَّدٍ

His sons

أَبْنَاؤُهُ

**Ex.4:** Change the subject of the following sentences to plural as shown in the example.

**Ex.5:** Read and write.

**Ex.6:** Write the plural of the following nouns and adjectives.

## Vocabulary

|                                         |                                  |
|-----------------------------------------|----------------------------------|
| فَتِيَّةٌ plural of فَتًى young man     | أَسْمَاءُ pl of اِسْمٌ name      |
| طَوَائِلُ pl of طَوِيلٌ tall            | رَجَالٌ pl of رَجُلٌ man         |
| طُلَّابٌ pl of طَالِبٌ student          | النَّاسُ people                  |
| جُدُدٌ pl of جَدِيدٌ new                | قِصَارٌ pl of قَصِيرٌ short      |
| ضُيُوفٌ guest, pl ضَيْفٌ                | حُجَّاجٌ pl of حَاجٌ pilgrim     |
| قَرِيَّةٌ village                       | أَصْدِقَاءُ pl of صَدِيقٌ friend |
| حُقُولٌ field, pl حَقْلٌ                | الْمَطْعَمُ restaurant, mess     |
| زُمَلَاءُ pl of زَمِيلٌ class-mate      | أَبْنَاءُ pl of ابْنٌ son        |
| مُجْتَهِدُونَ pl مُجْتَهِدٌ hardworking | شَيْخٌ old man, learned-         |
|                                         | man, pl شُيُوخٌ                  |

In this part we learn the following:

1. The plural of هِيَ "she" is هُنَّ ,e.g.

They are my brothers,

هُمْ إِخْوَتِي ،

and they are my sisters.

وَهُنَّ أَخَوَاتِي .

The plural of هَا "her" is هُنَّ "their". Note that the pronouns for "they" and "their" are the same.

They are my class-mates and this is their house. هُنَّ رَمِيلَاتِي ، وَهَذَا بَيْتُهُنَّ .

2. We have already learnt that the plural of هَذِهِ is هَؤُلَاءِ , i.e. it is the same for both the masculine and the feminine.

3. We have learnt in Part A that ذَهَبُوا means "they went" (masculine). "They went" (feminine) is ذَهَبْنَ (dhahabna), e.g.

Where are your brothers?

أَيْنَ إِخْوَتُكَ ؟

They went to the university.

ذَهَبُوا إِلَى الْجَامِعَةِ .

And where are your sisters?

أَيْنَ أَخَوَاتُكَ ؟

They went to the library.

ذَهَبْنَ إِلَى الْمَكْتَبَةِ .



4. We have already learnt the formation of the sound feminine plural. In the pronunciation the «a» before the «t» is lengthened. In writing, in addition to this, the “round ta” is changed to “open ta”, e.g.

مُسْلِمَاتُ

⇒

مُسْلِمَاتُ

*muslimat-u-n*

⇒

*muslimât-u-n*

Note that the following plurals which are irregular:

بَنَاتُ

*bint-un*

بَنَاتُ

*banât-un*

أَخَوَاتُ

*ukht-un*

أَخَوَاتُ

*akhawât-u-n*

فَتَاتُ

*fatâ-u-n*

فَتَاتُ

*fatayât-u-n*

### ✍ Exercises

Ex.1: Change the subject in the following sentences to plural. Note that adjectives like كِبَارٌ ، صِغَارٌ ، طَوَالٌ ، جُدُدٌ are the same for masculine and feminine.

Ex.2: Read and write.

Ex.3: Change the subject in the following sentences to plural .

Ex.4: Fill in the blanks using the suitable demonstrative pronoun:

(هَذَا ، هَذِهِ ، هَؤُلَاءِ).

Note that هَؤُلَاءِ is for both masculine and feminine.

Ex.5: Fill in the blanks using the suitable personal pronoun:

(هُوَ ، هُمْ ، هِيَ ، هُنَّ).

Ex.6: Write the plural of the following nouns and adjectives.

### 📖 Vocabulary

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|                          |                        |            |                  |
|--------------------------|------------------------|------------|------------------|
| أُسْتَاذَةٌ              | lady professor         | النِّسَاءُ | women (plural    |
| زَوْجَةٌ                 | wife                   |            | from a different |
| عَمَّةٌ                  | aunt (father's sister) |            | root)            |
| الْمَرْأَةُ              | women                  | زَوْجٌ     | husband          |
| مُسْتَشْفَى الْوِلَادَةِ | maternity hospital     |            |                  |

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### Part C

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In this part we learn that the plural of ذَٰلِكَ and تِلْكَ is أُولَٰئِكَ “those”. Note that the waw (و) in أُولَٰئِكَ is not pronounced. The words is pronounced *ulâ'ika*.

#### ✍ Exercises

**Ex.1:** Change the subject of the following sentences to plural as shown in the example.

**Ex.2:** Fill in the blanks using the suitable demonstrative pronoun: تِلْكَ أُولَٰئِكَ, ذَٰلِكَ).

**Ex.3:** Write the plural of the following nouns.

**Ex.4:** Read the following keeping in mind that these broken plural patterns have no tanwîn.

## LESSON 14

In this lesson we learn the following:

1. The plural of أَنْتَ “you” (masculine singular) is أَنْتُمْ, e.g.

Who are you?

مَنْ أَنْتُمْ؟

The plural of كَ “your” is كُمْ, e.g.

Brothers, where is your house?

أَيْنَ بَيْتُكُمْ يَا إِخْوَانُ؟

2. The plural of أَنَا “I” is نَحْنُ. Like أَنَا its plural نَحْنُ refers to both the masculine and feminine, e.g.

We are Muslims (masculine).

نَحْنُ مُسْلِمُونَ .

We are Muslims (feminine).

نَحْنُ مُسْلِمَاتٌ .

We have learnt that بَيْتِي means “my house”. Now we learn that “our house” is

بَيْتُنَا *bait-u-nâ*, e.g.

Allah is our Lord.

اللَّهُ رَبُّنَا .

Islam is our faith.

الإِسْلَامُ دِينُنَا .

مُحَمَّدٌ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - نَبِيُّنَا .

Muhammad (peace and blessing of Allah be upon him) is our Prophet.

3. ذَهَبْتُ means “you went” (mas. sing.). ذَهَبْتُمْ means “you went” (mas. pl), e.g.

Where did you go, my sons?

أَيْنَ ذَهَبْتُمْ يَا أَبْنَائِي؟

4. ذَهَبْتُ means “I went”. And “we went” is ذَهَبْنَا (*dhahabnâ*). Note that “they went” (feminine) is ذَهَبْنَ *dhahabna*. The difference between the two is that in ذَهَبْنَا the final «a» is short, and in ذَهَبْنَ it is long.

5. We have seen that feminine proper nouns have no tanwîn, e.g. **أَمِينَةُ**، **مَرْيَمُ**،  
**خَدِيجَةُ**.

Now we learn that non-Arabic proper nouns also have no tanwîn, e.g. **هَتَلَرُ**، **وَلِيمُ**،  
**لَنْدُنُ**، **بَاكِسْتَانُ**.

The names of most of the prophets are non-Arabic, and therefore, they have no tanwîn, e.g.

**آدَمُ**، **إِبْرَاهِيمُ**، **إِسْحَاقُ**، **إِسْمَاعِيلُ**، **يَعْقُوبُ**.

If however, the non-Arabic proper noun has only three letters, and is masculine, it has tanwîn, e.g.

**نُوحٌ**، **لُوطٌ**، **جُرُجٌ** (George)، **خَانٌ**.

6. We have learnt that mudâf is definite by position. So, when the mudâf has an adjective it must be definite, e.g.

The imam's new house. **بَيْتُ الْإِمَامِ الْجَدِيدُ**.

Here **بَيْتُ** is the mudâf, and it is definite by position. The same applies to the mudâf whose mudâf ilaihi is a possessive pronoun, e.g. **بَيْتُهُ الْجَدِيدُ** "his new house".

Note the following:

The imam's new house.

**بَيْتُ الْإِمَامِ الْجَدِيدُ**.

The new imam's house.

**بَيْتُ الْإِمَامِ الْجَدِيدِ**.

7. **أَيُّ** "which". It is used as a mudâf, e.g.

Which house is this?

**أَيُّ بَيْتٍ هَذَا ؟**

Which student went out?

**أَيُّ طَالِبٍ خَرَجَ ؟**

- When preceded by a proposition it is in the genitive case, e.g.

Which country are you from?

**مِنْ أَيِّ بَلَدٍ أَنْتَ ؟**

In which class-room did you sit?

**فِي أَيِّ فَصْلِ جَلَسْتَ ؟**

- It can be in the accusative case, e.g.

Which language do you like?

أَيُّ لُغَةٍ تُحِبُّ؟

### ✍ Exercises

Ex.1: Answer the following questions.

Ex.2: Read and write.

Ex.3: Use the following nouns with the possessive pronouns as shown in the example.

Ex.4: Read.

Ex.5: Read the following nouns keeping in mind the rule pertaining to non-Arabic proper nouns.

### 📖 Vocabulary

|                               |                             |                  |                    |
|-------------------------------|-----------------------------|------------------|--------------------|
| أَهْلًا وَسَهْلًا وَمَرْحَبًا | welcome                     | الدُّسْتُورُ     | constitution (law) |
| طِفْلَةٌ                      | child (feminine)            | الْقِبْلَةُ      | prayer direction   |
| الْمَطَارُ                    | airport                     | الْمَحْكَمَةُ    | lawcourt           |
| الْكَلِيَّةُ                  | faculty, college            | حَفِيدٌ          | grandson, pl       |
| كَلِيَّةُ الطَّبِّ            | Faculty of Medicine         | الْحَدِيقَةُ     | garden             |
| كَلِيَّةُ الْهَنْدَسَةِ       | Faculty of Engineering      | الرَّبُّ         | Lord               |
| كَلِيَّةُ التِّجَارَةِ        | Faculty of Commerce         | يَوْمُ السَّبْتِ | Saturday           |
| كَلِيَّةُ الشَّرِيعَةِ        | Faculty of Islamic Law      | الشَّهْرُ        | month              |
| نَصْرَانِيٌّ                  | Christian, pl               | رَجَبٌ           | the month of Rajab |
| النَّبِيُّ                    | Prophet                     | الْيُونَانُ      | Greece             |
| الدِّينُ                      | religion                    | أَخٌ             | pl of              |
| شَفَاهُ اللَّهُ               | May Allah grant him health! |                  |                    |

## LESSON 15

In this lesson we learn the following:

1. The plural of أَنْتِ "you" (feminine singular) is أَنْتُنَّ .

Who are you, sisters?

مَنْ أَنْتُنَّ يَا أَخَوَاتِي ؟

We are the imam's daughters.

نَحْنُ بَنَاتُ الْإِمَامِ .

2. The plural of لَكِ "your" (feminine singular) is كُنَّ , e.g.

Where is your house, ladies?

أَيْنَ يَتُكُنَّ يَا سَيِّدَاتُ ؟

Our house is near the mosque.

يَتُّنَا قَرِيبٌ مِنَ الْمَسْجِدِ .

3. We have learnt ذَهَبْتَ "you went" (feminine singular). Its plural is ذَهَبْتُنَّ , e.g.

Where did you go, sisters?

أَيْنَ ذَهَبْتُنَّ يَا أَخَوَاتُ ؟

Where did you go, brothers?

أَيْنَ ذَهَبْتُمْ يَا إِخْوَانُ ؟

4. قَبْلَ means "before", بَعْدَ means "after". They are always mudâf, and the noun following them is in the genitive case. e.g.

After the lesson

بَعْدَ الدَّرْسِ

Before the prayer

قَبْلَ الصَّلَاةِ

5. رَجَعَ "he returned".

Has the imâm returned from the mosque?

أَرَجَعَ الْإِمَامُ مِنَ الْمَسْجِدِ ؟

ذَهَبْتُ إِلَى الْمَسْجِدِ قَبْلَ الْأَذَانِ وَرَجَعْتُ بَعْدَ الصَّلَاةِ .

I went to the mosque before the adhân and returned after the salât.

### ✍ Exercises

Ex.1: Answer the following questions.

Ex.2: Change the subject of the following sentences to feminine.

Ex.3: Change the possessive pronoun in the following sentences into feminine.

Ex.4: Fill in the blanks with the suitable personal pronouns (أَنْتَ ، أَنْتُمْ ، أَنْتِ ، أَنْتُنَّ).

Ex.5: Fill in the blanks with the suitable possessive pronoun (كَ ، كُمْ ، كِ ، كُنَّ).

Ex.6: Fill in the blanks with أَنَا or نَحْنُ .

Ex.7: Read and write.

### 📖 Vocabulary

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القَاهِرَةُ Cairo

الآن now

الأسبوع week

الإحْتِبَارُ examination

الدَّرْسُ lesson



## LESSON 16

In this lesson we learn the following:

1. In Arabic nouns are classified as (1) rational and (2) irrational. They are also called intelligent and non-intelligent. Rational nouns are those that refer to human beings. Angels, devils, and such beings are also included in this class. Irrational nouns refer to things, animals and concepts.

In the singular there is no difference between these two groups. In plural, however, there is a very important difference. Plural of rational nouns are treated as plural, so plural words like "they" "these" "those" are used to refer to them. Plural of irrational nouns are treated as feminine singular, e.g.

Rational (عَاقِلٌ)

Singular:

هَذَا طَالِبٌ جَدِيدٌ . هُوَ صَغِيرٌ .

Plural:

هَؤُلَاءِ طُلَّابٌ جُدَّدٌ . هُمْ صِغَارٌ .

Irrational (غَيْرُ عَاقِلٍ)

Singular:

هَذَا كِتَابٌ جَدِيدٌ . هُوَ صَغِيرٌ .

Plural:

هَذِهِ كُتُبٌ جَدِيدَةٌ . هِيَ صَغِيرَةٌ .

So regard the plural of irrational nouns as feminine singular.

Note:

1. The students went out.

الطُّلَّابُ خَرَجُوا .

2. The dogs went out.

الْكِلَابُ خَرَجَتْ .

This is the basic rule. There are exceptions to this rule which you will learn later on.

2. We have learnt some patterns of the broken plural. Here are more:

مَفَاعِلُ

(1a2â3i4-u).

مَسْجِدُ

masjid-u-n

مَسَاجِدُ

masâjid-u

This pattern has no tanwîn.

دَفَاتِرُ

daftar-u-n

دَفَاتِيرُ

dafâtir-u

### Exercises

Ex.1: Learn the examples.

Ex.2: Change the subject in the following sentences to plural as shown in the example.

Ex.3: Fill in the blanks with the demonstrative pronouns:

(هَذَا ، هَذِهِ ، هَؤُلَاءِ)

Ex.4: Fill in the blanks with the demonstrative pronouns:

(ذَلِكَ ، تِلْكَ ، أُولَئِكَ)

### Vocabulary

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النَّهْرُ river

الْبَحْرُ sea

الْفُنْدُقُ hotel

الطَّائِرَةُ airplane

## LESSON 17

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This is a continuation of lesson 16. It contains no new constructions.

Note that the plural of حَمَارٌ is حُمُرٌ and also حَمِيرٌ

### Exercises

**Ex.1:** Answer the following questions.

**Ex.2:** Change the subject in the following sentences to plural as shown in the example.

**Ex.3:** Fill in the blanks with suitable predicates.

**Ex.4:** Write the plural of the following nouns.

### Vocabulary

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الشَّرِكَةُ firm, company      مُدِيرُ الشَّرِكَةِ director of the company

رَخِيصٌ cheap      يَابَانِيَّةٌ Japanese

قُمُصَانٌ shirt, pl القَمِيصُ

## LESSON 18

In this lesson we learn the following:

1. Unlike English, Arabic has three numbers: singular, plural and dual. Dual refers to two, and more than two is plural. The dual form ends in «-âni», e.g.,

بَيْتَانِ  
bait-âni  
يَدَانِ  
yad-âni

بَيْتٌ  
bait-u-n  
يَدٌ  
yad-u-n

- The dual of هَذَا is هَذَانِ and of هَذِهِ is هَاتَانِ, e.g.

هَذَانِ كِتَابَانِ.  
هَاتَانِ سَيَّارَتَانِ.

- The dual of هُوَ and هِيَ is هُمَا, e.g.

Who are these two boys?

مَنْ هَذَانِ الْوَلَدَانِ ؟

They are (two) new students.

هُمَا طَالِبَانِ جَدِيدَانِ .

Where are the two sisters?

أَيْنَ الْأُخْتَانِ ؟

They are in the room.

هُمَا فِي الْغُرْفَةِ .

Note that the adjective qualifying a dual noun is also dual.

2. كَمْ "how many". Note that the noun following كَمْ is singular and in the accusative case. e.g.

How many books?

كَمْ كِتَابًا ؟

How many cars?

كَمْ سَيَّارَةً ؟

Note that a noun with tanwîn in the accusative case takes an alif which is not pronounced, e.g.

كِتَابٌ - كِتَابٍ - كِتَابًا

But a noun ending in the round ta (ة) does not take this alif, e.g.

سَيَّارَةٌ - سَيَّارَةٌ - سَيَّارَةٌ

#### Exercises

Ex.1: Answer the following questions using the dual e.g.

كَمْ قَلَمًا عِنْدَكَ؟

عِنْدِي قَلَمَانِ.

Note that the dual of أَخْ is أَخَوَانِ (not أَخَانِ).

Ex.2: Read and write.

Ex.3: Fill in the blanks with the suitable words, and vocalize it with the correct ending.

Ex.4: Change the subject in the following sentences to dual.

Ex.5: Read and write the following nouns with the correct ending.

Ex.6: Write the dual of the following words.

#### Vocabulary

العَجَلَةُ wheel

العِيدُ festival

السَّنَةُ year

النَّافِذَةُ window

المِسْطَرَّةُ ruler

السَّبُورَةُ writing board

الرِّيَالُ riyal

الْجَيُّ city district

الرَّكْعَةُ rak'ah (part of

رَكَعَاتُ) pl salât)

Note that the second letter «k» has sukûn in the singular, and fatha in the plural.

## LESSON 19

In this lesson we learn the numbers 3 to 10 with a masculine noun following them.

- The word for “one” is **وَاحِدٌ** and it follows the noun as an adjective e.g.

One book

كِتَابٌ وَاحِدٌ

- The word for “two” is **اِثْنَانِ** and this also follows the noun as an adjective, e.g.

“two books”.

كِتَابَانِ اِثْنَانِ

But usually the word **اِثْنَانِ** is omitted because the dual form is enough to suggest the meaning of “two”. But **اِثْنَانِ** is used for emphasis.

- Numbers 3 to 10 : these numbers are used as mudâf, e.g.

Three books

ثَلَاثَةُ كُتُبٍ

Four houses

أَرْبَعَةُ بُيُوتٍ

Five pens

خَمْسَةُ أَقْلَامٍ

Ten men

عَشْرَةُ رِجَالٍ

The noun that denotes the thing numbered is called ma’dud (مَعْدُودٌ).

Note that the ma’dud is plural ; and it is in the genitive case because it is mudâf ilaihi. The word denoting the number may be in any case: nominative, genitive or accusative, e.g.

Three students went out.

خَرَجَ ثَلَاثَةُ طُلَّابٍ .

In four houses.

فِي أَرْبَعَةِ بُيُوتٍ .

I saw five men.

رَأَيْتُ خَمْسَةَ رِجَالٍ .

Note: in **كَمْ ثَمَنُ هَذَا؟** “what is the price of this ?” there is an omission. The word omitted is **رِيَالًا** or any other word denoting monetary unit.

## ✍ Exercises

Ex.1: Read and write.

Ex.2: Read and write the following sentences.

Ex.3: Answer each of the following questions using the number given in brackets.

Ex.4: Count from 3 to 10 using the following words as ma'dûd.

## 📖 Vocabulary

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|                 |                        |             |                           |
|-----------------|------------------------|-------------|---------------------------|
| كُلُّ           | all                    | شُكْرًا     | thanks                    |
| كُلُّهُمْ       | all of them            | أَيَّامُ    | day, pl                   |
| كُلُّكُمْ       | all of you             | الثَّمَنُ   | price                     |
| كُلُّنَا        | all of us              | النِّصْفُ   | half                      |
| الْبَلَدُ       | country, pl            | الْقِرْشُ   | 1/10th of a riyal,        |
| مُخْتَلِفٌ      | different              | قُرُوشٌ     | pl                        |
| الْحَافِلَةُ    | bus                    | قَدَامِي    | pl of قَدِيمٌ old         |
| مِنْهُمْ        | of them                | الرَّكَّابُ | passenger (traveling by a |
|                 | (literally, from them) | رُكَّابٌ    | bus or plane), pl         |
| أُورَبَا        | Europe                 | السُّؤَالُ  | question                  |
| يُوغُسْلَاڤِيَا | Yugoslavia             | الْجَيْبُ   | pocket                    |

## LESSON 20

In this lesson we learn the number from 3 to 10 with feminine ma'dûd. We have already learnt these numbers with masculine ma'dûd, e.g.

Three sons ثَلَاثَةُ أَبْنَاءَ

Now if the ma'dûd is feminine, the "ta-marbûtah" (ة) at the end of the number is omitted, e.g.

|                    |                     |                     |                |
|--------------------|---------------------|---------------------|----------------|
| ثَلَاثُ بَنَاتٍ    | three daughters     | ثَلَاثَةُ أَبْنَاءَ | three sons     |
| أَرْبَعُ أَخَوَاتٍ | four sisters        | أَرْبَعَةُ إِخْوَةٍ | four sons      |
| خَمْسُ أُمَّهَاتٍ  | five mothers        | خَمْسَةُ آبَاءَ     | five fathers   |
| سِتُّ نِسَاءٍ      | six women           | سِتَّةُ رِجَالٍ     | six men        |
| سَبْعُ طَالِبَاتٍ  | seven lady students | سَبْعَةُ طُلَّابٍ   | seven students |
| ثَمَانِي غُرَفٍ    | eight rooms         | ثَمَانِيَةُ بُيُوتٍ | eight houses   |

Note that ثَمَانِي has sukun on the last letter.

عَشْرُ نِسَاءٍ ten women      عَشْرَةُ رِجَالٍ ten men

Note that عَشْرَةُ has fatha on the (ش) and عَشْرُ has sukun.

The feminine of وَاحِدٌ is وَاحِدَةٌ and of اِثْنَانِ is اِثْنَتَانِ, e.g.

لِي أُخْتٌ وَاحِدَةٌ / لِي أُخْتَانِ اِثْنَتَانِ .



### Exercises

Ex.1: Read and write.

Ex.2: Read and write.

Ex.3: Answer each of the following questions using the number given in brackets.

Ex.4: Write the numbers appearing in figures in the following sentences in words.

Ex.5: Count from 3 to 10 using the following nouns as ma'dûd.

### Vocabulary

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إِنْدُونِيسِيَا Indonesia

كَلِمَاتٌ pl of كَلِمَةٌ word

غُرُفٌ pl of غُرْفَةٌ room

مَجَلَّةٌ magazine, journal

دُرُوسٌ pl of دَرْسٌ , lesson

حَرْفٌ letter (of the alphabet),

أَعْمَامٌ pl of عَمُّ paternal uncle

حُرُوفٌ pl

## LESSON 21

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This is a test lesson. There is no new construction in it. There are about five new words. They are:

|          |                      |           |             |
|----------|----------------------|-----------|-------------|
| ذَلِكَ   | which is the same as | الْوَلَدُ | colour, pl  |
| وَأَسْعُ | spacious             | نَحِبُ    | we love     |
| آسِيَا   | Asia                 | نَحِبُهُ  | we love him |

### Exercises

**Ex.1:** Answer the following questions.

**Ex.2:** Say if these statements are right or wrong.

**Ex.3:** Write the names of Asian, African and European countries mentioned in this lesson.

## LESSON 22

We have learnt several groups of nouns and adjectives which do not have tanwîn. Most nouns and adjectives have tanwîn. Tanwîn is omitted in the following cases:

- a) When the noun or adjective has أَلْ e.g. كِتَابٌ : الْكِتَابُ
- b) When it is mudâf, e.g. كِتَابٌ : كِتَابُ بِلَالٍ
- c) When it is preceded by يَا e.g. أُسْتَاذٌ : يَا أُسْتَاذُ

But there are certain nouns and adjectives which never have tanwîn. They are called *diptotes* (in Arabic الْمَمْنُوعُ مِنَ الصَّرْفِ).

We have learnt in this book the following groups of nouns and adjectives which are diptotes:

1. Feminine proper nouns e.g. زَيْنَبُ ، أَمْنَةُ
2. Masculine proper nouns ending in “ta marbûtah” (ة) e.g. حَمْرَةٌ ، أُسَامَةُ
3. Masculine proper nouns ending in «-ân» e.g. عُثْمَانُ ، رَمَضَانُ
4. Adjectives on the pattern of فَعْلَانُ e.g. كَسْلَانُ ، مَلَانُ
5. Masculine proper nouns on the pattern of أَفْعَلُ e.g. أَحْمَدُ ، أَنُورُ
6. Adjectives on the pattern أَفْعَلُ e.g. أَسْوَدُ ، أَحْمَرُ
7. Non-Arabic proper nouns e.g. وَلِيْمٌ ، لَنْدَنُ ، بَاكِسْتَانُ
8. The following patterns of broken plural:
  - a) أَفْعِلَاءُ, e.g. أَصْدِقَاءُ ، أَغْنِيَاءُ ، أَقْوِيَاءُ
  - b) فُعْلَاءُ, e.g. فَقَرَاءُ ، زُمَلَاءُ ، وَزَرَاءُ
  - c) مَفَاعِلُ, e.g. مَسَاجِدُ ، فَنَادِقُ ، مَكَاتِبُ
  - d) مَفَاعِيلُ, e.g. مَنَادِيلُ ، مَفَاتِيحُ ، فَنَاجِيْنُ

Note that أَطِبَّاءُ is originally أَطِبَاءُ on the pattern of أَفْعِلَاءُ, but because of the assimilation of the two “b”s, the form has been slightly changed.

### Exercises

**Ex.1:** Read and write the following words keeping in mind the rule concerning the diptote. (A diptote has no tanwîn, but has only one dammah, whereas other nouns and adjectives have two dammahs.)

### Vocabulary

|          |         |             |                          |
|----------|---------|-------------|--------------------------|
| أَحْمَرُ | red     | بَغْدَادُ   | Baghdad                  |
| أَزْرَقُ | blue    | جَدَّةُ     | Jeddah                   |
| أَخْضَرُ | green   | فَنَاجِيْنُ | tea-cup, pl فنَّاجِينُ   |
| أَسْوَدُ | black   | دَقِيقَةٌ   | minute, pl دَقَائِقُ     |
| أَصْفَرُ | yellow  | مَنَادِيلُ  | pl of مَنْدِيلٌ kerchief |
| أَبْيَضُ | white   | مِفْتَاحُ   | pl of مِفْتَاحٍ key      |
| قَالَ    | he said | قَالَتْ     | she said                 |

## LESSON 23

We have learnt before that a noun is in the genitive case when it:

a) is preceded by a preposition, e.g.

الْبَيْتُ : فِي الْبَيْتِ      بِلَالٌ : مِنْ بِلَالٍ

b) is mudâf ilaihi, e.g.

الْمُدَّرِّسُ : كِتَابُ الْمُدَّرِّسِ      بِلَالٌ : بِنْتُ بِلَالٍ

Please note that a diptote in these two situations takes a fatha instead of a kasrah, i.e. the genitive ending in ordinary nouns is «-i», but in diptotes it is «-a», e.g.

|                |                   |                      |
|----------------|-------------------|----------------------|
| بِلَالٌ :      | مِنْ بِلَالٍ      | كِتَابُ بِلَالٍ      |
| أَحْمَدُ :     | مِنْ أَحْمَدٍ     | كِتَابُ أَحْمَدٍ     |
| إِبْرَاهِيمُ : | مِنْ إِبْرَاهِيمَ | كِتَابُ إِبْرَاهِيمَ |

### Exercises

Ex.1: Learn the following.

Ex.2: Read and write the following keeping in mind the rule about the diptote.

Ex.3: Read and write the following with the correct ending.

Ex.4: Count from 3 to 10 with the following nouns as ma'dûd.

Note that these nouns are diptotes. So they will have fatha instead of kasrah,  
e.g. the plural of مَسْجِدٌ is مَسَاجِدُ

three mosques

ثَلَاثَةُ مَسَاجِدَ

four hotels

أَرْبَعَةُ فَنَاقٍ

five classmates

خَمْسَةُ زُمَلَاءَ

### Vocabulary

إِسْطَنْبُولُ Istanbul

الطَّائِفُ Taif City

وَاشِنْغَتُنُ Washington