An Introduction to the Arabic Language Through Islamic Texts

About the Author
Syed Iqbal Zaheer is a well-known Saudia-based Indian scholar. Although an engineer by profession (now a consultant), his main field of study has been a variety of Islamic disciplines. His most important contribution is Ishraaq al-Ma’ani, which is a unique quintessence of Qur’anic commentaries. Designed to be in 14 volumes, its 12 volumes have been published while the 13th will go to the press soon. He has 10 other publications to his credit, some of which have seen multiple reprints in India, Saudi Arabia and Canada (North America). He has been editing the monthly young muslim digest since almost three decades.

About the Book
This book is the painstaking result of two decades of research, study and application. Its unique quality is that starting with the alphabets, it takes the student in easy 90 steps right up to the classical writings of Qurtubi, Ibn Taymiyyah, Ghazali, Sayyid Qutb and others. Never before an Arabic course has had such variety of material under one program. It is already in use as a course-book in several Islamic centers and one institution in India.

The Package
The DVD included with this book has some unique features. It contains:
* Audio explanations of the book’s lessons
* The famous 20-volume Arabic-Arabic Lisan al-Arab dictionary in 2 electronic formats, in edition to the book’s own glossaries
* 5 valuable Arabic books on Arabic grammar in electronic format + one work on power point.
* 1 Arabic-English Dictionary in Electronic format + 1 Qur’anic Arabic-English Dictionary
* An Arabic software, covering major Qur’anic commentaries and Hadith collections
* 3 Stories in Arabic in Power Point format
* 5 Audio Speeches in pure Arabic accent and
* 6 songs for children - in addition to all 90 lessons in PDF format
An Introduction to the

Arabic Language

Through

Islamic Texts

(Vol.1)

By
Syed Iqbal Zaheer
المدخل إلى
اللغة العربية
عن طريق النصوص الإسلامية
(الجزء الأول)

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ناقص يائي 

الثاني، جمع المذكور السالم وجمع المؤنث السالم 

الجزء الثاني 

(Volume Two) 

كلمات: أتي، رأي 

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الأسلوب الجديد: سيدي قطب
(Glossary: Arabic-English)
ق
ق
(Glossary: English Arabic)
A Revealed Language!?
Earnest Renan (1823-1894) carried out an extensive research on Semitic languages. He wrote the following in one of his books: “The Arabic language is the most astonishing event of human history. Unknown during the classical period, it suddenly emerged as a complete language. After this, it did not undergo any noticeable change.”
That the language did not undergo any change is clearly attributable to the Qur’an, which, happening to be of such literary order as impossible for any human to imitate, arrested the possibility of any decline. But, how are we to explain the appearance of a language which has such a perfect structure, among a people, spread over vast stretches of deserts, who were unaware of the art of writing? Through and through, a student will be puzzled by this question. Some scholars have suggested therefore, that this could be a revealed language.

Structure
It will surprise many to know that Arabic language, admittedly quite difficult at the start, is much easier to master than many other languages, including English. A child enters into a nursery and, studying throughout in English, finishes college in another 18 years. During this long course he studies hundreds of books on a variety of subjects, all in English. Yet, after graduation he cannot write an article in English without errors (Englishmen not excluded). In contrast, if someone were to devote half that time to learning Arabic, he might become a literary master. This is because Arabic, of which Hebrew is an off-shoot, (a fact of little mention in scholarly works, if ever) is a highly structured language. Once a student has understood its structure, his learning becomes simpler and faster. This is why some Madrasas in the Indian sub-continent make children memorize the structure in the manner of multiplication tables. Thereafter, all they need to do is to learn new words. Each newly learnt word adds dozens more to the vocabulary without any additional effort. This explains why writers who spent their lives entirely in the Indian sub-continent, produced scholarly works in Arabic that are read in the Arab world for their literary qualities.
Interestingly, it is the structure which happens to be the main reason why Arabic proves difficult to learn, especially in the early stages. Although the said structure is constructed logically, minds that are not used to any such thing in other languages, find it hard to come to terms with. But of course persistence pays.
Infusing Interest
With the above difficulty in mind, I have tried to maintain, or perhaps provoke, the student's interest, especially in the earlier lessons, by introducing surprise sentences, short stories, anecdotes, humor, puns and even one or two taunting expressions that smack of prejudice. Obviously, no offence is intended. Example sentences of the earliest lessons might sound somewhat unorthodox. This is because I have tried to avoid any grammatical construction that the student would not have learnt earlier. They will sound more complete as lessons advance. Also, in later stages I have taken the liberty not to restrict myself to words or sentences directly related to the lesson under study; some of the sentences quoted in examples, or those placed in exercises, might belong to lessons previously done, or may have word-constructions not yet done by the student. But, of course, in most cases the student has the meaning before him stated close by.

Sources
This book grew out of course material that this writer had been collecting since two decades and a half to help him conduct Arabic classes. But since, until quite recently, there was no idea of a book, the sources of the hundreds of passages that have gone into making these volumes were not always recorded. An added difficulty now is that the concerned books are scattered over two continents and several libraries. Therefore, though regretfully, much of the contents will have to go without acknowledgement of the sources. One of the sources from which I took some passages (Al-Qasas al-Adabiyyah...) was discovered in a library in India, but which does not carry the name of the compiler or publisher.

Textual Selections
To learn the Arabic language for this-worldly purposes is to keep a cow for its dung. The effort has been to use words from the Qur'an, Hadith, and Islamic literature. Accordingly, examples from the Qur'an and hadith abound. The Qur'anic chapter and verse numbers have not been cited to prevent a student from locating the texts and get the meaning out.

Hadith
Hadith selections, obviously chosen for the sake of a single word pertaining to the lesson at hand, have been mostly made from Suyuti's six volume "Faid al-Qadir" with notes by Munawi. One advantage is that the authenticity is stated there against every hadith. (I have not taken anything of lesser status than hasan, if any. So all are trustworthy). The choices had another point in mind: such ahadith as are not
translations into English are entirely by this writer, except for three passages. Two of them were adopted for no other reason but ease and want of time. A third translation (Sayyid Qutb's commentary) was taken for its excellence. My thanks are in any case due to Franz Rosenthal & N. J. Dawood (lesson 82), Dr. `Abdul Haq Ansari (lesson 89), and `Adil Salahi & A.A. Shamis (lesson 90) - whose translations I have reproduced.

Yet, there is an advantage in taking these three translations from others. The student may notice how free translations and abridgements are done. On my part I have tried to be verbal throughout the lessons. Even where the sentence structure had to be modified for idiomatic reasons, I have endeavored to maintain the word order in the translation to correspond with the Arabic texts.

Selection Criteria
An objective of a certain class of writers of Arabic grammar works and anthologies has been to conceal true Islamic literature from Western public. Their books are adorned with examples that can be described as grotesque. One such work by a respected Arabist offers the story of a wine-trader as the very first example of Arabic writing! Fearful of Islam's penetration into their lands, they artfully create an entirely false image of the Arabs, their life, culture, and literature. (This is also true of some of the recent books of the Arab world where the elites are at war with their Islamic legacy. They do not distort, but tend to be secular).

I have tried to create a truer picture. But I suppose these volumes are not sufficient to cover the variety, richness or the brilliance. Yet, it might be added that literary output is a mirror of a people's faith, outlook, attitudes and culture. A frank and honest approach to life, coupled with the well-known goodness of heart (which keeps much prejudice at bay), creates a robust and an entirely inartificial culture among the Arabs. I hope its shadow can be traced in these pages.

Some eyebrows might be raised at the exclusion of a few renowned writers both contemporary as well as of the past. But, after all, this is not an anthology.

The dominating idea in the selection of the texts has been to cover as many literary genres as possible. The lessons containing Qur'an and Hadith commentary, or Hadith and Fiqh principles, might be difficult to grasp. But that is what a student of Islam will encounter, when he decides to study the disciplines on his own. In addition, they are meant to impress how Islamic sciences primarily rest on reason and logic. While translating these lessons, I have tried to bring out the point, rather
than maintain the word order. It is hoped that if someone does these ninety lessons, he or she should be able to comprehend any Arabic writing of the al-fus-haa: pure class. Modern journalistic Arabic will need additional reading.

The DVD
The first point of importance is that the student will do well to make a copy of the extremely useful DVD being supplied with this work. The accompanying DVD contains a folder called Records. This has the audio explanations covering the lessons of this book. Another folder is called Electronic Materials which has soft copies of several books, a few software, and some speeches and children's songs.

1. Records
1a. The Audio Explanations
The need for a teacher is greater in Arabic than in other languages, especially at the earlier stages. It is expected that the grammatical notes provided at the beginning of every lesson, and the recorded explanations, should largely do away with the need. These recordings were done over several years, in several places, using several computer software, several recording gadgets, but never the true professional equipments fitted into sound proof rooms. The student will have to put up with the poor quality. My hope is that one day someone will re-read the explanations in a proper accent, and get it recorded using professional equipments. In the meanwhile, I am to learn that a computer software called "Sound Forge" version 8, is quite capable of improving badly recorded sounds.

Some discrepancies will be noticed between the written lessons and the recorded explanation. This is because, apart from several revisions, shuffling of the texts within the lessons, and, additions and deletions were made much after the explanations were recorded. The student is begged excuse for the confusion that might be encountered in some places. A precautionary note is that if any discrepancy is noted between the recorded and the written, then the written is the final authority.

It may also be noted that not all lessons have audio explanations. Basically, where the lessons do not introduce grammatical rules, or the grammatical rules are clearly stated, then, audio explanation was not thought necessary.

Errata: As you open explanations for lesson nos. 77, 80, 81 and 87 you will hear reference to wrong lesson numbers. Ignore them. This is because these lessons were
shifted and numbers changed after the recordings.

1b. Speeches & Songs
The speeches included are to familiarize the student with the language as it is spoken in the النصحي style, which is not so very common to hear. Those who use النصحي language while delivering talks or sermons are few in thousands. Hence, the additional criteria - that the topics should be of wide interest - could not be observed. Yet, and although they are all extempore speeches, they do carry some material of interest.

A few simple songs have also been included. Music being strongly frowned upon by Islam, a new type of songs for children has developed in our times which has religious approval for being free of music, and containing unobjectionable material. (Those that invoke resistance to occupying forces are, for instance, considered objectionable, as also those that float ideas foreign to Islam). In Arabic they are known as آئشيد (anaasheed: songs) and are popular among the religiously oriented. Those included in the DVD might not be the best of the thousands circulating around. Like the speeches, they have also been chosen at random, clarity of expression being the criteria.

2. The Electronic Material
There are three folders in this folder:

2a. Grammar Books
In view of the needs of students in such parts of the world where Arabic books are not easily available, a few books have been included in electronic form. They can be directly opened by clicking on their icons, provided of course, the computer has the software: Power Point and any PDF reader. The students are advised to browse through the four grammar books every now and then, especially after about 65 lessons of this course has been done. The explanations in these books will enhance the ability to understand the lessons they are doing.

Wright's book in English *A Grammar of the Arabic Language*, will require patience but will be found to be useful.

Apart from what is presented in this DVD, a student might refer to other books such as: one prepared by Dr. M.A. Haq Ansari: *Learning the Language of the Qur'an* (MMI Publishers, India – mmipub@nda.vsnl.net.in). Another is the voluminous *A new Arabic Grammar* by J. A. Haywood and H. M. Nahmad (Lund
2b. A folder called "Qasas" has the story of the Prophets in power point.
2c. "Al-Maktabah al-Shamela" is a very useful Arabic software. It has got hundreds of books that can be either read or used for researched purposes. It has several dictionaries too, including English to Arabic (from Muhaddith.com).

Note: Your computer should run on Windows-xp home edition or Vista. It should be Arabic enabled. In addition, Arabic should have been chosen as the "advanced language" option. To enable, do the following in Windows-xp:
Click on Start/Control Panel/Regional Options/Advanced Options.
Choose Arabic (Saudi Arabia) as the language option. There is no need to customize it.
Go back to Regional and Language Options/Click on Details.
Click the boxes for Show the additional language bar on the desktop and Show Additional Language bar on the task bar.
Click on Apply and quit.
Re-start your computer.
Without the above options, you might not be able use Al-Maktabah al-Shamela
Choosing the above options in Vista is somewhat complicated. Seek help from the Internet.

3. Glossaries

3a. Lisan al-Arab
This directory contains the whole of the 20-volume Lisan al-Arab in html format. This is from Arabic to Arabic. Each file represents a volume. Just clicking the icon opens the file. To search a particular word, use the directions given below under "Using Arabic Dictionaries." The "Find" option works in this format also. Press "Ctrl + f" to get the search menu, enter the word, click OK, and the cursor rests on the first find.
3b. A second PDF file is "A Dictionary of Modern Written Arabic" by Hans Wehr. This is Arabic to English, and quite a comprehensive dictionary of current words but not useful for religious words. For classical words, one will have to use Lisan al-Arab.
3c. "A Dictionary and Glossary of the Koran" by Penrice is also Arabic to English in PDF and very useful for Qur'an students. It covers every verb of the Qur'an.
3d. Two other "Qamus" Word-files have the same dictionaries that are found at the end of this book, but in electronic format
Using Arabic Dictionaries

Arabic dictionaries enter words under their roots, which are of course placed in alphabetical order. Thus, any word – unless a triliteral or quadriliteral root - cannot be directly looked for in an Arabic classical dictionary. To give an example, if one is looking for the word مسجد, it will not be found under م. But rather, one will have to first determine the root of مسجد. In this particular case م happens to be an additional letter and مسجد is the root. It is under مسجد that مسجد will be found, as also all other words derived from this particular root.

To take another example, if one is looking for the meaning of يغفر, he will not find it under ي. But rather, all additional letters will have to be removed to arrive at the root. In this case the additional consonants are س، ت، and the root we are left with is غفر. It is under غفر that يغفر can be found.

The above holds good for dictionaries produced in our times; many of which are, being small, quite inadequate. The larger, eight-volume Arabic-English Lexicon by Edward William Lane (London, Lebanon), though comprehensive, but which follows the modern pattern, offers other difficulties and is quite confusing.

With classical Arabic dictionaries, we encounter a difficulty. From the point of view of certain advantages, entries in classical Arabic dictionaries are placed following double alphabetical order. Both the first and the last letters of the root words are taken into account, and placed alphabetically. The indexing is first by the last letter of the root; and then contents of each letter are indexed alphabetically. An example will help:
The word سجد cannot be found under س. But rather, سجد ends with د; therefore, سجد will be found under د; but not directly. Instead, as one opens the section د of the dictionary, he should proceed to look for the first letter of سجد in the alphabetical order. In this case س is the first letter. Thus, after opening the section د one may start from ١ (still under د), and go down looking for all those words that start with س, (and of course, that end with د), until he finds سجد.

It could be slightly confusion at the first try. But with a few trials, it becomes all too easy. Thus, either case, some amount of structural knowledge is necessary to use an Arabic dictionary, whether modern or classical. On my part I have provided a glossary that shows all words, including the derived forms, in direct alphabetical order. Thus, استغفر will be found under ١.

On Line Help
The Institute of Higher Learning (c/o Girls’ Vocational Training Inst., G.M.S. School, Madinah Shadi Mahal Road, Hassan-573 201, Karnataka, India, e-mail: gyti_hassan@yahoo.co.in) offers free academic services to students from all over the world. It can be referred to if difficulties are encountered during study of this course. It also evaluates exercise sheets if sent: either by post or e-mail. It can also be reached through its sister organizations e.g., ymd@bgl.vsnl.net.in or ltrs_editorymd@rediffmail. It is also expected that the entire material will be available on the Net, at www.youngmuslimdigest.com, hopefully with some sort of interactive help facility. Wa Allahu ’l musta’an, wa ’alayhi ’l tuklan.

Acknowledgments
Apart from my children, my thanks are especially due to brothers Mirza Nasrullah Baig and ʿAbdul ʿAziz Saʿdi (both of the “King Fahd University of Petroleum and Minerals,” Dhahran). It was their inexhaustible patience in the face of never ending corrections, as they spent endless hours before the computers that made this publication appear much earlier than it would have been without their assistance. I am also grateful to Dr. Sulaiman (of the Institute of Higher Learning, Bangalore)
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A special word of thanks is due to br. Naseer Ahmad Shareef (KFUPM-Dhahran), who pointed out with remarkable diligence dozens of typo and other errors before this second print could go to the press.

May Allah reward every one of the above in great measure.

Syed Iqbal Zaheer
Dammam
April 2009
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<tr>
<td>ﺭَاءَ rā’</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>ر</td>
<td>r</td>
</tr>
<tr>
<td>ﺗَاءَ zāy</td>
<td>ز</td>
<td>ز</td>
<td>ز</td>
<td>ز</td>
<td>z</td>
</tr>
<tr>
<td>ﺱِين sīn</td>
<td>س</td>
<td>س</td>
<td>س</td>
<td>س</td>
<td>s</td>
</tr>
<tr>
<td>ﺱِين shēn</td>
<td>ش</td>
<td>ش</td>
<td>ش</td>
<td>ش</td>
<td>sh</td>
</tr>
<tr>
<td>Names of the letters</td>
<td>Isolated form</td>
<td>Form when joined to Preceding letter</td>
<td>Form when joined to Preceding and Succeeding letter</td>
<td>Form when joined only to Succeeding letter</td>
<td>Transcription</td>
</tr>
<tr>
<td>----------------------</td>
<td>--------------</td>
<td>--------------------------------------</td>
<td>---------------------------------------------------</td>
<td>------------------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>sād</td>
<td>ص</td>
<td>ص</td>
<td>ص</td>
<td>ص</td>
<td>ض</td>
</tr>
<tr>
<td>dād</td>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>ض</td>
<td>ج</td>
</tr>
<tr>
<td>tā’</td>
<td>ط</td>
<td>ط</td>
<td>ط</td>
<td>ط</td>
<td>ت</td>
</tr>
<tr>
<td>zā’</td>
<td>ظ</td>
<td>ظ</td>
<td>ظ</td>
<td>ظ</td>
<td>ز</td>
</tr>
<tr>
<td>ع غين</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
</tr>
<tr>
<td>غ غين</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
</tr>
<tr>
<td>fā’</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
</tr>
<tr>
<td>qāf</td>
<td>ق</td>
<td>ق</td>
<td>ق</td>
<td>ق</td>
<td>ق</td>
</tr>
<tr>
<td>kāf</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
</tr>
<tr>
<td>lām</td>
<td>ل</td>
<td>ل</td>
<td>ل</td>
<td>ل</td>
<td>ل</td>
</tr>
<tr>
<td>mīm</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
</tr>
<tr>
<td>nūn</td>
<td>ن</td>
<td>ن</td>
<td>ن</td>
<td>ن</td>
<td>ن</td>
</tr>
<tr>
<td>hā’</td>
<td>ه</td>
<td>ه</td>
<td>ه</td>
<td>ه</td>
<td>ه</td>
</tr>
<tr>
<td>wāw</td>
<td>و</td>
<td>و</td>
<td>و</td>
<td>و</td>
<td>و</td>
</tr>
<tr>
<td>yā’</td>
<td>ي</td>
<td>ي</td>
<td>ي</td>
<td>ي</td>
<td>ي</td>
</tr>
<tr>
<td>hamza</td>
<td>همزة</td>
<td>همزة</td>
<td>همزة</td>
<td>همزة</td>
<td>همزة</td>
</tr>
<tr>
<td>tā’</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
<td>ت</td>
</tr>
</tbody>
</table>
Explanation:
As pointed out in the introduction to this book, the first point to be noted is that the explanatory voice-recordings that accompany these lessons were recorded extempore, while the lessons have undergone modifications. Therefore, if any difference is noted between what is recorded and what is written, then, the written is the final authority.

Perhaps you should start by learning a word of common usage. It is مثالّ (pronounced: “mathalun”), meaning “an example.” Its plural is مثالّ (amthilatun = examples). مثالّ (“mithaalan”) would also mean, “an example”. And مثالّ would mean “for example.”

This lesson explains to you some of the basic things. If you have access to our recorded explanation, it might help. Otherwise, a few close readings will remove many doubts that remain after the first reading.

1. There are three long and three short vowels in Arabic language: ُ ("alif"), و (waaw) and ی ("yaa").

| Long vowels | ي | و | أ |

2. So also, there are three short vowels called: “dammah”, “fat-ha” and “kasrah”.

The short vowels are also known as “harakah” (pl. harakaat). They are as follows. Their pronunciation (transliteration) is given in brackets:
3. When a vowel is repeated, then it is said to be in nunative state (nunation). It must be pronounced as “un” (where there are two “dammaas”), “an” (where there are two “fat-has”) and “in” (where there are two “kasraas”).

Transliteration: (bun, ban, bin, abun, aban, abin).

4. Absence of a “harakah” is termed as “sukoon.” (Its sign is called as “jazm”).

Transliteration: (kizbun – a lie) – (sidqun: truth)

5. How are “waaw” and “yaa” pronounced when they fall between other letters? Note the pronunciation within brackets:

("roohun" - Soul) – ("kawnun" - the world)

("abu" - father) –

4
6. In the light of above, it can be said that a word – with reference to the “harakah” it carries - can be in one of the three conditions: with a “dammah” (or two dammas), with a “fat-ha,” (or two fat-has), or with a “kasrah” (or two kasras).
When it has a “dammah” (or two) it is referred to be “marfoo’”. That is, in the state of “raf”

(Al-Wahyu) صـ مرْفوعٌ - مثالاً: وَحِيٌّ (inna ‘Abi)

When it has a “fat-ha” (or two) it is referred to be “mansoob.” That is, in the state of “nasab.”

(inna aban) مَتْصَوْبٌ / مَفْتَوْحٌ - مثالاً: إِنِّي أَبَا (inna‘Allaha)

When it has a “jarr” [kasrah] (or two) it is called “majroor.” That is, in the state of “jarr.”

(min baabin) مَجْرُورٌ - مثالاً: مِنْ الْبَابِ (mina‘l baabi)

Finally, In the absence of the “harakaat”, it is called as “majzoom.” That is, in the state of “jazm.”

(min - from)

7. When two letters appear consequently in any word (such as in English word “added” in which there are two d’s side by side), then in Arabic, they remove one and to indicate that the letter is repeated, a is added mark on top – called “shaddah.” It is like a little “w.”

The word which has “shaddah” is known as the “mushaddad word.”

(farra - he escaped) طـ شَدَّـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

(saddaqa - he testified to truth) صَدَقٌ صَدَقَةً مَعْشَدَةً - مثالاً: فَرَّ (saddaqa)

8. Some nouns end with a “ya’” (ый) at the end of the word. They are considered as having an “alif maqsoorah” (lit. a short “alif”). Note the pronunciation given in bracket.
9. Then there some nouns that have a long “alif”. Its pronouncement should be elongated. They are known “alif mamdoohah” (lit. the elongated “alif”). It is written with a sign on its head, specific to it (א )

Finally (at last!), something about Arabic numerals. You should learn to recognize them. The list is below. Of course, while writing them you run your pen from right to left, from up to down.

<table>
<thead>
<tr>
<th>Pronunciation</th>
<th>Numbers</th>
<th>عدد</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waahid</td>
<td>One</td>
<td>١</td>
</tr>
<tr>
<td>Ithnaan</td>
<td>Two</td>
<td>٢</td>
</tr>
<tr>
<td>Thalaatha</td>
<td>Three</td>
<td>٣</td>
</tr>
<tr>
<td>Arba`a</td>
<td>Four</td>
<td>٤</td>
</tr>
<tr>
<td>Khamsah</td>
<td>Five</td>
<td>٥</td>
</tr>
<tr>
<td>Sittah</td>
<td>Six</td>
<td>٦</td>
</tr>
<tr>
<td>Sab`ah</td>
<td>Seven</td>
<td>٧</td>
</tr>
<tr>
<td>Thamaaniyyah</td>
<td>Eight</td>
<td>٨</td>
</tr>
<tr>
<td>Tis`ah</td>
<td>Nine</td>
<td>٩</td>
</tr>
<tr>
<td>`Asharah</td>
<td>Ten</td>
<td>١٠</td>
</tr>
<tr>
<td></td>
<td>Twenty one</td>
<td>٢١</td>
</tr>
<tr>
<td></td>
<td>Two hundred and thirty-five</td>
<td>٢٣٥</td>
</tr>
</tbody>
</table>
Notes:
Arabic words are classified into three kinds: nouns, (اسم) = ismun) verbs (فعل = fe'lun) and articles (حرف = harfun). All those words that are not nouns, nor verbs, are articles.
Some of the “huroof” affect the “harakaat” of the words that follow them. They are known as “adawaat” (أدوات, sing, “adaat” (أداة).}

<table>
<thead>
<tr>
<th>(Examples)</th>
<th>جمع</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>علی (on) من (from) ف (Then, therefore, so)</td>
<td>أسماء</td>
<td>Noun</td>
</tr>
<tr>
<td>كتب</td>
<td>أفعال</td>
<td>Verb</td>
</tr>
<tr>
<td>(from)</td>
<td>حروف</td>
<td>Article</td>
</tr>
</tbody>
</table>
درس- ۲۳ (ت)
تمرين القراءه
(Reading Practice)

اَمَّا هَوَّهُ عَمَّا يَسْتَكْبِرُ لَهُ وَمَا يَنْتَفَعُ ذَٰلِكَ بَعْضُهُ بَعْضًا
كَلِّمَاهُمْ وَشُفِّهِمْ فَلَمۡا يَقَالَ الْمَشۡهُورُ بِالْقَلَفِ وَاِلْمَكۡتُوبِ
يا يّ يا شا شا جّ جّ جّ كّ كّ كّ
فّ قّ قّ قّ ناحّ ناحّ ناحّ غّ غّ غّ حّ حّ حّ عّ عّ عّ عّ ها هّ هّ هّ هّ هّ هّ

أبّا أبّا أحدّ أحدّ أخذّ أخذّ أمرّ أمرّ أنا بخيّ بحرة جعلّ جمع
حَسَدّ حَشرّ مشى خُلّق خُلّق ذكَر رفع رقبة سّرُر
سُفرة صفحًا صمد طبًّا طوى غبّ عبّ عدل علق عمد
عينا غبرة فعل فترة قتل قدر قرئ قسم كبد كتب
كسب كفر كفرًا لبّا لمرأة لهب مسند نخرة وجد
وسق وقلب ولد وهب همزة هدى با بوّي بّي نأ نوّا
تيّ نوّا ذيّ حا حوا حيّ حا حوا حيّ رأ روّا رّي زا
زّوا سيّ طّا طّا طيّ ظّا ظّا ظّا فّا فّا فيّ ها هّوّ
(2-حروف العلة/تُمَرَّمَلْ القراءَةِ)

هي يا يوا بي ء اوأ ء يأ جا جوا جي دا دوا دي دا
دوا دي سا سوا سي شوا شي صوا شي صا صوا صي ضا
ضوا ضي عا عوا عي عا عفا غي غوا في قوا في كا كوا
كي لا لوا لي ما موا مي نا نوا ني وا ووا وي

توتي ثو ثي دو دي دو مي رو ري زو زي
سو سي شو شي صو صي صي ضي طو طي طو ضي
لو ليو ثو تي أو أي بي جو جي جو حي حيو
حي عو عي غو غي فو في قو قي كي مي مي
وو وي هو هي يو يي
لقد جاء جائزة هار نارا خير داود رويديًا رضيوا
رجال ملك شيء طغواي طغرًا طغرًا عادًا على عين فيه
قال قول كان كيدًا كيف لوح ليس مالا خوفًا ماء
وهل يوم يرث حاسد حافظ دافق شاهد عابد عائلا
غاسي ناصر وآلي أعود أكيد يخف يدته يقال ترابا
حسابا سبائنا سراجا سلم شيدادًا شرابا صوبا طعام
عذابا عطاء غناء كتابا كراما لباسا لسائنا متفاها
مطاع معاشًا مفازًا مهادًا نبائًا وفاقة تبورًا رسول
شهود قعود وجهة أيهم أليم بصير خبير رحيق شهيد
عظيم قربى كريم مجيد محيط تعييم يتيمًا يسير ذلك
فريش عيشة ملمومة موضوعة موازينه يوميًا
Lesson - 3

\[ \text{ش ت ب} \]

\[ \text{ش ت ب} \]

\[ \text{ش ت ب} \]

\[ \text{ش ت ب} \]

\[ \text{ش ت ب} \]

\[ \text{ش ت ب} \]

\[ \text{ش ت ب} \]

\[ \text{ش ت ب} \]

\[ \text{ش ت ب} \]

\[ \text{ش ت ب} \]
جح خ ح بح جب
جح خ ح بح جب

رد ر ريد جد
رد ر زيد جد

14
ش
ض
ض
ض
ش
ش
ش
ش
ش
ش
ط ظ ع غ عد سعد

ف ق ک ل فک
ف ق ک ل فک
۱۸۷۶۰۴۳۲
۱۸۷۶۰۴۳۲

ما من يد إلا يد الله فوقها
و ما من يد إلا يد الله فوقها

به
ها

۱۸
Lesson - 4

خَالَ خَالَ
أَبٍ أَبٍّ
أَمَّ أَمّ
عمّ عمّ
أخٍ أفي
عمٍ عمّ
خَ عَمّ
أَبٍ أَمّ
لا جسم بلا روح
لا دين بلا جسم
لا عرفة بلا دين
لا روح بلا جسم
لا نهر بلا سر
لا تطور بلا طول
لا لطأ في النهار سأجأ طويلا
لا لطأ في النهار سأجأ طويلا
لا لطأ في النهار سأجأ طويلا
إن خير من استأجرت القوي الأمين
إن خير من استأجرت القوي الأمين

علمت أن كل مجهد ماله النجاح
علمت أن كل مجهد ماله النجاح
لمحمد
يدُ اللهُ مع الجَماعة المُؤمنة
يدُ اللهُ مع الجَماعة المُؤمنة

حق أَبُو يَنِيع
 hijo: أَبُو أَبُو يَنِيع
 hijo: أَبُو أَبُو يَنِيع

23
لا إله إلا الله هو الحليم القدير

لا إله إلا الله هو الحليم القدير

وهده يهدي إلى البر والبر يهدي إلى الحسناء

وهده يهدي إلى البر والبر يهدي إلى الحسناء

24
لا ظنى لسَلامَةِ الإِنسانِ في حفْظِ اللِّسَانِ

سلامة الإنسان في حفظ اللسان
إذا كان الكلام من فضْهَةُ كَانَ السُّكوتُ مِنْ ذِهْبٍ
إذا كان الكلام من فضْهَةُ كَانَ السُّكوتُ مِنْ ذِهْبٍ
علىكم بحسن الخط فإنَّه من مفَاتيح الزرقة
علىكم بحسن الخط فإنَّه من مفَاتيح الزرقة

لا كم إرحموا من في الأرض. يرحمكم من في السماء
إرحموا من في الأرض. يرحمكم من في السماء
في هـ صـر

من علـيـي حَنَفًا صرّتُ لِلهُ عـبـدًا

خط عقيدة لا رابطة أقوى من العقيدة. ولا عقيدة أقوى من الإسلام

لا رابطة أقوى من العقيدة. ولا عقيدة أقوى من الإسلام
لاخلا ليب
ورفعوا دولتي على العالم والاختلاق فالعالم وحده ليس يجد
ورفعوا دولتي على العالم والاختلاف فالعالم وحده ليس يجد

رَبَّ أَخٍ لَكَ لَمْ تَلِدْهُ أَملك
رَبَّ أَخٍ لَكَ لَمْ تَلِدْهُ أَملك

30
السِّمْتُ نِصْفُ الْقَلْفِ. وَالْتَّدِبِيرُ نِصْفُ المَعِيْشَةِ
السِّمْتُ نِصْفُ الْقَلْفِ. وَالْتَّدِبِيرُ نِصْفُ المَعِيْشَةِ

سَأَلْتُ سَلَامَ سَرَ
للإِسْلَامِ دَيْنِ وَدُنِيَّةٍ. عَقِيَّدَةٌ وَشِرِيْعَةٌ
للإِسْلَامِ دَيْنِ وَدُنِيَّةٍ. عَقِيَّدَةٌ وَشِرِيْعَةٌ
من بس عدل فص
ومن يتبغ غير الإسلام دينًا فلن يقبل منه
ومن يتبغ غير الإسلام دينًا فلن يقبل منه

لا يصلح آخر هذين الأئمة إلا بما صلَح به أولهما
لا يصلح آخر هذين الأئمة إلا بما صلَح به أولهما
على السادس

الإيمان أن تؤثر الصدق حيث يضرع على الكذب حيث ينفعك

صل سلم مكة

فال صلى الله عليه وسلم. إذا بعثت لأمهم مكارم الأخلاق

فال صلى الله عليه وسلم. إذا بعثت لأمهم مكارم الأخلاق

33
Rules:
We have learnt that there are three kinds of words in Arabic: Nouns, verbs and articles. (Article is every word that is neither noun nor verb).
Now, nouns in their origin always come in the infinitive form (“nakirah” in Arabic. To express the form, it carries two “dammas.” E.g., رجل ("rajulun") meaning “a man.” It is infinitive because “a man” is unknown, and can be of infinite qualities and attributes. It can be any man: white man, brown man, tall man, Arab man, lame man, and so on.
But when you say “the man” in English, then, you have a particular “man” in mind, and the listener also knows “who” the man you are referring to. The two of you know who the man is. It has to be a specific man. So, “the man” is a definitive noun.
To go back, every noun in Arabic is originally in infinitive form. How to make it definitive? (“ma’rifah” in Arabic). Simple. Add an ﺍل ("alif” and “laam”) to the noun, and remove one “harakah” out of the two “harakas”. (That is, out of the two “dammas”, you remove one “dammah.” Thus, رجل (meaning “a man”) becomes ﺮَﺟْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

The ﺍل of the above reference is known as ﺍل of ﺍل.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كتاب</td>
<td>(The) book</td>
</tr>
<tr>
<td>قلم</td>
<td>(The) pen</td>
</tr>
<tr>
<td>نَّوْحِي</td>
<td>(The) revelation</td>
</tr>
<tr>
<td>رسول</td>
<td>(The) Messenger</td>
</tr>
<tr>
<td>مَلَك</td>
<td>(The) angel</td>
</tr>
<tr>
<td>حَرْم</td>
<td>(The) Haram (refers to holy site at Makkah)</td>
</tr>
<tr>
<td>نَبِي</td>
<td>(The) Prophet</td>
</tr>
<tr>
<td>بَشَر</td>
<td>(The) mankind, (The) man</td>
</tr>
<tr>
<td>إِيمَان</td>
<td>(The) faith</td>
</tr>
<tr>
<td>آمَة</td>
<td>(The) nation</td>
</tr>
<tr>
<td>رَب</td>
<td>(The) Lord</td>
</tr>
<tr>
<td>أَرْض</td>
<td>(The) earth</td>
</tr>
<tr>
<td>جَنَّة</td>
<td>(The) Garden, Paradise</td>
</tr>
<tr>
<td>كَفْر</td>
<td>(The) disbelief</td>
</tr>
<tr>
<td>نَار</td>
<td>(The) fire</td>
</tr>
</tbody>
</table>
An example differentiating the two: *Nakira* and *Ma'rifah*

An easy religion  

The easy religion  

The religion (of Islam) is easy.

Now, there are some letters (or alphabets) of the Arabic language to which when the ل is added, then, the ل is ignored during pronunciation. You pronounce the word as if it does not exist. For example، the word "الشمس" is not pronounced as "al-shams" (even if written like that) but pronounced "as-shams".

All such letters that do not allow for the pronunciation of ل are called the "Sun-letters." The rest are "Moon-letters." In "القمر" the ل is pronounced. You say, "Al-gamar" and not "Aq-gamar." Here is a list of "Sun-letters," the rest are "Moon-letters."

<table>
<thead>
<tr>
<th>حرف</th>
<th>حرف الشمسي</th>
<th>حرف</th>
<th>حرف</th>
<th>حرف</th>
</tr>
</thead>
<tbody>
<tr>
<td>ش</td>
<td>ن</td>
<td>ل</td>
<td>ت</td>
<td>د</td>
</tr>
<tr>
<td>ص ض ط ظ</td>
<td>ل</td>
<td>ت د ذ ر ز س</td>
<td>حروف الشمسيّة</td>
<td></td>
</tr>
</tbody>
</table>

*Al-Asmaa Ghayr al-Munsarifah* are those nouns which never carry a "kasrah." They will always have a "fat-ha" no matter what the agent before them. Also, they do not come with *alif laam of ma`rifah.*
<table>
<thead>
<tr>
<th>جهنم</th>
<th>مصر</th>
<th>لندن</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hell</td>
<td>Egypt</td>
<td>London</td>
</tr>
</tbody>
</table>

A few simple sentences

The Quran is a revelation.

The revelation is a blessing.

Is the Prophet an angel?

No. The Prophet is a human being.

The Prophet is true.

And Islam is true.

Therefore, practice is an obligation.

And the reward is certain.

Is the corrupt successful?

No, the corrupt is in loss.

Is the Hereafter true?
Yes, the Hereafter is true, and the reward is also true.

Little effort

And the clear light

So the great success

Man is a rational (being).

And test (is) necessary

Death is near

And the Day of resurrection is going to happen.

And the reckoning is (going to be) hard

Then, (either) Paradise or the Fire
EXERCISES

I. You are required to do the following: Mark an "N" (for nakira) or "M" (for ma’rifa) against each word, and then convert nakira to ma’rifa and ma’rifa to nakira. Look into the dictionary supplied for meanings of the words.

<table>
<thead>
<tr>
<th>A book</th>
<th>كتاب</th>
<th>M</th>
<th>كتاب</th>
</tr>
</thead>
<tbody>
<tr>
<td>جهنم</td>
<td>أب</td>
<td>أم</td>
<td>علم</td>
</tr>
<tr>
<td>آخرة</td>
<td>أجر</td>
<td>لوحي</td>
<td>موشي</td>
</tr>
<tr>
<td>باب</td>
<td>السبشار</td>
<td>الدار</td>
<td>غفلة</td>
</tr>
<tr>
<td>الجنة</td>
<td>الإميان</td>
<td>الدار</td>
<td>غفلة</td>
</tr>
<tr>
<td>بركة</td>
<td>الخليفة</td>
<td>الإميان</td>
<td>قول</td>
</tr>
<tr>
<td>بيت</td>
<td>الكفر</td>
<td>إمرأة</td>
<td>فعل</td>
</tr>
<tr>
<td>جهل</td>
<td>بلد</td>
<td>ابن</td>
<td>عمل</td>
</tr>
</tbody>
</table>

1-الْتَّكِيْرَةُ  و  الشُّعْرُأَةُ
II. Translate the following using the glossary.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. هلَّ الَّذِي هَوَى الرَّسُولُ أَمِينَ؟</td>
<td>(The) man</td>
</tr>
<tr>
<td>2. وَلَدَّ الْرَّبُّ الْكَرَّمُ</td>
<td>(A) hell</td>
</tr>
<tr>
<td>3. مَعْنِي صَادِقٌ؟</td>
<td>(An) ignorance</td>
</tr>
<tr>
<td>4. نَوَابُ عَظِيمٌ</td>
<td>(The) great negligence</td>
</tr>
<tr>
<td>5. هلْ الإِيَمَانُ قُوْلٌ؟</td>
<td>(The) hereafter</td>
</tr>
<tr>
<td>6. لَاءِ الإِيَمَانُ قُوْلٌ وَعَمَلٌ</td>
<td>(A) belief</td>
</tr>
<tr>
<td>7. عَمَلٌ فَأَمَدٌ</td>
<td>(A) true believer</td>
</tr>
<tr>
<td>8. هلِّ الرَّسُولُ أَمِينَ؟</td>
<td>(A) great negligence</td>
</tr>
<tr>
<td>9. عَمَّ، وَالْوَهْيُ حَقٌّ.</td>
<td>(A) Muslim</td>
</tr>
<tr>
<td>10. هلِّ الرَّسُولُ مَلِكٌ؟</td>
<td>(The) good deeds</td>
</tr>
<tr>
<td>11. لَا الرَّسُولُ بَشَرٌ</td>
<td>(The) true knowledge</td>
</tr>
<tr>
<td>12. الْعَمَلُ الصَّالِحُ</td>
<td>(A) trial</td>
</tr>
<tr>
<td>13. أَنْفَسُ الْمُطْمِتِينَ</td>
<td>(A) corrupt practice</td>
</tr>
<tr>
<td>14. نَارٌ مُّوَضَّدَةٌ</td>
<td>(A) great reward</td>
</tr>
</tbody>
</table>

III. Translate the following:

(The) man (A) great negligence
(A) hell (A) Muslim
(An) ignorance (The) good deeds
(The) great negligence (The) true knowledge
(The) hereafter (A) trial
(A) true believer (A) corrupt practice
(The) belief (A) great reward
IV. Write the meaning of the following:

الدرسُ
الجملُ
الأرضُ
الرجلُ
الكلبُ
الفرسُ
البيتُ
الورقُ
الحمارُ
القردُ

V. Translate the following:

الإسلام دين
العلم مفيد
القرآن كتاب
الكتاب عربي
ال Dịch جدير
الجميل طويل
الدرس سهل
الأدب واجب
الدُّهر صغير
الشَّهر كبير
الإنسان عاقل
اللعب ضروري
Clues:
In English you say, “Name of the book.” In Arabic also you express in the same way, except that a few grammatical rules are involved. So that you write: 

اسم الكتاب
meaning: “Name of the book.”
The Arabic construction is called “mudaaf-mudaaf ilayhi” in which the first noun is called “mudaaf” (Construct) while the second, “mudaaf ilayhi” (Genitive).
The following may be noted:
1. When a noun occurs as a “mudaaf”, it will never be “ma’rifah”, i.e., it will never have “alif laam” of “ma’rifah” at the beginning. It will always be in “nakirah” form.
2. It can have any “harakah” (dammah, fat-haa, kasraa), depending on what precedes it.
3. “mudaaf ilayhi” can be in “ma’rifa” form or “nakirah.” Both are allowed depending on what precedes.
4. The second noun i.e., “mudaaf ilayhi” will always have a “kasraa,” (or two “kasraas”) but no other “harakah” no matter what precedes it.

Vocabulary:

| Name of the book, or the book’s name (title) | كتاب الكتاب | اسم الكتاب |
| Message of Muhammad or Muhammad’s message | رسالة محمد | رسالة محمد |
| House of Allah | الله بيت | بيت الله |

الألفية:

But و لكن و لكن
<table>
<thead>
<tr>
<th>The man's faith</th>
<th>إيمانُ الرجلِ</th>
<th>Man</th>
<th>Faith</th>
</tr>
</thead>
<tbody>
<tr>
<td>The man's faith is</td>
<td>إيمانُ الرجلِ قويٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>strong</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man's intellect</td>
<td>عقلُ الإنسان</td>
<td>Man</td>
<td>Intellect</td>
</tr>
<tr>
<td>Man's intellect is</td>
<td>عقلُ الإنسان ضعيف</td>
<td></td>
<td></td>
</tr>
<tr>
<td>weak</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The day of Judgment</td>
<td>يومُ القيامة</td>
<td>Day of Judgment</td>
<td>Day</td>
</tr>
<tr>
<td>Allah's blessing</td>
<td>فضلُ الله</td>
<td>Allah</td>
<td>Blessing</td>
</tr>
<tr>
<td>The season of Hajj</td>
<td>موسمُ الحج</td>
<td>Hajj</td>
<td>Season</td>
</tr>
<tr>
<td>The Hajj season is near.</td>
<td>موسمُ الحج قريب</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allah's beloved</td>
<td>حبيبُ الله</td>
<td>Allah</td>
<td>Beloved</td>
</tr>
<tr>
<td>Orchard of Paradise</td>
<td>روضة الجنة</td>
<td>Garden</td>
<td>Orchard</td>
</tr>
<tr>
<td>The Hell's hole</td>
<td>جهَةٌ جهنم</td>
<td>Hell</td>
<td>(Pot)hole</td>
</tr>
<tr>
<td>The land of the Qur'an</td>
<td>أرضُ القرآن</td>
<td>Qur'an</td>
<td>Land</td>
</tr>
<tr>
<td>The land of the Qur'an is blessed.</td>
<td>أرضُ القرآن مباركَة</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Allah's worship</td>
<td>عبادةُ الله</td>
<td>Allah</td>
<td>Worship</td>
</tr>
<tr>
<td>Allah's worship is a</td>
<td>عبادةُ الله فطريَة</td>
<td></td>
<td></td>
</tr>
<tr>
<td>natural thing.</td>
<td>كفر الكافر</td>
<td>Unbeliever</td>
<td>Unbelief</td>
</tr>
<tr>
<td>The unbelief of the</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>unbeliever</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Worshipping of the idol

Worshipping of the idol is against reason

Therefore, the reward of unbelief is Allah's anger and entry into the Fire.

EXERCISES

I. You are required to do the following: a) Add harakaat to each word. b) Write the full meaning.

<table>
<thead>
<tr>
<th>فیل إبراهیم</th>
<th>وحی محمد</th>
<th>هدایة القرآن</th>
<th>قوم نوح</th>
</tr>
</thead>
<tbody>
<tr>
<td>ابن الأم</td>
<td>حرم مكة</td>
<td>دین الله</td>
<td>باب الیه</td>
</tr>
<tr>
<td>باب البيت</td>
<td>باب الرحمة</td>
<td>أم الأب</td>
<td>قول الحق</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ترک المُحَرَّمات، وصالاَة الفجر، ونور القلب</td>
</tr>
<tr>
<td>ابن الكافر مسلم</td>
<td>خلافة الأرض</td>
<td>نعم، موسم الحج بعيد ولكن الله قريب</td>
<td></td>
</tr>
</tbody>
</table>
II. Choose words from each of the two tables A & B, join them as Mudaf – Mudaf ilayhi, give harakaat and the meaning.

A

قول  خلافة  وزن  ني  ذكر
نور  ترك  حسن  ابن

B

<table>
<thead>
<tr>
<th></th>
<th>الله</th>
<th>رحمة</th>
<th>الأخلاق</th>
<th>هداية</th>
<th>الحمار</th>
</tr>
</thead>
<tbody>
<tr>
<td>نعيم</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>يربان</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>أخ</td>
<td>حق</td>
<td></td>
<td></td>
<td>أرض</td>
<td></td>
</tr>
<tr>
<td>الجنة</td>
<td></td>
<td></td>
<td></td>
<td>المحرمات</td>
<td></td>
</tr>
</tbody>
</table>

III. Translate the following & give all the harakaat.

<table>
<thead>
<tr>
<th>The door of the house</th>
<th>Name of the book</th>
<th>The house of God (Allah)</th>
<th>Muhammad’s nation</th>
</tr>
</thead>
<tbody>
<tr>
<td>The light of faith</td>
<td>The land of the Qur’an</td>
<td>Allah’s commandments</td>
<td>Allah’s revelation</td>
</tr>
<tr>
<td>Allah’s earth</td>
<td>Allah’s fire</td>
<td>The man’s pen</td>
<td>The weight of knowledge</td>
</tr>
<tr>
<td>Allah’s name</td>
<td>The Prophet of character</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

IV. Translate the following:

<table>
<thead>
<tr>
<th>قلمُ الرَّسَاصِ</th>
<th>فَضْلُ اللَّهِ</th>
<th>فَضْلُ التَّوْبِ</th>
<th>يَوْمُ الْعُيْدِ</th>
<th>يَوْمُ الجَمِيعَةِ</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>عِلَمُ الكِتابِ واجِبٌ</td>
<td>دَرَسُ الْعَرَبِيَّ</td>
<td>تَمْرِينُ الدَّرَسِ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------</td>
<td>-------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>قَلْمُ الرَّصَاصِ رَجِيْصٌ</td>
<td>يَوْمُ الْعِيدِ عَطْلَةٌ</td>
<td>دَرَسُ الكِتابِ سَهِيلٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>فَضْلُ اللهُ كَبِيرٌ</td>
<td>قَلْمُ الْحِبْرِ نَعْمَةٌ</td>
<td>تَمْرِينُ الدَّرَسِ مُفِيدٌ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>فَضْلُ الصَّيْفِ حَارٌ</td>
<td>دَرَسُ الْمُحَادِثَةِ مُفِيدٌ</td>
<td>فَضْلُ الشَّتَاءِ بَارِدٌ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
الجمع
(Plural)

Clues:

In most cases, making a plural in Arabic is quite simple. You simply add a "(waaw)" and a "(noon)" to get a plural from a noun in the singular. For example: from مُحْرِمَةٍ (singular) to مُحْرِمَاتٍ (plural). If it is feminine noun with a round ء , then, to make its plural, you remove the ء and add an ا and a ت. So that مُعْرَّفَاتٍ becomes مُعْرَفَةٌ. Also note that the second consonant of the feminine noun may change its "harakah" depending on the kind of noun. You will easily know what "harakah" to affix, as you learn more of the language.

However, all is not that simple. For many other words, set patterns are to be followed. Such patterns can only be learnt by hearing, or from dictionaries. The tables that follow (3-12) explain the various possible patterns. Keep looking at the tables once in a while to get familiarized with the patterns.

A single noun, you may note, can appear in several plural forms. For example, from كَافِئٌ you can make plurals such as كَافِئَاتٍ, كَافِئٌ, كَفْرَةٌ, كَعْرَةٌ.

With reference to those plurals that are made on the patterns as in tables 6, 8 and 10, it may be noted that they always end with a single "dammah." (We can say that the rule applies to all plurals that appear acquiring the following forms: أَعْيَلَاءٍ, مَفَاعِلٌ, فَعَلَاءٌ.)

For example, in table no. 6, from شَهِيدٌ you make the plural شَهَيْدَةٌ in which the last consonant never carries a "tanween." All plurals taking this form will always have one "dammah" on the last consonant. When you add an ال, (alif & laam of "ma’rifah") it still has a single "dammah". This "dammah" can of course change to "kasrah" or "fat-haa" if the need be.
### The unbroken plural masculine

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَجِيرُونَ</td>
<td>مَجِيرُانَ</td>
<td>مَجِيرٌ</td>
</tr>
<tr>
<td>آمنُونَ</td>
<td>آمِنَانَ</td>
<td>آمِنٌ</td>
</tr>
<tr>
<td>بريوتونَ</td>
<td>بَريوتوُنَ</td>
<td>بَريوتوُنٌ</td>
</tr>
<tr>
<td>ظالُونَ</td>
<td>ظَالُونَ</td>
<td>ظَالِمٌ</td>
</tr>
<tr>
<td>مِسْلَمُونَ</td>
<td>مَسْلِمٌ</td>
<td>مَسْلِمٌ</td>
</tr>
<tr>
<td>صادقونَ</td>
<td>صادِقٌ</td>
<td>صادِقٌ</td>
</tr>
<tr>
<td>كاذبونَ</td>
<td>كاذِبٌ</td>
<td>كاذِبٌ</td>
</tr>
</tbody>
</table>

### The unbroken plural feminine

<table>
<thead>
<tr>
<th>صالِحَاتٌ</th>
<th>صالِحَانٍ</th>
<th>The righteous (female), right, useful, proper</th>
</tr>
</thead>
<tbody>
<tr>
<td>غرَفَاتٌ</td>
<td>غرَفَانَ</td>
<td>غرفة</td>
</tr>
<tr>
<td>بيتاتٌ</td>
<td>بَيتٌ</td>
<td>بَيتٌ</td>
</tr>
<tr>
<td>شهوَاتٌ</td>
<td>شهوَةٌ</td>
<td>شهوَة</td>
</tr>
<tr>
<td>Room</td>
<td>Clear sign</td>
<td>Carnal appetite</td>
</tr>
<tr>
<td>Plural</td>
<td>Dual</td>
<td>Singular</td>
</tr>
<tr>
<td>---------------</td>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>أبواب</td>
<td>بابان</td>
<td>Door</td>
</tr>
<tr>
<td>أعداء</td>
<td>عدوان</td>
<td>Enemy</td>
</tr>
<tr>
<td>أهواء</td>
<td></td>
<td>Carnal desire</td>
</tr>
<tr>
<td>أسباب</td>
<td></td>
<td>Reason</td>
</tr>
<tr>
<td>أفار / أثُر</td>
<td></td>
<td>River, Spring, Canal</td>
</tr>
<tr>
<td>أشياء</td>
<td></td>
<td>Thing</td>
</tr>
<tr>
<td>أمثال / أمثلة</td>
<td></td>
<td>Example</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>جنود</th>
<th>Army</th>
</tr>
</thead>
<tbody>
<tr>
<td>رؤوس</td>
<td>Head</td>
</tr>
<tr>
<td>عهود</td>
<td>Promise</td>
</tr>
<tr>
<td>نحوم</td>
<td>Star</td>
</tr>
<tr>
<td>وجهان</td>
<td>Face</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>فجابر</th>
<th>An evil man</th>
</tr>
</thead>
<tbody>
<tr>
<td>فاسق</td>
<td>Corrupt</td>
</tr>
<tr>
<td>كافر</td>
<td>Concealer</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Martyr</td>
<td>شهيد</td>
</tr>
<tr>
<td>Scholar</td>
<td>عالم</td>
</tr>
<tr>
<td>Poet</td>
<td>شاعر</td>
</tr>
<tr>
<td>Intelligent</td>
<td>عاقل</td>
</tr>
<tr>
<td>Poor</td>
<td>فقير</td>
</tr>
<tr>
<td>Intercessor</td>
<td>شفيح</td>
</tr>
<tr>
<td>Path</td>
<td>سبيل</td>
</tr>
<tr>
<td>Hell - fire</td>
<td>سعير</td>
</tr>
<tr>
<td>Book</td>
<td>كتاب</td>
</tr>
<tr>
<td>Mosque</td>
<td>مسجد</td>
</tr>
<tr>
<td>Mountain</td>
<td>جبل</td>
</tr>
<tr>
<td>Dog</td>
<td>كلب</td>
</tr>
<tr>
<td>Town / country</td>
<td>بلدة</td>
</tr>
<tr>
<td>Prophet</td>
<td>نبي</td>
</tr>
<tr>
<td>Strong</td>
<td>قوي</td>
</tr>
<tr>
<td>Plural</td>
<td>Dual</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------</td>
</tr>
<tr>
<td>أَخْوَات</td>
<td>أَخْوَان</td>
</tr>
<tr>
<td>إِخْوَانَ / إِخْوَةٌ</td>
<td>أَخْوَان</td>
</tr>
<tr>
<td>أَنَانِسَ / النَّاسُ</td>
<td>إِخْوَانَ / إِخْوَةٌ</td>
</tr>
<tr>
<td>إِمَرَأَاتَ</td>
<td>نَسَاءَ / نَسَوْةَ</td>
</tr>
<tr>
<td>أَفْضَلَةٌ</td>
<td>أَفْضَلٌ / فَوْأَدٌ</td>
</tr>
<tr>
<td>أَوْدِيَةٌ</td>
<td>وَادٌ</td>
</tr>
<tr>
<td>لَيْلَ / لَيْاليٌ</td>
<td>نَيْتَ</td>
</tr>
<tr>
<td>أَئْتَامٌ</td>
<td>أَئْتَامٌ</td>
</tr>
</tbody>
</table>

Irregular:

<table>
<thead>
<tr>
<th>جمع</th>
<th>النكرة</th>
<th>الفرد</th>
</tr>
</thead>
<tbody>
<tr>
<td>عقيدتان</td>
<td>Creed</td>
<td>عقيدة</td>
</tr>
<tr>
<td>زوى</td>
<td>Lowness, baseness</td>
<td>زوية</td>
</tr>
<tr>
<td>فضائل</td>
<td>Superiority, virtue</td>
<td>فضيلة</td>
</tr>
</tbody>
</table>

Arabic:

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>أولايِ</td>
<td>وَلَإِيُّ</td>
<td>أَوْلَاءٍ</td>
</tr>
<tr>
<td>أَشْقَائِ</td>
<td>شَقَائَ</td>
<td>أَشْقَائِ</td>
</tr>
<tr>
<td>أَغْنِيَاتِ</td>
<td>غَنِيْ</td>
<td>أَغْنِيَاتِ</td>
</tr>
</tbody>
</table>

Arabic:

<table>
<thead>
<tr>
<th>Plural</th>
<th>Dual</th>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>أولاً</td>
<td>وَلَأَيْ</td>
<td>أَوْلَى</td>
</tr>
<tr>
<td>أَشْقَأٍ</td>
<td>شَقَأَ</td>
<td>أَشْقَأٍ</td>
</tr>
<tr>
<td>أَغْنِيَةٌ</td>
<td>غَنِيَّ</td>
<td>أَغْنِيَةٌ</td>
</tr>
</tbody>
</table>
EXERCISES

I. Make the plural of the following. Follow the form indicated by the number given in brackets, and give the meaning by looking up into the dictionary provided.

<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>بَيْتَةٌ</td>
<td>House</td>
</tr>
<tr>
<td>كَافِرٌ</td>
<td>Hypocrite</td>
</tr>
<tr>
<td>نُصيرٌ</td>
<td>Heart</td>
</tr>
<tr>
<td>قَلْبٌ</td>
<td>Heart</td>
</tr>
<tr>
<td>رُسُولٌ</td>
<td>Prophet</td>
</tr>
<tr>
<td>دَرَسٌ</td>
<td>Lecture</td>
</tr>
<tr>
<td>مَتِلٌ</td>
<td>Month</td>
</tr>
<tr>
<td>صَابِرةٌ</td>
<td>woods</td>
</tr>
<tr>
<td>حَبَلٌ</td>
<td>Thread</td>
</tr>
<tr>
<td>جَنَّةٌ</td>
<td>Garden</td>
</tr>
<tr>
<td>مُتَافِقٌ</td>
<td>Agreement</td>
</tr>
<tr>
<td>فَاسِقٌ</td>
<td>Sinner</td>
</tr>
<tr>
<td>كَلِمَةٌ</td>
<td>Word</td>
</tr>
<tr>
<td>دَرَجةٌ</td>
<td>Degree</td>
</tr>
<tr>
<td>نَهْرٌ</td>
<td>River</td>
</tr>
<tr>
<td>عَبَبٌ</td>
<td>Heart</td>
</tr>
<tr>
<td>آمِرٌ</td>
<td>Master</td>
</tr>
<tr>
<td>مَحْمَمٌ</td>
<td>Chair</td>
</tr>
<tr>
<td>قَفِيرٌ</td>
<td>Poor</td>
</tr>
<tr>
<td>شَجَرٌ</td>
<td>Tree</td>
</tr>
<tr>
<td>مُؤَمِّنَةٌ</td>
<td>Lesson</td>
</tr>
<tr>
<td>عَينٌ</td>
<td>Eye</td>
</tr>
<tr>
<td>جَرِيمةٌ</td>
<td>Shame</td>
</tr>
<tr>
<td>أوَلٌ</td>
<td>First</td>
</tr>
<tr>
<td>عَالِمٌ</td>
<td>Wise</td>
</tr>
</tbody>
</table>

II. Translate into Arabic. Give all the harakaat. We have given the number of the form the plural will follow.

<table>
<thead>
<tr>
<th>English Word</th>
<th>Arabic Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sayings</td>
<td>(3)</td>
</tr>
<tr>
<td>Grapes</td>
<td>(3)</td>
</tr>
<tr>
<td>Hypocrites</td>
<td>(1)</td>
</tr>
<tr>
<td>Sins</td>
<td>(4)</td>
</tr>
<tr>
<td>Men</td>
<td>(6)</td>
</tr>
<tr>
<td>Big ones</td>
<td>(6)</td>
</tr>
<tr>
<td>Doors</td>
<td>(3)</td>
</tr>
<tr>
<td>Lords</td>
<td>(3)</td>
</tr>
<tr>
<td>Deeds</td>
<td>(3)</td>
</tr>
<tr>
<td>The poor</td>
<td>(6)</td>
</tr>
<tr>
<td>Houses</td>
<td>(4)</td>
</tr>
<tr>
<td>Pens</td>
<td>(3)</td>
</tr>
<tr>
<td>The corrupt</td>
<td>(5)</td>
</tr>
<tr>
<td>Covenants</td>
<td>(4)</td>
</tr>
<tr>
<td>The intelligent</td>
<td>(6)</td>
</tr>
<tr>
<td>Words</td>
<td>(2)</td>
</tr>
<tr>
<td>Mountains</td>
<td>(9)</td>
</tr>
<tr>
<td>Transgressors</td>
<td>(1)</td>
</tr>
<tr>
<td>Gardens</td>
<td>(2)</td>
</tr>
<tr>
<td>Weights</td>
<td>(3)</td>
</tr>
<tr>
<td>Prophets</td>
<td>(10)</td>
</tr>
<tr>
<td>Rivers</td>
<td>(3)</td>
</tr>
<tr>
<td>Markets</td>
<td>(3)</td>
</tr>
<tr>
<td>Hearts</td>
<td>(4)</td>
</tr>
<tr>
<td>Good deeds</td>
<td>(2)</td>
</tr>
<tr>
<td>Spouses</td>
<td>(3)</td>
</tr>
<tr>
<td>Souls</td>
<td>(3)</td>
</tr>
<tr>
<td>Lessons</td>
<td>(4)</td>
</tr>
<tr>
<td>Believers</td>
<td>(1)</td>
</tr>
<tr>
<td>Rewards</td>
<td>(4)</td>
</tr>
<tr>
<td>Unbelievers</td>
<td>(1)</td>
</tr>
<tr>
<td>Trees</td>
<td>(3)</td>
</tr>
<tr>
<td>Lights</td>
<td>(3)</td>
</tr>
<tr>
<td>Rooms</td>
<td>(2)</td>
</tr>
<tr>
<td>Chairs</td>
<td>(8)</td>
</tr>
<tr>
<td>Days</td>
<td>(3)</td>
</tr>
</tbody>
</table>
Clues:
1. In most cases, a feminine noun is made from masculine. But in others, feminine nouns occur by their own right. To convert a masculine to feminine (where allowed), you just add a ْة. E.g., مؤمن (a male believer) to مؤمنة (a female believer).
2. In several cases, you learn how to make a feminine noun, or recognize one, through hearing or with the help of dictionaries.
3. All those nouns that end with the feminine ending are feminine. See examples below.
4. So also all those nouns that end with the feminine ending are feminine as in examples below.
5. Except for a few, all organs of a living body that come in pairs are feminine. E.g., يد (hand) is masculine, but its plural يدَي is feminine, because hand comes in pair. See table no. 5 below.
6. Plurals of all beings that are not endowed with the power of intellect, are feminine, such as birds, stones, etc., even if their singular is masculine. E.g., طائر (singular) is masculine, but طيَّر (plural) is feminine. See table no. 6 below.
7. Names of all females, are treated feminine, even if they do not end with ْة or ْة.
8. Conversely, all such nouns that are used for males, are masculine, even if they end with ْة, e.g., خليفة

<table>
<thead>
<tr>
<th>Politics</th>
<th>سياسة</th>
<th>Beginning</th>
<th>بداية</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young girl</td>
<td>جارية</td>
<td>Knot</td>
<td>العقدة</td>
</tr>
</tbody>
</table>
Note that the following are masculine names despite the presence of *taa’ al-marbuta*.

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daughter</td>
<td>إبنة</td>
<td>Son</td>
</tr>
<tr>
<td>Thief</td>
<td>سارق</td>
<td></td>
</tr>
<tr>
<td>Believer</td>
<td>مؤمن</td>
<td></td>
</tr>
<tr>
<td>Beautiful</td>
<td>جميل</td>
<td></td>
</tr>
<tr>
<td>Queen</td>
<td>ملكة</td>
<td></td>
</tr>
<tr>
<td>Friend</td>
<td>صديقة</td>
<td></td>
</tr>
</tbody>
</table>

The nouns that you hear pronounced feminine:

<table>
<thead>
<tr>
<th>Fire</th>
<th>نار</th>
</tr>
</thead>
<tbody>
<tr>
<td>Soul</td>
<td>نفس</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Egypt</th>
<th>مصر</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syria</td>
<td>سوريا</td>
</tr>
</tbody>
</table>

Note that the following are masculine names despite the presence of *taa’ al-marbuta*.

<table>
<thead>
<tr>
<th>Scholar</th>
<th>علامة</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kinanah</td>
<td>كيانة</td>
</tr>
<tr>
<td>A name</td>
<td>طلحة</td>
</tr>
</tbody>
</table>
Market | سوق | Land | أرض
Vegetation | زرع | Sun | شمس

3 - الألف المقصورة

| Name | سلمي | Good | حسني

4 - الألف الممتددة

- أبيض (black)
- أسود (white)

5 - أغصان الجسم الممتددة هي مؤنثات

Organs of the body that come in pairs are feminine

| Eye | عين | Foot | رجل | Hand | يد
| Ear | أذن | Heel | عقب | Cheek | خد
| Calf | ساق | Palm | كتف | Shoulder | كتف
| Foot | قدم | Thigh | فخذ

6 - جمع غير ذوي العقول هي مؤنثة

Plural of anything not endowed with reason:

<table>
<thead>
<tr>
<th>Feminine</th>
<th>Masculine</th>
<th>Feminine</th>
<th>Masculine</th>
</tr>
</thead>
<tbody>
<tr>
<td>طيور</td>
<td>Bird</td>
<td>طائر</td>
<td>كرسي</td>
</tr>
<tr>
<td>شهر</td>
<td>Month</td>
<td>شهر</td>
<td>حجر</td>
</tr>
</tbody>
</table>

57
This lesson is about masculine and feminine.

And it is one of the useful lessons.

In the Arabic language, every noun is either masculine or feminine.

And for every noun, there is a fixed rule.

E.g., round "taa" is a sign of femininity.

However, men’s names are not feminine.

E.g. Talha. It is a name reserved for men. Therefore it is masculine.

So also, women’s names are all feminine.

Again, plural of animal names are all feminine.

And, organs of the body (that come in) pairs are all feminine, except for some.

For your information (O girl), the word “feminine” itself is masculine.
That is because, primarily, everything is masculine until there be a sign of feminineness.

Some sample sentences:
أبنت جالسة. الطالبة صغيرة. المراهقة جديدة. المoklyn مفيدة. الكراسة ضرورية. هذه البنت جميلة لا دقيقة. تلك الطالبة صغيرة لا كبيرة. تلك المراهقة جديدة لا قديمة.

EXERCISES

I. Give the feminine form of each of the following nouns. Also give the meaning.

<table>
<thead>
<tr>
<th>زوج</th>
<th>فتى</th>
<th>جديد</th>
<th>كبير</th>
<th>مسلجم</th>
<th>نور</th>
<th>طاهر</th>
<th>طبيب</th>
<th>عالم</th>
</tr>
</thead>
<tbody>
<tr>
<td>زوجة</td>
<td>فتية</td>
<td>جيدة</td>
<td>كبرى</td>
<td>مسلمة</td>
<td>نيرة</td>
<td>طاهره</td>
<td>طبيبة</td>
<td>عالمة</td>
</tr>
</tbody>
</table>

II. Translate the following, and mark the feminine word with an “F”.

1. حيوان الأخت حبيبة
2. ملكة بريطانية بيضاء
3. هل الشمس نار جهنم؟
4. هل سياسة الملك سوداء؟
5. هل قيادة المجاهد أفضل أم لا؟
III. Translate the following, giving all the harakaat and marking the feminine word with an “F”.

1. Is life a dream? 2. And sustenance is ample.
3. Is the sun near or far? 4. The man’s feet are big.
5. Beginning of the world 6. The chairs are beautiful.
7. The knot of life 8. The ears are a part of the body.
9. The Qur’an is the revelation of Allah. 10. The “round taa” is the sign of a feminine.
11. Are the deeds of the believer good? 12. Abandoning unbelief is necessary.
13. The woman’s daughter is truthful. 14. The orchards of Paradise are large.
15. The names of the females are feminine. 16. Is the man trustworthy?
17. The new exercises are useful. 18. Salma is a believer.
19. Allah’s earth is vast.
20. This world is the Paradise of the unbeliever and a prison for the believer. The next world is a Paradise for the believer and a prison for the unbeliever.
IV. Follow the example and translate the rest:

Note: When مُضَافُ إلَيه is feminine مُضَاف is not necessarily feminine

Summer vacation is long

Winter vacation is short

The student’s reading is good

V. Answer in Arabic:

هل مدينة حيدرآباد كبيرة؟
هل مدينة لندن صغيرة؟
أعطلة الصيف قصيرة؟
أعطلة الشتاء طويلة؟
هل الدروس صعبة؟
هل الدروس مفيدة؟
هل النهار الصباح جميل؟
هل الامور الحدبية كبيرة؟
هل الدراسة مفيدة؟
هل الدراسة صعبة؟
(Personal Pronouns)

Note: There are two types of personal pronouns in Arabic, the attached and the detached. Then of course – apart from the first, second and third person – there are those for masculine and those for feminine. We have given several tables with entries for singular, dual and plural. They should make things clear.

Vocabulary:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>إنَّ شاء الله</td>
<td>If Allah wills</td>
</tr>
<tr>
<td>للاسف</td>
<td>Regretfully</td>
</tr>
</tbody>
</table>

(1st Person: Male & Female)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أنا</td>
<td>I</td>
</tr>
<tr>
<td>نحنُ</td>
<td>We</td>
</tr>
<tr>
<td>منْ</td>
<td>My</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَا</td>
<td>Our</td>
</tr>
<tr>
<td>كِبَانِي</td>
<td>My book</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نُحنُ</td>
<td>We</td>
</tr>
<tr>
<td>كِبَانِي</td>
<td>My book</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَمِيعُ</td>
<td>Our</td>
</tr>
<tr>
<td>كِبَانِي</td>
<td>My book</td>
</tr>
</tbody>
</table>

I am a Muslim and my religion is Islam.

And we are Muslims and our religion is Islam.

But, quite unfortunately, our activities are against the teachings of the Qur'an. So are we Muslims?
<table>
<thead>
<tr>
<th>(Detached) المُتَفَصِّلَة</th>
<th>(Dual) النحَّة</th>
<th>(Singular) المفرد</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>You (all)</td>
<td>أَنْتُمْ</td>
<td>أَنتِ</td>
</tr>
<tr>
<td>You (two)</td>
<td>أَنْتُمَا</td>
<td>أَنتَ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(Attached) المُتَفَصِّلَة</th>
<th>(Dual) النحَّة</th>
<th>(Singular) المفرد</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Your (all)</td>
<td>كُمْ</td>
<td>لَكَ</td>
</tr>
<tr>
<td>Your (two)</td>
<td>كُمَا</td>
<td>لَكَ</td>
</tr>
<tr>
<td>The religion of you all</td>
<td>دِينُكُمْ</td>
<td>دِينَكَ</td>
</tr>
<tr>
<td>The religion of you two</td>
<td>دِينَكُمَا</td>
<td>دِينَكَ</td>
</tr>
<tr>
<td>Your religion</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

الأمثلة:

Who are you O man?.
من أنت يا رجل؟

Allah willing, a righteous man.
إن شاء الله، رجل شريف.

Your behavior is good.
خُلُقُكَ طَيِّبٌ

Are you from Delhi? How are you all?
هل أنت من دهل؟ كيف حالكم؟
<table>
<thead>
<tr>
<th>(Detached) المُنفصلةُ</th>
<th>(Plural) الجمع</th>
<th>(Dual) النسية</th>
<th>(Singular) المفرد</th>
</tr>
</thead>
<tbody>
<tr>
<td>You (all) (female)</td>
<td>أَثْنَاءُ</td>
<td>أَثْنَاءُ</td>
<td>أَثْتَنَاءُ</td>
</tr>
<tr>
<td>You (two) (female)</td>
<td>أَثْثَنَاءُ</td>
<td>أَثْنَاءُ</td>
<td>أَثْتَنَاءُ</td>
</tr>
<tr>
<td>Your (female)</td>
<td>كَمْا</td>
<td>كَمْا</td>
<td>كَمْا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(Attached) المُنفصلةُ</th>
<th>(Plural) الجمع</th>
<th>(Dual) النسية</th>
<th>(Singular) المفرد</th>
</tr>
</thead>
<tbody>
<tr>
<td>Your (all)</td>
<td>بَيْنَكُمْ</td>
<td>بَيْنَكُمْ</td>
<td>بَيْنَكْ</td>
</tr>
<tr>
<td>Your (two)</td>
<td>بَيْنَكُمْ</td>
<td>بَيْنَكُمْ</td>
<td>بَيْنَكْ</td>
</tr>
<tr>
<td>Your (female)</td>
<td>بَيْنَكْ</td>
<td>بَيْنَكْ</td>
<td>بَيْنَكْ</td>
</tr>
<tr>
<td>House of you all</td>
<td>بَيْنَكُمْ</td>
<td>بَيْنَكُمْ</td>
<td>بَيْنَكْ</td>
</tr>
<tr>
<td>The house of you two</td>
<td>بَيْنَكُمْ</td>
<td>بَيْنَكُمْ</td>
<td>بَيْنَكْ</td>
</tr>
<tr>
<td>Your house</td>
<td>بَيْنَكْ</td>
<td>بَيْنَكْ</td>
<td>بَيْنَكْ</td>
</tr>
</tbody>
</table>

الأمثلة:

Peace be upon you (O Fatima), are you a student?

Where is your school O girls? Is it near or far away?
He is a strange man, his desire is his deity, so are you his intercessor?

And they are a poor people, they have a great right on us.
(3rd Person: Female)  

<table>
<thead>
<tr>
<th>(Detached) اَلْمُنْفَصَلَةُ</th>
<th>(Attached) اَلْمُنْفَصَلَةُ</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>(Plural) الجمع</strong></td>
<td><strong>(Dual) النِّشَأة</strong></td>
</tr>
<tr>
<td>They, those, them, their</td>
<td>هُنَّ</td>
</tr>
<tr>
<td>Their husbands</td>
<td>أَزْوَاجُهُمْ</td>
</tr>
</tbody>
</table>

(Examples common to all)

How are you O my friends? Is your examination near?

O people! Your God is one, He is Forgiving, Kind, and He is hard in punishment. He decides all affairs, so, will you submit to Him?
India:
India is a good country – its weather is clear, its land is good, its mountains are high, its forests are thick, its animals are wonderful, its birds are strange, its gardens are beautiful, its flowers are rare, its fruit is famous, its rivers are many and lengthy, its poor are reconciled with their fate and their poor condition.

A Short Story

Table of Personal Pronouns
(Detached & Attached)

<table>
<thead>
<tr>
<th>(Detached)</th>
<th>(Attached)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>الجمع</strong></td>
<td><strong>السُّبْحَانُ</strong></td>
</tr>
<tr>
<td><strong>نحنُ</strong></td>
<td><strong>نحنَ</strong></td>
</tr>
<tr>
<td>We (all)</td>
<td>We two</td>
</tr>
<tr>
<td><strong>أنتُم</strong></td>
<td><strong>أنتُم</strong></td>
</tr>
<tr>
<td>You all</td>
<td>You two</td>
</tr>
<tr>
<td><strong>أنتم</strong></td>
<td><strong>أنتم</strong></td>
</tr>
<tr>
<td><strong>همُّ</strong></td>
<td><strong>همَا</strong></td>
</tr>
<tr>
<td>They</td>
<td>The two</td>
</tr>
<tr>
<td><strong>هنَّ</strong></td>
<td><strong>هنَّمَا</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### EXERCISES

I. Join up, give the *harakaat* and give the meaning of the words, the first one has been done as an example.

<table>
<thead>
<tr>
<th>Their Lord</th>
<th>أنفس (هن)</th>
<th>الأمة (أنا)</th>
<th>كفر (أنتم)</th>
<th>أشجار (هَيْ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person Male &amp; Female</td>
<td>لَهَا</td>
<td>لَهُمَا</td>
<td>هُمَا</td>
<td>رَبُّهُمُ</td>
</tr>
<tr>
<td>2nd Person Male</td>
<td>لَكَ</td>
<td>لَكُمَا</td>
<td>هُمُ</td>
<td>لَهُمَّ</td>
</tr>
<tr>
<td>2nd Person Female</td>
<td>لَكَ</td>
<td>لَكُمَا</td>
<td>هُمَا</td>
<td>لَهُمَّ</td>
</tr>
<tr>
<td>3rd Person Male</td>
<td>هُدَى</td>
<td>لَهُمَّ</td>
<td>لَهَا</td>
<td>رَبُّهُمُ</td>
</tr>
<tr>
<td>3rd Person Female</td>
<td>هُدَى</td>
<td>لَهُمَا</td>
<td>هُمَا</td>
<td>لَهَا</td>
</tr>
</tbody>
</table>
### II. Give harakaat to the following and translate:

<table>
<thead>
<tr>
<th>1. النَّاسِطَانِ عَدْوَةِكُمْ المَبِينِ</th>
<th>2. اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ (Arsh)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(hold, seizing, catching)</td>
<td>وأولِيَائِكَمْ اللَّهُ وَالْمُؤِمِّنُونَ.</td>
</tr>
<tr>
<td>أَنْحَذُ رَبِّكَ شَدِيدٌ.</td>
<td>3. اللَّهُ رَبِّي وَلَهُ آبَائَا</td>
</tr>
<tr>
<td>5. يا أُلَّهَ الكِتَابِ: إِلَهَا وَإِلَهِمِّ إِلَهُ وَاحِدٌ وَخَلَقَهُ لَا مُضِلِّٰنَوُنَّ</td>
<td></td>
</tr>
</tbody>
</table>
### III. Translate the following:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>His book</td>
<td>O, our Lord</td>
</tr>
<tr>
<td>Their people</td>
<td>My mother is tall.</td>
</tr>
<tr>
<td>The fruit is tasty</td>
<td>His name is Taha</td>
</tr>
<tr>
<td>Your belief</td>
<td>Khalil is his friend.</td>
</tr>
<tr>
<td>Our nation</td>
<td>Their father is a good man.</td>
</tr>
<tr>
<td>My reason</td>
<td>Those are men</td>
</tr>
<tr>
<td>His character is good.</td>
<td>We are Indians</td>
</tr>
<tr>
<td>Who are they?</td>
<td>Is faith (by) words?</td>
</tr>
<tr>
<td>They are Arabs</td>
<td>These are women</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>My pen</td>
<td>Those (women’s) religion</td>
</tr>
<tr>
<td>Who are you?</td>
<td>What is her name?</td>
</tr>
<tr>
<td>Your messenger</td>
<td>Those (men’s) school</td>
</tr>
<tr>
<td>Their reward is great</td>
<td>The Qur'an is a revelation of God.</td>
</tr>
<tr>
<td>Your face</td>
<td>This is my eye</td>
</tr>
<tr>
<td>He is one God.</td>
<td>We are their enemies</td>
</tr>
<tr>
<td>My house</td>
<td>Those (women’s) hair is long.</td>
</tr>
<tr>
<td>I am he</td>
<td>Their sons are big.</td>
</tr>
<tr>
<td>Our nation is one nation.</td>
<td>Shaytan is your open enemy.</td>
</tr>
</tbody>
</table>

### VI. Translate the following:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>عبدك</td>
<td>Your servant</td>
</tr>
<tr>
<td>إسمك</td>
<td>Your name</td>
</tr>
<tr>
<td>حبله</td>
<td>His rope</td>
</tr>
<tr>
<td>كفاحي</td>
<td>My struggle</td>
</tr>
<tr>
<td>برزقك</td>
<td>Your livelihood</td>
</tr>
<tr>
<td>عبده</td>
<td>Your servant</td>
</tr>
<tr>
<td>جملك</td>
<td>Your cattle</td>
</tr>
<tr>
<td>صديقه</td>
<td>Your friend</td>
</tr>
<tr>
<td>حديثك</td>
<td>Your speech</td>
</tr>
<tr>
<td>مأمون؟</td>
<td>Safe?</td>
</tr>
<tr>
<td>ما اسطمك؟</td>
<td>What is your name?</td>
</tr>
<tr>
<td>كيف حالك؟</td>
<td>How are you?</td>
</tr>
<tr>
<td>من ربك؟</td>
<td>Who is your master?</td>
</tr>
<tr>
<td>هل محمد رسول الله؟</td>
<td>Is Muhammad the Messenger of God?</td>
</tr>
<tr>
<td>إسلام ديني</td>
<td>My religion is Islam.</td>
</tr>
</tbody>
</table>
VII. Translate the following in Arabic:

من نداء؟ هـنا رجّل
ما ذلك؟ ذلك جماع
ما ذلك؟
هـذا ولد
والسلام عليّك يا مجيدًا
أنا من المدرسة.
إلى البيت.
عندك كتاب؟
أ ذلك الكتاب لك؟
نعم ذلك الكتاب لي.
هل والدك معنا (في البلد)؟

VIII. Answer the following in English:

هل هي مسلمة؟ أهي ذاهبة (going) إلى المدرسة؟ أهي ذاهبة بغير عرة؟
هل معها أخت؟ من عمّد؟ ما دينك؟ كيف حالك؟ هل أنت
غبي؟ كيف نزهة الصباح (morning stroll)؟ أين أصدقاؤكم (friends)؟ يليكم؟ هل رسولكم عقيد؟ هل دينكم حق؟ هل أنتم صغار (little)؟ كيف والدكم؟ أين بيتكم؟
هل أنت جيد؟ (good) هل أنت مسلم؟ هل أنت هزيل (thin)؟ كيف أنت؟
هل لله خمد؟ أين الاستاذ؟ هل القرآن بالعربية؟ هل أنت مدين (fat)؟ كيف هو أ
عندكم عربة؟ أ في حبيكم (pocket) فاكهة (fruit)؟ أ في بيتك حديثة؟ هل عندك
كلب؟ هل في الله شكّ (doubt)؟ هل العربية لازمة للمسلم؟ أين مكة؟ كيف القبط؟
هل هذا الدرس صعب (difficult)؟ أين الطائر؟ هل أنت أبيض؟

VIII. Translate the rest of the following:

السلام عليكم يا أصدقاءي! وعليكم السلام ورحمة الله يا مجيد.
Peace upon you O my friends. And peace be upon you and Allah’s mercy, O Majeed

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كيف أنت؟</td>
<td>How are you?</td>
</tr>
<tr>
<td>من أين أنت؟</td>
<td>From where are you?</td>
</tr>
<tr>
<td>نحن من مدرستنا.</td>
<td>We are from our school.</td>
</tr>
<tr>
<td>هل هذه مدرستكم؟</td>
<td>Is this your school?</td>
</tr>
<tr>
<td>نعم ه هي قريبة.</td>
<td>Yes, it is close.</td>
</tr>
<tr>
<td>هل تعلمْ فيها جيدة.</td>
<td>Is it good?</td>
</tr>
<tr>
<td>لا، ما فيها لعب.</td>
<td>No, there is no play.</td>
</tr>
<tr>
<td>هل تعلمْ فيها جيدة.</td>
<td>Is it good?</td>
</tr>
</tbody>
</table>

Yes, its education is good

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>الآن شغلى لعب.</td>
<td>Now I play.</td>
</tr>
<tr>
<td>هل إتيحناكُم قريب؟</td>
<td>Is it good?</td>
</tr>
<tr>
<td>نعم، إتيحناكُم قريب.</td>
<td>Yes, it is close.</td>
</tr>
<tr>
<td>أيُّن قريب ورشيد وسعيدة؟</td>
<td>Is it good?</td>
</tr>
<tr>
<td>هم في بومباي.</td>
<td>They are in Bombay.</td>
</tr>
<tr>
<td>كيف أولئك الأُمْلَاذ؟</td>
<td>How are your children?</td>
</tr>
<tr>
<td>هم بخير.</td>
<td>They are fine.</td>
</tr>
<tr>
<td>متى إزاهم؟</td>
<td>When are they?</td>
</tr>
</tbody>
</table>

73
Note: *Asmaa’ al-Isharah* are nothing but nouns we use to point out to something such as, “this, that” etc. As in other languages they are different for what is near and for what is at a distance. But you have another division in Arabic: that of masculine and feminine. In all two tables should be enough to cover all, with each table having three types: singular, dual and plural. The rest should be simple.

<table>
<thead>
<tr>
<th>(Plural)</th>
<th>(Dual)</th>
<th>(Singular)</th>
</tr>
</thead>
<tbody>
<tr>
<td>جميع</td>
<td>هُوَلَاءٌ</td>
<td>هذان</td>
</tr>
<tr>
<td>These boys</td>
<td>هُوَلَاءٌ</td>
<td>هذان</td>
</tr>
<tr>
<td>These women</td>
<td>هُوَلَاءٌ</td>
<td>هذان</td>
</tr>
<tr>
<td>These</td>
<td>هُوَلَاءٌ</td>
<td>هذان</td>
</tr>
<tr>
<td>These</td>
<td>هُوَلَاءٌ</td>
<td>هذان</td>
</tr>
<tr>
<td>These boys</td>
<td>هُوَلَاءٌ</td>
<td>هذان</td>
</tr>
<tr>
<td>These women</td>
<td>هُوَلَاءٌ</td>
<td>هذان</td>
</tr>
</tbody>
</table>

(Near):
## Demonstrative Nouns

### Demonstrative Nouns in a Table

<table>
<thead>
<tr>
<th>(Plural)</th>
<th>(Dual)</th>
<th>(Singular)</th>
<th>للقرب</th>
</tr>
</thead>
<tbody>
<tr>
<td>Those</td>
<td>Those two</td>
<td>That</td>
<td>Male</td>
</tr>
<tr>
<td>Those</td>
<td>Those</td>
<td>That</td>
<td>Female</td>
</tr>
<tr>
<td>Those</td>
<td>Those two</td>
<td>That</td>
<td>Male</td>
</tr>
<tr>
<td>Those</td>
<td>Those</td>
<td>That</td>
<td>Female</td>
</tr>
</tbody>
</table>

### (Away/at a distance)

<table>
<thead>
<tr>
<th>(Plural)</th>
<th>(Dual)</th>
<th>(Singular)</th>
<th>للبعيد</th>
</tr>
</thead>
<tbody>
<tr>
<td>Those</td>
<td>Those two</td>
<td>That</td>
<td>Male</td>
</tr>
<tr>
<td>Those</td>
<td>Those</td>
<td>That</td>
<td>Female</td>
</tr>
<tr>
<td>Those</td>
<td>Those two</td>
<td>That</td>
<td>Male</td>
</tr>
<tr>
<td>Those</td>
<td>Those</td>
<td>That</td>
<td>Female</td>
</tr>
</tbody>
</table>
Those are Allah’s bounds.

Those days

Those trees

Those examples

This is a believer, and these are Allah’s forces (armies).
This is a religion and that is lightning.
That corrupt (person), and those are the people of fire.
What’s this? This is a quality of hypocrites.
Is this your school?

That girl! Her name is Zaynab.

Who is your Messenger? Our Messenger is that famous man, the noble Prophet, Mohammad. Allah’s peace & blessing be on him.

In the room there are two women and two girls.

These pens are for those girls.

Those men are believers.
EXERCISES

I. Translate and give harakaat to the following:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>This man and that woman</td>
<td>هذا الرجل وذالك فرس  هذه قلعة</td>
</tr>
<tr>
<td>What is the truth?</td>
<td>كلمة حق هي كشجرة طيبة</td>
</tr>
<tr>
<td>Are there men and women?</td>
<td>يا رجال ويا نساء هل هؤلاء أولادكم؟</td>
</tr>
<tr>
<td>Has this sentence been corrected?</td>
<td>هل هذا قول الحق؟</td>
</tr>
<tr>
<td>Is this your house?</td>
<td>هذه بيت زوجي</td>
</tr>
<tr>
<td>Who are your daughter(s)?</td>
<td>تلك امرأتان عائلتنا</td>
</tr>
<tr>
<td>Are you all well?</td>
<td>هل هن حالاتكن؟ نعم أولئك حالاتنا</td>
</tr>
</tbody>
</table>

II. Translate the following:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>These books are new</td>
<td>هذه الكتب عربية</td>
</tr>
<tr>
<td>Whose trees are those?</td>
<td>ذالك قلعة</td>
</tr>
<tr>
<td>How is your father? Is this his Garden?</td>
<td>ذالك فرس هذى جمل              ذالك طالعة</td>
</tr>
<tr>
<td>How is Farid?</td>
<td>هذا كتب انة                   ذالك مخالية</td>
</tr>
<tr>
<td>And how are those boys?</td>
<td>هذا كتب انة                   ذالك مخالية</td>
</tr>
<tr>
<td>Is he in London?</td>
<td>وذالك طالعة</td>
</tr>
<tr>
<td>They are girls, not boys!</td>
<td>هذه بيت زوجي</td>
</tr>
<tr>
<td>My home is clean.</td>
<td>هذه الكتب عربية</td>
</tr>
<tr>
<td>Those men, their house is small.</td>
<td>ذالك قلعة</td>
</tr>
<tr>
<td>This Arabic, oof, oof!!</td>
<td>ذالك فرس هذى جمل              ذالك طالعة</td>
</tr>
</tbody>
</table>

III. Translate the following:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>I want to buy a book.</td>
<td>أريد أن أشتري كتاباً جمل              ذالك طالعة</td>
</tr>
<tr>
<td>I want to buy a book.</td>
<td>أريد أن أشتري كتاباً جمل              ذالك طالعة</td>
</tr>
<tr>
<td>I want to buy a book.</td>
<td>أريد أن أشتري كتاباً جمل              ذالك طالعة</td>
</tr>
<tr>
<td>I want to buy a book.</td>
<td>أريد أن أشتري كتاباً جمل              ذالك طالعة</td>
</tr>
<tr>
<td>I want to buy a book.</td>
<td>أريد أن أشتري كتاباً جمل              ذالك طالعة</td>
</tr>
</tbody>
</table>
4. Study the samples done and translate the rest:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>This is good in reading</td>
<td>هذا جيد في القراءة</td>
</tr>
<tr>
<td>That is good in play.</td>
<td>بذلك جيد في الليب</td>
</tr>
<tr>
<td>That bird is a crow and it is black</td>
<td>ذلك الطائر غراب وهو أسود</td>
</tr>
<tr>
<td>Is that bird a parrot? Yes. That bird is</td>
<td>أذلك الطائر ببغاء نعم ذلك الطائر ببغاء</td>
</tr>
<tr>
<td>beautiful.</td>
<td>كيف ذلك الطائر هو جميل</td>
</tr>
<tr>
<td>He is a student. He is Muslim. His name is</td>
<td>هو طالب هو مسلم اسمه حاميد</td>
</tr>
<tr>
<td>Hameed.</td>
<td></td>
</tr>
</tbody>
</table>
His character is good. In his hand is bag for books. In it are his books

<table>
<thead>
<tr>
<th>طبٍب. في يده محفظة الكتب، فيها كتبه</th>
<th>حاملة طيبة. في يده محفظة الكتب، فيها كتبها</th>
</tr>
</thead>
<tbody>
<tr>
<td>His character is good. In his hand is bag for books. In it are his books</td>
<td>His character is good. In his hand is bag for books. In it are his books</td>
</tr>
</tbody>
</table>

V. Translate the sentences given in column 3:

<table>
<thead>
<tr>
<th>(هذه) الأزهار جميلة</th>
<th>الزهر جميل</th>
</tr>
</thead>
<tbody>
<tr>
<td>The flower is beautiful</td>
<td>The flower is beautiful</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(هذه) الأعشاب نضرة</th>
<th>العنب نضر</th>
</tr>
</thead>
<tbody>
<tr>
<td>The grapes are sweet</td>
<td>The grapes are sweet</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(هذه) الأضواء طيبة</th>
<th>النمر طيب</th>
</tr>
</thead>
<tbody>
<tr>
<td>The fruit is good</td>
<td>The fruit is good</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(تلك) الألعاب مفيدة</th>
<th>اللعب مفيد</th>
</tr>
</thead>
<tbody>
<tr>
<td>Game is useful</td>
<td>Game is useful</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(تلك) الأشياء جنيدة</th>
<th>هذا الشيء جنيد</th>
</tr>
</thead>
<tbody>
<tr>
<td>This thing is new</td>
<td>This thing is new</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(هؤلاء) الأولاد صغار</th>
<th>الولد صغير</th>
</tr>
</thead>
<tbody>
<tr>
<td>The boy is small</td>
<td>The boy is small</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(أولئك) الرجال كبير</th>
<th>الرجل كبير</th>
</tr>
</thead>
<tbody>
<tr>
<td>The man is big</td>
<td>The man is big</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(تلك) البيت جميلة</th>
<th>البيت جميل</th>
</tr>
</thead>
<tbody>
<tr>
<td>The house is beautiful</td>
<td>The house is beautiful</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(هذه) الكتب جنيدة</th>
<th>الكتاب جانيد</th>
</tr>
</thead>
<tbody>
<tr>
<td>The book is new</td>
<td>The book is new</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(هذه) الدروس مفيدة</th>
<th>الدروس مفيدة</th>
</tr>
</thead>
<tbody>
<tr>
<td>The lesson is useful</td>
<td>The lesson is useful</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(تلك) الحديقة كبيرة</th>
<th>الحدائق كبيرة</th>
</tr>
</thead>
<tbody>
<tr>
<td>The gardens are big</td>
<td>The gardens are big</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(هؤلاء) الأصدقاء صغار</th>
<th>الصديق صغير</th>
</tr>
</thead>
<tbody>
<tr>
<td>The friends are small</td>
<td>The friends are small</td>
</tr>
</tbody>
</table>
الكلمات الجميلة:

<table>
<thead>
<tr>
<th>What/which</th>
<th>Who</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>مَنْ</td>
</tr>
<tr>
<td>Here</td>
<td>هَيْنَا</td>
</tr>
<tr>
<td>When</td>
<td>هُنَاكَ / هَيْلِكَ</td>
</tr>
<tr>
<td>Those (الذي)</td>
<td>ﺍﻟْذِينَ (م)</td>
</tr>
<tr>
<td>Those (الاثناء)</td>
<td>ﺍﻟْذِينَ (م)</td>
</tr>
<tr>
<td>Those (الثلاثة)</td>
<td>ﺍﻟْذِينَ (م)</td>
</tr>
</tbody>
</table>

الأَمِيْلَةُ:

Who is this?
ما هَذَا؟

This is an atheist.
هَذَا رَجُلُ دَهْرِيٌ

What is this?
ما هَذَا؟

This is an animal.
هَذَا حَيْوَانٌ

Who is there?
ما هَذَا؟

There is a man, not an animal my brother.
هُنَاكَ بَشَرُ ﻻِ حَيْوَانٍ يا أخِي

What is this?
ما هَذَا؟

This is the religion of Islam.
هَذَا دِينُ الإِسْلَامِ

Note: This lesson does not use any rule that you have not learnt earlier.
Who is the (man) whose name is Muhammad?
He whose name is Muhammad is a Messenger of Allah and his slave.

Where are our companions?
They are sitting here.

What is the language of the Qur’an?
The language of the Qur’an is Arabic.

Do they have the language of the Qur’an?
No. They do not have the language of the Qur’an.

Are these the ones who are the vicegerents of the earth?
And Muhammad is not, but a Messenger.

When will be Allah’s help?
Allah’s help is near.

What is your name?
My name is Adnan.

Where is the one whose hair is long?
And those (women) whose hair is short?
He is Allah, there is no god except He. Knower of the
unseen and the seen. He is the most Beneficent and Merciful.

There are four men there, they are my friends.

That boy and that girl, the two are small children.

From where is this man? He is strange.

There is the man who is a member of the house.

She is one of those with whom is the language of the Qur'an.

EXERCISES

I. Translate the following:

Is there a truth save Islam?  He is the king of slaves.
Who is this man?  Where is your house?
What is his country (of origin)?  How is he?
Where are the people of the book?  The book is there.
The man is here.  They are the people of the graves.
Where are the trustworthy people?  Yes, my brother is away.
Is this the truth?  Where is she?

II. Give harakaat to the text and translate:

ما هذا إلا قول البشري
الكلمات من، ما وغيرها

(القرآن)

ذلك رجع (return) بعيد (far)
هل أنتم خالقون (creators) هذه الدنيا؟
هل هناك حق سيوء الإسلام؟

(By my Lord) (Oh, yes) وربي (hope) الكامل (pleasures) طويل واللذات (kith's pleasures)

إنك رجل كبير ولكنك يبخيل (miser) قميصه (shirt) طويل ولكن جيبي (pocket).

قصير (small) فهل أنت له صديق؟

I. Translate the following:

This is a man. He is a Muslim person. He has a character. He has a character
that is good. In his hand is a book. In his hand is an Arabic book (complete the
rest).

الولد الملتقي وولد الكسنان

هذا ولد ملتقي. ولد الملتقي محبوس. له فوز كبير. فهو مسير في كل وقت.

الوقت عينه شيء نميز.

ذلك ولد كسنان. ولد الكسنان معنوم. هو محرومن في كل وقت.

الفوز للملتقي، لا للكسنان. هذا ولد غني وذالك ولد قير.
The hardworking boy, and the lazy boy

This is a hardworking boy. A hardworking boy is liked. He has great success. So he is happy all the time. Time with him is a precious thing (complete the rest).

This is a fruit-sellers’ shop. In it all kinds of fruits are available. In it are pomegranates, grapes, apple, banana, fig and oranges. (Complete the rest).

Good manners is a great thing. This boy is well-behaved. His character is good. He is first in saying Salam to every elder. To him the teacher is like father (complete the rest).
I am your slave. And you are my Lord and Lord of everything. You are my creator and creator of everything. I am a little slave and You are a Great Lord (complete the rest)

All praise for Allah. To Allah belong the east and the west, and He has power over everything. And He is the All-forgiving, the All-merciful, and He is the All-hearing, the All-knowing (complete the rest).

II. Answer in Arabic:

أين صديقك؟ كيف هو؟
ما شغلك؟
هل دينك الإسلام؟ ما دينك؟
لمن الأرض؟ لمن الملك؟
هل القران كتاب مبارك؟
هل الشتاء فصل بارد؟
هل مكة بلدة مباركة؟
هل الرهبان باردة؟
هل هذا البَيْعَة طالِب جميل؟
من المسروق؟ من المحرز؟
من الفقير؟ من الغني؟
ما القرآن المجيد؟ ما القرآن العربي؟
هل هو رجل مسلم؟ ما هو الأدب؟
كيف خلق المؤدب؟ من هو خير مثال؟
أي ولد محبوب؟
هل ذلك المؤذّب مسلم؟
من الخالق؟
أ هل خلق طيب؟
من الرزق؟
أ هل شريك؟
هل هو ظالم؟
من عبد الله؟
من أنبر النصر؟
من ير مسوع؟

أسئلة:
كيف أنت؟ أين أنت؟ أين الفضل؟ أين الامتناع؟ أين الكرسي؟
كيف الأستاذ؟ من محمد رسول؟ أذلك الرسول?
جمال؟ أين الغرس؟ أين الورد؟ أين ذلك الرجل؟
كيف الورد؟
Note: Every language has articles. So has Arabic. But as against the articles of other languages, Arabic language articles not only affect the meaning but also effect changes in *harakaat*. For example, there are some articles (in fact, in all seventeen) which, if they appear before a noun, give it (one or two) *kasra*, or *jarr*. Hence these articles are called as *Huruf al-Jarr*. Here are some of the articles and some examples. It is pretty simple.

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>With</td>
<td>في</td>
</tr>
<tr>
<td>In</td>
<td></td>
</tr>
<tr>
<td>From</td>
<td>من</td>
</tr>
<tr>
<td>For</td>
<td>ل</td>
</tr>
<tr>
<td>On/upon</td>
<td>على</td>
</tr>
<tr>
<td>To</td>
<td>إلى</td>
</tr>
<tr>
<td>About</td>
<td>عن</td>
</tr>
<tr>
<td>At</td>
<td></td>
</tr>
</tbody>
</table>

**الكلمات الجديدة:**

<table>
<thead>
<tr>
<th>Spouses</th>
<th>أزواج</th>
<th>أشجار</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mouths</td>
<td>أفواه</td>
<td>الآجرة</td>
</tr>
<tr>
<td>Near</td>
<td>دانية</td>
<td>الأذب</td>
</tr>
<tr>
<td>Silk</td>
<td>سندس</td>
<td>التوبة</td>
</tr>
<tr>
<td>Capable</td>
<td>قدير</td>
<td>أولي الألباب</td>
</tr>
<tr>
<td>Village</td>
<td>قرية</td>
<td>الطالب</td>
</tr>
<tr>
<td>Sad</td>
<td>محرزون</td>
<td>إسترفيق</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Table</td>
</tr>
</tbody>
</table>
Where is Makkah?

Makkah is in the Arabian peninsula.

Praise be to Allah and thank you my friend,

Where are you going?

To the dining room.

Who is by you in the dining room?

None but the cat.

Writing is with the pen and reading is with the eye and understanding is with the mind.

Is this correct, by Allah?

True by Allah, who has no partner with Him, but understanding is not only with the mind, nor reading is only with the eye, nor the world is only for Muslims. But the impulse to do good work and guidance are from Allah and both are for hard workers only.
Is there a deity along with Allah?

Piety is (in) avoiding the disallowed and carrying out the obligations.

Who is in that house?

Is there a (remarkable) oath in that for a man of knowledge?

Allah's is the sovereignty (kingdom) of the Heaven and Earth.

الأمثلة: (٢)

 البيتُ
في البيت
In the house

الفرس
على الفرس
Upon the horse

المسجد
إلى المسجد
Towards the mosque

والد
لوالد
For the father

والد
لوالد
For the son
From the school

From the house

The book is on the chair
Where is the chair?

The chair is on the floor

Where is the pen? The pen is in the pocket.

How is the boy? The boy is good.

Where is the fish? The fish is in water.

The flower is on the tree.

W here is the flower?

Praise is established for Allah
The Qur’an is guidance for man
Deeds are necessary for the scholar
The teacher is sitting in the chair.

The boy is standing on the floor
The pen is necessary for writing And the book is necessary for reading Knowledge is a blessing for man

The lesson is easy for the boy

في هذا الرسم أصيص. وفي ذلك الأصيص غرس. على ذلك الغرس ورق. ووردة. الورقة أخضر والوردة أحمر.

In this picture is flower-vase, and in that flower vase is a plant. On that plant are leaves and flowers. The leaves are green while the flowers are pink.

Whose flower-pot is that?

لمن ذلك الأصيص؟

That flower-pot is for that man ذلك الأصيص للكلر.

Is that plant from the garden؟ هل ذلك الغرس من الحديقة؟

Yes, that plant is from the garden تعم ذلك الغرس من الحديقة.

Whose garden is it؟ لمن الحديقة؟

الحديقة للكلر، وهو على الكرسي. في الحليفة زهر وفأكة أيضًا.

The garden is for that man and he is sitting on the chair. In the garden are flowers and fruits also.
EXERCISES

I. Give *harakaat* to the text and translate. See dictionary for difficult words:

إذا الأعمال بالنيات - من أين أنت يا أخي؟ - من قرية صغيرة بلد كبير - قوله الحق وله الملك - ذلك قولهم بأفواهم: ما الإسلام؟ - فما شأتم في الآخرة؟

الإسلام دين النصيحة (sincerity/admonition) - هذا هو الحق عند أولي الألباب - إن الله على كل شيء قدير (able) - هل فيكم رجل رشيد؟

III. Translate the following:

القرآن كتاب مبارك وهو كلام الله، ما فيه شكل ولغتله له شكل وجذوه جهنم، وهو يلبسان عربى مبين. والعربي حصوله سهل لا صعب بل أنها تعليمه صعب.

وعلمي المسلم منه خطأ كبير وظلم عظيم.

القرآن المجيد هديب لكل إنسان ونبي الإسلام والإسلام خير دين وصحبه محمد عرABI، وهو رحمة لناس، والإنسان من آدم لا من القرد ونين الإنسان أبيض وأسود وأحمر وأصفر ومنه طويل وقصير ودهريل وسمين ومسلم وكافر.

للمسلم عزة وللكافر ذلة في الآخره.

عميد رسول الله، وهو رحيم خلقه خلقه الفضل في الكائن، رحمة الله خلقه الله خلقه خلقه عليه تعالى الجنة والآخرة، وتعليمه رياض ديني والعمال به نفع كبير، وخير رسول، ما له مثل (benefit) (best of slaves) (success).

وفي خلق الله هذا تمرين مفيد (exercise) (example) (beneficial) (teachings) (rewards) (creation) (character) الله (God).

The Qur’an is a blessed Book and it is Allah’s speech, there is no doubt in it. However, the hypocrite has doubts and his recompense is Jahannum. It is in clear Arabic language. And, obtaining Arabic (language) is easy, not difficult. But rather, its method of teaching is difficult. And a Muslim’s neglect of it is a big mistake and a great wrong. (Complete the rest)
IV. Add *harakaat*

الدرس للعلم
على الله
الرسول
من المسجد
الذين
من الزهر
الشجر
على الجمل
الله
للرسول
للجزء
للمصرح
كلب
للصغير
من الكبير

V. Add *harakaat* and tr. following the sample done:

من أنت؟ أنا مسلم. هل أنت طبيب؟ نعم، أنا طبيب. عندي ذكر الله خير. بعده القراءة والكتابة خير.

Who are you? I am a Muslim. Are you alright? Yes, I am alright. To me, Allah’s remembrance is the best; and after it, reading and writing is good. (Complete the rest)

قلم الرصاص (pen) ضروري للكتابة وقلم الجري (pencil) أيضا. ألك حديثة؟ نعم، في حديثة. ماذا في الحديثة؟ في الحديثة كثير من الشجر والزهر والفاكهة. ومن الفاكهة رمان (fig) وتين (grape) وبرتقال (apple) وتفاح (pomegranate) وموز (orange) وفي فصل الصيف والبرتقال والتفاح مفيد، وفي فصل الشتاء التين والعنب مفيد. وهذا من فضل الله وفضل الله عظيم.
Note: Just as those articles that give a *kasra* to the noun that follows, there are such articles that give a *fat-ha* (or *nasab*) to the noun that follows. It is quite simple.

<table>
<thead>
<tr>
<th>However yet, but</th>
<th>لكنِّ</th>
<th>That</th>
<th>أنَّ</th>
<th>Certainly verily</th>
<th>إنَّ</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>كلمات الجديده:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cleanliness</td>
</tr>
<tr>
<td>All</td>
</tr>
<tr>
<td>Very patient</td>
</tr>
<tr>
<td>Blessing</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>الأمثلة:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allah is Forgiving, Merciful.</td>
</tr>
<tr>
<td>Certain Allah is Forgiving, Merciful.</td>
</tr>
<tr>
<td>Muhammad is His (Allah’s) slave and His Messenger.</td>
</tr>
<tr>
<td>Truly, Muhammad is His slave and His Messenger.</td>
</tr>
<tr>
<td>Verily, Allah’s promise is true but, Man is hasty.</td>
</tr>
<tr>
<td>Surely, in the Hereafter they will be the losers.</td>
</tr>
<tr>
<td>Lo, surely the devil’s party are the losers.</td>
</tr>
</tbody>
</table>
Indeed the journey is long and the provision is low but Allah's help is near.

Indeed this is certainly a strange thing.

Certainly, this woman is a scholar.

Certainly, this is an admonition.

The Hereafter is true (to happen) but the people are in heedlessness.

EXERCISES

I. Translate giving all the harakaat:


II. Translate the following:

Surely the lion is courageous.

Verily the reward is certain.

Is it true that the Muslim nations are in sleep?

Indeed wealth is plenty, but peace is little.

Do you have the knowledge that our Lord is one God?

Surely, the boy is intelligent but the girl is good.

Death is near but the man is unmindful.

Surely the book is the teacher.

Arabic is good but the question is how is the teacher?
Clues:

In Western languages there are no rules pertaining to adjectives and the nouns they qualify. But in Arabic both the qualified and the qualifier follow certain rules. This helps in differentiating between plain nouns and adjectives.

The qualifier (or adjective) is called “na‘īr” (or “sifa”) and the “qualified” is called “man`ool” (or “mawsoof”). It must be remembered as a rule of grammar that the “na‘īr” and “man`ool” must agree in four things for them to be so declared; i.e., one to be declared “na‘īr” and the other “man`ool”:

1. Both should be either “nakira” or “ma’rifa”. i.e., one cannot be in the “nakira” form while the other in “ma’rifa” form.
2. Both should have the same “harakaat”, i.e., if one is “marfu’”, the other should also be be “marfu’”. E.g. one has “nasab” but the other “dammah”, then they are not in “sifa” and “mawsoof” combination.
3. Both should match in gender. If one is feminine, the other should also be feminine, of if one is masculine, the other should also be so.
4. If one is singular, the other should also be singular, if one dual, the other also dual ...

If two nouns placed together, do not meet with the above four conditions, the combination is not that of “na‘īr” and “man`ool.”

In the following table, considering first three examples, the combinations in the first column (from right: remember, you are studying Arabic), is not a “sifa” and “mawsoof” combination; the second column combinations are, as also are the combinations present in sentences 4 onwards. It should not be difficult to recognize the “na‘īr” and “man`ool” combinations in example four and below.

<table>
<thead>
<tr>
<th>(ب)</th>
<th>(ب)</th>
<th>(أ)</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Muslim man</td>
<td>رجل مسلم</td>
<td>الرجل مسلم</td>
</tr>
<tr>
<td>Hot water</td>
<td>ماء حار</td>
<td>الماء حار</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------------------------------------------------------------</td>
<td>------------------------------------------------------------------</td>
<td>------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>A good girl</strong></td>
<td><strong>The girl is good</strong></td>
<td><strong>البنت طيبة</strong></td>
</tr>
<tr>
<td>The command is for Allah the Exalted, the Wise</td>
<td>الحكيم لله العلي الحكيم</td>
<td></td>
</tr>
<tr>
<td>The two large gardens</td>
<td>الجنتان الواسعتان</td>
<td></td>
</tr>
<tr>
<td>The young children</td>
<td>الأولاد الصغار</td>
<td></td>
</tr>
<tr>
<td>Certainly Allah is the knower of the unseen and seen. He the most Beneficent and Most Merciful.</td>
<td>إن الله عالِم الْعَيْبِ وَالشَهادة هُوَ الرَحْمِن الرَجِيمَ</td>
<td></td>
</tr>
<tr>
<td>The green birds are on the tall trees.</td>
<td>الطيور الخضراء على الأشجار العالمية</td>
<td></td>
</tr>
<tr>
<td>Certainly a Muslim’s character is good.</td>
<td>إنَّ الرجلِ السَّلِيم مَخْلُوقٌ طِيبٌ</td>
<td></td>
</tr>
<tr>
<td>This oil is from the blessed tree.</td>
<td>هذا الزيت من الشجرة المباركة</td>
<td></td>
</tr>
<tr>
<td>These easy lessons.</td>
<td>هذه الدروس السهلة</td>
<td></td>
</tr>
<tr>
<td>I am on an easy religion.</td>
<td>أنا على دين سهل</td>
<td></td>
</tr>
<tr>
<td>Certainly, the easy religion is acceptable.</td>
<td>إنَّ الْذين السَّهَل مقبول</td>
<td></td>
</tr>
</tbody>
</table>

The following four are all “na ‘f” and “man ‘oot” combinations:

في البيت الكبير
 إن الرجل الطويل
 إن رجلا طويا
 إن الدنين السهل مقبول

100
EXERCISES

I. Translate the following giving all the harakaat, and point out the “Na’t” and "Man’oot" and “Mudaaf and Mudaaf-ilayhi”, and state your reasons.

- The woman: مَلَكة طيبة _ دين الخنيف (pure) _ مُلَاكة طيبة _ دين الخنيف
- The book of blessings: إِمَان قوي _ أيام مباركة _ قرآن كريم _ سلامٌ قولٌ من ربٍّ حيٍّ
- The other established: (complete) _ الأجر ثابت (confirmed) _ على الأعمال الصالحة
- The city: (city) _ لأصحاب الجنة _ المدينة المنورة هي مدينة _ النبي _ إذا
- The wealth: (wealth) _ وأولادكم فتنة _ [means of trial] _ خَلْقُ الناس من نفس
II. Translate the following into Arabic giving all harakaat.

Allah is Knowledgeable, Wise.
The oppressive world
The cat is on a black table.
The white man’s nose is big.
The black table is in a dark room.
The Black stone is in Ka’ba’s wall.
The dark room is under the ground.
Beautiful birds are rare (نادر).
Where are the big boy and the little girl?
In the garden in front of my house there are tall trees.
Good (men) are for good (women) and bad (men) are for bad (women).
That man has no character: He is good and bad. He is good with good (men) and bad with bad (men).
Allah, there is no God except him, the Lord of the great ‘Arsh (عرش).

III. Translate the following:

١٠٢
This is the school’s ground. There are children therein, and with them is the Physical Instructor. And there is a European person there. He is standing. With him is a European woman. In her hand is a beautiful flower. She is his wife; and with her is her dog. These are little boys (complete the rest, and answer the following).
VI. Answer the following:

أين الأولاد؟ ما هو معها؟ من مسرور؟ من نظر إلى الأولاد؟
من معلم؟ ما هو معها؟ من ذلك الرجل؟ من معهم؟ ماذا
ما شغلهم؟ من معهم؟
Clues:

This lesson attempts to teach the usage of three words: ليس، أي، كل

Although ليس (which serves both as an article, as well as verb and which carries a negative meaning when it appears as an article) can be used in a variety of ways, but when it is used with a ب following it, then it becomes a specific grammatical construction. In such a situation, the noun that follows it will necessarily have two "kasras", as you notice in the fourth example below.

In one sense the two other nouns أي and كل are similar to ليس except that they do not need a ب to follow them. They work without ب. But the effect is same. That is, when followed by a noun, both أي and كل give the following nouns two "kasras". See example 10 below which mentions كل إنسان.

It might also be kept in mind that since أي and كل are nouns, they can then themselves be affected by what precedes them. For example, if كل is preceded by say ل كل will acquire one or two "kasras" (whether one or two will depend upon other factors). And the whole will become لكل. Therefore، كل إنسان (every man) becomes لكل إنسان (for every man) – when ل is added to كل.

It might also be kept in mind – at all times – that all changes in "harakaat" or "construction" are followed by an "agent" (عميل) preceding a noun or verb. Therefore, if you find any change in "harakaat" – remember that the original "haraka" of every noun is two "dammas" – then, for the reasons of change, you must look behind and not in what follows in a sentence. For example in إنسان the change from two "dammas" to two "kasras" in what originally was إنسان is to be looked backward and not forward. In this case the change is because of preceding it. The word كل cannot affect the words preceding it. It can only affect what follows. Such as كل إنسان.
Every/ all  

Which  

Negative  

The unbelievers will not have except the Fire, in the Hereafter.

Said (the Messenger), “O my people! There is no foolishness in me; but I am a messenger from the Lord of the worlds.

Allah is Just.

Certainly Allah is not a transgressor.

Allah is sufficient for His slaves.

Is Allah not sufficient for his slave?

The morning is near.

Is the morning not near?

Which man is a stranger?

Every man who does not have a friend is a stranger.

And which man is intelligent?
Every man who has intellect is intelligent.

Are you not strange O my brother?

Allah is Creator of all things.

Which place are you from, O my brothers?

From the Syrian lands.

Which of you is the leader over you?

Every one of us is a leader over himself, and over one who is weak.

Is not among you a rightly guided man?

Certainly there are signs in that, for everyone (who is) very patient and very thankful (to Allah).

Which village is this?

---

**EXERCISES**

I. Translate the following giving all the harakaat.

إِنَّا أَنتَ مُنْذِرٌ وَلَكُلٌ قَومٌ هَادٌ (الآية - guide)

إِنْ تُفْرِقُوا بَيْنَ الْحَقِّ وَالَّذِيْنَ كَانُوا بِهِ مُسْتَقِيمِينَ (الآية - warner)

أَيُّهَا الْخَالِقُ كُلُّ شَيْءٍ هَٰذِهِ إِلَّا الْوَاحِدُ (الآية - The Subduer, only one)

اللهُ خَالِقُ كُلَّ شَيْءٍ وهو الواحد (الآية - the creator)
Today every man is a scholar. Man is not a monkey.
Is every man happy? Allah is not unaware.
No. Everyman is not happy. What bird is on the tree?
Which of your things are cheap (تاجر) O trader?
Everything with me is cheap except the good things.
Everything in today’s dinner (العشاء) is cold except water.
Every religion is not true. Islam is not false.
Every donkey is a fool. Every foolish man is not a donkey.
All Arabic lessons are difficult.
This is a new lesson. And this lesson is not easy.
My friend. All good things are not easy.

II. Translate into Arabic using ليس and كل , giving all harakaat.
III. Study the examples and translate the rest:

Allah is not absent

الله ليس بعذاب.

Allah is present

الله موجود.

The monkey is an animal

 القرد ليس ببر.

The monkey is not a human.

 القرد ليس بنسان.

Which season/class?

أي فصل؟

Which bird?

أي طائر؟

Every country/town

كل بلد.

Every season/class

كل شيء.

أي طائر أسود؟

أي بلدي طيب؟

أي منهاج جديد؟

ألكي شيء رخيص؟

أين فصل طيب؟

أين رحال مكرور؟
IV. Answer in Arabic:

هل الجمل قصير؟
هل السمك قليل؟
هل القرآن مبارك؟
هل الليمون حامض؟
هل الدين حق؟
هل شيء حامض؟
هل حيوان طويل؟
أ كله منهاج مفيد؟
هل القط طويل؟
هل التين حامض؟
هل الفأر كبير؟
هل الدين صعب؟
أحمد رسول؟
هل كل رجل مسلم؟
هل شيء حلو؟
هل كل ولد مزيج؟
Explanation:
(i). "Zarf Makaan" are those words that indicate the place in which an action took place. E.g., جلست فوق الجدار because it tells us the place in which the act of "sitting" occurred, in this case it is الجدار. However, it is not necessary that these should appear in only such sentences as speak of an act. They can appear in other forms also, e.g., القرآن الكريم. They can be called adverbs, but essentially, they are nouns, and so, they can be affected by an agent; i.e., they can undergo changes in "harakaat." Further, they are always used as "Mudaaf" with another noun as "Mudaff Ilhayhi" with the same grammatical demands and conditions. (You might re-look into Lesson 7 at this point).
However, these "adverbs" always end with a "fat-haa" and rarely carry two "fat-haas." They never carry a "dammah" but can carry a "kasra"; for example:
(ii). The new words that are introduced in this lesson (table 2) are also used as "Mudaaf." Examples below are self-explanatory.

الأمثلة:

Under تحت
Between, among بين
Above, on فوق
Front أمام
Behind, Back خلف

الكلمات الجديدة:

<table>
<thead>
<tr>
<th>Possessor of (feminine, singular)</th>
<th>ذَاتُ</th>
<th>Possessor of (masculine, singular)</th>
<th>دُوَٰرُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Possessors of (feminine, plural)</td>
<td>دَوَاتٌ</td>
<td>Of/with/possessor (Masculine, plural)</td>
<td>أَوْلُوُ ذَوُورُ</td>
</tr>
</tbody>
</table>
Where is the pen? The pen is on the book.

And He is the irresistible over His slaves, and He is the Wise and Knowledgeable.

And where is the book? There is no doubt about it, that the book is under the pen.

Peace be on you. Where are you my friend?

I am in front of you.

In front of my house is a garden, and behind the garden is my school, and my heart is between the school and the garden.

Between me and you, the truth is with him in this matter.

He is the Allah possessor of strong power.

We are a people of strength and a people of great fighting capability.

He possesses a big mouth (talks loud) and she possesses a long tongue (a chatter box).

And above every possessor of knowledge, there is one, more knowing.

This is the truth among the people of understanding.
Those women are possessors of beauty.

Pious men and pious women, they are the intelligent people with your Lord, and they are the people who are of great luck.

He is Allah, besides whom there is no God, knower of the unseen and the seen. He is the Compassionate the Merciful.

Allah is a witness between the prophet and his people.

Alla’s hand is over their hands.

EXERCISES

I. Translate giving all harakaat.

هو رجل ذو مال كثير، والعجيب (strange) أنه ذو عقل قليل
ليس الأمر بعجيب (strange) لأن هناك كثير من الناس عندهم مال وليس هم بذوي
العقلون، وبالعكس (as against that) هناك أولو العقل ولكن ليس عندهم مال.
إن ليحكمك (family) عليك حق، ولأهلك (body) عليك حق، وللذي قريتك
(relations) عليك حق (الحديث)
النبيون والصديقون والشهداء (martyrs) والصالحون هم على سراج (straight)
وأولئك هم أولو الألباب (straight)
II. Translate giving all harakaat:

Your lord is the possessor of mercy.
He is a man of good character.
Between us and our Lord is a compact.
He has bread on his head.
The Yemenis are a people of great patience.
Is there behind every great man a woman or a man?
There are two ants. The second is behind the first. And the first is in front of the second. Where are they?
Yes, there are many of them. There is his mother, and wife, and daughters, and sisters, all, one behind the other.

You have before you O Muslims: either (إمّا) jihad or death and destruction at the hands of your enemies.
With this lesson we enter into a new phase of learning. We begin to deal with verbs.

1. The first point that must be noted is that a verb in the past tense can be considered as the root. Since, you begin with it, and modify it in a variety of ways to derive several other forms with variegated meanings.

Almost 99% of the verbs in the past tense are triliteral. That is, they are made up of three letters or consonants. See examples in the second line above.

2. Sometimes the three letters are not visible. For example, فَرَ (he fled) seems to have only two letters. But that is not correct. The "shaddah" (ُ) on the last letter ر indicates that the letter ر is repeated, and the word was originally فَرَ which has been compressed to become فَّرَ.

3. It is easy to recognize the triliteral verbs since all the verbs of this kind always have "fat-has" on the first and last consonant. E.g., فيل (he did) the first letter ف has a "fat-haa" as also the last letter ل.

4. In contrast, the middle letter can have either "fat-haa", "kasra", or "damma."

5. Nouns do not come on the pattern of trilateral verbs.

6. We know that there are three tenses to the verbs: past tense, present tense and future tense. This lesson is about past tense. Present and future tenses are made by modifying the past tense.

7. Then, as we know, there are two additional forms to the verbs: active and passive. In this lesson we are dealing with the active (الفعل المضارع) alone. The passive is made by modifying the active. This we shall deal with later. ("He beat" is active. "He was beaten" is passive).

8. Verbs also need to state two more things: the number of persons involved in an act, and their gender. In English it is complicated. You have to say, "He did
"The two of them did it", "Those women did it", "You all did it," - and so on. In Arabic it is simplified. Words are replaced with letters, and the pattern is set. So, once you know the pattern, you know the meaning in full: "It was done. When was it done? How many persons were involved? What was their gender?", etc.

9. Look at the table below. There are 14 rows. Each row definitely answers the above questions. E.g.,

\begin{itemize}
  \item \text{فعل} Means, he did (of course in the past).
  \item \text{فعلوا} Means, two (males) did.
  \item \text{فعلت} Means, she did.
\end{itemize}

And so on, you end up with 14 cases (or forms).

10. You will also notice the effort on the part of the Arabs to shorten the table where possible. In actual there should be 15 forms (three for each: Third Person, Second Person and First Person. But the dual of the "First Person" has been removed, because of rarity of usage.

Study the table now and see how well structured it is. And this is the structure for all verbs in the past tense.

Once you have known this table, you can make the 14 forms - once, given a new word. This is because, all verbs will acquire this pattern alone: none other.

You can replace \text{فعل} (he did) with \text{كتب} (he wrote) and go on to make:

\begin{itemize}
  \item \text{كتب}, \text{كتب}, \text{كتبونا}, \text{كتبنا}, \text{كتبتما}, \text{كتبتم}, \text{كتبتما}
\end{itemize}

and so on.

(The above Arabic line should be read from right to left).

You can take any other trilateral verb, the 14 forms will remain same. This makes Arabic language pretty easy. Now you merely need to learn verbs.
<table>
<thead>
<tr>
<th>عاطفان فعل الماضي:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. He did</td>
</tr>
<tr>
<td>2. Those two did</td>
</tr>
<tr>
<td>3. They (more than two) did</td>
</tr>
<tr>
<td>4. She did</td>
</tr>
<tr>
<td>5. Those two (women) did</td>
</tr>
<tr>
<td>6. They (women) did</td>
</tr>
<tr>
<td>7. You did</td>
</tr>
<tr>
<td>8. You two did</td>
</tr>
<tr>
<td>9. You all did</td>
</tr>
<tr>
<td>10. You (woman) did</td>
</tr>
<tr>
<td>11. You two (women) did</td>
</tr>
<tr>
<td>12. You all (women) did</td>
</tr>
<tr>
<td>13. I did</td>
</tr>
<tr>
<td>14. We did</td>
</tr>
<tr>
<td>Arabic</td>
</tr>
<tr>
<td>--------</td>
</tr>
<tr>
<td>علّمُوا</td>
</tr>
<tr>
<td>علّمَ</td>
</tr>
<tr>
<td>علّمَنَ</td>
</tr>
<tr>
<td>علّمَتُ</td>
</tr>
<tr>
<td>علّمْتُمُ</td>
</tr>
<tr>
<td>علّمْتَ</td>
</tr>
<tr>
<td>علّمْتَنِ</td>
</tr>
<tr>
<td>علّمْتِ</td>
</tr>
<tr>
<td>علّمْنا</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>أكلُوا</td>
<td>They ate</td>
</tr>
<tr>
<td>أكلَ</td>
<td>He ate</td>
</tr>
<tr>
<td>أكلَنَ</td>
<td>They ate (fem)</td>
</tr>
<tr>
<td>أكلَتْ</td>
<td>She ate</td>
</tr>
<tr>
<td>أكلْتُمُ</td>
<td>You all ate</td>
</tr>
<tr>
<td>أكلْتَ</td>
<td>You ate</td>
</tr>
<tr>
<td>أكلْتَنِ</td>
<td>You all ate (fem)</td>
</tr>
<tr>
<td>أكلْتِ</td>
<td>You ate (fem)</td>
</tr>
<tr>
<td>أكلْنَا</td>
<td>I ate</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>قرَّوا</td>
<td>They read</td>
</tr>
<tr>
<td>قرأ</td>
<td>He read</td>
</tr>
<tr>
<td>قرَأْنَا</td>
<td>They read (fem)</td>
</tr>
<tr>
<td>قَرَأَتْ</td>
<td>She read</td>
</tr>
<tr>
<td>Sentence</td>
<td>Arabic</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>------------------</td>
</tr>
<tr>
<td>You all read</td>
<td>قرأتتم</td>
</tr>
<tr>
<td>You all read (fem)</td>
<td>قرأتت</td>
</tr>
<tr>
<td>You read</td>
<td>قرأت</td>
</tr>
<tr>
<td>You read (fem.)</td>
<td>قرأت</td>
</tr>
<tr>
<td>We read</td>
<td>قرأتنا</td>
</tr>
<tr>
<td>I read</td>
<td>قرأت</td>
</tr>
<tr>
<td>You were angry with him</td>
<td>عصبت عليهم</td>
</tr>
<tr>
<td>She struck her</td>
<td>ضربت باختلافها</td>
</tr>
<tr>
<td>We took or caught him</td>
<td>أخذناه</td>
</tr>
<tr>
<td>I hit him</td>
<td>ضرب بعده</td>
</tr>
<tr>
<td>He made it</td>
<td>جعله</td>
</tr>
<tr>
<td>He laughed at him</td>
<td>ضحك منه</td>
</tr>
<tr>
<td>Allah the great told the truth</td>
<td>صدق الله العظيم</td>
</tr>
<tr>
<td>You all disliked it</td>
<td>كره همموه</td>
</tr>
</tbody>
</table>

The examples - 2:

Did the students know that physical exercise is beneficial?

Have you known that Allah forgives the sins?

Have you worshipped Allah and have thanked Him?
Yes, I have worshipped Him and have thanked Him.
فَإِنَّ اللَّهَ خَلَقَنِي وَرَزَقَنِي مِنَ الطَّيِّبَاتِ وَحَفَظَنِي مِنَ الْآفَاتِ.
For Allah has created me and fed me of the good things and has safeguarded me from every affliction.

الرَّجُلُ وَعَائلَتُهُ
The Man and His Family

The man entered the house and the two guests also entered, and the people of the house — all of them, are happy. So the maid cooked the food, the two girls cleaned up the rooms and all of the women worked hard. The father asked his uncle: “Did you hear today’s news? And you two, O boys, Did you two breakfast, and you, all, O people, all of you, Did you read the newspaper, and you dear daughter, why did you strike the boy? And you two pretty daughters, why have you put on old clothes? And you all O women, did you sit down in the Hadith
circle, for I read it alone
myself, but if we all read
together, then that is better.”

EXERCISES

I. Write the meaning of the following.

<table>
<thead>
<tr>
<th>نَجَحَتْ</th>
<th>نَجَحُوا</th>
<th>نَجَحَتْنَا</th>
</tr>
</thead>
<tbody>
<tr>
<td>نَجَحْتُ</td>
<td>نَجَحْتَ</td>
<td>نَجَحْتُنَا</td>
</tr>
</tbody>
</table>

II. Write the past tense of the following for third, second and first person singular, plural, male and female. Write the meaning in each case under the word as in the examples above. Give all the harakaat.

<table>
<thead>
<tr>
<th>ضَمَنَتْ</th>
<th>عَطَتْ</th>
<th>شَرَبَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ضَمُنتْ</td>
<td>عَتَتْ</td>
<td>شَربَ</td>
</tr>
</tbody>
</table>

III. (Complete the tr. and answer the following questions in Arabic):

سعيدة نَهْضَتْ من النوم صباحا، وعبدت الله، وذهبت إلى الطبخ، وطبت الطعام، وبناءها ايا حَضَن معها، وعبد الله، وقرأ القرآن، وحفظ الدروس، ثم عمل مع...
Saeedah got up from sleep early morning and Prayed to Allah. She went to the kitchen and cooked the food. Her daughters also got up with her, worshipped Allah, and recited the Qur'an. They memorized the lessons then worked along with their mother. After breakfast they wore clean clothes, not expensive ones, and went to the school in its bus. They entered the classroom and sat down in a good manner. Not one of them looked right or left during the lesson. Their lady-teacher praised them for they wrote their homework correctly and so she was happy with their work. (Complete the rest)

الأسئلة:
من الذي غضبت الأم، ماذا فعلت في المطبخ، من الذي غضبت البنات؟
هل عبد الله كرم خلفه، هل فيهن حياء؟ أغضبت عليه الأم؟
أغضبت عليها المعلمة، هل هن طيات ؟ أيفرح إخوافن بخلقه؟
هل طبخن الطعام مع أمهن ؟ أرغبينو إلى الأفلام؟ هل رغبين إلى لباس جميل؟
أ فيهن ديانة (religiousness)، هل الصلاة علامة (sign) المسلم؟
I worshipped Allah in the morning and prostrated myself unto Him when I read the Qur'an after the Prayer. They have understood the worth of time.

The cat sat with the dog.

Did you drink tea this morning?

This is what you have stored for yourselves.

We sat in the sun while they sat in the shadow.

When you showed kindness to the people, you showed kindness to yourself since you are of them.

O boy, the girl wrote with the pen and you erased what she wrote!

He who did good deeds, entered Paradise.

But today the people have taken to disbelief.

The women entered the shop, looked at the clothes and asked the prices. Then they left as they entered.
Then, "Why did you enter O dear women?"

Allah has written the fasts upon us for one whole month in a year.

The girls heard the sound of their father and fled.

Did you gather together wealth in free time, or did we earn some good?

Had you known the truths about this world, as I have known, you would have laughed very little.

EXERCISES

I. Write the full meaning of the following.
II. Translate the following giving all the harakaat.

The man went with those who went to Egypt.
Children! Did you pray to your Lord today?
Allah is not unaware of what you did (in the past).
O Women, did you pray fajr today?
I wrote to him that I have become sick (مَرَضَ) and he wrote (back) that he came out of the hospital (الْمُسْتَشْفَى) yesterday.
She read the letter and then put it under her pillow (وَسَادَة). 
I went to my friend’s house. We sat together until the sun set.
Verily, those men who disbelieved, and those women who disbelieved, for them is a severe punishment in the Hereafter.
They have known, but they have not worked (غَيْل).
Allah was angry with (on) them because they did corruptions (فَسَقَ). 
Do you miss (فَقَدُ) something my friends?
Yes, we lost our friends when Allah gave (أَعْطَى) them wealth.
We left them in front of the mosque. They entered and drank some water.
Rayhana! Did you go to school today? Did all the girls wear blue (أَرْزَق) dresses today?

III. Complete the translation and answer the questions that follow:

 جميلة هي بنت متجهدة. عَرَفَتْ صُنْعَ إِدَامٍ في مدرستها، ثم صَنَعَتْ بَيْناً بِنفسِها فِي
البيت فَسَألَتْهَا عَمْهَا: ماذا صَنَعَتْ يَا جميلة؟
 جميلة: صَنَعْتُ يا عُمْهَا إِدَامًا جَدِيدًا
العَمَّة: يِمَّنْ عَرَفَتْ ذَلَكَ الأِداَمَ؟
 جميلة: عَرَفَتْ مِن مَعْلُومٍ
العَمَّة: مَنْ مَنْ صَنَعَهُ الْإِدَامُ؟
 ج: صَنَعَهُ بَنْفسِي

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Jameela is a hardworking girl. At the school she learnt to make a dish from among the (various) dishes and then one day she made it at home. Her aunt asked her:

Aunt: What is it you have made O Jameela?
Jameela: I have made O my aunt, a new dish.
Aunt: From whom did you know that dish?
Jameela: I learnt it from my teacher.
Aunt: Along with whom did you make it just now?
Jameela: I made it all by myself.
Aunt: From what things did you make?
Jameela: I made it from meat, eggs, vegetables and refined butter (ghee).
Aunt: From whom did you take all the vegetables?
Jameela: I took them from the vegetable vendor.
Aunt: Where are your sisters?
Jameela: They are in that room.
Aunt: Have you not learnt anything about housekeeping O girls?
(complete the rest).

IV. Write the verbs:

أنت - أكل
أنت - خرج
أنت - قرأ
أنت - بدأ
هم - شرب
أنت - حفر
أنت - سمع
نحن - حفظ
نحن - اخذ
نحن - قرأ
Allah has set a seal on the hearts of the hypocrites.

And those who disbelieved in Our signs, they are the men of Fire.

Allah has known that among you (some) are sick.

When we heard the call, we went to the mosque. We entered into it and the people also entered. They remembered Allah much. And after the Prayer all of them left.

Whoever worshipped Allah alone, entered Paradise.

When the teacher left the classroom, the children began to play.

Have you ever been to the seaside?

The cat ate the mouse.

I acted with great patience with this man. But he did not reform himself.
The first thing that Allah created is the pen.

I heard his footsteps as he entered the house.

Is it you who did this to our idols O Ibrahim?

How long did you stay in Makkah when you went to it last year?

I have vowed a fast for Allah.

Wealth does not decrease with charity.

Allah is the Creator of all things and He has power over all things.

Peace be upon you for showing patience.

Surely, We raised a Messenger among every nation.

Allah, has struck for us many examples in the Qur'an.
EXERCISES

I. Write the past tense of the following. Give all the harakaat and state the meaning.

أنتِ: علم هم: رحم
أنتُ: عالم وُه: أكل
أنتُ: ركع
أنتُ: أخذ
أنتُ: كتب
أنتُ: صدق
أنتُ: كفر
أنتُ: ترك

II. Translate giving all harakaat.

دخل البيت شرب الماء أكل العنب تركناهم ما ذهبنا
أخذناهم ما دخلوا المسجد هل قرأتم الكتاب
ركب الشيخ خماره غفلوا عن الآخرة
أوأيت (did see or saw)
الذي كفر بآياتنا ماذا فعلت إذا رأيت المنكر (evil)?
في بده رسالة كتبها صديقه أسمعتم الكلام وفهمتموه؟
طلعت الشمس وغاب (disappeared)
القرم تركنا الجهاد، فتركنا الله. علمنا ولكن ما علمنا، فجعلنا
أكلنا العنب وشربنا الماء وشكرنا الله
إذا جاء (came) رسول ربنا سمعنا كلامه
دخلت النساء البيت وضربن أولادهن
One day we went out for recreation in the morning towards the garden. We entered into it, and sat down under a tree near the water and looked at the beautiful flowers and felt happy. Then one of our friends got up, went to the trees and picked a few flowers from them, and a few fruits (too). I prevented him, as also the friends prevented him (complete the rest and answer the following)

III. Read, translate the rest and answer the questions:

 ذات يوم خرجنا للسهرة في الصباح إلى حديقة، فدخلناها وجلسنا تحت شجرة عند الماء، ونظرنا إلى أزهار جميلة وفرحتنا (got up) (enjoyed) بها، فنهض (أحد أصدقائنا) وذهب إلى الأشجار وقطع (fruit) (picked up) منها زهرا وفاكهة (appeared) (stop) عن فعله، فبعد قليل ظهر (permitted) صاحب الحديقة وسأله: لماذا قطعت الفاكهة وأكتشبتها بدون إذن؟ أذنت (disapproved) (habit) يا أصدقائي، أخذت شئ بغير إذن عادةً (m知道) (was)

أسئلة:

إلى أين خرجوا الأولاد؟ مع خرجوا أين جلسوا؟ أي شيء قطعوا؟ من قطف الفاكهة؟ ألا منعت أحد؟ أقطع الولد زهرًا إذنًا؟ من ضربه؟ أضربته أحدًا؟ جدلت حديقة سحر اذن؟ هل أخذت منها شيء؟
IV. Read and answer following questions in Arabic:

الولد خرج من البيت وذهب إلى المدرسة. وجلس في الفصل وكتب. ثم رجع إلى البيت.

أسئلة:
من خرج؟ من أين خرج إلى أين ذهب؟
أين جلس؟ أقرأ هنالك؟ أكتب أيضًا؟ هل ذهب إلى البيت؟

V. Answer the unanswered questions in Arabic:

ماذا أكلت؟ ماذا أكلت الطعام؟ ماذا شربت؟ شربت اللبن ماذا قرأت؟
قرأت الدروس من قرأ معلك؟ قرأ صديقي؟
هل فهمت الدروس الجديدة؟ تعلم: فهمت هل حفظت درس الأسبوع؟
حفظت ماذا فعلت بعد؟
أ فرح الأستاذ بلك؟ تعلم: فرح بي؟
هل شربت اللبن؟ أكلت التين؟ هل أكلت البرتقال؟
أ فهمت الدرس؟ أ ذهبت إلى الحديقة؟
هل فعلت في المدرسة؟
VI. Read and answer the questions:

The teacher entered the classroom and so the students fell silent. The monitor began the lesson and the students heard him.

Then the monitor finished the lesson and the teacher asked him, "Did you understand the lesson O monitor?"

The monitor: Yes, I understood my master.

Then the teacher asked the students. Teacher: Did you hear the new lesson and understood it?

The students: Yes, we heard and understood very well.

Then after some time the teacher stood up and went out of the classroom and the students went home.

الأسئلة:

ماذا قرأتم؟ هل بدأتم الدرس الجديد؟ أسمع التلاميذ الدرس؟ أفهموه وحفظوه؟
هل بدأت الكتاب العربي؟ هل فهمتم درس الاستاذ من عريفكم وكيف هو؟
أسمع القرآن؟ هل حفظتم درسكم وفهمتم؟ هل التلاميذ فرحوا بالأستاذ؟
هل القرآن كتاب الله؟
After the breakfast the girls wore clean clothes, neither tight nor thin. They combed their hair. They wore on their shoes and went to the school in its vehicle. They sat in the classroom in a good manner and, after a while the lady-teacher entered the class room and the girls stood up for her. Then the lady teacher registered their presence in the register and asked the monitor to read out the lesson. The monitor opened the book and read out the lesson in a loud voice and all the girl-students heard her carefully looking neither right nor left.

(Complete the rest and answer the following questions in Arabic):

٧-٧. Follow the instructions below:

البنات ليسن بعد الإفطار ثيابا نظيفة لا ضيقية ولا رقيقة ومشترين شعرهن ولبسن الأحذية وذهبن إلى المدرسة في غرّبّيها وجلسن في الفصل بأدب، وبعد قليل دخلت المعلمة حجرة الدرس فتهضت البنات لها، ثم كتبت المعلمة حضورهن في السجل وأمرت المعريّة بقراءة الدرس ففتحت المعريّة الكتاب وقرأ الدرس.

١. الصوت الجهير وجميع التلاميذ سمعوا بعناية ومانظرون بعينين ولا شمالين.

المعلمة (سأّلت بنات صغيرة) فهمت الدرس يا عابدة؟

عابدة: فهمت يا قيدتي جيداً

المعلمة (سأّلت جميع البنات) أسمعتم الدرس وفهمتم؟

tلاميذ: نعم سمعنا وفهمنا جيدًا جدًا.

المعلمة: أنا مسرورة بعُملِكُمْ، فإنكَ كتبُن واجبة المدرسة صحيحة وفهمت الدرس الجديد جيدًا.
Blinding the Eye Game
In a moonlit night, after the Prayers and school homework, Sakeenah got together several of her companions. They struck lots between themselves and made Sa’eedah "the victim." They bound her eyes with a handkerchief and left her alone and they moved away from her. They are around her in a circle, laughing and she goes after them with difficulty: sometimes right sometimes left. After sometime Sa’eedah succeeded in catching one of them and the girls asked her. Sa’eedah, do you know who she is? Sa’eedah knew her and mentioned her name that she is Rasheedah. She asked them, Will you not lift from me the handkerchief and place this girl in my stead? So the girls lifted from her, her handkerchief and placed Rasheedah in her place as the "victim." They sat down for a while for they were very tired. Then they took to playing anew.
أسئلة:

في أي ليلة لعبت البنات؟ أي لعبة لعبن؟ ماذا فعلن أولاً؟
من حطمنها لصّة؟ بأي شيء عصين عينيها؟ كيف ذهب وراءهنّ؟
على من قبضت؟ هل تعبت البنات؟ لماذا رفعن المنديل عن سعيدة؟
لماذا جلسن قليلاً؟ هل فرغن عن الصلاة؟ أتلعب جميع البنات في الليلة المكرمة؟

(مأخوذ من كتاب منهج العربية)
الفعل المضارع
(العروف)

(Present & Future Tense - Active)
فعل / يفعل / كتب / يكتب / غسل / يغسل

Clues:
الضارع = present/future tense; or simply, verb in the present or future tense.

We have said earlier that the tri-literal verbs in the past tense are the roots from which other forms are derived; and that they come in 14 forms.

What about the Present and Future tenses? Well, you modify the past tense to make them Present or Future tenses. To our good luck, the present and future tenses are combined in one format. We can easily determine from the context whether the word has been used in the sense of present or future tense. We do not need two tables: one for Present tense, and another for Future tense. One serves the purposes of two. E.g., from كتب (he wrote) you make يكتب ('he writes' [present tense] or "he will write" [future tense]). But what exactly is the tense when used in a sentence? Well, the context will clarify it. E.g., in a short sentence يكتب غدا (he will write tomorrow): the usage tells us that the word is in future tense (because of "tomorrow").

So, a ضارع is made from ماضي . It is done by adding consonants at the beginning or at the end of the verb in the past tense.

Look at the table below. In the first row, a ي has been added at the beginning. In the second, a ي has been added at the beginning and an ا and ن have been added at the end. In the third line a ي is added at the beginning, and a و and ن are added at the end. And so on.

The 14 forms of the ضارع appear in the same format, no matter what the verb, just as in the case of المضارع الماضي.

And the pattern of addition of letters to the basic table also remains constant, no matter what the verb.

It may also be noted that the first letter of the ضارع of the triliteral verb always carries a "fat-ha", and the middle letter (i.e., the last letter of the root, i.e., the ماضي format) either carries "damma", "kasra" or "fat-ha." See the
examples given directly under the heading. You will note that the middle-
consonant of the ماضي as it appears in the مضارع has "fat-haa" in the first
example (ِّيَنَّبُّ ), "dammah" in the second example (ِّيَعُّلُ ) and "kasrah" in
the third example (ِّيْقَضِّلُ ).
(As to what the "harakah" the middle-letter of the ماضي will carry when it
appears in the مضارع does not depend on what "harakah" it has in ماضي . It
follows another set of rules. But one can learn from usage also.
These "harakaat" also remain constant, no matter what verb it is that is being
converted to مضارع form.

In contrast, the "harakaat" on the last consonants of the مضارع are constant.
That is, the last consonant will always have a "dammah" when converted to
ضارع . E.g, in the three examples cited just below the heading, the last letter
always carries a "dammah." So that ل has a "dammah" in the first example,
ب has a "dammah" in the second example, and the ل of the last example also
has a "dammah."

Of course, you will notice that the "harakaat" are different in different lines of
the 14 lines of مضارع form. But, whatever "harakah" you have in one line will
be repeated in that line, no matter what the verb.

In simpler words, the "harakaat" you see given to the first letter of the مضارع
and to the last letter of it, through the 14 forms, remain constant. Only the
middle consonant undergoes changes.
These rules then, make things easy for us. Diacritical marks are fixed. They do
not change from verb to verb. So, you can now memorize the table below. Once
you have done that, you can make the different patterns from any verb of the
past tense given to you.
You must have already guessed that you can work backwards also. That is,
given a verb in ماضي you know what its مضارع could be. E.g., if you have
يَعْلُونَ you know that the ي at the beginning, and the و and ن at the end are
additional consonants, and so, the ماضي ماضي has to be سَجَدَ.

A final note: As a matter of cheer, you might note that the two tables of
ضارع and ماضي are basically the only ones (out of dozens) that you need
to memorize. All other tables (that will follow as we proceed) play around with these two.

<table>
<thead>
<tr>
<th>1. He does or will do</th>
<th>3rd Person</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2. The two of them do or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>3. They all do or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>4. She does or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>5. The two (women) do or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>6. They (women) do or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>7. You do or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>8. The two of you do or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>9. You all do or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>10. You (woman) do or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>11. The two (women) do or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>12. You all (women) do or will do</td>
<td>3rd Person</td>
<td></td>
</tr>
<tr>
<td>13. I do or will do</td>
<td>1st Person</td>
<td></td>
</tr>
<tr>
<td>14. We do or will do</td>
<td>1st Person</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
<td>Arabic Script</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>---------------------------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>They read or will read</td>
<td>يُقْرَؤُونَ</td>
<td>يقراً</td>
</tr>
<tr>
<td>They (women) read or will read</td>
<td>يُقْرَأَانَ</td>
<td>يقرأَانَ</td>
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<tr>
<td>You all read or will read</td>
<td>يُقْرَؤُونَ</td>
<td>يقراً</td>
</tr>
<tr>
<td>You all (women) read or will read</td>
<td>يُقْرَأَانَ</td>
<td>يقرأَانَ</td>
</tr>
<tr>
<td>We read or will read</td>
<td>يُقَرْأُ</td>
<td>يقرأَ</td>
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</table>

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Arabic Script</th>
</tr>
</thead>
<tbody>
<tr>
<td>They write or will write</td>
<td>يُكُتَبُونَ</td>
<td>يكتبَُو</td>
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<tr>
<td>They (women) write or will write</td>
<td>يُكُتَبََّنَ</td>
<td>يكتبَُةَنَ</td>
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<td>You all write or will write</td>
<td>يُكُتَبُونَ</td>
<td>يكتبَُو</td>
</tr>
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<td>You all (women) write or will write</td>
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<td>يكتبَُةَنَ</td>
</tr>
<tr>
<td>We write or will write</td>
<td>يُكُتَبُ</td>
<td>يكتبَ</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
<td>Arabic</td>
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<tr>
<td>They wash or will wash</td>
<td>يَغْسِلونَ</td>
<td>يَغْسِلُ</td>
</tr>
<tr>
<td>They (women) wash or will wash</td>
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<tr>
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<td>يَغْسِلُ</td>
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<tr>
<td>You all (women) wash or will wash</td>
<td>يَغْسِلونَ</td>
<td>يَغْسِلُ</td>
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<tr>
<td>We wash or will wash</td>
<td>يَغْسِلُونَ</td>
<td>يَغْسِلُ</td>
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<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>Arabic</th>
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<tbody>
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<td>They all go or will go</td>
<td>يَذْهَبُونَ</td>
<td>يَذْهَبُ</td>
</tr>
<tr>
<td>They (women) go or will go</td>
<td>يَذْهَبُنَّ</td>
<td>يَذْهَبُ</td>
</tr>
<tr>
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<td>يَذْهَبُونَ</td>
<td>يَذْهَبُ</td>
</tr>
<tr>
<td>You all (women) go or will go</td>
<td>يَذْهَبُنَّ</td>
<td>يَذْهَبُ</td>
</tr>
<tr>
<td>We go or will go</td>
<td>يَذْهَبُ</td>
<td>يَذْهَبُ</td>
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| English                                      | Arabic                                      | 211-
<table>
<thead>
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<th></th>
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<tr>
<td>They work or will work</td>
<td>يَعْمَلُونَ</td>
<td>الفعل المضارعٍ</td>
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<td>يَعْمَلُ</td>
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<td>She works or will work</td>
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<td>You all work or will work</td>
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<td>You work or will work</td>
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<td>You all (women’s) work or will work</td>
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<td>We work or will work</td>
<td>أَعْمَلُ</td>
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<tr>
<td>I work or will work</td>
<td>أَعْمَلُ</td>
<td></td>
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<tr>
<td>They succeed or will succeed</td>
<td>يَنْجَحُونَ</td>
<td></td>
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<tr>
<td>He succeeds or will succeed</td>
<td>يَنْجَحُ</td>
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<td>They (women) succeed or will succeed</td>
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<td>She succeeds or will succeed</td>
<td>يَنْجَحُ</td>
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<tr>
<td>You all succeed or will succeed</td>
<td>يَنْجَحُونَ</td>
<td></td>
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<tr>
<td>You succeed or will succeed</td>
<td>يَنْجَحُ</td>
<td></td>
</tr>
<tr>
<td>You all (women) succeed or will succeed</td>
<td>يَنْجَحُانَ</td>
<td></td>
</tr>
<tr>
<td>You (women) succeed or will succeed</td>
<td>يَنْجَحُينَ</td>
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<tr>
<td>We succeed or will succeed</td>
<td>يَنْجَحُ</td>
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<tr>
<td>I succeed or will succeed</td>
<td>يَنْجَحُ</td>
<td></td>
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<tr>
<td>They take or will take</td>
<td>يأخذون</td>
<td>He takes or will take</td>
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<td>-------------------------</td>
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<tr>
<td>They (women) take or will take</td>
<td>يأخذْنُن</td>
<td>She takes or will take</td>
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<tr>
<td>You all take or will take</td>
<td>يأخذون</td>
<td>You take or will take</td>
</tr>
<tr>
<td>You all (women) take or will take</td>
<td>يأخذْنُن</td>
<td>You (women) take or will take</td>
</tr>
<tr>
<td>We take or will take</td>
<td>يأخذُ</td>
<td>I take or will take</td>
</tr>
</tbody>
</table>

**الأمثلة-۲**

Do you testify that Allah is one? 

أَتَشُهِّدُ أَنَّ اللَّهَ وَاحِدٌ؟

نعم: أشهد أن الله واحيد.

Do you know that success is with endeavour?

هل تعلم أن الفوز بالحد؟

نعم: نعلم أن الفوز بالحد.

Do the students know that the lazy is disapproved?

هل يعلم التلاميذ أن الكسلان مدموم؟

نعم: التلاميذ يعلمن أن الكسلان مدموم.
Students: Teacher! Shall we write down what we hear from you?

Teacher: No. Rather I shall read and you will remember it.

A student to his companion: What does the teacher read?

The other student: Thanks to Allah. I hear nothing but the voice. Therefore, I do not understand anything.

He who works will succeed and he who is lazy will be the loser.

Allah creates things from nothing. People make from the things that Allah created, other things.

O girl! Why are you writing on the book? And O boy, why are you sitting on the note book? And you write nothing. The teacher will be angry with you. Sometimes he might beat you. Do you not dislike being beaten?

And O big girls, do you sit doing nothing? You do not clean up the
rooms, do not cook food, and do not wash the clothes. But all people today are working and striving. And none sits without work except the lazy.

Mother to son: Have you been to the market?
Son: I shall go after a while.

Mother to the girl: Will you wash the dishes?
Girl: Allah willing, I shall wash them in the evening.

Father to mother: Did you cook the dinner?
Mother: Allah willing, I will cook it tomorrow.

What are you doing, Hameed? I am partaking food. Do you always eat the food while you are alone? Sometimes I eat while I am alone and sometimes with friends.
What is it you are eating now? At the moment I am eating bread. Do you eat rice at home? Yes, I eat rice at home at lunch and dinner.

Don't you eat during the break, Majeed? I do not eat anything, Hameed.

Majeed: Will you go to the school today, Hameed? Hameed: Yes, today I will go to the school but tomorrow I will not go.

Majeed: Why will you not go tomorrow? Hameed: Tomorrow is a holiday.

Majeed: Have you memorized yesterday's lesson? Hameed: Yes, I have memorized.

Have you written down the homework (school work) you and your friends? Hameed: Yes, we wrote very well indeed.

Majeed: When will you go to the school? Hameed: I will go to the school after the break.

Majeed: What is it you eat and drink in breakfast?
Hameed: I eat bread with a side dish and drink tea.

Majeed: What do you and your friends do after the lessons?

Hameed: We play football in the ground.

Majeed: Is this what you always do?

Hameed: Yes, this is what we do.

Majeed: Do your friends study with you?

Hameed: They study with me during the day and at night they study at their homes.

EXERCISES

I. Write all the other forms of the following verbs. Give all the harakaat.

<table>
<thead>
<tr>
<th>He disbelieves or will disbelieve</th>
<th>يَكْفُرُ</th>
<th>He eats or will eat</th>
<th>يَاْكِلُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>He takes lesson or will take lesson</td>
<td>يَدْرُسُ</td>
<td>He drinks or will drink</td>
<td>يَشْرَبُ</td>
</tr>
<tr>
<td>He speaks or will speak the truth</td>
<td>يَصْدِقُ</td>
<td>He writes or will write</td>
<td>يَكْتَبُ</td>
</tr>
</tbody>
</table>
II. Convert the following to the present and future tense giving the meaning and the harakaat. The first one has been done as an example.

We worship or will worship

عَبَدُنَا – نَعْبُدُ

فَقَدْتُ فَقَدْتُ دَهَبْتُ دَهَبْتُ كَفَرْنَا دَهَبْنَا

شَرَّبْنَا صَلَحْتُ صَلَحْتُ عَبَدتُ عَبَدتُ

شَرَّبْنَا جَلَسْنَا كَفَرْنَا قَرَأْتُ قَرَأَتُ

جَهَنْ كَفَرْنَا دَهَبْنَا حَرَجْتُمْ حَرَجْتُمْ

خَرَجْتُمْ كَفَرْنَا قَرَأْتُ قَرَأَتُ

III. Give the meaning of the following giving all harakaat.

قُصُلُونَ تَقْرِبُونَ يَقُعُّد يَقِعْدُ يُرِدُّونَ يُرِدْنَوْنَ

يَذْهَبُونَ أَصْدِقُو تَخْرُجُونَ تَكْفِرُونَ يَقْرُونَ يَقِرْنُوْنَ

يَذْهَبُونَ أَصْدِقُو تَخْرُجُونَ تَكْفِرُونَ يَقْرُونَ يَقِرْنُوْنَ

يَذْهَبُونَ أَصْدِقُو تَخْرُجُونَ تَكْفِرُونَ يَقْرُونَ يَقِرْنُوْنَ

IV. Make the present and future tense of the following verbs (in past tense) and give the meaning below the word. Add all harakaat. First one is done for you.

You do or will do

(أَنتُ) فَعْلُ تَفْعَلُ

(أَنتُنَّ) غَضِبَ (أَنا) تَرَكَ (أَنتُ) ذَهَبَ (أَنتُمُ) كَرَهَ (أَنتُمُ) رَكَبَ

(أَنتُ) رَحْمَ (أَنتُنَّ) شَرَبَ (أَنتُمُ) عَبْدُ (أَنتُمُ) كَسْبَ (أَنتُ) جَلَسَ
قد (هي) درس (أنتِ) كتب (هو) جهل (نخن) أكل (أنتِ)
علم (هن) كره (هن) بخل (أنتِ) قرأ (أنتِ)
دخل (أنتِ) شكر (أنتِ) حمل (هن) ضرب (نخن)

V. Answer the following in Arabic:

ماذا يأكل حميد؟ أياكِ الحبضر؟ أياكِ الرز؟ هل يلعب الأولاد في الفترة (break) أمًّاً؟ أم تقرأون؟ أو تشرب المياه؟ هل تأكل الفاكهة؟ هل تفهم التمرين؟ ماذا تنفّلون؟ تقرأ أو تكتُب* ماذا تقرأون تقرأ أو تكتُب. ماذا
تكتُب؟ تكتُب الدروس. أما تلعب اليوم؟ لا، لا تلعب اليوم. هل تخرجون للصلاة؟ تخرج بعد العصر (afternoon Prayer) في أي سنة (month) إِمْيَاحٌ نصاعِ، في هذه السنة. في أي شهر (Monday) من يوم الاثنين (Monday) أنتفهمون الدروس؟ هل تقرؤون القرآن؟ أنتفهمون القرآن؟ هل تأكلون في الفترة؟ هل تلعبون؟ هل تعبدون؟ أنتهض صباحًا؟ أنتلعب في الفصل؟ هل نسجدن الله؟ هل تلعب بكرة القدم؟ هل تشكون الله؟ من لعب مالك؟ من قرأ؟ من كتب؟ من يقرأ مالك؟ من
يكتب؟ من يلعب؟ أنتلعب الأولاد؟ من يلعبون؟ أنتْ يلعبون؟ هل قرى الدرس؟ أنتفهموه؟ أنتْ أكِلت النتين؟ هل أكلت النتين في التفاح؟ أعدم الله؟ أنتسجدن الله؟ هل خرجتم تارة للصلاة؟ أجلستم في عربة؟ هل لعبت بكرة القدم؟ هل تأكلون لحمة طرية (fresh) أنشربون لبانً
VI. Make *Maadi* and *Mudaare* of the following:

\[
\text{أَنتُ - قَطْفَ - أَكَلَ} \\
\text{أَنا - سَجَدَ} \\
\text{نَحْنُ - رَكَعَ} \\
\text{أَنْتُ - عَبَدَ} \\
\text{همُّ - مَزَحَ} \\
\text{أَنا - لَعَبَ} \\
\text{نَحْنُ - خَرَجَ} \\
\text{أَنْتُ - أَذَنَ} \\
\text{هُمُّ - عُلِّمَ} \\
\text{أَنا - رَجَعَ} \\
\text{همُّ - سَيِّعَ} \\
\text{أَنْتُ - فِهْمَ} \\
\text{هُوَ - حَفِظَ} \\
\text{نَحْنُ - قَطْفَ - أَنْتُ - نَظَرَ} \\
\text{همُّ - شَرِبَ} \\
\]

VII. Give *harakaat* and make *mudaare*:

هم (سكت)، أنت (رعب)، أنا (تعب)، نحن (جمع)، هي (غضب)، هن (رفع)، انا (لبس)، أنتن (عجن)، هي (خبيز)، أنت (كنس)، هم (مالأ)، أنتم (حذر)، أنتن (طبخ)، هي (سهر)، هم (جعل)، أنتن (خدم)

VIII. Read and answer the following questions:

"**أَسرة مِسْكينة**

فضت الأم وبناتها من اليوم وبعد صلاة الفجر أحدن في العمل فالآن واحدة منهن تكس وأخرى تغسل الصحاف والقدر والملالع والنبت الكبيرة تطبع مع أمها وقد خرج والدهن إلى السوق وسريع عن قريب باللحم والخضروات."
A Poor Family

The mother and her daughters got up from sleep and after the Fajr Prayers began to work. Just now one of them is sweeping, the other is washing dishes, pots and spoons. The eldest is cooking along with her mother while their father has gone to the market and will soon return with meat and vegetables. The mother is happy with her daughters for they serve her much and are not inclined to tasty food or embellished clothes. Their uncles and aunts are happy from their work and were never angry with them. These girls study and write at their homes and do as their elders tell them. They know that well-being and success is in the obedience of Allah and His Messenger and in following the admonition of their elders. This poor family is satisfied with its fate and is patient over it. The males of this family work hard the whole day and sleep at night in peace and blessing. They do not know mischief or deceit, and do not envy anyone. To Allah they give thanks and do not deny His bounties.

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IX. Read the following and answer the questions:

Ferida: asks her about the water and whether she's busy with baking.

Ferida: Why do you do that?

Mother: He made it. (cooked)

Mother: What did you do exactly?

Ferida: what did you do? (doing)

Mother: Swept the room.

Ferida: Did you do it already? (already)

Ferida: Did you fill it? (pot, vessel)

Mother: Yes, I think. (make bread)

Ferida: Why? (make bread)

Mother: Because today goes to the office. (without)

Ferida: Why did you do that? (think, assume)

Ferida: What did you say? (say)

Mother: I said it was bad. (not like that)

Ferida: What did you say? (say)

Mother: I said it was not. (not like that)
الفعل المضارع - ٢

الأمثال:

They disbelieve in Allah or will disbelieve.  يَكْفُرُونَ بِاللَّهِ
You (all) show or will show mercy to them all.  تَرْحَمُونَهُمْ

Will you read it for me?  هل تَقْرَأُ لِي؟
You all memorize it or will memorize.  تَحْفَظُونَهُمْ

You all dislike (disapprove) him or will dislike.  تَكْرُهُونَهُ
He shows or will show mercy to him.  يَرْحَمُهُ

You witness against them or will witness.  تَشْهَدُ عَلَيْهِمْ
You ride or will ride a car  تَرْكُبُ السَّيَارَةُ

They ask you (O Muhammad) “about the orphans?”  يُسَأَّلُونَكَ عَنِ الْبَنِىَّةِ (الآية)
I will open the door for them when they come near it.  سَأَفْتَحُ لَهُمُ الْبَابَ إِذَا قَرَبَوا مِنْهُ

One who spreads mischievous talk will never enter Paradise.  لا يَدْخِلُ الجَنَّةَ قَاتٌ

(الحديث)

Medicine benefits by Allah’s leave  يَنْفِعُ الدُّواَيْ بِذِي الْلَّهِ
Does He not know who created?  أَلَا يَعْلَمُ مِنْ خَلْقِهِ (الآية)

Allah does not show mercy to him who does not show mercy to the people.  لا يَرْحَمُ اللَّهُ مِنْ لَا يَرْحَمُ النَّاسِ

Allah stretches some people’s provision while for some, He restricts.  وَيَقِيِّضُ عَنْ بَعْضٍ
Allah destroys (the benefits of) usury and wealth increases with charity.

The maid servant opens the door and insects enter the house.

The girl admonishes the boy and the boy makes fun of her.

The man goes to the market while the woman enters into the kitchen.

I do not own anything except for the clothes on me.

The child opens the book, makes figures in it, then breaks the pen and plays with the cat.

Allah created man and created the earth and the heavens, and creates what they do not know. But people worship idols.
EXERCISES

I. Translate the following giving all *harakaat*:

Where are you going? He is eating the apple he did not earn.

What’s a thief doing in the Parliament?

Satan promised the pagans he will help them in Badar.

The wife said to her husband: Your children and my children are beating our children.

Men go to the mosque for the obligatory Prayers. Women Pray at home.
When they speak the truth, the people do not believe in them, but when they speak lies they believe in them.

III. Answer in Arabic:

هل تعلم أن الحادثة مفيدة؟ أتعلمون أن الرياضة ضرورية؟ لماذا تعبد الله؟ أين يقرأ الأولاد؟ هل بدأت الكتاب العربي؟ هل لعب التلاميذ؟ من يغفر الذنوب؟ أختتمت شغلك؟ هل تعلم أن الشكر الله واجب؟

IV. Translate the following:

من كسر الأصنام؟ 1

1. بائع الأصنام

قبل أيام كبيرة
كان في قرية رجل مشهور جداً.
وكان اسمه هذا الرجل آزر.
وكان آزر يبيع الأصنام.
وكان في هذه القرية بيت، بيت كبير جداً.
وكان في هذا البيت أصنام، أصنام كبيرة جداً.
وكان الناس يحجون لهذه الأصنام.
وكان آزر يحج لله هذه الأصنام.

Who Broke the Idols?
1. The idol-seller
Many years ago
There was a man in a town, very famous
The name of this man was Aazar
Aazar used to sell idols
And there was in this town a house – a very big house
In this house were idols – very many idols
And the people used to prostrate themselves before these idols
And Aazar used to prostrate himself before these idols  
Aazar used to worship these idols.

2. Aazar’s son  
Aazar had a bright, well-behaved son – very bright and well-behaved indeed  
The name of this son was Ibrahim  
Ibrahim would see the people prostrating themselves before the idols  
He would to see them worshipping the idols  
Ibrahim knew that the idols were stones  
(Translate the rest)
Note that increasingly you will have to refer to the Lexicon supplied with these lessons for meanings of new words. Our aim here is to give you the meaning of such words as have gone transformation, and you have not yet learnt the rules.

بائع = seller
كان = was
مشهور = famous
باغ مضارع = نبيع meaning, he sold
(مفرد = صنم) أصنام = idols
رشيد = nice, dutiful, well-behaved.
رأى مضارع = نرى of meaning, he saw
تتكلم = they (fem.) speak
of ضرر meaning, he harmed
of تدفع meaning, defend oneself, or push away.
of يأكل meaning, he ate
نفسه = his self (within himself)
لماذا = why?
of سأل meaning, he asked
قال = he said
أبي = my father
لأي = for what (for what reason)
of وضع meaning, he placed
حينذا = in that event, then, at that time.

V. Make maadi of mudaare' and mudaare' of maadi.

کسبت، تعجن، طبخت، ملأت، غسلت، تفسلين، يصعن، لعین، ترقدين؛
سترت، شهدتن، تسرن، صنعت، تسترون، صدقتن، كذبتتن؛
ممدحون، يملكون، تخبن، أشهد، تعلمن، ضحكتن.

VI. Convert maadi to mudaare' and mudaare' to maadi.

سالمت، طبخت، نطبخ، تعبدون، حذران، حذرت، يمدحون،سكنوا، نصرنا؛
زرعتن، نصنع، حصدت، تحلمون، شهدنا، جعلت، تلبس، يمروحن، قطفوا؛
يأذنون، غسلت، نزلوا، نبتت، أسكت، عرفت، عرفتن، حذرتن، طبخت؛
حذرت، صنعت، قرأت، طبخت، صحن، قرأتن.
VII. Read the following and answer the questions that follow:

رشيدة تنهض من النوم صباحا وتعبد الله، ثم تقرأ القرآن، فإن قراءة القرآن كل صباح (covers) بركة. وبعد الإفطار تلبس لباسا نظيفا ساذجا يستر (means) حضمها، وتغادر لباسا رقيقا (thin) ضيقا، وتذهب إلى المدرسة (tight), في عربتها، وتنقرأ هناك كتابا في اللغة العربية والإنكليزية وتنلعب ألعاب رياضية، ولا يشهد (watch/be present) دار الحَيَالة (theatre)، فإن ظاهرها (show), جميل وباطنها (inner [reality]) قبيح (ugly), إنها (she) أكبر من نفخها ( narrower) يخدم (serve) وتكمن (benefit) صاحبها (friend) بنات يرقدن (rise) إلى طلوع الشمس لأفمن الليل ولا يركن إلى الصلاة، ولا إلى أعمال البيت ويلبسن ثيابا رقيقة لا تستر أجسامهن، بل يقرأن الكتب الإنجليزية كثيرا (read). ويفخرن (take pride) بما لا يقرأ القرآن ولا يذكرون الله ورسوله فهن جيدات في اللسان (language) والإنكليزى، وما فرقا شيئا في اللسان العربي، وهي يعلمن أن العربية لسان القرآن والقرآن هديا للمسلمين.

استمتع:

كيف تهدها رشيدة؟ أ ترقد إلى طلوع الشمس؟ هل تقرأ كتابا في العربية؟ هل يطبع مع أمها؟ أ تشهد السُنِما؟ هل تستر ثيابها حضما؟ أي لباس لبس رشيدة؟ أ تُعدها المعلمات؟ هل تقرأ أخط كتب العربي؟ هل يطبع الطعام؟ أرفع المسلمات كتب العربية؟ أ يركن إلى اللسان الإنجليزى؟ هل يسهر الليل؟ أ تسهر البنات للدين؟
The boy came out of his house and went to the market. He will return after a while and go to the school. When he returns to the house he will go out once again for the playground, and will return around Maghrib and after night prayer and little studies, he will enter the bedroom. He speaks truth and does not tell lies. He prays and does not disbelieve. He studies and does not ignore. Thus he is an exemplary child.

O boy! Do you think Allah created you in vain? And that He will not question you about His blessings? Do you not know - O my dear one - that the world is ephemeral, and Hereafter ever lasting? So he who sowed today, will reap tomorrow in the Hereafter. And he who is not inclined to good works today, will never enter into Paradise. Do you remember that as you entered the world you were crying while the people around you were laughing. It is upon you then that when you leave this world you are laughing, while the people are crying.

And O women, who have given up the veil, and pray not to Allah, do you think you will succeed? No, by God you will be the losers...
in the life of this world. But if you knew that in the Hereafter there will be a great punishment, if Allah will not forgive you. Therefore, upon you is the veil, the hijab, and the charity.

O people! Indeed it is Allah who has created you and provides you of the good things. Why do you then prostrate yourselves to the cow, the sun, the moon, and everything which owns no authority in the heavens or in the earth; while you disbelieve in Allah the Mighty, the Wise. Can you not think?

EXERCISES

I. Translate the following giving all harakaat:

يرحمك الله - لما فعلت هكذا؟ هل عيدت الله الليل كله وتركت صلاة الفجر؟

يا بني الحبيبة (beloved) هل دخلت الدار وفتحت النوافذ (windows) (by my Lord) يدخل الهواء النقي (clean) من الحديقة؟ إِيَّ (yes) وربي (order that) قد فعلت. ولكن دخل فارٌ من الباب فخرجت أهْرُبُ (to escape) منه ووقعتُ في الجحيرة (hole) ووُسَخَّستُ (dirtied) (dear) رأسي ووجهي وثيابي بالطين (mud)

والماء. أشكرك على كل حال يا بني العزيزة. (mud)

ربنا إنك تعلم ما في أنفسنا ولا نعلم ما في نفسك. إن الله كتب عليكم الجهاد (good) أن تكرهوا شياً وهو خير (it is possible) للك وله بعلم وأنت لا تعلمون. المناقون يجلون (to swear) بالله أفرم آمنوا ولكنهم يكذبون ، ليس الإيمان (to swear)
I. Translate the following giving all *harakaat*:

1. The cat is sitting on the wall. She is looking at the boys playing below her. She is following the football with her eyes. She hears a loud voice and looks there. It is a woman. And then appears from behind her, her husband. He holds a cup in his right hand. She fears him. He lifts his left hand and the cat lifts her ears. Another act from him and she will be going. There is no peace in the world.

2. The sun is rising from the east. The birds are on the trees. The men are walking out. They are going to the fields and markets. The women are working within the homes. The girls are laughing in the street. The baby is crying in the room. The mother is angry. She sat the whole night besides the baby. At midnight the husband went to the doctor. The doctor came in to their home. He saw the baby. He said the baby needs some water. The baby is again crying in the morning. Mother gives it some water. The baby is still crying. ‘The baby needs milk and not water’, shouts the husband. ‘Why does our father shout?’ the daughter asks herself.

III – Translate the following:

من كسر الأصنام-٢

٤- إبراهيم يكسر الأصنام.

وَجَاءَ يَوْمًا عَيْبًا فَفَرَجَ النَّاسُ. وَخَرَجَ النَّاسُ لِلْعَيْبَ وَخَرَجَ الأَطْفَالُ. وَخَرَجَ وَأَبَالَهُ إِبْرَاهِيمَ وَقَالَ إِبْرَاهِيمُ
3. Ibrahim Breaks the Idols

And came the day of festivities and the people were merry
The people came out for festivities, and the children came out
Ibrahim’s father came out and said to Ibrahim:
Will you not come out with us?
Ibrahim answered: I am unwell
The people went and Ibrahim was left in the house
Ibrahim came to the idols and said to the idols: Will you not speak? Do you not hear?
This is food and drink. Will you not eat? Will you not drink?
But the idols remained silent because they are stones that do not speak
Ibrahim said: What is with you (that) you do not speak?
(Complete rest of the translation)
5- من فعل هذا؟
وَرَجَعَ النَّاسُ وَدَخَلُوا فِي بَيْتِ الأَصْنَامٍ
وَأَرَادُ النَّاسُ أَن يَسْجُدُوا إِلَى الأَصْنَامُ لَكَنَّهُ يُومَ عِبَادَةً
ولَكِنْ تَعْجَبُ النَّاسُ وَدَهَشُوا
وُقَأَفَ النَّاسُ وَغَضَبُوا
قَالُوا: مِنْ فَعَلَ هَذَا بِاللَّهِ؟
قَالُوا: سَمِعُنا فَتِى بَيْنَ كُلِّ هُمِّ مِنْهُمْ يُقَالُ إِنَّهُ إِبْرَاهِيمٌ
قَالُوا: أَلَئِلَّ فَعَلْتُ هَذَا بِاللَّهِ؟ بِإِبْرَاهِيمِ
قَالَ: بِلِّ فَعَلْتَ كِبَرُهُمْ هَذَا فَأَسْتَوْلَهُمْ إِنَّ كَانُوا يَنْطُقُونَ.
وَكَانَ النَّاسُ يُقَرُّونَ أنَّ الأَصْنَامَ جَحَّارَةً
وَكَانُوا يُبَيِّنُونَ أنَّ الْجَحَّارَةَ لَا تَسْمَعُ وَلَا تَنْطِقُ.
وَكَانُوا يُقَرُّونَ أنَّ الصَّنْمَ الأَكْبَرَ أَيْضًا حَجَرٌ
وَأَنَّ الصَّنْمَ الأَكْبَرَ لَا يَقُولُ أَنَّ يُمِينَ وَيَتَحَرَّكَ
وَأَنَّ الصَّنْمَ الأَكْبَرَ لَا يَقُولُ أَنْ يُكَسَّرُ الأَصْنَامُ.
فَقَالُوا إِبْرَاهِيمٌ: أَلَئِلَّ تَعْلَمُ أَنَّ الأَصْنَامَ لَا تَنْطِقُ?
قَالَ إِبْرَاهِيمٌ: فَكَيْفَ تَعْلَمُونَ الأَصْنَامَ إِنَّها لَا تَصْرُّ وَلَا تَنْقُلُ؟
وَكَيْفَ تَسَلُّوْنَ الأَصْنَامَ إِنَّها لَا تَنْقُلُ وَلَا تَسْمَعُ؟
أَلَا تَفَهَّمُونَ شَيْئًا؟ أَلَا تَعْقِلُونَ؟
وَسَكَّنَ النَّاسُ وَخَلَّلُوا!
(من الكتاب: فينص النبِيـن - لأبي الحسن علي الندوي - الجزء الأول، مع تصرف بسيط)
came, they speak, hung,
was regretful, walked,
was surprised, wondered, intended,
pl. of meaning, deity, moved, it is said,
if they can
The Imperative and the Negative Imperative - Second Person

Clues:
If you have understood the مشارع then you should have little difficulty in understanding this lesson which deals with how imperatives are made. The method is simple. You take the Second Person مشارع, remove the first letter and add an alif. For example, from تَكُبُّ, you remove ت and add أ. You get أَكُبُ, which means: write (i.e., you are issuing a command to another [male, singular] to write).

A few points may be noted.
1. If an imperative is Second Person, you have to take the Second Person مشارع for your modifications. (We will deal with the Third Person Imperative later).
2. The first letter of an Imperative is always an alif.
3. The last letter always carries a "sukoon".
4. As for the "harakah" of the alif at the beginning, it will depend on the "harakah" on the middle letter in the مشارع form. If the "harakah" of the middle letter is "damma", then, the alif in Imperative will also have a "damma". If it has a "kasrah" then alif of Imperative will also have a "kasrah". So also the "nasab."

E.g, from ضَرِبَ we make ضَرِبُ (Note that the [the middle letter] has a "kasrah"). Therefore, the alif of the Imperative will have a "kasrah". So, from ضَرِبُ (in the Second Person) we will make the Imperative as ضَرِبُ (with the alif given a "kasrah". Similarly, from نَصَرَ the مشارع form in the Second Person is نَصِرُ (with the middle letter [ص] having a "dammah." Therefore, the أَصِرُ is نَصِرُ, with alif having a "dammah").

5. Note that the "harakah" of the middle letter in مشارع form is itself unpredictable (in the sense that certain grammatical rules decide what will be the "harakah" of the middle letter of the ماضي when it is converted into a مشارع). But, the "harakah" of the "alif" of the imperative is predetermined by
the “harakah” of the middle letter in the مضارع form.

6. If you look at the table now, you will find that it carries the Imperative for feminine form also. Well, look harder, and you will discover the rule as quite simple.

7. The Negative Imperative is far simpler. It is also made from the Second Person مضارع and is done by adding an لا at the beginning, and giving a “sukoon” to the last letter. There ends the matter.

8. In all cases, the ن of ð١٨٠ , of the جمع as well as of the نسوة (that appear at the end of the verb in the مضارع form) – except the feminine plural – are also dropped out in making Imperative or Negative Imperative, as you will notice in the table.

All this sounds pretty complicated. Yes, but only when you get to know of them the first time. Yet there is a simpler way out. Just memorize the table that follows. Afterwards, usage will teach you the “harakaat.” (After the previous two tables, this is the third most important table. You need not memorize a fourth).

Also, once you have done a few dozen examples, the whole thing will become as clear as the Arabian summer sky at noon.
<table>
<thead>
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<td>Do</td>
<td>M مذكر</td>
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<td>You two do</td>
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<tr>
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جدول الأمر والنهيّ
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<tr>
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<th>إقرأ</th>
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<th>تُعْبِدَنَ</th>
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<table>
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<th>إَغْسِلَ</th>
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<th>تُعْبِدَنَ</th>
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<td>اَبْعدوا</td>
<td>تُعْبِدُونَ</td>
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<td></td>
</tr>
<tr>
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<tr>
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</tbody>
</table>

Worship Allah alone and succeed.
O lad! When you enter into the mosque, enter with the right (foot), sit down after two cycles of Prayer, and read the Qur'an or remember Allah a little. And do not do
injustice to anyone of the people, for Allah will never forgive injustice. And know that Allah will help the oppressed.

O Girl! Keep quite while elders are talking, listen to them and sit properly before the people. Work with your hands, wash the dishes after the dinner and know that success lies in obedience. And read a little of the Prophet’s words before sleep, and bow down with those who bow down.

And O Women! When you enter into the markets cover your bodies fully, and do not go out of your houses but for extreme need. Seek knowledge in free time, for, most women know nothing about their religion, nor do they know a single sentence from the Prophet. Hold fast unto the recitation of the Qur’an everyday, so that you succeed in many affairs of the world and the Hereafter.

EXERCISES

I. Make the imperative of the following in all four clauses, giving all harakaat and the meaning. Those given in the past tense form may not
be written down in present/future tense. You can directly write the four
clauses in imperative:

تخَرْجُونَ  تخَرْجُونَ  تخَرْجُونَ  تخَرْجُونَ
تَرْكُونَ  تَرْكُونَ  تَرْكُونَ  تَرْكُونَ
تَغْسِيلُونَ  تَغْسِيلُونَ  تَغْسِيلُونَ  تَغْسِيلُونَ
طَلَبُ  عَرْفَ  عَرْفَ  عَرْفَ
سَحَّرَ  سَحَّرَ  سَحَّرَ  سَحَّرَ

II. Translate the following:

إِسْمَعِيْلَ. لَا أَسْمَعُكَ. إِسْمَعِيْلَ. لَا أَسْمَعُ. يَصُنِّفُ كِلَمَةً. أُلْزِكَهُ عَلَى حَالِهَا.
أَنْظُرُ إِلَى الصَّمَاوَاتِ وَالْأَعْقٰلِ.
أَعْبْدِ اللَّهُ كَأَنْتَكَ (as if) (الآية) (امَآمَهُ). اِلْحَكِيْمَ (الآية) كُلُّهُمُ (الأَلْيٰدَ) كُلُّهُمُ وَءَنَبَّهُمُ وَأَرْفَعَهُمُ ذِكْرَ اللَّهِ فِي كُلِّ مَكَانٍ. يَا أَحْيَيِّ الكَرِيمَ: خَذُ مِنْ وَاحْفَظُ الْكِلَمَاتِ هَذِهِ: أَطْلِبُ الْعَلَمَ وَاحْجُمُ الْكَتَبَ، لَا المَالَ.
يَا بِنِي إِسْرَائِيلَ أَذَكُّرُوا نُعْمَةَ اللَّهِ عَلَيْكُمْ.
يَا أَهْلَ الْكِتَابِ لَمْ تَكْفُرُوا بِاللَّهِ وَلَا شَيْدَ عَلَى مَا تَعْمَلُونَ (الآية) (who have believed) كُلُّهُمُ مِنْ طَيْبَاتِ مَا رَزَقْنَاهُمْ وَأَشْكُرُوا اللَّهَ (الآية)
يَا أَهْلَ الْوَلَدِ الْيَهْشٍ (get up) (من النَّوْمِ صَباَحاً، وَأَغْسَلْ جَسَحَكَ وَأَعْمَلَ اللَّهَ وَأَقْرَأْ)
الْقُرْآنَ وَأَحْمَدَ اللَّهَ كَمَا الطَّيِّبُ تَحْمَدَهُ وَأَذَكَّرَهُ كِبَارًا.
يَا غَلَامٍ إِذَا سَلَّمْتُ فَاسْتَأْسَلَ اللَّهَ وَأَعْلَمْتُهُ أَنَّهَا لَا يَنْفَعِكَ أَحَدٌ وَاللَّهُ هُوَ الرَّزَاقُ.
أَكْبِرْ رَسَالَةَ إِلَى صَدْيِكَ وَإِسْتَأْسِلَ عَنَّمَنْ سَرَّقَ بِيَتَّهُ، هَلِ السَّرَّةَا فَقِيَتْ عَلَى هَمِّهِ؟
يَا أَهْلَ الْوَلَدِ; إِنْهُجَ مِنْ النَّوْمِ صَباَحاً، وَأَعْمَلَ جَسَحَكَ وَأَعْمَلَ جَسَحَكَ وَأَعْمَلَ جَسَحَكَ.
وَأَذْهِبْ إِلَى المَدْرَسَةِ، وَاِلْحِسَّ فِي الْفَصِّ بِأَدْبَ، وَأَقْرَأْ دَرْسَكَ وَافْحَمْهُ. ثُمَّ ارْجَعُوا أَيْهاً
O boy. Get up from sleep early in the morning; Pray to Allah for He created you and nourished you with the good things and guarded you against every misfortune. Do not neglect the Prayers ever. And go to the school on its time and sit in the classroom in a goodly way (complete the rest)

V. Read the passage and answer the following questions.

1. - السؤال

السؤال نمرة: شجرًا يُذْهَبُ في الدَّكَّةِ (جنوب الهند)، وَشَكَّلَها كَالْكَرْكَّةِ، وَقُطْرُها نَحْجُرًا لا رَقْيَةً، لَوْنُها أَخْضَرُ وَعَلَبَهَا حَلَقَاتٌ صِغِيرَةٌ كَالْعَيْن، وَقَبْبِ دَائِلَهَا لَبُّ
Indian custard apple is a fruit. Its tree grows in the Deccan (South India). Its shape is nearly round and its skin is thick, not thin. Its color is green and it has little circles, like eyes. In its inside is white pulp which is very sweet. Inside it are seeds whose color is black. Indian custard apple is the fruit of the poor so they eat it much, for it is quite cheap. This is by Allah's bounty that He provided them with a sweet cheap fruit. Therefore, thank Allah O people for this bounty.

The Milkman

أنظر! كَيْفَ يَحْلُبُ اللِّبَانُ، البَخْرَةٌ وَاقَفَةً وَعُجُّلُها، (curd) وزَرَاءُها، (calf) واللَّبَانُ حَالِسٌ، يَحْلُبُ اللِّبَانُ وفي يَدِهِ إِنَاءُ اللَّبَانُ مُفَيِّدٌ جَدًّا، نَحُورُهُ وَصَنَعُهُ مِنْهُ الرَّوْقَةَ (butter)، والقِيَسطَةَ (cream) وَّالرُّوْقَةُ تَصْنَعُ مِنْهَا الرُّوْقَةَ (of the butter)، والسُّمُّ شَيءٌ صَبْرِيٌّ. (وَ هُلْ تَعْرِفُ أَنَّ السَّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ السُّمَّ بَلَدِيَّ؟) (ghee/fat) خَالِيَ مِنَ الكُوْلِسَتُرُول؟ (countryside)

أَيْبَا الأَوَّلَادُ أَنْتَ حَضْرُوا مِنَ الدُّوْمِ صَباحًا، وَأَشْرَبُوا اللَّبَانَ بعَدَ الْرَّيْاسَةِ فَأَنَا نَفْعُكُمْ كَيْبَرًا.
A question:

What is the cheese? Did they eat it? Is the rye bread good? Is it your idea to eat it? Have you eaten the boiled rice? Is it the horse's saliva? Is it from any of the goats? Did the horse eat it?

VI. Translate the following:

The mother advises (my dear) child, her beloved one, to eat from the nuts and to give her blessings for doing so.

Westerners, the blessed ones, the choicest of you, and your elders, (Westerners) advise you to eat from the nuts and bless you for doing so.

And I inform you that my dear and your elders, (Westerners) advise you to eat from the nuts and bless you for doing so.

VI. State the meaning:

I ask, I demand, I order, I direct, I ask, I direct, stitch, embroidery, stitch, stitching, demand, order, demand, ask, order, demand, order, demand, ask, order.
### The Negative Imperative

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<th>Singular (Feminine)</th>
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<tr>
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<tr>
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</tbody>
</table>

O boy! Do not read in weak light nor sit in half sunlight and half in shade, but rather, sit, either in the sun (wholly) or in the shade (wholly). And, do not ask people for their things, if for you asked them, they disapprove asking. Instead, ask Allah. And, do not admonish anyone while neglecting to practice it yourself. Rather, first put into practice yourself and thereafter admonish others. Then people will listen to you and speak well of you. And, O Muslims! Do not get near an orphan's wealth. And do not kill your children out of fear of poverty and do not listen to
music for it is from Shaytan.

Mother to Son: My dear son! Do not enter a house of our friends except after you have greeted the host. When you enter, do not sit in the centre of the sitting room, do not take the central chair, do not sit down before the people have sat down, do not look into the corners of the room. Laugh, when people laugh, but do not laugh with a loud voice, do not read when people are conversing, do not clip your nails with your teeth, do not play with your clothes, do not eat but from dishes before you, do not raise yourself from the dinner table until the people are finished with their food, do not wash your hands before the elders, and do not leave the house until you have sought the permission of the host.

Now you have heard the visiting manners. Say to me how you will enter and how you will leave?

The Son: O my mother, may Allah preserve you, thank you for the manners of visiting your friends, but as for me, I shall never ever enter the house of a friend of yours.
EXERCISES

I. Make the negative imperative of the following in all four clauses, giving all harakaat and the meaning. Those given in the past tense form may not be written down in present/future tense. You can directly write the four clauses in imperative:

II. Translate the following giving all the harakaat:

1. Ya bayn Israili a’dhakura nima’a ALLAH olikum wa la takhfura bihi, ALLAH yahum bihikum yoom qiyaama

2. (abad ALLAH) la taqatiwla (qantaz) min rimaat ALLAH, in ALLAH yahqur al–durub

3. La tabjulu ma‘ ALLAH ilaa ‘Akhra wa la qa’tatuwla alwaqada, in ALLAH yirzqumma, la taakala

4. La tabjulu, wa la’ tabjuum al–mal faa’n al–bahl min ash–shaytan waqad quul ALLAH ta’bak wa ‘tawallu: Klula

5. Laq le’ma tammu ‘an bish al–amal bihata sa’ighara wa binti’ bihataKHARAT lahika:

ya‘anti: ‘Eliheena ilaa ALLAH wa’adila faa’ tabjulii bih ALLAH ilaa ‘Akhra, wa’ashkiri le fayyubindi wa lakufiri bih, faan bi’irazqul razaq hussan, wa’akhfakul min kull ahza, wa’alitskhi bihata khaybat, faan sa’ibshin tabjulik hibbi, wa’alatakhiri shiha bihuna izn, wa’alitskhi thubak wa’isaki faan al–nas yikroho, wa la’ tabhulu fi m Maidha’ al–nas, wa’alitskhi bihuna izn al–akab, wa’altskhi wqit al–qaara, wa’altsqri wqit al–lub.
Your Lord is One Lord. He is the God in the heavens and the earth. Allah created you from dust and made out of your homes a place of rest and created everything. Eat and drink from Allah’s providence and remember His bounties upon you. O my people, worship Allah, you have no deity besides Him. O people serve your Lord and do righteous deeds. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah. Allah knows best about you. He knows your hidden and open. Surely, Allah is well-seeing of the slaves. Know it that Allah is severe in chastisement and that Allah is very Forgiving, very Kind. Your Lord has written mercy upon Himself. And Allah will guard you against the people. Allah will judge between you on the Day of
Standing. Surely, Allah’s promise is true. And do not conceal the testimony (of His Oneness). Who nourishes you from the heaven and earth?

أَسْتَفْعَنْنَا اللهَ أَتْسُوَّجُونَ لِلْحَمَسِ؟ هَلْ تَذْكَرُونَ نَعْمَتَهُ؟ مِنْ يَعْلَمُ السَّرْرِ؟ مِنْ يَعْلَمُ الْجَهْرَ؟ مِنْ هَوَّ بَصِيرَ الْبَيَاءُ؟ هِلْ يَكْمُلُهُ إِلَى وَاحِدٍ؟ هِلْ يَكْمُلُهُ إِلَى كُلِّ شَيْءٍ؟ هِلْ عَقَابُهُ شَدِيدٌ؟

IV. Make negative imperative of the following:

تَعْمَلُ، تَخْدِيمُ، تَعْصِرُ، تَصْنَعُ، تَحْذَرُ، تَصْحـَبُ، تَمْدِدُ، تَطْبِـحُ، تَعْصُبُ، تَرْفَعُ، تَجْمَعُ، تَكْبِرُ، تَطْبِخُ، تَعْصِيِنَ، رَفْعُهُ، جَمْعُ، تَصْنَعُ، تَحْذَرُ، تَرْكُ، تَصْحـَبُ، لَبَـتِ، تَعْجِيْنُ، تَكْسِيَـنَ، غِسْلَ، تَشْهـَدُ، تَكْسِـيْنُ، تَعْبِدُ، رَكْعَةُ، تَسْدِقُ، تَكْذِبُ.
(The Subject and the Object)

Grammatical rules:
This lesson deals with the question of how to identify a subject (doer) and an object (one upon whom it was done). In the sentence “Da’ud killed Jaalut” the subject is Da’ud, and the object Jaalut.

In Arabic we do it by giving the two, different "harakaat". The subject (فعل) always carries a “dammah”, whereas, an object (مفعل به) boasts of a “fat-ha”!

So, in the sentence, من أَمرَ الْرَجُلَ زَيْدٌ who is the subject and who the object? Who ordered whom? Easy, the noun which has a “dammah” is the Subject, whereas the noun which has a “fat-ha” is the object. In this case, زَيْدٌ is the Subject and the Subject is the داَعُودُ. So, the translation would be, “Zayd ordered the man.”

الأمثلة:

Da’ud killed Jalut

قَتَلَ دَاوُودُ جَالُوتَ

Zaynab ate the bread

زَيْنَبُ أَكَلَتِ الخَبْرَ

Umar constructed a mosque in Jerusalem.

بَنِي عُمَّرُ مَسْجِدًا فِي أُورُشِيْلِيمَ

Did you, (O women), hear the voices of your children or not?

هَلُ سَيَعُونُ أُصَوَاتٌ أُوْلَادُكُنَّ أَمْ لَا ؟

Call upon Allah, morning and evening.

أُدْعُوا اللّهَ بِكَرَّةٍ وَأَصِيلًا

When the Muslims enter the mosque, they observe silence.

الموسْلِمُونَ إِذَا دَخَلُوا الْمَسْجِدَ يَسْكُنُونَ

Did they seize the murderer? And who is the murdered (person).

هل قَبَضُوا عَلَى الْقَاتِلِ ؟ وَالْمَقْتُولُ مَنَ هُوَ ؟

They have recognized the murdered (person) but the murderer escaped.

عَرَفُوا المْقْتُولَ وَلَكِنَ الْقَاتِلُ هَرَبَ
The student watched the competition.

Have you read the new book?

When you see the blameworthy, then forbid the people against it.

The mother admonishes the daughters.

Your Lord has written mercy upon Himself.

Did you understand the lesson?

I have heard a lot about you from many, so there is some good in you, Allah willing.

Verily, Allah has made the night for sleep and the day for work.

O people! Do not serve Shaytan, for he is your enemy; and do not call upon Allah from absent hearts.

EXERCISES

I. Give harakaat, translate and underline the “object” in the following:

(stood up) دخل المعلّم حجرة الدرس، وجلس على الكرسي، وبعد قليل قام

(said) وقال: “أيها الطلاب والطالبات، هنا أنا (here I am) أمامكم اليوم بدرس جديد (Amamkam ilayn badres jedid)...  

(carefully) وهو درس ممّٰمٰ (closely, precisely) جدا، اجتمعوا مي باعتِّناء (important), لأنه إذا ما فهمتم هذا الدرس ما تفهمون الدروس التي بعده، فاجتمعوا بليغًا ( durante (During) المعلّم، ولا  

(stay quite) نظروا إلى اليمين ولا إلى الشمال، واصمّموا (after) "

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وبعد هذا الكلام درس (gave the lesson) لساعة (for an hour) فيه (labored himself).

الدرس سألهم: "هل فهمتم الدرس الجديد؟" قالوا: 

"نعم" فقال لهم: "إذاً (in that case) احتفظو جيداً لأنتم سائل عنه نحن، فهل تحظونوه؟" قالوا: "إن شاء الله ستفعل" (Surely turned (the) المعلم إلى البنات وسألوه: "هل أتين فهمتم الدرس؟" قلق: "نعم", "وتتحفظونه" - قلق: "إن شاء الله، نعم.

ومع المع لضحك من يُتَّصَكِي، (a student) فغضب وسأل: "من الذي ضحك؟ قلت لكم مائة (hundred) مره (times) لا تضحكوا في غرفة الدرس (classroom) - فنهض (got up) تلميذ وقال: "أنا يا سيدي". فسأل المعلم التلميذ: "ولم ضحكت؟" فقال التلميذ: "لأنك اليوم درست الدرس القديم، ونحن قد حفظناه بالأمس". فمسكت المعلم لحظة ثم سأل التلميذ: "هل هذا صحيح؟" قالوا: "نعم". فنظر المعلم إلى البنات وسألوه: "هل هم صادقون؟" قلق: "نعم"، فقال المعلم: "هل عرفتن هذا في البداية (beginning) أم لا؟" فقال: "نعم"، فقال المعلم: "قليما سكنن حتى الآن؟ هل ضاع (wasted) الوقت أم لا؟" قلق: "نعم".

قال المعلم: "نعم، نعم! لكل شيء نعم". ثم سألهم جميعا: "على كل حال هل أنتهى (ended) الوقت؟" قالوا: "نعم". فنظر المعلم إليهم وخرج من الفصل مغضباً (angry)، وفي غضبه نسي (forgot) كتابة على الطاولة، ففسمه (page by page) الأولاد بينهم صفحة صفحة (divided).

2. Translate the following:
6. A Cold Fire

People got together and said: What shall we do?

Surely, Ibrahim has broken the idols and has insulted the gods

The people asked: What should Ibrahim’s punishment be?

What is Ibrahim’s penalty?

The answer was: Burn him and support your gods

And that is how it was. They started a fire and threw Ibrahim into it

But Allah helped Ibrahim and said to the fire:

O fire! Be you cold and secure for Ibrahim

And that is how it was. The fire was cold and secure for Ibrahim

The people saw that the fire would not harm Ibrahim

They saw that Ibrahim was happy and safe

The people were amazed and wondered.

(Complete the rest)
(26 الفاعل والمفعول به)

ولما غاب الكوكب، قال إبراهيم: لا، هذا ليس بريء!

ورأى إبراهيم القمر، قال: هذا رئي.

ولما غاب القمر، قال إبراهيم: لا، هذا ليس بريء!

وطلعت الشمس، فقال إبراهيم: هذا رئي هذا أكبر.

ولما غابت الشمس في الليل، قال إبراهيم: لا! هذا ليس بريء!

إن الله حي لا يموت.

إن الله باق لا يغيث.

إن الله قوي لا يغيب شيء.

وكان الكوكب ضعيف يغيبه الصبح.

وكان القمر ضعيف يغيبه الشمس.

والشمس ضعيفة تغيبها الليل، ويعيناها الليل.

ولا ينصرني الكوكب لأنه ضعيف.

ولا ينصرني القمر لأنه ضعيف.

ولا ينصرني الشمس لأنها ضعيفة.

وإنصاري لربك.

لأن الله حي لا يموت.

وباقي لا يغيث.

وقوي لا يغيب شيء.

(من الكتاب: فصص التبٍين - لأبي الحسن علي الندوي - الجزء الأول، مع تصريحة بسيطة)
VI. Read and answer the following questions:

Meaning of the new words:

- اجتماع = gathered together
- حرقوه = burn him
- ألقوا = threw
- غاب / يغيبُ = to be away
- مات / يموتُ = to die
- أمان = humiliated
- أوقدوا = they lit (fire)
- تحيروا = amazed
- باق = remaining

Meaning of the words used:

- أتَتَعَلَّمُونَ أيها الأُولَادُ! مِن خَلْقِ الْعَالَمِ؟ وَيَمْنَ أَيْ شَيْءٍ خَلَقْهُ? إِسْمَعُوا أَنَّ اللَّهَ خَلَقَهُ مِنْ
- الترابِ (dust) والماء والألماء والثائر. أنّظروا إلى السماء كيف خلقتها الله وجعل فيها الشمس والقمر والنجوم، وجعل لكل ليل ونهار، فجعل الليل سكنًا (means of) وجعل النهار معاً (means of livelihood)، فاتَّسَعْتُم فِي النِّهَار، وترفَعُون في الليل. انظروا إلى الأرض كيف خلقتها الله لكم، عليها بيونتكم فيها (take rest)
- تسكُنُون في سيِّئْكِ (seas) وانظروا إلى السماوات بالبحار، (His power) أن الاماء تنزل من السماء، فتنبت (grows) به الأشجار، وتخرج منها الأhoa والأرهار. فاتَّسَعْتُم أيها الأولاد! تأكلون من النَّفساء
- وتفروحن بالإرهار، فاذكروا يعمة الله علَيكم واشتكروا له فهو ربيكم ورب كل شيء، أَفَلا تشكوُن؟

Questions:

- من خلق السماء؟ من خلق الأرض؟ أين جعل القمر؟ متي ترتفعون؟ متي تعلمون؟
- أين تسكنون؟ من أين ينزل الماء؟ بأي شيء تنبت الأشجار؟ هل تشكرن الله؟
- أذكرون نعمته؟
تمرينات
(1)
I. Translate the following:

(البنت الكبيرة) طاهرة: يا فاطمة، يا شاطرة، هل سمعت الكلام الذي أو لا؟
(البنت الصغيرة) فاطمة: بل سمعت كلامك ولكن ما فهمت.
طاهرة: كيف ما فهمت؟ وما طلبت منك إلا كأسا من الماء.
فاطمة: صغيرًا أو كبيرًا؟
طاهرة: كبيراً.
فاطمة: وأين الكأس الكبير؟
طاهرة: في الدُولِب.
فاطمة: الدولاب رفيع جداً.
طاهرة: إسْحَبِي كرسيًا.
فاطمة: وأي كرسي؟
طاهرة: الحنْضِي.
فاطمة: هو ثقيل جداً.
طاهرة: ترْجُلِ... وبعد قليل.
طاهرة: يا أخي الحبيب، يا خالد! هل سمعت ما طلبت من فاطمة؟
خالد: لا! ما سمعت وما فهمت.
طاهرة: كيف تفهَم؟ وأنت ما سمعت؟ بل أنت أصمم.
خالد: أنا أسمع كل شيء إلا اللغو.
طاهرة: بل أنت من الذين لا يسمعون، وإذا سمعوا، لا يفهمون، وإذا فهموا، لا يعملون.

خالد: إذا أستُعين.

طاهرة: لَمْ أَسْتَعْنِ فَأَقْفَعْتُ بِيَدِيَّ عَلَى أَذْنِيَّكَ.

خالد: يُزَمَّرُمِي كُرَةً مِن الورق إِلَيْهَا (يُرِىِي/ ماضي: رمي). (to throw)

طاهرة تَضْرِبِ الْوَلَدَ ضَرْبًا خَفِيفًا.

خالد: يا أَمي أَنتَ أَنظِرِي إِلَى طاهرة ضَرْبَتِي بِقَوْةً.

الأم: كيف أَسْتَعْنِكم وَأَنْظُرُ إِلَيْكُم طَالَمَا عَنْدِي أَشْغَال كَثِيرَةً وَمُهِمَّةً فَاتَّرَكُوا اللَّعْبَةَ وَادْرُسُوا جَيِّداً إِلِى إِمْتِنَانِكُمْ.

خالد: (الطاهرة) أَنتَ غَصَّفَة.

طاهرة: وَأَنتُ فِيلٌ.

خالد: يا أَمي هَل تَسْمِعُنَّ كَلَّامَهَا؟

الأم: يا أَبيَّا الأَوَّلَادَ، هل تَقْرَؤُون وَتَكْبِّرون أَمْ لا؟

الأولاد: حاضِرِينَ يَا أَمي.

وَبَعْدَ قَليِلٍ،

طاهرة: يا أَميَّ أَنْظُرِي إِلَى خَالِد يَلَعِب بِالقِطةً.

فَالوَلَدُ يَدْفَعُ الْقِطَةً إِلَى طاهرة... وَطاهرة تَصَرُّخُ.

الأم: يا الله! وَاللَّهُ إِنَّ يُضِربَهُ مَنْكُمْ.

(ب)

ليس الفقراء الذين يُسَلَّلون الناس على الشوارع أو يُطرَقُون على باب بعد باب، بل الفقراء الذين لا يسألون أحدًا ويَكْسِبُون (conceal) فَقَرُّهم ولا
ينظرون إلى أموال الناس ولا يحددونهم. والناس يحسبونهم غنياءً. فاعرفونها يا أصحاب المال من وجوههم وأحوالهم. (conditions) واختبروا معهم، وكُلوا معهم، والمطر بسبههم. (sends down) ولكن لا ينفعهم جهدهم لأن السوق اليوم ليقوه (greed) المال والليس لقوة الجسد والعقل.

(ت)

أُنظر إلى الناس في الشوارع كيف يسرعون. إلى أين هم يذهبون؟ يخرجون صباحاً من بيوتهم ويدخلون في المكتاب، والدكاكين، والمصانع والمزارع. (حتى النساء في هذه الأيام يخرجون مع الرجال للعمل ولا يجلسن في بيوتهم إلا قليلاً مهفن). فبُعيد أشغالهم، يرجع الناس إلى بيوتهم وقد كتبوا فيها. فتأكلون، ويشربون ويرقدون. ثم يخرجون يوم التالي ثم يرجعون إلى بيوتهم في المساء. وهكذا يوماً بعد يوم.

ألا يعرف هؤلاء بأنهم لا يسرعون، ولا النساء يسرعون، إلا إلى المكان الذيذهب إليه الذين من قبلهم. فالرجال ذهباً، والنساء ذهبن، والأطفال ذهباً، الشيوخ ذهباً. كل واحد يذهب ولا يرجع. والناس يذهبون الذين يذهبون، ولكن لا أحد يذكِر هذه الحقيقة - ألا وهي - إننا لا نترك الدنيا بل الدنيا تتزودنا بعد أن خدمناها. الدنيا ليست لأحد. فكل من دخل فيها يعرف، ولا شيء في يده. خرجُ كما دخل.

فاهمي يا أخي: تتحملين ثياب الفاعرة - يوماً - وتلبسين السادة، لا خيط فيها، وترحلان وتخرجان إلى الآخرة. فاصبري على مصائب الدنيا واطلي مبن ربك.
البركة، وتحججي (observe veil) من الأحبار واشكري الله كثيراً ولا تكفر
واعطبه وحده، لا شريك له، واركي الدنيا قبل أن تترك كلك.
واعلم يا الرجل. لو جمعت الدنيا كلها لا تمنع هذا عنك العذاب. تذهب
يوماً وما معك أحد خرج جسمك من تراب ويرجع إلى التراب. ولكن الروح ترجع
إلى ركماً فإمّا، الجنة وإما العذاب يحبب الإمام والأعمال، فلا تعبّد إلا الله إلى أن
ترحلمن الدنيا وتستحلل القدر وذكر قول النبي (صلى الله عليه وسلم): الدنيا مال يعنى
لا مال له ولا يجمعها إلا من لا عقل له.

(ث)

Translate the following and answer the questions below:

القرآن المجيد (ب)

لا إن أولياء الله لا خوف عليهم ولا هم يحزنون / أدخلوا الجنة لا خوف
عليكم ولا أمَّهم تحزنون / لكم فيها فواكه كثيرة وجبانة تأكلون / وذلك هو الفوز
الأعمام / لله ملك السموات والأرض / رب اجعل هذا بدرًا آمنًا / وازرق أهل من
المزارات / أنتم وآباؤنا فأغاروا لنا وأرضتنا / وأكتب لنا في هذه الدنيا حسنًا / لا تخطووا
من رحمته الله فإن الله يغفر الذنوب جميعًا / إنه هو الغفور الرحيم / إن الشرك لظلم
عظيم / وهم جعلنا نبتصر من قبلكم الجحول / يأتيها الناس أثنم الفقراء إلى الله والله هو
الغني الحميد / لكل أمَّة أجل / وكل أمَّة رسول
<table>
<thead>
<tr>
<th>Arabic Proverb</th>
<th>English Proverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>هل أولياء الله يحزنون؟ هل عليهم خوف في الجنة؟ من السموات؟ من الأرض؟</td>
<td>Fear is destructive.</td>
</tr>
<tr>
<td>أنقطع من رحمة الله؟ من يغفر الذنوب؟ من العفراويون؟</td>
<td>There is safety in silence.</td>
</tr>
<tr>
<td>لا يئن الإنسان من الإنسان</td>
<td>Peace is a priceless boon.</td>
</tr>
<tr>
<td>صديق الوالد يعلم أقوله.</td>
<td>Man's troubles are from the tongue.</td>
</tr>
<tr>
<td>كام تزور تخضد.</td>
<td>Your reap as you sow.</td>
</tr>
<tr>
<td>لكل عمل رجل.</td>
<td>For every work there is a man (who can do it).</td>
</tr>
<tr>
<td>العلم في المعره كالحاج للملك.</td>
<td>Knowledge in man is like the crown on a king.</td>
</tr>
<tr>
<td>الصدق ذاب الأخبار والكتب.</td>
<td>Truth is the habit of the good and lies that of the evil.</td>
</tr>
<tr>
<td>طلب العلم فرضة على كل مسلم ومستمع.</td>
<td>Seeking knowledge is obligatory on every Muslim male and female.</td>
</tr>
<tr>
<td>كل نفس ذايفة الموت.</td>
<td>Every soul is going to taste death.</td>
</tr>
<tr>
<td>لكل غد طعام.</td>
<td>For every next day there is a food.</td>
</tr>
<tr>
<td>لكل مقام مقال.</td>
<td>For every assembly there is a talk (fit for it).</td>
</tr>
<tr>
<td>اليوم سلام وغدا كلام.</td>
<td>Song comes with joy.</td>
</tr>
<tr>
<td>اليوم سلام وغدا كلام.</td>
<td>Today 'peace' (on you), tomorrow talk.</td>
</tr>
</tbody>
</table>
Fire is the fruit of winter.

A companion before the way (journey).

Knowledge without action is like a tree without fruit.

The religion of the Muslims is Islam – not a religion of disputations. Its commandments are in the Noble Qur'an. It is in the Arabic language. And Arabic is the best of languages. But the people of Islam do not know this language. So they are not inclined to it, nor to its reading. Know it O boys that it is not hard, but rather the people have made it hard through the manner of its teaching. Therefore, give up heedlessness, and seek the Arabic language with endeavor and devotion. (Do the rest)
Read the following and answer the questions.

غرفة الدرس

الأستاذ جلس في غرفة الدرس على الكرسي، والطالب يجلس على المقاعد، فيها سطورة السوداء (blackboard) وidal الطاولة (chalk-piece) عند الضرورة، والطالب ينظر إليها. الأستاذ أمر الssf في قراءة الدرس فنهض الssf وقرأ الدرس الجديد وهو واقف (standing).

الأستاذ: هل قرأ الدرس؟
الSSF: نعم فهيت يا سيدي!

الأستاذ سأل الطالب: أفهمتم الدرس أيضاً؟

الطالب: نعم: فهمنا جيدا.

الأستاذ: أعتقفوون؟

الطالب: نعم. خفظه إن شاء الله.

وفي أثناء الدرس ضحك الطالب، فغضب الأستاذ عليه وسأله لماذا ضحك؟ أعلم أنت هذه غرفة الدرس؟ فاخرج منها الآن. ثم نصح جميع الطالب قائلاً (saying): أياها التلاميذ! هذه غرفة الدرس فاجسوا فيها بأدب واسكنوا ولاتضحكوا واحذروا المخادع فيهما وإلا فاعلموا أن أ indispens علىكم. ألا تعلم أن الإدب زينة (conversation) المرء؟

أسئلة:

هل ضحك أحد أثناء الدرس؟ أين السبورة؟ ما لوحة؟ من يكتب عليها؟ أين جلس الأستاذ والتلاميذ؟ من قرأ الدرس؟ أفهم التلاميذ الدرس؟ لماذا غضب الأستاذ؟ لماذا
(۲۷-تمرينات)
نصح؟ أضحك التلميذ في الفصل؟ ما هي زينة المروء؟ هل تراك عند الدروس؟
أضحك في الصلاة؟

Translate the following:

اقرأ باسم ربک / أذكر ربک في نفسب کل من عند ربنا / له كل شيء
إن الله رتی وربك فاعبدو / ليس كجلبته شيء وهو السمع البصير / الحق من ربک
/ إن وعد الله حق / لا عمل للكم عملكم / والله أعلم / إن الله عنده أجر عظيم
/ وعند الله نواب الدنيا والأحسر / إن الملك اليوم لله الواحد القهار / لله ملك
السموات والأرض / أله مع الله؟ يغفر الله لكم أليس هذا بالحق؟ (القرآن)

(بست of) الحمد لله الذي خلقنا في بيت مسلم، ديننا الإسلام وهو خير دين
(established) في العالم. ولكن لا يثبت هذا من احوالا، (skin)
(الله) لأننا تركنا له (kernel, the core material). أكثر الناس لا يعلمن أحكامه (commandments)
و ليس في أعمالهم الإخلاص (established). ينصح الناس ولكن لا يعْلَمون بأنفسهم فهذا ليس في نصيجه (sincerity)
(situation), يطلبون الشهيرة (fame) والعزة (respect) من (admonition)
(love). ينتظرهم جميل وباطنهم قبيح. ليس فيهم حب (objective)
قديرهم وهم لمبال. مقصدهم طعام لديهم ولباس (earning)
جَدُهم أن الموت حق ولكنهم لا يذكرون ولا يذكرون الذنوب، وهم عن
الآخرة يغفلون.

إن الآخرة هي دار القرار (king) و آتراك أحدا - لا ملكا (king) ولا غنيا ولا فقيرا. فلا مال يفع ولا جمال يمنع.
فاذكروا ذاك اليوم واتركوا الفخر بالمال.

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Read in the name of your Lord. Remember your Lord within yourself. Everything is from our Lord. To Him belongs everything. Surely, Allah is my and your Lord, so worship Him. There is nothing like unto Him; and He is the Hearing, the Seeing. The truth is from your Lord. For me is my deed while for you your deed. And Allah knows best. Surely, with Allah is great reward. So, with Allah is the recompense of this and the next world. Whose is the kingdom today? For Allah, the One, the Subduer. For Allah is the sovereignty of the heavens and the earth. Is there a deity besides Allah? May Allah forgive you. Is this not the truth? (Complete the rest).

Read and answer the questions:

Mango is a tasty fruit. Its tree is large and grows in India. Its skin is thick. Inside it is a large seed. The color of an unripe mango is green and it is sour. However, its sourness is quite tasty. The color of its ripe ones is yellow and it is sweet.
The people of Deccan make from unripe mangoes a tasty dish with onion, meat and refined butter and which they eat with relish. Mangoes of the Deccan area is well-known in India. They are many kinds of it. Some of them we cut with the knife and then eat: and this is the best of the kinds of mangoes. It has no tissues. Some of them we suck with great relish. Sometimes we squeeze it in a bowl and then mix with a little bit of sugar, milk, and cream. This juice is very tasty.

Mango is available in the summer season. Every rich and the poor eat much of it, for it is cheap. Mango makes a man strong. This is Allah’s bounty upon you O people. So eat from Allah’s provision and thank Him for He provided you of the good things. Will you not thank? Know it that giving thanks is the means of increase in bounty.

أسئلة:

أين يبنت شجر الأنبج؟ وأين يكثر؟ أقصره دقيق؟ ما في داخله؟ هل الأنبج الفج حلواً؟ أصنعون إداماً من الأنبج الفج؟ هل الأنبج اليانع حامض؟ بأي شيء تقطعون الأنبج؟ أناكلون الأنبج كثيراً؟ هل شربت عصيره؟ أنظرتم إلى إشجاره. هل هي قصيرة؟ أناكلون نواته؟ أهيم حلوة؟ لماذا نشكر الله؟
Grammatical Clues:
In Lesson 25 you have learnt about subject and object. Now we shall learn about another Arabic construction which makes it easy to make the active participle. In most other languages, there is no equivalent of this, making it difficult to learn those languages.

To explain, we know the words “piety,” “cut,” or “live forever” in English. But, is there a single rule following which you can make active participles from these words. From “piety” you make “pious”, from “cut” you make “cutter”, and from “live forever” you make the active participle “one who lives forever.” Is there any rule? Obviously not.

But in Arabic there is. From (he became pious) you make the (active participle), from (he cut) you make ([the] cutter), and from (he lived forever) you make ([the] one who lives forever).

We are sure the rule is already apparent to you. What you do is to add an “alif” (!) after the first letter of the triliteral verb, and you get the active participle.

Every active participle in Arabic is made on the same pattern, and with the same “harakaat” no matter what the “harakaat” in the verb of the past tense. That is, the second consonant will always have a “kasrah” while the last always two “dammas” so long as the word is in its original form, without an agent acting upon it.

Making feminine is simple. You add a round “taa” (在校) at the end of the active participle. So that becomes in feminine.

Now you can go on making as many as you want, without ever wondering how to do it. In English, a dictionary does not tell you that you make “pious” out of “piety.” When you look into “piety”, there is no clue about what a man of piety is called.

So, you see, Arabic is a well structured language in which, once you know a few basic principles, you can learn the language with some application without external help.

We must note that the active participle (اسم الفاعل) is a noun. Therefore, it will undergo all those changes that nouns undergo because of one or another agent.
As for plurals, well, you have already learnt the rules in Lesson 8.

<table>
<thead>
<tr>
<th>اسم الفاعل (المذكر)</th>
<th>الفعل</th>
<th>اسم الفاعل (المؤنث)</th>
<th>الفعل</th>
</tr>
</thead>
<tbody>
<tr>
<td>صادقون</td>
<td>صادق</td>
<td>Spoke the truth</td>
<td>1</td>
</tr>
<tr>
<td>Pious</td>
<td>Pious</td>
<td>Became pious</td>
<td>2</td>
</tr>
<tr>
<td>Maker</td>
<td>جاعل</td>
<td>He made</td>
<td>3</td>
</tr>
<tr>
<td>لاحقون</td>
<td>لاحق</td>
<td>He joined or met</td>
<td>4</td>
</tr>
<tr>
<td>Advisor</td>
<td>ناصح</td>
<td>He advised</td>
<td>5</td>
</tr>
<tr>
<td>غافلات</td>
<td>غافلة</td>
<td>To be unaware</td>
<td>1</td>
</tr>
<tr>
<td>ذاكرات</td>
<td>ذكر</td>
<td>Remembered</td>
<td>2</td>
</tr>
<tr>
<td>كاذبات</td>
<td>كذب</td>
<td>Lied</td>
<td>3</td>
</tr>
</tbody>
</table>

**الكلمات الجديدة:**
- Person
- Reason, intelligence
- Private parts (of the body)
- Heart
- To throw
- Charity
- To see
- Cow
- Stomach
- Repentance
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَقَىٰ (tq'ay)</td>
<td>Piety</td>
</tr>
<tr>
<td>لَعْبُ (l'ab)</td>
<td>To present oneself</td>
</tr>
<tr>
<td>أَلْبِينَ (al-ibin)</td>
<td>To seal, to terminate, to conclude</td>
</tr>
<tr>
<td>مِنْ ذُوْنِ ذَلَّلٍ (min zu'n zal'l)</td>
<td>One in fear</td>
</tr>
<tr>
<td>وَجَبَ (wa-jab)</td>
<td>To live forever</td>
</tr>
<tr>
<td>وَاْيَرَ (wa'ar)</td>
<td>To sustain, to provide</td>
</tr>
<tr>
<td>وَعَدَ (wa'ad)</td>
<td>To sow, to plant</td>
</tr>
</tbody>
</table>

The boy told the truth, so the boy is truthful.

The transgressor regretted, so the transgressor is regretful.

Everything will be destroyed except Allah.

The player threw the ball, so the player is the thrower.

Those who believed and did good deeds, they are the people (of) Paradise, living therein for ever.

When your Lord told the angels, “surely I will place in the earth a vicegerent”.

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O the inhabitants of the graves we are to join you.

And those who are doers of charity.

Piety is in giving up the forbidden and carrying out the obligations.

EXERCISES

I. Of the following words make both masculine (المذكر) and feminine (المؤنث):

<table>
<thead>
<tr>
<th>He created</th>
<th>خلقَ</th>
<th>He abided forever</th>
<th>خلَّدَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>He rode</td>
<td>ركبت</td>
<td>He sowed</td>
<td>زرعَ</td>
</tr>
<tr>
<td>He memorized</td>
<td>حفظَ</td>
<td>He bestowed</td>
<td>زرعَ</td>
</tr>
<tr>
<td>He accepted</td>
<td>قبلَ</td>
<td>He sealed</td>
<td>ختمَ</td>
</tr>
</tbody>
</table>

II. Translate the following and underline the:

النَّظَافةُ وِاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

أَشْكُرُ اللَّهُ ِيَا أُبُوَّ الْرَّجُلُ لَأَنَّ اللَّهَ رَزَقَكَ بِأَوَّلِ دُنْيَا وَكُلُّهُمُ صَالِحِينَ، وَبَنَاتٍ كُلُّهُنَّ صَالِحَاتٍ

وَءَعَدَ اللَّهُ َالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمُ أَحْجَا عَظِيمًا (الآية)

اللَّهُ عَلَى أَمْرِ اللَّهِ، وَالشَّهادَةِ، هُوَ غَافِرُ الذَّنُوبِ وَقَابِلُ العَذَابِ، وَشَدِيدُ العَقَابِ
III. Use the following words as اسم الفاعل in simple sentences both singular and plural, masculine and feminine in all 32 sentences:

زرق زرع خلخ د ختم قيل حفظ ركب خلق

V. Translate the following:

من كسر الأصنام؟-4

8-ربي الله

وعرف إبراهيم أن الله ربه. لأن الله حي لا يموت.

وأن الله بارق لا يضيء .

وأن الله قوي لا يرتجي شيء.

وعرف إبراهيم أن الله ربك الكوكب.

وأن الله ربك النصر.

وأن الله ربك الشمس.
8. My Lord is Allah
Ibrahim had recognized that Allah is his Lord. For, Allah is Ever Living, never dies.
And that Allah is the Ever Lasting who will never disappear.
And that He is the Strong Whom nothing can overcome
And Ibrahim realized that Allah is the Lord of the planet
And that Allah is the Lord of the moon
And that Allah is the Lord of the sun
And that Allah is the Lord of the worlds
Allah guided Ibrahim and made of him a Prophet and a "Khaleel" (Friend)
And Allah ordered Ibrahim that he should invite his people, and prevent them worship of the idols.
(Complete the rest).

9. دعوة إبراهيم
وَدُخِّلَ إِبْرَاهِيمُ قُوْمَهُ إِلَى اللَّهِ وَمَنْ تَعُوبُهُمْ مِن عَبَاءَةِ الأَصَنَامِ
قالَ إِبْرَاهِيمُ لَقُوْمِهِمْ مَا تَعَبَّدوْنَ\nقالَوْا نَعْبُدُ أَصَنَامًا.
قالَ إِبْرَاهِيمُ هَلْ يَسْمَعْنَا كَمْ إِذْ تَدْعُونَ\nأوْ يَتَعْمَّلُونَ أَوْ يَضَرُّونَ\nقالُوا بَلْ وَجَدَنَا آبَاءَنَا كَذَلِكَ يَفَعَّلُونَ
قالَ إِبْرَاهِيمُ فَأَنَا لَا أَعْبُدُ هَذِهِ الأَصَنَامَ\nبَلْ أَنَا عَلَىٰ لِهذِهِ الأَصَنَامِ\nأَنَا أَعْبُدُ رَبَّ الْعَالَمِينَ أَنَا أَعْبُدُ رَبَّ الْعَالَمِينَ
الَّذِي خَلَقَهُ عُلُوّهُ يَهُودَانِ.
(he invited)

وَلَا نَهْدَنَا = he invited

وَحَدَّثَنَا = we found from

عَدُوُّ = an enemy

يُهِدَّنِي = was actually meaning, "He guided me." The ي was dropped: a common practice in Arabic to save space. The root is هَدَى meaning, "He guided."

سِقَّى = see the above note about ي, from سَقَى meaning, he gave a drink.

شَفَّي = see the above note about ي, from شَفَى meaning, he cures me

أَحْيَى = from أَحْيَى meaning, he gives me life. This verb is a derived form, which we shall discuss later in this course.

أَطْعَمَ = from أَطْعَمَ meaning, it feeds (note: without a “me”). See the note above.

تُمِيتُ = from تُمِيتُ meaning, it deals death. See the note above.
Grammatical Rules:
We have before us, once again, a clever way of shortening the lengths of sentences so that, in lesser time you can say more. This is a special feature of the Arabic language. For example, we say, “He is a creation.” But in Arabic we just say, مخلوق (the created one).

What we do is to add a م at the beginning of a tri-literal verb and a و after the second consonant of it. Thus from خلوق we get مخلوق. The plural is made by the usual addition of و and ن.

The feminine has the usual rule. Add a round “taa” ت (تاء) to get a feminine. So منصورة becomes منصورة and the feminine plural منصورات.

The harakaat, as they appear in these examples, are standard harakaat. Whenever you make a passive participle from a tri-literal verb, the harakaat will remain unchanged. And, since a passive participle is a noun, it will undergo all those changes in harakaat which any noun undergoes.

<table>
<thead>
<tr>
<th>اسم الفعل (مذكر)</th>
<th>الفعل</th>
</tr>
</thead>
<tbody>
<tr>
<td>الجمع</td>
<td>المفرد</td>
</tr>
<tr>
<td>مخلوقون</td>
<td>The one created</td>
</tr>
<tr>
<td>منصورون</td>
<td>The one helped</td>
</tr>
<tr>
<td>مقبولون</td>
<td>The one accepted</td>
</tr>
</tbody>
</table>

1  خلوق
2  نصر
3  قبل
<table>
<thead>
<tr>
<th>اسم الفعلون (المؤنث)</th>
<th>الفعلُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>جمع</td>
<td>فتحَ</td>
</tr>
<tr>
<td>مفرد</td>
<td>مفتوحة</td>
</tr>
<tr>
<td>جمع</td>
<td>مَتَغَعَ</td>
</tr>
<tr>
<td>مفرد</td>
<td>متنوعة</td>
</tr>
<tr>
<td>منقول</td>
<td>مَتَقَلَّ</td>
</tr>
<tr>
<td>منقولات</td>
<td>منقولات</td>
</tr>
</tbody>
</table>

### الكلمات الجديدة:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>الأدب</th>
<th>الفعلون</th>
</tr>
</thead>
<tbody>
<tr>
<td>Your two eyes</td>
<td>عينيك</td>
<td>A beast for sacrifice</td>
<td>فتحًا</td>
</tr>
<tr>
<td>To open, (conqueror)</td>
<td>فتحَ، فتح</td>
<td>Garden</td>
<td>فتحًا</td>
</tr>
<tr>
<td>Proudly</td>
<td>فاخر</td>
<td>To spit</td>
<td>بصقَ، بصقُ</td>
</tr>
<tr>
<td>Lazy</td>
<td>كسلا</td>
<td>Force / platoon</td>
<td>جند</td>
</tr>
<tr>
<td>Talk / words</td>
<td>كلام</td>
<td>Rope</td>
<td>على كل حال</td>
</tr>
<tr>
<td>At all events</td>
<td>على كل حال</td>
<td>To warn</td>
<td>حذرًا، احذر</td>
</tr>
<tr>
<td>Proud</td>
<td>مغفور</td>
<td>Horse</td>
<td>الحبل</td>
</tr>
<tr>
<td>Reasonable</td>
<td>معقول</td>
<td>Smoke (smoking)</td>
<td>الدخان</td>
</tr>
<tr>
<td>Habit</td>
<td>عادةً</td>
<td>Tasty</td>
<td>لذيذة</td>
</tr>
<tr>
<td>Unreasonable</td>
<td>غير معقول</td>
<td>Happy</td>
<td>مسرور</td>
</tr>
<tr>
<td>Happy</td>
<td>مسرور</td>
<td>To bound</td>
<td>مربوط (ربطًا)</td>
</tr>
<tr>
<td>Accepted</td>
<td>مقبول</td>
<td>Master</td>
<td>السّيد</td>
</tr>
<tr>
<td>Absconding</td>
<td>مهروب (هرب)</td>
<td>Whole</td>
<td>السّالة</td>
</tr>
<tr>
<td>Disapproved</td>
<td>مذموم</td>
<td>One who precedes</td>
<td>السائد (سبق)</td>
</tr>
<tr>
<td>Murdered</td>
<td>مقتول</td>
<td>To make or manufacturer</td>
<td>صنع، صانع</td>
</tr>
</tbody>
</table>
EXERCISES

In the sentences given below, first underline the مَفْعُولٌ بِهِ , then translate them into English.

1. السَّبِيبُ طَلَبَ الْخَادِمَ فَأَحَادِمَ مَطلُوبٍ

2. إِفتَحَ السَّبَابَةُ وَالشَّبَابِيكَ حَيَّنُ كَملاَنَ

3. السَّبَابُ مَفْتَوحُ وَالشَّبَابِيكُ مَفْتَوَحَةُ، إِفتَحَ غَيْبَيَكُ بِسَبِيبٍ الآنَ

4. الأَذِبُ وَاجِبُ عَلَى كُلٍّ حَالٍ يَا مَعْوَى

5. وَلَكِنَّ كَلَامَكَ يَا نَاصِحُ غَيْرَ مَفْعُولٍ

6. وَيَا حَادِمُ أَنَا بَكَ وَبَكَالَمَكَ غَيْرَ مَسْرُورٍ
II. Use the following words in sentences.

<table>
<thead>
<tr>
<th>Busy</th>
<th>مشغول</th>
<th>The one rode Over</th>
<th>مركوب</th>
<th>Picked (fruit)</th>
<th>مقطوف</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beaten</td>
<td>مضروب</td>
<td>Forgiven</td>
<td>مغفون</td>
<td>Opened</td>
<td>مفتوح</td>
</tr>
<tr>
<td>Loved ones</td>
<td>محبوب</td>
<td>Wounded</td>
<td>مجرح</td>
<td>Broken</td>
<td>مكسور</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Served</td>
<td>مخدوم</td>
</tr>
</tbody>
</table>

III. Translate the following:
1. A written command.
2. A bad habit.
3. An unreasonable man admonished a reasonable person.
4. The drinks are aplenty.
5. In my house, the servant is the one served.
6. The unhappy woman is eating sweets (حلوى).
7. Bad (condemned) habits are unwanted.
8. Everything is known for the knower.
9. The forgiven man is greatly happy.
10. When the creator helps then the created are the victorious.

11. They were fed from the lawful.

12. The messengers were killed without right.

13. People will be asked about their deeds on the day of Judgment.

14. The boy was hit on the nose.

15. Muslims are being killed everywhere because they are Muslims.

IV. Translate the following:

من كسر الأصانة؟

- أمام الملك

كان في المدينة الملك كبير جدًا، وظالم جدًا.

وكان الناس يستهدعون للملك.

فسمع الملك أن إبراهيم يسجد لله ولا يسجد لأحد.

فغضب الملك وطلب إبراهيم.

وجاء إبراهيم، وكان إبراهيم لم يخف أحدا إلا الله.

قال الملك: من ربك يا إبراهيم؟

قال إبراهيم: ربي الله!

قال الملك: من الله يا إبراهيم؟

قال إبراهيم: الذي يحب ويحب.

قال الملك: أنا أحبي وأحبب.

ودعًا الملك رجلا وقله:

ودعًا رجلا آخر وتركه.

10. In the Presence of the King
There was in the town a big king, and very oppressive.
The people used to prostrate themselves for the king.
The king heard (came to know) that Ibrahim prostrates himself to Allah and to none else. So the king was angry and called for Ibrahim. Ibrahim came. And Ibrahim was never afraid of anyone except Allah. The king asked, "Who is your Lord O Ibrahim?" Ibrahim replied, "My Lord is Allah." The king asked, "Who is Allah O Ibrahim?" Ibrahim said, "He who gives life and death." The king said, "I give life and death." And the king asked for a man and killed him. And he asked for another man but left him alone (unharmed).

(Complete the rest)
does not see  لا يُصير
a polytheist  مُشَرِّك

do not say  لا تُقل
brings  يأتي

forbearing  حليم
so you bring  فات

felt sorry  تَأَسَف
so he was astonished  فَتَحَيَّر

my father  أبٍ
felt ashamed  خجل

(29-1-اسم المفعول)

وَتَأَسَفَ إِبْرَاهِيمُ كَثِيرًا، وَأَرَادَ أن يَذْهَبَ إِلَى بَلْدٍ أَخَرٍ، وَيَعْبَدَ رَبَّهُ، وَيَدْعُو النَّاسَ إِلَىِ
الله.

(من الكتاب: قصص النبي - لأبي الحسن علي الندوي - الجزء الأول، مع تصريف بسيط)

معاني الكلمات الجديدة:

215
(Conjugations of Ism al-Faa'il and Ism al-Maf'il)

**Rules:**
There are hardly any special rules involved when nouns of this pattern are affected by an or by a grammatical rule, except perhaps to point out that when you need to give a kasra or fat-haa to the plurals of one of these nouns, you do the following:

If it is a masculine plural, then you replace the last consonant with a . So, صادقون becomes صادقين, if, e.g., you added a مـ at the beginning of صادقون; or if it becomes صادقين, it becomes صادقون.

In other words, whether the required harakah is fat-haa or kasra, the changes are same.

In case of feminine, the harakah of the last consonant is changed to kasra in both cases; i.e., whether you require to give a fat-haa to it or a kasrah - in both cases you give it a kasra and never a fathaa. Thus, from الصادقات to الصادقات with the addition of مـ as well as when it is, e.g., a مفعول به. So that you say, عرفت الصادقات (meaning, I have known the truthful women) and not عرفت الصادقات [where the مفعول به which should normally have a fat-haa, but not when it is feminine plural ending with a long ]

take for example: إن الحسنات يذهبن الس簡単に where, إن الحسنات has a kasra [instead of a fathaa] because of and إن السبأبات has a kasra [instead of a fathaa] because it is مفعول به.
الأمثلة:

<table>
<thead>
<tr>
<th>جمع اسم الفاعل</th>
<th>المذكر</th>
<th>المئذن</th>
<th>المذكور</th>
</tr>
</thead>
<tbody>
<tr>
<td>(محروم)</td>
<td>من الصوابات</td>
<td>من الصوابين</td>
<td>صادقون</td>
</tr>
<tr>
<td>(منصوب)</td>
<td>إن الكاذبين</td>
<td>كاذبين</td>
<td>صالحين</td>
</tr>
<tr>
<td>(مفعول به)</td>
<td>ينكحون الصالحين</td>
<td>صالحن</td>
<td>صالحون</td>
</tr>
<tr>
<td>(مضاد)</td>
<td>حكايته الكاذبين</td>
<td>كاذبان</td>
<td>صالحون</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>جمع اسم المفعول</th>
<th>من المشهورين</th>
<th>من المشهورات</th>
<th>مشهورون</th>
</tr>
</thead>
<tbody>
<tr>
<td>Of the famous</td>
<td>من المشهورين</td>
<td>مشهورات</td>
<td>مشهورون</td>
</tr>
<tr>
<td>Surely, the defeated</td>
<td>إن المهورين</td>
<td>مهورات</td>
<td>مهورون</td>
</tr>
<tr>
<td>Happiness of the forgiven</td>
<td>فرحة المغفورين</td>
<td>مغفورون</td>
<td>مغفورون</td>
</tr>
<tr>
<td>Company of those shown mercy</td>
<td>صححة المرحومين</td>
<td>مرحومون</td>
<td>مرحومون</td>
</tr>
</tbody>
</table>
Indeed Allah is my and your Lord and He is the most Merciful of those who show mercy.

I read stories of the followers and they were the best of men in their time.

What is the number of those killed in accidents?

(They said) “He who did this to our lords, is surely of the transgressors.

He said, “Rather your Lord is the Lord of the heavens and the earth, who created them and I am upon that a witness for you.”

O doer of good, give up evils also.
EXERCISES

1. Translate the following into English:

1. يا قوم اعملوا على مكانكم، إناء مأوى (الآية)

2. الصادق يصحح (الصادقين) ولفاسقون يصحبون

3. (to sit) مَعَ القاعدين

4. إن المجرمين هم المحرمون (دخل) (الجنّة مَعَ الحسناءين)

5. كُفَّرُوا الصالحين الصادقين وادخلوا (دخل) (الجنة مع الحسناءين)

6. يا بني إسرائيل مَعَ الراءعات

7. الخبيثين والخبيثين للحسنةين (الآية)

8. زَمَرَ لا يمتلك (جعل) مع القوم الطالبين

9. النِّباتات الصالحات يصححن العالِمَات

II. Translate into Arabic:

1. The truthful spoke the truth, so they are of the loved ones.

2. Look at those who were overcome, they are not regretful.

3. Allah is angry with those who sit back from services.

4. O girl! Are you of those who testify that Allah is One?

5. O women! Do not take the company of the ignorant women.

6. The destroyed ones will have no helper.

7. You are in front of intelligent men and women.

8. This is the mother's day of anger.

9. Of the ten transgressed mentioned, three were truly transgressors.
III. Translate the following:

من كسر الأشعار؟

١٢ - إلى مكة

وَغَضِبَ فَوْمُ إِبْرَاهِيمَ وَغَضِبَ الْمَلِكُ وَغَضِبَ وَالِدُ إِبْرَاهِيمَ.

وَأَرَادَ إِبْرَاهِيمَ أن يَسَافَرَ إِلَى بَلْدٍ أَخْرَ وَيَبِعْدَ اللهَ فِيهِ وَيَنَادَى النَّاسَ إِلَى اللَّهِ

وَخَرَجَ إِبْرَاهِيمُ مِن بَلْدِهِ وَوَدَّعَ الْوَالِدَ.

(فَخَرَجَ إِلَى الشَّامَ، وَبَعْدَ فَترَةً)

فَصَدَّ إِبْرَاهِيمُ مَكَّةً وَمَعَهُ زُوجَةُ هَاجَرَ.

وَكَانَت مَكَّةُ لَهَا عَشْرُ وَلَا حَشْر.

وَكَانَت مَكَّةُ لَهَا فِيهَا بِرْ وَلَا نَهْر.

وَكَانَت مَكَّةُ لَهَا حَيْوَانُ وَلَا بَيْسِ.

وُسَلَّ إِبْرَاهِيمُ إِلَى مَكَّةَ وَنَزَلَ فِيهَا.

وَتَرَكَ إِبْرَاهِيمُ زُوجَةَ هَاجَرَ وَوَلَدَهُ إِسْمَاعِيلَ.

1. To Makkah
Ibrahim’s people were angry, the king was angry and Ibrahim’s father was angry.
Ibrahim wished to travel to another country, worship Allah there, and invite people to Allah’s worship.
Ibrahim came out of his country and said farewell to his father.
(He went towards Syria, and, after a while)
Ibrahim decided to go to Makkah, and he had his wife Hajar with him.
In Makkah there was neither grass nor a tree.
And Makkah had neither a well nor a river.
And in Makkah there was neither a human being nor an animal.
Ibrahim reached Makkah and alighted into it.
And Ibrahim left his wife Hajar and his son Isma’il.
(Complete the rest)
He will waste us
felt thirsty
blessed
IV. Translate the following:

أولاد المتهدون ناجحون، والناجيون محبوون، فهم يقدمون أملاهم وأبائهم وينضرون من اليوم صحاً لصلاة، لأنهم يعلمون أن الصلاة نور من النور فلا يكمن عندها أبدًا، فهم الراكون الساجدون الآمون بالمعروف، لا يخرج من لسانهم كلمة فاحشة. أعمامهم وأخوهم هم مسرون، فلهم منهم دعاً، ولهم في الدنيا حسنات وفي الآخرة حسنات. وهم صالحون يصحبون الصالحين ويعدرون الفسدين، فإن المفسدين مدمومون وأولئك هم الخاسرون، ولهم في الدنيا خزي. أعلموا أيها الأولاد، أن الإنسان يصد كما يزروع.

V. Remove the brackets and rewrite stating the meaning:

من (الشاكرون) في (الساجدون)، ب (الصايرون)، أول (العبادون)، إن (الظلامون)، أنصاروا (المظلمون)، إن (الكافرون)، ب (المؤمنون)، خير (الحاكمون)، ارجم (الراكون)، ل (المؤمنون)، عمل (المفسدون)، ب (العالمون)، في (العبادون)، اتحاد (المسلمون)، مع (الصادقون)، من (الخاسرون)، مدحت (المتهدون)، لا ترحم (الظلامون)، تنصر (المسلمون).
(Comparative and Superlative Degrees)

Grammatical Clues:
Except that we have feminine nouns different from the masculine, the method of making a comparative or superlative degree is as simple in Arabic as it is in English; except that in English, it is slightly more difficult than in Arabic. In English you have to know an adjective to be able to make the comparative and superlative degrees. From ‘big’ you must make bigger and biggest.
But in Arabic you always, start with the root: the verb. Once you know a verb, you can make any number of nouns from it. (An adjective is primarily a noun in Arabic).
Another comfort is that you derive both the comparative as well as the superlative, with one word. The same word can mean both, going by the context.
So, from كَبِيرٌ (to become big, to be big), you make أَكْبَرُ as comparative as well as the superlative adjectives meaning “bigger” as well as “biggest.”
Now, which one, comparative or superlative? Well, the context will tell you.
In a sentence: “This is the oldest (female) student in the classroom.”
As an adjective, أَكْبَرُ becomes أَكْبَرَى when used as a feminine.

Como el adjetivo, أَكْبَرُ se convierte en أَكْبَرَى cuando se utiliza como femenino.
<table>
<thead>
<tr>
<th>(Noun)</th>
<th>(Verb)</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>مذكر</td>
<td>المذكر</td>
<td>Meaning</td>
</tr>
<tr>
<td>مؤهنغ</td>
<td>المؤهنغ</td>
<td>Meaning</td>
</tr>
<tr>
<td>أكبر،</td>
<td>كبير</td>
<td>Became great</td>
</tr>
<tr>
<td>أكبَرَ</td>
<td>كَبِيرَةً</td>
<td>Became great</td>
</tr>
<tr>
<td>تعلم،</td>
<td>علمه</td>
<td>Became learned, or he knew</td>
</tr>
<tr>
<td>أعلم</td>
<td>علميه</td>
<td>Became beautiful</td>
</tr>
<tr>
<td>جمل</td>
<td>جميلة</td>
<td>Became beautiful</td>
</tr>
<tr>
<td>فعال</td>
<td>نافعه</td>
<td>Became profitable or beneficial</td>
</tr>
<tr>
<td>مفيد</td>
<td>نافعه</td>
<td>Became profitable or beneficial</td>
</tr>
</tbody>
</table>

*This feminine form is commonly not employed*

<table>
<thead>
<tr>
<th>ج/أخبار: هو خير منك</th>
<th>ح/خير: هو خير منك</th>
</tr>
</thead>
<tbody>
<tr>
<td>شر</td>
<td>قريب</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>الكلمات الجديدة:</th>
</tr>
</thead>
<tbody>
<tr>
<td>صعب</td>
</tr>
<tr>
<td>طريق</td>
</tr>
<tr>
<td>أفضل</td>
</tr>
<tr>
<td>أجمل</td>
</tr>
<tr>
<td>English</td>
</tr>
<tr>
<td>-----------------------------</td>
</tr>
<tr>
<td>To disbelieve</td>
</tr>
<tr>
<td>Loved one</td>
</tr>
<tr>
<td>To associate</td>
</tr>
<tr>
<td>To stand</td>
</tr>
<tr>
<td>To be circumscribe</td>
</tr>
<tr>
<td>To become poor</td>
</tr>
</tbody>
</table>

**الأسئلة:**

1. Allah is the greatest, or Allah is Greater.

2. She is older of age but smaller of body.

3. Who is the most truthful (in words) than Allah?

4. A'isha is more beautiful than Zaynab.

5. The camel is one of the most beneficent of animals.

6. The book is beneficial but the teacher is more beneficial.

7. Is Allah not the best of judges?

8. And above every knowledgeable is one (who is) more knowledgeable.
The striving, pious Muslims are the most truthful among the people of the world.

Surely those who disbelieved of the people of the Book, and the pagans, they are in the Fire of Jahannum.

EXERCISES

I. Translate the following into English:

1. The earth is broad and vast, and its corners are inhabited.

2. Look to your parent, and take this to heart, and make your faith firm.

3. Is it that you believe in Allah and His Messenger or is it that you do not believe in Allah and His Messenger?

4. Peace be upon my father, the believer, the companion of the Messenger of Allah. May Allah grant him peace.

5. May Allah grant you peace and be pleased with you, my Lord.

6. The safety of the night is the safety of Allah.
II. Translate into Arabic:

1. Which is cheaper? grapes or figs.
2. This is bigger than that.
3. That is more difficult than this.
4. The camel is taller than the horse.
5. Arabic is older (قديم) than English.
6. Who is worse? One who knows but does not act, or one who acts but does not know.
7. What can be better for a boy than that when he grows people know him as the most learned of the people - praise him and respect him, he serves them and does not ask (طالب) for wages.
8. Which of you drank from this clean cup? Did you wash it and made it cleaner than before?
9. Surely, the most loved by Allah, is the most truthful of his words.
10. This life is good, but hereafter is better for the believers.

III. Use the following (أسماء الفظيل) in simple sentences:

**صغر** (صغير / صغيرة) أصغر
**فقر** (فقرة / فقيرة) أفقر
**فضل** (فاضل / فاضلة) أفضل
**رحم** (رحيم / رحيمة) أرحم

IV – Translate the following:

٤ ١ - رُوِيَ إِبْرَاهِيمُ رَضِيَ اللهُ عَنْهُ،
وَعَادَ إِبْرَاهِيمُ إِلَى مَكَّةَ بَعْدَ مُدَّةٍ،
وَلَقِيَ إِسْمَاعِيلَ وَلَقِيَ هَاجَرَ، وَفَرَجَ إِبْرَاهِيمُ بِأَيْدِهِ إِسْمَاعِيلَ.
وَكَانَ إِسْمَاعِيلُ وَلَدًا صَغِيرًا، يَحْرِى وَيَلْعِبُ وَيَخْرُجُ مَعَ وَالِدَاهُ.
14. Ibrahim’s Dream
Ibrahim returned to Makkah after some time.
He met Isma’il and he met Hajar. And Ibrahim was happy with his son Isma’il.
Isma’il was a young boy, running, playing, and going out with his father.
Ibrahim loves his son very much.
One night, Ibrahim saw in his dream that he was slaughtering Isma’il.
Ibrahim was a true Prophet. His dream was a true dream.
Ibrahim was Allah’s Khaleel (Friend). So he intended to do what he was ordered in the dream.
Ibrahim said to Isma‘il:
I see in the dream that I slaughter you. So look (into it), what do you see (i.e., what is your opinion)?
He replied, “O my father. Do what you are being commanded. You will find me – Allah willing – of the patient and persevering.
Ibrahim took Isma‘il with him and he took a knife.
When Ibrahim reached Mina, he decided to slaughter Isma‘il.
He laid Isma‘il down on the earth. He intended to slaughter him. He placed the knife on Isma‘il’s throat.
But Allah had wished to see, will His Friend do as he is told?
And, does he love Allah more, or does he love his son more?
Ibrahim succeeded in the test.
So Allah sent Jibril with a ram from Paradise and said, “Slaughter this and do not slaughter Isma‘il.
And Allah approved of Ibrahim’s deed and ordered Muslims to slaughter in the Ad-ha festival.
Allah sent (may Allah send) on Ibrahim the Khaleel peace and blessing.
Allah sent (may Allah send) on his son Isma‘il peace and blessing.
(Complete the rest)
ويستألف المسلمون إلى الكعبة في أيام الحج ويطوفون بالكعبة ويصلىون عدماً.
بارك الله في الكعبة ونظل من إبراهيم وإسماعيل.
صلى الله على إبراهيم وسلم.
صلى الله على إسماعيل وسلم.
وصلى الله على محمد وسلم.

16 - بيت المقدس
كان لإبراهيم ثم أخر اسمها سارة.
وكان لإبراهيم ولد آخر من سارة اسمه إسحاق.
وسكن إبراهيم في الشام وسكن إسحاق.
بارك الله في أولاد إسحاق كما بارك في أولاد إسماعيل وكان فيهم أليهاء ومولك.
وكان إسحاق ولد اسمه يعقوب وكان نبياً.
وكان يعقوب له العاشر ولهدا منهم يوسف بن يعقوب.
ويا سلف له قصة غريبة في القرآن.
والإيذك هذه القصة?

(من الكتاب: قصص النبيين - لأبي الحسن علي الندوي - الجزء الأول، مع تصريف بسيط)

معاني الكلمات الجديدة:

<table>
<thead>
<tr>
<th>(you may, please) accept (imperative)</th>
<th>تقبل</th>
<th>he returned</th>
<th>عاد (عود)</th>
</tr>
</thead>
<tbody>
<tr>
<td>hearing</td>
<td>السميع</td>
<td>Build</td>
<td>بني (بيتي)</td>
</tr>
<tr>
<td>knowing</td>
<td>العالم</td>
<td>Stones</td>
<td>الحجارة</td>
</tr>
</tbody>
</table>

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V. Read the following and answer the questions in Arabic:

الحديقة العمومية في مدينة

الحديقة العمومية في مدينة هي من أكبر الحدائق وأجملها، يدخلها الناس كل يوم من الساعة الخامسة (صباحًا)، ويلبثون هناك إلى الساعة الثامنة أو التاسعة (مساءً)، وهم مسيرون بجمال الطبيعة وفرحون بطيب المقام، فيها أشجار مختلفة ذات الأماكن والأزهار، ومنزلات فيها حياء ذات فواكه جميلة وأعشاب خضراء قد قطعتها البستاني ببراعة على أشكال بديعة، يزينها بعض التماثيل الجميلة، وفيها أبنية جميلة، منها بناء خاص بحفلات عظيمة، فيها قاعة للخطابة وهي من أروع القاعات وأكبرها، يخطوب فيها الخطباء الكبار ويلج إلى ذلك البناء "دار البلدية" ومنها بناء للمعرض حيث تُعرض المصنوعات الوطنية البديعة كل سنة، وفي الحديقة مسجد من أجمل المساجد، وفيها حديقة الحيوانات حيث يوجد كثير من الحيوانات النادرة الشهيرة من الأسد والطيور وغيرها.

The public garden in any town is the largest of gardens and the most beautiful of them. The people enter into it every day from five o’clock (in the morning) and remain there till eight or nine (in the evening). They are happy with the nature and feel happy from the goodness of the place. In it are different trees bearing fruits and flowers, and parks in which there are ponds with beautiful fountains,
and green grass that the gardener has skillfully designed on creative patterns. It is (the garden) is beautified by some beautiful statues. In it there are beautiful buildings. One of them is specifically for big events. In it is a hall for addressing, which is the most spacious and largest of it. Important orators speak in it. That building is called “the Corporation Hall.” And of (the buildings) there is a building for exhibition whereat national innovative products are exhibited every year. In the garden there is a mosque which is one of the most beautiful of mosques. Then there is a zoo in it where rare and famous animals are found such as tigers, birds and others.

Questions:

1. What is the main entrance to the public park? Where do the visitors enter it?
2. Are there any statues on the lawns? If so, what kind of statues?
3. Are there any buildings in the garden? If yes, what are they for?
4. Is there a mosque in the garden? What is its significance?
5. Is there a zoo in the garden? What animals can be found there?

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Clues:
We learn a few simple rules. We know that there are articles that change the "harakaat" of a noun. But how do they affect the dual nouns? Well, it is pretty simple. Firstly, we might remember that a noun is "marfoo" in its original, even though the last letter has a "kasra," such as, e.g., رجلان, where the ن has a "kasrah." But the word is considered "marfoo" because it is in its original state. Now what happens when we add, say a لام to this word? Or, an ම to it. The former should give it a "kasra" while the latter a "fat-haa." However, in case of all dual nouns any change in the "harakaat" - for whatever reason - does not alter the "harakah" of the last letter. But rather, the second last letter of the dual which is always ي is changed to a a ا . So that, with the addition of a ل or with the addition of an ل , رجلان becomes رجلان . The same will happen when the dual is a . Obviously, since follows the موصوف in "harakaat," it will also undergo similar changes. E.g., سمحت قصص الرجلان أكاذيب . The above rules apply to the feminine dual nouns also.

Another point that may be noted is that the ن of a dual noun, or of a noun in plural that appears on the pattern of فاعلون is dropped off when it appears as a ضاف . So that, أستاذان becomes أستاذان in the مضاف/مضاف آله construction, e.g., أستاذي المدرسة . In the plural, مفصولون becomes مفصولن in the sentence مفصولون الجهد , meaning, "the dead of the Jihad."
<table>
<thead>
<tr>
<th>المثنى</th>
<th>المذكر</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two worshipers</td>
<td>Two men</td>
</tr>
<tr>
<td>Two women</td>
<td>Two books</td>
</tr>
<tr>
<td>Two goats</td>
<td>Two friends</td>
</tr>
<tr>
<td>Two present ones</td>
<td>Two true ones</td>
</tr>
<tr>
<td></td>
<td>Two killed ones</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>كلمات الجديدة:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wear</td>
</tr>
<tr>
<td>Leg</td>
</tr>
<tr>
<td>Knock</td>
</tr>
<tr>
<td>Eye</td>
</tr>
<tr>
<td>Window</td>
</tr>
<tr>
<td>A minute</td>
</tr>
<tr>
<td>Alone</td>
</tr>
<tr>
<td>To fall</td>
</tr>
<tr>
<td>To strike, give an example</td>
</tr>
<tr>
<td>Sparrow</td>
</tr>
<tr>
<td>Persian</td>
</tr>
<tr>
<td>To intend, to set a purpose</td>
</tr>
</tbody>
</table>

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Two words, light on the tongue, heavy in the balance, liked by the Beneficent: Glory to Allah and praise. Allah be glorified. the Great.

Nuhs’ and Lut’s wives, both were under two pious slaves.

We slaughtered two chickens yesterday, for two Bedouins guest, but both refused to eat the slaughtered ones and demanded
two breads and two cups of tea.

Give them example of two men, for one of them We made two gardens of grapes.

These two are well-known men who wrote two books in two languages: Arabic and Persian. At the moment they are reading out two pages from their book before two men.

Note:
Some of the plural cases are on the form of *tathniyyah* Such as - جُدِّران جُدَّار which is plural of جُدَّار غُضَبان صفات as - as also some adjectives جُدَّار سَكَرَان. They are not to be confused with the dual noun.

**EXERCISES**

I. Translate the following:

1. طَّلَحَةٌ وَالزِّبْرُ صَحَابِيَّانِ

2. الطَّريِّقانِ مَفْتَوَحُانِ لَكَ: طَرِيقُ الْهِدَايَةِ وَطَرِيقُ الْصَّلَاةِ

3. إِذْهَبُوا أَنَّمَا ( يَا مُوسى وَهَارُونَ ) إِلَى فَرِيْقَانِ وَقُولُوا ( soft) لَهُمْ فَوْلاً لَّيْناً

4. فِي الْبِنِيَّ ( صَ) رُجَالٌ هِذِهِ الْأَمْرَةِ عَنِ الإِزَارِ تَحْتَ الْكَعَبِينِ

5. الْحُكْمُ فِي الْبَيْتِ عَلَى عُسُلِ الْقَدْمَيْنِ إِلَى فَوْقِ الْكَعَبِينِ

6. هَذَا الْحَدِيثُ فِي الصَّحِيحَيْنِ - الْبِحَارِيُّ وَمُسْلِمُ
وأما مسلمةً، فإن ذُرَّيتاً. ولمَّا سأَلْتُهُمَا هَلْ هُمَا لِيِّتَيْنَ المُجْتَهِدَيْنَ اللَّهُ.

فَنَجِحَتَا فِي امْتِحَانِهَا، فَدْهِتْ مُرَّةً إِلَى بَابِهَا، فَعِيدِمَا قَرَعْتُ (knocked) الباب،
فَقَفَتَا الْبَنَاتَانِ الصِّغِيرَيْنَ شِبَاكَيْنً، وَبَدَا لَهُمَا نَظْرًا إِلَى بَيْتِيَنَّ وَاسِعَتَيْنَا.
وَبَعْدَ دِقَاقٍ قَفَتَا لِيَ الْبَابَ أَمْثِمَا، وَقَالَتُ لِي أَهْلًا وَسَهْلًا بِكَا.
فلَقِلَّها: أَنَا وَجِدَةً، وَمَنْ هُوَ الْآخَرُ، هَلْ تَفْصَلُنَّ أَنَّ وَرَجُوِي؟
فَالْحَقُّ أَنَا عَيْنَ مُكْنُوْحَةً، فَضَجِحَتْ هُيَّ، وَالْبَنَاتَانِ الصِّغِيرَيْنَ فِي
الشِّبَاكِيَيْنَ ضَجِحَتَا، وَقَالَتُ الْآمِمَ: لَا، وَلَا يَرَاكَ قَطَّعَةً، فَدَخَلَ فَدَخَلَ
فَدَخَلَتْ الْحُجَّرَةُ قَبْلِي، فَالْبَنَاتَانِ أَخْتَدَأَا الْقِطَّةَ، وَبَدَا لَهُمَا تَلْيَانَ مَعُهَا، - أَمَّا أَنَا،
فَلَمْ لَا دَخَلْتُ الْحُجَّرَةَ وَحَدَّدْتُها كِبَرِيَّةً، لِلَّبَابِ، وَأَنَا عَلَى الْبَابِ وَجَدَتُ
امْرَأَيْنَ كِبَيرَيْنَ فِي الْعُجُوبِ جَالِسَيْنَ عَلَى الكُرَّيَاتِ لَبِسَتَيْنَ تَوْيِينَ أسْوَدَيْنَ
تَشَرَّبَا الشَّأْيَ من كُبْيَيْنِ مُكَسَّورَيْنِ وَتَذَكَّرَا أَحْيَاتُ الْعَالَمِ، فَذَكَّرُانُ
أَنَّ امْرَأَيِنَّ فِي هُوَلُنَا حَلَّبَانَا الْبَيْرَيْنَ كَامِلَا فِي دِقَاقِيَّ، وَأَنَّ فِي يَوْمِ
سَقِطَتْ طَبَارَيْنَا فِي أُورُوبَاء، وَأَنَّ قُوَّةً أُمُرِيْكَا طَلَبْتُ طَيِّبَيْنِ من
نِجوْيِلَانْدَا لِعِلاَجِ العُصُفُورِ النَّأَيْرِيَّيْنِ اللَّذِيْنَ فِي مَرَا كَرِيْنَا فِي قَدْسِيْهَا.

II. Use the following words in simple sentences in the dual but either “mansoob”, or “majroor,” with the verb also in dual.

واسعتان عالمة حِجْرَة امرأة رجُل
فِضّة مقتولة حكيم رسول صديق

مثال: (رجُل) الرجلان دخلاء المسجد، أو دخل الرجلان اللذان غاباً من أمس.
III. Translate the following:
1. Two cats are sitting on a wall.
2. I finished reading two books.
3. Allah has promised the believers two gardens.
4. Two men are on two horses and two women are on a camel.
5. The two: Bukhari & Muslim have collected *sahih ahadith* in two books.

IV. Translate the following:

أخسِنَ القَصَصٍ

1 - رَوَأَيَ عَجِيبَةٍ

كانَ يُوسُفُ وَلَداً صِبْغِيَا وَكَانَ اللَّهُ أَحَدَ عَشَرَ أَخاهُ، وَكَانَ يُوسُفُ غَلَامًا جَمِيلًا، وَكَانَ

يُوسُفُ غَلَامًا ذِكْرًا، وَكَانَ أَبُوهُ يُعْقُوبُ يُحْلِيَهُ أَكْثَرَ مِن جَمِيعٍ إِخْوَانِهِ.

ذَاتَ لَيْلَةٍ رَأَيْتَ يُوسُفُ رُؤْيَا عَجِيبَةً.

رَأَيْتُ أَحَدَ عَشَرَ كُوْكَبٍ وَرَأَيْتَ الشَّمَّسُ وَالْقَمْرُ كَلَّا يُسَحِّدُ لَهُ.

تَعْجِبَ يُوسُفُ الصَّغِيرُ كَثِيرًا!

وَمَا فَهِمَ هَذِهِ الرُّؤْيَا، كَيْفَ تَسُحِّدُ الكَوَاكِبُ وَالْشَّمَّسُ وَالْقَمْرُ لِرَجُلٍ ذَهَبَ يُوسُفُ

الصَّغِيرُ إِلَى أَبِيهُ يُعْقُوبُ وَحَكََى لَهُ هَذِهِ الرُّؤْيَا العَجِيبَةَ.

"قَالَ يَا أَبَا إِلَيْتَ أَحَدَ عَشَرَ كُوْكَبٍ وَالْشَّمَّسُ وَالْقَمْرُ رَأَيْتُهُمْ لِي سَاهِدِينَ!"

وَكَانَ أَبُوهُ يُعْقُوبُ نَبِيًّا.

فَرَحَ يُعْقُوبُ بِهِذِهِ الرُّؤْيَا كَثِيرًا.

وَقَالَ بَارَكَ اللَّهُ لِكَ يَا يُوسُفُ، فَسَيُكَونُ لَكَ مَثَلٌ

هَذِهِ الرُّؤْيَا بِشَارَةً عَلَمَ وَنَبِيَّةً.
The Best of Stories-1
1 - A Strange Dream

Yusuf was a young boy and he had eleven brothers. Yusuf was a very pretty boy. Yusuf was an intelligent boy. His father Ya’qub used to love him more than all his brothers.

One night Yusuf saw a strange dream. He saw that eleven planets, and he saw the sun and the moon, all of them prostrating themselves to him.

The young Yusuf wondered a lot. He did not understand the dream.

How could the planets, the sun, and the moon prostrate themselves to a man?

The young Yusuf went to his father Ya’qub and narrated to him this strange dream.

He said, “O my father. Verily, I have seen eleven planets, the sun and the moon – I saw them – prostrating themselves to me.”

His father Ya’qub was a Prophet.

Ya’qub was very pleased with this dream.

And said, “May Allah bless you O Yusuf. Something important is going to be there for you.

This dream is a good tiding of knowledge and prophethood.

And Allah had blessed your grandfather Is-haq and Allah had blessed your (great) grand-father Ibrahim.

Surely, He will bless you and bless the family of Ya’qub.”

Ya’qub was quite an old man, and he knew the nature of the people.

He knew how Shaytan overcomes and how Shaytan plays with the people.

So he said, “O my son. Do not inform anyone of your brothers of this dream, for, they will envy you and become your enemy.”

(Complete the rest)
2 - حسب الإخوة

وكان يوسف له آخر من أمه اسمه بنيامين.
وكان يعتقب يهيمهما حباً شديدًا، وكان لا يحب مثلهما أحدًا.
وكان الإخوة يحصُّلون يوسف وبنيامين ويغضبون ويقولون: لماذا يحب أبنا يوسف وبنيامين أكثر؟
و لماذا يحب أبينا يوسف وبنيامين وهم صغاران ضعفاء؟
لماذا لا يحبنا مثل يوسف وبنيامين ونحن شبان أفواهنا هذا أمر غريب.
وكان يوسف ولدا صغيرًا فحكي الروية الإخوة، وغضب الإخوة جدًا لما سمعوا الرؤيا واشتد حسَّهم.
واجتمع الإخوة يومًا وقالوا: أطلقو يوسف أو اطرحوه أرضًا بعيدة.
يجتني يكون أبكم لكم خالصاً وتفكرون فيه لكم خالصاً.
قال أحدهم: لا بل أضحوه في بئر في طريق يأخذه بعض المُسافرين.
ووافق عليه جميع الإخوة.

3 - وفد إلى يعقوب

وأبوهم أطلقوا على هذا الرامي جاؤوا إلى يعقوب.
وكان يعقوم يخفُّ على يوسف كثيرًا، وكان يعرف أن الإخوة يحصُّلونه ولا يحبونه.
وكان يعقوم لا يرسل يوسف مع الإخوة.
وكان يرسل يلبس مع أخيه ولا يذهب بعيدًا.
وكان الإخوة يفرون ذلك، وكتبهم وصموا على الله.
قال: يا أبانا لماذا لا ترسل معنا يوسف؟
ماذا تخف؟

هو أخوهما الفضيل، وأخوئنا الصغير، ونحن أبناء أبي، والإخوة داينما يلعبون جميعاً،
فليمما لا نلعب نحن ونلعب جميعاً؟

"أرسلنا عدا يرتع ويلعب، وإن الله لنا ألافون."
وكان يعقوم شيخاً كبيراً، وكان يعقوم عائلاً خليماً، وكان يعقوم لا يحب أن يعبد منه يوسف، وكان يخف علي يوسف كبيرا فقال لأبنائه: "أخاف أن يأكله الذب وأئتم عنه عائلون.
قالوا: أينذا! كيف يا أكله الذب ونحن حاضرون؟ كيف يا أكله ونحن شبان أقوياء؟
وأود يعقوم ليوساف.

(من الكتاب: قصص النبيين - أبي الحسن علي الندوي - الجزء الأول، مع تصريف بسيط)

معنى الكلمات الجديدة:

strong ones أقوياء يحبهم
Narrated حكي مثلهم
When لمأ بوع
Increased اشدت أكثر
gathered together اجتمع شبان
throw him, from أطرحوه ألفقوه
in that case جبليه بثور
Purely خالصاً يأخذه المسافرون
Agreed وافق travelers

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<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agreed</td>
<td>عُفْوًا</td>
</tr>
<tr>
<td>Opinion</td>
<td>السَّرَّ</td>
</tr>
<tr>
<td>to fear</td>
<td>العَرْبِيُّ</td>
</tr>
<tr>
<td>Send</td>
<td>دَايِماً</td>
</tr>
<tr>
<td>Tomorrow</td>
<td>حَافِظُونَ</td>
</tr>
<tr>
<td>look after the cattle</td>
<td>إنْ وَسَلَى</td>
</tr>
<tr>
<td>Wolf</td>
<td>عَاقِلا</td>
</tr>
<tr>
<td>Never</td>
<td>حَليْمًا</td>
</tr>
<tr>
<td>Present</td>
<td>أُذِنَ</td>
</tr>
<tr>
<td></td>
<td>حَاضِرُونَ allowed</td>
</tr>
</tbody>
</table>

V. Complete the rest and answer the following questions in Arabic:

خالد: (يسأل تلميذين عن الامتحان والنجاح فيه): هل أنتما فرحان أيها التلميذان؟

ماجد: (وهو أحد الولدين) نعم: نحن فرحون جداً.

خ: هل نجحتا في الامتحان؟

م: نعم: نجحتا في من فضل الله، ولنا جائزتين أيضاً من ناظر المدرسة.

خ: أتفرعان جميلًا و(EVENT)

م: نعم: نعرفهما، إنهما ولدان طبيان، وهما أيضًا نجحا في الامتحان.

خ: هل نالا جائزة في الامتحان؟

م: لا: ما نالا جائزة بل نجحا فقط، لا ننها مرضا قبل الامتحان ولزما الفراش?

خ: أتَفَجَّهَت عابدة وزاهدة في الامتحان؟

م: نعم: هم أيضًا نجحا ونالتا أرقاماً كبيرة

خ: أهمنا جيدتان في التربية المنزلية؟
Khalid asks two students about the exams and success in it. Are you two happy?

Majid: (he is one of the two students): We two are very happy.

Khalid: Have you been successful in your examinations?

M: Yes, we have succeeded in it by Allah’s bounty, and have obtained two awards from the school supervisor.

K: Do you know Hameed and Majeed?

M: Yes I know them. The two are good boys. The two have also been successful in the exam.

K: Did they win an award in the exam?

M: No. They did not win any award but simply succeeded, for the two fell sick before the examination and were bound to the bed.

(Complete the rest)
أسئلة:
من سأل التلميذين عن امتحانهما؟ من ماجدة؟ ماذا نال الولد؟ كيف حميدةً ومجيد؟ هل نال جائزتين؟ هل كانت القراش؟ هل له إخوان؟ كيف هم؟ في أي مدرسة هما؟ أين تحاكم في كل امتحان؟ ألموا وقع بالصلاة؟ هل هم جيدان في تلاوة القرآن؟ بأي شيء تخطى الثواب؟

VI. Translate and answer the following questions in Arabic:

أحمد: كم اجتاهلك يا سعيد؟
سعيد: لي أخوان
أ: هل هذا الأخوان صغير؟
س: لا، هذان الأخوان ليسا صغيرين، هما أكبر مني
أ: أليس هذين الأخوكين وقع بالعلم؟
س: بلٍّ! لهم ولغ شديد به
أ: أليس ذاك الأخوان تلميذين؟
س: بلٍّ! ذاك اللولدان تلميذان وهما ذكيان
أ: أليست في ذهنك اللولدان طاعة للوالدين؟
س: بلٍّ! هما نشيطان في طاعة والديين
أ: كم أختناً لك يا سعيد؟
س: لي أختنا وهما صغيرتان
أ: أقرأ هاتان الأختيان الكتب في العربية والإنكليزية؟
س: نعم: هما تقران الكتب في هاتين اللغتين الهامتين
أ: أليست هاتين الأختيان رغبة في التربية المنزلية؟
س: بلٍّ! هما رغبة شديدة فيها
أ: أتعمَّلُ تَنَالك البنَّان أعمال البيت؟
س: نعم. تَنَالك البنَّان تعملُان مع أَبٍهُما، ولا تحسبانٌ عمل البيت نقيصة.
أ: هل اعتُلاء أَسْرَائِلك مسرورون بِتينك البنَّان؟
س: نعم. كُلهم مسرورون بِأعمالهم، ولمَّا لا يكون ذلك وهما من أَسْرَائِك ذات علم وشرف، ويقول لنا أُبَانا دائمًا: ابْنَائَا الأُولادا! لا تفخروا بالنسب، ولا تقولوا أن أُبَانَا رجلٌ كبيرٌ، أو جَنَّانَا رجلٌ كبيرٌ، أو جَنَّانَا رجلٌ شهيرٌ، بل قوموا أنتم بِجَدِّكم في عملكم، وكونوا من الكبار الخيراء.

أَسْلَة:
كم يومًا في الأسبوع؟ كم مرة تُبُدِّدَ الله كلَّ يوم؟ كم مَّرَّة تأكل الطعام؟ كم جمعة في الشهر؟ كم سماحة خلقها الله؟ كم ساعة تنام؟ هل البحارِسَة؟ في كم يوم خلق اللّه الدنيا؟ كم ركعة في صلاة الفجر؟ كم ركعة في صلاة العصر؟ هل في صلاة الظهر عشرة ركعات؟ كم سجدة في كل ركعة؟ هل في شهر تسعة جمع؟ بأي شئ الشرف؟ هل لك أخوان؟ وكيف ذانك الأخوان؟ أَبَنِيك وبين ذانك الأخوين صحة؟ أَذْنَبهما الأخوين وَلْغَ بالعلم؟ هل عندك كتابان؟ كم مَّنِّي لذرّيتك الكتابين؟ أَلَّك أخوان؟ كيف خُلِقْتُ تَنِيك الأخوين؟ أَتَانك الأخوين متعلمان؟ أَلَّنك البنَّان وَلْغَ بالعربية؟
Grammatical clues:
A complete sentence can be written in a variety of ways. One of them is the “subject-predicate” format (mubtada’-khabar in Arabic). Consider the example العُلَد صَغيرٌ. In this sentence the speaker is saying something about a boy: he is small (in other words, “the news” about the boy is that he is small). In this sentence, “the boy” is subject and “small” is the predicate.

In Arabic subject is called المبتدأ (al-mubtada) while the predicate is الخبر (al-khabar: meaning, “the news). So, in the sentence المبتدأ: العُلَد صَغيرٌ while الخبر is its صغيرٌ.

In most cases, the “mubtada” is definite, i.e., it has an ال at the beginning. But not so in complicated sentences.

Also, both the المبتدأ as well as الخبر are marfu’ that is, either they have a single dammah or two, or, what represents them – such as, a kasra in dual.

Also, the الخبر can be a single word, in others, a whole set of words, (or, as they say in Arabic حيث جملةٌ i.e., similar to a sentence). The second set of examples below deals with this type.

You may also note that the mubtada’ and khabar match in the following: masculine-feminine and numbers. That is, if mubtada’ is masculine, the khabar has also to be masculine. Similarly, if the mubtada’ is, say, dual, the khabar will also be dual.

Similarly, mubtada’ can be a combination of words.

Then there are sentences where either the mubtada’, or its khabar is dropped. At times khabar comes before mubtada’. Finally, there can be more than one mubtada’ or khabar. (The last example in table one has several khabar for one mubtada’). Nonetheless, we are not dealing with these complicated sentences presently. Our effort has been to make it as simple as possible. Once you have learnt the basic rules, have developed some vocabulary, and wish to achieve some sort of excellence, you might refer to a few grammar books (since one may not do). We believe that at this point you need not bother about them.
<table>
<thead>
<tr>
<th>مؤنث</th>
<th>المذكر</th>
<th>الفرد</th>
<th>الجمع</th>
</tr>
</thead>
<tbody>
<tr>
<td>The prayer is accepted.</td>
<td>الصلاة مقبولةً</td>
<td>The boy is small.</td>
<td>الولد صغيرٌ</td>
</tr>
<tr>
<td>Cleanliness is necessary.</td>
<td>النظافة واجبة</td>
<td>The Prophet is compassionate</td>
<td>النبي رؤفٌ</td>
</tr>
<tr>
<td>The two rooms are spacious.</td>
<td>الحجرتان واسمينتان</td>
<td>The two books are new.</td>
<td>الكتبان جديدين</td>
</tr>
<tr>
<td>The watches are broken.</td>
<td>الساعتان مكسورتان</td>
<td>The two oceans are spacious</td>
<td>البحران واسمينان</td>
</tr>
<tr>
<td>The pious (women) are worshipful.</td>
<td>الصالحات فاناث</td>
<td>The learned are absent.</td>
<td>العلمون غائبون</td>
</tr>
<tr>
<td>The gardens are big.</td>
<td>الحدائق كبرى أو كبيرات</td>
<td>The ignorant are present.</td>
<td>الجاهلون حاضرون</td>
</tr>
<tr>
<td>Man is wrong-doer, ignorant, unbeliever.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**المفردات الجديدة:**

<table>
<thead>
<tr>
<th>نطق</th>
<th>معنى</th>
<th>النطق</th>
<th>معنى</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺍِمَﯿْـٍن</td>
<td>أُمِين</td>
<td>ﺑِرَدْ</td>
<td>ﺑِرَد</td>
</tr>
</tbody>
</table>
| ﻓِﯿَـٍلٌ | فٌـٍئٌ | ﻣُـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِـِ~

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The Truth is in Allah's Book.  
Muhammad of the Messengers.  
Water is in the pond.  
Revelation is from the seventh heaven.  
The Companions are above doubt trustworthiness.  
The watch is under the pillow.  
Rest comes after exhaustion.

<table>
<thead>
<tr>
<th>Exercise</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Match the words in table 1 with those in Table 2 :</td>
<td></td>
</tr>
</tbody>
</table>

**Table - 1**

<table>
<thead>
<tr>
<th>الدجاجة ( )</th>
<th>الحَرْبُ ( )</th>
<th>الزهرة ( )</th>
<th>الاحْمَارُ ( )</th>
<th>السَّاعَتَانِ ( )</th>
</tr>
</thead>
<tbody>
<tr>
<td>الدجاجة ( )</td>
<td>الحَرْبُ ( )</td>
<td>الزهرة ( )</td>
<td>الاحْمَارُ ( )</td>
<td>السَّاعَتَانِ ( )</td>
</tr>
</tbody>
</table>

**Table - 2**

<table>
<thead>
<tr>
<th>1 - مذبوحة</th>
<th>2 - نظيفة</th>
<th>3 - قدم</th>
<th>4 - أمن</th>
<th>5 - حاضر</th>
</tr>
</thead>
<tbody>
<tr>
<td>6 - جميلة</td>
<td>7 - شديد</td>
<td>8 - طالع</td>
<td>9 - طويل</td>
<td>10 - مفتوح</td>
</tr>
<tr>
<td>11 - واسعة</td>
<td>12 - قديمة</td>
<td>13 - شهدان</td>
<td>14 - جديدتان</td>
<td>15 - جديدتان</td>
</tr>
</tbody>
</table>

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II. Think of a suitable خير and make sentences from the following أسماء, not using any of the past sentences in this present lesson.


III. Translate the following:

حسن القصة -٢

٤ - إلى الغابة

ورفرخ الإخوة كثيراً لئمذا يعقوم يوسف. وذهبوا إلى غابة وألقوا يوسف في بحر في الغابة. ولم يرحموا يوسف الصغير، ولم يرحموا يعقوم الشهيد الكبير.

وكان يوسف ولده صغيراً، وكان قلبه رقيقاً. وكانت البقر عبقة، وكانت البقر مظلمة، وكان يوسف وجيدها.

ولكن الله يبشر يوسف وقال له لا تحزن ولا تخف.

إن الله معك وسبيكون لك شأن.


قال بعض الإخوان: ولكن ما آية ذلك.
The Best of Stories-2
4. To the Forest

The brothers were very happy when Ya’qub allowed Yusuf. They went to a forest and cast Yusuf in a well in the forest and were not merciful with the little Yusuf, nor were they merciful to Ya’qub, the old man. Yusuf was a little boy and he had a soft heart.

The well was deep, and the well was dark, and Yusuf was alone. But Allah gave Yusuf glad tiding and told him, “Do not be in grief, nor fear.” Allah is with you, and you shall have (a goodly) affair. (One day) your brothers will come to you and you will inform them what they did.

When they were finished with their affair and had thrown him into a well, they got together and said, “What shall we tell our father?”

One of them said, “Our father was saying, ‘I am afraid a wolf might eat him.’ So, we will tell him, ‘You spoke the truth, O our father, a wolf ate him up.’”

The brothers agreed together over this and said, “Yes, we shall tell our father, ‘A wolf ate him up.’”

But one of them asked, “What is the proof of it?”

They said, “Blood is the proof of it.”

They took a ram and slaughtered it. They took Yusuf’s shirt and colored it – and the brothers were very happy and said, “Now, our father will believe us.”

(Complete the rest).
وكان أباؤهم يعفّون بنيه، وكان شيتا كبيرا، وكان أغلق من أولاده.
وكان يعفّون يحرص أن الذّبن إذا أكل إنسانا جرحه وضى قوميته.
وكان قوم يوسف سالما وكان مصبوغا في اللّد.
ففرف أنّه ذم كبب، وأنّ قصّة الذّبن قصة موضوعة.
فقال لأولاده: بل هذه قصة وضعتوها "قصّة جميل" وحزن يعفّون على يوسف.
حزرنا شديدًا ولكنه صبر صبرًا جميلًا.

٦- يوسف في البجر
ورجع الإخوة إليه النبي، وتركوا يوسف في البجر، وأكل الإخوة الطعام، وقاموا على الفرش.
وسوّف في البجر، ولا فرش ولا طعام.
وتسى الإخوان يوسف وقاموا.
وذاة نام يوسف ونام تسى أخدا.
وقرب يعفّون يذكر يوسف وانتهى يعفّون يذكر يعفّون.
وكأن يوسف في البجر، وکانت البجر عميقة.
وكانت البجر في ثقبة، وكانت القاية موجحة.
وكأن ذلك في الليل، وكان الليل مظلمًا.
(من الكتاب: قصص النبيين - أبي الحسن علي الندوي - الجزء الأول، مع تصفيف بسيط)
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>tore</td>
<td>شقّ</td>
<td>by night</td>
<td>عشاءً</td>
</tr>
<tr>
<td>free</td>
<td>سَالَامًا</td>
<td>racing (with each other)</td>
<td>تستيقُّ</td>
</tr>
<tr>
<td>colored</td>
<td>مَصَبُوعًا</td>
<td>(our) goods</td>
<td>مَتَاعِناً</td>
</tr>
<tr>
<td>fabricated</td>
<td>مَوْضِعَة</td>
<td>injure/tear him</td>
<td>جَرْحَهُ</td>
</tr>
<tr>
<td>remained</td>
<td>بقَيَّ</td>
<td>Bed</td>
<td>الفَراشِ</td>
</tr>
<tr>
<td>fearful</td>
<td>مُحِيطَة</td>
<td>Forgot</td>
<td>تَنَسَى</td>
</tr>
</tbody>
</table>

IV. Translate and answer the following questions in Arabic:

أسئلة:
لماذا تخدم الوالدين؟ هل لك والداك (أب وأم)؟ أتفقهما؟ كيف حاولما؟ هل هما طبيبان؟ هل هما شفيقان عليك؟ أفطرت الوالدين؟ أطلت لما أفز تارة؟ أخدم الوالدين؟ لماذا يفعل عم؟ هل الإنسان رجلان ويدان؟ هل له عنوان؟ بأي شيء ينظر؟ هل له ساق واحدة؟ بأي شيء يسمع ؟ وبأي شيء تسير؟
Rules:

Original form of all verbs is active. Such as, e.g. كتب, he wrote. Now, what do you do if you have to make it passive, such as, e.g., you want to say, “it was written?” Well, in Arabic it is pretty simple. Take the active verb, change the harakah of the first radical to dammah, and, change the harakah of the second radical to a kasrah (if it is not already a kasrah). Thus, from كتب (he wrote) you get كتب (it was written). Or, to take another example, from علَم (he knew) you get علم (it was known).

The above rules apply to the transitive verbs. In contrast, the intransitive verbs do not appear in the passive form. For example, كرِم is an intransitive verb. It means, “he was honorable/noble/generous.” That is, the man was noble etc., by himself. The act did not happen on him. In contrast, a transitive verb is one in which one does something to another. E.g., قتل meaning, “he killed,” i.e., he killed someone else. The act of killing was performed on another person. Or, أكل meaning, “he ate,” where the act of eating was performed on something else. These are transitive verbs. But in intransitive verbs the act is not performed on another therefore a passive form cannot be made. To give another example, برد meaning “he (or it) went cold.” Now, the act of cooling down was not performed on another, but happened to the subject himself/itself.

The point however is, there is no passive for intransitive verbs. And, since verbs wherein the second radical has a dammah are all intransitive, no مجهول is made out of them.

Herewith a table showing the 14 forms in which a passive verb appears in Arabic. The verb فعل is normally taken as the paradigm to make tables.

It must also be remembered that the object of a passive verb does not undergo changes in the harakah. It remains مرفوع. For example, in
the جَيْز is مفعول به أَكْلَه جَيْزٌ. But it carries a dammah. Also, it is not known as جَيْز after this change. But rather, it is now referred to as مَنْتَب المفعول به الفاعل. In this case, جَيْز is مَنْتَب الفاعل.

The above change is in contrast to the active situation أَكْلَه جَيْز where الولد which جَيْز will have a fat-haa.

If you have learnt the above, you have learnt all about the passive verb in the past tense.
<table>
<thead>
<tr>
<th>معروف</th>
<th>المجهول</th>
</tr>
</thead>
<tbody>
<tr>
<td>(It) was done to him</td>
<td>فعل</td>
</tr>
<tr>
<td>(It) was done on two</td>
<td>فعلًا</td>
</tr>
<tr>
<td>(It) was done on them all</td>
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</tr>
<tr>
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<td>فعلت</td>
</tr>
<tr>
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<td>فعلن</td>
</tr>
<tr>
<td>(It) was done to you</td>
<td>فعلت</td>
</tr>
<tr>
<td>(It) was done to us</td>
<td>فعلنا</td>
</tr>
</tbody>
</table>

259
<table>
<thead>
<tr>
<th>Time</th>
<th>زُمان</th>
<th>Ditch</th>
<th>الأخطود</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seventy</td>
<td>سبعين (سبعون)</td>
<td>Blood-relationships</td>
<td>أرباح</td>
</tr>
<tr>
<td>Power/ authority/right</td>
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<td>Badr (a place where a battle)</td>
<td>بدر</td>
</tr>
<tr>
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<td>Fox</td>
<td>تغُلب</td>
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<tr>
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<td>Jinn</td>
<td>حَنَّ</td>
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<tr>
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<td>نشرٌ</td>
<td>He goat</td>
<td>خَروفٌ</td>
</tr>
<tr>
<td>To promise</td>
<td>وعدَ</td>
<td>To push</td>
<td>دفعٌ</td>
</tr>
<tr>
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<td>وليٌ</td>
<td>Wolf</td>
<td>ذُئبٌ</td>
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- Noon: ظهرٌ
- Evening: مساءٌ
- Carpenter: نجارٌ
- To spread: نشرٌ
- To promise: وعدَ
- Guardian: وليٌ

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The girl was asked her father’s name.  
I asked the girl about her father’s name.

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<td>فَأَلْبَتْ سُمَيْتُ</td>
<td>عن اسم أبيها</td>
</tr>
<tr>
<td>6</td>
<td></td>
</tr>
</tbody>
</table>

EXERCISES

I. Translate the following:

1. قُلْ أصْحَابُ الْأَخْدَوْدُ (الآية)
   2. إِذَا سَلَّتِ النَّسَاءُ عَنِ الْجِنْ مِثْلَ مَكَانِهِ يَحْرُوفًا
   3. لَقَدْ وُعِدُّنا هَذَا نَحْنَ وَآبَاؤُنَا مِنْ قَبْلُ (الآية)
   4. سَأَلَنَا عَنِ الْجِنْ يَدْعُونَ أَنْ أَكُلَّ
   5. وَمَنْ قُبِلَ مَظَلْوَمًا فَرَأَ يَعُدُّلُهُ إِلَىِّ سِلْطَانِ (الآية)
   6. قَطَعَتِ الأَرْجَاحُ فِي زَمَانِهِ وَعَمِّ الفَسَادَ
   7. خَليَّلُ الإنسانُ ضَيِّعًا (الآية)
   8. يا مظَلْوَم! هِلْ رَدَّتِ إِلِيَّنَا الْأَنْثَيَاتُ أَمْ تَرَكْتُ مَخْرَوُمًا
   9. دُحَّنَتِ النَّشَاةُ صُبَاحًا، أَكْبَلَتُ حُوْمُهَا ظُهْرًا، وَنَسَتِ مَسَاءًا
   10. هَلْ أَمْرَتْ أَنْ تُبَدِّئَنِ بالسَّلَامَ أمَّ لَا؟

II. Change the following to Majhool and add Harakaat:

1. هُمُ سَأَلَوْا عَنْ أَخْبَارِنَا
   2. الْوَلْدُ قَطَّفَ الأَزْهَرَ
   3. وَعَدَّ اللَّهُ الْمُسْلِمِينَ بِنَصْرِهِ يَوْمَ يَتَبَادَر
   4. شَدَّ الْوَلْدُ الْحِلَالَ
   5. الصَّحَابَةُ أَسْرَوا سِبْعَنَينَ أَسْبِرًا فِي الْبَدِر
   6. أَكْلُ الذَّئْبُ الخَوَرٌ
III. Write the 14 conjugations of Majhool verb of the following:

أذن

سَيَلَ

بَأْ

مَدَّ

IV. Translate the following:

1. The food was cooked.
2. The clothes were washed.
3. The camel was loaded with sheep.
4. The flowers will be picked after one month.
5. Those are counted as good who were never questioned about their truthfulness.
6. A large numbers of Jews were killed during World War II.
7. The oppressed Muslims were forced that they lose their country.
8. Allah is not asked for what He does, but the people will be asked.

V. Write the المعلوم of the following:

سَيِّلَتْ، لَبِسْتُ، فُقِدْتَ، كُبِّرْتَ، أَكَتَ، ضَرِبْتُهُ، وَجَدْنَ، سُرَقْتُ، نُشِرْبَ، أَبَرْتَ، كُبِّتَ،

رُدِّتُ، نَصَرَوا، قُطَّعْتُ، بَحْتُمُ، لُطِمْتُ

VI. Translate the following:

أَحْسِنَ الْقُصْصُ ٣٤

۷- مِنَ الْبَرِّ إِلَى الْقَصْرِ

وَكَانَتِ جَمِيعَةُ الْمَسْافِرِ فِي هَذِهِ الْعَدَايَةِ وَغَطِيَّتُهُمْ فِي الْطَّرِيقِ
The Best of Stories-3

7. From the Well into the Palace

A group of people were traveling in that forest and they felt thirsty
They searched for a well
They saw a well and so sent a man to fetch them water
The man came to the well and let down his pail
The pail went down and lo, the pail was heavy
He brought it out and lo, the pail had a boy!
The man was amazed and called out: "O good luck. This is a boy."
The people felt very happy and concealed him
They took him to Egypt, stood in the marketplace and called out, "Who will buy this boy?"
"Who will buy this boy?"
The Aziz (Governor) bought Yusuf for a few Dirhams
The merchants sold him while not knowing he was Yusuf
And the Aziz took him to his palace and said to his wife, "Treat Yusuf well. He is a nice boy."
(Complete the rest)
8 - الوفاء والأمانة
وَزَادَتْ اِمْرَأَتُ الْعُزِيزِ يُوسُفَ عَلَى الْحَيَاةَ. وَلَكِنَّ يُوسُفَ أَيْنَ وَقَالَ: كَلَّا
أَنَا لَا أَخْوَنَ سَبِيلَ إِنَّهُ أَحْسَنَ إِلَيْهِ وَ أَكْرَمَهُ.
إِلَيْ أَنْحَافِ اللَّهِ.
وَغَطَسَتْ اِمْرَأَتُ الْعُزِيزِ وَنَعَسَتْ إِلَى رَوْجُهَا.
وَعَرَفَ الْعُزِيزُ أَنَّ اِمْرَأَتَهُ كاذِبَةً.
وَعَرَفَ أَنَّ يُوسُفَ أَميَّنٌ.
فَقَالَ إِلَى زَوْجِهِ "أَنَا لَا كَثِيرُ مِن الْخَاطِئِينَ."
وَعَرَفَ يُوسُفُ فِي مَصْرٍ بِجَمْهُورِهِ وَإِذَا رَأَاهُ أَحْدَهُ قَالَ: "مَا هَذَا بَشَّرًا إِن هَذَا إِلَّا مَلِكٌ
كَرِيمٌ."
وَأَمْضَتْ غَطْسَ اِمْرَأَتُ الْعُزِيزِ وَقَالَتْ: يُوسُفُ قَالَ: إِذَنْ تَنْزَعْ إِلَى السَّجْنِ!
قَالَ يُوسُفُ: "السَّجْنُ أَحْبَعُ إِلَيْكَ".
وَبَعْدَ أَيَامٍ رَأَى الْعُزِيزُ أَن يُوسُفَ يُنْتَجِلْ إِلَيْهِ السَّجْنِ.
وَكَانَ الْعُزِيزُ يَعْرِفُ أَن يُوسُفَ بِرِيَاءٍ.
وَدَخَلَ يُوسُفُ السَّجْنِ.

9 - تَرْعَاةُ السَّجْنِ
وَدَخَلَ يُوسُفُ السَّجْنِ وَعَرَفَ أَهْلُ السَّجْنِ جَمِيعًا أَن يُوسُفَ شَابٌ كَرِيمٌ.
وَأَن يُوسُفُ سَيِّدُهُ عَلَمَ عَظِيمٍ.
وَأَن يُوسُفُ فِي صَدْرِهِ قَلْبٌ رَجِيمٍ.
وَأَحْبَبَ أَهْلُ السَّجْنِ يُوسُفَ وَأَكْرَمَهُ.
وَفَرَحَ النَّاسُ يُوسُفَ وَعَظُمَهُ.
(34-المذاهب المجهول)

وَدَخَلَْ مَعَهُ السَّحِيْنَ رَجُلًا وَفَضَّ قَصَةَ عَلَيْهِ رُؤْيَاهُمَا "وَقَالَ أَهْدِهَا إِلَى أَرَايِ أَعْصِرُ"
خَمَرَةٍ. "وَقَالَ الْآخَرُ إِلَى أَرَايِ أَحْيَلَ فَوَقَ رَأِيِّي خَيْرًا تَأْكُلُ الطَّيِّرَ مِنْهَا.
"وَسَأَّلَ يُوسُفَ عَنَّ الْغَمَرَةِ.
وَكَانَ يُوسُفُ عَالَمًا بِتَأْوِيلِ الرُّؤْيَا.
وَكَانَ يُوسُفُ نَبِيًا مِنَ الأَلْبِياءِ.
وَكَانَ النَّاسُ فِي زَمَانِهِ يُعَلِّمونَ غَيْرِ اللَّهِ.
وَوَضَعَوا أَرْبَابًا كَبِيرًا مِنْ عِنْدَ أَخَبَارِهِمْ.
وَقَالُوا هَذَا رَبُّ الْجَهَّزَاءٍ وَهَذَا رَبُّ الْبَحْرِ وَهَذَا رَبُّ الْمَطْرِ.
وَكَانَ يُوسُفُ يَبْقِي كَلِّ ذَلِكَ وَيَضْحَكُ.
وَكَانَ يُوسُفُ يَلْعَمُ كَلِّ ذَلِكَ وَيَبْكِي.
وَكَانَ يُوسُفُ يُرِيدَ أَنْ يَذْعَعْهُمْ إِلَى اللَّهِ.
وَقَدْ أَرَأَى اللَّهُ أَنْ يَكُونَ ذَلِكَ فِي السَّحِيْنِ.
اَلَا يَسْتَجِبُ أُهِلُ السَّحِيْنِ المُعْوَظَةَ
أَلَا يَسْتَجِبُ أُهِلُ السَّحِيْنِ الرَّحْمَةَ؟
أَلِيِّسْ أُهِلُ السَّحِيْنِ عَبَّادِ اللَّهِ؟
أَلِيِّسْ أُهِلُ السَّحِيْنِ بَيْنَ آدَمْ؟
وَكَانَ يُوسُفُ فِي السَّحِيْنِ وَلَكِنَّهُ كَانَ حَرَّمًا.
وَكَانَ يُوسُفُ فَيْرًا وَلَكِنَّهُ كَانَ جَوَادًا سَحِيًَّا.
إِنَّ الأَلْبِياءَ يَبْحَجُونَ بِالْحَيَّةِ فِي كُلِّ مَكَانٍ.
إِنَّ الأَلْبِياءَ يُبْخَطُونَ بِالْحَيَّةِ فِي كُلِّ زَمَانٍ.
(مِنَ الْكِتَابِ: قَصْصُ الْقَبِـيْـينَ - لَأَمِينِ الحَسَنِ عَلِيَّ النَّدْوِيِّ - الْجُزءُ الأولِ، مَعَ تَصْرِيف
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<tbody>
<tr>
<td>He let down</td>
<td>أَدْلَى</td>
<td>He will bring</td>
</tr>
<tr>
<td>Conceived him</td>
<td>أَخْفَفَهُ</td>
<td>He called out</td>
</tr>
<tr>
<td>Counted/few</td>
<td>مَعْدُودَة</td>
<td>Will purchase</td>
</tr>
<tr>
<td>She desired after</td>
<td>رَأَدَتْ</td>
<td>You (fem.) honor</td>
</tr>
<tr>
<td>He did well</td>
<td>أَحْسَنَ</td>
<td>I will not be dishonest</td>
</tr>
<tr>
<td>He should send</td>
<td>يُرِسِلَ</td>
<td>I fear</td>
</tr>
<tr>
<td>I see myself</td>
<td>أَرَأَيْتُ</td>
<td>Celebrated him</td>
</tr>
<tr>
<td>Deserved</td>
<td>يَسْتَجِيْقُ</td>
<td>Wanted/wished</td>
</tr>
<tr>
<td>Act generously</td>
<td>يُجَوْدُونَ</td>
<td>Generous</td>
</tr>
</tbody>
</table>
Notes:
Making a passive verb out of a mudare' becomes simple if you have understood how it is done in maadi. Otherwise too it is simple. To the first letter of the مضارع which is always either an أ or a ي or a ت or a ن, and which always carries a fat-haa, give a damma in place. And then give a fat-haa, to the second radical of the triliteral root, no matter what it had before in true mudare' form.
So that يَشْهَدُ (he witnessed) becomes يَكْتَبُ (he/it was witnessed), and يَكْتَبُ (he writes) becomes يَكْتَبُ (it was written).
In the above examples you will notice that in the maadi form شَهَدَ, the second radical هـ had a kasrah. But it gets a fat-haa in المضارع المجهول .
As noted earlier, intransitive verbs are not converted to majhool form.
جدول فعل المضارع المجهول:

<table>
<thead>
<tr>
<th>المجهول</th>
<th>المعروف</th>
<th>المفرد</th>
<th>الفعل</th>
</tr>
</thead>
<tbody>
<tr>
<td>الغائب</td>
<td>المذكر</td>
<td>يتُفعلَ</td>
<td>يتُفعلُ</td>
</tr>
<tr>
<td>الفعلان</td>
<td>يتُفعلان</td>
<td>يتُفعلان</td>
<td>يتُفعلان</td>
</tr>
<tr>
<td>الجمع</td>
<td>يتُفعلون</td>
<td>يتُفعلون</td>
<td>يتُفعلون</td>
</tr>
<tr>
<td>الغائب</td>
<td>المؤنث</td>
<td>يتُفعلَ</td>
<td>يتُفعلَ</td>
</tr>
<tr>
<td>الفعلان</td>
<td>يتُفعلان</td>
<td>يتُفعلان</td>
<td>يتُفعلان</td>
</tr>
<tr>
<td>الجمع</td>
<td>يتُفعلين</td>
<td>يتُفعلين</td>
<td>يتُفعلين</td>
</tr>
<tr>
<td>المخاطب</td>
<td>المذكر</td>
<td>يتُفعلَ</td>
<td>يتُفعلَ</td>
</tr>
<tr>
<td>الفعلان</td>
<td>يتُفعلان</td>
<td>يتُفعلان</td>
<td>يتُفعلان</td>
</tr>
<tr>
<td>الجمع</td>
<td>يتُفعلين</td>
<td>يتُفعلين</td>
<td>يتُفعلين</td>
</tr>
<tr>
<td>المخاطب</td>
<td>المؤنث</td>
<td>أفعل</td>
<td>نفعل</td>
</tr>
<tr>
<td>الفعلان</td>
<td>أفعلان</td>
<td>أفعلان</td>
<td>أفعلان</td>
</tr>
<tr>
<td>الجمع</td>
<td>أفعلون</td>
<td>أفعلون</td>
<td>أفعلون</td>
</tr>
<tr>
<td>المتكلم</td>
<td>الفعلان</td>
<td>نفعل</td>
<td>نفعل</td>
</tr>
<tr>
<td>الجمع</td>
<td>نفعلان</td>
<td>نفعلان</td>
<td>نفعلان</td>
</tr>
</tbody>
</table>
To attain, achieve, obtain  
Other (feminine)  
أخرى

To shout, to cry  
Coffee beans  
البن

Twenty  
Countries  
بلاد (مفرد: بلد)

To over come  
The bulk, main part  
جل

Coffee  
To think / imagine  
حسب

In its place  
To cut, to remove  
حذف

Banana  
Push / pay  
دفع

Placed  
Tea  
الشاي

<table>
<thead>
<tr>
<th>المجهول</th>
<th>المعروف</th>
</tr>
</thead>
</table>
| So, the meat is being cut.  
falalhum yiftas  
اللحم يقطع | The girl is cutting meat.  
† iqfitul bintul lham | 1  
فَالَّذِينَ يُقِطِّعُونَ اللَّحمَ |
| So the cow is being milked.  
falabreter halabbeb | The woman milks the cow.  
† halabba aluradat albarga | 2  
فَالَّذِينَ يَحْلُبُونَ البَقرَةَ |
| So the plane is being ascended into.  
falatarat turkab | The people ascend into the plane.  
† urukab alnas aluradat | 3  
فَالْطَيَارَةُ تَرْكِبُ |
| The letter was therefore written.  
falawda yaqimm | The bee collects the food.  
† qimm elnharata lbbanna | 4  
فَالذَّينَ يَجْمَعُونَ albbanna |
| The girl was inquired about her father's name.  
falabnet tasal on  
إسم أبيها | They inquire the girl about her father's name.  
† yasaloun bint on  
إسم أبيها | 5  
فَالَّذِينَ يُسَأَلُونَ عَنْ إِسْمِ أبِيَهَا |
EXERCISES

I. Translate the following:

1. تَوْزِيَتُ الحَسَنَاتُ مِنْ الْقَالِبِينَ، وَتَقَبَّلُ إِلَيْهِ الْبَيْنَ الَّذِينَ ظَلَّمُوا
2. يَقُولُ، الْمُهِدَاءُ مِنْ الْبَيْنَ
3. الفَاسِقُونَ يَضِعُونَ عَلَيْ الْنَّارِ
4. يَعْمَلُ الشَّيْخُ فِي الْهَندَ مَرَّةً أو مَرَّتَينَ فِي الْيَوْمِ وَلَكِنْ فِي بَلَادِ أَخْرَى يَعْمَلُ

عَشْرَينَ مَرَّةً فِي الْيَوْمِ
5. إِذَا مَا لَمْ يُنْزِلْ، جَلَّهُ لَا يُتَرَكَ كُلِّهُ
6. إِذَا حَذَفَ الفَاعِلُ حَذَفَ نَائِبُ الفَاعِلِ (الْمَهْدِي) فِي مَكَانِهِ
7. إِذَا ضَرَبَ الْوَلَدُ، تَبْكَى أَمْهُ
8. إِلَى اللَّهُ تُرْجُعُ الأَمْوُرُ كُلُّهَا
9. مِنْ لَا يُرْحَمُ لَا يُقْبَلُ (الْحَدِيثِ)
10. يُزْرَعُ النَّورُ فِي الْهَندَ وَيُؤْكَلُ فِي الْعَالَمِ
11. لَمَا عَمِلْتَ الصَّالِحَاتِ، يَا بَنَاتُ – كَذَّبْتُنَّ بِالْحَلِيْلِ
12. مِلَّ تَحْسِبُونَ أنَّكُمْ تَمْدُحُونَ عَلَى أَعْمَالِكُمْ السَّيِّئَةِ ؟
13. الْبَنَاتُ الصَّالِحَاتُ تَمْدِحُنَّ عَلَى لِسَانِكُمْ كُلٌّ وَاحِدٌ

II. Change the following to Majhool and add Harakaat.

تَنْشُرُ الجَرْيَةُ الْحَبَّرِ. يَأْكُلُ الحَمَارُ الْوَرِقَةَ. يَهْرُمُ اللَّهُ الْكَفَّارَ الْجَنَّةَ. يُسَلِّلُ اللَّهُ الْناَسِ
يَنْيَمُ الْقِيَامَةَ عَنْ أَعْمَالِهِمْ. مِلَّ تَحْسِبُونَ أنَّكُمْ تَمْدِحُونَ الْجَنَّةَ بِقِيرٍ حَسَبًا?
III. Write the 14 conjugations of Majhool verb of the following:

<table>
<thead>
<tr>
<th>مضارع المجهول</th>
<th>مضارع المعروف</th>
<th>مضارع المجهول</th>
<th>مضارع المعروف</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَمَّدُ</td>
<td>يَمَّدُ</td>
<td>يُسَلُّ</td>
<td>يُسَلُّ</td>
</tr>
<tr>
<td>يَبَدَّ</td>
<td>يَبَدَّ</td>
<td>يَكُلُ</td>
<td>يَكُلُ</td>
</tr>
<tr>
<td>يَتَأَكَّلَ</td>
<td>يَتَأَكَّلَ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

VI. Complete translation and answer the following in Arabic:

أحمد: سُبِحْ يا محمود! أنَّ اباك غَضِبَ عَلَيْهِ؟
محمود: نعم.
أ: لِمَاذا؟
م: لَأَنَّهُ أَخْذَ كَرَاسَةَ صَديقهُ بِدُونِ إِذْنِ مِنِهِ.
أ: أَضْرِبْ قَبِلَ ذَلِكَ؛ وَلِمَاذا؟
م: نَعِمْ؛ ضَرَبَ مَرَةٌ لَأَنَّهُ كَذَبَ.
أ: هَل يَعْلَمُ صَديقهُ أَنَّهُ أَخْذَ كَراَسَتهُ؟
م: لَا: هَل لا يَعْلَمُ بَهَا، بَلْ يَأْسَفُ وَيَقُولُ: فَقْدَتْ كَراَسَيْهِ وَكَانَتْ فِيهَا مَعْلُومَاتٍ مَفَيْدَةً.
أ: أَيْضَّرَّبَ الولْدُ عَلَى مَثِلِ هَذَا الْعَمَلُ؟
م: لَا: يَضْرِبُ، لَكِنْ يُنَصِّحُ. لَأَنَّهُ أَخْذَ كَراَسَةَ الْيَومِ، وَغَدًا يَأْتِهِ شَيْئًا ثَمِينًا، وَهَذَا الْعَمَلٌ يَعْدُدُ مِنِ أَعْمَالِ الْلَصْوِصِ.
أ: مَاذا يَفْعَلُ بِالْلَصْوِصِ؟
م: يُقِبْضٌ عَلَيْهِمْ، فَيَحْلُوْلُونَ إِلَى مَحَطْتَةِ الشَّرْطَةِ؛ ثُمَّ يُسَلُّونَ عَنِ الأَشْيَاءِ المُسْرَوْقَةِ. فَتَوَحَّدُ مِنْهُمْ، وَتُرُدُّ إِلَى أَصْحَابِهِا.
Ahmad: It has been heard O Mahmud that your father was angry with your brother.
Mahmud: Yes.
Ahmad: Why?
Mahmud: Because he took the notebook of his friend without his permission.
Ahmad: Was he ever beaten earlier?
Mahmud: Yes. He was beaten because he had spoken a lie.
Ahmed: Does his friend know that he took his notebook?
Mahmud: No he does not know about it, but rather he sorrows and says, I have lost my notebook and it had useful information.
Ahmed: Is a boy beaten for this kind of action?
Mahmud: He is not beaten, but admonished; because, today he took a notebook, tomorrow he will take something expensive. And this kind of act is known as the act of the thieves.

(Complete the rest and answer the following questions).

 أسئلة:
من ضَرِب ولماذا؟ كرَأْسِه مِن فُقيَت؟ ماذا كان فيها؟ أي عمل يُعَدُّ من أعمال اللصوص؟ من نصِح أخا محمود؟ ماذا يجب على الصّغار؟ هل فقدتُ محفظتكُ تارةً؟
أيوجد في أعمالنا الإخلاص؟ أيوجد في الشُّبان ديانةً؟ لماذا تُمَدَّح البنات؟ هل أُمِرتُ بالصلاة؟ متى يُسَأل الناس عن أعمالهم؟
The Best of Stories-4

10. Yusuf’s Wisdom
Yusuf said to himself:

Surely, a need has driven these two men to me
Surely, a man in need softens down and acts humbly.
Surely, a man in need obeys and listens
If I am to tell them something, the two will hear, and others of the prison will hear

However, Yusuf did not hasten
But Yusuf did not rush through
But rather, said to the two:
I shall inform you of the interpretation of the dream before they bring you your food.
So the two sat down and were at peace
Then Yusuf told them:
I am knowledgeable of interpretation of dreams, “this is one of those things (of your concern) that my Lord has taught me.” So, the two felt glad and felt assured.
Yusuf found a break at this point and so began his admonition.
(Complete the rest)
(المضارع المجهول)

الظهروا إلى السماء والأرض واظثروا إلى الإنسان "هذا خلق الله فاروئي ماذا خلقَ
الذين من دونه".
و أتين رب البحر ورب الرب ورب الزقوق ورب المطر؟
"اسماء سيجموها أنتم وآباؤكم".
الملك لله، الملك لله، الأزد لله، الأمر لله.
"لا تعيدوا إلا إياه".
"ذلك الدين القيم".
"وأثكن أكثر الناس لا يعلمون".

٢١ - تأويل الرواية
و آنما فرع يوسف من موطئيه أخبرهما بتأويل الرواية.
قال: "آمن أحدكمما فيستغي ربه خمرًا".
و آنما الآخر فصَبَب فتأكل الطير من راميته.
و قال بإياله "إذكرني عند ربك".
ورج الحلالان، فكان الأول ساقيا للملك وصليب الآخر.
و نسي الساقين أن يذكر يوسف عند الملك.
و أقام يوسف في السجن سينين.
(من الكتاب: فصص النبي - لأبي الحسن علي الندوي - الجزء الأول، مع تصرف بسيط)
gives The Subduer
path show me
I have followed apart from Him
we should you have named
associate
oneness He (Him) alone
several the straight
stayed through (with)
several years will be crucified

a wine server
Rules:
This lesson deals with tri-literal verbs in which a consonant/radical is repeated (i.e., is identical). E.g., مَرْرَ. This was originally مَرْرَ. The second and third consonants/radicals separate out at some places in the maadi or mudare’ forms.

For example, in case of مَرْرَ, the two “raas” separate out from the sixth form onwards in the maadi. See the sixth line and then onwards in the table below. The two “raas” have separated out.

Now, as against the general rule that the first radical/consonant of a verb “normally” acquires a jazm/sukoon in the mudare’, e.g., كَتَبُ/يُكُتِبُ (where the first consonant ك of the root كَتَبُ has a sukoon in the mudare’), in doubled verbs they can acquire either dammah as in مَدَّ/يَمْدُدُ (where م is the first consonant) or fat-haa as in فَةَ/يُفْهِمُ or kasraa as in كَسْرَ/يَكْسَرُ.

The above changes also affect the vowel signs (harakaat) in mudare’, but we shall not discuss the issue here. As you learn the language, you will improve upon your i‘raab.
الأوزان: مَرَّ

<table>
<thead>
<tr>
<th>الأوزان: مَرَّ</th>
<th>المضارع</th>
<th>الماضي</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَرَّةً</td>
<td>مَرَّ</td>
<td>مَرَّتْ</td>
</tr>
<tr>
<td>مَرَّنَ</td>
<td>مَرَّنَ</td>
<td>مَرَّنَتْ</td>
</tr>
<tr>
<td>لا تَمْرَهُ</td>
<td>لا تَمْرَهُ</td>
<td>لا تَمْرَهُ</td>
</tr>
<tr>
<td>لا تَمُرُّهُ</td>
<td>لا تَمُرُّهُ</td>
<td>لا تَمُرُّهُ</td>
</tr>
<tr>
<td>لا تَمُرُّهُمَا</td>
<td>لا تَمُرُّهُمَا</td>
<td>لا تَمُرُّهُمَا</td>
</tr>
<tr>
<td>لا تَمْرُهُنَّ</td>
<td>لا تَمْرُهُنَّ</td>
<td>لا تَمْرُهُنَّ</td>
</tr>
</tbody>
</table>

المجهول: مَدَّ / مُدَّ / يَمَدُّ / يُمَدُّ
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Speed</td>
<td>سرعة</td>
</tr>
<tr>
<td>Basket</td>
<td>سلة</td>
</tr>
<tr>
<td>To doubt</td>
<td>شك</td>
</tr>
<tr>
<td>Chest</td>
<td>صدر</td>
</tr>
<tr>
<td>Party/group</td>
<td>طاهرة</td>
</tr>
<tr>
<td>Strange/odd</td>
<td>عجيب</td>
</tr>
<tr>
<td>Family</td>
<td>عيال</td>
</tr>
<tr>
<td>Plant</td>
<td>غرس</td>
</tr>
<tr>
<td>To separate</td>
<td>فرق</td>
</tr>
<tr>
<td>To hold</td>
<td>قضى</td>
</tr>
<tr>
<td>To tell a story/to cut</td>
<td>قصٌ</td>
</tr>
<tr>
<td>Villages</td>
<td>القرى (مفرد: قرية)</td>
</tr>
<tr>
<td>To slap</td>
<td>لطمٌ</td>
</tr>
<tr>
<td>Hopefully</td>
<td>لعلٌ</td>
</tr>
<tr>
<td>Regretfully</td>
<td>لأسف</td>
</tr>
<tr>
<td>Almond</td>
<td>اللوزٌ</td>
</tr>
<tr>
<td>Goods/luggage</td>
<td>متاعٌ</td>
</tr>
<tr>
<td>One who masters Hadith</td>
<td>مُحكمّت</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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In the Hadith (it says) that when Yajuj and Majuj emerge, they will not pass by any water but will drink it off.

The Prophet’s hand (saws) never touched the hand of a woman except a woman he owned (i.e., a wife).

Do not abuse (insult) my Companions.

The day of the resurrection will be a day, when a man will flee his brother, his wife and his children.

Fulfilled is your Lords’ word in truth and justice.

He who deceived us is not of us.

He who dragged his lower garment in pride will not enter Paradise.
O Allah! Whoever shows kindness to my followers, You also show him kindness. And whoever makes it hard on them, you too make it hard on him.

He is not of us who (while mourning) tears off his clothes and slaps himself.

My son! Finish off (recitation of) the (whole) Qur'an once in a month. This is its least reading.

O pilgrim! Tie up your belongings, touch the Black Stone, stretch your two hands in supplication, and return to your family, for your absence is hard on them.

EXERCISES

I. Give the ماضى of the words below:

<table>
<thead>
<tr>
<th>ماضى</th>
<th>ماضى</th>
<th>ماضى</th>
<th>ماضى</th>
<th>ماضى</th>
</tr>
</thead>
<tbody>
<tr>
<td>to distress, to wish, to intend</td>
<td>همْ</td>
<td>هرْ</td>
<td>هرْ</td>
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<td>ذلْ</td>
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<td>to run away / escape</td>
<td>فرَ</td>
<td>to doubt</td>
<td>شُكَ</td>
<td>to count</td>
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<tr>
<td>to tear. to be hard</td>
<td>شقُّ</td>
<td>to deceive</td>
<td>عِشَّ</td>
<td>to narrate</td>
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<tr>
<td>to abuse / use bad words against someone</td>
<td>سبَّ</td>
<td>to perform hajj</td>
<td>حَجَّ</td>
<td>to feel happy</td>
</tr>
</tbody>
</table>

II. Translate the following:

١ - وقت يَمْرُ مَرَّ السَّحابِ
٢ - بَيِّنُ عَلَيْنا فِرَاكْفَكَمْ
٣ - فَاقْصِصْ الْقَصَصَ لَعَلَّهُمْ يَرِجُعُونَ إِلَى دِينِهِمْ
٤ - الْدَّالُ عَلَى الْحَيْرِ كَفَاعِهِ (الحَدِيثِ)
٥ - ذَلِكَ مِن أَتْبَاءِ الْقُرْرِ تَفْصِلُهَا عَلَيْكَ
٦ - با أَحَي دِلْبٍ عَلَى الشَّارِعِ الَّذِي أُجِدْ فِيهِ المَكْتُبةَ
٧ - لَا تَكَلِّبْيَ بِأَحْيَ بَعْدَمَا حَجَّتْ
٨ - قَالَ الدِّينَأْتُ أَنَّهُ يِشْكُّ فِي الْكَلِمَةِ فِي الْحَدِيثِ
٩ - يْوُدُّ الْأَنْبِياءُ كَفْرَوا عَلَّمُكَ عَن دِيْنِكِ
٨٠ - وَدُّتُ طَائِفَةٌ مِن أَهَلِ الْكِتَابِ هُمْ يَنْكُمْ
١١١ - لِلَّيْلَ - يَلَّاَسَفَانِ - كَبِيرِ مِن الْتَجَارِ يَشْتَورُونَ الْنَّاسَ
١١٢ - نُمَّ صَبْوًا فَوْقَ رَأسِهِ مِن عَذَابِ الْحَمِيمِ (الآيةِ)
١٢٣ - رَبَّنَا أَفْيَمْنَ لِنا نُورَنا عَلَى الْصَّرَاطِ يوْمَ الْقِيَامَةِ
١٤٤ - شِقَّ صَدْرُ الْدَّينِ مَرْتَيْنِ
١٥٥ - يَحْفِظُ هُذَا النَّهْرُ فِي أَيَامِ الصُّفُفِ
١٦٦ - اللَّوَّرُ مِنَ الفَوَاكِهِ الجَافِةِ
III. Translate the following:

1. Pour some tea into the cup.
2. What do they write when a book ends?
3. Do they write: “it is finished”?
4. If you play with him he will deceive you.
5. Don’t tell me stories, O storyteller.
6. The people of the book wish that you disbelieve as they have disbelieved.
7. Those days have passed, do not wait for them to return.
8. What does the search (بحث) leads?
9. The Haji did his hajj last year.
10. It is doubtful whether this torn piece of cloth is useful.
11. He intended to reply to the letter (رسالة) but he fell sick (مرض).
The Best of Stories-5
13. The King’s Dream
And the king of Egypt saw a strange dream
He saw seven fat cows in his dream
These seven cows were being eaten by seven lean cows
Also the king saw seven green ears (of corn) and seven dry ears
The king was surprised by this strange dream and asked his courtiers about their interpretation
They said, “This is nothing. A sleeper sees things that have no (existence in) reality.”
But the wine-server said, “No. But rather, I will let you know of the interpretation of this dream.”
And the wine-bearer went to the prison and asked Yusuf about the dream of the king
Yusuf was generous, honorable, (who) did not know miserliness.
So Yusuf informed about the interpretation and led to the (correct) management (of the affair)
He said, “You will sow for seven years, but leave what you harvest in its ears, except for the little that you will consume
Thereafter there will be a general drought (starvation) in which you will consume what you would have saved, but for a little.
This drought will last for seven years.
Thereafter will come the help and the people will have in plenty.
The wine-bearer went to the king with the interpretation of his dream.
(Complete the rest)
15 - يوسف يطلب التحقيق
وَلَمَّا جَاء الرَّسُولُ إِلَى يُوسُفَ وَقَالَ لَهُ إِنَّ الْمَلِكَ يُشْعُرُهُ! 
مَا رَضِيَ يُوسُفُ أن يُخْرِجَ مِن السَّجْنِ هَكَذَا.
وَيُقُولُ النَّاسُ: هَذَا يُوسُفُ!
هَذَا كَانَ آمِنًا فِي السَّجْنِ، إِنَّهُ حَكَمَ الْعَرَّابَ.
إِن يُوسُفَ كَانَ كَبِيرًا فِي الْعَلَمِ ذَكَرْيَا.
لَوْ كَانَ أَحَدُ مَكَانٍ يُوسُفُ فِي السَّجْنِ وَجَاهَ رَسُولَ الْمَلِكِ.
وَقَالَ لَهُ رَسُولُ الْمَلِكِ: إِنَّ الْمَلِكَ يُشْعُرُهُ وَيُنَظِّرُكَ، لَأَسْرِعُ هَذَا الْرَجُلٌ إِلَى بَابِ 
السَّجْنِ وَخُرِجَ.
وَلْكَيْنَ يُوسُفُ لَمْ يُسْرِعَ.
وَلْكَيْنَ يُوسُفُ لَمْ يَسْتَعْجِلَ.
بَلْ قَالَ لِرَسُولِ الْمَلِكِ: أَنَا أُرِيدُ التَّحْقِيقَ أَنَا أُرِيدُ الْبَحْثِ عَنْ فَضْيَتِي.
وَسَأَلَ الْمَلِكُ عَنْ يُوسُفَ وَعَلَمَ الْمَلِكُ وَعَلَمَ النَّاسَ أَنَّ يُوسُفَ بَرِيءٌ.
وَخُرِجَ يُوسُفُ بَرِيًا وَأَكَرَّمَ الْمَلِكُ.
(من الكتب: قصص النبيين - لأبي الحسن علي الندوي - الجزء الأول، مع تصريف بسيط)

معاني الكلمات الجديدة:

waiting for you  
would have hastened  
investigation

نصحت  
الم bíئٌ  
I (should) be
<table>
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<tr>
<td>search</td>
<td>لَحْثَ</td>
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<td>my case</td>
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<td>was satisfied</td>
<td>رضى</td>
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<td>he hastens</td>
<td>يَمْتَعِجَ</td>
</tr>
<tr>
<td>honored him</td>
<td>أَكْرَمَهُ</td>
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</tbody>
</table>

I will make him vicegerent

V. Complete the rest and answer the following questions in Arabic:

ستيف: من ابن يا حميد؟

حميد: من دهلي.

س: لماذا ذهبت البه؟

ح: ذهبت لوداع خالى وهو ذاهب لِلَّجَحَّ برَبِّهِ الله

س: هل حَجَّ أبولا يا حميد؟

ح: نعم، حَجَّ أبى بفضل الله.

س: أَحْجَّ أَعمَمْك؟

ح: أَظُنَّ أنهم قد حَجَّوا.

س: أَيْحِجَّ جميع المسلمين؟

ح: لا: بل ذوسة منهم يُحْجُون.

س: أَحْجَّت أمك وعماتها؟

ح: لا: ما حَجَّت أمي، ولا عمّاني حَجَحُونَ

س: متي يُحْجِّجُون؟
Hameed: From Delhi.
Saeed: From where O Hameed?
Hameed: From Delhi.
Saeed: Why did you go to it?
Hameed: I went to say farewell to my uncle who is going for pilgrimage of the House of Allah.
Saeed: Has your father performed his pilgrimage O Hameed?
Hameed: Yes, my father performed his Hajj, by Allah’s grace.
Saeed: Have your uncles performed Hajj?
Hameed: I think they have performed the Hajj.
Saeed: Do all Muslims perform Hajj?
Hameed: No, but those able do it.
Saeed: Did your mother and aunts perform Hajj?
Hameed: No, my mother did not perform Hajj, nor have my aunts performed Hajj till now.
(Complete the rest and answer the following questions in Arabic).
أسئلة:
هل حجّ أبو سعيد؟ أحجّ أعمامه؟ أحجت أخواته؟ في أي شهر يحجّ المسلمون؟
أحتجت أبها ولذة؟ أظنت أن الحجّ فرض على جميع المسلمين؟ أسررت بعلمك
استاذك؟ أبوذ لك أخوك طالعا سعيدا؟ أظن أن الحجّ فرض؟ هل ححجتهم أيها
الأولاد؟ أتودون لأصدقائكم بحاجان؟ أحتجت أبها البنت؟ أتتجهن أيها البنات؟
أيوذ زينة الديناء؟ أتودي الصلاة في المساجد؟

VI. Write the maadi and mudaare` of the following:

VII. Complete the rest and answer the following questions:
أبها الولد: قم من نومك قبل طلوع الشمس، وانظر إلى الجو. كيف يذهب النسيم؟
و كيف تفرّد الطيور؟ فقم أنت أمام ربك وأعدبه، ولا تكن من الغافلين.
أبها الولد العزيز: كن رحما ولا تكن ظالما، وكن شاكرًا على نعمة ربك ولا تكن
كافرا بما وعذت الله ولا تجعلها (فمدها) إلى أجله سبواً.
أبها البنت العزيزة: كوني معلمة ولا تكوني جاهلة فإن الجهل عنوان الحماقة.
و سأكُم بتعلّقك اعضاً أسربك، وأرّمي الديانة والحياة، واعملي بالأمور الدينية ولا تخرج في
زينة بدون حجاب فإن عاقبةٌ شديدة.

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O boy! Get out of sleep before the sunrise. Look at the atmosphere, how the morning breeze moves, how the birds twitter. So you stand before your Lord and worship Him and be not of the heedless.

O dear boy! Be kind, and be not an oppressor. And be thankful upon the favors of your Lord and do not be ungrateful over them. And stretch your hand before Allah, and do not stretch them before anyone save Him.

O dear girl! Be seekers of knowledge and be not an ignorant one. For ignorance is the source of foolishness. And give pleasure through your character to the members of your family. Hold fast unto religiosity and modesty. And act by the affairs of the religion and do not go out well-adorned without a veil for its end is abominable.

(Complete the rest)
VIII. Write the *maadi* of *mudaare‘* and *mudaare‘* of *maadi* in the following:

ظنتُ، مدّتُ، أُدّ، سرّنا، جدّنا، تضرّين، مسّ، تضلون، أمّ، عصون، تظلون، وددت، ضررت، ضلّوا، أرّد، رددّم، نرّد، رفضتم، قلّت، تخترون، نبيع، بعثي، مدّنا، أجي، رحتم، وجدت، تصلون، تكس، خبرت، تعجن، تمّشين، حليبتم، رُدّت، تحجيّين، تمسون، نرّد، ضررتم، أضرّ، سرّنا، أسرّ.
Clues:
The class of verbs that we deal with here is classified as “weak verbs” or “imperfect.” A normal or perfect verb is one which is free of any of these: هَمْزَة، وَ، يَ (أ) (It should be obvious that the rules apply to the verb when it is in the *maadi* form.
Now, such verbs as which have a *hamza* in it, whether at the beginning, as in أَكْل or, in the middle as in سَلَأ, or at the end as in أَنْبَأ, are known as *الْهُمْمُوزَ (hamzated).
It is extremely rare that there should be a tri-literal verb which has two *hamzaas* in it.
In actual fact, there is nothing special about this class of words that we should have a lesson on it. But, to a student it is a bit confusing to figure out how the root word changes its forms in *maadi*, *mudaare’*, or *amr*. We have explained by providing tables.
There are three tables: for such verbs in which the *hamza* is at the beginning, such verbs in which it falls in the middle, and such verbs in which it falls at the end.

As we see it, the rest is simple. You need to take words and practice making tables.

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أوزان مهمز الفاء

to hold/take: أخذ

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المذكر الغائب

3rd Person
Masculine

المؤنث الغائب

3rd Person
Feminine

المذكر المخاطب

2nd Person
Masculine

المؤنث المخاطب

2nd Person
Feminine

المتكلم

1st Person
Masculine & Feminine

المجهول: أخذ/ أخذنا/ أخذتم/ أخذوهُن/ أخذوا

جاء في نهج اللغة العربية...
الأوزان مهموز العين

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المذكر الغائب
3rd Person Masculine

المؤنث الغائب
3rd Person Feminine

النهي

المذكر المخاطب
2nd Person Masculine

المؤنث المخاطب
2nd Person Feminine

المذكر والمؤنث

المتكلم
1st Person Masculine & Feminine

المجهول: سأل / سيلّ سأل / يسأل
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<table>
<thead>
<tr>
<th>النهي</th>
<th>الأمر</th>
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<tr>
<td>لا قَرَاً</td>
<td>إِقْرَأْ</td>
</tr>
<tr>
<td>لا يُقْرِئُوا</td>
<td>إِقْرَأْنِ</td>
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<tr>
<td>لا يُقِرِّينَ</td>
<td>إِقْرَأْيِنِ</td>
</tr>
<tr>
<td>لا تَقِرَأْتِنِ</td>
<td>إِقْرَأْتُنِم</td>
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<table>
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<tr>
<th>المداخِل</th>
<th>المكالم</th>
<th>المخلوق</th>
<th>المخلوق &amp; المكالم</th>
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<tbody>
<tr>
<td>قَرَاً</td>
<td>إِقْرَأْ</td>
<td>قَرَاً</td>
<td>قَرَاً</td>
</tr>
</tbody>
</table>

المجول: قَرَاً / قَرَاً / يُقْرَأَ
Examples of other words:

To slow/cool down  
To fasten hope/to hope  
To reward  
To hide  
To put off/postpone  
To create  
To show mercy  
To fill  
To command  
To grow/to rise  
To spread  
To put off (light)  
To take prisoner  
To feel pain  
To be tired/bored

Begin reading the Qur’an and fill your heart with peace.

Begin with that with which Allah began.

Eat and drink and thank Allah.

Eat what is in the vessel, you are allowed.

Who can intercede with Allah except the one whom the Merciful permitted?

Do you then (O Muhammad) ask them for taxes? (While) the rewards of your Lord are better and He is the best of the providers.
Verily, Allah orders you charity, while Shaytan orders you indecencies.

Surely those who devour wealth of the orphans wrongfully, are filling their bellies with fire.

Hisham’s mother said, “I did not take the chapter, ‘Qaaf! And by the Noble Qur’an’ but from the Prophet’s tongue who used to recite it on every Friday, on the rostrum when he addressed.

EXERCISES

I. Translate the following:

1. إن الله يُأْمُرُكُمُ بالصَّدَقَاتِ

2. خَذُ مِن أَموَالِهِمْ صَدَقَةً (الآية)

3. خُذْ الْعَفْوَ وَأَمْرُ بِالْعِقْوَةِ

4. وَإِذْ أَخْذَ رَبِّكُ مِن بَنِي إِسْرَائِيلَ عَهْدًا

5. لَا تَأْخُذْهُ اللَّهُ سِنَةً

6. سَأَلَ سَائِلًا بِعَدْدَابٍ وَقِيفٍ (الآية)

7. إِذَا سَأَلَت فَأَسْأَلُ اللَّهَ (الحديث)

8. فَجَعَالُهُمْ كَعَصْصِفٍ مَا كُوِّلَ (الآية)
II. Translate the following:

1. He began to beat him.
2. The two questioned him about him.
3. They will all be questioned about their deeds in the hereafter.
4. The reader read a book much read.
5. Do not eat too much and do not ask too many questions.
6. The commander filled their hearts with love.
7. She began to fill the pot with stones.
8. This tree will grow only after a long time.
9. Girls! Do not take to eating before we begin to eat.
10. Roads are filled with water after every rain.
11. Read in the name of your creator.
12. Slow down man, do not read so fast.
13. O Reader! Do not fill the book with words.

III. Change the underlined past tense verbs to present tense.

(1) قرأتُ عِدَّةً صفحاتٍ من هذا الكتاب وبسمتُ.
(2) أَقْرَأْتُ الصحف المسائيةِ ياً فاطمةً؟
(3) ما يِسِىَ الْمُؤْمِنِ قِطٌّ مِن رَحْمَتِ اللَّهِ.
(4) مِن الَّذِي جُرِّزَ عَلَى فِتْحِ خِزائِنِي بَدْنَ اذْنِي؟

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IV. In the following verses point out the Hamazated verbs and give their (past, present imperative conjugations):

(1) ثمّ إذا مسّكم الضر، فعليه تجأرون. (الآية)
(2) فأذنوا مكروه الله فلا يأمن مكروه اللّه إلا القوم الخاسرون. (الآية)
(3) ولقد ذرأنا ليجيئتم كثيراً من الجن والانس. (الآية)
(4) أُزفت الأزفة ليس لها من دون اللّه كاشيفة. (الآية)
(5) يا أيها الذين آمنوا كلوا من طبّيات ما رزقناكم. (الآية)
(6) (المسلمون) يدرّون بالحسنى السّيّئة. (الآية)
(7) وإنّه لا يئس من روح اللّه إلا القوم الكافرون. (الآية)

V. Write the complete tables of ماضي، مضارع، أمر، عمّ، فاعل for the following words:

رآف

أكل

بداٍ
Clues:

Just as there are articles (or particles, or حروف) that give a fat-haa or kasra to a noun, there are particles that give a fat-haa or sukoon to مضارع that immediately follow it. They are known as nawaasib (نااصب pl. of 1, 2, 3) meaning: one [a particle] that gives a nasab or fat-haa). And the mudaare' after a naasib is referred to as Subjunctive Imperfect Verb. (But this is just by the way, otherwise you can ignore these terrifying technical terms).

But, as against nouns, there are no particles that give a kasra to مضارع. In contrast to a noun, which never gets a sukoon (jazm).

And of course, when we say a word has a dammah or kasrah, or whatever else, we mean the last consonant/letter (harakaat) of the word in question.

It might also be pointed out at this juncture that since the triliteral verb is the root, no particle can change its harakaat. In other words, a maadi does not undergo harakaat changes. The same applies to amr (imperative). Thus, it is mudaare' alone that undergo harakah changes.

Hereunder, we deal with such of the particles that give nasab to the mudaare' that follows. There are many. But, at the moment we deal with only six of them. The rest will follow in another, advanced lesson.

What happens is simply as follows: When one of these particles appear before a مضارع, it gives it a fat-haa to it. So that أَن يُعَمَّل becomes يُعَمَّلُ when an أَن appears before it – the rule being the mudaare' should follow the particle immediately, and not be part of another phrase within the sentence.

There ends the matter; except to note that in case of dual and plural, the noon is dropped to express the fact that the mudaare' is mansoob (or maftoooh).

So that يُعَمَّل when an أَن is added to it, or يُعَمَّلُ when either of the following: أَنْ / لَنْ / لَامْ / كُنْ / إِنْ / حَتَى is added.

Note that in يُعَمَّلُ an alif has been added, but which is not pronounced.

Also note that the noon of third person feminine plural (تَفَعَّلُ) and second person feminine plural (يُفَعَّلُ) is not dropped when one of these particles appears before them.
There is nothing to add to the above (!) except that the rules also apply to the form of *mudaare*.

<table>
<thead>
<tr>
<th>Arabic (الأمثلة 1)</th>
<th>English (الأمثلة 2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>لا يُعَمَّلُ أحدُ كَىْ يُحْرَمُهُ الفَوْزُ</td>
<td>The Prophet said, “A Prophet will not be buried except where he died.”</td>
</tr>
<tr>
<td>لا تَتَحْرَكُ لِسَانُكَ لِيَعَمَّلْ بِهِ (الأيَة)</td>
<td>The unbelievers think they will not be resurrected.</td>
</tr>
<tr>
<td>إنْ فَرَّتْهمُ مِنَ الْمَوْتِ (الأيَة)</td>
<td></td>
</tr>
</tbody>
</table>
The Prophet said, “A man who was present at Badr and Hudaybiyyah will never enter the Fire.”

So that he might not know anything after the knowledge.

And it is by His (Allah’s) mercy that He made the night and the day so that you might rest therein.

There is no sin upon you that you should eat together or separately.

If not for me making it hard upon my people, I would have ordered miswak-brushing (i.e., would have made it mandatory).

**Cleaning teeth with a stick or twig-brush**

Siwak

Cattle

**Separately**

Aštana

To raise

Names of places where battles were fought

**To suppose**

Jaln

Sin, crime, guilt

**To haste**

Yāmīn

To command, to pass judgment

Bones

**Hopefully**

Usī

Wherever

**To have power (over)**

Qadr

To mount
EXERCISES

Note hereonwards that it is not necessary that exercise questions should relate to the lesson being dealt with alone. We feel freer to ask questions that relate to any of the preceding lessons.

I. Translate to the following:

1. ومن أظلم مّمّن معنّ مساجد اللّه أن يُذَكَّر فيها اسمه (الآية)

2. وعسى أن تنكّروا شيئاً وهو خير لكم (الآية)

3. إنما أعبرت أن أعبّد رّب هذه البلدّة (الآية)

4. أُمْلِكْتُ أن لَّن تَعْرَفُوا أهْدَى (الآية)

اللّه الّذي جعل لَّكُم الأنعام لِتُشرِّكُوهَا

6. وإنّا لَن نُذْهِبُها حتى يُخْرُجُوا منها (الآية)

وقال موسى إن تكفروا أنتم ومن في الأرض فإن اللّه لَغَفْرَنِي حمید (الآية)

7. قال رسول اللّه (ص): لَن يُدْخِلُ الجَنَّة أَحْدَهُ إِلَّا بِرِحْمَةِ اللّهِ - أو كما

قال

8. أئذنّا أن نسجّدَ على سبعة أغلام

إِنِّي أُمَرَتْ أن أُعْبِدُ اللّه مَخْلُصًا له الدين (الآية)

9. الأرض: يا أيها الطالب: - عليكم أن تسمعوا قبل أن تخُرجوا من غرفة المدرسة

10. يَحْسِبُ الإنسان أن لَّن تجَّمَعَ عظا مه (الآية)

11. واتبَّعتهم ظَلّتُوا كما ظلّتُمْ أن لَّن يَبْعُثَ اللّه أهداً (الآية)

12. أَمْنِي أن تَنْسِمَمُ مَتَّعًا (الآية)

13. فلما تَسَافَلُوا ٍ يُرْضِيَكمُ اللّه أهداً (الآية)
II. Fill in the blanks with the accusative form of the verb in the bracket.

1. يسرني أن ........................................ كل يوم الجمعة (تزويني)
2. ينبغي أن ........................................ حقوق الولد (ترعون)
3. لا يجوز لأحدٍ أن ...................... من أعراض الآخرين (ينال)
4. ندعوك أن ........................................ الى الملكة (تصحبني)
III. Translate the following:

1. It is important that you count the chicken.
2. I went so as to visit the sick.
3. I will never hit a cat.
4. It was not for a man to beat a child.
5. Do good deeds so that you are successful.
6. I came so as to sit with you.
7. It was not for the bird to be imprisoned in the cage.
8. Do not enter until you are permitted.
9. We will never go out of the room until the sun sets.
10. Do not read in weak light otherwise your sight will become weak.
11. I will never lie to any one.
12. They opened the window so that air could enter.
13. It pleases me to look at the sea for a while.
14. If you do not open the window, the air will get dirty.
15. On ma Fatah (تبيك)
Clues:
This lesson should offer no difficulty, for, all that has been stated as rules with reference to the nawaasib (نواصب) apply to the jawazim (جوازيم) of meaning: one [a particle] which gives a jazm [or sukoon].
And the mudaare' after a jaazim is referred to as Jussive Imperfect Verb.
Thus, مَّلَمْ becomes نَذْهَبْ with a مُّمَّا immediately preceding it.

Once again, there are several such jawazim but we are presenting only a few here.
The rest will follow later.
Those others that we shall deal with later are:
إِذَا / مُهْمًا / مَّتٰى / أَيٰانَ / أَنِنَ / أَنِنَ / ذِبْحًا / مَّيْئَمَا / أيُّمَا
The rules about the noons in dual, plural, and feminine are the same as in case of nawaasib presented in the previous lesson. So, بسمعوا becomes بسمونَ.

And, of course, the مضايَعُ المجهول undergoes similar changes.
One another thing you may note is that there are certain articles/particles (prepositions) that give sukoon “not to one” but to two mudaare’ that follow it. Examples of these are given below in the second table.

Those articles which give sukoon to one مضايَع

We did not go to the garden yesterday.

The man went in the morning and has not yet returned.

Let Ali open the door.

So let Man laugh less.
Those articles which give *sukoon* to two ماضي مضارع verbs:

If you serve you will be thanked.

He who stays awake a lot will get sick.

In example two above لَا has the meaning of “not yet”, or an act that is hoped for. But when it is used in the sense of “whenever” or “when” then it does not give *sukoon* to the مضارع that follows, as example 7 (In example 6 it comes before a ماضي and hence it has no effect).

When I went, I did not find him.

Muslims leave their shoes out of the mosque when they enter into it.

The children did not hear the admonition of their father.
The two boys did not hear the admonition of their father.

The boy did not memorize his lesson and I do not see him passing.
The day has passed but the rain did not come.

How will the students succeed when they have not stayed awake at nights?

The gardener will be pleased with you when you enter the garden.
Let those thank Allah among whom appeared the Messenger.
If you sit in the sun a lot you will get sick.
Therefore, whoever sits in the sun a lot will regret.

EXERCISES

I. Translate the following:

1. من يصٌنِع مَعَ رَوْفًا يُبِدِّدُ
2. ﻃَلَّمَا يَدْخُلُ الْإِيمَانُ ﺃَلْبَأَبِكُمْ
3. إِنَّكُمْ تَكْفُرُونَ ﻓَإِنَّ اللَّهَ غَيْبُ عَنْهُمْ
4. ﺍِمْ ﻓِى رَاءِنَوْنَ ﺍِلِلَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٍ؟ (الآية)
5. ذَهَبَ الرَّجُلُ وَلَمْ يُرْ جَعَلَ
6. يَنْبِئُ (صَ) ﻃَلَّمْ يَأْخَذْ ﻃَنَّ ﺍِلْمَسْرَأَةَ
7. ﻃَنَّ لَمْ يَبْلِسَهُ ﻃَنَّ الإِذْرَاءَ (الخَٰلِدِ)
8. ﺍِمْ ﻓِى رَاءِنَوْنَ ﺍِلِلَّهَ ﻃَلَّمُ ﺍِلْسَمَاءَ وَالْأَرْضَ؟

(fought)
10. صَنَعَ رَسُولِ اللَّهِ (ص) شَيْاً لَمْ يُصَنَّعَ فَطً (الحديث)

11. مَنْ لَمْ يَكْبِرْهُ إِلَّا أَرْبَعَةَ مِنَ الْإِلَيْهِ فِي رَكَةٍ لَهُ (من الحديث)

12. كَيْفَ أَفْعَلُ شَيْئًا لَمْ يُفْعَلْهُ رَسُولَ اللَّهِ (قَالَهُ أَبُو بِكَرَ)

13. إن تَحْفَظَ السُّرَّ تَنَكُّ مَوْضِعُ رَقَاةِ النَّاسِ

14. إن تَقَضَ بِالْعَدِلِ يُرضِيَ اللَّهَ عَلَيْكَ

15. مِنْ بَعْلٍ سَوَى بَيْلٍ جَزاءً

16. مِنْ يَكُونُ عَجَوْلَا تَكْرَهُ زَلْلُهُ

17. مَاتْرَعَةُ الْيَوْمِ تُحْصَدُهُ غَدًا

18. كَيْفَمَا يُكْنِ الأَرْدُ يُكْنَ قَرِينُهُ

19. وَإِنْ حَكَّمْتَ فَاحْكُمْ بِيْنَهُمْ بِالقَضْطِ

20. وَمِنْ يَعْصِيَ اللَّهَ وَرَسُولَهُ فَفَقَدْ ضَلَّ ضَلَّالًا مِّيِّنًا

21. إِنْ يُكْنِ مَنْكُمْ عِشْرُونَ صَابِرًا يَغْلِبُهُ مَبْتَغُيْنَ (الآيَة)

22. وَمَنْ يَكْسِبْ أَنْثَى فَأَتَى أَنْتَ مُخْسِسُهُ عَلَى نَفْسِهِ (الآيَة)

23. وَمَنْ لَمْ يَحْكُمْ مَنْ أَنْزَلَ اللَّهُ فَآوِلَكَ هِمُ الكَافِرُونَ (الآيَة)

24. فَمَا حَصَّدُهُمْ فَذَرُوهُ فَسَنْثُبْهُ (الآيَة)

25. وَمَنْ يُقَالُ يَا بَيْتُكَ مَنْ يَغْلِبُ يَوْمَ الْقِيَامَةِ (الآيَة)

26. وَمَنْ يَدْعُ مَعَ اللَّهِ الَّذِي أَحْرَرَ لاَ بُرْهَانَ لَهُ فَإِلَّا حَسَابُ عِندَ رَبِّهِ (الآيَة)

27. فَمَا يَعْمَلُ مَثَاقِلُ ذَرْعٍ خَيْرًا بِهِ (الآيَة)

II. Translate the following:

1. The boy did not memorize his lessons.
2. Muhammad (saw) did not write the Qur'an.
3. If your brother leaves, you may eat.
4. If you eat too much you will get sick.
5. If you go near the fire you will feel the heat.
6. The farmer did not milk the cow.
7. The boy has become big but has not yet written a word.
8. The man went but has not yet returned.
9. Let the women be quiet.
10. Let him work, or he will not be paid.
11. Whoever eats too much will get sick.
12. Whoever tires himself now will be happy tomorrow.

III. Translate the following using articles as given:

a) Usingُ
1. He never went but for a short while.
2. The girl did not eat, did not drink, and did not play.
3. Do you not know that Allah has power over every thing?

b) Usingلَنَّمَا
1. Allah has not yet known the persevering among you.
2. The sun has set but the patient has not eaten.

c) Usingلاِمُ أَمْر
1. Let the people thank Allah for His blessing (ثواب) of life.
2. Let the boy do his work and then let him play.
3. Let them do good deeds so as to be rewarded.

d) Usingإِنْ
1. If you read, you will know.

e) Usingمَنْ
1. Whoever worked, will be successful.

Common:
1. They did not do good works so as to be rewarded.
IV. Re-write the following sentences by adding the particle given in the brackets to the underlined verbs and make necessary changes.

1. يا فاطمة تقولين الحمد لله على كل حالٍ

2. رُفِّقاً وَ بِ حضورِ الْيَوْمِ

3. نُمَدِّ يد الصداقة إلى الغريب

4. أَ تَ حَزَّوْنَ ْلَمَا فَاتَكُمُ؟

5. يا عائشة! أَ تَ سَنَ كَيف يُجْرِيِ اللَّهُ الصَّالِحِينَ

6. تَحَبُّونَ حِياَتَكُمْ لِإِلَّا إِلَى كَلِمَةِ اللَّهِ

7. أَ تَدْرُونَ عَاقَبَةَ أَمْرِكُمْ؟

8. تَعْرِفُونَ عَلَى بِناءِ بَعْدِ الأُمَةِ

9. يَطَلُّ وَ هَا الْيَوْمِ

10. يا غافلون! أَ تَجْعَلُونَ الْدُنْيَا أَكْبَرَ هَمُّكُمْ

11. أَ تَعْمَلُونَ وَ أَنتُ تَعْبَانُ يَا سَلِيمٌ؟

12. تَشْرَبُونَ بَعْدَ الأَحْرَى

13. تَبْكَيِ الْمُؤْمِنَاتِ مِنْ خَشْيَةِ اللَّهِ

14. أَ تَّلْبِسُنَّ الْمَلَابِسِ الْضَّيْقَةِ ِيَا فَتِينَ؟

15. بِسِيرَ في الأَرْضِ وَ يَتَظَرُّونَ كَيْفَ كَانَ عَاقِبَةَ المُحْرِمِينَ

16. َأَسْعَى فِي أَذْى جَيْرِكَنْ ِيَا نَسِأَ!
V. Use the conjugation given in the brackets and re-write the following pairs of sentences in a single sentence. The first one is done for you as an example.

(1) مثال: (أ) تضربني / أضربك (إن) (ب) إن تضربني أضربك

(2) تزورني / أزورك (إن)
(3) تكتبون إليه / أكتب اللهم (متي)
(4) تغيب كثيراً / بفوتكم الدرس (إن)
(5) أكثر فراغ الشبان / يكثر فسادهم (أتيان)
(6) يأتي فصل الصيف / ينضج العنب (متي)
(7) ترضي عن زيد / فإنه لن يرضي عنك ( وإن)
(8) لم يجد بلماих / يقل أصدقاؤه (من)
(9) تكونون / أروركم أن شاء الله (أينما)
(10) ينوب إلى الله / ينوب عليه (من)
(11) تكون الظروف / لا أذكرب (مهما)

VI. Translate the rest and answer the questions in Arabic, (lesson 39)
Good girls avoid the evils and do righteous deeds. They serve their mothers and keep company of the knowledgeable. They help the poor women and do not leave their houses without permission. They do not take pride in their wealth, or in their beauty, or in their family. They do not follow undesirable customs and do not live in the company of the rich nor do they envy them but rather they are satisfied with their lot. They do not see in simple dress any defect. They are patient, and thankful in every situation.

(Complete the rest and answer the following)

**Question:**
- Are you afraid of working? Do you enjoy the housework? What do you think about the household chores? Are you happy to do them?
- How do you react when you see the house is not clean? Do you help in cleaning the house?
- Do you follow the rules and regulations of your school? Are you satisfied with your school life?
- Do you have friends who are not good students? How do you react when you see them doing bad things?
- Do you have any hobbies or interests? If so, what are they?

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Rules:
Grammar books refer to these (as well as to اللَّفِيفُ الأخْوَفِ and which follow [lessons 41, 42 and 50]), as weak verbs (الفَعْلُ المُتَكَلٌّ): simply because they have an \( 
\) or a \( \) or a \( \) in the tri-literal root.

\( \textit{Mithaal} \) are such verbs as have either a \( \) or a \( \) or a \( \) at the beginning in the tri-literal verbs.

Therefore, of them there are two kinds: مثال ُ وَأَي which have a \( \) at the beginning, and مثال ُ يَأَي which have a \( \) at the beginning.

These are no different from other tri-literal verbs, in any way, except that for a student they offer some difficulty in constructing the tables. Hence a table covering أَمْرُ مَضَارِعٍ مَاضِي and is given herewith. Also given is a second table showing the form they take in other areas of the grammatical constructions.

Similarly a simple table is made covering مثال ُ يَأَي .

If we have not made a second table covering other grammatical constructions for مثال ُ يَأَي , it is because the usage is so rare. There is no point in you bothering yourself about it here.
### to place, lay, remove

<table>
<thead>
<tr>
<th>Noun</th>
<th>Imperative</th>
<th>Present Participle</th>
<th>Past Participle</th>
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<tr>
<td>وضع</td>
<td>وضع</td>
<td>وضع</td>
<td>وضع</td>
</tr>
</tbody>
</table>

### To stand, to stop

وَقَفَ / يَقفُ

### To wish, love

وَثَّدَ / يَثُدُّ
Some common words of this class:

<table>
<thead>
<tr>
<th>To be obligatory</th>
<th>To weigh</th>
<th>To give birth</th>
<th>To let alone</th>
<th>To bestow</th>
<th>To reach</th>
<th>To happen, to fall</th>
<th>To admonish</th>
<th>To jump</th>
<th>To inherit</th>
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</thead>
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<tr>
<td>يَحْبُ</td>
<td>يَحْبُ</td>
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<td>وَدْعَ</td>
<td>يَعِيدُ</td>
<td>وَعِيدَ</td>
<td>يُضْحَكُ</td>
<td>وَضْحَكُ</td>
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<td>يَجْدَ</td>
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<td>يَدْعُ</td>
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<td>يْنَتْفَعُ</td>
<td>يَنْتَفِعُ</td>
<td>يْنَتْفَعُ</td>
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</table>
### to despair

<table>
<thead>
<tr>
<th></th>
<th>negate</th>
<th>imperative</th>
<th>present</th>
<th>perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>النهي</td>
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<td>لا تَيَشَىْنَما</td>
<td>يَيَشَىْنَ</td>
<td>لا يَيَشَىْنِنَ</td>
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<td>يَيَشَىْنَما</td>
<td>يَيَشَىْنَونَ</td>
<td>يَيَشَىْنَنَ</td>
</tr>
<tr>
<td>الماضي</td>
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<td>لا تَيَشَىْنَما</td>
<td>يَيَشَىْنَ</td>
<td>لا يَيَشَىْنِنَ</td>
</tr>
<tr>
<td>Future</td>
<td>لا يُشَىْنَ</td>
<td>لا تَيَشَىْنَما</td>
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**Not used**

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<td>يَيَشَىْنَونَ</td>
<td>يَيَشَىْنَنَ</td>
</tr>
<tr>
<td>الماضي</td>
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<td>يَيَشَىْنَ</td>
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</tbody>
</table>

**To despair**

<table>
<thead>
<tr>
<th></th>
<th>اسم الفاعل</th>
<th>المضارع</th>
<th>الماضي</th>
</tr>
</thead>
<tbody>
<tr>
<td>ivery</td>
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<td>يَيَشَىْنَما</td>
<td>يَيَشَىْنَ</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
<td>English</td>
<td>Arabic</td>
</tr>
<tr>
<td>---------</td>
<td>----------</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>To ripen</td>
<td>يَانِعُ</td>
<td>To dry up</td>
<td>يَبِسُ</td>
</tr>
</tbody>
</table>

**الكلمات الجديدة:**

- Equal: سواءً
- That is: أيٌ
- Open: ظاهر
- Father: أبٌ (ج) آباء
- Alone: قَرِئة
- To eat: أكلُ
- Kinsfolk: قريبٌ (ج) أَقرِبةٌ
- Unique: الصّمَدُ
- To cut, sever: قَطِعُ
- Female: أُنْثى
- To curse: لَعْنَ
- Hidden: باطِنُ
- From you: من لَنُقِيكَ
- Spirit: رُوحٌ
- To blow: نَفَخُ
- To disperse: وَلِي
- Sin: جَناحٌ
- To prostrate: سُجْدَةً
- Burden: وزَرٌ
- To prostrate: سَجَرِ (ج) سِرْرُ
- Supporter, helper: وَلِي
- Bed: هِدْهُدُ

**الأمثلة:**

And no bearer of burden will bear the burden of another. (Note: Nafs is feminine in Arabic).
The Prophet (saws) prohibited the consumption of every pawed wild animal.

Does one of you approve that he should eat his dead brother’s flesh?

Do not be wet, so as to be squeezed, and do not be dry so as to be broken.

Eat and wear what you have and do not lose hope of Allah’s bounty.

She (Mary’s mother) said, “O my Lord! behold I have delivered a female child;” and Allah knew best what she had delivered.

Surely, We inherit the Earth and all there are over it and to Us they will be returned.

So, there is no sin upon them (the women) that they remove their (outer) garments.

(Zakariyyah) said, “O My Lord! Do not leave me single (childless, and un-inherited), although You are the best of those who inherit.”

And those who join (of the kin) what Allah has commanded that they be joined.
Allah is One. He is Unique - He did not give birth, nor was he given birth.

And, surely what you are being promised (about the Day of Judgment) is to prove true, and the Day of Reckoning is to happen.

And when I have blown in it a Spirit from Me, then fall down to it in prostration.

Indeed Allah has removed (the obligation of) fasts and part of Prayers from the traveler.

EXERCISES

I. Translate the following:

1. (يمتِثلُ أهل النار يوم القيامة ) هيل وجدتم ما وعد رُكَّم حَقًا (الآية)
2. (قال الله لسليمان ) إنِّي وجدتكم وقومكم تسجدون لله الشمس (الآية)
3. ومن يُلْعِن اللّهُ فإنَّ تَحَدُّ لَهُ تصبر (الآية)
4. ودُّوا أو نكفرُونا كما كفرُوا فكُفرون سواء (الآية)
5. ودُّروا ظاهر الإسم وباطنة (الآية)
6. وقال فرعون ذروون أفل موسى (الآية)
7. إن الأرض تزدها عِيَادًا الصالحين (الآية)
8. وهم يجدلون أو زارهم على ظهورهم - أن الله ساء ما يزرون (الآية)
9. نحن أعلمن بما صيغون (الآية)
II. Translate the following:

1. It is obligatory on a patient to do as he is told.
2. Describe to me the way to your house.
3. The matter is not clear so do not promise him anything.
4. The girl did not find the lost pen.
5. He was not sermonized and so he was not admonished.
6. The two men joined us in Makkah.
7. That will not be joined which was broken.
8. O woman! Do you find Allah’s promise as true?
9. Deeds will be weighed on the day of Judgment.
10. Do not stand there – jump.
III. Change the past tense verbs to present tense in the following.

1. وَصَفَ الْجَلَدِ لأَحْفَادِهِ أَيَامَ طفولته
2. ما وزرت نفس وزر أخرى
3. الأمهات وَعَظَنْ بِبِتَارِمِ الصدق في الاحوال كلها
4. إن هذه المرأة قد وَجَبَت داراً لها لأحد أقاربها القرار
5. الولد وَجَعَه رأسه فاحذ إجراء يوم
6. سأل زياد أبناءه الصغار: أين وضعت ثم أفلامي؟
7. قال الأب لابنه: قد وَجَبَت عَلِيكُما الصلاة لأنكما بُلْغَتُما بين الرُّشاد
8. ختم الله تعالى على قلوب الفساق وَوَدْرُهُم في طُغيانهم يعمهون
9. كيف وَجَدْتُم تقاليد الباكستانيين؟
10. ما جُنُوب ما وَهْنَا ولكن تتب في وجه العدو
11. أَن حَرَّأَرَي الْبَلَدِ يُزْوَن بالقسطم المستقيم
12. أَرَأيت النساء اللاتي وَضْعُت وَجُوْهُهن؟
13. هل إنهك وهبت مالك ونفسك لخادمة الدين؟
14. إن أهل القرية كُلهم وَرَدُوْن النهر وَمِلَأوا الجرار بالماء
15. أَمَّا وَرثتم مال أبيكم؟
16. أَيُّسِتْم مِن رحمة رَبكم؟
17. هل قامت البنات من النوم قبل آذان الفجر
18. وضعت كتبى على المكتب وَخَرْجَتْ من الفصل
IV. In the following verses mark the past, present & imperative and give their conjugation.

(1) ولا تزر وازرة وزر أخرى (الآية)
(2) ود كثير من أهل الكتاب لو يريدونكم من بعد إبانكم كفارة (الآية)
(3) يوم تجد كل نفس ما عملت من خبر محضرا (الآية)
(4) فهبط لي من لدنك وليا يبرئي وبرث من آل يعقوب (الآية)
(5) لوكان هؤلاء آلهة ما وردوها (الآية)
(6) ورزونا بالفسطاس المستقيم (الآية)
(7) مسسه على الخطرة (الآية)
(8) وتصفي أسلههم الكذب أن لهم الحسن (الآية)
(9) وما كان ل.secretهم فلايصل إلى الله (الآية)
(10) إذا وقعت الواقعة ليس لوقعتها كاذبة (الآية)
(11) فأعرض عنهم وعظهم (الآية)
(12) وفقوهم إنهم مسولون (الآية)
(13) يهبط من يشاء إناثا ويهبط من يشاء الذكور (الآية)

V. Write the complete table comprising of ماضي ، مضارع، أمر، في word وزن
Rules:
This lesson helps you to deal with another set of tri-literal verbs that act tough on you because of the presence of a ِ or a ُ. In this class they occur as the central radical of the root verb.
Such verbs in which ِ ِ or ُ ُ ِ occur as the middle radical or known as (hollow).
Once again, of them there are two kinds: (i) أَحْوَفُ وَاوٍ ِ ِ where the central radical is ِ ِ ِ and (ii) أَحْوَفُ يَايٍ ِ ِ where the middle radical/consonant/letter is ُ ُ ِ.
Herewith we shall deal with أَحْوَفُ وَاوٍ ِ ِ alone.
There is an added – but, rest assured, minor - difficulty with this class of verbs. The middle radical does not appear as ِ or ُ ُ ِ in the maadi construction. But rather, as an alif. The alif in this case represents either ِ or ُ ِ.
Now, how to know which of the two? Well, there are several ways. Look into a good dictionary. It will state the mudaare’ after the maadi form. For, the alif of maadi becomes either ِ or ُ ِ ِ in mudaare’.
So, in a good dictionary (which are not so much in demand), you will find the entry for ِ ِ ِ ِ as: يقول - قال ِ
Some dictionaries save space by entering ِ or ُ ِ ِ after stating the maadi, to indicate the real radical hidden behind the alif.
Yet other dictionaries indicate by adding a damma ً (above a little dash-line) or a kasraa - (below a little dash line) where the dammah stands for ِ ِ ِ and kasra for ُ ِ ِ.
Obviously, there are dictionaries that give you no clue whatsoever. Let us push them out of the market by not buying them.
You can also guess whether the alif of the maadi in ajwaf is ِ or ُ ِ ِ by studying the context to see how it is altered in mudaare’.
The tables below explain the rest.
الماضي المجهول: قال / قَالَ لَهُمْ، لَهُمَا، لَهَا، لَهُنَّ، لَكَ، لَكُمْ، لَكَمْ، لَكُمَا، لَكُمْ.
لي، آنَا
المضارع المجهول: يَقُولُ / يَقُولُ لَهُمْ، لَهُمَا، لَهَا، لَهُنَّ، لَكَ، لَكُمْ، لَكُمَا، لَكُمْ.
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<tr>
<td>لم تكونَن</td>
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</table>

Not used

المجهول of كان: ً
A few commonly used words:

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<th>اسم الفاعل</th>
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<th>الأمر</th>
<th>المضارع</th>
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<tr>
<td>Not used much</td>
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<td>لاكنن</td>
<td>كن</td>
<td>يكون</td>
<td>كان</td>
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<tr>
<td></td>
<td>Do not be</td>
<td>Be</td>
<td>He is</td>
<td>He was</td>
<td></td>
</tr>
<tr>
<td>Not used</td>
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<td>لاائذ</td>
<td>عذ</td>
<td>يعود</td>
<td>عاد (مجهول)</td>
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<td>Do not return</td>
<td>Return</td>
<td>He returned</td>
<td></td>
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<td>متوب</td>
<td>تاب</td>
<td>يتوح</td>
<td>ينذب</td>
<td>لاكتسب</td>
<td>صام</td>
</tr>
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<td>One who repented</td>
<td>Do not repent</td>
<td>Repent</td>
<td>He repented</td>
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<td>صم</td>
<td></td>
</tr>
</tbody>
</table>

Allah was (there) (when) there was nothing.

When you speak, speak the truth.

The people say, "the moon has appeared" but the Muslims did not fast.

Returned the returning (person) to sin and did not repent.

Taste this food, it is said to be the best food for the hungry.
Verily, Allah does not sleep and it is not for Him to sleep, for He circumscribes everything with His knowledge and drives time to its end.

The Prophet (asws) said to him who fasted during the day and prayed the whole night: Eat and fast, sleep and stand. (i.e., stand in prayers).

And Fir’awn said, “Let me alone so that I kill Musa and let him call upon his Lord”.

When you are in Makkah for ‘Umrah, then know that when you enter the Holy House, then, supererogatory Prayers are not lawful at the time of entry – unless you find the congregation in an Obligatory Prayer – but rather, first circumambulate the House seven times and then stand near Ibrahim’s Station for supererogatory Prayer.

Then said, (Musa’s sister to Fir’awn’s wife), should I lead you to a household that will take him into custody for you?

When one of you sneezes, let him say, “Praise to Allah.” And let (the one who hears him) say, “May Allah show you mercy.” Then, let (the first one) reply to say, “May Allah forgive us and you.” (As it has come in the hadith).
EXERCISES

I. Give the ماضرَع and, اسم الفاعل for the following verbs:

To stand up ـ قام ـ To go away/leave ـ راح
To pass, to be permitted ـ جاز ـ To sleep ـ نام
To die ـ ماتَ ـ To drive ـ ساق
To be disloyal, dishonest ـ خانَ ـ To walk around ـ طاف
To obtain, achieve ـ نالَ ـ To taste ـ ذاق
To return ـ عادَ ـ To succeed ـ فازَ
To be hungry ـ جاع ـ To become long ـ طال
To seek shelter ـ عادَ ـ To fall ـ طاحَ
To turn around ـ دار ـ To vanish, to be over, to lose ـ فات

To take care of, to sponsor
Place
Soul, person
Supererogatory
Whale

Those of great resolution
Ka'bah/the Holy House
To leave, abandon
Lesser or minor pilgrimage
To be incapable, to lack strength
Crow

الأولوا العزْم
الْبَيْتُ الْحَرَام
ذرِّ (ماضيئ: وذر)
عُمَّرَة
عُجَّر
غُراب
II. Translate the following:

1. (Qil'il-Allah ص – فاصِبْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تُكْنِ "Kásahajj al-mawt (al-‘A‘la)"

2. (Yâqul عِمَّيْنِ يُومَ الْقِيَامَةِ) مَا قَلَتْ لَهُمْ إِلاًّ مَا أَمَرَّنَا بِهِ أَنْ اعْبُدُوا اللَّهَ (الْآية)"

3. أَيْدِينَ أَحَدْ مِنَ الْجَنَّةِ؟ (الْآية)

4. وَمَا كَانَ لَنَفَسٍ أَنْ يَمْرِئَ إِلَّا بِإِذْنِ اللَّهِ (الْآية)

5. وَمَا كَانَ لِنَفْسٍ أَنْ يَفْتَنَ مُؤْمِنًا (الْآية)

6. أَعَجَرْتُ أَنْ أَكُونَ مِلْعَولًا هَذِهِ الْغَرَابِ؟ (الْآية)

7. وَإِذْ قَالَ مُخْلِصًا (يَا بْنِي إِسرَائِيلَ): يَا مُوسَى لَنَنْصِرِي عَلَى طَاعَمٍ وَاحٍ. (الْآية)

8. لَا تَنْبُخْ مَنْ خَالِكَ (الْحَدِيث)

9. اللَّهُمَّ إِنِّي أَعْوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ وَمِنْ نَفْسٍ لَا تَشْبُعُ وَمِنْ عِلْمٍ لَا يُفْعَلُ (الْحَدِيث)

10. اللَّهُمَّ إِنِّي أَعْوذُ بِكَ مِنْ العَجْرِ وَالْكَسْلِ وَالجَبَلِ وَالْبَخْلِ وَالْحَرَّمِ وَأَعْوذُ بِكَ مِنْ عَذَابِ الْقَيْرِ وَأَعْوذُ بِكَ مِنْ عَذَابِ النَّارِ وَأَعْوذُ بِكَ مِنْ فَتْنَةِ الْمَحِيَّةِ وَالْمَلَامِتِ (الْحَدِيث)

11. إِنَّ اللَّهَ تَعالَى يَرْفِعُ لِهذَا الْكِتَابِ أَقْوَامَ وَيَضْعُهُ بِآخَرِينَ (الْحَدِيث)

12. ذَرْ حِيَتَ الدارِ اللَّهِ.

III. Translate the following:

1. Be truthful O people, and do not be liars.
2. He who deceived us is not of us.
3. O woman! What have you to say about this affair?
4. Said one of the speakers, “It is said that what was already read was stolen.”
5. The Prophet has said: "Do not fast specifically on Fridays.
6. The Prophet told the man who was always fasting: "Fast but also eat and stand up for prayers but also sleep."
7. The criminals will be driven to fire and will be told: "Taste the punishment now."
8. When you repent, do not return to the sin.
9. May Allah lengthen your life and may you not die before you have been forgiven.
10. They seek Allah’s refuge that they should die when alone.

IV. Translate the following:

1. Visit the Prophet's Garden in the week before the Other.
2. How have we greeted them when they return from their long absence?
3. The bird's nest will be tasted by them.
4. A thief among the other nations that have visited them?
5. If I missed the school day, can I visit the mosque?
6. Will this be a sin for the other sex?
7. Entering the mosque barefooted and uninvited?
8. What is the punishment for the sick person?
9. These are the clothes that they wear differently.
10. What do they enter in place of shoes and what do they do in place of cigarettes (Hadith)?

11. We are led by Allah from the evil of the devil
12. This is a test of Mecca, a test of the man's nature.
13. The news of the result of the exam when they hear the news of their results
14. If you hear the news of relief from the evil of the devil
15. They seek Allah's refuge that they should die when alone.
V. In the following verses mark hollow verbs and indicate their measure & conjugation form:

فسيحوا في الأرض أربعة أشهر (الآية)
(1)
قُوموا الله قاتين (الآية)
(2)
سبروا فيها ليالي وأياماً آمنين (الآية)
(3)
فحاصوا خلال الديار (الآية)
(4)
ضُرِبَت عليهم الذله والمسكنة وباعوا بقضب من الله (الآية)
(5)
عمس رجكم أن يرحمكم و إن عدكَم عدنا (الآية)
(6)
فَقُرَّت منكم لمن خاف عذاب الآخرة (الآية)
(7)
إن في ذلك لعسرة لمن خاف عذاب الآخرة (الآية)
(8)
(41-42-آیه ۱۴۰ و ۱۴۱)

(۹) فلا تلوموني ولوموا أنفسكم (الآية)

(۱۰) إنما أمرنا إذا أراد شيخًا أن يقول له كن فيكُن (الآية)

(۱۱) ألم تر أنهم في كل واد يهبون (الآية)

(۱۲) والذين بيئون إربههم سحدا وقياما (الآية)

(۱۳) وقلن قولًا معروفًا (الآية)

(۱۴) بطورون بينها وبين حليمه أمان (الآية)

(۱۵) يا أيها الذين آمنوا توبوا إلى الله توبة نصوحًا (الآية)

(۱۶) يوم يقوم الناس لرب العالمين (الآية)

(۱۷) فأنا الذين في قلوبهم مرض فردوهم رجسا إلى رحمتهم وماتوا وهم كافرون (الآية)
Note:
In view of the explanations offered for the previous lesson, the following should be easy to follow:

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Other words of the same class:

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<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
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</thead>
<tbody>
<tr>
<td>To fly</td>
<td>طار</td>
<td>To declare defective</td>
<td>عاب</td>
</tr>
<tr>
<td>To be angry</td>
<td>غاظ</td>
<td>To become</td>
<td>صار</td>
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<td>To borrow, to</td>
<td>دان</td>
<td>To spend the night</td>
<td>بات</td>
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<td>take a religion</td>
<td>مال</td>
<td>To disappear</td>
<td>غاب</td>
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<tr>
<td>To incline</td>
<td></td>
<td>To move, run, travel</td>
<td>سار</td>
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<td></td>
<td></td>
<td>To shout</td>
<td>صاغ</td>
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<td></td>
<td></td>
<td>To increase</td>
<td>زاد</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To make well, to become good</td>
<td>زان</td>
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<tr>
<td></td>
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<td>To lose</td>
<td>ضاغ</td>
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To achieve: نال - ينال

الكلمات الجديدة:

Residence سكن (ج) أسكان Sign, verse آية
To live عاش To start, to begin بدأ
End عاقبة To raise بعث
Punishment عذاب Price تنص
Cloth قماش Caliphate خلافة
By me, with me لديّ Religion دين
Since منذّ Came جاء

الأمثلة:

The rooster crowed and the world of the rooster crowed with it.

I am not a rooster to shout over you the whole day.

المشي الأدبي:

1 صاحّ الدّينك وصاحّت دّينك
الدّينك معه

2 لم أكن أنا الدّينك لأصبح عليك طول النهار
Go where you like and fly to where you will, but spend the night with us.

The Prophet (saws) used to say: “O my Lord increase me in knowledge.” But today the people say: “O our Lord increase our wealth.” They do not get angry except for wealth and nothing increases in their lives except greediness.

I was not absent except for two weeks but the people assumed I was dead.

Abu Bakr used to sell cloth before assuming caliphate.

Have they not traveled about in the land to see how was the end of those who were before them?

(Musa said to Pharaoh), “So I escaped from you when I feared you. Then Allah gave me Wisdom.”

The most regretful of the people on the Day of Judgment will be a man who sold his religion for the world of another.
Allah is with the debtor until he pays off his debt, so long as the debt is not in (something) that Allah disapproves of.

EXERCISES

I. Translate the following:

1. كُيِّدَ مِنَ النَّاسِ يَبِيعُونَ دُنْيَاهُمْ بِمَثْنَىٰ قَرْبَهُ

2. قَلْ سَبِيرَةٌ فِي الْأَرْضِ فَأَنْظُرْ لَهَا كَيْفَ بَيْنَ اللّهِ الخَلْقَ (الأَيَاة)

3. سُكَّانٌ مَكَّةِ يَبِيعُونَ فِي الأَمْرِ مَنْ تَنَافَحَ بِهِ الْبَيْبُ (ص)

4. وَتَرَكْنَا فِيهَا آيَةً لِلْمُتَّقِينَ يَخافُونَ عَذَابِ الْأَخِرَةِ (الأَيَاة)

5. إِيَّى أَحَافٌ عَلَّيْكُمْ عَذَابٌ يَوِى الْأَيْمَ (الأَيَاة)

6. فَلَمَّا جَاءَهُ (أَيِّ مُوسِىٰ إِلَى شُعَيْبٍ) وَقَصَّ عَلَيْهِ القَصَصَ قَالَ لا تَخْفَفُ (الأَيَاة)

7. (قَالَ اللّهُ) يَا مُوسِىٰ لَا تَخْفَفْ إِنِّي لَا يَخافُ لَدَيَّ الْمُرْسَلُونَ (الأَيَاة)

8. في قَلْوُهُمْ (أَيِّ الْمُلَّاِفِيِّنَ) مَرْضٌ فَرَادُهُمْ اللّهُ مَرْضًا (الأَيَاة)

9. وَمَا مِنْ غَلْدَيْنِ فِي السَّمَاوَاتِ وَلَا فِي الأرضِ إِلَّا (ذِكْرُهَا) فِي كَتَابِ (الأَيَاة)

10. وَقَلْ رَبِّ زَدْنِي عَلَمًا (الأَيَاة)

11. وإِذْ قَالَ فِلَمْ (أَيِّ لَبِنِي إِسْرَائِيل) اسْكُنُوا هَذِهِ الْقَرْيَةِ وَكِلُوا مِنْهَا

12. وَأَمَّا اسْكُنْتُ أَنَّ وَزُوِّجْتُ الْجَنَّةَ فَكَلُوا مِنْهَا (الأَيَاة)

13. إِنَّا مَعَشَرُ الأُلْبَاءِ تَنَّامُ أَعْيِنًا وَلَا تَنَّامُ قُلُوبُنا (الحَدِيث)
II Translate the following:

1. The books you sold yesterday have been bought again today.
2. The man spent half the night shouting at his wife.
3. He opened the cage and said to the bird: fly.
4. The man brought the goats but sold the ropes and disappeared.
5. You (better) disappear or your father will shout at you.
6. I did not disappear but because I feared.
7. Do not incline towards evil or you will lose the way.

III. Translate the following:

أحسن القصص-6

16 - على خزائن الأرض

وكان يوسف يعلم أن الأمانة قليلا في الناس.
وكان يوسف يعلم أن الحكيمة كثيرة في الناس.
وكان يوسف يرى أن الناس يخونون في أمور الله.
وكان يرى أن في الأرض خزائن كثيرة ولكلها ضائعة.
إنها ضائعة لأن الأمراء لا يخفون الله فيها.
فتأكل كلهم ولا يجد الناس ما يأكلون.
وتفسب بيوتهم ولا يجد الناس ما يلبسون.
ولا يتفح الناس بخزائن الأرض إلا من كان حفيفًا عليه.
ومن كان حفيفًا وما كان عليه لا يعلم أين خزائن الأرض وكيف يتفح بها.
ومن كان عليه وما كان حفيفًا يأكل كل منها ويئسون فيها وكان يوسف حفيفًا عليه.
وكان يوسف لا يريد أن يترك الأمراء يأكلون أمواب الناس.
وكان يوسف لا يقدر أن يرى الناس يخونون ويموتون.

342
The Best of Stories-6
16. In charge of the treasures of the land
And Yusuf knew that there is little trust in the people
And Yusuf knew that dishonesty is wide-spread among the people
Yusuf could see that the people act dishonestly in Allah’s property
He could see that there were plenty of treasures in the land, but wasted away
They were being wasted away because the rulers do not fear Allah in their regard
So that, their dogs eat while the people do not find what they can eat
Their houses are draped while the people do not find what they can wear
He will not benefit the people with the treasures of the earth unless he is a (good) keeper, knowledgeable"
And, he who is a (good) keeper, but not knowledgeable, does not know where are the earth’s treasures, and how to benefit from them
While he who is knowledgeable, but not a (good) keeper, will devour out of it and be dishonest therewith, but Yusuf was a (good) keeper as also knowledgeable
Yusuf did not wish to leave the rulers devouring the people’s wealth
Yusuf could not bear to see the people starving and dying
And Yusuf was not shy of the truth
So he said to the king, “Place me upon the earth’s treasures. Indeed I am a (good) keeper, knowledgeable
That is how Yusuf became in charge of the Egyptian treasures
The people felt greatly relieved and thanked Allah.
(Complete the rest)
17 - جاء إخوته يوسف
وكان في مصر والشام مجمعة كما أخبر يوسف.
وسمعت أهل الشام وسمعت يعقوب أن في مصر رجلاً رجماً. وأن في مصر جواداً
كيباً، وهما على خرايين الأرض.
وكان الناس يذهبون إلى مصر بالحمل ليأتوا بالطعام.
وأرسل يعقوب أبناءه إلى مصر بالحمل ليأتوا بالطعام.
وتبكي بنائين عند والده لأن يعقوب كان يعجب جداً. وما كان يريد أن يبعد عنهم
وكان يعقوب يخاف عليه كما كان يخاف عليه يوسف.
وتوجه إخوته يوسف إلى يوسف وهم لا يعرفون أنهم أخوه يوسف.
وهم لا يعرفون أن يوسيف الذي كان في البئر.
وهم يظنون أنهم عدد مات.
وكيف لا يموت وقد كان في البئر.
كان في البئر وكان البئر عميقاً.
و Куنت البئر في الغابة وكانت الغابة موعينة.
وكان ذلك في الليل وكان الليل مظلمًا.
"وجاء إخوته يوسف فدخلوا عليه فعرفهم وهم له منكريون.
كأنوا منكريين ليوسف لا يعرفونه ولكن ما أنكرهم يوسف بل عرفهم.
عرف يوسف أن هؤلاء هم الذين كانوا يريدون قتله ولكن الله حفظه.
ولكن يوسف لم يقل لهم شيئاً ولم يفضحهم.

(42-أحور بالات)
18 - بين يوسف وإخوته
وكرمهم يوسف وقال لهم: من أين أشمون؟
قالوا: من كنعان.
قيل: من أبكم؟
قالوا: يعقوب بن إسحاق بن إبراهيم (عليهم الصلاة والسلام).
قال: هل لكم أخ آخر.
قالوا: تعم لنا أخ اسمه نبامي.
قيل: لماذا لم يأت ملككم؟
قالوا: لأن والدنا لا يتركون هل هو وله صغير جداً؟
قال: لأي شيء لا يتركون هل هو وله صغير جداً؟
قالوا: لا، ولكن كان له أخ اسمه يوسف، ذهب مع الماء، وذهبتا تستبقي وتركتا.
يوسف عند مناعنا فأكله الذب.
ووضع يوسف في نفسه ولكنه لم يقل لهم شيئاً.
واستأقر يوسف إلى أحبه بنتين.
وأرائهم الله أن يمتحن يعقوب مره ثانية.
أمر لهم يوسف بالطعام.
وقال لهم: "ابنوني باخ لكم من أبكم،
ولأتجدون طعاما إذا لم تأتيوا به.
وأمر يوسف بمالهم وضع في مناعهم.
(من الكتاب: قصص النبيين - أبي الحسن علي الندوي - الجزء الأول، مع تصريف بسيط)
spoke to them
peace and blessings
eager
test
humiliate them

hunger/starvation
informed
turned towards
unrecognizing
Could not to recognize them

(42-722)

معنى الكلمات الجديدة:
Rules:
Now we have before us another class of verbs, which, once again, are no different in grammatical rules and applications from other verbs, except that their triliteral root has أ و or أ ي in them, which fall at the end: that is, the third radical of the root verb.
In truth we do not need a lesson on them but for the assumption, on the part of the students, that these are difficult to handle. There might be some truth in it, but, in actual fact, they are not so complicated.
They are known as الأفعال الناقصة، and, once again, there are two kinds of them, the وأي and the وأي . We deal with the latter in the next lesson.

Once again, in the tri-literal root, the أ does not appear as the third radical in the root verb in the maadi form, but is represented by an alif. However, this rule applies to the verb in the root alone. Once you start looking into other forms within the maadi table, the أ gladly changes to أ. For example, دعا (he called) becomes in the dual دعوا (the two called). The أ is visibly present here, as it is present in every one of the rest of the 13 forms that a root can take in maadi.
Arabic is a language which adheres to its rules like, as the common people say, nobody’s business. But here is a cliché. Try making majhool out of دعا . It is hard. So, the perennial principle in Arabic language comes to rescue: follow common sense, and do not insist people to twist their tongues. Hence, instead of making majhool of دعا as ذَعْرَ دعا (a bit difficult to pronounce), they altered it to ذَعْرٍ . Here, the أ represents the أ و. Look up the majhool table below for a fuller understanding.
This principle of requesting “Yaa’s” assistance is resorted to at several places in the various structures built over the triliteral root of the أحمد وأي class – though not consistently always.
دعا

<table>
<thead>
<tr>
<th>اسم الفاعل</th>
<th>المضارع</th>
<th>الماضي</th>
</tr>
</thead>
<tbody>
<tr>
<td>دعُوٍ</td>
<td>دعا</td>
<td>دعا</td>
</tr>
<tr>
<td>دعْوَانِ</td>
<td>دعوان</td>
<td>دعوان</td>
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<td>دعْوَانِ</td>
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<td>دعوة</td>
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</tr>
<tr>
<td>دعْوَانِ</td>
<td>دعوان</td>
<td>دعوان</td>
</tr>
<tr>
<td>دعْوَتْنِ</td>
<td>دعوتن</td>
<td>دعوتن</td>
</tr>
<tr>
<td>لا تدعُو</td>
<td>لا تدعو</td>
<td>لا تدعو</td>
</tr>
<tr>
<td>لا تدَعُوْ</td>
<td>لا تدعوُ</td>
<td>لا تدعوُ</td>
</tr>
<tr>
<td>تدعون</td>
<td>تدعون</td>
<td>تدعون</td>
</tr>
<tr>
<td>أدعُوْنَ</td>
<td>أدعوُن</td>
<td>أدعوُن</td>
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</tbody>
</table>

المجهول

<table>
<thead>
<tr>
<th>المتكلم</th>
<th>المتكلم</th>
<th>الجمع</th>
<th>الفرد</th>
<th>الفاعل</th>
<th>الفاعل</th>
<th>الفاعل</th>
<th>الفاعل</th>
<th>الفاعل</th>
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</tr>
</thead>
<tbody>
<tr>
<td>دعْيِتْ</td>
<td>دعْيْتِ</td>
<td>دعْيَتْ</td>
<td>دعْيَتْ</td>
<td>دعْيَتْ</td>
<td>دعْيَتْ</td>
<td>دعْيَتْ</td>
<td>دعْيَتْ</td>
<td>دعْيَتْ</td>
<td>دعْيَتْ</td>
</tr>
<tr>
<td>ندعْي</td>
<td>يدعْيْ</td>
<td>يدعْيْ</td>
<td>يدعْيْ</td>
<td>يدعْيْ</td>
<td>يدعْيْ</td>
<td>يدعْيْ</td>
<td>يدعْيْ</td>
<td>يدعْيْ</td>
<td>يدعْيْ</td>
</tr>
</tbody>
</table>

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Some other words of this kind:

<table>
<thead>
<tr>
<th>اسم الفاعل</th>
<th>اسم المفعول</th>
<th>اسم الماضي</th>
<th>المضارع</th>
<th>الماضي الماضي</th>
<th>الأمر</th>
<th>المهنى</th>
</tr>
</thead>
<tbody>
<tr>
<td>To escape</td>
<td>ناحح</td>
<td>يتجه</td>
<td>تتجه</td>
<td>ناححاً</td>
<td>ناح</td>
<td>ناحاً</td>
</tr>
<tr>
<td>To forgive</td>
<td>معفور</td>
<td>يغفر</td>
<td>يغفر</td>
<td>معفراً</td>
<td>معفور</td>
<td>معفراً</td>
</tr>
<tr>
<td>To forget</td>
<td>ساً</td>
<td>يسمى</td>
<td>يسمى</td>
<td>ساماً</td>
<td>سا</td>
<td>سا</td>
</tr>
<tr>
<td>To come near</td>
<td>دنا</td>
<td>يدنو</td>
<td>يدنو</td>
<td>دناً</td>
<td>دا</td>
<td>دا</td>
</tr>
<tr>
<td>To rise, to be high</td>
<td>عال</td>
<td>يبلغ</td>
<td>يبلغ</td>
<td>علماً</td>
<td>عل</td>
<td>عل</td>
</tr>
<tr>
<td>To appear</td>
<td>بده</td>
<td>يبيدو</td>
<td>يبيدو</td>
<td>بدحاً</td>
<td>بد</td>
<td>بد</td>
</tr>
<tr>
<td>To antagonize/run</td>
<td>عدل</td>
<td>يعدو</td>
<td>يعدو</td>
<td>عدلاً</td>
<td>عد</td>
<td>عد</td>
</tr>
<tr>
<td>To recite, to follow</td>
<td>تلا</td>
<td>يتلو</td>
<td>يتلو</td>
<td>تلًا</td>
<td>تلا</td>
<td>تلا</td>
</tr>
<tr>
<td>To wipe off, to rub</td>
<td>لامح</td>
<td>يمحو</td>
<td>يمحو</td>
<td>لامحاً</td>
<td>لام</td>
<td>لام</td>
</tr>
<tr>
<td>To be empty</td>
<td>خال</td>
<td>يخلو</td>
<td>يخلو</td>
<td>خالاً</td>
<td>خال</td>
<td>خال</td>
</tr>
<tr>
<td>To become expensive, to exceed the proper bounds</td>
<td>غال</td>
<td>يغفو</td>
<td>يغفو</td>
<td>غالةً</td>
<td>غا</td>
<td>غا</td>
</tr>
<tr>
<td>To complain</td>
<td>شكك</td>
<td>يشكو</td>
<td>يشكو</td>
<td>شككاً</td>
<td>شك</td>
<td>شك</td>
</tr>
<tr>
<td>To hope for</td>
<td>رجا</td>
<td>يرجو</td>
<td>يرجو</td>
<td>رجاءً</td>
<td>رج</td>
<td>رج</td>
</tr>
<tr>
<td>To carry out a military expedition</td>
<td>غزا</td>
<td>يغزو</td>
<td>يغزو</td>
<td>غزاةً</td>
<td>غز</td>
<td>غز</td>
</tr>
</tbody>
</table>

الكلمات الجديدة:

Harm, misfortune
What is it with me?
Escape (from something)

Mean, lowly
To through
Way, path
Never shall succeed he who lies.

Abu Bakr spoke the truth when he spoke, would not incline away from it even if the mountain inclined, invited to good whenever he invited, and shot in the way of Allah whenever he shot.

It is said that the word "Duniya" is derived from "danaa" meaning a thing close at hand. It is also said that it is derived from "dani" meaning a lowly or not a good thing.

Have you erased what I recited unto you? It seems you are a student who is not going to succeed.

Did he whom you (O woman) invited, come near you?

Do not supplicate the idols and hope for reward from Allah.

When the prices rose up in Madinah and the people complained to the Prophet he said, I hope not to wrong anyone. Or he said similar words.

Call upon Allah and do not call upon other than Him, anyone. And do not oppress the people. He who oppressed the people will not succeed. For Allah is neither forgetful nor forgiving of the
Say, “I have been forbidden that I should worship those that you call upon apart from Allah.”

And O my people! What’s with me that I call you to escape (from punishment) while you call me to the Fire.

How can you disbelieve (in Allah), while you (are the ones to whom) Allah’s verses are recited?

When (one of) your companion dies, spare him, and do not indulge in him.

EXERCISES

I. Translate the following:

1. قال نوح (ع): رب إنني دعوت قومي ليلاً ونهاراً (الآية)

2. وَقَالَ مُسْتَرْقُ (الناس ضُرْرًا) دعوًا رُبُّهُم (الآية)

3. قال: هذه سبيلى أدعو إلى الله (الآية)

4. ولا تدع من دون الله مالا تتعمل ولا يصرك (الآية)

5. قال (شعبة لموسى): لا تخفق - تحوت من القوم الطالبين (الآية)

6. نعم عفونا عنككم (ياء بين إسبريل) من بعد ذلك (أي، بعد عبادة البقرة)

7. لعلكم (in the hope that) تشكورون (الآية)

8. وهو الذي يقبل التوبة (repentance) عن عباده ويغفر عن كثير (الآية)
II. Translate the following:

1. Read the Qur’an morning and evening and pray to Allah that He erases your sins.
2. It appears to me that the prices have gone up.
3. When people forget, forgive them.
4. Whoever antagonized people, will not escape punishment.
5. Whenever the companions were called, they responded.
6. Call to your Lord’s way with wisdom.
7. A young man went to the Prophet and sought permission for fornication. He told him, “Come closer.”

III. Write the complete table of the word ماضي/مضارع/امورفی

IV. Translate the following:

أحسن القصة - 7
19 - بين يعقوب وأبنائه
وَرَجَعُوا إِلَى أَبِيهِمْ وَأَخْبَرُوهُ بِالْخَبَرِ وَقَالُوا لَهُ: أَرْسِلْ مَعَنَا أَخًا نَا، وَإِلاًّ لَا نَنْجِدْ خَيْرًا عِنْدَ الْعَزِيزِ.
وَطَلَّبُوا مِنْ يَعُقُّوبَ بَيْتَاهُمْ وَقَالُوا: "إِيَّا لَهُ لَحَفَاطُونَ."
قَالَ يَعُقُّوبُ: "هِلْ أُمِّكُمْ عَلَيْهِ إِلَّاَ كَمَا أَمْثَلَكُمْ عَلَى أَخٍٰهِ مِنْ قَبْلِهِ."
هَلْ نُسْتَيْمَ قَصَةً يُوسُفْ؟
أَ تَحْفَظُونَ بَيْتَاهُمْ كَمَا حَفَظْتُمْ يُوسُفْ؟
"لَهُ خِيَّرٌ حَافِظًا وَهُوَ أَحْمَمُ الرَّاحِمِينَ."

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They returned to their father and informed him of the news and said to him:

"Send our brother with us, or, we might not find any good with the exchequer."

They requested from Ya’qub BinYameen saying, "We shall be his protectors."

Ya’qub said, "Shall I believe in you about him as I believed in you about his brother, earlier?"

"Have you forgotten Yusuf’s story? Will you protect BinYameen as you protected Yusuf?"

“Allah is the (true) Protector and He is the Most Kind of those who show kindness.”

And they found their money in their goods and so told their father, “Surely, the exchequer is a generous man. He has returned us our money and has not taken the price from us.

Send with us BinYameen, we shall obtain his due also.”

Ya’qub said to them, “I shall never send him with you unless you give the covenant that you will protect him unless you are overpowered in your affair.”

So they gave the covenant to Allah and Ya’qub said, “Allah is custodian over what we say.”

And Ya’qub said to his sons, “O my sons. Do not enter by one door but rather enter by several doors.”

(Complete the rest).
وقال يوسف بن بيمون: "إلى أنا أخوك" وأطمأن بن بيمون. ولقى يوسف بن بيمون بعد رمٍ طويل، فذكر أمه وأبيه وذكر بناته وذكر صغره. وأرائد يوسف أن يبقى عنده بن بيمون يقرأ كل يوم ويكلمه ويسأله عن بناته.

ولكن كيف السبيل إلى ذلك بن بيمون راجع غداً إلى كَفْعان؟ و كيف السبيل إلى ذلك والإخوة عاهدوا الله على أن يرجعوا به معهم؟

و كيف يمكنك يوسف أن يحس بن بيمون عنده بغير سبب؟ و يقول الناس: قد حبس العزيز عنده كَفْعان، بغير سبب، إن هذا لظلم عظيم.

ولكن يوسف كان ذكيًا عاقلاً.

كان عند يوسف إناً نعين، وكان يشرب فيه.

وضع هذا الإنا من نماع بن بيمون وأدن مؤمن إنكم نسارفون.

وال Почем الإخوة، وقالوا ماذا تقفون؟

قالوا: نفقت صواع (إنا) الملك، وليمن جاء به جمل يعبر.

"قالوا لله لقد علمتم ما جتننا لفسد في الأرض وما كنا سارفين!

قالوا فما جزائنا إن كنت كاذبين؟"
وَقَدْ سَلَّمَ اللَّهُ إِلَيْهِ بَنِي مَيْمَانٍ، أَ فَلَّا يَحْبِسُهُ عَنْهُ أَيْرَاهُ وَيُكَلِّمُهُ
وَهَلْ مِنَ الظُّلُمَاتِ أَنْ يُقَيِّمَ أَنْ يَعْنِدَ أَخِيهَا.
أَبَا أَايَّا! ابْنِي أَايَّا!
(من الكتاب: قصص النبيين - لأبي الحسن علي الندوي - الجزء الأول، مع ترجمة
(بسيط))

معاني الكلمات الجديدة:

- a pitcher: أُتْرَكَهُ
- cried: أَذَنَّ
- a crier: مُؤْذِنُ
- to turn: المُفْتَث
- a load: حِمْلُ
- to spread corruption: الْمُفْسِدُ
- slander: الْبِهِثَانُ
- to stay: يُقِيمُ

brought him down, received
reached, arrived
assured
path/way
to detain
a reason
goods (of travel)
felt ashamed
Rules:
This class of verbs – after you have been through with the previous lesson – offers little difficulty.
There are no complications whatsoever as this powerful syllable (ي) needs no assistance from و.
As you study the additional words listed in the table below, showing مادي and مذكرة، you might notice that the second radical of the root in مادي, does not follow any specific rule in its harakah in the مذكرة (although, honestly, there are rules involved). Thus sometimes the second radical has a fat-haa, while at other times a kasrah, while in مذكرة, with there being, seemingly, no relationship between what it had in the مادي, almost any harakah. So that, a kasrah of مادي becomes a fat-haa in مذكرة (e.g. رضى / يرضى) or, a fat-haa of مادي becomes a kasrah in مذكرة (such as in سقى / يسقي).
Once again, you depend on dictionaries to know what the rule is for a particular verb.
Otherwise, all is fine with this class of words!
| اسم الفاعل | اسم المفعول | الماضي | الماضي من جملة أمر
|-------------|-------------|---------|---------------------|
| رضئ | راضٍ | رضى | رضيت
| رضئا | رضاه | رضى | رضيت
| رضئاً | رضاهما | رضي | رضيتما
| رضئت | رضيت | رضي | رضيت
| رضئتنا | رضيتنا | رضي | رضيتنا
| رضئتم | رضيتكم | رضي | رضيتكم
| رضئتما | رضيتكموا | رضي | رضيتكموا
| رضئن | رضين | رضي | رضين
| رضئننا | رضيننا | رضي | رضيننا
| رضئنتم | رضيتكم | رضي | رضيتكم
| رضئنتما | رضيتكموا | رضي | رضيتكموا
| رضئنن | رضينن | رضي | رضينن
| رضئنننا | رضينننا | رضي | رضينننا

**To be satisfied/agree =**

رَضَيَ = رضي

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He was made to feel satisfied  

<table>
<thead>
<tr>
<th>动词</th>
<th>مَسْقُوقٌ</th>
<th>لا تَسْقِ</th>
<th>إِسْقِ</th>
<th>يَسْقِي</th>
<th>سَقُيَّ</th>
<th>مَسْقُوقٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>give or supply a drink</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>forget</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>build</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>leave, to pass</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>fear</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
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</tr>
<tr>
<td>hasten</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>lead, to guide</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>be enough, to be sufficient</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>run, to flow</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>forbid</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>intend</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>hide</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>meet, to encounter</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
<td>متَسْقِي</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------</td>
<td>--------</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To desire, to seek, to revolt</td>
<td>يُعَيَّ ن</td>
<td>يَعْيَ ن</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To finish, to settle, to judge</td>
<td>قَصَّي</td>
<td>يَقْصُي</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To be miserable</td>
<td>شَقِّي</td>
<td>يَشْقِي</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To remain, to stay</td>
<td>بَقِي</td>
<td>يَبْقَي</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To walk</td>
<td>مَشَي</td>
<td>يَمْشِي</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To perish</td>
<td>فَانِي</td>
<td>يَفْنَي</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To know, to understand</td>
<td>يُدْرُي</td>
<td>دَرِي</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To cry, to weep</td>
<td>يَبْكي</td>
<td>يَبْكِي</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To be blind</td>
<td>يُعْمَى</td>
<td>عَمِي</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To disobey</td>
<td>يُقْصِي</td>
<td>عَقِي</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>To boil/to go up</td>
<td>يُقْلِي</td>
<td>عَلِي</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

And they were guided to a good word.

And Pharaoh said: O Haman! Build me a tall building.

Your fathers and your offspring: you do not know which of them are...

الأمثلة:

1. وهدئوا إلى الطيب من القول (الآية)

2. وما رَمَيْتَ إِذ رَمَيْتَ وَلْكُنَّ اللَّهِ رَمِيَ (الآية)

3. أنَّ أَهَمَّنَّ النَّاسَ بِالبَّرِّ وَتَعَسَّوْنَ أنفُسَكُمُ (الآية)

4. وقال فرعون يا هامان إبن لي صَرْحَأ (الآية)

5. أَبَا وَابن آكلاً
nearest to you in benefit.

In them (in the two gardens in heaven) are two springs, flowing.

Are you afraid of people, whereas Allah deserves that you fear Him.

Shoot O children of Isma'îl because your father (i.e. Ismail) was a shooter (i.e. he used to shoot arrows for hunting).

Those who slander chaste, innocent, believing women, are cursed in this life and the hereafter.

Let there be among you a group of people, inviting to all that is good, commanding what is right and forbidding what is wrong.

Allah (swt) will ask the inhabitants of Heaven: “O inhabitants of Paradise.” They will reply, “Here we are O our Lord, glory to You, and all Good is in Your hand.” He will ask: “Are you satisfied?” They will reply, “Why should we not be satisfied?”

But (even) if you approve of them, Allah does not approve of a corrupt people.
Then, if two men are not there (as witness), then a man and two women (will do) of those that you approve as witnesses.

Say, “I am afraid - if I disobey my Lord – of the punishment on a Great Day.”

And I do not know (said the Prophet) what will be done to me or to you on the Day of Judgment.

When Allah decrees for a slave that he should die in a land, He sets for him a need in it (so that he goes there to meet his death).

الكلمات الجديدة:

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spring</td>
<td>عَمَّةَ أَمَّةٌ</td>
</tr>
<tr>
<td>Indecent</td>
<td>فَحْشَاءُ (م)</td>
</tr>
<tr>
<td>To earn</td>
<td>كُسْبٌ</td>
</tr>
<tr>
<td>Never</td>
<td>كَلَا</td>
</tr>
<tr>
<td>To meet, meeting</td>
<td>لَقِيَانِ - لُقِاءٍ</td>
</tr>
<tr>
<td>Virtuous</td>
<td>مُحَصَّنَةُ (ج)</td>
</tr>
<tr>
<td>English</td>
<td>Arabic</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>Angel</td>
<td>مَلَكَةٌ</td>
</tr>
<tr>
<td>Pure (of sin)</td>
<td>زَكَّةٌ</td>
</tr>
<tr>
<td>Evil</td>
<td>منْكِرٍ</td>
</tr>
<tr>
<td>The rule</td>
<td>سَمَتةٌ</td>
</tr>
<tr>
<td>Hardship</td>
<td>نَصَبٍ</td>
</tr>
<tr>
<td>Lofty place,</td>
<td>صَرْحٌ</td>
</tr>
<tr>
<td>palace</td>
<td>صَبَّةٌ</td>
</tr>
<tr>
<td>To be</td>
<td>نَهِّيَدٍ</td>
</tr>
<tr>
<td>exhausted</td>
<td>صَيْدٌ</td>
</tr>
<tr>
<td>River</td>
<td>نَهْرٌ</td>
</tr>
<tr>
<td>Good,</td>
<td>طَيْبٌ</td>
</tr>
<tr>
<td>virtuous</td>
<td>صَيُّدٌ</td>
</tr>
<tr>
<td>To intend</td>
<td>عَمَدٌ</td>
</tr>
</tbody>
</table>

**EXERCISES**

I. Translate the following:

1. إذا عَمِدتَ الْرُّمِّيَّةَ في الجَحَّةِ فَأَبَدًا بِالجَمَرَةِ (throw stones at Satan)
   
2. وَأَذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ رَبِّ زَدْنِ (pebbles)
   
3. (بَعْلُ لِلْكَفَرِ يَوْمَ الْقِيَامَةِ) فَذِفَقُوْا بِهَا (name of a spot)
   
4. ولَا تَنْسَ نَصَيْبَكَ (increase for me)
   
5. (إِنَّ الْذِّينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ) رَضْيَ اللَّهُ عَنْهُمْ وَرَضُوا عنه. ذلك
   
6. لَمْ يَخْشَى رَبَّهُ (الآية)
   
7. أَرْضَيْتُمْ بالحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ؟ (الآية)
   
8. (هَلْ سَمِعتُ الْقَوْلَ إِمْرَأَةٌ فِرْعَوْنَ) إِذَا قَالَ تُرُبُّ ابْنِ لي بَيْتٍ عَيْنُكَ بَيْنَا في الجَحَّةِ (الآية)
9. And those who believe and work righteous deeds—Verily, We shall guide them to themselves and to gardens beneath which rivers flow. Verily, We have prepared for the righteous a mighty recompense.

10. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

11. And as for those who believe and do good deeds—Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

12. And as for those who believe and do good deeds—Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

13. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

14. And as for those who believe and do good deeds—Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

15. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

16. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

17. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

18. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

19. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

20. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

21. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

22. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

23. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.

24. And as for those who believe and do good deeds, and believe in the first of Our signs. Verily, We shall guide them to gardens beneath which rivers flow, and to dwell in them for ever. Verily, We have prepared for the righteous a mighty recompense.
II. Translate the following:

I have intended to go to my village tomorrow. I shall visit my relatives, meet with old friends, sit down with the village people, hear what they have to say of stories, walk about a little to know who of the people I knew are left in the village and how many are dead, how many of them remember me, how many have forgotten me. A long time has passed since I visited them last. If I do not go I feel they will forget me and I will be the most unlucky of the people with nobody crying when I die and nobody to ever know if I ever walked on the earth in that part of the world.

III. Change the past tense to present tense in the following:

1. ويلكم كيف عصمتكم آباءكم؟
2. لم يمضَ يومَ الصرفُ بالحجر يا ظالِم؟
3. أدعوُ الجيران إلى وليمة أحياء؟
4. لا يَعنَى على الله شيء في الأرض ولا في السماء
5. لقد جاءَ كم الرسول لمَكتِبكم غميتكم عن الحقٍّ
6. للحمد صديقتك في المكتبة يا خديجة؟
7. المذنبون بكوا من حشية العذاب
8. هلاً رَعيت حق الأبوين يا سعاد!
9. فهن رضين بما قسم الله تعالى
10. انتن سعيين في عمل الخير
11. ما قضى القاضي إلا بالعدل
12. نساء القرية أتينا إلى ظل شجرة في الظهيرة
13. هل سعيت إلى معرفة الحق يا سليم!
IV. Write the complete table as given below for the word جري

<table>
<thead>
<tr>
<th>ماضي</th>
<th>مضارع</th>
<th>في</th>
<th>أمر</th>
<th>مفعول</th>
</tr>
</thead>
</table>

(44-النافص-باني)
Clues:
In actual fact you have already learnt this part of the present lesson. How does the *harakah* of a dual (تَسْكِينٌ) change?

It has been pointed out earlier that if there is an `amil (causative agent: عامل) which demands a *fat-haa* or a *kasra* on a dual noun, then it is done by changing the *alif* of the تَسْكِينٌ to a *yaَaَرَيَِّٓ*

So that, مفتوحات becomes مفتوحات if it is a *mufrad* which demands that it should have a *fat-haa*.

And, if the dual happens to be a *mufrad* then, it loses its *naَََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََََ้
Rules:
When it comes to masculine plurals which are made by adding دد to the noun in singular, then, the way to indicate a fat-haa or kasra is to change the دد to a صادفون. So that, صادفون becomes صادفون.
The rule about a مضاف ن if it happens to be a صاحب هذة البلد ساكون then it remains in force, just as in صاحب هذة البلد ساكون, so that becomes صاحب هذة البلد ساكون. Because صاحب which here is مضاف is صاحب هذة البلد.

<table>
<thead>
<tr>
<th>So, success is for the truthful</th>
<th>The truthful succeeded</th>
<th>1</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>We met those who were absent</td>
<td>Those who were absent have presented (themselves)</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>We met those who were absent</td>
<td>Those who were absent have presented (themselves)</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Those who are absent are sick</td>
<td>إن الغابتين مرضوان</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>The people were unheeding of Allah’s punishment</td>
<td>كان الناس غافلين عن عقاب الله</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>The residents of this place are always in the streets</td>
<td>إن ساكن هذة البلد دائماً في الشوارع</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Allah will not accept the deed of the corrupt in religion until they repent</td>
<td>إن الله لا يقبل عمال الفاسدين حتى يتوهوا</td>
<td>6</td>
<td>6</td>
</tr>
</tbody>
</table>
(Feminine Plural Perfect)

Rules:
Giving a fat-haa or a kasrah (a noun never has a sukoon/jazm) is all the more simple when we are dealing with جمع المُؤَنبُت السُّالمٍ, i.e., those feminine nouns that are made by removing the ة of the feminine plural perfect, and adding in place مؤمنات. So that جمع المُؤَنبُت السُّالمٍ becomes مؤمنات.

How are the harakaat shown? Simple: in all cases the ت has a kasrah (and never a fat-haa). Thus if you add مؤمنات to مؤمنات, it does not become مؤمنات but rather مؤمنات alone.

الأمثلة:
The trees have grown.
I watered the trees.
The fox attacked the chickens
I thanked the Fatimas.
Surely, Muslim men & women strive in the way of Allah.

الكلمات الجديدة:

Back ظهر
Upper arm صَدْل
Thigh فَخِذ
Mouth كِم
Foot قَدْم
Ears أذن
Finger أَصَابِع
Nose أَنف
Talk بِيَان
Shape تَقْوِيم

369
EXERCISES

I. Translate the following:

الإنسان

الإنسان ذو حياة (a living creature)، له رأس (speech) (البيان)، طرف (ج) أظافر، ذو الفضل العظيم، عليه شعر كثير، وله وجدة فيه ناصية وعينين، ينظر هما، وتحتهما خاتان، وله أذنان يسماع

Shoulder كف
Ankle كعب
Unable عجز
Palm كف Beautified, adorned
Elbow مرفق
To chew مضغ
Forehead ناصية
Speech/talk تطمطق
To speak out تطق
Face وجه
To bear (burden) وزر
Wrist يعضص
To wonder حار
To invent/find وحيد Possessor of great bounty
Cheek Rأس
Head ركبة
Knee زين
Forearm ساعد
Calf ساق
To prostrate oneself سجدة
To subjugate سحر
To tooth أسنان
Hair شعر
Lip شفة
To smell شم
End طرف
Nail أظافر
Possessor of great bounty ذو الفضل العظيم

370
(5:45)لَيْسَ الْمَلُئِىَّ، جَعْلُ الْمِلَّةِ الْعَالِمَةِ وَجَعْلُ الْمِلَّةِ الْأَعْظَامِ

..,;.' .-._ , 5.

[elbows] ...lj
[forearms] J...
[wrists] ��
[shoulders] (upper arms)
[upper arms] J.
[wherever] (elbows)
[forearms] (forearms)
[wrists] (wrists)
[palms] ...
[elbows]
[forearms]
[wrists]
[shoulders]
[upper arms]
[upper arms]
[wherever]
[elbows]
[forearms]
[wrists]
[palms]

مو...(reform/become)

(embryo/fetus) (several)

(embryo/fetus) (several)
II. Translate the following:

1. مَنْ لَبِثَ العَلَّابُ عَلَى رِجْلِينَ
2. مَدَنَّا مَعَ الْزَّائِرِينَ
3. إِنَّ لَعْبِي الْكَرَةَ قَدْ تَبِيَّنَ
4. هُذَا مِن كَلَامِ الْصَّادِقِينَ
5. أَكْثَرَ كُلِّمَتَيْنِ جَنُوْبَيْنِ مَعَ إِعْرَابِهِما وَلَكِ كُوبَانَ مِن النَّاَءِيٍّ
6. قَالَ اللَّهُ تَعَالَ عَنِ الْمَرَّاتِينَ: كَأَنَا نَحْتَ أَبْدَيْنِ مِن عِبَادِنا صَالِحِينَ فَخَانَاهُمَا وَقَبِيلَ أَدْخَلَ النَّارَ مَعَ النَّاَءِيٍّ
7. هَلَّ قَرَأَتِكُمْ فِي الْقُرْآنِ شِيْبًا عَنْ كَأْتَيْنِ الغَيْظِ وَالْغَافِيِّينَ عَنَّ النَّاسِ؟
8. قُلْ مِنْهُمَا فِي الْأَرْضِ فَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجَرَّمِينَ (الأَلْيَةُ)
9. وَفَضَّلَ بِيْنَهُمَا الْحَقَّ وَقَبِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الأَلْيَةُ)
10. لَا تَرْدُّ السَّابِعِينَ

III. Translate the following:

1. See then what was the end of the liars.
2. We have found most of them corrupt.
3. He told the fasting women that they should speak only the good (things).
4. In earlier times even women were narrators.
5. The two girls were in the company of pious women.
The Best of Stories-8
21. To Ya’qub

The brothers were wondering how were they to return to their father!
The brothers were thinking what should they say to their father
They had distressed him yesterday, should they distress him today over Bin Yamin?
As for the eldest of them, he refused to return to Ya’qub. He said to his brothers, “Return to your father and tell him, ‘O our father. Your son stole. We have not witnessed but what we know and, we are not custodians over the Unseen.’”
When Ya’qub heard the story, he knew that Allah had a hand in this and that Allah is trying him.
Yesterday he was distressed on account of Yusuf, and today he is being distressed on account of Bin Yameen. Surely, Allah will not bring together two hardships on him, Allah will not distress him on account of two sons.
Surely, Allah will not distress him on account of two sons such as Yusuf and Bin Yameen.
Surely, Allah has a hidden hand in this.
Surely, Allah keeps trying His slaves then He gives them joy and blesses them.
Further, the eldest son had also stayed in Egypt. He had refused to return to Kan’aan.
Will he be distressed on account of the third also? While he had been distressed on account of two. Surely, this will not happen.
Thereat Ya’qub felt assured and said, “It is hoped on Allah that He will bring them to me altogether. Surely, He is the Wise, the Knowing.”

(Complete the rest).
(45-المثنى، جمع المذكر بالمثنى وأجمع المناضل في المثنى)

إِلَّا مَنْ أَخَافُ الْأُمُّرَ عَنْهُمْ.
وَإِلَّا مَنْ أَرَى حَالَاهُمْ?
وَإِلَّا مَنْ لَا أَرَى أَبِي؟
لَمْ يَمْلِكَ يُوسُفُ نَفْسَهُ وَقَالَ لِهِمْ: "هُلْ عَلِيَّمُ مَا فَعَلْتُمُ يُوسُفُ وَأَحْيَى إِذَا أَتَمُّ جَاهَلُونَ".

وَكَانَ الإِخْوَةُ يَقْفُونَ أَنَّ هَذَا السَّرُّ لَا يَعْلَمُهُ إِلَّا يُوسُفُ وَهُمْ فَعَلُّوا أَنْ هُوَ يُوسُفُ.

سُبُحَانَ اللَّهِ! هِلْ يُوسُفُ حَيٌّ أَنَا مَاتُ فِي الْبِرِّ؟
بَا سَلَامٌ! هِلْ يُوسُفُ هُوَ عَزِيزُ مِصْرٍ؟
هُوَ الْلَّذِي عَلَى خَرَائِنِ الأَرْضِ؟
هُوَ الْلَّذِي كَانَ يَأْمَرُ أَنَا بِالْطَّلَعَةِ؟
وَمَا بَقَىٰ عِنْدَهُمْ شَكَّ أَنَّ الْلَّذِي يَكْلِمُهُمْ هُوَ يُوسُفُ بِنَ يَعْقُوبُ؟
"قَالُوا أَ إِلَّا أَنْ لَأْتُ يُوسُفُ":
قَالَ: "أَنَا يُوسُفُ وَهَذَا أَحْسَى، فَدَمَنَّ اللَّهِ عَلَيْنَا بَلَدَهُ مِنْ يَقِىٰ وَيَصَبِرُ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
المُحَمَّسِينَ." قَالُوا تَأَمَّلُوا لِقَدْ أَتَلِلَ اللَّهُ عَلَيْنَا وَإِنَّ خَمْسَةَ لَخَالِقُينَ.
وَمَا لَأَمَهُمْ يُوسُفُ عَلَى فُتْلِهِمْ، قَالَ قَالَ: "يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّجُمِينَ".
(من الكتب: فصح التبَيَّن - لأبي الحسن علي الندوي - الجزء الأول، مع تصريف)

شبيط

معاني الكلمات الجديدة:

grace renewed
الفضل

surge
يا أسفى

O my pain
O God!

did a good turn

is fearful/god-conscious

those that do
good
gave you
preference

those who
committed error

has been hidden

blamed him

my extreme

anguish

despair

hope

try ever harder

lose hope

their poverty

their hardship