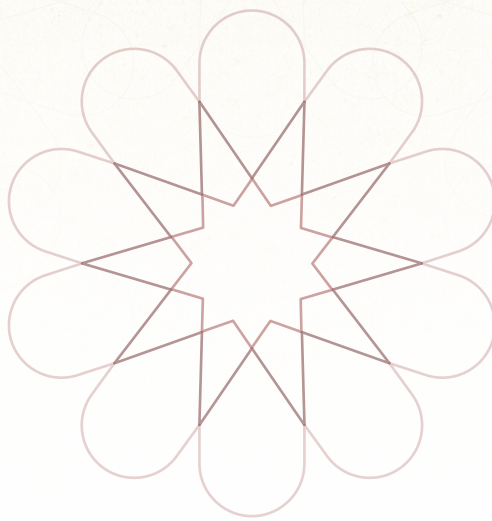
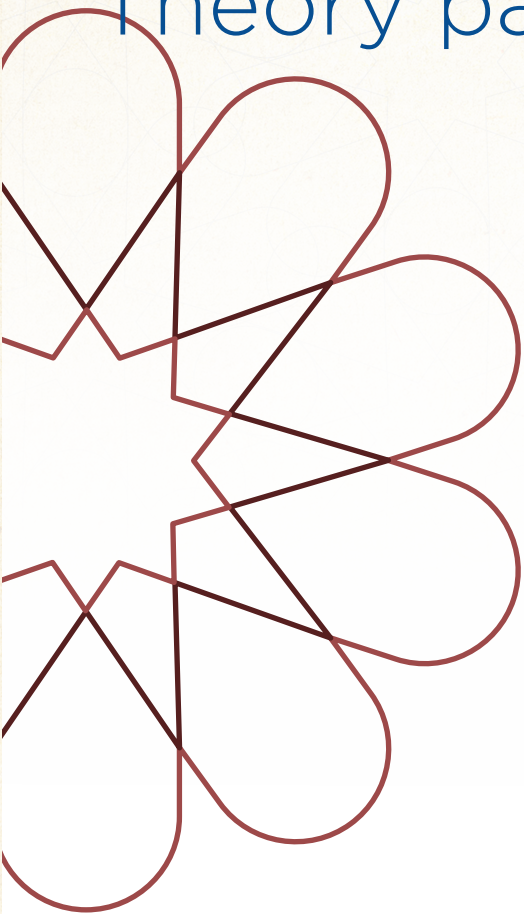


ARABIC LANGUAGE

Accelerated Arabic Language Programme

Level 1

Theory pack



LESSON ONE

Lesson One: Mapping the Arabic Language

Figure 1.1 presents a map of the Arabic language. This chart provides an overview of the task at hand and establishes a framework for future learning.

PRINCIPLE ONE

The term *articulation* (لَفْظٌ)¹ refers to all words that are produced by the tongue. *Articulations* (لَفْظٌ) are divided into (1) words that are *meaningful* (مَوْضُوعٌ) and (2) words that are *meaningless* (مُهْمَلٌ). *Meaningful* (مَوْضُوعٌ) articulations have established, understood meanings. For example, the Arabic word *kitab* (كِتَابٌ) means, “a book.” On the other hand, *meaningless* (مُهْمَلٌ) articulations lack established meanings. Consider, for example, the word “Pepsi.” If articulated five hundred years ago, before the advent of this now famous beverage, this word would have had no meaning.

PRINCIPLE TWO

Meaningful (مَوْضُوعٌ) articulations can be further divided into (1) *single* (مُفْرَدٌ) and (2) *compound* (مُرَكَّبٌ). If an articulation is composed of one word, it is called *single* (مُفْرَدٌ); whereas, if it is composed of more than one word, it is called *compound* (مُرَكَّبٌ). For example, the word *kitab* (كِتَابٌ) is *single* (مُفْرَدٌ), while the phrase *rasul-Allah* (رَسُولُ اللَّهِ),² made up of two words, is *compound* (مُرَكَّبٌ).

¹ *Lafad* (لَفْظٌ) is derived from the verbal noun “to throw.” Arabic grammarians use this term to refer to articulations because speech involves “throwing” sounds from the tongue.

² رَسُولُ اللَّهِ means, “Messenger of Allah.”

PRINCIPLE THREE

All *single* (مُفْرَد) words are classified into one of three types:

- 1) *noun* (اسْم)
- 2) *verb* (فِعْل)
- 3) *particle* (حَرْف)

Stated otherwise, every word in the Arabic dictionary fits into one of these three categories.

PRINCIPLE FOUR

Compound (مُرَكَّب) articulations are made up of two or more words. Such combinations are either *beneficial* (مُفِيد) or *non-beneficial* (غَيْرُ مُفِيد). *Beneficial* (مُفِيد) groups of words express a complete idea and join together to form a complete sentence. *Non-beneficial* (غَيْرُ مُفِيد) groups of words express an incomplete idea and join together to form a phrase,³ or an incomplete sentence.

This volume deals with *single* (مُفْرَد) words and emphasizes conjugating verbs and derived nouns.

³ A *phrase* is defined as two or more words that form a syntactic unit that is less than a complete sentence.

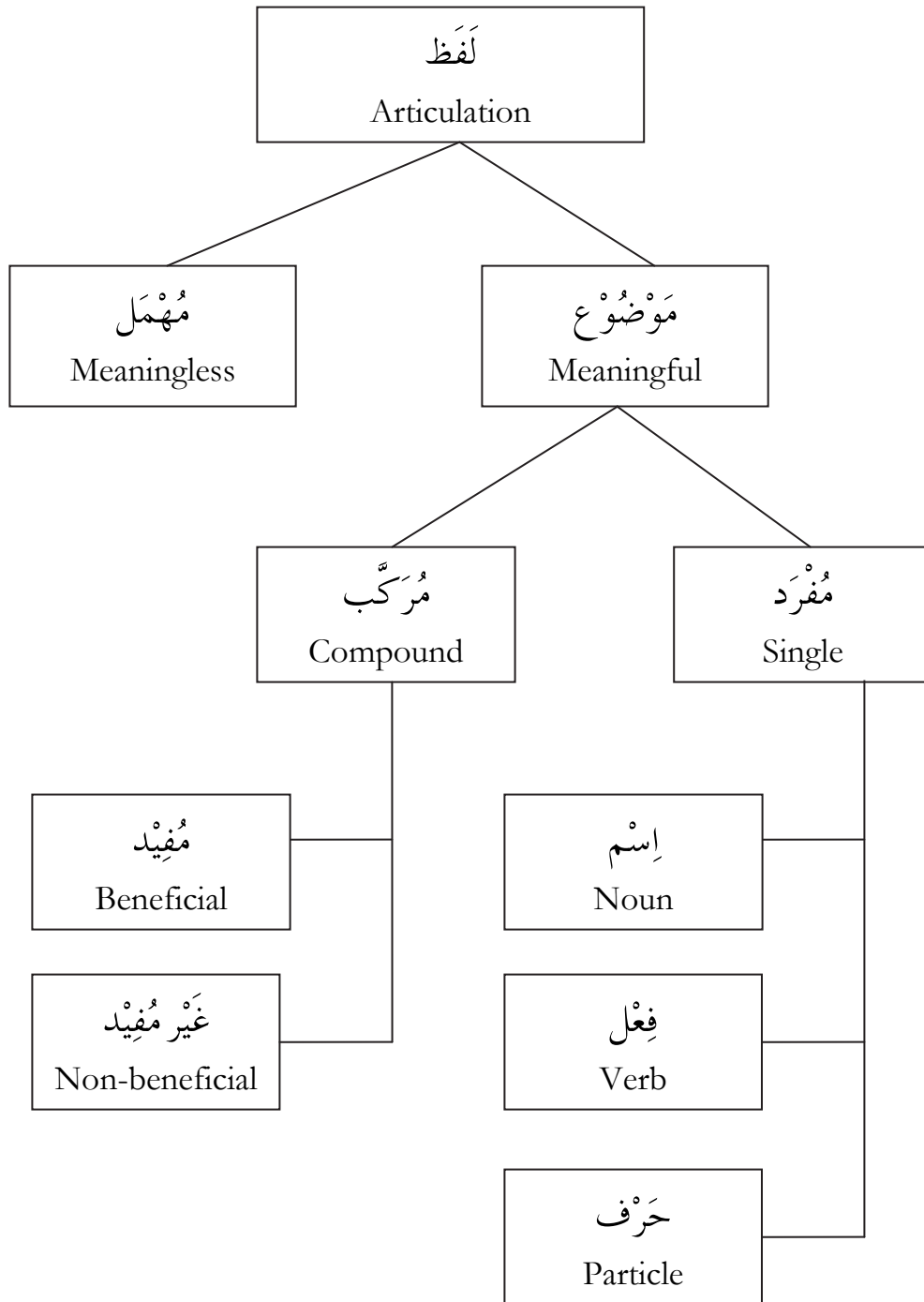


FIGURE 1.1

A MAP OF THE ARABIC LANGUAGE

Lesson Two: Introducing Arabic Words

PRINCIPLE ONE

The Arabic alphabet consists of twenty-nine letters and three short vowels (*figure 2.1*). This text assumes that the reader is familiar with the alphabet and its short vowels.

PRINCIPLE TWO

Most Arabic words are formed from three base letters. These three letters join together to establish a meaning. For example, the base letters **ك-ت-ب** (*read from right to left*) express the meaning of “to write.”

PRINCIPLE THREE

The letters **ف-ع-ل** are used as model base letters.⁴ The first letter is called the “*fā*’ (**ف**) position.” The second is called the “*ain* (**ع**) position.” The third is called the “*lām* (**ل**) position.” The base letters **ف-ع-ل** express the meaning of “to do.”

PRINCIPLE FOUR

Most Arabic nouns and verbs are derived by placing the three base letters on designated patterns. These patterns involve vowelizing⁵ the base letters and often require the addition of non-base letters. Each of these patterns reflects the meaning of the base letters in a unique way. For example, the pattern **فَاعِل** describes a person who enacts the meaning of the base letters.⁶ This pattern involves vowelizing the *fā*’ (**ف**) position

⁴ The letters **ف-ع-ل** are used throughout the text to illustrate verb and noun patterns.

⁵ *Vowelizing* refers to the addition of the short vowels: *dammah*, *fathah*, and *kasrah*.

⁶ The English language also makes use of patterns. Consider, for example, the word “teacher.” Adding the suffix “er” to the verb *teach* produces the word “teacher.” This pattern describes a person who enacts the meaning of the verb (i.e., one who teaches). Similarly, consider additional English words that follow this pattern, such as “builder” (one who builds) and “thinker” (one who thinks).

with a *fathah*, adding an ‘*alif*, and vowelizing the ‘*ain* (ع) position with a *kasrah*. If the base letters ك-ت-ب (*to write*) replace the *fā*’ (ف), ‘*ain* (ع), and *lām* (ل) positions in this pattern, the word كَاتِب (*one who writes*) is formed (*figure 2.2*). Similarly, replacing the *fā*’ (ف), ‘*ain* (ع), and *lām* (ل) positions with the base letters ع-ب-د (*to worship*) forms the word عَابِد (*one who worships*).

THE ARABIC ALPHABET

ج <i>JĪM</i>	ث <i>THĀ'</i>	ت <i>TĀ'</i>	ب <i>BĀ'</i>	ا <i>'ALIF</i>
ر <i>RĀ'</i>	ذ <i>DHĀL</i>	د <i>DĀL</i>	خ <i>KHĀ'</i>	ح <i>HĀ'</i>
ض <i>DHĀD</i>	ص <i>SĀD</i>	ش <i>SHĪN</i>	س <i>SĪN</i>	ز <i>ZĀ'</i>
ف <i>FĀ'</i>	غ <i>GHĀIN</i>	ع <i>'AIN</i>	ظ <i>ZHĀ'</i>	ط <i>THĀ'</i>
ن <i>NŪN</i>	م <i>MĪM</i>	ل <i>LĀM</i>	ك <i>KĀF</i>	ق <i>QĀF</i>
	ء <i>HAMZAH</i>	ي <i>YĀ'</i>	و <i>WĀW</i>	ه <i>HĀ'</i>

THE ARABIC SHORT VOWELS

ـَ <i>KASRAH</i>	ـِ <i>FATHAH</i>	ـُ <i>DAMMAH</i>
---------------------	---------------------	---------------------

FIGURE 2.1

THE ARABIC ALPHABET AND ITS SHORT VOWELS

فَاعِلٍ
ONE WHO DOES

↓ *Step One: Separate the letters
of the pattern*

فَ ا ع ل

↓ *Step Two: Replace the base letters (ف-ع-ل)
with corresponding new letters (ك-ت-ب)*

كَ ا تِ ب

↓ *Step Three: Reattach the letters
to form the new word*

كَاتِبٍ
ONE WHO WRITES *or* A WRITER

FIGURE 2.2
FORMING WORDS FROM BASE LETTERS

CHAPTER 1

الدرس الأول

The Word and its Classification

الكَلِمَةُ وَأَقْسَامُهَا

Any word which has a meaning is termed *kalima* (كَلِمَةٌ). Broadly speaking, a *kalima* falls into three categories:

1. Noun

١. اسْمٌ

2. Verb

٢. فِعْلٌ

3. Particle

٣. حَرْفٌ

Noun

اسْمٌ

The name of a person, place, animal or thing without reference to any particular time. E.g.: غُرْفَةٌ (a room), طَالِبٌ (a student), فَاطِمَةُ (Fatima), زَيْدٌ (Zaid), امْرَأَةٌ (a woman), رَجُلٌ (a man), طَالِبَةٌ (a female student) etc.

Verb

فِعْلٌ

A doing word. It varies in tenses. They are:

1. The past tense

١. الْفِعْلُ الْمَاضِي

He went.

ذَهَبَ

2. The present tense

٢. الْفِعْلُ الْمُضَارِعُ

He is going.

يَذْهَبُ

3. The future tense

٣. الْفِعْلُ الْمُضَارِعُ

You will soon know. (for distant future.)

سَوْفَ تَعْلَمُونَ

You will soon know. (for near future.)

سَتَعْلَمُونَ

Particle

حَرْفٌ

Harf includes a wide variety of Arabic particles, among them are prepositions, interjections and conjunctions. Its meaning cannot be fully understood unless it is accompanied by a verb or a noun. **E.g.:** فِي (in), إِلَى (towards), مِنْ (from), — (with) etc.

Zaid went to the school.

◆ ذَهَبَ زَيْدٌ إِلَى الْمَدْرَسَةِ.

I wrote with a pen.

◆ كَتَبْتُ بِالْقَلَمِ.

Rule No. 1:

A *kalima* is a meaningful word. It is of three kinds: (1) Noun (اسْمٌ) (2) Verb (فِعْلٌ) (3) Particle (حَرْفٌ).

A **noun** is a word which indicates a person, place, animal, thing or a quality without any relation to time.

A **verb** is a word which denotes an action with relation to a particular time.

A **particle** is a word, the meaning of which cannot be understood without an accompanying noun or a verb.

بسم الله الرحمن الرحيم

Lesson 1

Words and the Types of Words

1. A word having a meaning is called (كَلِمَةٌ). It is of three types: (اسْمٌ) – noun, (فِعْلٌ) – verb and (حَرْفٌ) – particle.

An (اسْمٌ) is independent of other words in indicating its meaning. It also does not have any tense, e.g. (رَجُلٌ) – man, (حَامِدٌ) – specific name, (ضَرَبَ) – to hit, (طَيِّبٌ) – good, (هُوَ) – he, (أَنَا) – I.

A (فِعْلٌ) is a word that indicates some action together with one of the three tenses, e.g. (ضَرَبَ) – he hit, (ذَهَبَ) – he went, (يَذْهَبُ) – he is going or he will go.

A (حَرْفٌ) is a word whose meaning cannot be understood without an (اسْمٌ) or (فِعْلٌ), e.g. (مِنْ) – from, (عَلَى) – on, (فِي) – in, (إِلَى) – till, (ذَهَبَ الرَّجُلُ إِلَى الْمَسْجِدِ) – The man went to the

musjid.

The Types of Nouns

2. Nouns are of two types:

(1) (معرفة) – definite and

(2) (نكرة) – indefinite.

An indefinite noun is a word which refers to a general thing. The word (رَجُلٌ) – a man, does not refer to any specific person. It can refer to any person. The word (طَيِّبٌ) does not refer to any particular good thing. Every good thing can be called (طَيِّبٌ).

A definite noun refers to a specific thing. Zaid (زيد) is the name of a particular person. Makkah (مكة) is the name of a specific city. (الرَّجُلُ) – the man - refers to a specific person.

The Types of Definite Nouns

Definite Nouns are of seven categories:

1. (اسْمُ الْعَلَمِ) – proper nouns, e.g. (حَامِدٌ), (زَيْدٌ).
2. (اسْمُ الضَّمِيرِ) - pronouns, e.g. (هُوَ) – he, (أَنْتَ) – you, (أَنَا) - I.
3. (اسْمُ الْإِشَارَةِ) - the demonstrative pronoun, e.g. (هَذَا) – this, (ذَاكَ) – that.
4. (الْأَسْمُ الْمَوْصُولُ) - the relative pronoun, e.g. (الَّذِي) – who, (الَّتِي) – who (feminine).
5. (الْمُنَادَى) – vocative case, e.g. (يَا رَجُلُ) – O man, (يَا وَلَدُ) – O boy.
6. (الْمُعَرَّفُ بِاللَّامِ) - the noun having (الْ), e.g. (الْفَرَسُ) the horse, (الرَّجُلُ) – the man.
7. (الْمُضَافُ إِلَى مَعْرِفَةٍ) – a noun which is related to any of the above-mentioned definite nouns, e.g. (كِتَابُ زَيْدٍ) – Zaid's book, (كِتَابُ هَذَا) – this person's book, (كِتَابُ الرَّجُلِ) – the book of the man.

Note: In these examples, the word (كِتَابٌ) has become definite.

Besides the above-mentioned definite nouns, all other nouns are indefinite. They are also of several types, two of the main categories being:

(1) (اسْمُ الذَّاتِ) – a word that denotes the being of something, living or non-living, e.g. (اِنْسَانٌ) – man, (فَرَسٌ) – horse, (حَجَرٌ) – stone.

(2) (اسْمُ الصِّفَةِ) – a word that indicates the quality of something, e.g. (حَسَنٌ) – beautiful, (قَبِيحٌ) – ugly.

Lesson 2

The Particles of (تعريف) and (تنكير)

1. The tanwīn¹ is generally attached to a word that is indefinite. In this case, it is regarded as a particle that renders a noun indefinite (حرف تنكير).² It is translated as ‘a’ or ‘an’ in English, e.g. (رَجُلٌ) – a man, (تُفَّاحٌ) – an apple, (مَاءٌ) – water. There is no need to translate it everywhere as in the example of (مَاءٌ) – water.

Note 1: Sometimes a proper noun also has tanwīn, e.g. (زَيْدٌ), (عَمْرُو), (مُحَمَّدٌ). In such a case, the tanwīn is not regarded as a (حرف تنكير).

2. The definite article of Arabic is (الْ).³ It is also called (لام). When (الْ) is prefixed to any indefinite word, it becomes definite. Now the word is termed as (معرف باللام) –

¹ See Terminology on page 22.

² This is similar to the letter ‘a’ in English.

³ It is similar to the word ‘the’ in English.

a word made definite by (الْ). Consequently, (فَرَسٌ) – a horse, is indefinite while (الْفَرَسُ) – the horse, is definite.

3. When (الْ) is prefixed to a word having tanwīn, the tanwīn falls off. Note the above example.

4. When any word precedes a word having (الْ), the first word is joined to the lām of the second word and pronounced (by joining). The hamzah of the (الْ) is known as hamzatul wasl.⁴ It is not pronounced, e.g. (بَابُ الْبَيْتِ) – the door of the house. To read (بَابُ الْبَيْتِ) here is incorrect.

Note 2: If there is a sākin letter before the (الْ), the sākin letter is normally read with a kasrah. However the word (مِنْ) is read with a fathah. Therefore, (عَنْ الْبَيْتِ) is read as (عَنْ) (مِنْ الْبَيْتِ) and (مِنْ الْبَيْتِ) is read as (مِنْ).

5. When a word having tanwīn precedes the definite article, the nūn of the tanwīn⁵ is rendered a kasrah and joined to

⁴ See under terminology.

⁵ See under terminology.

the lām. If after the word (زَيْدٌ = زَيْدٌ), the word (الْعَالَمُ) appears, it will be read as (زَيْدُ الْعَالَمِ).

Note 3: The alif of (ابْنٌ), (ابْنَةٌ) and (اسْمٌ) is also hamzatul wasl. It is not pronounced when joined to the preceding word.

Examples: (هُوَ ابْنٌ) is read as (هُوَ ابْنٌ) – He is a son;

(هَذَا اسْمٌ) is read as (هَذَا اسْمٌ) – This is a name;

(زَيْدٌ ابْنٌ) is read as (زَيْدُ ابْنٌ) – Zaid is a son;

(حَامِدٌ اسْمٌ) is read as (حَامِدُ اسْمٌ) – Hāmid is a name.

When (الْ) is prefixed to (ابْنٌ) and (اسْمٌ), the lām of the (الْ) is rendered a kasrah and joined to the (ب) and (س). Therefore (الابْنُ) is read as (الابْنُ = ابْنٌ) and (الاسْمُ) is read as (الاسْمُ = اسمٌ). This rule is overlooked in general conversation.

6. When (الْ) is prefixed to a word having one of the letters of (الحروف الشمسية), the lām of the (الْ) is assimilated into the harf shamsī, that is, at the time of pronunciation, instead of reading the lām, the harf shamsī is pronounced. No jazm is

written on the lām in such a case but a tashdīd is written on the ḥarf shamsī, e.g. (الشَّمْسُ) – the sun, (الرَّجُلُ) – the man, etc.

The (الحروف الشمسية) are:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

Besides these letters, the other letters are called (الحروف القمرية), e.g. (القَمَرُ) – the moon, (الْجَمَلُ) – camel.

Vocabulary List No. 1

Note 4: After prefixing the definite article to these words, pronounce them.

Word	Meaning
اِنْسَانٌ	man
بَيْتٌ	house
تَمْرٌ	dates
ثَمَرٌ	fruit
جَاهِلٌ	ignorant

LESSON TWO

CHAPTER 3

الدرس الثالث

The Masculine and the Feminine Gender

المذكر والمؤنث

There are only two genders in Arabic: the masculine and the feminine. There is no neuter gender.

The Masculine Gender

المذكر

Nouns are assumed to be masculine if they fall in one of the following categories:

- Words masculine by meaning: E.g.: رَجُلٌ (man), وَلَدٌ (boy), ابْنٌ (son), عَرِيسٌ (bridegroom) etc.
- Nouns which do not end in feminine suffixes: E.g.: شَارِعٌ (street), بَيْتٌ (house), كُرْسِيٌّ (chair), كِتَابٌ (book) etc.

The Feminine Gender

المؤنث

These words may fall in several categories:

- Nouns feminine by meaning even if they do not conform to the feminine form:
E.g.: مَرْيَمُ (Mariam), زَيْنَبُ (Zainab), حَائِضٌ (menstruating woman), حَامِلٌ (pregnant woman), عَرُوسٌ (bride) etc.
- Nouns ending in the feminine suffix (*ta marbuta*), this is the usual ending: E.g.: غُرْفَةٌ (room), طَالِبَةٌ (female student), سَاعَةٌ (clock), فَاطِمَةُ (Fatima), مِشْكَاةٌ (lamp), مُعَلِّمَةٌ (female teacher) etc.

c. Nouns ending in *alif maqsoorah*: E.g.: نَعْمَى، حُسْنَى، صُغْرَى، سَلْمَى etc.

d. Nouns ending in *alif mamdoodah*: E.g.: حَسَنَاءُ، صَحْرَاءُ، زَهْرَاءُ etc.

There are three basic feminine endings: *ta marbuta*, *alif maqsoorah* and *alif mamdoodah*.

e. Apart from the above-mentioned categories, there are some nouns which are feminine in accordance with usage. These are known as "مُؤَنَّثُ سَمَاعِيٍّ". They include the following nouns:

i. The names of several cities, countries and tribes: E.g.: مَكَّةُ (Mecca – a city), بَاكِسْتَانُ (Pakistan – a country), مِصْرُ (Egypt – a country), قُرَيْشُ (Quraish – a tribe) etc.

ii. Those parts of the body which are in pairs: E.g.: عَيْنٌ (eye), رِجْلٌ (leg), قَدَمٌ (foot), أُذُنٌ (ear) etc.

iii. Some elements of nature: E.g.: سَمَاءٌ (sky), أَرْضٌ (ground, earth), شَمْسٌ (sun), رِيحٌ (wind) etc.

iv. Miscellaneous: Below is a list of other nouns which are also feminine: E.g.: حَرْبٌ (war), خَمْرٌ (wine), فُلْكٌ (ship), سَقَرٌ (one of the names of the Hell), سِكِّينٌ (knife), دَارٌ (house), عَنَكَبُوتٌ (spider), عَيْنٌ (spring), نَارٌ (fire).

Note: Some nouns are used as both masculine and feminine: E.g.: بَلَدٌ (country), إصْبَعٌ (finger), سَبِيلٌ، طَرِيقٌ (path), سُوقٌ (market), حَالٌ (condition), رُوحٌ (spirit), نَفْسٌ (soul).

Some masculine nouns also end in the feminine suffix, "*ta marbuta*", however they are masculine by meaning: E.g.: خَلِيفَةٌ (caliph), عَلَامَةٌ (scholar), دَاعِيَةٌ (preacher), مُعَاوِيَةُ (masculine name).

Pause

الْوَقْفُ

When we pause on any noun ending in the feminine suffix, "*ta marbuta*" (ة), the *ta* is read as (هاء): E.g.: عَائِشَةُ قَائِمَةٌ (Ayesha is standing.)

Hence, if we pause at قَائِمَةٌ, it will be read: قَائِمَةٌ

How to make masculine into feminine (nouns and adjectives):

Examples:

(daughter)	ابْنَةٌ	= ابْنٌ + ة	(son)
(queen)	مَلِكَةٌ	= مَلِكٌ + ة	(king)
(beautiful)	حَسَنَةٌ	= حَسَنٌ + ة	(handsome)

Explanatory Note:

Ordinary masculine words may be made feminine by affixing a *ta marbuta* at the end of each word as may be seen in the above examples.

If the masculine word is on the pattern "أَفْعَلٌ", the feminine counterpart is on the pattern "فَعْلَاءٌ".

Examples:

(Green)	أَخْضَرُ - خَضِرَاءُ	(White)	أَبْيَضُ - بَيْضَاءُ
(Yellow)	أَصْفَرُ - صَفْرَاءُ	(Red)	أَحْمَرُ - حَمْرَاءُ
(Black)	أَسْوَدُ - سَوْدَاءُ	(Of wheatish complexion)	أَسْمَرُ - سَمْرَاءُ
(Blue)	أَزْرَقُ - زَرْقَاءُ	(Lame)	أَعْرَجُ - عَرْجَاءُ
(Imbecile)	أَحْمَقُ - حَمَقَاءُ		

Rule No. 4:

There are two kinds of nouns with respect to gender: (1) Masculine (الْمَذَكَّرُ): A noun masculine in gender or without any feminine suffix. (2) Feminine (الْمؤنَّثُ): There are many kinds of feminine nouns e.g.: nouns feminine in gender, nouns made feminine by attaching a feminine suffix to it (like alif mamdoodah, alif maqsoorah and ta marbuta) and nouns which are feminine by usage.

Exercise 1

Make the following masculine words feminine:

١. نَحِيفٌ	٢. رَدِيءٌ	٣. فَصِيرٌ	٤. مُهَنْدِسٌ	٥. ابْنٌ
٦. غَبِيٌّ	٧. مُسْتَقِظٌ	٨. كَافِرٌ	٩. خَادِمٌ	١٠. حَاضِرٌ
١١. نَظِيفٌ	١٢. مُؤْمِنٌ	١٣. مُدِيرٌ	١٤. غَائِبٌ	١٥. عَالِمٌ
١٦. مُنَافِقٌ	١٧. مُعَلِّمٌ	١٨. جَمِيلٌ	١٩. جَاهِلٌ	٢٠. حَزِينٌ
٢١. أَسْتَاذٌ	٢٢. قَبِيحٌ	٢٣. عَادِلٌ	٢٤. فَرِحٌ	٢٥. صَحَابِيٌّ
٢٦. صَالِحٌ	٢٧. ظَالِمٌ	٢٨. قَائِمٌ	٢٩. صَادِقٌ	٣٠. صَدِيقٌ
٣١. مُحْتَنِدٌ	٣٢. قَاعِدٌ	٣٣. كَاذِبٌ	٣٤. عَمٌ	٣٥. كَبِيرٌ
٣٦. جَالِسٌ	٣٧. مَفْتُوحٌ	٣٨. خَالٌ	٣٩. صَغِيرٌ	٤٠. مُرْتَفِعٌ
٤١. مُغْلَقٌ	٤٢. جَدٌّ	٤٣. كَرِيمٌ	٤٤. مُنْخَفِضٌ	٤٥. جَيِّدٌ
٤٦. طَبِيبٌ	٤٧. ضَبِيقٌ	٤٨. وَاسِعٌ	٤٩. بَعِيدٌ	٥٠. قَرِيبٌ
٥١. شَقِيٌّ	٥٢. سَعِيدٌ	٥٣. ذَاهِبٌ	٥٤. لَئِيْنٌ	٥٥. خَشِنٌ
٥٦. حُلُوٌ	٥٧. مُفِيدٌ	٥٨. حَيٌّ	٥٩. بَخِيلٌ	٦٠. قَدِيمٌ
٦١. مُضَرٌّ	٦٢. مَيِّتٌ	٦٣. جَدِيدٌ	٦٤. مُظْلَمٌ	٦٥. طَوِيلٌ
٦٦. سَمِينٌ	٦٧. أَمِينٌ	٦٨. ذَكِيٌّ	٦٩. وَسَخٌ	٧٠. سَارِقٌ
٧١. مُمَرِّضٌ	٧٢. طَالِحٌ	٧٣. كَسْلَانٌ	٧٤. قَادِمٌ	٧٥. نَائِمٌ

٧٨. مُنِيرٌ

٧٧. مُرٌّ

٧٦. حَائِنٌ

Exercise 2

Make the nouns and adjectives in the sentences below feminine, by affixing *ta marbuta* to each word.⁽¹⁾

Example:

الابنُ صالحٌ. \ الابنةُ صالحةٌ.

١. الأبُ كريمٌ. \ الأمُّ ———. (أُمُّ is أُمٌّ the feminine counterpart of أَبٌ)

٢. الولدُ طيبٌ. \ البنتُ ———. (بِنْتُ is وَلَدٌ the feminine counterpart of)

٣. الرَّجُلُ صادقٌ \ المرأةُ ———.

(the feminine of رَجُلٌ is امْرَأَةٌ when it is defined by the article ال, it is read المرأةُ):

٥. المُمْرَضُ نشيطٌ. \

٤. الولدُ ذكيٌ. \

٧. هو مُدرِّسٌ. \ هي

٦. الحَدُّ مريضٌ. \

٩. المؤمنُ صادقٌ. \

٨. الملكُ عادلٌ. \

١١. المهندسُ عراقيٌ. \

١٠. المديِّرُ شديدٌ. \

١٣. الطالبُ نظيفٌ. \

١٢. الطَّبيبُ ماهِرٌ. \

١٥. الطالبُ جديِدٌ. \

١٤. الكافرُ كاذِبٌ. \

١٧. الأستاذُ غائبٌ. \

١٦. العريسُ جميلٌ. \ العروسُ

١٩. العمُّ غنيٌ. \

١٨. أنتَ باكستانيٌّ. \ أنتِ

٢١. الخادِمُ حاضِرٌ. \

٢٠. الصديقُ مصريٌّ. \

٢٣. التاجرُ كاذِبٌ. \

٢٢. الخالُ فقيرٌ. \

⁽¹⁾ **NOTE FOR THE TEACHER:** The students should attempt to understand the sentences by referring to the word-list at the end of each lesson. Translation of the sentences should not be given to them and they should be made to memorize the new words.

٢٤. الأَمِيرُ مَحْبُوبٌ. \
 ٢٥. المَرِيضُ حَزِينٌ. \
 ٢٦. الْمُؤَظَّفُ أَمِينٌ. \
 ٢٧. الأخُ كَرِيمٌ. \ الأُخْتُ
 ٢٨. المُعَلِّمُ بَاكِسْتَانِيٌّ. \
 ٢٩. أَنَا مَسْرُورٌ. \ أَنَا^(١)

Exercise 3

Fill in the blanks, using the masculine words given within brackets, after making them feminine as shown in the example:

Example:

- الْبِنْتُ بَيْضَاءُ. (أَبْيَضُ)
 ١. الشَّمْسُ ———. (أَصْفَرُ)
 ٢. المُعَلِّمَةُ ———. (مُحْتَشِدُ)
 ٣. الْعَيْنُ ———. (أَسْوَدُ)
 ٤. الْأَرْضُ ———. (أَخْضَرُ)
 ٥. السَّمَاءُ ———. (أَزْرَقُ)
 ٦. الزَّهْرَةُ ———. (أَحْمَرُ)
 ٧. الْحَدِيقَةُ ———. (أَخْضَرُ)
 ٨. الْكُرَّاسَةُ ———. (أَبْيَضُ)
 ٩. السَّاعَةُ ———. (ذَهَبِيٌّ)
 ١٠. الْيَدُ ———. (أَبْيَضُ)
 ١١. الْمَرْأَةُ ———. (أَعْرَجُ)
 ١٢. الْغُرْفَةُ ———. (نَظِيفُ)
 ١٣. أَنْتِ ———. (بَاكِسْتَانِيٌّ)
 ١٤. الْخَادِمَةُ ———. (أَسْمَرُ)
 ١٥. الطَّاوِلَةُ ———. (كَبِيرُ)
 ١٦. هِيَ ———. (سَعُودِيٌّ)
 ١٧. الشَّجَرَةُ ———. (أَخْضَرُ)
 ١٨. الْبَقَرَةُ ———. (سَمِينُ)
 ١٩. التِّلْمِيذَةُ ———. (أَحْمَقُ)

Exercise 4

Complete the following sentences by adding appropriate nouns and adjectives as shown in the example. Pay great attention to the gender:

⁽¹⁾ أَنَا personal pronoun (I) is used for both masculine and feminine.

Example:

المَدْرَسَةُ كَبِيرَةٌ.

- | | | |
|-------------------|-------------------|-------------------|
| ١. المتَحَفُ | ٢. المَسْجِدُ | ٣. البُسْتَانُ |
| ٤. الجِدَارُ | ٥. الحَارِسُ | ٦. الشَّارِعُ |
| ٧. المَكْتَبُ | ٨. السَّنَارُ | ٩. السَّرِيرُ |
| ١٠. الصَّدِيقُ | ١١. الشُّبَّاكُ | ١٢. البابُ |
| ١٣. القَلَمُ | ١٤. القَمِيصُ | ١٥. المِنْدِيلُ |
| ١٦. الكِتَابُ | ١٧. البُرْقُوعُ | ١٨. الرَّفُّ |
| ١٩. السَّبُورَةُ | ٢٠. المَطْبُخُ | ٢١. الغُرْفَةُ |
| ٢٢. المِزْوَحَةُ | ٢٣. الورْقَةُ | ٢٤. السَّجَّادَةُ |
| ٢٥. الأُخْتُ | ٢٦. السُّوقُ | ٢٧. الطَّالِبَةُ |
| ٢٨. العُلْبَةُ | ٢٩. السَّلَّةُ | ٣٠. المَحَايَةُ |
| ٣١. البَرَّايَةُ | ٣٢. الزُّجَاجَةُ | ٣٣. الشَّنْطَةُ |
| ٣٤. الطِّفْلَةُ | ٣٥. المِسْطَرَّةُ | ٣٦. الحَافِلَةُ |
| ٣٧. التَّفَاحَةُ | ٣٨. الحَدَّةُ | ٣٩. النَّظَّارَةُ |
| ٤٠. السَّيَّارَةُ | ٤١. فَاطِمَةُ | ٤٢. الجِبَالُ |

Exercise 5

State why the underlined nouns, in the following *Quranic* verses, are feminine:

- | | |
|---------------------------------|---|
| ١. قُلْ هَذِهِ سَبِيلِي. | ٢. بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ. |
| ٣. فِيهَا عَيْنٌ جَارِيَةٌ. | ٤. حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا. |
| ٥. إِنَّ أَرْضِيَّ وَاسِعَةٌ. | ٦. ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ. |
| ٧. إِنَّهَا بَقَرَةٌ صَفْرَاءُ. | ٨. يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ. |
| ٩. إِذَا السَّمَاءُ انْشَقَّتْ. | ١٠. كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ. |

١١. وَسَخَّرَ لَكُمُ الْفُلْكَ.
 ١٢. وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ.
 ١٣. مَا سَلَكَكُمْ فِي سَقَرٍ.
 ١٤. وَآتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا.
 ١٥. أُولَئِكَ أَصْحَابُ الْجَنَّةِ.
 ١٦. وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ.
 ١٧. وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ.
 ١٨. وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعُنْكَبُوتِ.
 ١٩. وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ.
 ٢٠. وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ.

Word List

Nouns

<i>Singular</i>	Arabic	English
	<i>Plural</i>	
ابْنٌ	أَبْنَاءٌ، بَنُونَ	Son
أَخٌ	إِخْوَةٌ	Brother
أُخْتُ	أَخَوَاتٌ	Sister
أَرْضٌ	أَرَاضٍ	Earth; land
أُسْتَاذٌ	أَسَاتِذَةٌ	Teacher
امْرَأَةٌ	نِسَاءٌ	Woman
أَمِيرٌ	أُمَرَاءُ	Governor
أَنَا	نَحْنُ	I
أَنْتَ	أَنْتُمْ	You (masculine)
أَنْتِ	أَنْتُنَّ	You (feminine)
أَبٌ	الآبَاءُ	Father
أُمٌ	الْأُمَّهَاتُ	Mother
بُرْقُعٌ	الْبَرَاقِعُ	Veil
مَدْرَسَةٌ	الْمَدَارِسُ	School
مَسْجِدٌ	الْمَسَاجِدُ	Mosque
نَظَّارَةٌ	النَّظَّارَاتُ	Binoculars
وَلَدٌ	الْأَوْلَادُ	Boy; son
بَابٌ	أَبْوَابٌ	Door

Nouns

Arabic		English
<i>Singular</i>	<i>Plural</i>	
بَرَايَةٌ	بَرَائَاتُ	Sharpeners
بُسْتَانٌ	بَسَائِثُنُ	Garden
بَقْرَةٌ	بَقَرَاتُ	Cow
بِنْتُ	بَنَاتُ	Girl; daughter
تَاجِرٌ	تُجَّارٌ	Merchant
تُفَّاحَةٌ	تُفَّاحَاتُ	Apple
تَلْمِيزَةٌ	تَلْمِيزَاتُ	Pupil (female)
جَدُّ	أَجْدَادُ	Grand-father
جِدَارٌ	جُدُرَانُ	Wall
حَارِسٌ	حُرَّاسٌ	Guard
حَافِلَةٌ	حَافِلَاتُ	Bus
حَدِيقَةٌ	حَدَائِقُ	Garden
خَادِمٌ	خُدَّامُ	Servant
خَالٌ	أَخْوَالُ	Maternal uncle
رَجُلٌ	رِجَالُ	Man
رَفٌّ	رُفُوفٌ	Shelf
زُجَاجَةٌ	زُجَاجَاتُ	Glass
زَهْرَةٌ	أَزْهَارُ	Flower
سَارِقٌ	سَارِقُونَ	Thief

Nouns

Arabic	English
<i>Singular</i>	
سَاعَةٌ	<i>Plural</i>
سَبُّورَةٌ	سَاعَاتُ
سِتَارٌ	سَبُّورَاتُ
سَجَّادَةٌ	سُتْرٌ
سَرِيرٌ	سَجَّادَاتُ
سِكِّينٌ	سُرُرٌ
سَلَّةٌ	سَكَائِينُ
سَمَاءٌ	سَلَاتُ
سُوقٌ	سَمَاوَاتُ
سَيَّارَةٌ	أَسْوَاقُ
شَارِعٌ	سَيَّارَاتُ
شُبَّاكٌ	شَوَارِعُ
شَجَرَةٌ	شَبَائِكُ
شَمْسٌ	أَشْجَارُ
شَنْطَةٌ	شُمُوسُ
صَحَابِيٌّ	شُنْطُ
صَدِيقٌ	صَحَابَةٌ
طَالِبٌ	أَصْدِقَاءُ
طَاوِلَةٌ	طُلَّابٌ
	طَاوِلَاتُ

Nouns

Arabic		English
<i>Singular</i>	<i>Plural</i>	
طَبِيبٌ	أَطِبَّاءُ	Doctor
طِفْلٌ	أَطْفَالٌ	Child
عَالِمٌ	عُلَمَاءُ	Scholar
عَرُوسٌ	عَرَائِسُ	Bride; doll
عَرِيسٌ	عُرُسٌ	Bridegroom
عَلْبَةٌ	عَلَبٌ	Box
عَمٌّ	أَعْمَامٌ	Paternal uncle
عَيْنٌ	عُيُونٌ	Eye
غُرْفَةٌ	غُرَفٌ	Room
فُلٌّ		Ship
قَلَمٌ	أَقْلَامٌ	Pen
قَمِيصٌ	قُمُصٌ	Shirt
كِتَابٌ	كُتُبٌ	Book
كُرَّاسَةٌ	كُرَّاسَاتٌ، كَرَارِيسُ	Booklet; note-book
مُوظَّفٌ	مُوظَّفُونَ	Officials
مَتَحَفٌ	مَتَاحِفٌ	Museum
مَحَايَةٌ		Eraser
مَدْرَسٌ	مَدَرِّسُونَ	Teacher
مُدِيرٌ	مُدِيرُونَ	Principal, Director

Nouns

Arabic		English
<i>Singular</i>	<i>Plural</i>	
مِرْوَحَةٌ	مَرَاوِحُ	Fan; ventilator
مِسْطَرَةٌ	مَسَاطِرُ	Ruler
مَطْبَخُ	مَطَابِخُ	Kitchen
مُعَلِّمٌ	مُعَلِّمُونَ	Teacher
مَكْتَبٌ	مَكَاتِبُ	Office; desk
مَلِكٌ	مُلُوكُ	King
مُمَرِّضٌ	مُمَرِّضُونَ	Hospital attendant; nurse
مِنْدِيلٌ	مَنَادِيلُ	Handkerchief
مُهَنْدِسٌ	مُهَنْدِسُونَ	Engineer
هِيَ	هُنَّ	She
وَرَقَةٌ	أَوْرَاقُ	Page; leaf
يَدٌ	أَيْدٍ	Hand

Adjectives

Arabic		English
<i>Singular</i>	<i>Plural</i>	
أَحْمَقُ	حَمَقَى، حُمَقُ	Foolish
أَعْرَجُ	عُرْجٌ	Lame
أَمِينٌ	أُمَنَاءُ	Honest
بَاكِسْتَانِيٌّ	بَاكِسْتَانِيُّونَ	Pakistani

Nouns

Arabic		English
<i>Singular</i>	<i>Plural</i>	
بَخِيلٌ	بُخَلَاءُ	Stingy; mean
بَعِيدٌ	بَعِيدُونَ	Far
جَالِسٌ	جَالِسُونَ	Sitting
جَاهِلٌ	جُهَلَاءُ	Ignorant
جَدِيدٌ	جُدُدٌ	New
جَمِيلٌ	جَمِيلُونَ	Beautiful
جَيِّدٌ	جَيَّادٌ	Good
حَاضِرٌ	حَاضِرُونَ	Present
حَزِينٌ	حُزَنَاءُ	Sad
حَسَنٌ	حِسَانٌ	Beautiful
حُلُوٌ		Sweet
حَيٌّ	أَحْيَاءُ	Alive
خَائِنٌ	خَوَّانٌ	Disloyal; treacherous
خَشِينٌ	خِشَانٌ	Rough; crude
ذَاهِبٌ	ذَاهِبُونَ	Going
ذَكِيٌّ	أَذْكِيَاءُ	Clever
ذَهَبِيٌّ		Golden
رَحِيمٌ	رُحَمَاءُ	Merciful; compassionate
رَدِيءٌ	أَرْدِيَاءُ	Bad

Nouns

<i>Singular</i>	Arabic	<i>Plural</i>	English
سَعِيدٌ		سُعَدَاءُ	Happy
سَمِينٌ		سِمَانٌ	Fat
شَدِيدٌ		أَشَدَّاءُ	Strong; severe
شَقِيٌّ		أَشْقِيَاءُ	Naughty; miserable
صَادِقٌ		صَادِقُونَ	Truthful
صَالِحٌ		صَالِحُونَ	Good
صَغِيرٌ		صِغَارٌ	Small
ضَيِّقٌ			Narrow
طَالِحٌ		طَالِحُونَ	Bad; wicked
طَوِيلٌ			Long
ظَالِمٌ		ظَالِمُونَ	Unjust
عَادِلٌ		عَادِلُونَ	Just
عِرَاقِيٌّ		عِرَاقِيُّونَ	Iraqi
غَائِبٌ		غَائِبُونَ	Absent
غَبِيٌّ		أَغْبِيَاءُ	Stupid
غَنِيٌّ		أَغْنِيَاءُ	Rich
فَرِحٌ		فَرِحُونَ	Happy
فَقِيرٌ		فُقَرَاءُ	Poor
قَائِمٌ		قَائِمُونَ	Standing

Nouns

Arabic		English
<i>Singular</i>	<i>Plural</i>	
قَادِمٌ	قُدُومٌ	Coming
قَاعِدٌ	قُعُودٌ	Sitting
قَبِيحٌ	قَبِيحَاءُ	Ugly
قَدِيمٌ	قُدُمَاءُ	Old
قَرِيبٌ	أَقْرِبَاءُ	Near
قَصِيرٌ	قِصَارٌ	Short; small; low
كَاذِبٌ	كَاذِبُونَ	Untruthful
كَافِرٌ	كُفَّارٌ	Unbeliever
كَبِيرٌ	كِبَارٌ	Big
كَرِيمٌ	كُرُمَاءُ، كِرَامٌ	Noble; generous
كَسَلَانٌ	كُسَالَى	Lazy
لَيِّنٌ		Soft; tender
مُؤْمِنٌ	مُؤْمِنُونَ	Believer
مَاهِرٌ	مَهَرَةٌ	Skillful
مُجْتَهِدٌ	مُجْتَهِدُونَ	Diligent
مَحْبُوبٌ	مَحْبُوبُونَ	Beloved
مُرٌّ		Bitter
مُرْتَفِعٌ	مُرْتَفِعُونَ	Lofty; high
مُسْتَيْقِظٌ	مُسْتَيْقِظُونَ	Awake

Nouns

<i>Singular</i>	Arabic	<i>Plural</i>	English
مَسْرُورٌ		مَسْرُورُونَ	Happy
مِصْرِيٌّ		مِصْرِيُّونَ	Egyptian
مُضِرٌّ (ضَارٌّ)			Harmful
مُظْلِمٌ			Dark
مُغْلَقٌ			Closed
مَفْتُوحٌ			Open
مُفِيدٌ			Beneficial
مُنَافِقٌ		مُنَافِقُونَ	Hypocrite
مُنْخَفِضٌ		مُنْخَفِضُونَ	Low
مُنِيرٌ			Light
مَيِّتٌ		أَمْوَاتٌ	Dead
نَائِمٌ		نَائِمُونَ	Asleep
نَحِيفٌ		نُحَفَاءُ، نِحَافٌ	Thin
نَشِيطٌ		نَشِيطُونَ	Lively; brisk; enthusiastic
نَظِيفٌ		نُظَفَاءُ	Clean
وَاسِعٌ			Wide
وَسِخٌ			Dirty

Colours

<i>Singular</i>		<i>Dual</i>	<i>Plural</i>	<i>Meaning</i>
Mas.	أَصْفَرُ	أَصْفَرَانِ	صُفْرٌ	Yellow
Fem.	صَفْرَاءُ	صَفْرَاوَانِ		
Mas.	أَزْرَقُ	أَزْرَقَانِ	زُرْقٌ	Blue
Fem.	زَرْقَاءُ	زَرْقَاوَانِ		
Mas.	أَحْمَرُ	أَحْمَرَانِ	حُمْرٌ	Red
Fem.	حَمْرَاءُ	حَمْرَاوَانِ		
Mas.	أَخْضَرُ	أَخْضَرَانِ	خُضْرٌ	Green
Fem.	خَضْرَاءُ	خَضْرَاوَانِ		
Mas.	أَسْوَدُ	أَسْوَدَانِ	سُودٌ	Black
Fem.	سَوْدَاءُ	سَوْدَاوَانِ		
Mas.	أَبْيَضُ	أَبْيَضَانِ	بَيْضٌ	White
Fem.	بَيْضَاءُ	بَيْضَاوَانِ		
Mas.	أَسْمَرُ	أَسْمَرَانِ	سَمْرٌ	Of wheatish colour
Fem.	سَمْرَاءُ	سَمْرَاوَانِ		

LESSON THREE

Grammatical Inflection / Declension - Iraab

In Arabic grammar (/arabic-grammar-introduction/), we have this concept called grammatical inflection. It is the core of grammar and everything else revolves around it. Any discussion that the grammarians have is always rooted in grammatical inflection. Anything the grammarians talk about, they talk about only because it is related to grammatical inflection. Understand this concept is understanding the Arabic language and failing to understand it is failing to understand the language. Arabic grammar **IS** grammatical inflection.

Having emphasized this concept so much, it begs the question: what is grammatical inflection? To answer this, we give two analogies. The first is inflection in the English language. This gives the reader some common ground from which to work and helps the reader relate to the topic. The second analogy is of human emotions. It is designed to move away from English inflection and focus more on Arabic's version of it.

The English Analogy

In English, we have the word “he”, “him”, and “his”. All three of these are in fact the same word, but that word changes depending on how it's used in a sentence. For example, you will say “I hit him”, but you will never say “I hit he” nor “I hit his”.

If “he” is becoming subject, you will say “He ate.” If it is becoming object, you will say “I hit him.” And if it is becoming possessive, you will say “His son.” The word being used is the same, but its form changes based on how you use it in a sentence, and this is called grammatical inflection.

The word HE in different grammatical cases

He ate

I hit him

His son

Can you think of some other English words that inflect like this or similar to this?

Now, in English, very few words experience inflection. For example, nouns such as “Nick” do not change based on how they’re used in a sentence. You will say “Nick ate”, “I hit Nick”, and “Nick’s son” (or “the son of Nick”). You will say “Nick” in all three cases.

The word NICK in different grammatical cases

Nick ate

I hit Nick

Nick’s son

In Arabic, the same thing happens except that most nouns (and even some verbs) experience grammatical inflection.

The Emotions Analogy

Now inflection in the two languages is not the same. So let’s work with a more suitable analogy.

Human beings experience emotions such as happiness, sadness, and anger. These emotions are reflected on a person’s face. For example, happiness is reflected through a smile, sadness through a glum look, and anger through a frown.

So when a person is happy, we will know this because we will see a smile on their face. Conversely, if we see a smile on a person's face, we know that they are happy.

Not everyone shows their happiness in the same way; some people smile, others start laughing, and others might reflect their emotions in slightly different ways.

Now why would a person become happy or sad or mad? It is because there are certain types of people that influence their mood. Family and friends, for example, have the capacity to influence a person's mood, making them feel happy, sad, or mad. Other individuals, such as people they do not know, do not have such an influence on them.

So let's say Zaid is not really feeling anything. Then along comes his friend Nick and makes him happy. Zaid will become happy, this happiness will be reflected on his face by a smile, and we say that it is Nick who caused the happiness in Zaid.

Humans can change their mood depending on whom they meet. But some encounters are strange; sometimes people can change their mood simply by seeing someone else's mood. If Zaid is not really feeling anything and he sees Nick smiling, it is quite likely that he too will start smiling. Not always, but this is the case for certain people.

Now, before we overdo this analogy and end up drawing incorrect conclusions, let's bring this all back and talk about grammatical inflection in Arabic.

Arabic words do not really have states on their own. But when you put them in a sentence (like people in a community), they start having grammatical states. Many words experience states (like "he" in English), some do not (like "Nick"), and some experience states but they don't reflect it (like a person wearing a poker face).

Types of words based on whether they inflect or not

- 1 Words that inflect and show it

- 2 Words that inflect but do not show it
- 3 Words that do not inflect

Words experience grammatical states because other words start influencing them (like friends influence a human's mood). Certain types of words can influence others (like family and friends), while others cannot (like acquaintances).

Types of words based on whether they influence inflection or not

- 1 Words that influence other words to inflect
- 2 Words that do NOT influence others to inflect

Another way words can be grammatically influenced is by seeing the state of another word and mimicking it (like when Zaid becomes happy after seeing Nick smile).

Ways in which a word can be influenced by other words

- 1 Word 1 directly influences word 2
- 2 Word 1 influences word 2, then that influence carries over to word 3

When a word is influenced in one of the two mentioned ways, its state changes (like human's moods change) and this is reflected at the end of the word (like emotions are reflected on our faces).

What is the Purpose of All This?

When we use language, we need a way to tell us which part of a sentence is the subject and which is the predicate, which word is the subject of a verb and which is the object, etc. Without such a mechanism, sentences would just be a bunch of words slapped together that really make no sense.

In English, the mechanism is word order and extra words. For example, if we have three words – hit, Nick, and Zaid – and we say “Nick hit Zaid”, how do you know who did the hitting and who was hit? The order of the words tells you. The fact that Nick is before the verb tells you that he did the hitting, and the fact that Zaid is after tells you that he was the one hit. If you switch the order, “Zaid hit Nick”, the meaning is changed.

Another example: “Nick is crazy”. Who are we talking about and what are we saying about him? We are talking about Nick and we are saying that he is crazy. But how do we know this? We know this because there is a special word, “is”, that comes in the sentence; everything before the word is the subject (what we’re talking about), and everything following is the predicate (what we’re saying about it).

In Arabic, no such mechanisms are used. Words can be arranged in many permutations and no extra words are introduced to support understanding the sentence. But we still need to know what the subject is, what the object is, where the predicate starts, etc. We do this by grammatical inflection. It is the grammatical case of a word that tells us what role it’s playing in a sentence and hence helps us understand the meaning.

More Formally

Grammatical inflection is known in Arabic as اِعْرَاب. If a word experiences اعراب it is called مُعْرَب, and if it does not experience اعراب, or experiences it but does not show it (like a poker face), it is called مُبَيَّن.

The types of words that cause grammatical states are known as عَامِل and those that do not are called غَيْرِ عَامِل. When a word is influenced indirectly (like when Zaid becomes happy after seeing Nick smile), it is called the تَالِي and the word it mimics is called the مُتَّبِع.

Unlike human emotions, the grammatical states in Arabic are just four:

1. the state of رَفْع
2. the state of نَصَب
3. the state of جَر
4. the state of حَزْم

There are 8 roles a noun can play in a sentence that would make it مُرْفُوع (in the state of رَفْع), there are 12 roles a noun can play in a sentence that would make it مُنْصُوب (in the state of نَصَب), there are 2 roles a noun can play in a sentence that

would make it مَجْرُور (in the state of جر). For example, one of the 8 roles a noun can play is to be the subject of a verb. Arabic grammar talks about each of these 22 roles and carries the discussion over to verbs as well.

When a word enters one of these four states, that state must be reflected somehow. Depending on the type of word we're talking about, this reflection might be done differently. There are a total of 9 ways in which a state can be reflected and grammar talks about this.

Example

ضرب زيدُ عمرواً

The example means “Zaid hit Amr.” Here the verb ضرب does not experience اعراب and hence it is مبني. The nouns زيد and عمرو, on the other hand, do experience اعراب and are thus معرب.

The verb ضرب is an agent (عامل) and it is influencing both زيد and عمرو. It is causing زيد to be مرفوع and عمرو to be منصوب. So زيد is مرفوع by means of this verb because it is its subject (which is one of the 8 roles of رفع). And عمرو is منصوب also by means of the verb because it is its object (which is one of the 12 roles of نصب).

Finally, how do we know that زيد is مرفوع and عمرو is منصوب? Is it because زيد is first? No; we could've swapped the two nouns while still maintaining the same meaning. For these particular words, we know the grammatical states by the vowels on the last letters. The ضمة on زيد tells us that its مرفوع and the فتحة on عمرو tells us that its منصوب. The fact that the vowels are doubled and that عمرو has an الف at the end is not important for our purposes.

CHAPTER 5

الدرس الخامس

The Singular, the Dual and the Plural

المُفْرَدُ وَالْمُثَنَّى وَالْجَمْعُ

The noun can be classified into three kinds with respect to number. These are:

1. The singular

١. المُفْرَدُ

2. The dual

٢. المُثَنَّى

3. The plural

٣. الْجَمْعُ

The Singular Noun and Its Declension

الاسمُ المُفْرَدُ وَإِعْرَابُهُ

The singular (المُفْرَدُ) is a noun that denotes one referent: E.g.: قَلَمٌ (pen), كِتَابٌ (book), بَيْتٌ (house)

The case forms of the singular noun have already been mentioned in Chapter 4. To recapitulate:

A. The Nominative and Its Sign⁽¹⁾

المَرْفُوعُ وَعَلَامَتُهُ

A singular noun is said to be مَرْفُوعٌ whenever it appears with a *damma* u in a sentence. Since the *damma* u is an indication of its being in the nominative case, its declension is expressed as follows: مَرْفُوعٌ بِالضَّمَّةِ. The conditions under which a noun may occur in the nominative case will be explained later.

⁽¹⁾ The nominative case is termed *الرَّفْعُ* or *حالة الرَّفْعِ*. The *damma* u is known as *علامة الرَّفْعِ*.

B. The Accusative and Its Sign⁽¹⁾

الْمَنْصُوبُ وَعَلَامَتُهُ

A singular noun is said to be مَنْصُوبٌ whenever it is vowelled with a *fatha* a and it is declined thus: مَنْصُوبٌ بِالْفَتْحَةِ. The reasons for the accusative case will be shown later.

C. The Genitive and Its Sign⁽²⁾

الْمَجْرُورُ وَعَلَامَتُهُ

A singular noun is said to be مَجْرُورٌ when it appears with a *kasra* i and it is declined as follows: مَجْرُورٌ بِالْكَسْرِ. The reasons for the genitive case of a noun will be explained later.

LESSON FOUR

The Dual Noun and Its Declension

المُثنى وإعرابه

The dual (المُثنى) is a noun that denotes two referents.

How to form the dual from the singular:

The dual is formed by adding the termination (*alif* and *nūn*) to the singular noun.⁽³⁾

Examples:

Two books	كِتَابَانِ = اِنْ + كِتَابَانِ
Two pens	قَلَمَانِ = اِنْ + قَلَمَانِ
Two trees	شَجَرَتَانِ = اِنْ + شَجَرَتَانِ
Two flowers	زَهْرَتَانِ = اِنْ + زَهْرَتَانِ

⁽¹⁾ The accusative case is termed حالة النصب or النَّصْبُ and the *fatha* ا is known as علامة النصب.

⁽²⁾ The genitive case is termed حالة الجرّ or الجرّ and the *kasra* إ is known as علامة الجرّ.

⁽³⁾ When the definite article ال is added to the dual, the latter does not undergo any change. The same is the case for the sound masculine plural.

The Dual Noun and its Declension

المُثنى وإعرابه

Examples:

(nominative – مرفوع)	الطَّالِبَانِ ذَكِيَّانِ.
(accusative – منصوب)	قَابَلْتُ الطَّالِبَيْنِ.
(genitive – محرور)	سَلَّمْتُ عَلَى الطَّالِبَيْنِ.

Explanatory Note:

The dual terminates in **ان** in the nominative case (الطَّالِبَانِ) and this *alif* changes to **ياء** in the accusative and genitive cases⁽¹⁾ (الطَّالِبَيْنِ).

You have observed that the **رَفْع** (the nominative case) of a singular noun is indicated by **ضمة** u, whereas, the **رَفْع** of a dual is indicated by **ألف**. The **نَصْب** (the accusative case) of a singular noun is indicated by **فَتْحَة** a, whereas the **نَصْب** of a dual is indicated by **ياء**. The **جَرّ** (the genitive case) of a singular noun is indicated by **كَسْرَة** i, whereas, the **جَرّ** of a dual is indicated by **ياء**. The dual has the same form in both the accusative and genitive cases.

Exercise 1

Change the following nouns to the dual:

١. رَجُلٌ	٢. امْرَأَةٌ	٣. الْمَرْأَةُ	٤. طِفْلٌ
٥. تَلْمِيزٌ	٦. الْكِتَفُ	٧. كَعْبٌ	٨. جَنَّةٌ
٩. الْمُعَلِّمَةُ	١٠. الْمُؤْمِنُ	١١. صَادِقٌ	١٢. الْعَاقِلُ
١٣. السَّفِينَةُ	١٤. سَهْلٌ	١٥. صَعْبٌ	١٦. جَارَةٌ

⁽¹⁾ The letter preceding **ياء** in the dual invariably bears a *fatha* a.

١٧ . كَاذِبٌ	١٨ . عَالِمٌ	١٩ . جَاهِلٌ	٢٠ . بَيْتٌ
٢١ . الْمَسْجِدُ	٢٢ . زَوْجٌ	٢٣ . كُمْ	٢٤ . الْمِرْفَقُ
٢٥ . الْعَيْنُ	٢٦ . يَدٌ	٢٧ . الْأُذُنُ	٢٨ . الْقَدَمُ
٢٩ . السَّاعِدُ	٣٠ . زَمِيلٌ	٣١ . قَرْيَةٌ	٣٢ . خَصْمٌ

LESSON FIVE

The Two Kinds of Plural

الْجَمْعُ بِنَوْعَيْهِ

The plural (الْجَمْعُ) is a noun that denotes more than two referents. There are two types of plurals in Arabic. These are:

a. The broken plural

ألف. الْجَمْعُ الْمُكَسَّرُ أَوْ جَمْعُ تَكْسِيرٍ

b. The sound plural

ب. الْجَمْعُ السَّالِمُ

The Broken Plural

الْجَمْعُ الْمُكَسَّرُ

The broken plural is a plural in which the word pattern of a singular noun is not retained; instead this breaks in the plural. Hence, the noun is مُكَسَّر (broken):

Examples:

رَجُلٌ	_____	رِجَالٌ
بَيْتٌ	_____	بُيُوتٌ
كِتَابٌ	_____	كُتُبٌ

There is no particular rule for forming the broken plural. Sometimes it is formed merely by altering the vowels (i كسرة, a فتحة, u ضمة).

Examples:

أَسَدٌ	_____	أَسَدٌ
خَشَبٌ	_____	خَشَبٌ
سَقْفٌ	_____	سَقْفٌ

And sometimes by omitting a letter,

Example:

رَسُولٌ ——— رُسُلٌ

And sometimes by adding letters,

Examples:

قَلَمٌ ——— أَقْلَامٌ
مَسْجِدٌ ——— مَسَاجِدُ
عَيْبٌ ——— عُيُوبٌ

Declension of the Broken Plural

إِغْرَابُ الْجَمْعِ الْمَكْسَرِ

The declension of the broken plural is like that of a singular noun, i.e. the short vowel u (ضَمَّة) for the nominative case; the short vowel a (فَتْحَة) for the accusative case and the short vowel i (كَسْرَة) for the genitive case. Any exceptions will be stated later on.

The Sound Plural

الْجَمْعُ السَّالِمُ

The sound plural is a plural in which the singular retains its form and the plural is formed, merely by adding a particular termination. There are two types of the sound plural:

i. The sound masculine plural

ألف. جَمْعُ الْمَذَكَّرِ السَّالِمِ

ii. The sound feminine plural

ب. جَمْعُ الْمُؤَنَّثِ السَّالِمِ

The **sound masculine plural** is formed by adding the termination **ونَ** to a singular noun.

Examples:

مُسْلِمٌ + وَنَ = مُسْلِمُونَ

$$\begin{aligned}\text{صَالِحٌ} + \text{وَ} &= \text{صَالِحُونَ} \\ \text{مُحَمَّدٌ} + \text{وَ} &= \text{مُحَمَّدُونَ}\end{aligned}$$

As a general rule, the sound masculine plural can only be used for male human beings.

إِعْرَابُ الْجَمْعِ الْمَذَكَّرِ السَّالِمِ

Declension of The Sound Masculine Plural

Examples:

(nominative – مرفوع)	المُعَلِّمُونَ حَاضِرُونَ.
(accusative – منصوب)	قَابَلْتُ الْمُعَلِّمِينَ.
(genitive – مجرور)	سَلَّمْتُ عَلَى الْمُعَلِّمِينَ.

Explanatory Note:

The sound masculine plural terminates in وَ in the nominative case; i.e. the واو of صَالِحُونَ, مُسْلِمُونَ, مُعَلِّمُونَ is the sign denoting the nominative case of this plural.

The واو of the sound masculine plural changes to ياء in the accusative case (صَالِحِينَ, مُسْلِمِينَ, مُعَلِّمِينَ). Hence, the ياء is the indication of the accusative case of this plural.

The واو of the sound masculine plural changes to ياء in the genitive case also. Thus, it follows that the accusative and the genitive cases are both indicated by ياء.

Note: The dual and the sound masculine plural both occur with a ياء in the accusative and genitive cases. The difference is that the letter preceding ياء in the dual carries *fatha* a and the نون has a *kasra* i under it. Whereas the letter preceding ياء in the sound masculine plural is vowelless with *kasra* i and the نون is vowelless with *fatha* a.

Exercise 2

Change the following nouns to the sound masculine plural:

- | | | | |
|----------------|---------------|---------------|---------------|
| ١. مُؤْمِنٌ | ٢. عَابِدٌ | ٣. سَاجِدٌ | ٤. رَاكِعٌ |
| ٥. صَائِمٌ | ٦. قَائِمٌ | ٧. خَاشِعٌ | ٨. شَاكِرٌ |
| ٩. صَابِرٌ | ١٠. كَافِرٌ | ١١. مُنَافِقٌ | ١٢. جَاهِلٌ |
| ١٣. مُدْرَسٌ | ١٤. مُحَدِّثٌ | ١٥. مُمَرِّضٌ | ١٦. مُسَافِرٌ |
| ١٧. مُهَنْدِسٌ | ١٨. مُؤَظَفٌ | ١٩. مُصَنَّفٌ | ٢٠. ضَالٌ |

The **sound feminine plural** is formed by adding the termination **ألف مفتوحة** and **تاء مفتوحة** to a singular noun:

Examples:

- مُسْلِمَةٌ = مُسْلِمَاتٌ + ات
- مُعَلِّمَةٌ = مُعَلِّمَاتٌ + ات
- صَالِحَةٌ = صَالِحَاتٌ + ات
- بَقْرَةٌ = بَقَرَاتٌ + ات
- كَلِمَةٌ = كَلِمَاتٌ + ات

Note: This is added to the final letter of a singular noun. This does not include the suffix *ta marbuta* (ة) which is superfluous.

The sound feminine plural is used for both, living and non-living / inanimate objects.

LESSON SIX

إِعْرَابُ الْجَمْعِ الْمُؤَنَّثِ السَّالِمِ

Declension of the Sound

Feminine Plural

Examples:

(nominative – مرفوع) الطَّالِبَاتُ ذَكِيَّاتٌ.

(accusative – منصوب) قَابَلْتُ الطَّالِبَاتِ.

(genitive – مجرور) سَلَّمْتُ عَلَى الطَّالِبَاتِ.

Explanatory Note:

The sound feminine plural is vowelised with *damma u* in the nominative case (sentence 1), with *kasra i* in the accusative case (sentence 2), and with *kasra i* in the genitive case (sentence 3).

Hence, it follows that the accusative and genitive cases are both indicated by *kasra*

i.

Exercise 3

Change the following singular nouns to the sound feminine plural:

- | | | | | |
|-----------------|------------------|-----------------|-------------------|-------------------|
| ١. مُؤَمِّنَةٌ | ٢. قَانِتَةٌ | ٣. صَادِقَةٌ | ٤. صَابِرَةٌ | ٥. خَاشِعَةٌ |
| ٦. مُتَّصِدَّةٌ | ٧. صَائِمَةٌ | ٨. حَافِظَةٌ | ٩. ذَاكِرَةٌ | ١٠. وَالِدَةٌ |
| ١١. مُرْضِعَةٌ | ١٢. مُرَبِّيَّةٌ | ١٣. مُعَلِّمَةٌ | ١٤. مُمَرِّضَةٌ | ١٥. تَلْمِيزَةٌ |
| ١٦. طَبِيبَةٌ | ١٧. قَائِمَةٌ | ١٨. جَالِسَةٌ | ١٩. ذَاهِبَةٌ | ٢٠. رَاجِعَةٌ |
| ٢١. كَافِرَةٌ | ٢٢. كَاذِبَةٌ | ٢٣. مُنَافِقَةٌ | ٢٤. مُتَبَرِّجَةٌ | ٢٥. مُتَحَجِّبَةٌ |
| ٢٦. فَاطِمَةٌ | ٢٧. عَائِشَةٌ | ٢٨. زَيْنَبٌ | ٢٩. مَرِيْمٌ | ٣٠. طَالِبَةٌ |

Rule No. 6:

1. With relation to number there are three kinds of nouns (a) Singular (الْمُفْرَدُ): One which denotes one referent. (b) Dual (الْمُثَنَّى): One which denotes two referents. (c) Plural (الْجَمْعُ): One which denotes more than two referents.
2. A singular noun may be made dual by adding the termination (ان).
3. There are two kinds of plurals: (a) The broken plural (الْجَمْعُ الْمَكْسَرُ) (b) The sound plural (الْجَمْعُ السَّالِمُ). The sound plural is of two kinds: (i) The sound masculine plural (جَمْعُ الْمَذَكَّرِ السَّالِمِ). (ii) The sound feminine plural (جَمْعُ الْمُؤَنَّثِ السَّالِمِ).

The sound masculine plural is made by adding the termination (ون). The sound feminine plural is made by adding the termination ات.

Rule No. 7:

1. The nominative case of a singular noun is indicated by a damma (ضَمَّةٌ), the accusative case by a fatha (فَتْحَةٌ) and the genitive case by a kasra (كَسْرَةٌ).
2. The nominative case of a dual is indicated by (أَلِفٌ) whereas the accusative and the genitive cases are indicated by a (يَاءٌ) with a fatha preceding it.
3. Waow (و) indicates the nominative case of a sound masculine plural and it is changed to ياء (with a kasra preceding it) in the accusative and the genitive cases.
4. Damma indicates the nominative case and kasra indicates the genitive and the accusative cases of a sound feminine plural.

The broken plural is declined just like any other singular noun.⁽¹⁾

⁽¹⁾ Unless it is a diptote in the indefinite form in which case the genitive is indicated by a fatha instead of a kasra. E.g.: هُمْ فِي مَدَارِسَ مُخْتَلِفَةٍ (They are in different schools)

Exercise 4

Translate into Arabic:

- | | |
|---|---------------------------|
| 1. A glass. | 2. Entrants. |
| 3. A chair. | 4. Watches. |
| 5. Two lips. | 6. Two eyes. |
| 7. A woman. | 8. Two trees. |
| 9. Two rooms | 10. Two copies. |
| 11. Two ankles. | 12. Two women. |
| 13. Sitting men. | 14. Two elbows. |
| 15. Two springs. | 16. Fasting men. |
| 17. Two villages. | 18. Diligent men. |
| 19. Two windows. | 20. Two witnesses. |
| 21. Some teachers. | 22. Two carpenters. |
| 23. Patient women. | 24. Some craftsmen. |
| 25. Two liars. (fem.) | 26. Two shoemakers. |
| 27. Two young girls. | 28. A hypocrite. (fem.) |
| 29. Travellers. (fem.) | 30. Many blacksmiths. |
| 31. Some truthful men. | 32. A hypocrite. (mas.) |
| 33. Two teachers. (fem.) | 34. Two thieves. (fem.) |
| 35. Many believers.(mas.) | 36. Two students. (fem.) |
| 37. Two successful women. | 38. Two fasting women. |
| 39. Non- <i>purdah</i> observing women. | 40. Two almsgiving women. |

Exercise 5

Identify the dual, the sound masculine plural and the sound feminine plural in the following *Quranic* verses:

٢. وَبَشِّرِ الصَّابِرِينَ.

١. مَرَجَ الْبَحْرَيْنِ.

٣. وَإِنَّهُمْ لَنَا لَغَائِظُونَ.
 ٤. فَبَيْنَهُمَا عَيْنَانِ نَضَّخَتَانِ.
 ٥. وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ.
 ٦. جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ.
 ٧. وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ.
 ٨. قَالُوا إِنَّ اللَّهَ وَإِنَّا إِلَيْهِ رَاجِعُونَ.
 ٩. كَانَتْ تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ.
 ١٠. الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ.
 ١١. وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ
 ١٢. أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ وَهَدَيْنَاهُ
 النَّجْدَيْنِ.
 ١٣. النَّاتِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ.
 ١٤. إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا.

Word List

<i>Singular</i>	<i>Arabic</i>	<i>Plural</i>	<i>English</i>
جَارَةٌ		جَارَاتٌ	Neighbour (fem.)
جَالِسَةٌ		جَالِسَاتٌ	A sitting woman
خَاشِعٌ		خَاشِعُونَ	Submissive
خَصْمٌ		خُصُومٌ	Opponent
ذَاكِرَةٌ		ذَاكِرَاتٌ	She who remembers
رَاجِعٌ (مِنْ)		رَاجِعُونَ	Returning
رَاكِعٌ		رَاكِعُونَ	One who kneels
زَمِيلٌ		زُمَلَاءٌ	Comrade; accomplice
زَوْجٌ		أَزْوَاجٌ، زَوَاجَاتٌ	Husband; wife
سَاجِدٌ		سَاجِدُونَ	One who bows
سَاعِدٌ		سَوَاعِدٌ	Fore-arm
سَفِيهٌ		سُفَهَاءٌ	Stupid
سَهْلٌ		سُهُولٌ	Easy
شَاكِرٌ		شَاكِرُونَ	Thankful
صَابِرٌ		صَابِرُونَ	Patient
صَعْبٌ		صِعَابٌ	Difficult
ضَالٌ		ضَالُّونَ	One led astray
عَابِدٌ		عَابِدُونَ	Worshipper
قَانِتَةٌ		قَانِتَاتٌ	An obedient woman

Arabic		English
<i>Singular</i>	<i>Plural</i>	
قَرْيَةٌ	قُرَى	Village
كَتِفٌ	أَكْتَافٌ	Shoulder
كُمٌ	أَكْمَامٌ	Sleeve
مُتَبَرِّجَةٌ	مُتَبَرِّجَاتٌ	Non-purdah observing woman
مُتَحَجِّبَةٌ	مُتَحَجِّبَاتٌ	Purdah observing woman
مُتَصَدِّقَةٌ	مُتَصَدِّقَاتٌ	Alms-giving woman
مُحَدِّثٌ	مُحَدِّثُونَ	Speaker; a transmitter of Prophetic traditions
مُرَبِّيةٌ	مُرَبِّياتٌ	Woman educator; nurse maid
مُرْضِعَةٌ	مُرْضِعَاتٌ	Wet nurse
مِرْفَقٌ	مِرَافِقٌ	Elbow
مُصَنِّفٌ	مُصَنِّفُونَ	Author

English

Ankle
Blacksmith
Carpenter
Craftsman
Entrant
Glass
Shoemaker

Arabic

<i>Singular</i>	<i>Plural</i>
كَعْبٌ	كُعُوبٌ
حَدَّادٌ	حَدَّادُونَ
نَجَّارٌ	نَجَّارُونَ
صَانِعٌ	صَانِعُونَ
دَاخِلٌ	دَاخِلُونَ
كَأْسٌ	كُؤُوسٌ
جِذَاءٌ	أَحْذِيَّةٌ

English**Arabic***Singular**Plural*

Spring

عَيْنٌ

Successful

نَاجِحٌ

نَاجِحُونَ

Lip

شَفَةٌ

Young girl

فَتَاةٌ

فَتَيَاتٌ

LESSON SEVEN

THE SENTENCE الكلام - الجملة المفيدة - المركب التام

THE SENTENCE

There are two types of sentences :

A. **جملة خبرية** : that sentence which has the possibility of being true or false.

B. جملة انشائية: that sentence which does not have the possibility of being true or false.

A. جملة خبرية is of two types :

1. **الجملة الاسمية الخبرية** : that sentence which begins with a noun.

: the second part of the sentence can be a noun or a verb.

: the first part of the sentence is called مبتدا (subject) or مسند اليه.

: the second part of the sentence is called خبر (predicate) or مسند (the word giving the information).

: the مبتدا is generally معرفة and the خبر generally نكرة.

: both parts (مبتدا and خبر) will be مرفوع.

eg. **الْبَيْتُ** **نُظِيفُ**

مبتدا + خبر = جملة اسمية خبرية

NB. A sentence may have more than one **خبر**

eg. طَوِيلٌ قَوِيٌّ

مبتدا + خبرا + خبر2 = جملة اسمية خبرية

2. **الجملة الفعلية الخبرية**: that sentence which begins with a verb.

: the first part of the sentence is called **فعل** or **مسند**.

the second part of the sentence is called **فاعل** or **مسند اليه** and will always be **مرفوع**.

eg. جَلَسَ زَيْدٌ

فعل + فاعل = جملة فعلية خبرية

NB. In the above example the verb is an intransitive verb (الفعل اللازم) ie. that verb which can be understood without a مفعول.

NB. If the verb is a transitive verb (الفعل العددي) ie. that verb which cannot be fully understood without a مفعول , then a مفعول will be added and will be منصوب .

eg. خَلَقَ اللَّهُ السَّمَاءَ

فعل + فاعل + مفعول = جملة فعلية خبرية

EXERCISE

1. Translate, fill in the *i'raab*, and analyse the following sentences.

a. المعلم حاضر

b. الاستان جميل

C. فتح محمد الباب

d. المدرسة كبيرة نظيفة

c. وقف الرجل

f. الرجل وقف

2. What is the difference between (e) and (f) above ?

B. جملة انشائية is of ten types :

1. امر (Imperative Command) eg. رَا ضَرْبَ Hit !
 2. نهى (Negative Command) eg. لَا تَضْرِبَ Don't hit !
 3. استفهام (Interrogative) eg. هَلْ ضَرَبَ زَيْدٌ؟ Did Zaid hit ?
 4. تمنى (Desire) eg. لَيْتَ الشَّبَابَ عَائِدٌ If only youth would return.
- NB. *is* generally used for something unattainable.
5. ترقى (Hope) eg. لَعَلَّ الْإِمْتِحَانَ سَهْلٌ؟ Hopefully the examination would be easy.
- NB. *لعل* is generally used for something attainable.
6. نداء (Exclamation) eg. يَا اَللَّهُ O Allah !
 7. عرض (Request) eg. أَلَا تَأْتِينِي فَأَعْطِيكَ دِينَارًا Will you not come to me so that I may give you a *dinaar* (coin).
- NB. It is a mere request - no answer is anticipated.
8. قسم (Oath) eg. وَاللَّهِ By Allah !
 9. تعجب (Amazement) eg. مَا أَحْسَنَ زَيْدًا How good Zaid is !
 10. عقود (Transaction) eg. The seller says رَبِعْتُ هَذَا الْكِتَابَ - I sold this book.
and the buyer says رَا شَرَيْتُهُ - I bought it.

NB. Because Islaamically contracts are binding on both parties, there is no question of truth or falsehood.

Sentence analysis:

هَلْ ضَرَبَ زَيْدٌ؟
اسم استفهام + فعل + فاعل = جملة فعلية انشائية

EXERCISE

1. State what type of جملة انشائية the following sentences are.

- | | |
|----------------------|-----------------|
| a. يَا اِبْرَاهِيْمُ | b. رَا سَمِعَ |
| c. كَيْفَ حَالُكَ؟ | d. لَا تَدْخُلْ |

Phrases are of five types :

1. المركب الوصفي (Descriptive Phrase)

- : a phrase wherein one word describes the other.
- : the describing word is called صفة.
- : the object being described is called موصوف.
- : the موصوف and صفة must correspond in
- a. *I'raab*.
- b. Gender ie. masculine and feminine.
- c. Number ie singular, dual and plural.
- d. *Ma'rifah* and *Nakirah*.

eg.

الرِّجَالُ الصَّالِحُونَ	رُجُلَانِ صَالِحَانِ	الْبَيْتُ الْعَالِيَةُ
موصوف صفة	موصوف صفة	موصوف صفة

2. المركب الإضافي (Possessive Phrase)

- : a phrase wherein the second word (مضاف إليه) owns or possesses the first (مضاف).
- : the مضاف will **never** get a ال or a *tanween*.
- : the مضاف إليه will always be مجرور.
- : the *i'raab* of the مضاف will be according to the عامل governing it.

eg.

كِتَابُ زَيْدٍ	Zaid's book / Book of Zaid.
مضاف مضاف إليه	

NB: 1. Sometimes many مضاف إليه / مضاف are found in one single phrase.

eg.

بَيْتُ الرَّجُلِ	بابُ	The door of the man's house.
مضاف إليه و مضاف	مضاف	

2. If a صفة of the مضاف is brought, it should come immediately after the مضاف إليه with an ال and the same *i'raab* as that of the مضاف.

eg.

بَابُ الْبَيْتِ الْجَدِيدِ	The new door of the house.
مضاف مضاف إليه صفة المضاف	

3. If a صفة of the مضاف إليه is brought, it should come immediately after it (مضاف إليه), corresponding with it (مضاف إليه) ie. in the four aspects mentioned earlier.

eg.

بَابُ الْبَيْتِ الْجَدِيدِ	The door of the new house.
موصوف + صفة	
مضاف إليه	مضاف

3. المركب الاشارى (Demonstrative Phrase)

: a phrase wherein one noun (اسم الاشارة) points towards another noun (مشار اليه).

: the phrase must have an ال.

eg. هَذَا الرَّجُلُ This man

اسم الاشارة مشار اليه

NB. If the phrase does not have an ال, it would be a complete sentence.

eg. هَذَا رَجُلٌ This is a man.

مبتدا + خبر = جملة اسمية

4. المركب البنائى / العددي (Numerical Phrase)

: a phrase wherein two numerals are joined to form a single word (number).

: a originally linked the two.

: this phrase is found only in numbers 11 - 19.

: both parts of this phrase will be مفتوح except the number 12 (اِثْنَا عَشَرَ).

eg. اَحَدٌ عَشَرَ eleven (was اَحَدٌ و عَشَرَ originally)

NB. the first part of the number اِثْنَا عَشَرَ will be given a ي in place of the ا (اِثْنَى عَشَرَ) in

حالة الجر and حالة النصب

eg. مَرَرْتُ بِاِثْنَى عَشَرَ رَجُلًا حالة النصب رَأَيْتُ اِثْنَى عَشَرَ رَجُلًا حالة الجر

5. مركب منع الصرف (Indeclinable Phrase)

: a phrase wherein two words are joined to form a single word.

: the first part of this phrase will be مفتوح.

: the second part will change according to the عامل.

eg. حَضَرَمَوْتُ City of Yemen. (حضر + موت)

بَعْلِيَّكَ Name of a city. (بعل + بك)

NB. The above phrases / incomplete sentences will form part of a complete sentence.

eg. 1 رَيْحٌ التَّاجِرُ الْأَيْمَنُ
موصوف + صفة
فعل + فاعل
جملة فعلية خبرية =

eg. 2 مَرْمُوحٌ فَاعِلٌ كُلُّ
مَنْصُوبٌ مَفْعُولٌ كُلُّ
مضاف + مضاف اليه
مبتدا + خبر
جملة اسمية خبرية =

eg.3

رَأَيْتُكَ هَذَا الْكِتَابُ
اسم الإشارة + مشار اليه
فعل مع فاعله + مفعول
= جملة فعلية خبرية

eg.4

جَاءَ أَرْبَعُ عَشَرَ رَجُلًا
فعل + فاعل
= جملة فعلية خبرية

eg.5

هَذِهِ بِعَلْبِكَ
مبتدا + خبر
= جملة اسمية خبرية

EXERCISE

1. Translate, fill in the *i'raab* and analyse the following phrases.

- | | |
|---------------------|-------------------|
| a. سيارة الرجل | b. الوردة الجميلة |
| c. أربع عشر | d. قلم رخيص |
| e. باب فصل المدرسة | f. معديكرب |
| g. قلم الرجل الطويل | h. ذلك الكتاب |

2. What is the difference between the following sentences.

- | | | |
|--------------------------|-----|-----------------------|
| a. غُلَامٌ عَاتِلٌ | and | غُلَامٌ عَاتِلٍ |
| b. هذه تفاحة | and | هذه التفاحة |
| c. نافذة السيارة الكبيرة | and | نافذة السيارة الكبيرة |
| d. اللوب نظيف | and | اللوب النظيف |

3. Correct the following, stating a reason.

- | | |
|----------------------|----------------------|
| a. وَلَدٌ الْقَبِيحُ | b. المَلَمَّ المدرسة |
| c. الرجلان الطويل | d. ثمانية عشر |

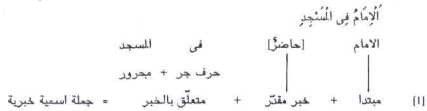
4. Translate, fill in the *i'raab* and analyse the following.

- a. باب فضل قيام ليلة القدر.

Additional notes - جملة اسمية

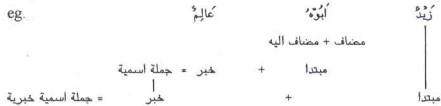
1. Sometimes the خبر is not mentioned, in which case it will be regarded as hidden (مُقدَّر).

eg.

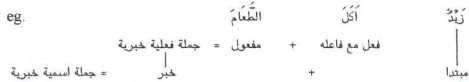


2. The خبر can be a complete sentence.

eg.



eg.



EXERCISE

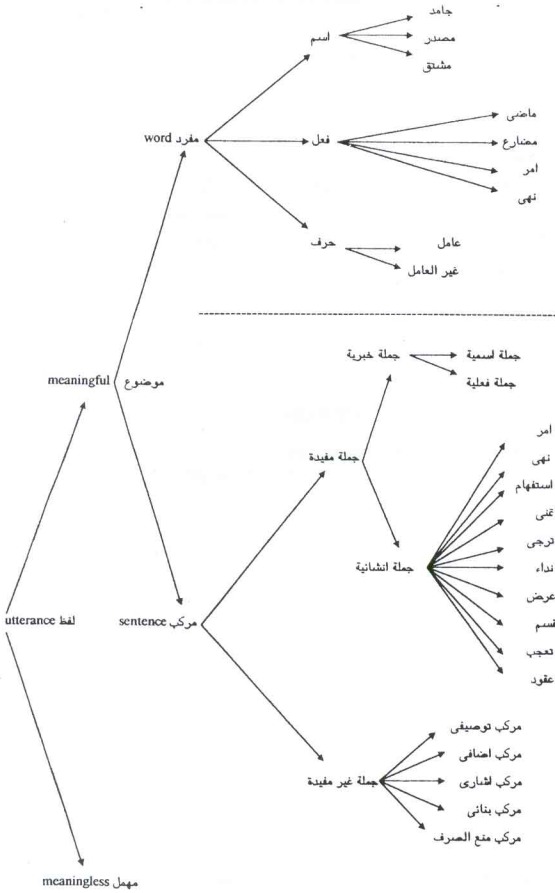
1. Translate, fill in the *i'raab*, and analyse the following sentences.

a. القلم في الفصل

b. الثور يحرق الأرض

[1] However, generally to simplify matters, the متعلق is taken to be the خبر - A Simplified Arabic Grammar - page 37.

SUMMARY



LESSON EIGHT

CHAPTER 7

الدرس السابع

Prepositions⁽¹⁾

الْحُرُوفُ الْجَارَةُ

Examples:

The bird is on the branch.

١. الطَّائِرُ عَلَى الْغُصْنِ.

Fatima is going to the market.

٢. فَاطِمَةُ ذَاهِبَةٌ إِلَى السُّوقِ.

The desk is made of wood.

٣. الْمَكْتَبُ مِنَ الْخَشَبِ.

The car belongs to Zaid.

٤. السَّيَّارَةُ لَزَيْدٍ.

The student is in the class.

٥. الطَّالِبُ فِي الْفَصْلِ.

Ayesha is like the moon.

٦. عَائِشَةُ كَالْقَمَرِ.

The story is about the princess.

٧. الْقِصَّةُ عَنِ الْأَمِيرَةِ.

I wrote with the pen.

٨. كَتَبْتُ بِالْقَلَمِ.

Explanatory Note:

The above-mentioned sentences contain the following prepositions: عَنْ، لَ، فِي، لِـ. These particles precede a noun and take it in the genitive case. You have observed in the above-mentioned sentences that the nouns following prepositions are all vowelless with كَسْرَة. Their declension may be expressed thus: مَجْرُورٌ بِالْكَسْرَةِ.

(1) These are termed "الْحُرُوفُ الْجَارَةُ" or "حُرُوفُ الْحَرِّ".

In sentence 1, the noun "الْعَصْن" is in the genitive case because it is preceded by a preposition. The sign denoting the genitive case of this noun is كَسْرَةٌ because it is singular.

All in all, there are seventeen prepositions, but, for the present, the following will suffice:

1. On or above

١. عَلَى

◆ Zaid is sitting on the ground.

◆ زَيْدٌ جَالِسٌ عَلَى الْأَرْضِ.

◆ The books are on the shelf.

◆ الْكُتُبُ عَلَى الرَّفِّ.

2. Towards, at, to, till

٢. إِلَى

◆ I washed the arm till the elbow.

◆ غَسَلْتُ الْيَدَ إِلَى الْمِرْفَقِ.

◆ Zaid is looking at the sky.

◆ زَيْدٌ نَاطِقٌ إِلَى السَّمَاءِ.

3. From, of, since, than etc.

٣. مِنْ

◆ Saleem is returning from the village.

◆ سَلِيمٌ رَاجِعٌ مِنَ الْقَرْيَةِ.

◆ The orange is among (the) fruits.

◆ الْبُرْتُقَالُ مِنَ الْفَوَاكِهِ.

◆ The trunk is made of iron.

◆ الصُّنْدُوقُ مِنَ الْحَدِيدِ.

◆ Khalid is bigger than Saleem.

◆ خَالِدٌ أَكْبَرُ^(١) مِنْ سَلِيمٍ.

◆ The cat is smaller than the dog.

◆ الْقِطَّةُ أَصْغَرُ مِنَ الْكَلْبِ.

(١) أَكْبَرُ is on the pattern of أَفْعَلُ. When two objects are compared to each other, to the disadvantage of one, we use اسم تفضيل (the Elative) e.g. أَكْبَرُ (bigger); أَصْغَرُ (smaller); أَجْمَلُ (more beautiful); أَبْعَدُ (further). No nunation is used in the above-mentioned example, its form will not change irrespective of whether the subject is masculine or feminine, singular, dual or plural.

4. For, belonging to

٤. لِـ (اللام)

Generally, this (لام) *laam* is used for denoting possession or any kind of association or connection:

- ♦ All praise is for Allah.
- ♦ I said to Zaid.
- ♦ The horse belongs to Khalid.

♦ الْحَمْدُ لِلَّهِ.
♦ قُلْتُ لِزَيْدٍ.
♦ الْفَرَسُ لِكَلِيدٍ.

5. In

٥. فِي

- ♦ The boy is in the room.
- ♦ The pens are in the drawer.

♦ الْوَلَدُ فِي الْغُرْفَةِ.
♦ الْأَقْلَامُ فِي الدَّرَجِ.

6. For resemblance

٦. كَ (الكاف)

This is known as the *kaaf* of comparison (كَافُ التَّشْبِيهِ).

- ♦ The thankful eater is like the patient faster.
- ♦ Zaid is like a lion.

♦ الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ.
♦ زَيْدٌ كَالْأَسَدِ.

7. From, about

٧. عَنْ

- ♦ I asked about the teacher.
- ♦ The mosque is far from the house.

♦ سَأَلْتُ عَنِ الْمُعَلِّمَةِ.
♦ الْمَسْجِدُ بَعِيدٌ عَنِ الْبَيْتِ.

8. In, with, at , on etc.

٨. بِـ (الباء)

- ♦ In the name of Allah, the Beneficent, the Merciful.
- ♦ I ate with the spoon.
- ♦ Zaid is in the mosque.

♦ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
♦ أَكَلْتُ بِالسَّيْفَةِ.
♦ زَيْدٌ بِالْمَسْجِدِ.

The Dual in the Genitive Form

المثنى المجرور

Examples:

The books belong to the two (male) students.

١. الْكِتَابُ لِلطَّالِبَيْنِ.

Zaid and Saleem are like two brothers.

٢. زَيْدٌ وَسَلِيمٌ كَالْأَخَوَيْنِ.

The two children (mas.) are sleeping on the two beds.

٣. الطُّفْلَانِ نَائِمَانِ عَلَى السَّرِيرَيْنِ.

The men are travelling to the two villages.

٤. الرِّجَالُ مُسَافِرُونَ إِلَى الْقَرْيَتَيْنِ.

The children are in the two rooms.

٥. الْأَوْلَادُ فِي الْغُرَفَتَيْنِ.

I searched for the two children.

٦. بَحَثْتُ عَنِ الطِّفْلَيْنِ.

Explanatory Note:

You have learnt that the noun following a preposition is مَجْرُورٌ (in the genitive case). In a singular noun, the genitive is indicated by the *kasra i*, while in the dual it is indicated by ياء. (The *alif* of the dual changes to ياء.)

In the first example طَالِبَيْنِ, is مَجْرُورٌ because it is preceded by the preposition لام (لـ). The genitive is indicated by ياء since the noun is dual. Its declension will be expressed as: مثنى مَجْرُورٌ بِالياءِ

The Sound Masculine Plural and its Genitive Indication

جَمْعُ الْمَذَكَّرِ السَّالِمِ وَعَلَامَةُ جَرِّهِ

Examples:

Khalid is among the righteous.

١. خَالِدٌ مِنَ الصَّالِحِينَ.

Peace be upon the prophets.

٢. السَّلَامُ عَلَى الْمُرْسَلِينَ.

The houses belong to the teachers.

٣. الْبُيُوتُ لِلْمُعَلِّمِينَ.

The thankful eaters are like the patient fasters.

٤. الطَّاعِمُونَ الشَّاكِرُونَ كَالصَّائِمِينَ الصَّابِرِينَ.

There is no good in the innovators.

٥. لَا خَيْرَ فِي الْمُبْتَدِعِينَ.

I went to the legal scholars.

٦. ذَهَبْتُ إِلَى الْمُفْتِيِّينَ.

Explanatory Note:

The genitive in the sound masculine plural is indicated by ياء. In sentence 1 الطَّاعِمُونَ الشَّاكِرُونَ كَالصَّائِمِينَ الصَّابِرِينَ is in the genitive form because it is preceded by the preposition مِنْ. The indication of the genitive case of the sound masculine plural is ياء. The letter preceding ياء is vowelised by *kasra i* and its declension will be expressed as: جَمْعُ مُذَكَّرٍ سَالِمٌ مَجْرُورٌ بِالْيَاءِ

The Sound Feminine Plural and its Genitive Indication

جَمْعُ الْمُؤَنَّثِ السَّالِمِ وَ عَلَامَةُ جَرِّهِ

The sound feminine plural occurs in the genitive form like any singular noun i.e. with a *kasra i*.

Examples:

The veils are for the girls.

١. الْبَرَاقِعُ لِلنِّبَاتِ.

Ayesha is among the righteous.

٢. عَائِشَةُ مِنَ الصَّالِحَاتِ.

I asked about the students.

٣. سَأَلْتُ عَنِ الطَّالِبَاتِ.

The Prepositional Phrase

شِبْهُ الْجُمْلَةِ

The phrase comprising a preposition and the noun following it (جَارٌ وَمَجْرُورٌ) is termed "شِبْهُ الْجُمْلَةِ" in Arabic grammar.

If the subject (الْمُبْتَدَأُ) in a nominal sentence (الْجُمْلَةُ الاسْمِيَّةُ) is followed by a prepositional phrase (جَارٌ وَمَجْرُورٌ). This prepositional phrase is termed the predicate:

E.g.: الْكِتَابُ عَلَى الْمَكْتَبِ

In this sentence, الْكِتَابُ is the subject and the following phrase عَلَى الْمَكْتَبِ is its predicate.

Often شِبْهُ الْجُمْلَةِ precedes its subject, in which case the subject is an indefinite noun: E.g.: (There is a student in the class). فِي الْفَصْلِ طَالِبٌ.

The predicate (فِي الْفَصْلِ) in this construction is termed "شِبْهُ الْجُمْلَةِ خَبَرٌ مُقَدَّمٌ".

While the subject (طَالِبٌ) is termed "مُبْتَدَأٌ مُؤَخَّرٌ" because it occurs later contrary to the usual sequence.

Examples:

1. لَزَيْدٍ أُخْتُ. Zaid has a sister.
2. فِي الْمُؤْمِنِينَ خَيْرٌ. There is good in the believers.
3. لِلْمُدِيرَيْنِ سَيَّارَتَانِ. The two principals have two cars.

Declension of Diptotes

إِعْرَابُ الْأَسْمِ الْمَمْنُوعِ مِنَ الصَّرْفِ

Examples:

1. عَائِشَةُ أَكْبَرُ مِنْ فَاطِمَةَ. Ayesha is older than Fatima.
2. صَلَّيْتُ فِي مَسَاجِدَ. I prayed in many mosques.
3. مَرَرْتُ بِصَحْرَاءَ. I passed by a desert.

Explanatory Note:

In Arabic, there are certain types of nouns which are never "nunized" i.e. they never bear nunation (*tanween*). Such nouns are known as diptotes "أَسْمَاءُ غَيْرُ مُنْصَرِفَةٍ" or "أَسْمَاءُ مَمْنُوعَةٌ مِنَ الصَّرْفِ".

These nouns are distinguished by another characteristic; their genitive is indicated by a *fatha a* in the accusative case.⁽¹⁾

Diptotes include several proper nouns⁽²⁾ (عَائِشَةُ، خَدِيجَةُ)، some broken plurals (شَوَارِعُ، مَسَاجِدُ); those nouns which end in *alif-ut-ta'nees al-mamdoodah*. (أَلِفُ التَّائِيثِ الْمَمْدُودَةُ) E.g.: صَحْرَاءُ، عَرَجَاءُ etc.

In sentence no.1, فَاطِمَةُ is in the genitive case because it is preceded by the preposition "مِنْ". The genitive indication is a *fatha a*, not a *kasra i*, the reason being that it (the noun, Fatima) is a diptote. The declension of this noun is as follows: "مَجْرُورٌ بِمِنْ وَعَلَامَةُ جَرِّهِ الْفَتْحَةُ لِأَنَّهُ غَيْرُ مُنْصَرِفٍ"

The words صَحْرَاءُ and مَسَاجِدُ in sentence 2 and 3 respectively, are مَجْرُورٌ بِالْفَتْحَةِ because they are diptotes. Besides these there are other kinds of diptotes which will be dealt with in the third volume of this book.

Rule No. 9:

If a noun is preceded by a preposition (حَرْفُ جَرٍّ) it occurs in the genitive case. Some prepositions are: كَ، عَنْ، عَلَى، إِلَى، مِنْ، لِ، فِي، بِ.

⁽¹⁾ This is when these nouns are indefinite (i.e. free from the definite article "ال") and do not occur as the first term of an *Idafa* phrase.

⁽²⁾ All the female proper names and masculine proper names ending in تاء مربوطة (e.g.: حَمْرَةٌ، مُعَاوِيَةُ) are diptotes.

Rule No. 10:

The preposition (حَرْفُ جَرٍّ) along with the noun after it (مَجْرُورٌ) make up a prepositional phrase (شِبْهُ الْجُمْلَةِ). The prepositional phrase can occur as the predicate (خَبَرٌ) in a nominal sentence.

Exercise 1

Fill in the blanks with suitable prepositions:

١. الطِّفْلَةُ — زَهْرَةٌ. ٢. الْقَلَمُ — الطَّالِبَةِ. ٣. النُّقُودُ — الْمُحَفِّظَةِ.
٤. الثَّوبُ — الْحَرِيرِ. ٥. الْكُتُبُ — الْمُطَالَعَةِ. ٦. الْمَسْجِدُ بَابُ كَبِيرٍ.
٧. الْأُمُّ — الْمُطْبَخِ. ٨. هَلِ الْأَقْلَامُ — الْأُسْتَاذِ؟ ٩. الْمَطَرُ نَازِلٌ — السَّمَاءِ.
١٠. هُنَاكَ اِزْدِحَامٌ — الطَّرِيقِ. ١١. هَلِ الْمَدِيرُ — الْمَكْتَبِ؟ ١٢. الْحُجَّاجُ رَاجِعُونَ — مَكَّةَ.
١٣. — الْجِبَالِ قُرَى صَغِيرَةٌ. ١٤. الطَّائِرَةُ أَسْرَعُ — الْقِطَارِ. ١٥. الْبِنْتُ جَالِسَةٌ — السَّجَّادَةِ.
١٦. — الْمَدِينَةِ مَتَحَفٌ قَدِيمٌ. ١٧. الْأَطْفَالُ نَاطِرُونَ — ١٨. الطَّالِبُ نَاجِحٌ — الْامْتِحَانِ.
- المُبَارَاةِ.
١٩. إِسْلَامٌ أَبَادٌ أَجْمَلُ — ٢٠. الْمُسَافِرُ ذَاهِبٌ —
- لَاهُورَ. الْمَدِينَةِ.

Exercise 2

Fill in the blanks with suitable nouns in the genitive case:

١. فِي — نُقُودٌ. ٢. الْمَلِكُ فِي —. ٣. الْإِطَارُ مِنْ —.
٤. الثِّيَابُ لِ —. ٥. الْبَيْتُ كَ —. ٦. السُّؤَالُ عَنْ —.
٧. السَّيَّارَةُ لِ —. ٨. الْقَمِيصُ مِنْ —. ٩. الْأَطْبَاقُ عَلَى —.
١٠. الْمِسْطَرَّةُ فِي —. ١١. لِ — بَيْتٌ كَبِيرٌ. ١٢. الصُّحُوفُ عَلَى —.
١٣. زَيْدٌ ذَاهِبٌ إِلَى —. ١٤. الْحَارِسُ قَائِمٌ عَلَى —. ١٥. الْبَدَوِيُّ مُسَافِرٌ إِلَى —.

١٦. الْبَنَاتُ جَالِسَاتٌ فِي _____ .
 ١٧. الصَّحَابِيُّ مُبَشِّرٌ بـ _____ .
 ١٨. الْأَطْفَالُ لَاعِبُونَ فِي _____ .
 ١٩. هَلِ الْخَضِرَاوَاتُ فِي _____ ؟
 ٢٠. الْقَطَارُ كـ _____ فِي
 السُّرْعَةِ. (الصَّارُوخ)

Exercise 3 (A)

Change the underlined nouns in the genitive case to the dual (bearing in mind the declension of the dual):

Example:

فِي الْغُرْفَةِ ضُيُوفٌ.
 فِي الْغُرْفَتَيْنِ ضُيُوفٌ.

١. لِلْأُسْتَاذِ سَيَّارَةٌ. ٢. أَفِي الدَّرَجِ شَيْءٌ؟ ٣. الْبَيْتُ فِي شَارِعٍ.
٤. فِي الْفَصْلِ طُلَّابٌ. ٥. هَلِ لِلْمُعَلِّمَةِ أَوْلَادٌ؟ ٦. عَلَى الْمَكْتَبِ كُتُبٌ.
٧. النِّسَاءُ مِنْ قَرْيَةٍ بَعِيدَةٍ. ٨. لِلْبِنْتِ صَدِيقَةٌ مِصْرِيَّةٌ. ٩. لِلْمَسْجِدِ أَبْوَابٌ كَثِيرَةٌ.
١٠. الرُّؤَسَاءُ مُسَافِرُونَ بِطَائِرَةٍ. ١١. أَغَسَلَتِ الْيَدَيْنِ إِلَى الْمِرْفَقِ؟ ١٢. الْأَطْفَالُ ذَاهِبُونَ إِلَى الْمَلْعَبِ.
١٣. الْأُسْتَاذُ غَاضِبٌ عَلَى التَّلْمِيذِ. ١٤. الرِّجَالُ مُسَافِرُونَ إِلَى الْقَرْيَةِ.

(B)

Change the following singular genitive nouns to the plural form (paying attention to the declension of the sound masculine plural):

١. الْكُتُبُ لِلْمُدَرِّسِ. ٢. الْعَالِمُ أَفْضَلُ مِنَ الْجَاهِلِ. ٣. سَلَّمْتُ عَلَى الْمُعَلِّمِ.
٤. لَعْنَةُ اللَّهِ عَلَى الْكَاذِبِ. ٥. الْأُسْتَاذُ غَاضِبٌ عَلَى الْمُشَاغِبِ.

Exercise 4

Translate the following sentences into Arabic:

- | | |
|--|---|
| 1. The tea is in the cup. | 2. Zaid has two friends. |
| 3. The food is for the poor. | 4. There are stars in the sky. |
| 5. Fatima is going to Ayesha. | 6. The refugees are in the tent. |
| 7. The chair is made of wood. | 8. Is there anyone in the room? |
| 9. The clothes are in the trunk. | 10. There is a tree in the garden. |
| 11. Zaid is taller than Su'aad. ⁽¹⁾ | 12. The Bedouins are in a desert. |
| 13. The watches are on the shelf. | 14. The two doctors have a clinic. |
| 15. There are two ships on the sea. | 16. Is there anything on the shelf? |
| 17. The books are for the students. | 18. Khalid is younger than Saleem. |
| 19. The brothers (dual) have a sister. | 20. Does this pen belong to Khadija? |
| 21. Do the shops belong to the tailors? | 22. Are the villages in the mountains? |
| 23. There are degrees for the believers. | 24. There are two shops in the market. |
| 25. The houses belong to the engineers. | 26. The tools belong to the carpenters. |
| 27. Are the bakers poorer than the dyers? | 28. The mosque is more beautiful than the school. |
| 29. Zaid and Saleem are like twin brothers. ⁽²⁾ | 30. There is a crowd in both the markets. |
| 31. The elephant is bigger than the camel. | 32. The two pilgrims are returning from Mecca. |
| 33. The two boys are taller than the two girls. | 34. Two poor women are standing at the door. |
| 35. The two female servants are in the kitchen. | 36. The girls are sitting in the classroom. |

⁽¹⁾ Su'aad: سَعَاد

⁽²⁾ Twins: تَوَأمَانِ

37. The tailoress is more skilled than the tailor.
38. The female student is going to the principal.
39. Are the vegetables in the refrigerator?
40. His tongue is as sharp as a sword.
(lit. His tongue is like a sword)

Exercise 5

Use the following nouns in sentences, using them in the genitive form preceded by prepositions:

Example:

الفَصْلُ: فِي الْفَصْلِ طُلَّابٌ					
١. الْفَتَاهُ	٢. الشَّحَرَتَانِ	٣. الْبِرْكَةُ	٤. عُلْبٌ	٥. الدُّوْلَابُ	
٦. الْبَيْتَانِ	٧. الْأُخْتَانِ	٨. السَّلَتَانِ	٩. فَاطِمَةُ	١٠. الْمُؤْمِنُونَ	
١١. الْمُصَنَّفُونَ	١٢. الطَّاوِلَتَانِ	١٣. كَافِرُونَ	١٤. دَكَائِنُ	١٥. الشَّرُّ	
١٦. مَكَاتِبُ	١٧. النَّسَاءُ	١٨. الطَّلِبَاتُ	١٩. الشَّارِعَانِ		

Exercise 6

Decline the underlined nouns in the following sentences:

١. لِلنَّاجِحِينَ جَوَائِزُ. ٢. الْكُتُبُ عَلَى الرَّقِيقِ. ٣. الْحَاجُّ رَاجِعٌ مِنْ مَكَّةَ.

Exercise 7

Pick out the nouns taken in the genitive case by prepositions from the following *Quranic* verses:

١. الْحَمْدُ لِلَّهِ. ٢. وَبِالْحَقِّ أَنْزَلْنَاهُ.
٣. وَإِلَى اللَّهِ الْمَصِيرُ. ٤. أَفَمَا نَحْنُ بِمَعِينِينَ.
٥. فِي قُلُوبِهِمْ مَرَضٌ. ٦. إِنِّي مِنَ الْمُسْلِمِينَ.
٧. أَنْزَلَ مِنَ السَّمَاءِ مَاءً. ٨. خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ.

٩. وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ.
١٠. وَيَسْأَلُونَكَ عَنِ الرُّوحِ.
١١. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ.
١٢. وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ.
١٣. ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ.
١٤. لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ.
١٥. إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ.
١٦. وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ.
١٧. لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ.
١٨. فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ.
١٩. وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ.
٢٠. مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ.

Word List

Nouns

English		Arabic
	Plural	Singular
Camel		إِبِلٌ
Someone		أَحَدٌ
Frame	أُطُرٌ	إِطَارٌ
Tools	آلَاتٌ	آلَةٌ
Rush; crowd		إِزْدِحَامٌ
Silk		الْحَرِيرُ
Exam	إِمْتِحَانَاتٌ	إِمْتِحَانٌ
Sea; ocean	بَحَارٌ، بُحُورٌ	بَحْرٌ
Bedouin	بَدَوٌ	بَدَوِيٌّ
Blessing	بَرَكَاتٌ	بَرَكَةٌ
Pond; puddle; pool	بِرْكٌ	بِرْكَةٌ
Twins	تَوَآمَانٍ، تَوَائِمُ (dual)	تَوَآمٌ
Prize	جَوَائِزٌ	جَائِزَةٌ
Mountain	جِبَالٌ	جَبَلٌ
Camel	جِمَالٌ	جَمَلٌ
Pilgrim	حُجَّاجٌ	حَاجٌّ
Wood	أَخْشَابٌ	خَشَبٌ
Vegetables	خَضَرَاوَاتٌ	
Tent	خِيَامٌ	خَيْمَةٌ

Nouns

English

Arabic

	<i>Plural</i>	<i>Singular</i>
Tailor	خَيَّاطُونَ	خَيَّاطٌ
Drawer; desk	أَدْرَاجٌ	دُرْجٌ
Stage; degree	دَرَجَاتٌ	دَرَجَةٌ
Cupboard	دَوَالِيبُ	دَوْلَابٌ
Head; leader	رُؤَسَاءُ	رَئِيسٌ
Flower	أَزْهَارٌ	زَهْرَةٌ
Speed		سُرْعَةٌ
Ship; boat	سُفُنٌ	سَفِينَةٌ
Sky	سَمَآوَاتٌ	سَمَاءٌ
Fence; wall; railing	أَسْوَارٌ	سُورٌ
Sword	أَسْيَافٌ، سِيُوفٌ	سَيْفٌ
Car	سَيَّارَاتٌ	سَيَّارَةٌ
Tea		شَايٌ
Missile, Rocket	صَوَارِيخٌ	صَارُوخٌ
Desert	صَحَارَى، صَحْرَاوَاتٌ	صَحْرَاءٌ
Trunk	صَنَادِيقُ	صَنْدُوقٌ
Pharmacy; drugstore	صَيْدَلِيَّاتٌ	صَيْدَلِيَّةٌ
Airplane	طَائِرَاتٌ	طَائِرَةٌ
Cover; plate	أَطْبَاقٌ	طَبَقٌ
Class; grade (of a school)	فُصُولٌ	فَصْلٌ

Nouns

English	Plural	Arabic	Singular
Cup	فَنَاجِينُ	فَنَجَانُ	
Elephant	أَفْيَالُ	فِيلٌ	
Train	قِطَارَاتُ	قِطَارٌ	
Star	كَوَاكِبُ	كَوْكَبٌ	
Refugees	لَا جِئُونَ	لَا جِيٌّ	
Tongue	أَلْسِنَةٌ	لِسَانٌ	
Curse	لَعَنَاتُ	لَعْنَةٌ	
Match; contest	مُبَارَاتُ	مُبَارَاةٌ	
Wallet; brief-case	مَحَافِظُ	مِحْفَظَةٌ	
Town; city	مُدُنٌ	مَدِينَةٌ	
Clinic	مُسْتَوْصَفَاتُ	مُسْتَوْصَفٌ	
Poor; beggar; miserable	مَسَاكِينُ	مِسْكِينٌ	
Study		مُطَالَعَةٌ	
Rain	أَمْطَارُ	مَطَرٌ	
Playground	مَلَاعِبُ	مَلْعَبٌ	
Woman	نِسَاءُ	إِمْرَأَةٌ	
Star	نُجُومٌ	نَجْمٌ	
Cash; money	نُقُودٌ	نَقْدٌ	
There		هُنَاكَ	

LESSON NINE

CHAPTER 8

الدرس الثامن

Demonstrative Pronouns

أَسْمَاءُ الْإِشَارَةِ

Demonstrative Pronouns for Near

أَسْمَاءُ الْإِشَارَةِ لِلْقَرِيبِ

Distance

Examples:

- | | | | |
|-----------------------------------|---------------------------------|-----------------------------------|-----------------------------------|
| This is a student.
(fem.) | <u>هَذِهِ تَلْمِيزَةٌ.</u> | This is a student.
(mas.) | ١. <u>هَذَا تَلْمِيزٌ.</u> |
| These are two
students. (fem.) | <u>هَاتَانِ تَلْمِيزَتَانِ.</u> | These are two
students. (mas.) | ٢. <u>هَذَانِ تَلْمِيزَانِ.</u> |
| These are
students. (fem.) | <u>هَؤُلَاءِ تَلْمِيزَاتٌ.</u> | These are students.
(mas.) | ٣. <u>هَؤُلَاءِ تَلَامِيذَةٌ.</u> |
| | | These are pens. | ٤. <u>هَذِهِ أَقْلَامٌ.</u> |
| | | These are trees. | ٥. <u>هَذِهِ أَشْجَارٌ.</u> |

Explanatory Note:

The demonstrative pronoun is a type of definite noun. The above-mentioned examples illustrate demonstrative pronouns which are used to refer to (point to) what is close at hand.

هَذَا is masculine singular, هَذَانِ is masculine dual, هَذِهِ is feminine singular, هَاتَانِ is feminine dual and هَؤُلَاءِ is (masculine and feminine) plural.

Inanimate objects and animals are considered singular feminine for all grammatical purposes. Therefore, the demonstrative pronoun for feminine singular (هَذِهِ) is used to refer to these. (Sentence 4 and 5)

The object or person referred to is said to be: مُشَارٌ إِلَيْهِ

Demonstrative Pronouns for Far Distance

أَسْمَاءُ الْإِشَارَةِ لِلْبُعِيدِ

Examples:

That is a woman.	تِلْكَ امْرَأَةٌ.	That is a man.	۱. ذَلِكَ رَجُلٌ.
Those are two women.	تَانِكَ امْرَأَتَانِ.	Those are two men.	۲. ذَانِكَ رَجُلَانِ.
Those are women.	أُولَئِكَ نِسَاءً.	Those are men.	۳. أُولَئِكَ رَجَالٌ.
		Those are houses.	۴. تِلْكَ بُيُوتٌ.
		Those are gardens.	۵. تِلْكَ حَدَائِقُ.

Explanatory Note:

Demonstrative pronouns for far off distance are used to refer to distant objects. ذَٰلِكَ is masculine singular, ذَانِكَ is masculine dual, تِلْكَ is feminine singular, تَانِكَ is feminine dual and أُولَئِكَ is (masculine and feminine) plural. The demonstrative pronoun for singular feminine (تِلْكَ) is used for the plural of inanimate objects and animals. (Sentences 4 and 5)

The Demonstrative Phrase

الْمُرَكَّبُ الْإِشَارِيُّ

هَذَا تَلْمِيزٌ (This is a student.) is a complete sentence that makes complete sense.⁽¹⁾ If the demonstrative pronoun occurs with a noun defined by the article (الـ), this compound of اسمُ إِشَارَةٍ and مُشَارٌ إِلَيْهِ is termed "الْمُرَكَّبُ الْإِشَارِيُّ".

⁽¹⁾ هَذَا is the subject and تَلْمِيزٌ is its predicate.

هَذَا التِّلْمِيذُ (This student) is not a complete sentence; rather it is a phrase. A predicate must be added to complete the sentence. E.g.: هَذَا التِّلْمِيذُ ذَكِيٌّ. (This student is clever.).⁽¹⁾

Declension of the Demonstrative Pronouns

إِعْرَابُ أَسْمَاءِ الْإِشَارَةِ

Examples:

In the genitive (مَجْرُورٌ)	In the accusative (مَنْصُوبٌ)	In the nominative (مَرْفُوعٌ)
٣. بَحَثْتُ عَنْ هَذَا الْكِتَابِ.	٢. قَرَأْتُ هَذَا الْكِتَابَ.	١. هَذَا الْكِتَابُ مُفِيدٌ.
٦. بَحَثْتُ عَنْ هَذَيْنِ الْكِتَابَيْنِ.	٥. قَرَأْتُ هَذَيْنِ الْكِتَابَيْنِ.	٤. هَذَانِ الْكِتَابَانِ مُفِيدَانِ.

Explanatory Note:

In sentence 1, the demonstrative pronoun هَذَا is the subject. According to the general rule, it should be in the nominative case. However, there is no indication of the nominative case on it. In sentence 2, هَذَا is the object of a verb, namely in the accusative case. However it bears no sign denoting the accusative case. In sentence 3, هَذَا is preceded by a preposition. However, there is no evidence of the genitive case on it. It becomes clear that the demonstrative pronoun retains its form in all three cases (namely, the vowel of its final letter is static).

Such nouns which retain their form in all three cases are termed مَبْنِيٌّ (Invariable).

After examining the above-mentioned examples, it may be noted that if the demonstrative pronoun qualifies a noun defined by the article the declension of the

⁽¹⁾ Occasionally, the demonstrative pronoun may occur as the subject and its predicate is defined by the article e.g. ذَلِكَ الْفَوْزُ الْعَظِيمُ. Generally, in such a case, a pronoun is interspersed between the demonstrative pronoun and its predicate. This pronoun agrees with the demonstrative noun in gender and number and is known as "ضمير فصل", the pronoun of separation e.g. ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

demonstrative pronoun will become evident on this noun. In هَذَا هَذَا الْكِتَابُ مُفِيدٌ is the subject; due to being invariable, the form has remained the same. However, the sign denoting the nominative case appears on الْكِتَابُ. Compare this with sentence 2 and 3.⁽¹⁾

All demonstrative pronouns are invariable with the exception of هَذَانِ and هَاتَانِ which are declined like the dual. Namely, they have اَلْف in the nominative case (see sentence 4) and يَاء in the accusative and genitive cases (see sentence 5 and 6). The definite noun following them will agree with them in case.

Rule No. 11:

هَذَا، هَذِهِ، هَذَانِ، هَاتَانِ، هَؤُلَاءِ are Demonstrative Pronouns for near distances (أَسْمَاءُ الْإِشَارَةِ لِلْقَرِيبِ).

ذَلِكَ، تِلْكَ، ذَانِكَ، تَانِكَ، أُولَئِكَ are Demonstrative Pronouns for far distances (أَسْمَاءُ الْإِشَارَةِ لِلْبَعِيدِ).

Rule No. 12:

The Demonstrative Pronoun and the noun after it made definite by the article (ال) make up the Demonstrative Phrase (الْمَرْكَبُ الْإِشَارِيُّ).

Rule No. 13:

All of the singular and plural demonstrative pronouns are invariable (مَبْنِيٌّ) i.e. they retain their form in all the three cases, whereas the dual demonstrative pronouns are variable (مُعْرَبٌ) i.e. their form keeps on changing, hence they are declined like any other dual noun.

⁽¹⁾ In هَذَا الْكِتَابُ، هَذَا الْكِتَابُ is the adjective of هَذَا.

Exercise 1

Write suitable demonstrative pronouns for far distance before the following nouns:

- | | | |
|------------------------|--------------------------|-------------------------|
| ١. كِتَابٌ _____ | ٢. زُجَاجَاتٌ _____ | ٣. فَاطِمَةٌ _____ |
| ٤. أَرْضٌ _____ | ٥. أَقْلَامٌ _____ | ٦. عُصْفُورَانِ _____ |
| ٧. تِلْمِيذَاتٌ _____ | ٨. مَرَاوِخُ _____ | ٩. تَفَاحَاتٌ _____ |
| ١٠. حَارِسُونَ _____ | ١١. أُمَانٍ _____ | ١٢. مُسْلِمَانِ _____ |
| ١٣. شُبَّانٌ _____ | ١٤. غُصْنَانِ _____ | ١٥. أُمٌّ _____ |
| ١٦. بَقَرَتَانِ _____ | ١٧. فِرَاشٌ _____ | ١٨. تَاجِرُونَ _____ |
| ١٩. كَأْسٌ _____ | ٢٠. شَمْسَانِ _____ | ٢١. شَايٍ _____ |
| ٢٢. مِسْطَرَةٌ _____ | ٢٣. مُتَصَدِّقَاتٌ _____ | ٢٤. مَنَارَتَانِ _____ |
| ٢٥. عَاقِلَاتٌ _____ | ٢٦. سُرُرٌ _____ | ٢٧. مُحْتَمِدُونَ _____ |
| ٢٨. كُرَّتَانِ _____ | ٢٩. جَاهِلُونَ _____ | ٣٠. حَافِلَةٌ _____ |
| ٣١. مُعَلِّمَانِ _____ | ٣٢. غُرَفٌ _____ | ٣٣. مُؤَدِّثُونَ _____ |
| ٣٤. وَسَادَةٌ _____ | ٣٥. كَسَلَانٌ _____ | ٣٦. عُقْلَاءُ _____ |
| ٣٧. أُمّهَاتٌ _____ | ٣٨. صَادِقَاتٌ _____ | ٣٩. عَالِمُونَ _____ |
| ٤٠. زَيْدٌ _____ | ٤١. رِجَالٌ _____ | ٤٢. غَابَتَانِ _____ |
| ٤٣. زَمِيلَةٌ _____ | ٤٤. مَاءٌ _____ | ٤٥. سَارِقُونَ _____ |
| ٤٦. مَلِكَانِ _____ | ٤٧. مُعَلِّمَتَانِ _____ | ٤٨. نَاجِحُونَ _____ |
| ٤٩. سَتَائِرٌ _____ | ٥٠. نِسَاءٌ _____ | |

Exercise 2

Fill in the blanks with suitable nouns:

١. تِلْكَ ____ . ٢. هَذَا ____ . ٣. هَؤُلَاءِ ____ . ٤. ذَانِكَ ____ .
٥. أُولَئِكَ ____ . ٦. هَاتَانِ ____ . ٧. هَذِهِ ____ . ٨. تَانِكَ ____ .
٩. هَاتَانِ ____ . ١٠. ذَلِكَ ____ .

Exercise 3

Fill in the blanks with the appropriate forms of the nouns given in parenthesis:

Example:

- هَذَانِ ____ (طَالِبٌ) هَذَانِ طَالِبَانِ
١. هَؤُلَاءِ ____ (امْرَأَةٌ) ٢. هَذِهِ ____ (كِتَابٌ) ٣. أُولَئِكَ ____ (رَجُلٌ)
 ٤. تِلْكَ ____ (قَلَمٌ) ٥. هَاتَانِ ____ (تَلْمِيزٌ) ٦. تَانِكَ ____ (مُسْطَرَّةٌ)
 ٧. هَؤُلَاءِ ____ (مُسْلِمٌ) ٨. ذَلِكَ ____ (نُورٌ) ٩. هَذَانِ ____ (كِتَابٌ)
 ١٠. هَذِهِ ____ (كُرَّاسَةٌ) ١١. هَاتَانِ ____ (بَنْتٌ) ١٢. أُولَئِكَ ____ (عَاقِلٌ)
 ١٣. أُولَئِكَ ____ (طَالِبَةٌ) ١٤. تِلْكَ ____ (شَارِعٌ) ١٥. ذَانِكَ ____ (بُرْهَانٌ)
 ١٦. هَذِهِ ____ (جِدَارٌ) ١٧. هَاتَانِ ____ (ابْنَةٌ) ١٨. هَذَا ____ (حَقٌّ)
 ١٩. هَذَانِ ____ (خَادِمٌ)

Exercise 4

Make necessary changes in the following sentences by forming the dual and then the plural from the demonstrative pronouns:

Example:

- هَذَا تَاجِرٌ أَمِينٌ. - هَذَانِ تَاجِرَانِ أَمِينَانِ. - هَؤُلَاءِ تُجَّارٌ أَمْنَاءُ.
١. هَذَا الْقَلَمُ ثَمِينٌ. ٢. هَذَا الْعَامِلُ فَقِيرٌ. ٣. هَذِهِ الْغَابَةُ جَمِيلَةٌ.

٤. تِلْكَ الطَّالِبَةُ ذَكِيَّةٌ. ٥. هَذِهِ الْغُرْفَةُ وَاسِعَةٌ. ٦. هَذِهِ امْرَأَةٌ صَالِحَةٌ.
٧. هَذَا الرَّجُلُ صَادِقٌ. ٨. هَذِهِ السَّكِينُ حَادَّةٌ. ٩. ذَلِكَ الطَّيِّبُ حَازِقٌ.

Exercise 5

Fill in the blanks with suitable predicates:

١. هَذِهِ الْفَتَاةُ _____. ٢. تِلْكَ الْقُرَى _____. ٣. هَذَا الطَّالِبُ _____.
٤. تِلْكَ الْجِبَالُ _____. ٥. هَذِهِ الْمَحَلَّةُ _____. ٦. تِلْكَ الْغُرْفُ _____.
٧. تِلْكَ الْجَرَائِدُ _____. ٨. هَؤُلَاءِ النِّسَاءُ _____. ٩. هَذَانِ الْوَلَدَانِ _____.
١٠. هَذِهِ الْحَقَائِبُ _____. ١١. أُولَئِكَ الْأَوْلَادُ _____. ١٢. ذَانِكَ الطَّالِبَانِ _____.
١٣. هَؤُلَاءِ الشُّعْرَاءُ _____. ١٤. أُولَئِكَ الْفَتَيَاتُ _____. ١٥. هَاتَانِ الْقِصَّتَانِ _____.
١٦. هَاتَانِ النَّافِذَتَانِ _____. ١٧. هَذَانِ السَّاحِرَانِ _____. ١٨. أُولَئِكَ الضُّيُوفُ _____.
١٩. هَؤُلَاءِ اللَّاحِظُونَ _____. ٢٠. هَاتَانِ التَّلْمِيزَتَانِ _____.

Exercise 6

Translate the following sentences and phrases into Arabic:

Example:

This is a book. هَذَا كِتَابٌ.

This book. هَذَا الْكِتَابُ.

This book is beneficial. هَذَا الْكِتَابُ مُفِيدٌ.

- This towel.
- This fan.
- This is a fan.
- These chairs.
- These clothes.
- Those rooms.
- This fan is fast.
- This is a towel.
- Those children.
- These are chairs.
- Those are rooms.
- These windows.

- | | |
|---|--|
| 13. This roof is high. | 14. This towel is dry. |
| 15. Is this shop open? | 16. Is this food cold? |
| 17. Is this tree fruitful? | 18. This handkerchief. |
| 19. Those are children. | 20. These are clothes. |
| 21. Is this basket clean? | 22. These two horses. |
| 23. These are two horses. | 24. These are windows. |
| 25. This is a handkerchief. | 26. These clothes are wet. |
| 27. Those rooms are open. | 28. Are those men stupid? |
| 29. These two carpets are red. | 30. Is this woman honest? |
| 31. Are those teachers Iraqis? | 32. Those travellers are tired. |
| 33. Is this student (fem.) new? | 34. Those children are awake. |
| 35. These windows are closed. | 36. This handkerchief is clean. |
| 37. These two horses are swift. | 38. These chairs are comfortable. |
| 39. Are these two students diligent? | 40. Are those teachers Egyptians? |
| 41. These two houses are beautiful. | 42. These two men are liars and all those
men are truthful. |
| 43. The children (mas.) are in those two
rooms. | 44. I am going to these Muftis (legal
scholars). |
| 45. These two prizes are for those two
students (mas.). | 46. Those are female teachers and these
are male teachers. |
| 47. The fruits are in these two baskets
and the vegetables are in that basket. | |

Exercise 7

Pick out the demonstrative pronouns in the following *Quranic* verses and give their form:

٢. قُلْ هَذِهِ سَبِيلِي.

١. تِلْكَ آيَاتُ اللَّهِ.

٣. تِلْكَ حُدُودُ اللَّهِ.
٤. ذَلِكَ الْيَوْمَ الْحَقُّ.
٥. أُولَئِكَ حِزْبُ اللَّهِ.
٦. تِلْكَ عَشْرَةٌ كَامِلَةٌ.
٧. ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.
٨. قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي.
٩. قَالُوا إِنَّ هَٰذَا لَسَاحِرٌ رَجُلٌ.
١٠. إِنَّ هَٰذَا لَهُوَ حَقُّ الْيَقِينِ.
١١. فَذَٰلِكَ بُرْهَانَانِ مِنْ رَبِّكَ.
١٢. ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ.
١٣. قَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ.
١٤. وَإِنَّ هَٰذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً.
١٥. أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ.
١٦. وَيَا قَوْمِ هَٰذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ.
١٧. إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَى.
١٨. هَٰذَا نِ حَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ.
١٩. هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ.
٢٠. وَالسَّابِقُونَ السَّابِقُونَ. أُولَئِكَ الْمُقَرَّبُونَ.
٢١. قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ.

LESSON TEN

CHAPTER 9

الدرس التاسع

Detached Personal Pronouns in the
Nominative Form

الضَّمَائِرُ الْمَرْفُوعَةُ الْمُنْفَصِلَةُ

Examples:

Personal Pronouns of the Third
Person⁽¹⁾

ضَمَائِرُ الْغَيْبَةِ

١. زَيْدٌ وَلَدٌ طَيِّبٌ. هُوَ طَالِبٌ فِي مَدْرَسَةِ دِينِيَّةٍ.
٢. عَائِشَةُ فَتَاةٌ صَالِحَةٌ. هِيَ طَالِبَةٌ فِي مَدْرَسَةِ دِينِيَّةٍ.
٣. زَيْدٌ وَسَلِيمٌ صَدِيقَانِ. هُمَا مُدْرَسَانِ فِي الْجَامِعَةِ الْإِسْلَامِيَّةِ.
٤. عَائِشَةُ وَزَيْنَبُ أُخْتَانِ. هُمَا فَتَاتَانِ مُتَدَرِّسَتَانِ.
٥. هَؤُلَاءِ عُلَمَاءُ. هُمْ عَامِلُونَ بِعِلْمِهِمْ.
٦. هَؤُلَاءِ طَالِبَاتٌ فِي مَدْرَسَةِ دِينِيَّةٍ. هُنَّ صَالِحَاتٌ.

Personal Pronouns of the Second Person

ضَمَائِرُ الْخِطَابِ

١. هَلْ أَنْتَ مُجْتَهِدٌ يَا زَيْدُ؟
٢. يَا زَيْدُ وَسَلِيمُ أَنْتُمَا أَخَوَانِ؟
٣. يَا رِجَالُ أَنْتُمْ مُسْلِمُونَ؟
٤. هَلْ أَنْتِ مُجْتَهِدَةٌ يَا عَائِشَةُ؟
٥. يَا عَائِشَةُ وَزَيْنَبُ أَنْتُمَا أُخْتَانِ؟
٦. يَا نِسَاءُ أَنْتُنَّ شَاكِرَاتُ؟

⁽¹⁾ Personal pronouns are definite.

Personal Pronouns of the First Person

ضَمَائِرُ الْمُتَكَلِّمِ

١. أَنَا مُعَلِّمٌ. ٤. أَنَا مُعَلِّمَةٌ.
٢. نَحْنُ مُعَلِّمَانِ. ٥. نَحْنُ مُعَلِّمَتَانِ.
٣. نَحْنُ مُعَلِّمُونَ. ٦. نَحْنُ مُعَلِّمَاتٌ.

Explanatory Note:

The underlined words in the above examples are detached pronouns in the nominative case. These denote the third person or the second person or the first person. They occur only in the nominative case and generally appear as the subject of a nominal sentence. They are termed مُفَصَّل (detached) since they are not added to nouns, verbs, prepositions etc., instead they occur independently in written form as well as in pronunciation.

The following chart contains all the forms of the detached personal pronouns (in the nominative case).

مَجْمُوعَةُ الضَّمَائِرِ الْمَرْفُوعَةِ

	First person	Second person	Third person
Singular	أَنَا (Mas. & Fem.)	أَنْتَ — أَنْتِ (Fem.) (Mas.)	هُوَ — هِيَ (Fem.) (Mas.)
Dual	نَحْنُ (Mas. & Fem.)	أَنْتُمَا (Mas. & Fem.)	هُمَا (Mas. & Fem.)
Plural	نَحْنُ (Mas. & Fem.)	أَنْتُمْ — أَنْتُنَّ (Fem.) (Mas.)	هُمْ — هُنَّ (Fem.) (Mas.)

Rule No. 14:

The Detached Pronouns (الضَّمَائِرُ الْمُنْفَصِلَةُ) always occur independently in the nominative case, generally as the subject in a nominal sentence. These are: هُوَ، هِيَ، هُمَا، هُمْ، هُنَّ، أَنْتَ، أَنْتِ، أَنْتُمَا، أَنْتُمْ، أَنْتِ، أَنَا، نَحْنُ.

Exercise 1

Substitute appropriate pronouns of the third person for the nouns in the following sentences:

- | | |
|---|--|
| ١. النُّقُودُ كَثِيرَةٌ. | ٢. النِّوَافِذُ مُعَلَّقَةٌ. |
| ٣. الْأَحْدِيَّةُ ضَبَّيَّةٌ. | ٤. السَّمَاءُ صَافِيَةٌ. |
| ٥. الْحِمَارُ بَطِيءٌ. | ٦. الْحَيَاطَةُ مَاهِرَةٌ. |
| ٧. الْكِتَابُ مُمَرَّقٌ. | ٨. الْعَمَالُ مُتَقِنُونَ. |
| ٩. الْجِبَالُ شَامِيخَةٌ. ^(١) | ١٠. الْفَتَيَاتُ مُهَذَّبَاتٌ. |
| ١١. خَالِدٌ بَطَلٌ شَجَاعٌ. | ١٢. الطُّلَّابُ نَشِيطُونَ. |
| ١٣. الْأُمَهَاتُ مُؤِمِّنَاتٌ. | ١٤. الْجَوَادَانِ سَرِيعَانِ. |
| ١٥. الصَّدِيقَانِ نَاجِحَانِ. | ١٦. الْوَرْدَتَانِ حَمْرَاوَانِ. |
| ١٧. الْأَسَاتِذَةُ مُجْتَهِدُونَ. | ١٨. الْحَنُودُ مُسْتَعِدُّونَ لِلْقِتَالِ. |
| ١٩. زَيْنَبُ وَفَاطِمَةُ كَرِيمَتَانِ. | ٢٠. زَيْدٌ وَسَلِيمٌ وَخَالِدٌ زُمَلَاءُ. |
| ٢١. عَائِشَةُ وَفَاطِمَةُ وَخَدِيجَةُ صَدِيقَاتٌ. | ٢٢. عَائِشَةُ وَخَدِيجَةُ جَالِسَتَانِ تَحْتَ الشَّجَرَةِ. |

(1) You have learnt that the plural of inanimate objects and animals is considered feminine singular for grammatical purposes. Hence, the singular feminine pronoun will be used here.

Exercise 2

Form the dual and then the plural from the singular pronouns in the following sentences and make the necessary changes:

Example:

١. هُوَ طَيِّبٌ مَاهِرٌ. - هُمَا طَيِّبَانِ مَاهِرَانِ. - هُمْ أَطِبَاءٌ مَهَرَةٌ.
٢. هِيَ كَرِيمَةٌ. ٣. أَنَا عَطِشَانُ. ٤. هَلْ هُوَ تَقِيٌّ؟
٥. هِيَ مُتَزَوِّجَةٌ. ٦. أَأَنْتِ مُتَعَبَةٌ؟ ٧. هَلْ هِيَ ذَكِيَّةٌ؟
٨. هِيَ بَاكِسْتَانِيَّةٌ. ٩. أَنْتِ أَخٌ كَرِيمٌ. ١٠. أَأَنْتِ سَعُودِيٌّ؟
١١. هُوَ طِفْلٌ صَغِيرٌ. ١٢. أَهُوَ عَالِمٌ كَبِيرٌ؟ ١٣. هُوَ بَطْلٌ شَجَاعٌ.
١٤. أَنْتِ رَجُلٌ كَبِيرٌ. ١٥. أَنْتِ بِنْتُ مُطِيعَةٍ. ١٦. هَلْ أَنْتِ جَوْعَانٌ؟
١٧. أَنْتِ نَاجِحٌ فِي الْإِمْتِحَانِ. ١٨. هِيَ سَافِرَةٌ مُتَبَرِّجَةٌ. ١٩. أَنْتِ صَدِيقَةٌ مُخْلِصَةٌ.
٢٠. أَنَا مُسْتَعِدَّةٌ لِلْإِمْتِحَانِ. ٢١. هُوَ مُتَّجِهٌ إِلَى الْمَسْجِدِ. ٢٢. أَأَنْتِ خَائِفَةٌ مِنَ الظَّلَامِ؟
٢٣. أَنَا قَلِقٌ جَدًّا ^(١) الْيَوْمَ. ٢٤. أَنَا فَرِحٌ بِنَتِيجَةِ الْإِمْتِحَانِ. ٢٥. هُوَ مَرْمَرٌ فِي الْمُسْتَشْفَى الْحُكُومِيِّ.

Exercise 3

Fill in the blanks with suitable predicates⁽²⁾ :

١. أَنَا ____.
٢. هُمْ ____.
٣. هِيَ ____.
٤. أَنْتُمْ ____.
٥. هُوَ ____.
٦. هُمَا ____.
٧. أَنْتُمَا ____.
٨. أَنْتُمْ ____.
٩. نَحْنُ ____.
١٠. هُنَّ ____.
١١. أَنْتِ ____.
١٢. أَنْتِ ____.

(1) جَدًّا means "very". It always occurs in the accusative case.

(2) **NOTE FOR THE TEACHER:** Every student should fill in the blanks with a different predicate. Consequently, several sentences will be formed from one.

Exercise 4

Translate the following sentences in to Arabic:

- | | |
|--|--|
| 1. Is she absent? | 2. Are we rich? |
| 3. Is he sleeping? | 4. Is she happy? |
| 5. They are poor. | 6. Are they Iraqis? |
| 7. Are they tired? | 8. Are you both ill? |
| 9. Are they nurses? | 10. They are truthful. |
| 11. No, I am Zainab. | 12. Are you Ayesha? |
| 13. They are Pakistanis. | 14. Is she an Egyptian? |
| 15. Are they (both) sad? | 16. I am sitting here. ⁽¹⁾ |
| 17. No, we are engineers. | 18. Are you (pl.) honest? |
| 19. We are happy today. ⁽²⁾ | 20. Are they both awake? |
| 21. You (pl.) are negligent. | 22. Are you (pl.) doctors? |
| 23. Are you (mas.) married? | 24. Are you both brothers? |
| 25. Are they going to school? | 26. They are skilled tailors. |
| 27. Are they (fem.) Egyptians? | 28. No, we are both friends. |
| 29. Are you (mas. plural) angry? | 30. Are they (fem.) frightened? |
| 31. Are they (dual) present today? | 32. Are they (pl.) small children? |
| 33. Are they travelling by plane? ⁽³⁾ | 34. You (pl.) are Muslim mothers. |
| 35. They (fem.) are pleasant-natured. | 36. Is she careless to this extent? ⁽⁴⁾ |
| 37. Are you (fem.) going to the market? | 38. They (fem. plural) are married. |

⁽¹⁾ Here: هُنا

⁽²⁾ Today: الْيَوْمَ

⁽³⁾ Travelling by: مُسَافِرَةً بِـ

⁽⁴⁾ To this extent: إِلَى هَذَا الْحَدِّ

39. Is the servant lazy? No, he is very active.
 40. They are both ready for the journey.
 41. He is responsible for the cleanliness of the school.
 42. How are these books? Are they useful?

Exercise 5

Pick out the detached personal pronouns from the following *Quranic* verses and state the form of every pronoun:

١. هُنَّ لِبَاسٌ لَكُمْ.
٢. قَالَ أَنَا خَيْرٌ مِنْهُ.
٣. فَهَلْ أَنْتُمْ مُسْلِمُونَ.
٤. وَهُمَا يَسْتَعِثَانِ اللَّهَ.
٥. إِنَّمَا نَحْنُ مُسْلِمُونَ.
٦. وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا.
٧. قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ.
٨. بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ.
٩. وَمَا أَنَا مِنَ الْمُشْرِكِينَ.
١٠. وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.
١١. إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ.
١٢. فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ.
١٣. إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.
١٤. أَنْتُمْ وَمَنِ اتَّبَعَكُمْ الْغَالِبُونَ.
١٥. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ.
١٦. سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ.
١٧. يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ.
١٨. وَقَالُوا بَعْزَةُ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ.
١٩. قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ.
٢٠. قَالُوا أَأَنْتَ فَعَلْتَ هَذَا بِالْهَتَنِ يَا إِبْرَاهِيمُ.

Word List

<i>Singular</i>	Arabic	<i>Plural</i>	English
جَوَادٌ		جِيَادٌ	(Race) horse; charger
جَوْعَانٌ			Hungry (fem. جَوْعَى)
جِذَاءٌ		أَحْذِيَّةٌ	Shoe
جِمَارٌ		حُمُرٌ	Donkey
سَاخِطٌ			Angry
ظَرِيفَةٌ		ظَرَائِفُ	Charming; pleasant-natured
ظَلَامٌ			Darkness; gloom
قِتَالٌ			Battle; fight
قَلِقٌ			Worried; anxious
كَسْلَانٌ		كُسَالَى	Lazy; negligent
مُتَّجِهٌ			Directed; headed
مُتَّقِنٌ		مُتَّقِنُونَ	Skillful
مَسْئُولٌ عَنْهُ			Responsible for
مُسْتَشْفَى			Hospital
مُسْتَعِدٌ		مُسْتَعِدُّونَ	Ready; prepared

LESSON ELEVEN

CHAPTER 10

الدرس العاشر

The Adjectival Phrase

المُرَكَّبُ التَّوَصِيفِيُّ

Examples:

ب

Gender

التَّذَكِيرُ وَالتَّأْنِيثُ

٣. خَالِدٌ رَجُلٌ تَقِيٌّ.

٤. عَائِشَةُ امْرَأَةٌ تَقِيَّةٌ.

ألف

Definiteness and Indefiniteness

التَّعْرِيفُ وَالتَّنْكِيرُ

١. عَلِيٌّ تَاجِرٌ أَمِينٌ.

٢. التَّاجِرُ الْأَمِينُ مُحَبُّوبٌ عِنْدَ اللَّهِ.

د

Declension (Nominative, Accusative, Genitive)

الإِعْرَابُ (مَرْفُوعٌ، مَنْصُوبٌ، مَجْرُورٌ)

١٠. هَذَا كِتَابٌ مُفِيدٌ. (الرَّفْعُ)

١١. قَرَأْتُ كِتَابًا مُفِيدًا. (النَّصْبُ)

١٢. بَحِثْتُ عَنْ كِتَابٍ مُفِيدٍ. (الْجَرُّ)

ج

The Singular, Dual and Plural

الْأَفْرَادُ وَالتَّشْيِيعُ وَالْجَمْعُ

٥. الطَّالِبُ الْمُجِدُّ نَاجِحٌ فِي الْإِمْتِحَانِ. (الْمُفْرَدُ)

٦. الطَّالِبَانِ الْمُجِدَّانِ نَاجِحَانِ فِي الْإِمْتِحَانِ.

(الْمُثْنَى)

٧. الطُّلَّابُ الْمُجِدُّونَ نَاجِحُونَ فِي الْإِمْتِحَانِ.

(الْجَمْعُ الْمَذْكَرُ)

٨. الطَّالِبَاتُ الْمُجِدَّاتُ نَاجِحَاتٌ فِي الإِمْتِحَانِ. (الْجَمْعُ الْمُؤَنَّثُ)
٩. الْأَقْلَامُ الْجَدِيدَةُ مَكْسُورَةٌ. (الْجَمْعُ الْمَكْسَرُ)

Explanatory Note:

Examine the underlined words closely. Each phrase consists of a noun and its adjective (i.e. مَوْصُوف and its صِفَة),⁽¹⁾ this is known as "مُرَكَّبٌ تَوْصِيفِيٌّ" (Adjectival phrase).

In Arabic, the adjectival phrase is distinguished by the fact that the adjective comes after the noun it qualifies as opposed to English. In English we say: "a beautiful garden" whereas in Arabic we say:

"بُسْتَانٌ جَمِيلٌ" the literal translation of which would be "garden beautiful".

It must be remembered that when a noun is mentioned in a statement, it possesses four main characteristics:

1. It is either definite or indefinite.
2. It is either masculine or feminine.
3. It is either in the nominative, accusative or genitive case.
4. It is either singular, dual or plural.

An essential condition of the adjectival phrase is that the adjective (صِفَة) should be in complete agreement with the noun it qualifies (مَوْصُوف) with regard to the above-mentioned four characteristics.

Consequently, if the noun (مَوْصُوف) is indefinite, then its adjective is indefinite; and if it is definite then the adjective is also definite (see sentences 1 and 2). If the noun is masculine, then the adjective is masculine and if it is feminine, then the

⁽¹⁾ The adjective and the noun it modifies are also termed نَعْتٌ and مَنْعُوتٌ respectively.

adjective is feminine (see sentences 3 and 4). Similarly, the adjective is singular, dual or plural according to the noun it qualifies (see sentences 5, 6, 7 and 8). If the noun is the plural of inanimate objects or animals, the adjective is feminine singular according to the general rule (see sentence 9). Moreover, the adjective and the noun it qualifies must agree in case. (see sentences 10, 11 and 12)

Let us take a second look at sentence 1 in group ألف "عَلِيٌّ تَاجِرٌ أَمِينٌ" is indefinite, masculine, singular and (since it is the predicate) has occurred in the nominative case. Consequently, these four characteristics may also be found in its adjective, أَمِينٌ.

Similarly in sentence 7 "الطُّلَّابُ الْمُجِدُّونَ نَاجِحُونَ فِي الْإِمْتِحَانِ" is definite, masculine, plural and (since it is the subject) has occurred in the nominative case. Accordingly its adjective الْمُجِدُّونَ is also definite, masculine, plural and in the nominative case.⁽¹⁾

Note: Adjectives do not have declension of their own, instead they agree with the nouns they modify. Nouns that agree in declension with the nouns preceding them are said to be تَوَابِعُ (Agreeing words).

Rule No. 15:

The Adjectival Phrase (المُرَكَّبُ التَّوَصِيفِيُّ) is made up of a noun (مَوْصُوفٌ) and its adjective (صِفَةٌ). An adjective should be in complete agreement with the noun it qualifies in its definiteness, gender, case and quantity.

⁽¹⁾ A noun may also have a number of adjectives: هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، الْمَلِكُ الْقُدُّوسُ السَّلَامُ
مَوْصُوفٌ صِفَاتٌ

Exercise 1

Fill in the blanks with suitable adjectives bearing in mind the rules of the adjective and the noun modified by it:

١. هَذِهِ وَرْدَةٌ ____.
٢. الْعَرَبِيَّةُ لُغَةٌ ____.
٣. الثَّوْبُ ____ نَاعِمٌ.
٤. أَنْتَنَ أُمَهَاتٌ ____.
٥. الْمَاءُ ____ صَحِيٌّ.
٦. أَنْتُمَا رَجُلَانِ ____.
٧. أَكَلْتُ تَفَاحَةً ____.
٨. الطَّالِبُ ____ رَاسِبٌ.
٩. لِلْمَسْجِدِ أَبْوَابٌ ____.
١٠. فِي السَّمَاءِ نُجُومٌ ____.
١١. التُّجَارُ ____ نَاجِحُونَ.
١٢. لِلصَّالِحِينَ وَجُوهٌ ____.
١٣. عَلَى الْغُصْنِ طَائِرٌ ____.
١٤. الْجُنُودُ ____ مُنْتَصِرُونَ.
١٥. تِلْكَ الْجِبَالُ ____ بَعِيدَةٌ.
١٦. الْأَسَاتِذَةُ ____ مَصْرِئُونَ.
١٧. الْبَيْتَانِ فِي شَارِعَيْنِ ____.
١٨. فِي هَذِهِ الْقَرْيَةِ بَقَرَانِ ____.
١٩. الزَّوْجَةُ ____ نِعْمَةٌ مِنَ اللَّهِ.
٢٠. الْفَوْزُ مُحَقَّقٌ لِلرَّجَالِ ____.
٢١. زَيْدٌ وَ سَلِيمٌ صَدِيقَانِ ____.
٢٢. الضَّوْءُ ____ مُضْعِفٌ لِلْبَصَرِ.
٢٣. مِصْرٌ وَ بَاكِسْتَانٌ بِلَدَانِ ____.
٢٤. الْأَمِيرَةُ ____ فِي الْقَصْرِ ____.
٢٥. الْكُتُبُ ____ فِي الشُّطْرَةِ ____.
٢٦. فِي الْبُسْتَانِ ____ أَشْجَارٌ ____.
٢٧. الْأَقْلَامُ ____ عَلَى الْمَكْتَبِ ____.
٢٨. هَذَا الطِّفْلُ ____ خَائِفٌ مِنَ الظَّلَامِ.
٢٩. الطِّفْلَانِ نَائِمَانِ عَلَى سَرِيرَيْنِ ____.
٣٠. الْأَقْمِشَةُ ____ فِي الصُّنْدُوقِ ____.
٣١. فِي هَذِهِ السُّوقِ ____ دُكَّائِنُ ____.
٣٢. الطَّالِبَاتُ ____ مُسْتَعِدَّاتٌ لِلْإِمْتِحَانِ.
٣٣. هَلْ فِي هَذَا الدُّكَّانِ ____ كُتُبٌ عَرَبِيَّةٌ؟
٣٤. قَطَفْتُ وَرْدَةً ____ مِنَ الْحَدِيقَةِ ____.
٣٥. الدَّرْسَانِ ____ مَكْتُوبَانِ فِي كُرَّاسَتَيْنِ ____.

Exercise 2

Fill in the blanks with appropriate nouns (modified by adjectives):

١. أَيْنَ ____ الثَّمِينَةُ؟
٢. قَرَأْتُ ____ نَافِعَةً.
٣. لِعَائِشَةَ ____ أَمِينَةٌ.
٤. هُمَا ____ مُهَذَّبَتَانِ.

٥. أَنْتُمْ _____ مُكْرَمُونَ. ٦. قَرَأْتُ _____ مُمْتَعِينَ.
٧. _____ الْحَدِيدَةُ مُغْلَقَةٌ. ٨. _____ الْحَصْبَةُ خَضِرَاءُ.
٩. صَرَبْتُ _____ الْعَيْنَيْنِ. ١٠. عِنْدَ سَلِيمٍ _____ أَسْوَدَانِ.
١١. عَذَّبَ اللَّهُ _____ الْكَادِبِينَ. ١٢. فِي الْمُنْتَرَةِ _____ كَثِيرُونَ.
١٣. _____ الْجُدُدُ غَائِبُونَ الْيَوْمَ. ١٤. كَيْفَ هَؤُلَاءِ _____ الْجُدُدُ؟
١٥. هَذِهِ _____ النَّاعِمَةُ مُسْتَوْرَدَةٌ. ١٦. فِي بَاكِسْتَانٍ _____ كَثِيرُونَ.
١٧. فِي الْحَدِيقَةِ _____ حَمْرًا وَآوَانٍ. ١٨. _____ الْبَاكِسْتَانِيُّونَ مُجِدُّونَ.
١٩. _____ الْبَاكِسْتَانِيَّاتُ مُتَبَرِّجَاتٌ. ٢٠. أَوْلَيْكَ _____ الْمُتَقَنُّونَ مُتَفَوِّقُونَ.
٢١. لِلـ _____ الْمَصْرِِّيِّينَ _____ جَمِيلَةٌ. ٢٢. فِي هَذَا _____ الْقَدِيمِ _____ مُمَرَّقَةٌ.
٢٣. _____ السَّمِينَةُ فِي _____ الْخَضِرَاءِ. ٢٤. فِي هَذِهِ _____ السُّودَاءِ _____ مُلَوَّنَةٌ.
٢٥. أَنَا مَسْئُولٌ عَنْ هَذَيْنِ _____ الصَّغِيرَيْنِ. ٢٦. هَلِ _____ الْحَدِيدَةُ فِي _____ الْمَغْلَقَةِ؟
٢٧. فِي هَذِهِ _____ الْمَعْرُوفَةِ، _____ كَثِيرَةٌ. ٢٨. فِي هَذِهِ _____ الْمُرْدَحِمَةُ دَكَائِنُ كَثِيرَةٌ.
٢٩. _____ الصَّعْبَةُ مَكْتُوبَةٌ عَلَى _____ ٣٠. هَلِ هَذِهِ _____ السُّودَاءِ لِلـ _____ الْجَمِيلَةِ؟
٣١. جِبْرِيلُ وَمِيكَائِيلُ وَإِسْرَافِيلُ _____ ٣٢. _____ الصَّغَارُ جَالِسُونَ تَحْتَ _____ الْمُظِلَّةِ.
٣٣. فِي هَذِهِ _____ الْكَبِيرَةِ _____ مَفْتُوحَانِ ٣٤. _____ الْمَكْسُورَةُ عَلَى _____ الصَّغِيرِ وَ _____ مُغْلَقَانِ. فِي _____ النَّظِيفِ.

Exercise 3

Make the necessary changes in the following sentences after forming the dual, then the plural from the underlined nouns:

Examples:

هَذَا الْفَنَجَانُ الْأَبْيَضُ مَكْسُورٌ.
هَذَانِ الْفَنَجَانَانِ الْأَبْيَضَانِ مَكْسُورَانِ.

هَذِهِ الْفَنَاجِينُ الْبَيْضَاءُ مَكْسُورَةٌ.

١. هُوَ تَاجِرٌ غَنِيٌّ.
٢. أَنْتَ ابْنٌ مُطِيعٌ.
٣. هُوَ عَبْدٌ شَاكِرٌ.
٤. أَنْتَ فَنَاءٌ مُتَعَلِّمَةٌ.
٥. أَنْتَ طَالِبٌ ذَكِيٌّ.
٦. قَرَأْتُ قِصَّةً مُمْتَعَةً.
٧. أَيْنَ الضَّيْفُ الْمُكْرَمُ؟
٨. عِنْدَ زَيْدٍ سَيَّارَةٌ زَرْقَاءُ.
٩. الْمِنْشَفَةُ الْبَيْضَاءُ مُبَلَّلَةٌ.
١٠. الطِّفْلُ الصَّغِيرُ ضَاحِكٌ.
١١. هَلْ أَنْتَ طَالِبَةٌ جَدِيدَةٌ؟
١٢. زَيْدٌ عِنْدَ الضَّيْفِ الْأَجْنَبِيِّ.
١٣. هَذَا الرَّجُلُ الصَّالِحُ طَيِّبٌ.
١٤. الْمُجَاهِدُ الْأَفْغَانِيُّ شَجَاعٌ.
١٥. هَذِهِ الْأَمَةُ الْمُؤْمِنَةُ مُتَزَوِّجَةٌ؟
١٦. ذَلِكَ الْمُوظَّفُ الْكَبِيرُ وَزِيرٌ.
١٧. الْكِتَابُ لِلْأُسْتَاذِ السُّعُودِيِّ.
١٨. سَلَّمْتُ عَلَى الْمُدِيرِ الْعِرَاقِيِّ.
١٩. السَّائِحُ فِي الْمَتْحَفِ الْقَدِيمِ.
٢٠. هَذِهِ الشَّنْطَةُ الصَّفْرَاءُ ثَمِينَةٌ جَدًّا.
٢١. قَطَفْتُ مِنَ الْبُسْتَانِ وَرْدَةً حَمْرَاءَ.
٢٢. الْمَلِكُ الْعَادِلُ مَحْبُوبٌ عِنْدَ الرَّعِيَّةِ.
٢٣. السَّائِقُ الطَّائِشُ فِي نَقْطَةِ الْبُولِيسِ.
٢٤. هِيَ مُعَلِّمَةٌ مِصْرِيَّةٌ وَ أَنَا طَالِبَةٌ بَاكِسْتَانِيَّةٌ.

Exercise 4 (In Reading)

Read the following sentences aloud:

١. أين المناديل النظيفة؟
٢. للبرقع الأسود جيب كبير.
٣. أهي في هذا الدرج المغلق؟
٤. من أين هؤلاء العمال الجدد؟
٥. في العيادة القريبة طبيرة حاذقة.
٦. هذه الفتاة الهندية صالحة تقية.
٧. لهذه المرأة الفقيرة ابن صالح.
٨. الطاعم الشاكر كالصائم الصابر.
٩. هل الخادمة الأمينة نظيفة أيضًا؟^(١)
١٠. هذا القماش الرخيص خشن جدًّا.
١١. المنافق الكاذب في العذاب الأليم.
١٢. تحت الطاولة الصغيرة قطعة سوداء.
١٣. الأميرة الحسنة في القصر الشامخ.
١٤. لهذه القاعة الواسعة جدران بيضاء.
١٥. على الشبايك المغلقة ستائر زرقاء.
١٦. هل في الدكان الجديد لحم طازج؟

^(١) أيضًا: Also

١٧. فِي المدارس العربية طلاب كثيرون. ١٨. وراء هذا الجبل الشامخ قرية جميلة.
١٩. فِي المِرج بقرة سمينَة وبقرة نحيفة. ٢٠. هل هذه الدروس الصعبة مهمة جدًا؟
٢١. فِي هذه القرية العصرية طرق ممهدة. ٢٢. الكلية الحكومية على الطريق الرئيسي.
٢٣. هل الثياب الوسخة فِي السلة الخضراء؟ ٢٤. فِي هذه الزهرية الزجاجية ورود صفراء.
٢٥. هذا الكرسيّ الصغير من الخشب الرديء. ٢٦. الأسعار مرتفعة فِي هذه السوق الجديدة.
٢٧. هل هذه الطفلة الشريرة للأستاذ الجديد؟ ٢٨. أكلت تفاحة لذيذة و شربت عصيرا باردا.
٢٩. هذه السجادة الفارسية من الصوف الناعم. ٣٠. للطالب الحديد علبة مليئة بالأقلام الملونة.
٣١. السائح الأجنبي ذاهب إلى المتحف القديم. ٣٢. الجمل العربية مكتوبة على السبورة السوداء.
٣٣. التلميذة المجتهدة ذاهبة إلى المكتبة الكبيرة. ٣٤. عائشة نائمة على أريكة مريحة فِي الغرفة الكبيرة.
٣٥. نحن مسافرون إلى تلك المنطقة الجبلية الجميلة. ٣٦. الصديق الوفيّ أحب إلى النفس من القريب الظالم.
٣٧. الصحون البيضاء على الرف الصغير فِي المطبخ النظيف.
٣٨. فِي البستان الحميل بركة كبيرة مليئة بالأسماك الصغيرة.
٣٩. على المائدة البيضاء كوب من الشاي الحار و بيضة مسلوقة.
٤٠. الأولاد الصغار جالسون تحت الشجرة المظلة مع الخادمة الجديدة.

Exercise 5

Translate the following sentences into Arabic:

1. The new shoe is tight.
2. The big door is open.
3. These are easy questions.
4. I ate two sweet oranges.
5. The two big rooms are clear.
6. The new lessons are easy.
7. What ⁽¹⁾ is in that black wallet?
8. They are believing mothers.

⁽¹⁾ What: مَاذَا

9. The spacious garden is beautiful.
11. The two brothers have one sister.
13. The mosque has two tall minarets.
15. Is this gold watch very expensive?
17. There is a lot of money in the big pocket.
19. The government offices are closed today.
21. There are useful books in this new library.
23. The old houses are on two narrow streets.
25. There are many houses in this old locality.
27. The ill old man is in the new drugstore.
29. Ayesha has two honest maidservants.
31. They are all grateful servants (of Allah).
33. There are many cars in front of the house.
35. The beautiful bird is perched on a green branch.
37. The different sentences are written in the white copy.
39. There are delicious fruits in the white refrigerator.
41. Egypt, Pakistan and Saudi Arabia⁽³⁾ are Muslim countries.
43. Are the two lazy students successful in the exam?
10. Is this foolish boy also naughty?
12. The Pakistani farmers are clever.
14. Does Khadija have two red pens?
16. The large ship is on a stormy sea.
18. The new teacher (mas.) is in the bus.
20. The white walls are soiled with mud.⁽¹⁾
22. The little girls are in an Arabic school.
24. The new market is near the mosque.
26. The small children are in green fields.
28. The honoured guests are in a large hall.
30. There is a beautiful mirror on the white wall.
32. These old clothes are for two poor women.
34. Are there also different questions in this lesson?
36. Are the costly clothes hanging in the big closet?
38. The satchels are on two shelves in the classroom.
40. The new capital is surrounded⁽²⁾ by lofty mountains.
42. The Egyptian student (fem.) is extremely (very) happy today.
44. There are beautiful large mosques in the new capital.

⁽¹⁾ Soiled with mud: مُلَطَّخَةٌ بِالْوَحْلِ

⁽²⁾ Surrounded: مُحَاطَةٌ بِـ

⁽³⁾ Saudi Arabia: الْمَمْلَكَةُ الْعَرَبِيَّةُ السَّعُودِيَّةُ

45. There is a great reward for the practicing ones.⁽¹⁾
 47. The new houses are more beautiful than the old ones.
 49. The foreign (fem.) student is in the classroom and she is sitting on a red carpet.
46. Arabic and Chinese are two different languages.
 48. There are many blessings for the grateful servants (of Allah).
 50. The two girls have an Egyptian mothers and a *Pakistani* father.

Exercise 6 (In Declension)

Examples:

١. الْكُتُبُ لِلْمُدَرِّسِينَ الْجُدُدِ.
 الْكُتُبُ: مُبْتَدَأٌ مَرْفُوعٌ بِالضَّمَّةِ.
 لـ: حَرْفُ جَرٍّ.
 الْمُدَرِّسِينَ: مَجْرُورٌ بِالْيَاءِ لِأَنَّهُ جَمْعٌ مُذَكَّرٌ سَالِمٌ.
 الْجُدُدِ: صِفَةٌ لـ "الْمُدَرِّسِينَ" مَجْرُورٌ بِالْكَسْرِ.
 لِلْمُدَرِّسِينَ الْجُدُدِ: شِبْهُ الْجُمْلَةِ خَيْرٌ.
٢. الْبُيُوتُ فِي شَوَارِعَ ضَيِّقَةٍ.
 الْبُيُوتُ: مُبْتَدَأٌ مَرْفُوعٌ بِالضَّمَّةِ.
 فِي: حَرْفُ جَرٍّ.
 شَوَارِعَ: مَجْرُورٌ بِالْفَتْحَةِ لِأَنَّهُ غَيْرُ مُنْصَرِفٍ.
 ضَيِّقَةٍ: صِفَةٌ لـ "شَوَارِعَ" مَجْرُورٌ بِالْكَسْرِ.
 فِي شَوَارِعَ ضَيِّقَةٍ: شِبْهُ الْجُمْلَةِ خَيْرٌ.
٣. عَلَى الْغُصْنِ طَائِرٌ جَمِيلٌ.
 عَلَى: حَرْفُ جَرٍّ.
 الْغُصْنِ: مَجْرُورٌ بِالْكَسْرِ لِأَنَّهُ مُفْرَدٌ.

⁽¹⁾ Practicing ones: عَابِلُونَ

عَلَى الْغُصْنِ: شَبَهُ الْجُمْلَةَ خَبَرٌ مُقَدَّمٌ.
طَائِرٌ: مُبْتَدَأٌ مُؤَخَّرٌ مَرْفُوعٌ بِالضَّمَّةِ.
جَمِيلٌ: صِفَةٌ لـ "طَائِرٌ" مَرْفُوعٌ بِالضَّمَّةِ.

Decline the following sentences in detail:

١. لِأَحْمَدَ صَدِيقَانِ حَمِيمَانِ.
٢. فِي الزَّهْرِيَّةِ وَرَدَتَانِ حَمْرَاوَانِ.
٣. لِلْمُؤْمِنِينَ الصَّالِحِينَ دَرَجَاتٌ عَالِيَةٌ.
٤. الطُّلَّابُ الْأَجَانِبُ فِي مَدَارِسٍ دِينِيَّةٍ.
٥. الْعَمَالُ الْمُتَّقُونَ ذَاهِبُونَ إِلَى الْمَصْنَعِ الْحَدِيدِ.

Exercise 7

Identify the adjective and the noun modified by it in the following *Quranic* verses:

١. هُوَ الْفَوْزُ الْعَظِيمُ.
٢. إِنَّهَا بَقَرَةٌ صَفْرَاءُ.
٣. هَذَا يَوْمٌ عَصِيبٌ.
٤. وَلَهُمْ عَذَابٌ أَلِيمٌ.
٥. وَذَلِكَ يَوْمٌ مَّشْهُودٌ.
٦. لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ.
٧. أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ.
٨. إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ.
٩. فَتَيَمَّمُوا صَعِيدًا طَيِّبًا.
١٠. فِيهِنَّ خَيْرَاتٌ حَسَنَاتٌ.
١١. بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ.
١٢. فِيهِمَا عَيْنَانِ نَضَاحَتَانِ.
١٣. وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ.
١٤. لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.
١٥. وَيُنشِئُ السَّحَابَ الثِّقَالَ.
١٦. إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.
١٧. وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ.
١٨. وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ.
١٩. وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ.
٢٠. فِيهَا عَيْنٌ جَارِيَةٌ، فِيهَا سُرُرٌ مَّرْفُوعَةٌ، وَأَكْوَابٌ مَوْضُوعَةٌ، وَنَمَارِقُ مَصْفُوفَةٌ.

Word List

Arabic		English
<i>Singular</i>	<i>Plural</i>	
أَلِيمٌ		Painful
أَمِيرَةٌ	أَمِيرَاتٌ	Princess
بَيْتٌ	أَبَارٌ	Well
بَحْرٌ	بُحُورٌ، أَبْحَارٌ	Sea; ocean
بَيْضَةٌ	بَيْضٌ	Egg
جَبَلِيٌّ		Mountainous
جُمْلَةٌ	جُمَلٌ	Sentence
حَمِيمٌ		Close friend; intimate
حَيٌّ	أَحْيَاءٌ	Quarter; locality
خَصْبَةٌ		Fertile
دَرْسٌ	دُرُوسٌ	Lesson
ذَهَبِيَّةٌ		Golden
رَاسِبٌ	رَاسِبُونَ	Failing
زُجَاجَةٌ		Piece of glass; bottle
زَهْرِيَّةٌ		Flower vase
سُؤَالٌ	أَسْئَلَةٌ	Question
سَائِحٌ	سَائِحُونَ	Traveller
سَائِقٌ	سَائِقُونَ	Driver
سَمَكٌ	أَسْمَاكٌ	Fish

Arabic		English
<i>Singular</i>	<i>Plural</i>	
شَرِبْتُ		I drank
صُوفٌ	أَصْوَافٌ	Wool
ضَوْءٌ	أَضْوَاءٌ	Light
طَائِشٌ	طَائِشُونَ	Reckless
طَازِجٌ		Fresh; new
عَاصِمَةٌ	عَوَاصِمٌ	Capital
عَالِيَةٌ		Exalted
عَبْدٌ	عِبَادٌ	Servant; slave
عَصْرِيَّةٌ		Modern; contemporary
عَصِيرٌ		Juice
عَنِيدٌ		Stubborn; obstinate
عِيَادَةٌ	عِيَادَاتٌ	Clinic
غَبِيٌّ	أَغْبِيَاءٌ	Foolish
فَلَّاحٌ	فَلَاحُونَ	Farmer
فَوْزٌ		Success
قَاعَةٌ	قَاعَاتٌ	Hall; auditorium
قَدِيمٌ	قَدَمَاءٌ	Old; ancient
قَصْرٌ	قُصُورٌ	Castle; palace
قَطَفْتُ		I picked
كُلِّيَّةٌ	كُلِّيَّاتٌ	College

Arabic		English
<i>Singular</i>	<i>Plural</i>	
لَحْمٌ	لُحُومٌ	Meat
لُغَةٌ	لُغَاتٌ	Language
اللُّغَةُ الصِّينِيَّةُ		Chinese language
مُتَفَوِّقٌ	مُتَفَوِّقُونَ	Superior; outstanding
مُتَلَاطِمٌ		Stormy; clashing (of waves)
مُتَنَزَّةٌ		Recreation park
مُحَقَّقٌ		Certain; established; confirmed
مَرَجٌ		Pasture
مُسْتَوْرَدَةٌ		Imported
مَسْلُوقَةٌ		Boiled
مَصْنَعٌ	مَصَانِعُ	Factory
مُظِلٌّ		Shady
مُعَلَّقٌ عَلَى		Hanging on; conditional on
مَكْتَبٌ	مَكَاتِبُ	Office
مَكْتَبَةٌ	مَكْتَبَاتٌ	Library
مَكْتُوبٌ		Written
مُلَوَّنٌ		Coloured
مَلِيءٌ		Full; filled
مُمَهَّدٌ		Level(ed); smooth(ed)
مِنْطَقَةٌ	مَنَاطِقُ	Area; district; locality

Arabic		English
<i>Singular</i>	<i>Plural</i>	
نَاعِمٌ		Soft and tender
نَافِعٌ		Useful; beneficial
نِعْمَةٌ		Blessing; favour
نُقْطَةُ الْبُولِيسِ		Police station
وَرَاءَ		Behind

LESSON TWELVE

CHAPTER 11

الدرس الحادي عشر

The Idafa Phrase

المُرْكَبُ الإِضَافِيُّ

Examples:

Allah's help is near.

١. نَصْرُ اللَّهِ قَرِيبٌ.

I offered thanks for Allah's blessing.

٢. شَكَرْتُ نِعْمَةَ اللَّهِ.

The believer is afraid of Allah's punishment.

٣. الْمُؤْمِنُ مُشْفِقٌ مِنْ عَذَابِ اللَّهِ.

Explanatory Note:

Examine the underlined phrases in the above-mentioned examples. Each phrase consists of two nouns, the first of which has been related to the other.⁽¹⁾ In Arabic rules, such a phrase is termed "مُرْكَبٌ إِضَافِيٌّ". The first term of this phrase is called "مُضَافٌ" and the second term is called "مُضَافٌ إِلَيْهِ".⁽²⁾

In the phrase, "نَصْرُ اللَّهِ", نَصْرُ is مُضَافٌ and اللَّهُ is مُضَافٌ إِلَيْهِ. The مُضَافٌ precedes the مُضَافٌ إِلَيْهِ. In English, this arrangement is reversed as these kinds of sentences can be formed by the addition of a simple apostrophe "s" to the singular and irregular plurals. Consequently, when translating "قَلَمُ الطَّالِبِ" (the student's pen) in English,

⁽¹⁾ This relationship may express possession, for example, "كِتَابُ زَيْدٍ" (Zaid's book) and may also denote some other relationship or association, e.g.: مَاءُ الْبَحْرِ (water of the sea) and عَالِمُ الْغَيْبِ (Knower of the invisible).

⁽²⁾ It should be remembered that the *Idafa*, the genitive of possession, is one of the distinguishing features of a noun. The first term and the second term of the *Idafa* phrase must be nouns.

“student” will come first and “pen” will come after it. The other form of genitive in English is formed by using the particle “of” between two nouns, e.g. “the Day of decision”, in which case the order will be the same as in Arabic (يَوْمُ الْفَصْلِ).

Some important points regarding the first term and the second term of the *Idafa* phrase may be noted:

The First Term

مُضَافٌ

The first term of an *Idafa* must not take the article "ال"

It has no nunation (— ، — ، —).

It may occur in the nominative, accusative or genitive case according to its grammatical function in the sentence. In sentence 1 نَصْرُ، which is the first term, has occurred in the nominative case because it is the subject of a nominal sentence. In sentence 2، نَعْمَةً، being the object of a verb, is in the accusative case and in sentence 3، عَذَابٍ، is taken in the genitive case by a preposition.

The Second Term

مُضَافٌ إِلَيْهِ

1. The second term of an *Idafa* is always in the genitive case as is evident from the word "الله" in the three sentences.
2. The second term can take the article (ال) and can also be nunized.⁽¹⁾

Examples:

The man's house.

١. بَيْتُ الرَّجُلِ.

A student's book.

٢. كِتَابُ طَالِبٍ.

⁽¹⁾ A noun with a following definite genitive is definite also. Therefore, in "بَيْتُ الرَّجُلِ", "بَيْتُ" will be considered definite. In Arabic rules, a noun with a following indefinite genitive said to be مُخَصَّصٌ (particularized) which is a grade between definite and indefinite.

**The Second Term when it is
Dual, a Sound Plural or a
Diptote (Indeclinable)**

الْمُضَافُ إِلَيْهِ إِذَا كَانَ مُثْنًى أَوْ جَمْعًا سَالِمًا
أَوْ مَمْنُوعًا مِنَ الصَّرْفِ

Examples:

The messenger's tradition is true.

١. حَدِيثُ الرَّسُولِ حَقٌّ.

The fruit of the two gardens is delicious.

٢. أَكَلُ الْجَنَّتَيْنِ لَذِيذٌ.

I read the stories of the prophets.

٣. قَرَأْتُ قِصَصَ النَّبِيِّينَ.

The believing women's characters are exalted.

٤. أَخْلَاقُ الْمُؤْمِنَاتِ سَامِيَةٌ.

I went to Ayesha's house.

٥. ذَهَبْتُ إِلَى بَيْتِ عَائِشَةَ.

Explanatory Note:

You have learnt that the second term of the *Idafa* phrase is always in the genitive case. The rule is unchangeable; the signs denoting the genitive case, however, may vary from noun to noun. If the second term is a singular noun, or an ordinary broken plural (not a diptote), or a diptote made definite by the article (ال) then the genitive case is indicated by a كَسْرَةٌ *i* (sentence 1); if it is a dual, the genitive case is indicated by يَاء (قَبْلَهَا فَتْحٌ) (sentence 2) and if it is a sound masculine plural, the genitive case is indicated by يَاء (قَبْلَهَا كَسْرَةٌ) (sentence 3). Like a singular noun; the sound feminine plural is vowelled with كَسْرَةٌ *i* in the genitive case (sentence 4). Diptotes, when they are devoid of the article ال, are vowelled with فَتْحَةٌ *a* in the genitive case (sentence 5).

The First Term when it is Dual or the Sound Masculine Plural

المُضَافُ إِذَا كَانَ مُثْنًى أَوْ جَمْعَ مَذَكَّرٍ
سَالِمًا

Examples:

The water of the well is sweet.

١. مَاءُ الْبَيْرِ عَذْبٌ.

The two minarets of the mosque are tall.

٢. مَنَارَتَا الْمَسْجِدِ طَوِيلَتَانِ.

The Muslims of Pakistan are united.

٣. مُسْلِمُو بَاكِسْتَانٍ مُتَّحِدُونَ.

Explanatory Note:

When a singular noun occurs as the first term of an *Idafa*, it loses its nunation and carries one ضَمَّة *u*, one فَتْحَة *a* or one كَسْرَة *i*, according to its grammatical function. Although the dual and the sound masculine plural have no nunation, their نون is a substitute for it.

Consequently, when the dual and the sound masculine plural appear as the first term, this نون is omitted as illustrated by example 2 and 3. These two first terms were both, before the *Idafa* مَنَارَتَانِ and مُسْلِمُونَ respectively.

It has already been mentioned that the declension of the first term keeps varying according to its grammatical function in the sentence. In sentence 1, مَاءُ is the subject; therefore it has occurred in the nominative case. In sentence 2, مَنَارَتَا is the subject; accordingly it is in the nominative case and being dual, its رفع, the nominative case, is indicated by أَلِف. If a dual first term occurs in the accusative case, its أَلِف changes to يَاء (since a dual has يَاء in the accusative case as you have already learnt). Similarly, if a dual first term comes in the genitive case, the sign denoting the genitive case is يَاء also.

Examples:

Accusative: رَأَيْتُ مَنَارَتَيْ الْمَسْجِدِ (مَفْعُولٌ بِهِ مَنْصُوبٌ)

Genitive: نَظَرْتُ إِلَى مَنَارَتَيْ الْمَسْجِدِ (مَجْرُورٌ بِإِلَى)

The sound masculine plural, when it is the first term of an *Idafa*, will appear with *واو* in the nominative case and with *ياء* in the accusative and genitive cases. In sentence 3, "مُسْلِمُو بَاكِسْتَان" is the subject and is, therefore, in the nominative case.

The sign denoting the nominative case is *واو*.

Accusative أَحَبُّ مُسْلِمِي بَاكِسْتَانٍ: مَنْصُوبٌ (I love the Muslims of Pakistan.)

Genitive فِي مُسْلِمِي بَاكِسْتَانٍ خَيْرٌ كَثِيرٌ. :مَجْرُورٌ بِفِي (There is a lot of good in the Muslims of Pakistan.)

Multiplicity of the First and the Second Term

تَعَدُّدُ الْمُضَافِ وَالْمُضَافِ إِلَيْهِ

Sometimes, there are several مُضَافٌ إِلَيْهِ and مُضَافٌ in one phrase, e.g. بَابُ بَيْتِ زَيْدٍ (the door of Zaid's house), ابْنُ عَمِّ سَلِيمٍ (Saleem's paternal uncle's son), مَنَارَتَا مَسْجِدِ الْمَدِينَةِ (the two minarets of the Holy mosque), بَنُو ابْنَةِ عَمِّ سَلِيمٍ (the son of Saleem's paternal uncle's daughter). In such a case, the noun (or nouns) in the middle, being the مُضَافٌ إِلَيْهِ of the noun appearing first, is always in the genitive case, secondly, it neither takes the article nor is "nunized" because it is also the مُضَافٌ of the following noun. Hence, it follows that one rule of مُضَافٌ and one rule of مُضَافٌ إِلَيْهِ is applied to it. Consider the words ابْنَةُ، مَسْجِدِ، عَمِّ، بَيْتِ in the above mentioned examples.

The First Term and the Second Term of the *Idafa* Phrase when Modified by Adjectives

الْمُضَافُ وَالْمُضَافُ إِلَيْهِ إِذَا كَانَا
مَنْعُوتَيْنِ

Examples:

The new student's book is torn.

١. كِتَابُ الطَّالِبِ الْجَدِيدِ مُمزَّقٌ.

Zaid's spacious house is beautiful.

٢. بَيْتُ زَيْدٍ الْوَاسِعِ جَمِيلٌ.

The beautiful girl's new watch is broken.

٣. سَاعَةُ ابْنَتِ الْجَمِيلَةِ الْجَدِيدَةِ مَكْسُورَةٌ.

Explanatory Note:

When qualifying the first term or the second term of the *Idafa* phrase with an adjective, the rules of the adjectival phrase are taken into consideration. In sentence 1, the second term الطَّالِبِ is masculine, definite, singular and in the genitive case. Consequently, its adjective الْجَدِيدِ is in complete agreement with it with regard to these four characteristics.

In sentence 2, بَيْتُ, which is the first term, is singular, masculine, definite and in the nominative case. Accordingly, its adjective الْوَاسِعِ bears the same characteristics.

In sentence 3, the first term and the second term are both qualified by adjectives الْجَدِيدَةُ the adjective of سَاعَةُ, agrees with the noun it qualifies while الْجَمِيلَةِ, the adjective of ابْنَتِ agrees with the noun it qualifies.

The adjective of the first term always comes at the end after the second term as in "بَيْتُ زَيْدٍ الْوَاسِعِ"; whereas the adjective of the second term comes immediately after it.

Rule No. 16(A):

The *Idafa* Phrase (الْمُرَكَّبُ الْإِضَافِيُّ) is the usual way to express the relationship between two nouns. The first term (مُضَافٌ) being the possessed and the second one namely the second term (مُضَافٌ إِلَيْهِ) being the possessor (when the *Idafa* phrase is

used to express possession). The first term must not take the article (ال) nor any nunation and may occur in any case depending on its grammatical function in the sentence whereas the second term may take both the article (ال) and nunation and is always in the genitive case. The adjective of the first term always comes at the end of the phrase whereas that of the second term comes immediately after it.

Exercise 1

Make the nouns in column أَلْف the first term (مُضَاف) and those in column ب the second term (مُضَاف إِلَيْهِ):

Example:

ألف	ب	ألف	ب
قَلَمٌ	طَالِبٌ = قَلَمُ طَالِبٍ	قَاتِلُونَ	الْحَلِيفَةُ
١. مِفْتَاحٌ	البَابُ	٢. صَادِقُونَ	الْوَعْدُ
٣. غِلَافٌ	الْكِتَابُ	٤. ظَالِمُونَ	النَّاسُ
٥. شُبَّانٌ	الْعُرْفَةُ	٦. آيَاتُ	اللَّهُ
٧. أَوْرَاقٌ	شَجَرَةٌ	٨. فَهْمٌ	الْقُرْآنُ
٩. ثَوْبٌ	الْبِنْتُ	١٠. غَافِرٌ	الذَّنْبُ
١١. يَدٌ	الطِّفْلُ	١٢. نُورٌ	الْإِيمَانُ
١٣. لَوْنٌ	السَّيَّارَةُ	١٤. ظُلُمَاتٌ	الْبَاطِلُ
١٥. سَمَاعَةٌ	الطَّيِّبُ	١٦. صَلَاةٌ	الْعَصْرُ
١٧. أَهْلٌ	الْقَرْيَةُ	١٨. مِصْرَاعَانِ	البَابُ
١٩. عُتْوَانٌ	الْقِصَّةُ	٢٠. عَقْرَبَانِ	السَّاعَةُ
٢١. أُخْتُ	سَلِيمٌ	٢٢. بِنْتَانِ	بَكْرٌ
٢٣. سَاعَةٌ	زَيْدٌ	٢٤. يَدَانِ	الطِّفْلُ
٢٥. عَاصِمَةٌ	الْبَلَدُ		

الذَّرَاجَة	٢٨. عَجَلَتَان	الأَزْهَر	٢٧. جَامِعَة
المَسْجِد	٣٠. مَنَارَتَان	البُسْتَان	٢٩. مَنْظَر
البَيْت	٣٢. غُرْفَتَان	الدِّين	٣١. خِدْمَة
سَلِيم	٣٤. أَخَوَان	الطَّبِيب	٣٣. عِيَادَة
المَرْء	٣٦. أَذْنَان	الْوَرْد	٣٥. رَائِحَة
الطَّيْر	٣٨. جَنَاحَان	الْحَيّ	٣٧. شَوَارِع
النُّعَامَة	٤٠. سَاقَان	اللَّيْل	٣٩. ظَلَام
المَدِينَة	٤٢. مُنَافِقُون	الحِكْمَة	٤١. رَأْس
المَدْرَسَة	٤٤. مُعَلِّمُون	الله	٤٣. مَخَافَة
السَّفِينَة	٤٦. رَاكِبُون	الطَّبَّاء	٤٥. صَيْد
الرَّيْف	٤٨. سَاكِنُون	طَيْر	٤٧. لَحْم
الدِّين	٥٠. خَادِمُون	الشَّمْس	٤٩. حَرَارَة
الله	٥٢. رَسُولَان	البَيْت	٥١. صَحْن
الرَّجُل	٥٤. زَوْجَتَان	القَمَر	٥٣. ضَوْء
خَالِد	٥٦. عَمَّان	المَلِك	٥٥. كَاتِبُون
المَرِيض	٥٨. عَيْنَان	الأَزْهَار	٥٧. بَائِعُون
		البَلَد	٥٩. حَافِظُون

Exercise 2

Make the following nouns مُضَاف in sentences:

١. وَلَدٌ	٢. قَلْبٌ	٣. صَفَحَاتٌ	٤. جَوْ	٥. وَقْتُ
٦. عَدُوٌّ	٧. بَابَانِ	٨. كُرَّاسَة	٩. طَاعَة	١٠. شَهْرَة
١١. قَلَمَانِ	١٢. رَأْسٌ	١٣. مُحِثُون	١٤. خَالَة	١٥. مِفْتَاحَانِ
١٦. عَابِدُون	١٧. أَخْلَاقٌ	١٨. قَفَّازَانِ	١٩. بِنْتُ	٢٠. مُسْلِمَاتٌ

٢١. أَخْتَانِ . ٢٢. سَائِقُونَ . ٢٣. جُنُودٌ . ٢٤. طَعَامٌ . ٢٥. أَخَوَاتٌ

Exercise 3

Make the nouns in column ج مُضَافٌ إِلَيْهِ of the nouns in column ألف and the مُضَاف of the nouns in column ج :

Example:

ج	ب	ألف
سَلِيمٌ = بَابُ بَيْتِ سَلِيمٍ	بَيْتٌ	بَابٌ
الْبَيْتُ	بَابٌ	١. مِفْتَاحٌ
الْغُرْفَةُ	شُبَّانٌ	٢. إِطَارٌ
عَائِشَةُ	خَالٌ	٣. ابْنٌ
زَيْدٌ	مَكْتَبٌ	٤. دُرُجٌ
فَاطِمَةُ	خِمَارٌ	٥. لَوْنٌ
الْبُرْتُقَالُ	عَصِيرٌ	٦. طَعْمٌ
خَالِدٌ	بَقَرَةٌ	٧. قَرْنَانٌ
الطِّفْلُ	عَيْنَانٌ	٨. رُمُوشٌ
زَيْنَبٌ	قَمِيصٌ	٩. كُمَانٌ
زَيْدٌ	عَمَّانٌ	١٠. أَهْنَاءٌ
زَيْدٌ	خَالَتَانِ	١١. زَوْجَانِ
الْوَلَدُ	مِنْدِيلَانِ	١٢. لَوْنٌ
الْكُفْرُ	عَاقِبَةٌ	١٣. سُوءٌ
الْعَرُوسُ	خَاتَمٌ	١٤. فَصٌّ
الْأُسْتَاذُ	قَلَمٌ	١٥. رِيشٌ
الْهِنْدُ	كَافِرُونَ	١٦. تَقَالِيدٌ

۱۷. أَخْلَاقُ	بَنَاتُ	خَدِيجَةُ
۱۸. تَارِيخُ	بَنُونَ	إِسْرَائِيلَ
۱۹. رَوَاتِبُ	مُهَنْدِسُونَ	الشَّرِكَةُ
۲۰. طُرُقُ	عَاصِمَةُ	بَاكِسْتَانُ
۲۱. جَبِينَانُ	مِحْفَظَةُ	الرَّجُلُ
۲۲. عَدَدُ	نَجَّارُونَ	المَصْنَعُ
۲۳. هِمَمُ	مُجَاهِدُونَ	كَشْمِيرُ
۲۴. خِيمُ	لَا جُنُونَ	أَفْغَانِسْتَانُ
۲۵. عَادَةُ	أَهْلُ	الْقَرْيَةِ
۲۶. حُقُوقُ	مُوَاطِنُونَ	مِصْرُ
۲۷. حَيَاةُ	سُكَّانُ	الصَّحْرَاءُ
۲۸. مِصْرَاعَانُ	بَابُ	الحُجْرَةِ
۲۹. سِيَاسَةُ	رَئِيسُ	الْوُزَرَاءِ
۳۰. صُوفُ	بَطَانِيَّةُ	أَحْمَدُ
۳۱. قُلُوبُ	مُسْلِمُونَ	العَالَمُ
۳۲. نُشُوزُ	زَوْجُ	خَالِدُ
۳۳. جَزَاءُ	صَانِعُونَ	المُعْرُوفُ
۳۴. شَرِيطَانُ	شَنْطَةُ	الطَّالِبُ
۳۵. أَظَافِرُ	يَدَانُ	الطِّفْلِ
۳۶. قِصَّةُ	أَصْحَابُ	الفِيلِ
۳۷. كُتُبُ	أُخْتَانُ	كُلُّهُنَّ

Exercise 4

Use the following nouns as مُضَافٌ إِلَيْهِ in sentences:

- | | | | |
|--------------------|--------------------|--------------|------------------|
| ۱. الْمُعَلِّمُ | ۲. الْمَرَاتَانِ | ۳. الْبَلَدُ | ۴. الْبَيْتَانِ |
| ۵. الْمُنَافِقُونَ | ۶. الْمُعَلِّمُونَ | ۷. الدِّينُ | ۸. السَّيَّارَةُ |

٩. الْمَدْرَسَةُ	١٠. الْأَطِبَّاءُ	١١. الْعَالَمُ	١٢. الْغُرْفَةُ
١٣. الْمُهَنْدِسُونَ	١٤. الْأَشْجَارُ	١٥. الطِّفْلُ	١٦. الثَّوَرُ
١٧. الْمُسَافِرُونَ	١٨. الْحَدِيقَةُ	١٩. الْكَافِرُونَ	٢٠. السَّائِقُونَ
٢١. الْمُؤْمِنُونَ	٢٢. النَّبِيُّونَ	٢٣. الْمُفْسِدُونَ	٢٤. الْقِطَّةُ
٢٥. الْبَيْتَانِ	٢٦. الْمَكْتَبُ	٢٧. الْمُهَاجِرُونَ	٢٨. الْقُرْآنُ
٢٩. الْوَلَدَانِ	٣٠. الطَّيِّبَانِ		

Exercise 5

The مضاف in the following sentences is singular. Form the dual from it and then make the necessary changes:

Example:

كُتَابُ الطَّالِبِ مُمَرَّقٌ.
كُتَابَا الطَّالِبِ مُمَرَّقَانِ.

١. يَدُ الْبَيْتِ نَظِيفَةٌ. ٢. صَدِيقُ بَكْرٍ وَفِيٌّ. ٣. كَمْ قَمِيصٍ ضَيِّقٍ.
٤. قَرْنُ الْبَقَرَةِ قَصِيرٌ. ٥. ابْنُ سَلِيمٍ طَيِّبٌ. ٦. عَمُّ خَالِدٍ مُؤَظَّفٌ.
٧. بَقَرَةُ سَلِيمٍ صَفْرَاءُ. ٨. رَجُلُ الْمَرْءِ كَبِيرَةٌ. ٩. أُخْتُ زَيْدٍ صَالِحَةٌ.
١٠. جِدَارُ الْغُرْفَةِ أَبْيَضُ. ١١. بَابُ الْبَيْتِ مَفْتُوحٌ. ١٢. مِفْتَاحُ الْبَابِ مَفْقُودٌ.
١٣. دُرْجُ الْمَكْتَبِ مُغْلَقٌ. ١٤. عَيْنُ الْمَرِيضِ حَمْرَاءُ. ١٥. وَرَقَةُ الْامْتِحَانِ صَعْبَةٌ.
١٦. غِلَافُ الْكِتَابِ جَمِيلٌ. ١٧. غُصْنُ الشَّجَرَةِ مَكْسُورٌ. ١٨. قَلَمُ الْأُسْتَاذِ عَلَى الْمَكْتَبِ.
١٩. مِسْطَرَةُ الطَّالِبِ مَكْسُورَةٌ.

Exercise 6

In the following sentences, the مضاف is singular. Change it to the sound masculine plural and make the necessary changes:

١. خَادِمُ الْمَلِكِ أَمِينٌ. ٢. مُعَلِّمُ الْأَوْلَادِ عَالِمٌ. ٣. جَامِعُ الْمَالِ خَاسِرٌ.
٤. فَاتِحُ الْهِنْدِ مَشْهُورٌ. ٥. بَائِعُ الْحَرَائِدِ نَشِيطٌ. ٦. سَاكِنُ الْمَدِينَةِ غَنِيٌّ.

٧. تَاجِرٌ بَاكِسْتَانِ أَمِينٌ. ٨. أَحِبُّ صَادِقَ الْوَعْدِ. ٩. صَانِعُ الْخَيْرِ مَحْمُودٌ.
 ١٠. مُنَافِقُ الْمَدِينَةِ مَلْعُونٌ. ١١. سَائِقُ السَّيَّارَةِ طَائِشٌ. ١٢. كَاتِبُ الرِّسَالَةِ صَادِقٌ.
 ١٣. مُهَنْدِسُ الشَّرِكَةِ مَاهِرٌ. ١٤. لِصَانِعِ الْمَعْرُوفِ أَجْرٌ. ١٥. زَيْدٌ مِنْ مُصَدِّقِ الرُّسْلِ.
 ١٦. فَاعِلُ الْمَعْرُوفِ مَجْزِيٌّ. ١٧. مُوظَّفُ الشَّرِكَةِ حَاضِرٌ. ١٨. سَارِقُ الْأَمْتَعَةِ مَسْجُونٌ.
 ١٩. لِمُهَنْدِسِ الشَّرِكَةِ سَيَّارَةٌ. ٢٠. عِنْدَ مُدِيرِ الْمَدْرَسَةِ سَيَّارَاتٌ
 كَثِيرَةٌ. سَوْدَاءُ.

Exercise 7 (A)

Translate the following sentences into Arabic:

1. My sister is Zaid's wife.
2. This is Allah's she-camel.
3. Khalid's watch is broken.
4. Cleanliness is part of faith.
5. Hasan's children are good.
6. The prices of books are high.
7. The heat of the sun is intense.
8. The Day of Judgment is near.
9. The student's rooms are clean.
10. The colour of the car is green.
11. Saleem's two brothers are doctors.
12. The child's (mas.) hands are dirty.
13. The trees of the gardens are shady.
14. The teacup is on the teacher's desk.
15. The People of the Cave are Muslims.
16. The two banks of the river are green.
17. The search of knowledge is obligatory.
18. The world is the field of the Hereafter.
19. The devil's party is in the torment of Hell.
20. The teacher's watch is in Zaid's pocket.
21. The owners of the Elephant are unbelievers.
22. Saleem's two maternal aunts are teachers.
23. The Muslims of Iraq are in a miserable state.
24. The Muslims of this village are God-fearing.
25. The congregational prayer (lit. prayers of the congregation) is better than prayer at home.
26. The doctor's clinic is near the mosque of the locality.

(B)

You have learnt that the declension of the first term of the *Idafa* phrase keeps varying depending on its grammatical function in the sentence. Some of its examples and their explanation have already come to your notice. Now we would like you to apply this rule to the dual and the sound masculine plural.

- | | |
|---|--|
| 1. I greeted Zaid's two sisters. | 2. There is strength in his arms. |
| 3. I met two teachers of the school. | 4. There is redness in the child's eye. |
| 5. His paternal uncle's white car is old. | 6. I met the teachers (mas.) of the school. |
| 7. Those shoes are at the shoemakers' shop. | 8. There is a burden in the unbeliever's ears. |
| 9. He is sitting with the bakers of the locality. | 10. I looked at the two minarets of the mosque. |
| 11. The passengers of the train have the tickets. | 12. I looked ⁽¹⁾ at the student's (mas.) two books. |
| 13. There are religious books in Saleem's hands. | 14. I greeted the philanthropists of the community. |
| 15. The luggage of the ship's passengers is in the port. | 16. The ambitions of the servants of religion are high. |
| 17. The philanthropists of the community are honoured. | 18. The schools of the company's engineers' children are far. |
| 19. Those (mas.) who wear silk are sinful. (lit. the wearers of silk) | 20. The sermons of the two speakers of the mosque are very impressive. |

Exercise 8 (In reading)

Read the following sentences aloud:

⁽¹⁾ I looked: نَظَرْتُ إِلَى

١. الله خير الرازقين.
٢. الهنود أعداء دين الله.
٣. نساء قریش خير النساء.
٤. خياطو هذا الحي مهرة.
٥. عرفنا فضل علماء الدين.
٦. جدران غرفة زيد بيضاء.
٧. قلوب بنات بكر سليمة.
٨. ما سِرَّ نجاح هذا الطالب؟
٩. موعد سفر عمك قريب.
١٠. عادات إخوان خالد سيئة.
١١. أخلاق أخت خالد حسنة.
١٢. أخلاق زعماء بلادنا سيئة.
١٣. معلّموا الأولاد ناس طيبون.
١٤. لون غلاف الكتاب جميل.
١٥. الزبد من حليب بقرة أحمد.
١٦. أطعمة الطباخين لذیذة جداً.
١٧. سعى خادمي الدين مشكور.
١٨. قابلت جماعة مسلمي الهند.
١٩. درجة حرارة المريض مرتفعة.
٢٠. مررت بممرّضي عيادة سليم.
٢١. لأولاد خال زيد معلم مصريّ.
٢٢. غسل اليدين فرض في الوضوء.
٢٣. سلمنا على خادمتي أم الخليفة.
٢٤. سمعت خشخشة قبقاب سليم.
٢٥. عند خياطي القرية ثياب جاهزة.
٢٦. لكلام خطيب المسجد أثر بليغ.
٢٧. سلامة الإنسان في حفظ اللسان.
٢٨. الدنيا سجن المؤمن و جنة الكافر.
٢٩. أبناء عم محمود صادقو الحديث.
٣٠. عند بائعي زهر النرجس باقات رائعة.
٣١. جامعة دمشق الجديدة في منطقة نظيفة.
٣٢. راكبو سفينة نوح عليه السلام مؤمنون.
٣٣. عينا الأميرة الحسناء كبيرتان وسوداوان.
٣٤. قابلت أخوات زوج زيد في سوق الأحذية.
٣٥. رئيس وزراء باكستان في مؤتمر الصحفيين.
٣٦. سمعت صوت بكاء الأطفال من غرفة النوم.
٣٧. دكاكين البقالين الجديدة في السوق الكبيرة.
٣٨. عند معلّمي مدرسة البنات كتب دينية كثيرة.
٣٩. لمصنف هذا الكتاب فهم ثاقب ورأي سديد.
٤٠. خدم أولاد الأمير جالسون في ظل شجرة طويلة.
٤١. عمال مصانع البلد واقفون على باب قصر الملك.
٤٢. وزير الخارجية مع مراسلي الجريدة في قاعة المؤتمر.
٤٣. أزواج رسول الله صلى الله عليه وسلم أمهات المؤمنين.
٤٤. أصدقاء حسسن الأغنياء جالسون في صحن البيت مع أقرباء الوزير.

Exercise 9 (In declension)

Examples:

١. أَصْحَابُ الْأَخْدُودِ مَيِّتُونَ.
أَصْحَابُ: مُبْتَدَأٌ مَرْفُوعٌ بِالضَّمَّةِ. (مُضَاف)
الْأَخْدُودِ: مُضَافٌ إِلَيْهِ مَجْرُورٌ بِالْكَسْرِ.
مَيِّتُونَ: خَبَرٌ مَرْفُوعٌ بِالْوَاوِ لِأَنَّهُ جَمْعٌ مُذَكَّرٌ سَالِمٌ.
٢. تَارِيخُ بَنِي إِسْرَائِيلَ مَلِيٌّ بِالْعَبْرِ.
تَارِيخُ: مُبْتَدَأٌ مَرْفُوعٌ بِالضَّمَّةِ. (مُضَاف)
بَنِي: مُضَافٌ إِلَيْهِ مَجْرُورٌ بِالنِّسْبَةِ لِأَنَّهُ جَمْعٌ مُذَكَّرٌ سَالِمٌ.
إِسْرَائِيلَ: مُضَافٌ إِلَيْهِ لـ "بَنِي" مَجْرُورٌ بِالْفَتْحَةِ لِأَنَّهُ غَيْرُ مُنْصَرِفٍ.
مَلِيٌّ: خَبَرٌ لـ "تَارِيخُ" مَرْفُوعٌ بِالضَّمَّةِ.
بـ: حرف جرّ.
العبر: مَجْرُورٌ بِالْكَسْرِ.

Decline the underlined words in the following sentences:

١. أَبْنَاءُ أَخَوَيْ زَيْدٍ طَيِّبُونَ.
٢. هَؤُلَاءِ طُلَّابٌ مَدَارِسَ دِينِيَّةٍ.
٣. جَنَاحَا بَيْغَاءِ أَحْمَدَ خَضِرَاوَانِ.
٤. حِرِّيْنِجُو جَامِعَاتِ الْبَلَدِ مُعْطَلُونَ.
٥. لِقِطَّةِ سَلِيمِ السُّودَانِ عَيْنَانِ زَرْقَاوَانِ.

Exercise 10

Identify the *Idafa* phrase in the following *Quranic* verses, also point out the first term and the second term:

١. وَاللَّهُ وَلِيُّ الْمُتَّقِينَ.
٢. إِنَّا رَسُولَا رَبِّكَ.
٣. فَسَاءَ مَطَرُ الْمُنْذَرِينَ.
٤. قُلْ أَعُوذُ بِرَبِّ النَّاسِ.
٥. هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ.
٦. لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ.

٧. وَذَلِكَ جَزَاءُ الظَّالِمِينَ.
٨. قَتَلَ أَصْحَابُ الْأُخْدُودِ.
٩. إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ.
١٠. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ.
١١. هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ.
١٢. أُولَئِكَ لَهُمْ جَنَّتٌ عَدْنٍ.
١٣. وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ.
١٤. إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى.
١٥. وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ.
١٦. تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ.
١٧. قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ.
١٨. اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ.
١٩. إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ.
٢٠. فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ.
٢١. وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ.
٢٢. فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ.
٢٣. وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ.
٢٤. وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ.
٢٥. فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ.
٢٦. قَالَتْ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ.
٢٧. وَإِنْ أَوْهَنَ النَّبِيُّوتِ لَبِيتُ الْعَنْكَبُوتِ.
٢٨. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ.
٢٩. فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ.

بَعْضُ and كُلُّ

Examples:

All of the students are present.

١. كُلُّ الطُّلَابِ حَاضِرُونَ.

Each of the students is present.

٢. كُلُّ طَالِبٍ حَاضِرٌ.

Some of the students are absent.

٣. بَعْضُ الطُّلَابِ غَائِبُونَ.

I read the whole book.

٤. قَرَأْتُ كُلَّ الْكِتَابِ.

I read some of the book.

٥. قَرَأْتُ بَعْضَ الْكِتَابِ.

Explanatory Note:

The above-mentioned examples include a method of *Idafa* إضافة frequently used in Arabic. In this method كُلُّ (all, whole, each, every etc.) and بَعْضُ (some, a little (of), a few etc.) occur as the first term of the *Idafa* phrase i.e. مُضَافٌ⁽¹⁾ and the noun following them is the second term, مُضَافٌ إِلَيْهِ.

When the meaning of “all” is to be expressed, the genitive following كُلُّ is plural and defined by the article ال. E.g.: "كُلُّ الطُّلَابِ" (all the students). كُلُّ may also be replaced by جَمِيعٌ⁽²⁾.

If the meaning of “each” or “each one of” is to be expressed then the genitive following كُلُّ must be indefinite and singular. E.g.: كُلُّ طَالِبٍ (each student), كُلُّ شَيْءٍ (everything), كُلُّ وَاحِدٍ (everyone).

If the meaning of “all of” or “the whole” is to be expressed, the genitive following كُلُّ is singular and defined by the article ال, كُلُّ الْكِتَابِ (the whole book).

(1) The declension of كُلُّ and بَعْضُ is in accordance with their grammatical function in the sentence.

(2) جَمِيعُ الطُّلَابِ

The genitive following **بَعْضُ** (some) may be plural and defined by the article **ال**:
E.g.: **بَعْضُ الطُّلَّابِ** in case “some out of many” is to be expressed and may also be singular and defined by the article **ال**: when “a little of something” is to be expressed

E.g.: **بَعْضُ الْكِتَابِ**.

Like **كُلُّ** and **بَعْضُ**, **أَكْثَرُ** (many, most, majority) also appears in the *Idafa* phrase.

Examples:

Most people are negligent. **أَكْثَرُ النَّاسِ غَافِلُونَ.** ♦

Most of the lessons are difficult. **أَكْثَرُ الدَّرُوسِ صَعْبَةٌ.** ♦

مُعْظَمُ may also be replaced by **أَكْثَرُ**.

The majority of the students are successful. **مُعْظَمُ الطُّلَّابِ نَاجِحُونَ.** ♦

Most of the rich are spendthrift. **مُعْظَمُ الْأَغْنِيَاءِ مُبْذَرُونَ.** ♦

Most people's hearts are blind. **قُلُوبُ مُعْظَمِ النَّاسِ عَمِيَاءُ.** ♦

Rule No. 16(B):

كُلُّ (each, each one, whole) and **بَعْضُ** (some, some of) occur most commonly as the first term of the *Idafa* phrase. Their meaning keeps on changing according to the number, (singular, dual and plural), and definiteness or indefiniteness of the second term.

Exercise

Translate the following sentences into Arabic:

- | | |
|----------------------------------|------------------------------------|
| 1. Every pen is broken. | 2. Everyone is worried. |
| 3. Some streets are busy. | 4. Some farmers are rich. |
| 5. The whole book is torn. | 6. All the labourers are ill. |
| 7. All the guests are sleeping. | 8. Everything is in the suitcase |
| 9. All my pens are on the shelf. | 10. Some children are intelligent. |

11. Most of the books are with me.
12. Most women are non-*purdah* observing.
13. Many blacksmiths are from this locality.
14. Many of the topics in these magazines are boring.⁽¹⁾
15. Some people are intolerant. (lit. some people's hearts are narrow)

⁽¹⁾ Boring: مُبِلٌّ

Word List

Arabic	English
<i>Singular</i>	<i>Plural</i>
آثِمٌ	Sinful
أُحِبُّ	I love; I like
بَائِعٌ	Seller
بَاقَةٌ	Bouquet
بَيْعَاءٌ	Parrot
بَطَائِنَةٌ	Blanket; quilt
بَقَّالٌ	Greengrocer
تَذْكِرَةٌ	Ticket
تَقْلِيدٌ	Traditions; customs
ثَاقِبٌ	Penetrating; sharp (of the mind, eyes)
(فَهُمْ ثَاقِبٌ)	Deep understanding
ثَوْرٌ	Bull
جَامِعَةٌ	University
جَاهِزٌ	Ready; prepared
جَمَاعَةٌ	Party
جَنَاحٌ	Wing
جَوٌّ	Weather
حُجْرَةٌ	Room
حَرْثٌ	Field
حَرِيرٌ	Silk

Arabic		English
<i>Singular</i>	<i>Plural</i>	
حَلِيبٌ		Milk
حُمْرَةٌ		Redness
حَيَاةٌ		Life
خَاتَمٌ	خَوَاتِمٌ	Ring
خَاسِرٌ	خَاسِرُونَ	Loser
خَرِيْجٌ	خَرِيْجُونَ	Graduate
خَشْخَشَةٌ		Noise; rustle
خِمَارٌ	خُمُرٌ	Veil
ذَنْبٌ	ذُنُوبٌ	Sin
رَأْسٌ	رُؤُوسٌ	Head
رَائِحَةٌ		Fragrance
رَائِعٌ		Wonderful; great
رَاتِبَةٌ	رَوَاتِبٌ	Salary
رَاكِبٌ	رُكَّابٌ	Passenger
رَمَشٌ	رُمُوشٌ	Eyelashes
رِيشٌ	أَرْيَاشٌ	Hair; bristles
رِيشٌ قَلَمٌ		Nib
رَيْفٌ	أَرْيَافٌ	Countryside
زُبْدٌ		Butter
زَعِيمٌ	زُعَمَاءٌ	Leader
سَاحِلٌ	سَوَاحِلٌ	Coast; seashore
سَاقٌ	سَيْقَانٌ	Leg

Arabic		English
<i>Singular</i>	<i>Plural</i>	
سَاكِنٌ	سُكَّانٌ	Inhabitants
سَدِيدٌ		Right; correct
سِرٌّ	أَسْرَارٌ	Secret
سَعْيٌ		Effort; endeavor
سَمَاعَةٌ	سَمَاعَاتٌ	(Telephone) receiver; earphone; stethoscope
سُوءٌ		Evil
سِيَاسَةٌ	سِيَاسَاتٌ	Policy
شَاطِئٌ	شَوَاطِئُ	Bank (of river); sea shore
شَرِكَةٌ	شَرَكَاتٌ	Company
شَرِيطٌ	أَشْرَاطٌ	Ribbon; tape
شُعْبَةٌ		Section
صَاحِبٌ	أَصْحَابٌ	Owner; companion
صَحْرَاءٌ	صَحَارَى	Desert
صُحُفِيٌّ		Newspaper-; press- (in compounds)
صَلَاةٌ	صَلَوَاتٌ	Prayer
صُوفٌ		Wool
صَيْدٌ		Hunt; game
طَعْمٌ		Taste; flavour
طَيْرٌ	طُيُورٌ	Bird
ظَبْيٌ	ظَبَاءٌ	Deer
ظُفْرٌ	أَظْفَارٌ	Fingernail; toenail
ظُلْمَةٌ	ظُلُمَاتٌ	Darkness

Arabic	English
<i>Singular</i>	<i>Plural</i>
عَاقِبَةٌ	عَوَاقِبُ
عَجَلَةٌ	
عُدَّةٌ	عُدَدٌ
عُدُوٌّ	أَعْدَاءُ
عَرُوسٌ	عَرَائِصُ
عَضْدٌ	أَعْضَادُ
عَقْرَبٌ	عَقَارِبُ
غَافِرٌ	
فَصٌّ	فُصُوصٌ
فَهْمٌ	أَفْهَامٌ
فَيْلٌ	أَفْيَالٌ
قَبْقَابٌ	قَبَاقِيبُ
قَرْنٌ	قُرُونٌ
قُفَّازٌ	قُفَّافِيزٌ
قَمَرٌ	أَقْمَارٌ
كَهْفٌ	كُهُوفٌ
لَابِسٌ	لَابِسُونَ
مُؤْتَمَرٌ	مُؤْتَمَرَاتٌ
مَتَاعٌ	أَمْتِعةٌ
مَجْزِيٌّ	
مَدْرَسَةٌ	مَدَارِسُ
مُذْنِبٌ	مُذْنِبُونَ
	Consequence; end
	Wheel
	Readiness; preparedness pl.: equipment; outfit
	Enemy
	Bride
	Arm
	Hand (of a watch or clock)
	Forgiving
	Stone of a ring
	Understanding
	Elephant
	Wooden clog
	Horn
	Gloves
	Moon
	Cave
	One who wears
	Conference
	Furniture; luggage; belonging
	Rewarded
	School
	Sinful

Arabic		English
<i>Singular</i>	<i>Plural</i>	
مُرَاسِلٌ	مُرَاسِلُونَ	Correspondents; reporters
مَسْجُونٌ	مَسْجُونُونَ	Imprisoned
مَشْكُورٌ	مَشْكُورُونَ	Praiseworthy
مُصَدِّقٌ	مُصَدِّقُونَ	One who believes
مِصْرَاعٌ	مَصَارِيعُ	Leaf of a door
مَصْنَعٌ	مَصَانِعُ	Factory
مُعْطَلٌ	مُعْطَلُونَ	Unemployed; idle
مَفْقُودٌ		Lost
مَلْعُونٌ	مَلْعُونُونَ	Cursed
مُوَاطِنٌ	مُوَاطِنُونَ	Citizen
مَوْعِدُ سَفَرٍ	مَوَاعِيدُ	Time to depart
مِينَاءُ (fem.)	مَوَانٍ	Port; harbour
نَاقَةٌ	نُوقٌ	She-camel
نَرْجِسٌ		Narcissus (name of a flower)
نُشُوزٌ		Violation of marital duties
نَعَامَةٌ	نَعَائِمُ	Ostrich
هَمَّةٌ	هِمَمٌ	Energy; ambition
وَرَقٌ	أَوْرَاقٌ	Leaf
وَزِيرُ الْخَارِجِيَّةِ		Foreign minister
وَقْرٌ	أَوْقَارٌ	Weight; heavy load; burden