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ARABIC GRAMMAR

Made Easy

النحو
الميسر



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TRANSLITERATION

Consonants

ء	'		ض	<u>d</u>
ب	b		ط	<u>t</u>
ت	t		ظ	<u>th</u>
ث	th		ع	'
ج	j		غ	gh
ح	h		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	<u>th</u>		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	s		ي	y

Vowels

اَ	a		اِ	aa
وُ	u		وِ	oo
يَ	i		يِ	ee

Diphthongs

اَ وُ	aw		اِ يِ	ay
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INTRODUCTION

There are already so many books on the market teaching Arabic to non-Arabs that one could reasonably question the need to write another one, especially considering that the greater part of the learning process depends on the ability of the teacher and the initiative of the student. A good teacher using almost any book can effectively teach Arabic and a highly motivated student will learn from almost any book or teacher. Having learned Arabic myself from both Western books and Eastern books and their institutions, I am very much aware of the problems facing English-speaking students. Western books teach Arabic following a linguistic methodology developed from the teaching of English as a foreign or second language (T.E.F.L. & T.E.S.O.L.). On the other hand, Eastern books and institutions approach the teaching of Arabic according to traditional methods used in teaching the language to Arabs. There is, therefore, a need for material combining the best of both systems, while utilizing the latest developments in Arabic linguistics. This book is a product of just such a combination in an effort to teach the Arabic language to English-speakers in a unique and easy way.

Mastery of the Arabic language depends primarily on four basic skills: 1) letter recognition (reading and writing), 2) acquiring vocabulary, 3) learning its grammar rules and 4) using the language in conversation. This book tackles steps two, three and step four to some degree. It is assumed that the reader has already taken the first step and is able to read and write the Arabic script.¹

The approach of this book is one of introducing vocabulary and grammar in small doses based on the most commonly used words in Arabic literature and the most frequently used grammatical constructions.

¹ There are many books available which teach the first step using a variety of different methods. Among the best of them are Abdul Wahid Hamid's series published by MELS.

No more than ten basic words are introduced in each lesson. The basic vocabulary list used in this book is taken from the work, *al-Mufradaat ash-Shaa'i'ah fee al-Lughah al-'Arabeeyah* (Common Words in the Arabic Language) by Daawood 'Aṭeeyah 'Abduh² and the English word meanings are based on those found in *Lane's Lexicon*³, the most extensive Arabic-English dictionary available. The grammar rules, on the other hand, are introduced following the order used in *Arabic Made Easy* by Abul Hashim⁴ and *Elementary Modern Standard Arabic* edited by Peter F. Abboud and Ernest N. McCarus.⁵

Each lesson is based on a new word from the vocabulary list of the most frequently used words. However, some commonly used words are introduced in each lesson before their turn on the vocabulary list where this became necessary. The number of new vocabulary words are deliberately kept low to reduce the amount of material which has to be memorized in each lesson, especially in the beginning. The student is, therefore, able to concentrate more on the grammatical rules and drills in their usage.

Since the majority of those using this book will likely be Muslims, the method of presentation which I have employed will be more advantageous to them. Most read the Qur'aan in Arabic daily and use it in their daily prayers without understanding most of the text. They consequently will have frequent exposure to the vocabulary list, because the most commonly used words in Arabic will occur most frequently in the Qur'anic text. All of this will help them remember the vocabulary and understand the grammatical rules associated with them.

² Published by the Arabic Language Institute of Riyadh University (now King Saud Univeristy) in 1979.

³ Edward W. Lane, *Arabic-English Lexicon* (Cambridge: Islamic Texts Society, reprint 1984).

⁴ First published by Sh. Muhammad Ashraf, Lahore, 1969.

⁵ Published by the Press Syndicate of the University of Cambridge.

The dialogue drills in each lesson are primarily designed for a classroom environment (i.e. teacher and student). If the class is small, the teacher of this text should have each student take turns using the new vocabulary words in the sample sentences of dialogue in order to correct their pronunciation and to reinforce the vocabulary and grammatical rules. If the number of students is too large for the teacher to dialogue with each individual student, the teacher should dialogue with the class as a whole. A few minutes of class-time may also be allotted for students to practise the lessons' drills among themselves and the teacher could also give a demonstration of the dialogue with a few randomly selected students or volunteers.

The exercises at the end of each chapter are designed to test the readers' / students' comprehension of both the vocabulary and the grammar rules. It is strongly recommended that teachers go over some of the wrong answers in the multiple choice questions to further reinforce the vocabulary and grammatical rules. There are also passages to be translated from English to Arabic and vice versa with Arabic questions on the passage to be answered in Arabic. Stress should be made on vowelling the Arabic texts and answers. Correct answers are provided at the end of the book as a guide for those studying on their own.

Two dictionaries of the vocabulary words used throughout the lessons are also provided at the end of the book for quick reference. One is Arabic-English and the other English-Arabic.

This text is primarily prepared for adults and secondary school students. Book one can be comfortably taught or studied over a period of three months in three one hour or two one and a half hour lessons per week. When dealing with younger students, the technical explanations in each lesson should be further minimized and the examples of dialogue should be repeated in additional improvised oral drills. There are also

additional instructions for teachers and self-learners in the footnotes of each lesson wherever relevant and necessary.

I would like to thank my wife, Sakeenah, for her patient and careful review of the English component of this book as well as its overall presentation, and Muhammad ‘Awadullah, an Arabic grammar teacher in Ajman and Muraad Aboo al-Shuhood at Dar al-Fatah for their detailed revision of the Arabic texts in the manuscript.

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Sharjah, U.A.E.⁶

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⁶ This text was begun in Riyadh, Saudi Arabia in 1991 and completed in Sharjah in 1995 after being taught for two semesters at the Islamic Information Center lecture hall in Dubai.

LESSON ONE الدرس الأول

في fee : in

Meaning الْمَعْنَى al-ma'naa

The most frequently used word in Arabic is the preposition في which is basically equivalent in meaning to the English preposition “in”. However, in various contexts it may also mean any of the following: at; on; near, by; within, during; among, in the company of, with; about; concerning, regarding; for the sake of, on behalf of; according to; in proportion to.⁷ The Arabic term used to refer to prepositions is حَرْفُ جَرٍّ *harfu jarr*.

In order to demonstrate the use and effects of في in a sentence, two other new words (a pronoun and a noun) and their plurals⁸ are introduced here. All words which are not verbs or prepositions are called in Arabic إِسْمٌ *ism*.

VOCABULARY الْمُفْرَدَاتُ al-mufradaat

أَنَا ⁹ <i>ana</i>	I	بَيْتٌ <i>baytun</i>	a house / home
نَحْنُ <i>nahnu</i>	we	بُيُوتٌ <i>buyootun</i>	houses / homes

⁷ In colloquial Arabic في can be also used to mean “present” as in the phrase مُحَمَّدٌ فِي؟ *Muhammad fee?* Is Muhammad there? and فُلُوسٌ فِي؟ *fuloos fee?* Do you have any money?

⁸ In order to facilitate the later study of plurals, new words whose plurals have to be learned separately will be introduced along with their plurals.

⁹ This is one of the few exceptions in Arabic where letters are written and not pronounced. The expected pronunciation of أَنَا is *anaa*, however it is pronounced *ana*.

A. The Indefinite Article

The indefinite article “a” in the meaning of the word بَيْتٌ “a house / home” is not written as a separate word in Arabic, but instead is indicated by doubling the last vowel (” also written as ˆ). The doubled final vowel is called تَوِينٌ *tanween* (nunation). In pronunciation, it is equivalent to adding an “n” to the last vowel of a word (eg. the “n” in *baytun*)¹⁰. In the case of plurals “a” is not used in English, but in Arabic *tanween* also indicates indefiniteness in plurals as in بُيُوتٌ “houses; homes”.

Nouns having a ضَمَّةٌ *dammaḥ* (ُ) as the last vowel are referred to as being in the nominative case (مَرْفُوعٌ *marfoo*).

In chapter *al-Israa* (17), verse 93 of the Qur’aan, Allaah quotes the pagans as telling the Prophet (ﷺ) that they would not believe in him, no matter what he owned.

﴿ أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ ﴾

“Or you have a house elaborately ornamented [in gold and silver] ...”

B. The Genitive Case

When the preposition فِي *fee* precedes a noun, it causes the noun to be in the genitive case (مَجْرُورٌ *majroor*) which is indicated by the changing of the final vowel from a *dammaḥ* to a *kasrah*.

In the case of indefinite nouns, the double *dammaḥ*, called *dammataan*, is changed to a double *kasrah*, called *kasrataan*.

¹⁰ When pausing on a word during reading (especially if it is the last word in a sentence), the last vowel of the word along with its *tanween*, if present, is dropped. Consequently, the word بَيْتٌ *baytun* would normally be said as *bayt*. The Arabic names *Muḥammad*, *Hasan* and ‘*Alee* are actually *Muhammadun*, *Hasanun* and *Aleeyun*.

أَنَا فِي بَيْتٍ *ana fee baytin* : I am in a house.

Allaah describes houses of God (mosques) in chapter *an-Noor* (24), verse 36.

﴿ فِي بُيُوتٍ أُمِرَ اللَّهُ ﴾

“In houses which Allaah has ordered”

C. The Verb “to be”

Although the phrase *ana fee baytin* literally means “I in a home”, in Arabic this is a complete sentence meaning “I am in a home”. The verb “to be” (in this construction, “am”) in the present tense is always deleted.

D. The Definite Article

The definite article “the” is indicated by the addition of the prefix ال *al* to a noun and the deletion of تَوِينٌ *tanween* (nunation) from its last vowel. Thus, بَيْتٌ *baytin* becomes الْبَيْتُ *al-baytu* and بَيْتٍ *baytin* becomes الْبَيْتِ *al-bayti*.¹¹ Consequently, “I am in the home” would be expressed in Arabic as follows:

أَنَا فِي الْبَيْتِ *ana fil-bayti*¹² : I am in the house.

It is thus, incorrect to say both الْبَيْتِ *ana fil-baytin* and أَنَا فِي بَيْتٍ *ana fee bayti*. When ال *al* is added, the *tanween* must be deleted

¹¹ Some authors (eg. David Cowan in *Modern Literary Arabic*, p. 9) state that there is no indefinite article in Arabic and consider the prefix ال *al*- to be the definite article “the”. However, there are other Arabic grammatical constructions in which the definite article is understood even though the prefix ال is absent.

¹² Note here that *fee al-bayti* becomes *fil-bayti* according to Arabic reading rules.

It is, thus, incorrect to say both *أنا في البيت ana fil-baytin* and *أنا في بيت ana fee bayti*. When *ال* is added, the *tanween* must be deleted, just as one cannot say “the a house” in English. Similarly, if the *ال* is absent, the *tanween* must be present,¹³ because if the noun is not definite, it has to be indefinite. In English, one cannot say, “I saw house.” It must be either “a house” or “the house.” It is also grammatically incorrect to say *أنا في بيت ana fee baytun* and *أنا في البيت ana fil-baytu* because the noun following the preposition *في* has to be in the genitive case.

In chapter *an-Nisaa* (4), verse 15 of the Qur’aan, Allaah instructs the believers to confine (*أَمْسِكُوهُنَّ*) women who have sexual relations outside of marriage to their homes.

﴿ فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ ﴾

“confine them to the homes ...”

In order to use the new words introduced at the beginning of the lesson in a dialogue, four other new words and their plurals are introduced here. It should be noted that raising the voice at the end of an Arabic sentence will transform a statement into a question as it does in English.

VOCABULARY الْمَفْرَدَاتُ <i>al-mufradaat</i>			
أَنْتَ <i>anta</i> ¹⁴ :	you	فَصْلٌ <i>faslun</i>	class /classroom ¹⁵
أَنْتُمْ <i>antum</i>	you (pl.)	فُصُولٌ <i>fusoolun</i>	classes/classrooms
أَنْتِ <i>anti</i>	you (f.)	لَا <i>laa</i>	no
أَنْتُنَّ <i>antunna</i>	you (f.pl.)	نَعَمْ <i>na'am</i>	yes

¹³ There are a few exceptions to this rule which will be introduced where necessary.

¹⁴ In slang usage *إنتا inta* *إنتي inti* are used to indicate “you” masculine and feminine.

¹⁵ *فصل* also means “season,” as in “the winter season.” However, this aspect of the meaning is too advanced to be introduced here.

Drill 1.¹⁶ التَّذْرِيبَاتُ *at-tadreebaat*

أَنْتَ فِي الْبَيْتِ؟ *anta fil-bayti* : Are you in the house?¹⁷

نَعَمْ، أَنَا فِي الْبَيْتِ. *na'am ana fil-bayti* : Yes, I am in the house.

أَنْتَ فِي بَيْتٍ؟ *anti fee baytin* : Are you in a house?

لَا، أَنَا فِي فَصْلٍ. *laa, ana fee faslin* : No, I am in a classroom.

أَنْتُمْ فِي فَصْلٍ؟ *antum fee faslin* : Are you in a classroom?

نَعَمْ، نَحْنُ فِي فَصْلٍ. *na'am, nahnu fee faslin* : Yes, we are in a classroom.

أَنْتَ فِي الْفَصْلِ؟ *anti fil-fasli* : Are you in the classroom?

لَا، أَنَا فِي الْبَيْتِ. *laa, ana fil-bayti* : No, I am in the house.

أَنْتُمْ فِي بُيُوتٍ؟ *antum fee buyootin* : Are you in houses?

لَا، نَحْنُ فِي فُصُولٍ. *laa, nahnu fee fusoolin* : No, we are in classrooms.

Questions may be formed by using interrogative pronouns (eg. who, where, what, when, etc.) or interrogative particles. In this lesson only one interrogative pronoun and a single particle will be introduced.

VOCABULARY الْمَفْرَدَاتُ *al-mufradaat*

مُحَمَّدٌ	Muhammad	أَيْنَ <i>ayna</i>	where?
<i>muhammadun</i>		هَلْ <i>hal</i>	?
خَالِدٌ <i>khaalidun</i>	Khaalid	مُدَرِّسٌ <i>mudarrisun</i>	teacher (m.)
طَالِبٌ <i>taalibun</i>	student (m.)		
طُلَّابٌ <i>tullaabun</i>	students	مُدَرِّسُونَ	teachers

¹⁶ These questions and answers should be used by the teacher as classroom drills.

¹⁷ Literally the question is "You are in the house?"

E. Proper Nouns

Proper names are definite though they generally do not have ال and many male proper names, especially those derived from nouns and adjectives, have *tanween* on their last vowels.

A complete sentence may be formed with a personal pronoun and a proper noun.

أَنَا مُحَمَّدٌ *ana muhammadun* : I am Muhammad.

Although the phrase *ana muhammadun* literally means “I Muhammad”, in Arabic this is a complete sentence meaning “I am Muhammad”. The verb “to be” (in this case “am”) has been deleted according the principle mentioned earlier.

In chapter *Taahaa* (20), verse 14 of the Qur’aan, an example of this combination of personal pronoun and proper noun can be seen as Allaah instructs the pagans to recognize that He is Allaah who alone should be worshipped.

﴿إِنِّي أَنَا اللَّهُ﴾

“Verily, I am Allaah ...”

F. Interrogative Pronouns and Particles

Sentences may be created by combining interrogative pronouns with personal pronouns or nouns. The verb “to be” is understood, as explained previously. Consequently, what is literally “Where you?” becomes “Where are you?”

أَيْنَ أَنْتَ ؟ *ayna anta* : Where are you?

It should be noted that interrogative pronouns, particles and conjunctions do not affect the case of nouns following them. The nouns remain in whatever case they were in before the addition of the interrogatives.

أَيْنَ الْبَيْتُ ؟ *aynal-baytu* : Where is the house?

هَلْ خَالِدٌ فِي الْفَصْلِ ؟ *hal khaalidun fil-fasli* : Is Khaalid in the classroom?

Drill 2. التَّدْرِيبَاتُ *at-tadreebaat*

هَلْ أَنْتَ مُحَمَّدٌ ؟ *hal anta muhammadun* : Are you Muhammad?

لا، أَنَا خَالِدٌ. *laa, ana khaalid* : No, I am Khaalid.

أَيْنَ مُحَمَّدٌ ؟ *ayna muhammad* : Where is Muhammad?

مُحَمَّدٌ فِي الْفَصْلِ. *muhammad fil-fasli* : Muhammad is in the class.

هَلْ مُحَمَّدٌ طَالِبٌ ؟ *hal muhammadun taalibun* : Is Muhammad a student?

لا، مُحَمَّدٌ مُدَرِّسٌ. *laa, muhammadun mudarrisun* : No, Muhammad is a teacher.

أَيْنَ خَالِدٌ وَمُحَمَّدٌ ؟ *ayna khaalidun wa muhammadun* : Where are Khaalid and Muhammad?

خَالِدٌ فِي الْفَصْلِ وَمُحَمَّدٌ فِي الْبَيْتِ. *khaalidun fil-faṣli wa muhammadun fil-bayti*: Khaalid is in the classroom and Muhammad is in the house.

هَلْ أَنْتَ وَمُحَمَّدٌ وَخَالِدٌ مُدَرِّسُونَ؟ *hal anta wa muhammadun wa khaalidun mudarrisoona* : Are you, Muhammad, and Khaalid teachers?

نَعَمْ، نَحْنُ مُدَرِّسُونَ. *na'am, nahnu mudarrisoona* : Yes, we are teachers.

أَيْنَ الطُّلَابُ؟ *ayna at-tullaabu* : Where are the students?

الطُّلَابُ فِي الْفُصُولِ. *at-tullaabu fil-fuṣooli* : The students are in the classes.

أَيْنَ نَحْنُ؟ *ayna nahnu* : Where are we?

نَحْنُ فِي بَيْتٍ. *nahnu fee baytin* : We are in a house.

G. Nominal Sentence *الْجُمْلَةُ الاسْمِيَّةُ al-jumlatul-ismeeyah*

There are two types of sentences in Arabic; those beginning with verbs, and those which do not. Sentences which do not begin with verbs are known as nominal sentences (*الْجُمْلَةُ الاسْمِيَّةُ al-jumlatul-ismeeyah*) and they generally correspond to English sentences in which the verb 'to be' is used in the present tense (am, are or is).

The nominal sentence consists of two parts; the subject (*الْمُبْتَدَأُ al-mubtada*)¹⁸ and the predicate (*الْخَبَرُ al-khabar*).¹⁹ As in English, the subject may be a noun or pronoun, while the predicate may be either of these, as well as prepositional phrases, adjectives or adverbs. The following are examples based on vocabulary covered so far.

¹⁸ Literally "the beginning".

¹⁹ Literally "the information".

Predicate	Subject
فِي الْبُيُوتِ	نَحْنُ
طَالِبٌ	مُحَمَّدٌ
الطُّلَابُ	أَيْنَ
خَالِدٌ	أَنَا
فِي الْفَصْلِ	الْمُدْرَسُونَ

Case: In the nominal sentence the subject and predicate (when not a prepositional phrase) are always in the nominative case. This case is commonly indicated by a dammah on the last consonant of the word.

GRAMMAR RULES الْقَوَاعِدُ *al-Qawaa'id*

1. When the preposition **فِي** precedes a noun, it causes the noun to be in the genitive case (مَجْرُور) which is indicated by changing the final vowel to a *kasrah*. eg. **فِي الْبَيْتِ** or **فِي بَيْتٍ**
2. The definite article “the” is indicated by the addition of the prefix **الْ** to a noun and the deletion of **تَنْوِين** *tanween* (nutation) from its last vowel (eg. **الْبَيْتُ** the house). On the other hand, the indefinite article “a” is indicated by the absence of the prefix **الْ** from a noun and the addition of *tanween* to its last vowel (eg. **بَيْتٌ** a house). Therefore, the prefix **الْ** and *tanween* cannot exist in the same word at the same time.
3. Whenever the subject or predicate of the nominal sentence is a noun, it is always in the nominative case indicated by a dammah on its last consonant. eg. **خَالِدٌ طَالِبٌ** Khaalid is a student.

Exercises التَّمْرِينَاتُ at-tamreenaat

1. Are the following sentences correct or incorrect?

- (a) أنا في البيتِ [y] or [n]
- (b) نحنُ في بُيُوتِ [y] or [n]
- (c) أنا في البيتِ [y] or [n]
- (d) أنتم في فصلٍ [y] or [n]
- (e) أنتِ في فصلٍ [y] or [n]
- (f) أينَ الفصلِ [y] or [n]

2. The meaning of الفصولُ في البيتِ is

- (a) The classrooms are in a house.
- (b) Classrooms are in the house.
- (c) The house is in the classrooms.
- (d) The classrooms are in the house.
- (e) The house is in Classrooms.

3. The translation of هَلْ مُحَمَّدٌ فِي بَيْتٍ ؟ is

- (a) Muhammad is in a classroom.
- (b) Is Muhammad in a classroom?
- (c) Is Muhammad in the house?
- (d) Is Muhammad in a house?
- (e) Is Muhammad in the classroom?

4. The Arabic translation of “You are in the house” is

- (a) أنتم في البيتِ
- (b) أنا في البيتِ
- (c) أنتم في بيتِ
- (d) أنتِ في البيتِ
- (e) أنا في بيتِ

5. The translation of **الْمُدْرَسُ مُحَمَّدٌ** is

- (a) The student is Muhammad.
- (b) Muhammad is a teacher.
- (c) Muhammad is the student.
- (d) The teacher is Muhammad.
- (e) The teacher is a Muhammad.

6. Translate the following passage and vowel all the words.

Are you Khaalid? No, I am Muhammad. Are you at home? No I am in a class. Is the class in a house? Yes, the class is in a house. Where is Khaalid? Khaalid is in the class. Is Khaalid a teacher? No, Khaalid is a student. Are the students and the teachers in the classes? No, the students and the teachers are in the houses. Are you, Muhammad, and Khaalid in the class? Yes, we are in class.



LESSON TWO الدرس الثاني

من min : from

Meaning الْمَعْنَى *al-ma'naa*

The second most frequently used word in Arabic is the preposition **من** which also governs a noun in the genitive case. Its English meanings in various contexts also include: of; some, some of; belonging to; pertaining to; away from; out of; from the direction of.

أَنَا مِنَ الْفَصْلِ *ana minal-fasli* : I belong to the class.²⁰

A. The Preposition **من**

When **من** is followed by a word made definite by the prefix **ال**, a *fat-hah* is added to the *noon* to avoid the combination of two letters with *sukoon* on them (eg. **مِنَ الْفَصْلِ** is read **مِنْ الْفَصْلِ**)²¹. Only in the case of **من** is a *fat-hah* used as a linking vowel. In most other cases a *kasrah* is used.

Countries

The preposition **من** is commonly used to identify the place of origin in reference to countries and cities. In Arabic, the names of some countries begin with **ال** (eg. India *al-hind*) while others do not (eg. Canada *kanadaa*) and there is no set rule to determine which countries do and which do not. Each country's name has to be memorized separately.

²⁰ Literally "I am *from* the class."

²¹ The *alif* in the **ال** indicating definiteness is not pronounced except when it is the first word in a sentence or the reader pauses on the word preceding it. Otherwise, the vowel on the last letter of the word preceding it is joined directly to the *laam*.

NAMES OF COUNTRIES أَسْمَاءُ الدُّوَلِ <i>asmaa' ud-duwal</i>			
الصِّينُ <i>as-seenu</i>	China	أَمْرِيكَ <i>amreekaa</i>	America
بَرِيْطَانِيَا <i>breetaaniyaa</i>	Great Britain	سَرِي لَانْكََا <i>sreeelaankaa</i>	Sri Lanka
الْفِيلِيبِيْنَ <i>al-fileebeemu</i>	Philippines	كَنَدَا <i>kanadaa</i>	Canada
الأُرْدُنُّ <i>al-urdunu</i>	Jordan	الْهِنْدُ <i>al-hindu</i>	India
العِرَاقُ <i>al-'iraaq</i>	Iraq	الْجَزَائِرُ <i>al-jazaa'iru</i>	Algeria
الْبَاكِسْتَانُ <i>al-baakistaanu</i>	Pakistan	إِنْدُونِيْسِيَا <i>indoneesiyaa</i>	Indonesia
كِينِيَا <i>keeniyaa</i>	Kenya	أَلْمَانِيَا <i>almaaniyaa</i>	Germany
السَّعُوْدِيَّةُ <i>as-sa'oodeeyah</i>	Saudi Arabia	الإِمَارَاتُ <i>al-Imaaraatu</i>	Emirates
فَرَنْسَا <i>fransaa</i>	France	الْكُوَيْتُ <i>al-kuwaytu</i>	Kuwait
السُّوْدَانُ <i>as-soodaan</i>	Sudan	الْمَغْرِبُ <i>al-maghribu</i>	Morocco

The preposition مِنْ governs the names of countries in the genitive case which is indicated by a *kasrah* when the name has the ال prefix. Names of countries ending with *alif* are fixed in their forms and do not take a *kasrah* or any other vowel.

Drill 1. التَّدْرِيبَاتُ *at-tadreebaat*

هَلْ أَنْتَ مِنَ الْبَاكِسْتَانِ ؟ Are you from Pakistan?

لا، أَنَا مِنَ كَنَدَا. No, I am from Canada

هَلْ مُحَمَّدٌ مِنَ الْهِنْدِ ؟ Is Muhammad from India?

لا، مُحَمَّدٌ مِنْ سَرِي لَانْكََا. No, Muhammad is from Sri Lanka.

أَيْنَ خَالِدٌ ؟ Where is Khaalid?

خَالِدٌ فِي بَرِيْطَانِيَا. Khaalid is in Britain.

هل مُحَمَّدٌ وَخَالِدٌ مِنَ الْفِلِيبِينَ؟ Are Muhammad and Khaalid from the Philippines?

لا، مُحَمَّدٌ مِنْ أَمْرِيكَ وَخَالِدٌ مِنَ الْعِرَاقِ. No, Muhammad is from America and Khaalid is from Iraq.

أنا وَأَنْتَ مِنْ فَرَنْسَا؟ Are you and I from France?

لا، أَنَا مِنَ السُّودَانِ وَأَنْتَ مِنَ الْمَغْرِبِ. No, I am from Sudan and you are from Morocco.

VOCABULARY الْمُفْرَدَاتُ *al-mufradaat*

مَنْ <i>man</i> ²²	who?	مُدْرَسَةٌ <i>mudarrisah</i>	teacher (f.)
سَالِمٌ <i>saalimun</i>	Saalim	مُدْرَسَاتٌ <i>mudarrisaat</i>	teachers (f.)
مَدْرَسَةٌ <i>madrasah</i>	school (f.)	طَالِبَةٌ <i>taalibah</i>	student (f.)
كِتَابٌ <i>kitaab</i>	book (m.)	طَالِبَاتٌ <i>taalibaat</i>	students (f.)
كُتُبٌ <i>kutub</i>	books		

Combined with interrogatives

The preposition مِنْ *min* may be used in combination with the interrogative pronoun أَيْنَ *ayna* to make another interrogative. However, the preposition must precede the interrogative pronoun.

مِنْ أَيْنَ أَنْتُمْ؟ *min ayna antum*: Where are you (all) from?

The literal translation أَيْنَ أَنْتُمْ مِنْ؟ is incorrect grammatically.

Similarly, مِنْ *min* can also be used with the interrogative pronoun مَنْ *man* to create another interrogative. It is written as مِمَّنْ.

²² In slang usage, مَنْ *man* is pronounced as *min*.

مِمَّنِ الْكِتَابُ ? mim manil-kitaabu : Who is the book from ?

Drill 2. التَّدْرِيبَاتُ at-tadreebaat

أنا سالم و من أنت ؟ I am Saalim and who are you?²³

أنا مُحَمَّدٌ. I am Muḥammad.

هل أنت من ألمانيا ؟ Are you from Germany?

لا، أنا من أمريكا و من أين أنت ؟ No, I am from America. And where are you from?

أنا من الفلبين. I am from the Philippines.

هل أنتم مدرسون في الأردن ؟ Are you teachers in Jordan?

لا، نحن طلاب في السعودية. No, we are students in Saudi Arabia.

من أين الكتاب ؟ Where is the book from?

الكتاب من المدرسة. The book is from the school.

ممن الكتب ؟ Who are the books from?

الكتب من خالد. The books are from Khaalid.

من أين الطلاب ؟ Where are the students from?

الطلاب من مدرسة في الإمارات. The students are from a school in the Emirates.

B. Proper Nouns (Female)

Female names do not carry تنوين , e.g. صَفِيَّةٌ safeeyatu : Safeeyah, خَدِيجَةٌ khadeejatu : Khadeejah, أَمِينَةٌ ameenatu : Ameenah, مَرْيَمُ maryam : Mary, etc. Thus, فَاطِمَةُ faatimatun (Faatimah) is incorrect and so is عَائِشَةُ 'Aa'ishatun ('Aa'ishah).

²³ Teacher's Note: The following question and answer sequences should be repeated between the teacher and students as well as among the students themselves.

فَاطِمَةُ مُدَرِّسَةٌ *faatimatu²⁴ mudarrisatun* : Faatimah is a teacher.

Aboo Sa'eed quoted the Prophet (ﷺ) as saying:

فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ

“Faatimah will be mistress over all women in paradise, except Mary, daughter of ‘Imraan.”

When female names are governed by a preposition, the genitive case is indicated by a *fat-hah*. Female names do not take *kasrah*.

الْكِتَابُ مِنْ خَدِيجَةَ *al-kitaabu min khadeejata* : The book is from Khadeejah.

In chapter *an-Nisaa* (4):156, Allaah condemns the Jews for their evil statements against Mary, the mother of Jesus.

﴿ وَقَوْلِهِمْ عَلَى مَرْيَمَ ﴾

“... and their statements against Mary ...”

Names of countries which do not have ال prefix or an *alif* suffix do not take *tanween* and the genitive case is also indicated by a *fat-hah*.

²⁴ When a reader pauses on a ة *taa marbootah*, it reverts back to its origin, ة *haa* and the final vowel is dropped. Thus, *Faatimatu* would be read as *Faatimah* at the end of the sentence.

سَفِيَّةٌ مِنْ لُبْنَانَ safeeyatu min lubnaana : Safeeyah is from Lebanon.

In chapter *Yoosuf* (12), verse 21 of the Qur'aan, the merchant who bought Prophet Joseph told his wife to treat him well.

﴿ وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ ﴾

“And the one who bought him from Egypt said to his wife ...”

The following are the names of some countries and cities without ال or a long vowel in the end.

NAMES OF COUNTRIES أسماءُ الدُولِ asmaaud-duwal			
مِصْرُ misru	Egypt	لُبْنَانُ lubnaanu	Lebanon
تُونِسُ toonisu	Tunisia	بَاكِسْتَانُ baakistaanu	Pakistan
جِدَّةُ jiddatu	Jeddah	مَكَّةُ makkatu	Makkah
بَيْرُوتُ beerootu	Beirut	عَمَّانُ 'ammaanu	Amman

Drill 3. التَّذْرِيبَاتُ at-tadreebaat

أَنَا سَفِيَّةٌ وَمَنْ أَنْتَ؟ Safeeyah and who are you?	I am Mary. لَنَا مَرْيَمُ.
---	-------------------------------

هل أنت من مصر؟ Are you from Egypt?	المدرسة في لبنان. The school is in Lebanon.
لا، أنا من باكستان و من أين أنت؟ No, I am from Pakistan. And where are you from?	هل الطالبات في المدرسة؟ Are the students in school?
أنا من تونس. I am from Tunisia.	لا، الطالبات في البيوت. No, the students are in the homes.
هل أنت و أمينة و عائشة مدرسات؟ Are you, Ameenah and 'Aa'ishah teachers in Egypt?	من أين الطالبات؟ Where are the students from?
لا، نحن طالبات في السعودية. No, we are students in Saudi Arabia.	الطالبات من مدرسة في الإمارات. The students are from a school in the Emirates.
أين المدرسة؟ Where is the school?	

VOCABULARY الْمَفْرَدَاتُ <i>al-mufradaat</i>			
هُوَ <i>huwa</i>	he / it	قَلَمٌ <i>qalamun</i>	pen (m.)
هُمْ <i>hum</i>	them	أَقْلَامٌ <i>aqlaamun</i>	pens
هِيَ <i>hiya</i>	she / it ²⁵	مَدِينَةٌ <i>madeenatun</i>	town, city (f.)
هُنَّ <i>hunna</i>	them (f.)	مُدُنٌ <i>mudumun</i>	towns, cities

²⁵ Nouns in Arabic are either masculine or feminine. Consequently, both male and female pronouns may be used to refer to objects and animals depending on the traditionally assigned gender. Feminine nouns usually end in ة (*taa marbootah*), however, this is not always the case. Thus, the genders of words have to be learned along with them.

C. The Neuter Pronoun

The pronouns **هُوَ** *huwa* and **هِيَ** *hiya* are used to replace nouns previously referred to, as in English. It should be noted, however, that when these two pronouns replace nouns referring to humans, they are translated as “he or she”, but when replacing nouns referring to non-humans they are translated as “it”. There is no neuter pronoun in Arabic. Thus, male and female pronouns are used to describe all things, human and non-human.

هل فاطمة في باكستان؟ Is Faatimah in Pakistan?

نعم هي في باكستان *na'am hiya fee baakistaana* : Yes, she is in Pakistan.

أين الكتاب؟ Where is the book?

هو في البيت *huwa fil-bayti* : It is in the house.

Allaah in chapter *Aal 'Imraan* (3), verse 78, refers to the false claims of the Jews and Christians about things in their scriptures which they added themselves.

﴿وَمَا هُوَ مِنَ الْكِتَابِ﴾

“and it is not from the book ...”

D. Plural Pronouns

Attached		Separate	
our	نا	we	نحن

Attached		Separate	
your	هُمْ	you	أَنْتُمْ
your (f)	هُنَّ	you (f)	أَنْتُنَّ
their	هُمْ	they	هُمْ
their (f)	هُنَّ	they (f)	هُنَّ

The third person masculine pronoun هُمْ 'they' is used in referring to three or more human beings including at least one male²⁶; the third person feminine هُنَّ is used in referring to three or more female human beings. The second person masculine أَنْتُمْ 'you' is used in addressing three or more human beings including at least one male; the second person feminine أَنْتُنَّ is used in addressing three or more female human beings.

نَحْنُ فِي فُصُولِهِمْ : We are in their classes.

Note that the *dammah* on both هُمْ and هُنَّ changes to *kasrah* whenever the letter preceding them have *kasrahs*.

الْكِتَابُ مِنْ مَدْرَسَتِهِمْ : The books are from their school.

In the first verse of chapter *at-Talaaq* (65), Allaah instructs that divorced women should not be expelled (تَخْرَجُوا) from their homes by their husbands during the waiting period.

²⁶ Masculine plural nouns are likewise used to include males and females.

﴿لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ﴾

“And do not expell them from their²⁷ homes ”

Plural pronouns are only used when referring to human beings.

The singular feminine third person pronoun is always used for non-human plurals.

هَلْ مُحَمَّدٌ وَخَالِدٌ وَسَالِمٌ مِنَ السُّودَانِ ؟ Are Muhammad, Khaalid, and Saalim from the Sudan?

لا، هُمْ مِنَ الْهِنْدِ. *laa, hum minal-hind* : No, they are from India.

أَيْنَ الْأَقْلَامُ ؟ Where are the pens?

هِيَ فِي الْمَدْرَسَةِ. *hiya fil-madrasati* : They are in the school.

Drill 3. التَّدْرِيبَاتُ *at-tadreebaat*

هَلْ أَنْتُمْ مُدَرِّسُونَ مِنْ كينيا ؟ Are you teachers from Kenya?

لا، نَحْنُ طُلَّابٌ مِنَ السُّودَانِ. No, we are students from the Sudan.

أَيْنَ الْكُتُبُ وَالْأَقْلَامُ ؟ Where are the books and pens?

هِيَ فِي فَصْلِ فِي الْمَدْرَسَةِ. They are in a class in the school.

²⁷ Although the homes are provided by the husbands, Allaah refers to them as the women's homes to emphasize their right to be there during divorce proceedings.

هَلِ الطُّلَابُ فِي الْفُصُولِ ؟ Are the students in the classes?

لا، هُمْ فِي بُيُوتٍ فِي الْمَدِينَةِ. No, they are in houses in the city.

أَيْنَ فَاطِمَةُ وَخَدِيجَةُ وَأَمِينَةُ ؟ Where are Faatimah, Khadeejah, and Ameenah?

هُنَّ فِي مَدِينَةٍ فِي الْجَزَائِرِ. They are in a city in Algeria.

هَلِ هُنَّ طَالِبَاتٌ فِي الْجَزَائِرِ ؟ Are they students in Algeria?

لا، هُنَّ مُدَرِّسَاتٌ فِي الْكُوَيْتِ. No, they are teachers in Kuwait.

هَلِ الْمُدُنُ فِي الْكُوَيْتِ ؟ Are the cities in Kuwait?

لا، هِيَ فِي السَّعُودِيَّةِ. No, they are in Saudi Arabia.

E. Attached Personal Pronouns

When prepositions are used before pronouns (eg. “from you” أنتَ + مِنْ) the corresponding attached form of the pronoun is used instead of the separate form. Thus, أنتَ + مِنْ becomes مِنْكَ *minka*. However, when *ee* (me) is added to the preposition مِنْ *min* (eg. “from me” أَنَا + مِنْ) the *noon* is doubled to make مِنْي *min-nee* instead of the expected مَنِي *minee*.*

هَلِ الْكِتَابُ مِنْكَ ؟ *halil-kitaabu minka* : Is the book from you?

Attached		Separate
مِنْ	=	أَنَا
مِنَا	=	نَحْنُ
مِنْكَ	=	أَنْتَ

+

مِنْ

* In slang, *minka* is often pronounced as *min-nak* in imitation of *min-nee*.

		Attached	Separate
أَنْتَ	=	كَ	مِنْكَ
أَنْتُمْ	=	كُمْ	مِنْكُمْ
أَنْتُنَّ	=	كُنَّ	مِنْكُنَّ
هُوَ	=	هُ	مِنْهُ
هُمْ	=	هُمْ	مِنْهُمْ
هِيَ	=	هَا	مِنْهَا
هُنَّ	=	هُنَّ	مِنْهُنَّ

+ مِنْ

F. The Possessive Pronouns

Possessive pronouns (eg. my, your, his, etc.) have the same form as the attached personal pronouns. They are attached as suffixes to the nouns they modify. The addition of a possessive pronoun to a noun makes the noun definite. That is, “your book” means “the book of yours”²⁸. However, when possessive pronouns are attached to a noun, the definite article **الْ** must be deleted.²⁹ Thus, **الْبَيْتُ + كَ** becomes **بَيْتُكَ** *baytuka* and not **الْبَيْتُكَ** *al-baytuka*.³⁰

أَيْنَ قَلَمُكَ ؟ *ayna qalamuka* : Where is your pen?

هُوَ فِي الْفَصْلِ . It is in the classroom.

In chapter *al-Jaathiyah* (45) verse 29 of the Qur’aan, Allaah speaks about the Day of Judgement when everyone’s record of deeds will be exposed.

²⁸ To express the phrase “a book of yours,” another construction is used.

²⁹ Just as it cannot be done in Arabic, one cannot say “the my book” in English.

³⁰ In broken Arabic spoken by and to non-Arabs, “your book” is expressed as **كِتَابُ أَنْتَ** *kitaab anta*.

﴿ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ﴾

“This is Our³¹ book truthfully speaking about you ...”

Case Endings

When a noun with an attached pronoun is preceded by a preposition, the case ending changes to the genitive just as it would without the attached pronoun.

أَيْنَ الْفُصُولُ ؟ Where are the classrooms?

هيَ فِي مَدْرَسَتِكَ. *hiya fee madrasatika* : They are in your school.

هُوَ فِي مَدْرَسَتِكَ. *huwa fee madrasatuka* is grammatically incorrect.

Allaah in chapter *Yoosuf* (12), verse 23, describes the predicament of Prophet Joseph when he was trapped in the room of the Egyptian ruler's wife.

﴿ هُوَ فِي بَيْتِهَا ﴾

“he is in her house...”

Among Prophet Jesus' miracles described in chapter *Aal 'Imraan* (3), verse 49, was his ability to tell the people what they had stored in their homes.

³¹ “Our” is the majestic plural referring to God.

﴿وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ﴾

“and what you are storing in your houses...”

However, in the case of هُ (his), هُمْ and هُنَّ (their), when a preposition governs the noun to which they are attached, the *dammah* on these pronouns also changes to a *kasrah*. eg. هُنَّ فِي كِتَابِهِ *fee kitaabihi* becomes هُنَّ فِي كِتَابِهِ *fee kitaabihi*. This is not actually a grammatical point but an Arabic reading rule³².

أَيْنَ قَلَمُهُ؟ Where is his pen?

قَلَمُهُ فِي فَصْلِهِمْ. : His pen is in their class.

In chapter *an-Nisaa* (4):100, Allaah informs the believers that if they emigrate to protect their faith and die during their emigration, their reward will be paradise.

﴿وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ﴾

“And whoever leaves his home...”

In chapter *at-Talaaq* (65):1, Allaah instructs Muslims not to expel (تُخْرِجُوا) divorced women from their homes.

﴿لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ﴾

“Do not expel them from their homes...”

³² It is supposed by Arabic lexologists and grammarians that the ancient Arabs found *yadihi* easier to pronounce than *yadihu*.

First person pronoun

In the case of the attached pronoun *ee* , the final vowel in the word to which it is attached changes to a *kasrah* in all cases according Arabic reading rules. Thus, what was originally *من كتابي min kitaabee* became *من كتابي* .

كِتَابِي فِي بَيْتِي *kitaabee fee baytee* : My book is in my house.

Drill 4. التَّدْرِيبَاتُ *at-tadreebaat*

أَيْنَ كُتُبُكَ؟ Where are your books?

كِتَابِي فِي مَدْرَسَتِي. My books are in my school.

أَيْنَ مَدْرَسَتُكَ؟ Where is your school?

هِيَ فِي الْإِمَارَاتِ؟ It is in the Emirates.

أَيْنَ الطُّلَابُ وَالطَّالِبَاتُ؟ Where are the male and female students?

هُمْ فِي بُيُوتِهِمْ. They are in their homes.

هَلْ كُتُبُهُمْ فِي مَدْرَسَتِهِمْ؟ Are their books in their school?

لا، هِيَ فِي مَدْرَسَتِكَ. No, they are in your school.

هَلِ الْأَقْلَامُ مِنْكُمْ؟ Are the pens from you?

نَعَمْ، هِيَ مِنَّا. Yes, they are from us.

هَلِ الْكِتَابُ مِنْهُمْ؟ Is the book from them?

لا، هُوَ مِنِّي. No, it is from me.

هَلِ الطَّالِبَاتُ فِي الْمَدْرَسَةِ؟ Are the students in the school?

نَعَمْ، هُنَّ فِيهَا. Yes, they are in it.

GRAMMAR RULES

القواعد al-Qawaa'id

1. Whenever possessive pronouns (eg. "my" and "your") are attached to a noun, the definite article **ال** must be deleted (eg. **بَيْتُكَ baytuka**). Thus, **الْبَيْتِي al-baytee** or **الْبَيْتُك al-baytuka** are both incorrect.
2. Whenever a preposition precedes a noun with an attached possessive pronoun, it causes the final vowel to change from a **dammah** to a **kasrah**. eg. **مِنْ كِتَابِكَ min kitaabika**
3. When the pronoun **هِيَ ee** is attached to a word, the final vowel of the word changes to a **kasrah** in all cases according to Arabic reading rules. eg. **بَيْتِي فِي الْهِنْدِ baytee fil-hind**
4. Female names do not carry **تَنْوِين tanween**. eg. **فَاطِمَةُ faatimatu**
5. Female names indicate the genitive by **fat-hah** and not **kasrah**. eg. **مِنْ فَاطِمَةٍ min faatimata**
6. Names of countries and cities which do not have **ال** do not carry **tanween** and the genitive is indicated by **fat-hah** and not **kasrah**. eg. **مِصْرُ misru** and **فِي مِصْرٍ fee misra**
7. There are only two genders in Arabic. The neuter gender ("it") for inanimate objects and animals does not exist in Arabic. All nouns are either masculine (**مَذَكَّر muthakkar**) or feminine (**مَوْثَّ mu'annath**) and are referred to by the pronouns "he" and "she" accordingly, but translated by "it" in English. eg. **هُوَ كِتَابٌ huwa kitaabun** : It is a book, **هُوَ طَالِبٌ huwa taalibun** : He is a student.

8. Plural pronouns are only used for humans (eg. **هُمْ طُلَّابٌ** *hum tullaabun* : They are students), the feminine third person singular pronoun is used for non-human plurals. eg. **هِيَ أَقْلَامٌ** *hiya aqlaamun* : They are pens.

Exercises التَّعْرِيفَاتُ *at-tamreenaat*

1. The translation of “Is Safeeyah from India?” is

- (a) هل صَفِيَّةٌ مِنْ هِنْدَ ؟
- (b) هل صَفِيَّةٌ مِنَ الْهِنْدِ ؟
- (c) هل مِنْ صَفِيَّةُ الْهِنْدِ ؟
- (d) هل مِنْ صَفِيَّةٍ الْهِنْدِ ؟
- (e) هل صَفِيَّةٌ مِنَ الْهِنْدِ ؟

2. The translation of “Where is your house?” is

- (a) مِنْ أَيْنَ بَيْتُكَ ؟
- (b) أَيْنَ بَيْتُ أَنْتَ ؟
- (c) مِنْ أَيْنَ الْبَيْتُ أَنْتَ ؟
- (d) أَيْنَ بَيْتُكَ ؟
- (e) أَيْنَ بَيْتُكَ ؟

3. The translation of “Who is she?” is

- (a) هل مَنْ هِيَ ؟
- (b) مِنْ أَيْنَ هِيَ ؟
- (c) مَنْ هِيَ ؟
- (d) أَيْنَ هِيَ ؟
- (e) مَنْ هِيَ ؟

4. Identify the correct independent form of the attached pronouns by drawing a line to the corresponding box.

أَنَا	كِتَابُهَا	نَحْنُ	مِنْ مَدْرَسَتِهِمْ
أَنْتَ	مِنْ قَلَمِكَ	أَنْتُمْ	فِي كُتُبِهِنَّ
أَنْتِ	فِي بَيْتِهِ	أَنْتُنَّ	مُدْرَسَاتِنَا
هُوَ	مَدِينَتِي	هُمْ	أَقْلَامُكُمْ
هِيَ	مَدْرَسَتُكَ	هُنَّ	مِنْ فُصُولِهِمْ

5. The translation of “ ‘Aa’ishah is in my house” is

- (a) عائشةُ في البيتِ
- (b) عائشةُ في بيتي
- (c) عائشةُ في بيتكِ
- (d) عائشةُ في بيتِ أنا
- (e) عائشةُ في بيتي

6. The translation of “Is the book from you?” is

- (a) هل الكتابُ مِنْ أَنْتَ ؟
- (b) هل كتابُ مِنْكَ ؟
- (c) هل الكتابُ مِنِّي ؟
- (d) هل الكتابُ فِيكَ ؟
- (e) هل الكتابُ مِنْكِ ؟

7. Translate the following passage into Arabic and answer the questions in Arabic, making sure to vowel all words:

Saalim is from the Philippines and he is a student in a school in the Emirates. Safeeyah is from India and she is a student in his class. Her books are in a house in Egypt. They are from Maryam. She is a teacher in a school in Egypt. The male teachers in her school are from Jordan and the female teachers are from Iraq. Her pens are from her female students. Safeeyah and the female students from her school are in Makkah. Saalim and the male students from his school are in Jeddah.

- ١- هَلْ مَرَيَمُ مُدْرِسَةٌ فِي الْإِمَارَاتِ ؟
- ٢- مِنْ أَيْنَ صَفِيَّةُ ؟
- ٣- أَيْنَ كَتَبَتْهَا ؟
- ٤- أَيْنَ سَالِمٌ ؟
- ٥- مِمَّنِ الْكُتُبُ ؟



الدرس الثالث LESSON THREE

على 'alaa : on

المعنى Meaning

The third most frequently used word in Arabic is the preposition عَلَى 'alaa. The yaa is called *alif maqsoorah* and is pronounced as an *alif*. Its English meanings in various contexts also include: upon, on top of, above; at, by.

على The Preposition A.

The preposition عَلَى governs nouns in the genitive in the same way as the prepositions فِي and مِنْ do.

القلم على الكتاب. : The pen is on the book.

When a pronoun suffix is attached to عَلَى the form changes to عَلَيْهِ (eg. عَلَى + ك = عَلَيْكَ) and when ي is attached. The ي also changes to يَ (eg. عَلَى + ي = عَلَيْهِ)

VOCABULARY المفردات al-mufradaat

أَرْضُ arḍun	ground (f.)	طَاوِلَةٌ	table (f.)
يَدُ yadun	hand (f.)	طَاوِلَاتُ	tables
كُرْسِيٌّ kurseeyun	chair (m.)	طَاوِلَاتُ	tables
سَلَامٌ salaamun	peace	طَاوِلَاتُ	tables

B. Genders

There are only two genders in Arabic. As mentioned in the previous lesson, the neuter gender (“it”) for inanimate objects and animals does not exist in Arabic. Therefore, all nouns are either masculine (مذكر *muthakkar*) or feminine (مؤنث *mu’annath*) and are referred to by the pronouns “he” and “she” accordingly, but translated by “it” in English.

The five main categories of feminine words are :

- a) Words ending in ة *taa marbootah*³³ (eg. طاولة، فاطمة)
- b) All body parts in pairs (eg. يد)
- c) Names of towns, cities and countries (eg. دبي and كندا)³⁴
- d) Names of the letters of the Arabic alphabet (eg. ألف، باء)
- e) Words feminine by convention (eg. female names like هند *Hind* and مريم *Maryam* ; words designating females like the adjective حامل *haamilun* : pregnant; and certain words traditionally feminine like ‘earth’ (شمس *sun* and أرض)

Male-Female Nouns

Masuline nouns whose meanings are applicable to both males and females are generally made feminine by the addition of the *taa marbootah*. سالم طالب. Saalim is a student.

عائشة طالبة. : ‘Aa’ishah is a student.

التدريبات Drill 1.

السَّلامُ عَلَيْكُمْ ! Peace be on you.

³³ The few male names which end in ة, such as طلحة *Talhah* and عروة *Urwah*, are masculine in meaning, but certain grammatical rules that apply to feminine names apply to them also. For instance, after a preposition, the vowel on the ة of a male name of this type would be a single *fat-hah*, not a double *kasrah*.

³⁴ There are some noted exceptions, الكويت، السودان، العراق Kuwait, Sudan and Iraq.

وَعَلَيْكُمْ السَّلَامُ. And peace be on you.

هَلْ كِتَابِي عَلَى طَاوِلَةٍ فِي بَيْتِكَ؟ Is my book on a table in your house?

نَعَمْ، هُوَ عَلَيْهَا فِيهِ. Yes, it is on it in it.

أَيْنَ كُتُبُكَ؟ Where are your books?

هِيَ عَلَى كُرْسِيٍّ فِي فَصْلِكَ. They are on a chair in your classroom.

هَلْ يَدُهُ عَلَى الطَّاوِلَةِ؟ Is his hand on the table?

نَعَمْ، هِيَ عَلَيْهَا. Yes, it is on it.

هَلِ الْمُدْرَسَاتُ فِي فُصُولِهِنَّ؟ Are the teachers in their classes?

لا، هُنَّ فِي بُيُوتِهِنَّ. No, they are in their homes.

أَيْنَ قَلَمُهَا؟ Where is her pen?

هُوَ عَلَى كُرْسِيٍّ فِي الْفَصْلِ. It is on a chair in the classroom.

هَلْ فَاطِمَةُ طَالِبَةٌ مِنَ الْهِنْدِ؟ Is Faaṭimah a student from India?

لا، هِيَ مُدْرَسَةٌ مِنَ بَاكِسْتَانِ. No, she is a teacher from Pakistan.

VOCABULARY الْمَفْرَدَاتُ *al-mufradaat*

كَبِيرٌ <i>kabeer</i>	large; old	جَدِيدٌ <i>jadeed</i>	new
كَبِيرُونَ <i>kabeeroona</i>	large (pl.)	جُدُدٌ <i>judud</i>	new (pl.)
صَغِيرٌ <i>sagheer</i>	small; young	جَدًّا <i>jiddan</i>	very
صَغِيرُونَ <i>sagheeroona</i>	small (pl.)	قَدِيمٌ <i>qadeem</i>	old
		قُدَمَاءُ <i>qudamaa'</i>	old (pl.)

C. Plurals

Masculine: In Arabic, masculine plurals are only used when referring to human beings. Masculine nouns and adjectives which make plurals by adding the suffix **وْنَ** *oona* indicate the genitive case by adding the suffix **يْنَ** *eena*.

	Suffix	Noun	Adjective
Nominative	وْنَ	مُدْرَسُونَ	كَبِيرُونَ
Genitive	يْنَ	مُدْرَسِينَ	كَبِيرِينَ

الْكَتُبُ مِنَ الْمُدْرَسِينَ : The books are from the teachers.

In chapter *Yoonus* (10):90 of the Qur'aan, Allaah quotes Pharaoh's claim that he had become a Muslim (مُسْلِمٌ , pl. مُسْلِمُونَ) when the Red Sea engulfed him and his followers after Prophet Moses' escape.

﴿وَأَنَا مِنَ الْمُسْلِمِينَ﴾

“And I am among the Muslims...”

Feminine: Feminine plurals may refer to either human females or non-human things. In general, feminine singular nouns and adjectives ending in **ة** make their plurals with **ات** .

Plural	Singular	Meaning
مُدْرَسَات	مُدْرَسَةٌ	teacher
طَالِبَات	طَالِبَةٌ	student
طَاوِلَات	طَاوِلَةٌ	table

Plural	Singular	Meaning
جَدِيدَات	جَدِيدَةٌ	new
كَبِيرَات	كَبِيرَةٌ	big
صَغِيرَات	صَغِيرَةٌ	small

D. Adjectives

1. Position: The adjective (صِفَةٌ *sifah*), in Arabic, is always written after the noun which it modifies (مَوْصُوفٌ *mawsoof*).

بَيْتٌ كَبِيرٌ : a big house

That is, this phrase is literally read “house big”

In chapter *al-Mulk* (67):12, Allaah informs humanity that those who fear God unseen, will have forgiveness and a great reward (أَجْرٌ).

﴿وَأَجْرٌ كَبِيرٌ﴾

“... and a great reward.”

2. Definiteness: The adjective must also agree with the noun it qualifies in definiteness. If the noun is indefinite, then the adjective must also be indefinite and vice versa.

الْبَيْتُ الْكَبِيرُ : the big house

Thus, “the old house” cannot be translated as الْبَيْتُ قَدِيمٌ , nor can “an old house” be translated as بَيْتٌ قَدِيمٌ .

Allaah describes Himself as being transcendent (عَلِيٌّ) in chapter *Luqmaan* (31):30.

﴿هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“He is the most Transcendent and Great...”

3. **Gender:** Adjectives always agree with the noun they modify in gender. If the noun is masculine, the adjective must also be masculine and vice versa.

مَدِينَةٌ جَدِيدَةٌ : a new city

Consequently, to translate “a big city” as مَدِينَةٌ كَبِيرٌ is totally incorrect.

4. **Case:** The adjective must also agree with the noun it modifies in case. When the noun is in the nominative case, the adjective must also be in the nominative, and when the noun is in the genitive case, the adjective must also be in the genitive.

فِي الْفَصْلِ الصَّغِيرِ : in the small class

Therefore, “my big book” must be translated as كِتَابِي الْكَبِيرُ *kitaabil-kabeeru*, while “in my big book” must be translated as فِي كِتَابِي الْكَبِيرِ *fee kitaabil-kabeeri* ; and “a new school” مَدْرَسَةٌ جَدِيدَةٌ *madrasatun jadeedatun* and “in a new school” فِي مَدْرَسَةٍ جَدِيدَةٍ *fee madrasatin jadeedatin*.

In chapter *Hood* (12):6, Allaah informs mankind that everything (كُلُّ) is recorded in the Book of Decrees.

﴿كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

“...all is in a clear book...”

Note: If the noun modified has an attached possessive pronoun, the adjective must be definite and agree in both case and gender.

هُوَ فِي فَصْلِي الْقَدِيمِ : He is in my old class.

هُمْ مِنْ مَدْرَسَتِكَ الْقَدِيمَةِ : They are from your old school.

In chapter *Ibraaheem* (14):37, Allaah quotes Prophet Abraham's prayer in Makkah beside (عِنْدَ) the house consecrated (مُحَرَّمٌ) for worship of the One True God.

﴿عِنْدَ بَيْتِكَ الْمُحَرَّمِ﴾

“near your consecrated house ...”

5. Number: The adjective must agree with the noun it modifies in number. That is, if the noun is plural, the adjective modifying it must also be plural. However, this is only the case when the noun refers to human beings.

الطُّلَابُ الْجُدُدُ فِي الْمَدْرَسَةِ : The new students are in the school.

الطَّالِبَاتُ الْجَدِيدَاتُ فِي الْفَصْلِ : The new students are in the class.

When the nouns refer to non-human plurals, the singular feminine form of the adjective is used to modify both female and male non-human plurals. This is similar to the case of plural pronouns wherein the singular feminine third person is used to represent non-human plurals, as mentioned in the previous lesson.

الْكُتُبُ الْجَدِيدَةُ فِي فَصْلِي. : The new books are in my classroom.

الطَّاوِلَاتُ الْجَدِيدَةُ فِي مَدْرَسَتِكَ. : The new tables are in your school.

Drill 2. التَّدْرِيبَاتُ

هل خالد في بيت كبير؟ Is Khalid in a large house?

لا، هو في بيت صغير جدًا. No, he is in a very small house.

هل أمينة من مدينة صغيرة في مصر؟ Is Ameenah from a small town in Egypt?

لا، هي من مدينة كبيرة جدًا في السودان. No, she is from a very large city in the Sudan.

أين الكتب الكبيرة؟ Where are the big books?

هي على طاولات صغيرة في المدرسة الجديدة. They are on small tables in the new school.

هل المُدَرِّساتُ الجَدِيدَاتُ في فُصُولِهِنَّ؟ Are the new teachers in their classes?

لا، هُنَّ في فُصُولِنَا القَدِيمَةِ. ³⁵ No, they are in our old classrooms.

هل بُيُوتُكُمْ الجَدِيدَةُ في الإِمَارَاتِ؟ ³⁶ Are your new houses in the Emirates?

نَعَمْ، هِيَ في مَدِينَةٍ صَغِيرَةٍ فِيهَا. Yes, they are in a small town there.

Exercise 1. التَّمَرِينَاتُ

1. The translation of “Are his pens on a table in her house?” is

- (a) أين أقلامه على الطاولة في بيتها ؟
- (b) هل أقلامها على طاولة في بيته ؟
- (c) من أين أقلامه على الطاولة في بيته ؟
- (d) هل أقلامه على طاولة في بيتها ؟
- (e) هل أقلامه على طاولة من بيتها ؟

2. The translation of “هل كتابي الجديد في يدك؟” is

- (a) Is the new book in your hand?
- (b) Is my new book in your hand?
- (c) Is your new book in my hand?
- (d) Is my new book in her hand?
- (e) Is my new book in his hand?

3. The translation of “The small houses are in the new city” is

³⁵ The addition of a possessive pronoun makes a noun definite. Consequently, the adjective modifying it must also be definite (see rule number 2).

³⁶ Note the presence of a *dammah* on the *meem* of *buyootukum*. It normally has a *sukoon* on it, but here it is followed by *alif laam*. The *alif* is not pronounced because it is actually *hamzatul-wasl*. The *laam* has a *sukoon* on it, which means two letters in a row have *sukoon* on them, a combination that is difficult or impossible to pronounce. The *sukoon* on the *meem* is always changed to *dammah* in such a circumstance.

- (a) الصغيرة البيوت في المدينة الجديدة
- (b) البيوت الصغيرة في مدينة الجديدة
- (c) البيوت الصغيرات في المدينة الجديدة
- (d) البيوت الصغيرة في المدينة الجديدة
- (e) البيوت الصغيرة في مدينة جديدة

4. The translation of “The new classroom is in a very large house in an old city” is

- (a) الفصل الجديد في البيت الكبير جدا في المدينة القديمة
- (b) الفصل الجديد في بيت كبير جدا في مدينة قديمة
- (c) الفصل الجديد في بيت كبير جدا من مدينة قديمة
- (d) فصل جديد في بيت كبير جدا في مدينة قديمة
- (e) الفصل الجديد في اليبب الكبير جدا في المدينة القديمة

5. The translation of “ هل الكتاب الصغير من فصلها القديم ؟ ” is

- (a) Is the little book from her old classroom?
- (b) Is the little book in her old classroom?
- (c) Is the old book from her little classroom?
- (d) Is the little book from her big classroom?
- (e) Is her little book from the old classroom?

6. Translate the following passage into Arabic, vowel all the words and answer the questions on the passage in vowelised Arabic.

Muhammad is in a new school in the old city. He is from Sudan, and ‘Aa’ishah is from Pakistan. His old books are on a chair in the classroom and her new pens are on a large table in his old classroom. Faatimah and Khaalid are from India. Her new book is in his house. Her pen is in his hand and his hand is on a book from Muhammad. The old book is on a small table in her home. It (the book) is from ‘Aa’ishah. ‘Aa’ishah is in a

big classroom in the new school. The new male teachers are from Saudi Arabia and the new female teachers are from Lebanon. The small boy students are in their classes and the small girl students are in their homes.

- ١- من أين محمد ؟
- ٢- هل كتبه على طاولة في الفصل ؟
- ٣- هل عائشة من السودان ؟
- ٤- أين الكتاب القديم ؟
- ٥- هل الأقلام قديمة ؟
- ٦- من أين المدرسون الجدد ؟
- ٧- هل عائشة في فصل صغير في بيتها ؟
- ٨- هل الطالبات الصغيرات في فصولهن ؟

E. The Adjective Predicate

In the previous section it was shown that the adjective must agree with the noun or pronoun it modifies in definiteness, case, gender and number. Consequently, the phrase “the big house” is translated as البيت الكبير and not البيت كبير. Though the second translation is wrong for “the big house”, it is the correct translation of the sentence “The house is big”. This construction represents another form of the nominal sentence (الجملة الاسمية). In lesson one the predicate of the nominal sentence was either an noun or a prepositional phrase. Here the predicate is an adjective.

الكتابُ كبيرٌ. *al-kitaabu kabeerun*: The book is big.

As explained in the first lesson (G), the nominal sentence is one which does not begin with a verb and it generally corresponds to English sentences in which the verb is “am”, “is” or “are”.³⁷

³⁷ Present tense forms of the verb “to be”.

It consists of two parts: the subject (**الْمُبْتَدَأُ**) and the predicate (**الْخَبَرُ**).

Predicate	Subject
كَبِيرٌ	الْكِتَابُ
(is) large	The book

Like the English predicate, the Arabic predicate may describe the subject as in the previous example, or identify it as in the sentence:

هُوَ مُحَمَّدٌ *huwa muḥammadun* He is Muhammad

In the nominal sentence the subject and predicate (when not a prepositional phrase) are always in the nominative case usually indicated by a *ḍammah* on the last letter of the word. Adjectives or nouns used as simple predicates are indefinite otherwise they would not be considered predicates. For example, **الْكِتَابُ الْكَبِيرُ** means “the large book”. It cannot be used to mean “The book is large.”

Adjective Predicates: Adjectives used as predicates must agree with the subject in gender and number. In the previous example the subject was masculine so the predicate was also masculine. In the following example the subject is feminine plural, consequently, the predicate must also be feminine plural.

Predicate	Subject
جَدِيدَاتٌ	الْمُعَدِّرَّاتُ
<i>jadeedaatun</i>	<i>al-mudarrisaatu</i>
(are) new	The female teachers

The predicate may be a prepositional phrase consisting of a noun or pronoun preceded by a preposition. The noun will still be in the genitive case as a result of the effect of the preposition and any adjective modifying the noun will also have to be in the genitive as demonstrated in the examples and exercises of the previous lesson. In Arabic, the phrase is considered as occupying the place of the true predicate.

Predicate	Subject
فِي الْبَيْتِ الْقَدِيمِ	الْفَصْلُ
<i>fil-baytil-qadeemi</i>	<i>al-faslu</i>
(is) in the old house	The classroom

All of the sentences used in the previous lessons follow this pattern. However, in many, the subject was a pronoun or a proper noun (name of a person).

The predicate may also be a proper noun, a noun or a pronoun.

Predicate	Subject
فَاطِمَةُ	أَنْتِ
<i>Faaṭimatu</i>	<i>anti</i>
(are) Faatimah	You (f)

F. Indefinite Subject

The nominal sentence cannot begin with an indefinite noun or adjective, unless it is preceded by an interrogative particle or modified by an adjective.³⁸ The sentence “A book is in the house”

³⁸ Eg. Qur’aan, 27:64 أَلَمْ يَكُنْ اللَّهُ and 2:221 وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ It is also permissible to begin a nominal sentence with an indefinite noun , if it is preceded by a negative particle or it is the first term of an *idaafah* construction. (*Qatrun-Nadaa*, p.155-6).

cannot be translated as **الْبَيْتُ فِي الْكِتَابِ** *kitaabun fil-bayti* , in Arabic, the subject has to be placed after the predicate and translated as

A book is in the house.
في البيتِ كتابٌ.

The parts of the above sentence are as follows:

Subject	Predicate
كِتَابٌ	فِي الْبَيْتِ
<i>kitaabun</i>	<i>fil-bayti</i>
(is) a book	In the house

Drill 3. التَّدْرِيبَاتُ *at-tadreebaat*

- هلِ الْكِتَابُ الْجَدِيدُ كَبِيرٌ ؟ Is the new book large?
 لا، هو صَغِيرٌ جَدًّا. No, it is very small.
- هلِ الطَّاوِلَةُ الْقَدِيمَةُ صَغِيرَةٌ ؟ Is the old table small?
 نَعَمْ، هِيَ صَغِيرَةٌ جَدًّا. Yes, it is very small.
- هلِ الْمُدَرِّسُونَ جُدُدٌ ؟ Are the teachers new?
 نَعَمْ، هُمْ جُدُدٌ. Yes, they are new.
- هلِ أَقْلَامُكَ الْجَدِيدَةُ صَغِيرَةٌ ؟ Are your new pens small?
 لا، هِيَ كَبِيرَةٌ جَدًّا. No, they are very large.
- هلِ الْمَدْرَسَةُ الصَّغِيرَةُ جَدِيدَةٌ ؟ Is the small school new?
 لا، هِيَ قَدِيمَةٌ جَدًّا. No, it is very old.
- هلِ فِي الْفُصُولِ كُتُبٌ جَدِيدَةٌ ؟ Are there new books in the classes?

نَعَمْ، فِيهَا كُتُبٌ جَدِيدَةٌ. Yes, there are new books in them.

GRAMMAR RULES الْقَوَاعِدُ

1. Prepositions affect the last vowel of nouns even when the possessive pronouns, "his" and "her" are attached. However, in the case of **هُ** *hu* the *dammah* on the pronoun also changes to a *kasrah*, according to an Arabic reading rule. eg. **فِي كِتَابِهِ**
2. There are only two genders in Arabic. The neuter gender pronoun ("it") for inanimate objects and animals does not exist in Arabic. eg. "It is a book" is translated **هُوَ كِتَابٌ**
3. The five main categories of feminine words are:
 - a) Words ending in *ta marbootah*
 - b) All body parts in pairs
 - c) Names of towns, cities and countries
 - d) Letters of the alphabet
 - e) Words feminine by convention
4. The adjective in Arabic, is always written after the noun which it modifies. eg. **طَالِبٌ جَدِيدٌ** a new student.
5. The adjective must also agree with the noun it qualifies in definiteness. eg. **الطَالِبُ الْجَدِيدُ** the new student.
6. Adjectives always agree with the noun they modify in gender. eg. **الطَالِبَةُ الْجَدِيدَةُ** the new female student.
7. The adjective must also agree with the noun it modifies in case. eg. **مِنَ الطَالِبِ الْجَدِيدِ** from the new student.
8. Adjectives used as predicates must agree with the subject in gender. eg. **مُحَمَّدٌ جَدِيدٌ** and **فَاطِمَةُ جَدِيدَةٌ**

9. The nominal sentence cannot begin with an indefinite noun or adjective. The subject has to be placed after the predicate. eg.
في البيت طالبة There is a student in the house.

Exercise 2. التمرينات

1. The translation of “The large book is very old” is

- (a) الكبير الكتاب قديم جدًا
- (b) الكتاب الكبير القديم جدًا
- (c) الكتاب الكبير قديمة جدًا
- (d) الكتاب الكبير قديم جدًا
- (e) الكتاب كبير قديم جدًا

2. The translation of “ الطاولة الصغيرة جديدة ” is

- (a) A small table is new.
- (b) A large table is new.
- (c) The large table is new.
- (d) The small table is old.
- (e) The small table is new.

3. The translation of “Old books are on the small chair” is

- (a) الكتب القديمة على الكرسي الصغير
- (b) كتب قديمة على الكرسي الصغير
- (c) على كرسي صغير الكتب القديمة
- (d) على الكرسي الصغير كتب قديمة
- (e) على الكرسي الصغير كتب القديمة

4. Vowel all the words and provide the correct form of the adjectives and nouns in the brackets.

- ١- هل المدرّسات (جديد) في فصولهن (كبير) ؟
- ٢- أين (طالب) الصغىرون ؟
- ٣- الكتب (صغير) على (طاولة) القديمة.
- ٤- من مَن (قلم) الجديدة ؟
- ٥- مدرّستكم (قديم) في (مدينة) صغيرة.

5. Translate the following passage into Arabic, vowel all words and answer the questions on the passage in vowelised Arabic.

Safeeyah is in an old house. The old house is very large. It is her house. She is from a new city in America. The city is very small. Her school is in a small city in Canada. There are large classrooms in her school. The male teachers are in small classrooms and the female teachers are in large classrooms. Safeeyah is a new student in a small classroom. Her teacher is Khaalid. Khaalid is a new teacher in her school. The new female teachers are from Algeria and the new male teachers are from Tunisia. Her school is a very old school. It is a big school. Her home is in a large old city.

- ١- من أين صفية ؟
- ٢- هل بيتها صغير ؟
- ٣- أين مدرّستها ؟
- ٤- من مدرّسها ؟
- ٥- من أين المدرسون والمدرّسات في مدرّستها ؟



LESSON FOUR الدرس الرابع

إِنَّ *inna* : Certainly

Meaning الْمَعْنَى

The fourth most commonly used word in Arabic is the particle إِنَّ which emphasizes a statement.³⁹ It may be translated into English in any number of different ways or it may not be translated at all. Words like “certainly, definitely, surely, & without a doubt” are most commonly used to express the meaning.

This particle is frequently used in the Qur’aan and other literary texts written in classical Arabic. However, it is not used in common speech today in the Arab world.

A. Usage of إِنَّ in the Nominal Sentence

When إِنَّ *inna* is placed before a nominal sentence, it causes the subject to enter the accusative case which is indicated by changing the *dammah* on the last consonant to a *fat-hah*. For example:

الْفَصْلُ فِي الْبَيْتِ The class is in the house.
becomes

إِنَّ الْفَصْلَ فِي الْبَيْتِ : Surely the class is in the house.

The predicate, on the other hand, remains in the nominative case.

³⁹ It also means “that” when preceded by certain verbs and is equivalent to أَنَّ *anna*. In modern Arabic it is most commonly used with verbs. Its use as a particle of emphasis is most commonly found in the Qur’aan, the prophetic traditions (*hadeeth* literature) and classical literature.

إِنَّ الْكِتَابَ كَبِيرٌ : Certainly the book is large.

The parts of the above sentence are as follows:

Predicate	Subject	Particle
كَبِيرٌ	الْكِتَابُ	إِنَّ
<i>kabeerun</i>	<i>al-kitaaba</i>	<i>inna</i>
(is) large	the book	Certainly

إِنَّ الْمَدِينَةَ جَدِيدَةٌ *innal-madeenata jadeedatun* : Certainly the city is new.

In the two hundred and twentieth verse of chapter *al-Baqarah* (2) of the Qur'aan, Allaah informs mankind that He is mighty (عَزِيزٌ) and wise (حَكِيمٌ).

﴿إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾

“Surely Allaah is Mighty and Wise”

B. Pronoun Subject of إِنَّ

In the case where the subject is a pronoun, the written form of the pronoun changes from the separate form to the appropriate attached form. Consequently إِنَّكَ *innaka*, إِنَّ هِيَ *inna hiya* becomes إِنَّهَا *innahaa*, etc.

إِنَّكِ فَاطِمَةُ : Certainly you are Faatimah.

In verse 32 of chapter *al-Baqarah* (2) of the Qur'aan, the angels glorify Allaah by confirming that He alone is the all-knowing (عَلِيمٌ) and the wise (حَكِيمٌ).

﴿إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ﴾

“Surely it is You that is All-Knowing and Wise”

The additional mention of the second person pronoun أَنْتَ is for added emphasis.

Attached		Separate
أَنَا	=	أَنَا
نَحْنُ	=	نَحْنُ
أَنْتَ	=	أَنْتَ
أَنْتِ	=	أَنْتِ
أَنْتُمْ	=	أَنْتُمْ
أَنْتُنَّ	=	أَنْتُنَّ
هُوَ	=	هُوَ
هُمْ	=	هُمْ
هِيَ	=	هِيَ
هُنَّ	=	هُنَّ

+

إِنْ

When the pronoun for the first person أنا is attached to إِنَّ , it has two possible forms. The first is إِنِّي innee which is to be expected, and the second has an additional ن noon إِنَّنِي innanee. Similarly, with نَحْنُ there are two forms: إِنَّا innaa and إِنَّانَا innanaa .

C. Indefinite Subject of إِنَّ

In sentences in which the normal word order has been changed due to the subject being indefinite, إِنَّ is followed by the prepositional phrase and then the subject in the accusative case.

إِنَّ فِي الْبَيْتِ كِتَابًا : Certainly a book is in the house.

The parts of the above sentence are as follows:

Predicate	Subject	Particle
فِي الْبَيْتِ	كِتَابًا	إِنَّ
<i>fil-bayti</i>	<i>kitaaban</i>	<i>inna</i>
(is) in the house	a book	Certainly

Thus, إِنَّ كِتَابًا فِي الْبَيْتِ *inna kitaaban fil-bayti* is grammatically incorrect. The presence of إِنَّ at the beginning of a sentence does not exempt it from the rule which prohibits nominal sentences from beginning with an indefinite noun.

D. Further Emphasis to إِنَّ

For greater emphasis the particle لَ la is often added to the predicate. This added particle does not affect the case of the predicate.

إِنَّ الْكِتَابَ لَكَبِيرٌ : Most certainly the book is large.

The second verse of chapter *al-'Asr* (103) of the Qur'aan, Allaah informs mankind (إِنْسَانٌ) that they are all in a state of loss (خُسْرٌ), except those who believe and do righteousness.

﴿ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴾

“Indeed, mankind is in a state of loss”.

Allaah quotes, in chapter *Taahaa* (20):71, Pharaoh's rejection of Prophet Moses' defeat of the magicians by claiming that Prophet Moses was probably the master magician who taught the others.

﴿ إِنَّهُ لَكَبِيرُكُمْ ﴾

“Indeed, he is your great [teacher] ...”

Further emphasis may be added by repeating a pronoun subject.

**إِنَّ مُحَمَّدًا هُوَ الطَّالِبُ الْجَدِيدُ. : Most certainly
Muhammad is the new student.**

In chapter *al-Insaan* (76):23 of the Qur'aan, Allaah affirms that it is He who revealed (نَزَّلْنَا) the Qur'aan (الْقُرْآنُ) to the last Prophet (ﷺ).

﴿ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ ﴾

“Indeed, it is We who have revealed the Qur'aan to you”.

Allaah describes Himself as being transcendent (عَلِيٌّ) in chapter *Luqmaan* (31):30.

﴿ إِنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴾

“Surely, Allaah is the Transcendent and Great...”

Drill 1. التَّذْرِيبَاتُ

هل مُحَمَّدٌ وَخَالِدٌ وَسَالِمٌ طُلَّابٌ مِنَ الْهِنْدِ؟ Are Muhammad, Khaalid and Saalim students from India?

لا، إِنَّهُمْ طُلَّابٌ مِنْ مِصْرَ. No, they are really students from Egypt.

هل الْمَدْرَسَةُ الْقَدِيمَةُ فِي مَدِينَتِي؟ Is the old school in my city?

لا، إِنَّهَا لَفِي مَدِينَتِي. No, it is really in my city.

هل الْمُدْرَسَاتُ الْجَدِيدَاتُ فِي الْفَصْلِ الْجَدِيدِ؟ Are the new teachers in the new classroom?

لا، إِنَّهُنَّ فِي فَصْلِي الْقَدِيمِ. No, surely they are in my old classroom.

هل الْكِتَابُ الْقَدِيمُ صَغِيرٌ؟ Is the old book small?

لا، إِنَّهُ كَبِيرٌ جَدًّا. No, it is certainly very large.

هل فِي فُصُولِكَ الْقَدِيمَةِ كُتُبٌ جَدِيدَةٌ؟ Are there new books in your old classrooms?

لا، إِنَّ فِيهَا كُتُبًا قَدِيمَةً. No, surely there are old books in them.

VOCABULARY الْمَفْرَدَاتُ al-mufradaat

جالسٌ jaalis	sitting	قادمٌ qaadim	coming
واقفٌ waaqif	standing	ذاهبٌ thaahib	going
مسافرٌ musaafir	travelling	إلى ilaa	to

E. Present Participle

The predicate of the nominative sentence may also be a present participle, called in Arabic اِسْمُ الْفَاعِلِ. It functions just like an adjective

sometimes does in English. When the present participle is combined with the deleted verb “to be” in the nominal sentence, it creates the present continuous tense “is/are/am ...ing”.

سَالِمٌ جَالِسٌ عَلَى الْكُرْسِيِّ : Saalim is sitting on the chair.

When the present participle describes a feminine noun, the participle is also made feminine by adding *taa marbootah*.

خَادِيْجَةُ وَاقِفَةٌ عَلَى الطَّاوِلَةِ : Khaadijah is standing on the table.

Present participles referring to humans all make masculine plurals with the **وْنَ** suffix.

الْمُدْرَسُونَ جَالِسُونَ فِي الْفَصْلِ : The teachers are sitting in the classroom.

Plurals of participles taken so far:

Plural	Singular	Meaning
جَالِسُونَ	جَالِسٌ	sitting
وَاقِفُونَ	وَاقِفٌ	standing
ذَاهِبُونَ	ذَاهِبٌ	going
قَادِمُونَ	قَادِمٌ	coming
مُسَافِرُونَ	مُسَافِرٌ	travelling

F. Plurals in the Accusative

Masculine plurals with the **وْنَ** *oona* suffix use the **يْنَ** *eena* suffix to indicate both the genitive and the accusative.

إِنَّ الْمُرْسِينَ قَالِمُونَ. : Surely the teachers are coming.

Feminine plurals with the **اتْ** *aatun* suffix use the **اتِ** *aatin* suffix to indicate both the genitive and the accusative.

إِنَّ الطَّلِيَّتِ مُسَافِرَاتٍ إِلَى مِصْرَ. : Surely the students are travelling to Egypt.

Allaah promises paradise for true Muslims, whether male or female, in chapter *al-Ahzaab* (33):35.

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ ﴾

“Surely, Muslim men and Muslim women ...”

G. The Preposition إلى

The preposition **إِلَى** *ilaa* (to) is the fifth most commonly used word in Arabic. It functions in the same way as all of the previous prepositions. The object of the preposition is always in the genitive case.

نَحْنُ قَالِمُونَ إِلَى الْمَدِينَةِ. : We are coming to the city.

In the Qur'aan, chapter *as-Saaffaat* (37):99, Prophet Abraham is quoted by Allaah as telling his family that he was going to meet his Lord (رَبِّ).

﴿ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي ... ﴾

“I am going to my Lord...”

Like *على*, the preposition *إلى* changes its form to *إِلَيْهِ* when a pronoun suffix is attached (eg. *إِلَيْهِ* = *إلى* + *ه*) and *ي* also changes to *يَ* when attached (eg. *إِلَيْهِ* = *إلى* + *ي*).

Exercise 1. التَّمْرِیَّاتُ

Fill in the appropriate form of *إلى*

=	أَنَا
=	نَحْنُ
=	أَنْتَ
=	أَنْتِ
=	أَنْتُمْ
=	أَنْتُنَّ
=	هُوَ
=	هُمْ
=	هِيَ
=	هُنَّ

+ إلى

Participles in Questions

When a question uses the interrogative pronoun *أَيْنَ* along with participles that use prepositions to complete their meanings, the

preposition is placed before the interrogative pronoun. For example,
“Where are you going?” أَينَ أَنْتَ ذَاهِبٌ إِلَى becomes

Where are you going? : إِلَى أَينَ أَنْتَ ذَاهِبٌ ؟

The sentence cannot end with a preposition. Prepositions must be followed by nouns.

“Where is she coming from?” أَينَ هِيَ قَادِمَةٌ مِنْ becomes

Where is she coming from? : مِنْ أَينَ هِيَ قَادِمَةٌ ؟

Drill 2. التَّدْرِيبَاتُ

هَلْ أَنْتَ قَادِمَةٌ مِنْ بَيْتِكَ ؟ Are you (f) coming from your house?

لا، أَنَا قَادِمَةٌ مِنَ الْفَصْلِ. No, I am coming from the class.

هَلْ خَالِدٌ وَمُحَمَّدٌ وَسَالِمٌ قَادِمُونَ إِلَى الْمَدِينَةِ ؟ Are Khaalid, Muhammad and Saalim coming to the city?

نَعَمْ، هُمْ قَادِمُونَ إِلَيْهَا. Yes, they are coming (to it).

هَلْ مُحَمَّدٌ وَاقِفٌ عَلَى كُرْسِيِّ فِي فَصْلِكَ ؟ Is Muhammad standing on a chair in your class?

لا، هُوَ جَالِسٌ عَلَى الْأَرْضِ. No, he is sitting on the ground.

إِلَى أَينَ أَنْتُمْ ذَاهِبُونَ ؟ Where are you going to?

نَحْنُ ذَاهِبُونَ إِلَى مَدْرَسَةٍ فِي مَدِينَتِكَ. We are going to a school in your town.

هَلِ الْمُدْرَسَاتُ الْجَدِيدَاتُ مُسَافِرَاتٌ إِلَى فَرَنْسَا ؟ Are the new teachers travelling to France?

نَعَمْ، هُنَّ مُسَافِرَاتٌ إِلَيْهَا. Yes, they are travelling there.

H. Nisbah : The Relative Adjective

In Arabic, adjectives are made from nouns by adding the suffix **ِيّ** *ee'y* (feminine **ِيَّة** *eeyah*) in place of any case ending it might have and appropriate case endings are added to this suffix.⁴⁰

Noun		Adjective		
		Masculine	Feminine	
بَاكِسْتَانُ	Pakistan	بَاكِسْتَانِيٌّ	بَاكِسْتَانِيَّةٌ	Pakistani ⁴¹
مِصْرُ	Egypt	مِصْرِيٌّ	مِصْرِيَّةٌ	Egyptian
أَرْضُ	earth	أَرْضِيٌّ	أَرْضِيَّةٌ	earthly
عَرَبٌ	Arabs	عَرَبِيٌّ	عَرَبِيَّةٌ	Arabic

Adjectives formed with this type of suffix are called **إِسْمُ النِّسْبَةِ** relative adjectives and they follow the same rules of agreement as any other adjective. The *nisbah* suffix is added to the basic noun, stripped of **ال** , **ة** and the long vowel *aa*.

Noun		Adjective		
		Masculine	Feminine	
الْفَلِيبِينُ	Philippines	فَلِيبِينِيٌّ	فَلِيبِينِيَّةٌ	Filippino/a
الْهِنْدُ	India	هِنْدِيٌّ	هِنْدِيَّةٌ	Indian
مَكَّةُ	Makkah	مَكِّيٌّ	مَكِّيَّةٌ	Makkan
أَمْرِيكََا	America	أَمْرِيكِيٌّ	أَمْرِيكِيَّةٌ	American

⁴⁰ English has a variety of different suffixes, as illustrated by these examples:

Noun	Relative Adjective
America	American
Rome	Roman
Finn	Finnish
element	elemental
base	basic

⁴¹ The *nisbah* suffix has been borrowed into English on such words as Pakistani, Iraqi, Kuwaiti, etc.

مَدْرَسَةٌ	school	مَدْرَسِيٌّ	مَدْرَسِيَّةٌ	school
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All relative adjectives referring to humans, except عَرَبِيٌّ, make masculine plurals with the suffix **وْنَ**.

المُدْرَسُونَ السُّودَانِيُّونَ فِي الْمَدْرَسَةِ : The Sudanese teachers are in the school.

The masculine plurals of relative adjectives indicating nationality introduced so far are:

Plural	Singular	Meaning
كَنْدِيُّونَ	كَنْدِيٌّ	Canadian
مِصْرِيُّونَ	مِصْرِيٌّ	Egyptian
سَرِي لَانْكِيُونْ	سَرِي لَانْكِيٌّ	Sri Lankan
بَرِيطَانِيُونْ	بَرِيطَانِيٌّ	British
بَاكِسْتَانِيُونْ	بَاكِسْتَانِيٌّ	Pakistani
سُودَانِيُونْ	سُودَانِيٌّ	Sudani
مَغْرَبِيُونْ	مَغْرَبِيٌّ	Moroccan
كُوَيْتِيُونْ	كُوَيْتِيٌّ	Kuwaiti

Plural	Singular	Meaning
إِمَارَاتِيُونْ	إِمَارَاتِيٌّ	Emirati
جَزَائِرِيُونْ	جَزَائِرِيٌّ	Algerian
هِنْدِيُونْ	هِنْدِيٌّ	Indian
فَرَنْسِيُونْ	فَرَنْسِيٌّ	French
أُرْدُنِيُونْ	أُرْدُنِيٌّ	Jordanian

عراقيون	عراقي	Iraqi
ألمانيون	ألماني	German
صينيون	صيني	Chinese

Drill 3. التَّدْرِيبَاتُ

- أَيْنَ كِتَابِي الْمَدْرَسِيِّ الْجَدِيدِ؟ Where is my new school book?
هُوَ عَلَى الطَّائِلَةِ الْمَدْرَسِيَّةِ الْقَدِيمَةِ. It is on the old school desk.
- هَلْ سَالِمٌ طَالِبٌ بَاكِسْتَانِيٌّ؟ Is Saalim a Pakistani student?
لا، هُوَ طَالِبٌ مِصْرِيٌّ قَادِمٌ مِنْ مَدْرَسَةٍ فِي بَاكِسْتَانِ. No, he is an Egyptian student coming from a school in Pakistan.
- مِمَّنِ الْأَقْلَامُ الْأَمْرِيكِيَّةُ؟ From whom are the American pens?
هِيَ مِنْ طَالِبَةٍ هِنْدِيَّةٍ ذَاهِبَةٍ إِلَى بَرِيطَانِيَا. They are from an Indian student going to England.
- هَلْ فَاطِمَةُ جَالِسَةٌ عَلَى الْكَرْسِيِّ الْمَدْرَسِيِّ؟ Is Faatimah sitting on the school chair?
لا، هِيَ وَاقِفَةٌ عَلَى طَائِلَةٍ وَ خَالِدٌ جَالِسٌ عَلَيْهِ. No, she is standing on a table and Khaalid is sitting on it.
- هَلِ الْمُدْرَسُونَ الْكُوَيْتِيُّونَ مُسَافِرُونَ إِلَى الْإِمَارَاتِ؟ Are the Kuwaiti teachers travelling to the Emirates?
لا، هُمْ مُسَافِرُونَ إِلَى السُّعُودِيَّةِ وَالْمَدْرَسَاتُ الْأُرْدُنِّيَّاتُ مُسَافِرَاتُ إِلَى الْإِمَارَاتِ. No, they are travelling to Saudi Arabia and the Jordanian teachers are travelling to the Emirates.

Exercise 2. التَّمْرِيبَاتُ

1. The translation of "Is Faatimah standing on the new school table?" is

- (a) هل فاطمة واقف على الطاولة المدرسية الجديدة ؟
(b) هل فاطمة واقفة على الطاولة المدرسي الجديدة ؟
(c) هل فاطمة واقفة على الطاولة المدرسية الجديدة ؟
(d) هل فاطمة واقفة إلى الطاولة الجديدة المدرسية ؟
(e) هل فاطمة جالسة على الطاولة الجديدة المدرسية ؟

2. The translation of “محمد مصري و هو ذاهب إلى مكة” is

- (a) Muhammad is a Makkan and he is going to Egypt.
(b) Muhammad is an Egyptian and he was going to Makkah.
(c) Muhammad is an Egyptian and he is coming from Makkah.
(d) Muhammad is an Egyptian and he is going to Egypt.
(e) Muhammad is an Egyptian and he is going to Makkah.

3. The translation of “Certainly Khaalid is a Filippino student coming from the old city,” is

- (a) إنّ خالدًا طالبًا فليبيني قادم من المدينة القديمة
(b) إنّ خالدًا طالب فليبينيًا قادم من المدينة القديمة
(c) إنّ خالدًا طالب فليبيني قادمًا من المدينة القديمة
(d) إنّ خالدًا طالب فليبيني قادم من مدينة قديمة
(e) إنّ خالدًا طالب فليبيني قادم من المدينة القديمة

4. “Certainly there is an old school in the Indian city.” is translated as

- (a) إنّ مدرسة قديمة في المدينة الهندية
(b) إنّ في المدينة الهندية مدرسة قديمة
(c) إنّ في المدينة الهندية مدرسة قديمة
(d) إنّ المدرسة القديمة في المدينة الهندية
(e) إنّ في المدينة الهندية مدرسة قديمة

5. Translate the following passage into Arabic, vowel all words and answer the questions on the passage in vowelised Arabic.

Saalim is an Egyptian teacher in the old American school. He is sitting on a school chair in his new class. The students in his class are Iraqis. Ameenah is an Indian student in his class. Her old school is in a big city in Sudan. Khaalid is a Canadian and he is going to the new Pakistani school. His new Sudanese teacher, Faatimah, is coming to the school from her home. Her school table is in her classroom. The new Pakistani school is in a very small city in England. The female students in the school are Indians and the male students are Pakistanis.

- ١- من أين فاطمة و من أين أمينة ؟
- ٢- هل فاطمة طالبة في مدرسة أمريكية ؟
- ٣- أين سالم و من أين خالد ؟
- ٤- هل سالم مدرّس في المدرسة الباكستانية ؟
- ٥- هل أمينة مُدرّسة مصرية ؟
- ٦- أين المدرسة الباكستانية و أين المدرسة الأمريكية ؟

VOCABULARY الُمُفْرَدَاتُ <i>al-mufradaat</i>			
الله <i>allaah</i>	Allaah	عَبْدٌ <i>'abd</i>	slave
رَجُلٌ <i>rajul</i>	man	عِبَادٌ <i>'ibaad</i>	slaves
رِجَالٌ <i>rijaal</i>	men	وَلَدٌ <i>walad</i>	boy; child; son
إِمْرَأَةٌ <i>imra'ah</i>	woman	بِنْتُ <i>bint</i>	girl; daughter
نِسَاءٌ <i>nisaa'un</i>	women	بَنَاتٌ <i>banaat</i>	girls
سَاكِنٌ <i>saakin</i>	living	طَوِيلٌ <i>taweel</i>	tall
قَصِيرٌ <i>qaseer</i>	short	جَمِيلٌ <i>jameel</i>	beautiful

The word **إمْرَأَة** has an unusual definite form. When **الْ** is added, it becomes **الْمَرَأَة** *al-mar'atu* and not **الامْرَأَة** *al-imra'atu* as would be expected.

I. *al-Iḍāafah* : “of” Constructions

To indicate possession between a pronoun and a noun (eg. his book), the pronoun was attached to the end of the noun (eg. **كِتَابُهُ**). Possession between two nouns (corresponding to “ of ” constructions and the possessive “ ’s ”) is indicated by a special construction called **الإِضَافَة** *al-iḍāafah*. In this construction, the **الْ** or *tanween* of the first noun (called in Arabic **المُضَافُ** *al-muḍāaf*) is removed and the second noun (called **إِلَيْهِ** *al-muḍāaf ilayhi*) is placed into the genitive case.

كِتَابُ الْوَلَدِ : the book of the boy / the boy's book

The Arabic name “ ‘Abdullaah ” is an *iḍāafah* construction consisting of *al-‘Abdu* and *allaahu* . It means ‘the slave of Allaah’. The word Allaah is the proper name of God and does not have an indefinite or feminine form. All other similar names are combinations of *al-‘abdu* and one of the attributes of Allaah (eg. *al-‘abdu + ar-Raḥmaanu* (the most merciful) = ‘Abdur-Raḥmaan, *al-‘abdu + al-Ḥakeem* (the most wise) = ‘Abdul-Ḥakeem, etc.)

Prophet Jesus is quoted in the Qur’aan, chapter *Maryam* (19) verse 30 as saying:

﴿ إِنِّي عَبْدُ اللَّهِ ... ﴾

“Surely I am a slave of Allaah...”

In the Qur’aan, chapter *Maryam* (38):29, Allaah declares that Muhammad is his messenger (**رَسُولٌ**) as saying:

﴿ مُحَمَّدٌ رَّسُولُ اللَّهِ ... ﴾

“Muhammad is the messenger of Allaah...”

When the names of females, cities and countries are the second term of the *idaafah*, they show their genitive case by *fat-hah* instead of *kasrah*.

أَقْلَامُ فَاطِمَةَ : Faaṭimah's pens

مُدُنُ مِصْرَ جَمِيلَةٌ The cities of Egypt are beautiful.

Drill 4. التَّدْرِيبَاتُ

أَيْنَ كُتِبَ الْوُلَدُ ؟ Where are the boys' books?

هِيَ فِي بَيْتِ الْمُدْرَسِينَ. They are in the house of the teacher.

هَلْ قَلَمُ الْبِنْتِ فِي فَصْلِ مُحَمَّدٍ ؟ Is the girl's pen in Muhammad's class?

لا، قَلَمُهَا فِي فَصْلِ مَرْيَمَ. No, her pen is in Mary's class.

مِنْ أَيْنَ وَلَدُ الْمَرْأَةِ ؟ Where is the woman's son from?

هُوَ مِنْ مَدِينَةٍ صَغِيرَةٍ فِي الصِّينِ. He is from a small town in China.

أَيْنَ طَاوِلَاتُ الْمَدْرَسَةِ ؟ Where are the school tables?

هِيَ فِي بُيُوتِ الطُّلَابِ. They are in the houses of the students.

هَلِ الْوَلَدُ سَاكِنٌ فِي بَيْتِ الرَّجُلِ ؟ Is the boy living in the man's home?

نَعَمْ، هُوَ سَاكِنٌ فِي بَيْتِهِ. Yes, he is living in his home.

هَلِ مُدُنُ تُونِسَ جَمِيلَةٌ ؟ Are the cities of Tunisia beautiful?

نَعَمْ، هِيَ جَمِيلَةٌ جَدًّا. Yes, they are very beautiful.

Indefinite *Iḍaafah*

If the second term of the *iḍaafah* (i.e. the *mudāaf ilayhi*) is indefinite, then the whole *iḍaafah* becomes indefinite.

فَصْلُ امْرَأَةٍ : a class of a woman / a woman's class

Adjectives modifying *Iḍaafahs*

The case of adjectives following the *iḍaafah* construction will be determined by the case of the nouns which they modify. If, for example, the noun is the first term of the *iḍaafah* and is in the nominative case, the adjective must also be in the nominative case.

بَيْتُ الرَّجُلِ الْجَمِيلِ : the man's beautiful house

If, on the other hand, the noun is the second term of the *iḍaafah* and therefore in the genitive case, the adjective modifying it must also be in the genitive case.

بَيْتُ الرَّجُلِ الْجَمِيلِ : the handsome man's house

The *ḍammah* on *al-jameelu* in the first example indicates that the adjective is describing “the house” which also has a *ḍammah*. In the second example, the *kasrah* on *al-jameeli* indicates that the adjective is a description of “the man” which also has a *kasrah*.

Prophet Joseph's brothers are quoted in the Qur'aan, chapter *Yoosuf* (12) verse 95, as telling their father that he was in error (ضالّ) because he suspected that Joseph was still alive.

﴿ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴾

“Surely you are in your old error...”

Drill 5. التَّذْرِيبَاتُ

- هل أنت من مدرسة خالد القديمة ؟ Are you from Khaalid's old school?
 لا، أنا من مدرسة فاطمة الجديدة. No, I am from Faatimah's new school.
- هل الرجل الطويل ذاهب إلى بيت المدرس الباكستاني ؟ Is the tall man going to the house of the Pakistani teacher?
 لا، هو قادم من فصل المدرس. No, he is coming from the teacher's class.
- أين فصل الطلاب الأمريكيين القصيرين ؟ Where is the classroom of the short American student?
 هو في المدرسة الهندية القديمة. It is in the old Indian school.
- من أين الطالب الجديد الجالس في فصل خالد ؟ Where is the new student sitting in Khaalid's classroom from?
 هو من مدرسة مصرية في مدينة المرأة. He is from an Egyptian school in the woman's town.
- هل بنات الرجل الجميلات قادمات إلى بيت المرأة الجديد ؟ Are the man's beautiful daughters coming to the woman's new house?
 لا، هن قادمات منه. No, they are coming from it.
- هل محمد ساكن في بيت المرأة الجميلة ؟ Is Muhammad living in the beautiful woman's house?
 لا، هو ساكن في بيت ولدها. No, he is living in his son's house.

GRAMMAR القواعد

1. The predicate of the nominative sentence may also be a present participle, which functions just like an adjective and combines with the deleted verb "to be" in the nominal sentence to create the present continuous tense "is/are/am ...ing". eg. الرَّجُلُ قَادِمٌ
2. When **إِنَّ inna** is placed before a nominal sentence it causes the subject to enter the accusative case (**مَنْصُوب mangsoob**), while the predicate remains in the nominative case. eg. **إِنَّ الرَّجُلَ قَادِمٌ**
3. Where the subject is a pronoun, the written form of the pronoun changes from the separate form to the appropriate attached form. eg. **إِنَّهُ قَادِمٌ**
4. Possession between two nouns is indicated by a special construction called **الإِضَافَةُ al-idaafah**. In this construction, the **ال** or **tanween** of the first noun is removed and the second is placed into the genitive case. eg. **كِتَابُ الْوَلَدِ**
5. If the second noun in the **idaafah** construction is indefinite, the whole construction becomes indefinite. eg. **كِتَابُ وَلَدٍ** a child's book

Exercise 3. التَّمْرِينَاتُ

1. The translation of "The school's new teacher is very tall," is
 - (a) مدرّسة المدرسة الجديدة طويلة جدا
 - (b) مدرّس المدرسة الجديدة طويل جدا

- (c) مدرّسة المدرسة الجديد طويلة جدا
 (d) مدرّس المدرسة الجديد طويلة جدا
 (e) مدرّسة المدرسة الجديدة طويل، جدا

2. The translation of بيت المرأة الكبير في مدينة الرجل الأمريكي الجميلة is

- (a) The old woman's house is in the beautiful American man's city.
 (b) The woman's big house is in the handsome American man's city.
 (c) The big house of the woman is in the American man's beautiful city.
 (d) The old woman's house is in the beautiful city of the American man.
 (e) The woman's big house is in the man's beautiful American city.

3. The translation of "The boy's school book is from the short girl's class," is

- (a) كتاب الولد المدرسيّ من فصل البنت القصير
 (b) كتاب الولد المدرسيّ من فصل البنت القصير
 (c) كتاب الولد المدرسيّ من فصل البنت القصيرة
 (d) كتاب الولد المدرسيّ من فصل البنت القصيرة
 (e) كتاب الولد المدرسيّ من فصل بنت قصير

4. Identify the correct independent form of the attached pronouns by drawing a line to the corresponding box.

أنا
أَنْتَ
أَنْتِ
هُوَ
هِيَ

إِنَّهَا
 إِنَّنِي
 إِنَّهُ
 إِنَّكَ
 إِنِّي

نَحْنُ
أَنْتُمْ
أَنْتِ
هُمْ
هُنَّ

إِنَّهُمْ
 إِنَّكُمْ
 إِنَّهِنَّ
 إِنَّا
 إِنَّا

5. Translate the following passage into Arabic, vowel all words and answer the questions on the passage in vowelised Arabic.

Muhammad is living in a large city in Canada. His new teacher is Ameenah. She is from a small town in the Emirates. Indeed, the male teachers in her school are Lebanese. Her son, Khaalid's school is in Muhammad's city. Ameenah's daughter, 'Aa'ishah, is a student in the old American school in Dubai. Indeed she is in the class of Muhammad's daughter. The class of her Indian teacher, Khadeejah, is very large. The new school of Muhammad's son is in Ameenah's town and his teacher is Egyptian. Khaalid's school pens are in a classroom in his new school. Surely the students in Khaalid's school are Emiratis and the female teachers are Algerian. The female teachers from Ameenah's school are travelling to Makkah.

- ١- هل بنت أمينة مدرّسة في الإمارات ؟
- ٢- هل مئزسة ولد محمد في كندا ؟
- ٣- هل ولد محمد طالب في فصل بنت أمينة ؟
- ٤- من أين مدرس عائشة ؟
- ٥- هل بنت أمينة طالبة في المدرسة الهندية القديمة في كندا ؟
- ٦- أين أقلام خالد ؟
- ٧- إلى أين المدرسات مسافرات ؟



LESSON FIVE الدرس الخامس

هذا *haathaa*⁴² : this

Meaning الْمَعْنَى

The demonstrative pronoun هذا and its feminine counterpart هذو *haathihi* known in Arabic as اسم الإشارة *ismul-ishaarah* are for pointing out things which are near. For distant objects, the demonstrative pronoun ذَلِكَ *thaalika* and its feminine form تِلْكَ *tilka* (translated as “that”) are used.

A. The Demonstrative Pronoun

When something is pointed out, it becomes definite. In Arabic it will be literally translated as “this the man”. The definite article binds the demonstrative pronoun and the noun into a single unit, a phrase that can function like a single word.

هذا الرجل : this man

This Arabic construction cannot mean “This is the man.” It is only a phrase composed of a demonstrative pronoun and a noun called a **demonstrative phrase**. “This” is not the subject nor is “the man” the predicate. Together they may be the subject of a sentence as in the following example:

⁴² The *th* in *haathaa* is pronounced like the *th* in the English word “this”. An an unwritten ١ *alif* is read with the letter ه *haa*. Thus, هذا is not pronounced *hathaa* but *haathaa*.

هذا الولد صغيرٌ. : This boy is
small.

Or together they may be the predicate, as in the example below:

مَنْ ذَلِكَ الطَّالِبُ ؟ : Who is that
student?

The demonstrative pronoun has the same form for all cases. However, the case endings of the noun connected to it will change accordingly.

مِنْ هَذَا الرَّجُلِ : from this man
إِنَّ ذَلِكَ الرَّجُلَ : surely that man

The demonstrative pronoun is always in the same gender as the noun that forms a phrase with it.

هَذِهِ الْمَرْأَةُ : this woman

Drill 1. التَّدْرِيبَاتُ

هَلْ أَنْتَ مِنْ هَذِهِ الْمَدْرَسَةِ الْعَرَبِيَّةِ ؟ Are you from this Arabic school?

نَعَمْ، إِنَّ هَذِهِ الْمَدْرَسَةَ الْعَرَبِيَّةَ مَدْرَسَتِي . Yes, this Arabic school is indeed my school.

مَنْ الْمُدْرَسَةُ فِي ذَلِكَ الْفَصْلِ ؟ Who is the teacher in that class?

هِيَ هَذِهِ الْمُدْرَسَةُ الْبَاكِسْتَانِيَّةُ الْقَصِيرَةُ. She is this short Pakistani teacher.

أَيْنَ الرِّجَالُ الطَّوِيلُونَ؟ Where are the tall men?

هُمْ جَالِسُونَ عَلَى تِلْكَ الطَّاوِلَةِ الْقَدِيمَةِ. They are sitting on that old table.

مِنْ أَيْنَ هَذِهِ الطَّالِبَةُ الْجَمِيلَةُ؟ Where is this beautiful student from?

هِيَ مِنْ مَدْرَسَةٍ هِنْدِيَّةٍ جَدِيدَةٍ فِي هَذِهِ الْمَدِينَةِ. She is from a new Indian school in this city.

هَلْ هَذَا الْكِتَابُ مِنْ بَيْتِ الْوَلَدِ الْقَصِيرِ؟ Is this book from the short boy's house?

لَا، إِنَّهُ مِنْ بَيْتِ بِنْتٍ جَمِيلَةٍ فِي فَصْلِهِ. No, surely it is from the house of a beautiful girl in his class.

B. The Demonstrative Pronoun Subject

The demonstrative pronoun may be the subject of a sentence by itself, in which case, the predicate is generally indefinite.

هَذَا رَجُلٌ : This is a man.

تِلْكَ مَدِينَةٌ : That is a city.

In chapter *al-An'aam* (6):92, Allaah informs mankind that this book (the Qur'aan) was revealed by Him to guide the believers.

﴿ وَ هَذَا كِتَابٌ ﴾

“And this is a book ...”

If the object pointed out is definite (eg. This is **the** man), the form هَذَا الرِّجُلُ is not used, in order to avoid confusion with the phrase “this man.” Instead, the appropriate personal pronoun of the third person is used.

هَذَا هُوَ الرَّجُلُ. : This is the man.

هَذِهِ الْمَدِينَةُ الْقَدِيمَةُ. This is the old city.

In chapter *al-Anfaal* (8), verse 32, Allaah quotes the disbelievers as denying that the message of Islaam is the truth (حَقٌّ).

﴿ هَذَا هُوَ الْحَقُّ ﴾

“... this is the truth ...”.

C. Demonstrative Pronoun Constructions

If the noun pointed out has a pronominal suffix, the demonstrative pronoun must come after it.

كِتَابُكَ هَذَا فِي بَيْتِ الرَّجُلِ. : This book of yours is in the man's house.

Like the case of nouns with possessive pronouns, هَذَا must be placed after the *idaafah* if it modifies the *mudaaf* (ie. the first term of the *idaafah*).

بَيْتُ الرَّجُلِ هَذَا كَبِيرٌ. : This house of the man is big.

If “This house of the man” is written as هَذَا بَيْتُ الرَّجُلِ it would mean “This is the man's house”

In chapter *an-Naml* (27):28, Prophet Solomon tells a bird to take (إِذْهَبْ بِ) a letter to the Queen of Sheba:

﴿ إِذْهَبْ بِكِتَابِي هَذَا ﴾

“Take this book of mine”

If the demonstrative pronoun modifies the *mudaaḥ ilayhi* (ie. the second term of the *idaafah*), it is placed after the *mudaaḥ*.

بَيْتُ ذَلِكَ الرَّجُلِ كَبِيرٌ. : “The house of that man is big.”
or “That man’s house is big.”

ذَلِكَ الرَّجُلِ , in this example, is a unit which acts as the second term of the *idaafah*.

In verse 3 of chapter *Quraysh* (106), Allaah instructs the pagan Qurayshite tribe of Makkah to worship (فَلْيَعْبُدُوا) the Lord (رَبُّ) of the temple and not the temple itself.

﴿ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴾

“Let them worship the Lord of this house”

VOCABULARY		المفردات	
ما	what?	إِسْمٌ - أَسْمَاءٌ	name
أَيْضًا	also	مُدِيرٌ - وَنٌ	director/principal
بَابٌ - أَبْوَابٌ	door (m.)	شَرِكَةٌ - ات	company
مُوظَّفٌ - وَنٌ	employee		

Note: The plurals of words have been placed immediately after the singular. Those words which take plurals according to the masculine وَنٌ suffix and the feminine ات suffix are indicated by the suffix alone.

Drill 2. التدریبات

ما هذا ؟ What is this?

هذا بابُ فَصْلِ خَالِدِ الْجَدِيدِ. This is the new door of Khaalid’s class.

هَلْ هَذِهِ بِنْتُ الْمُدْرَسِ الْأَمْرِكِيِّ؟ Is this the daughter of the American teacher?

لا ، هِيَ بِنْتُ الْمُدْرَسَةِ الْهِنْدِيَّةِ. No, she is the Indian teacher's daughter.

هَلْ هَذَا هُوَ الْكِتَابُ الْعَرَبِيُّ الْجَدِيدُ؟ Is this the new Arabic book?

نَعَمْ ، هُوَ هُوَ ، وَهَذِهِ هِيَ الْمُدْرَسَةُ الْعَرَبِيَّةُ الْجَدِيدَةُ. Yes, it is it, and this is the new Arabic teacher.

مَا اسْمُ هَذَا الْمُوظَّفِ الْمِصْرِيِّ الطَّوِيلِ؟ What is the name of this tall Egyptian employee?

إِسْمُهُ طَارِقٌ وَبِنْتُهُ عَائِشَةُ مُدِيرَتِي. His name is Taariq and his daughter, 'Aa'ishah, is my director.

هَلْ قَلَمُهُ ذَلِكَ فِي فَصْلِهِ الْمُنْرَسِيِّ؟ Is that pen of his in his school classroom?

نَعَمْ ، هُوَ فِيهِ وَكِتَابُهُ هَذَا فِي فَصْلِي. Yes, it is there, and this book of his is in my classroom.

هَلْ طَاوِلَةُ الْمُدْرَسَةِ هَذِهِ جَدِيدَةٌ؟ Is this school table new?

لا ، تِلْكَ هِيَ الطَّاوِلَةُ الْجَدِيدَةُ. No, that is the new table.

هَلْ وَلَدُكَ مُدِيرُ هَذِهِ الشَّرِكَةِ الْكَبِيرَةِ؟ Is your son the director of this big company?

لا ، هُوَ مُوظَّفٌ فِيهَا وَوَلَدُهُ عَبْدُ اللَّهِ مُوظَّفٌ فِيهَا أَيْضًا. No, he is an employee in it and his son, 'Abdullaah, is an employee there also.

التَّعْرِيَّاتُ 1. Exercises 1.

1. Vowel the words and fill in the blanks below with the appropriate form of the demonstrative pronoun هذا :

١ - ____ الرجل مدير في ____ الشركة .

٢ - في ____ المدرسة طالب باكستاني جديد .

- ٣ - الكتاب على ____ الطاولة في بيت المدير ____ .
٤ - ____ هي المدير الجديدة و ولدها ____ هو موظف في المدرسة .
٥ - اسمه بلال و هو من ____ المدينة الأمريكية .

2. Vowel the words and fill in the blanks with the correct form of the demonstrative pronoun ذلك

- ١ - إن ____ مدير ____ الشركة الصغيرة .
٢ - هل أنت ساكن في ____ البيت ؟
٣ - ما ____ الكتاب على طاولتك ____ ؟
٤ - ما اسم ____ المرأة ؟
٥ - هل هو من ____ الفصل أيضا ؟

3. The translation of “This school book is from that boy’s class” is

- (a) هذا الكتاب المدرسي من فصل هذا الولد
(b) هذا هو الكتاب المدرسي من فصل هذا الولد
(c) هذا الكتاب المدرسي من فصل الولد ذلك
(d) هذا الكتاب المدرسي من فصل ذلك الولد
(e) ذلك الكتاب المدرسي من فصل ذلك الولد

4. The translation of “الرجل الذهاب إلى المدرسة مدير تلك الشركة” is

- (a) The man going to the school is the director of the company.
(b) The man is going to the school director of that company.
(c) The man going to the school is the director of that company.
(d) The man going to the school is a director of that company.
(e) The man going to the school is the director of this company.

5. The translation of “This school’s principal is coming to town” is

- (a) مديرة هذه المدرسة قادمة إلى المدينة
- (b) مدير هذه المدرسة قادمة إلى المدينة
- (c) مديرة هذه المدرسة قادم إلى المدينة
- (d) مديرة المدرسة هذه قادم إلى المدينة
- (e) مدير هذه المدرسة قادم إلى مدينة

6. Translate the following passage into vowelled Arabic.

This new Arabic boy is a student in Ameenah's class. He comes from a small town in Egypt. That is his old school book on Ameenah's new school table. His name is Taariq and he is coming to this class. The name of Ameenah's Indian teacher is Faatimah and she is in that small classroom in this new British school. The new door of this school is very small and the doors of those classrooms of Taariq are also very small. The son of this school's principal is an employee in it and he is from Sri Lanka.

7. Translate the following passage after vowelling all the words and answer the questions following it in vowelled Arabic.

إن هذه المرأة مديرة الشركة الكبيرة. ولدها خالد مدرّس في مدرسة مصرية في هذه المدينة. اسم المديرة خديجة وهي ساكنة في هذا البيت الصغير. باب بيتها هذا قديم جداً. هذه بنتها مريم. هي قادمة من الشركة. زوجها سالم موظف في الجامعة وهي مدرّسة في تلك المدرسة الباكستانية. ولد مريم موظف في مدرستها وبنتها موظفة في تلك الشركة الصغيرة. الموظفون في تلك الشركة باكستانيون.

١ - هل ولد خديجة موظف في شركتها ؟

٢ - هل بنت مريم مدرّسة في مدرسة هندية ؟

٣ - من هي مريم ؟

٤ - ما اسم ولد مديرة الشركة ؟

٥ - هل المديره ساكنة في بيت كبير ؟

المفردات		VOCABULARY	
جامعة - ات	university	أم - أمهات	mother
لكن	but	أخت - أخوات	sister
لأن	because	ابن - أبناء	son
لماذا	why?	ابنة - بنات	daughter
		زوج - أزواج	husband

D. Plural Forms of هذا

	Singular	Plural
m	هذا	هؤلاء
f	هذه	
m	ذلك	أولئك
f	تلك	

In Arabic, the plural demonstrative pronouns, these and those, refer only to human beings, whether male or female and their forms are invariable.

هؤلاء الطالبات من الهند : These students are from India.

In chapter *Hood* (11):78 of the Qur'aan, Allaah quotes Prophet Lot as telling his people to leave his guests alone and take his daughters instead, as that would be more pure (أَطْهَرُ).

﴿ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ ﴾

“These are my daughters, they are purer for you.”

Allaah describes the believers , in chapter *Luqmaan* (31):5, as being on a path of guidance (هُدًى) from their Lord (رَبٌّ).

﴿ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ ﴾

“Those are following guidance from their Lord.”

Singular Feminine

The singular feminine form of the demonstrative pronoun هَذِهِ is used to qualify male and female non-human plurals.

هَذِهِ الْفُصُولُ قَدِيمَةٌ. : These classrooms are old.

Pharaoh addresses the people of Egypt in chapter *az-Zukhruf* (43):51 boasting about his dominion over Egypt and the rivers (أَنْهَارٌ , sing. نَهْرٌ) flowing (تَجْرِي) under (تَحْتَ) him.

﴿ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي ﴾

“and these rivers flowing under me.”

Exercise 2. التَّمْرِينَاتُ

Vowel all the words and provide the correct form of the demonstrative in the sentences below.

- ١ - (هذا) المديرون مصريون و (ذلك) الموظفون باكستانيون .
- ٢ - هل (هذا) الكتب من (ذلك) الجامعات الإماراتية ؟
- ٣ - (ذلك) النساء الأردنيات ذاهبات إلى (هذا) الشركات .
- ٤ - الأولاد الجدد واقفون على (ذلك) الطاولات المدرسية .
- ٥ - (هذا) الأمهات ساكنات في (ذلك) البيوت .
- ٦ - إنَّ (ذلك) المدرّسات قادمات من (هذا) الفصول .
- ٧ - أين (هذا) الأقلام الطويلة الأمريكية ؟
- ٨ - (هذا) المرأة و (ذلك) الطلاب قادمون من الشركة الكويتية .
- ٩ - هل (هذا) الموظف زوج (ذلك) الموظفة ؟
- ١٠ - (ذلك) الرجال جالسون في (هذا) بيوت .

E. The Relatives of إنَّ

There are three other particles which share the same characteristics as إنَّ. In Arabic they are referred to as 'the sisters of *inna*'. In this lesson one of the sisters is introduced: *laakinna* (but), along with another particle which functions like them: *li'anna* (because).⁴³ All of them govern nominative sentences. That is, they cannot be followed directly by a verb. Their subjects may either be a noun or an attached pronoun. The subjects of إنَّ and her sisters are in the accusative case and their predicates are in the nominative case.

خَالِدٌ مُدِيرُ الشَّرِكَةِ. Khaalid is the director of the company.

**...but Khaalid is the director
of the company**

لَكِنَّ خَالِدًا مُدِيرُ الشَّرِكَةِ

⁴³ Arabic grammarians do not include لَأَنَّ among the "sisters of *inna*".

The conjunction “but” لَكِنْ most often occurs as وَلَكِنْ in Arabic, though the وَ is not translated.

In chapter *al-Hajj* (22):2, Allaah describes mankind on the Day of Judgement as appearing in a drunken stupor, though they are not drunk and the punishment (عَذَابٌ) to come will be even more severe (شَدِيدٌ).

﴿ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴾

“... but the punishment of Allaah is severe.”

It also is used without the doubling of the *noon* as لَكِنْ, in which case the noun following it remains in the nominative case. It may also be followed by a verb and it does not take pronoun suffixes.

In chapter *an-Nisaa* (4):162, Allaah addresses the state of disbelief into which the Jews fell after changing the revelation to suit themselves. However, He excluded those well-grounded (رَاسِخٌ) in knowledge (عِلْمٌ) who accepted Islaam.

﴿ لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ ﴾

“But those well-grounded in knowledge among them ...

هِيَ مُدْرَسَةٌ جَدِيدَةٌ. She is a new teacher.

... لِأَنَّهَا مُدْرَسَةٌ جَدِيدَةٌ because she is a new teacher

Drill 3. التَّدْرِيبَاتُ

- هل مُدِيرُ هَذِهِ الشَّرِكَةِ ذَاهِبٌ مِنْهَا ؟ Is this company's director leaving it?
لا، هُوَ قَادِمٌ إِلَى الشَّرِكَةِ وَلَكِنَّ أُمَّهُ ذَاهِيَةٌ مِنْهَا. No, he is coming to the company, but his mother is leaving it.
- هَلِ الْمُدْرَسَةُ إِمَارَاتِيَّةٌ ؟ Is the teacher, an Emirati?
لا، هِيَ مِنَ السُّودَانِ وَلَكِنَّهَا مُدْرَسَةٌ فِي أَبُو ظَبْيٍ. No, she is from the Sudan, but she is a teacher in Abu Dhabi.
- هَلْ ذَلِكَ الْفَصْلُ الْجَامِعِيُّ صَغِيرٌ ؟ Is that university classroom small?
نَعَمْ، هُوَ صَغِيرٌ لَكِنَّهُ فِي جَامِعَةٍ كَبِيرَةٍ. Yes, it is small, but it is in a big university.
- هَلِ ابْنَةُ مُدِيرِ الْمَدْرَسَةِ جَالِسَةٌ فِي بَيْتِكَ ؟ Is the daughter of the school's principal sitting in your house?
لا، إِنَّ مُدِيرَ الْمَدْرَسَةِ جَالِسٌ فِي بَيْتِي لَكِنَّ ابْنَتَهُ جَالِسَةٌ فِي هَذَا الْبَيْتِ. No, the principal of the school is sitting in my home, but his daughter is sitting in this house.
- لِمَاذَا ابْنُكَ ذَلِكَ فِي بَيْتِكَ ؟ Why is that son of yours in your home?
هُوَ فِي الْبَيْتِ لِأَنَّهُ صَغِيرٌ جِدًّا. He is at home, because he is very young.
- لِمَاذَا هَذِهِ الْمَرْأَةُ قَادِمَةٌ مِنَ الشَّرِكَةِ ؟ Why is this woman coming from the company?
هِيَ قَادِمَةٌ مِنْهَا لِأَنَّهَا مُوظَّفَةٌ فِيهَا. She is coming from it, because she is an employee there.
- لِمَاذَا أُمُّ هَذِهِ الْبِنْتِ واقِفَةٌ فِي ذَلِكَ الْفَصْلِ الْمَدْرَسِيِّ ؟ Why is the mother of this girl standing in that school classroom?
هِيَ واقِفَةٌ فِيهِ⁴⁴ لِأَنَّ أُخْتَهَا طَالِبَةٌ فِيهِ. She is standing there⁴⁴, because her sister is a student there.
- لِمَاذَا ذَلِكَ الْبَيْتُ جَمِيلٌ جِدًّا ؟ Why is that house so beautiful?

⁴⁴ Literally فِيهِ means "in it".

VOCABULARY		المفردات	
أَب - أَبَاء	father	أُسْتَاذ - أَسَاتِذَة	professor
أَخ - إِخْوَان، إِخْوَة	brother	مَكْتَب - مَكَاتِبُ	office (m.)
قَرِيب	close	مَكْتَبَة - اِت	library
بَعِيد	far	عَنْ	from; about

F. The Preposition عَنْ

The adjectives قَرِيب and بَعِيد may be used by themselves as predicates, eg. الْبَيْتُ قَرِيبٌ The house is near, or الْمَدْرَسَةُ بَعِيدَةٌ The school is far.

In chapter *al-Baqarah* (2) verse 214, Allaah reminds the believers that no matter how difficult circumstances may seem, His help (نَصْرٌ) is nearby.

﴿ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴾

“surely the help of Allaah is near.”

They may also be used with prepositional phrases, eg. “close to someone/something.” In the case of قَرِيب , the preposition مِنْ is commonly used to express “to,” even though it basically means “from.” The preposition إِلَى , which literally means “to,” can also be used with *qareeb*.

المَكْتَبُ قَرِيبٌ مِنَ الْجَامِعَةِ. : The office is close to the
university.

In the case of بَعِيد the preposition عَنْ is used and not مِنْ , which also literally means ‘from’:

المكتبة بعيدة عن الجامعة. : The library is far from the university.

G. The Relatives of أبو

There is a group of five nouns (الأسماء الخمسة) which indicate their cases by long vowels when followed by another noun or pronoun suffix in the *idaafah* construction. The most commonly used members of this group are أَبْ *ab* (father) and أَخْ *akh* (brother). Thus, ‘the father of ...’ may be expressed as أَبِي ، أبا ، أبو depending on its position in the sentence.

Nominative Case:

أبو خالد مدير. : Khaalid’s father is a director.

Prophet Yoosuf (يُوسُفُ) informed his younger brother, Benjamin (as he is called in the Torah), in chapter *Yoosuf* (12):69 that he was, in fact, his very own brother.

﴿ إِنِّي أَنَا أَخُوكَ ﴾

“Indeed, I am your brother”

The pronoun أَنَا is added for greater stress on the subject.

Accusative Case :

إن أخا خالد موظف. : Surely Khaalid’s brother is an employee.

Genitive Case :

هذا الكتاب من أبي خالد. : This book is from Khaalid's father.⁴⁵

When the pronoun suffix **ي** 'my' is present, the forms do not change with the cases.

An Qur'anic example of **ي** 'my' in the **nominative case** can be found in chapter *Yoosuf* (12):90 in which Prophet Yoosuf informs his other brothers about himself and his brother Benjamin.

﴿ أَنَا يُوسُفُ وَهَذَا أَخِي ﴾

“I am Yoosuf and this is my brother”

The phrase “my brother” is the predicate and the demonstrative pronoun “this” is the subject. That is, “and” is a conjunction joining two sentences.

In chapter *al-Qasas* (28):25 is an example of “my father” in the **accusative case**. Prophet Moses' wife-to-be informs him that her father has called (يَدْعُو) him to reward (لِيَجْزِيَ) him for helping his daughters water their animals.

﴿ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ ﴾

“Surely my father calls you to reward you ...”

⁴⁵ This may also be translated as “This book is from my father, Khaalid.”

An example of “my brother” in the **genitive case** can be found in Prophet Moses’ supplication asking Allaah’s forgiveness (إِغْفِرْ), chapter *al-A’raaf* (7):151.

﴿إِغْفِرْ لِي وَلِأَخِي﴾

“forgive me and my brother”

The preposition **لِ** is used with the verb “to forgive” and it governs nouns in the genitive case, like all other prepositions.

Drill 3. التَّدْرِيبَاتُ

هل أبوه رجلٌ طويلٌ جدًا؟ Is his father a very tall man?

لا، أبوه رجلٌ قصيرٌ لكن أخاه طويلٌ جدًا. No, his father is a short man, but his brother is very tall.

أين قلمُ أخي سالمِ المدرسي؟ Where is Saalim’s brother’s school pen?

القلمُ على كتابٍ قديمٍ في فصلِ أبيه الجامعي. The pen is on an old book in his father’s university class.

لماذا أبوه جالسٌ في مكتبِ مديرِ الشركة؟ Why is his father sitting in the office of the company’s director?

لأنه هو المديرُ وذلك مكتبه. Because he is the director and that is his office.

هل أخو هذا الرجلِ أستاذٌ في تلك الجامعة؟ Is this man’s brother a professor in that university?

لا، أخوه موظفٌ في مكتبة الجامعة لكن أباه أستاذٌ فيها. No, his brother is an employee in the university library, but his father is a professor there.

GRAMMAR القواعد

1. The demonstrative pronoun is bound by the definite article of the noun into a single unit. eg. **في هذا الفصل**
2. The demonstrative pronoun is always in the same gender as the noun that it forms a phrase with. eg. **هذه المرأة**
3. The demonstrative pronoun may be the subject of a sentence and the predicate is generally indefinite. eg. **هذا رجلٌ**. If the noun has a pronominal suffix or it is the possessed in the *idaafah* construction, the demonstrative pronoun must come after it. eg. **كتابُ الولدِ هذا** and **كتابُهُ هذا**
4. If the predicate is definite, a third person pronoun is added. eg. **هذا هو الرجلُ**
5. The nouns **أب** and **أخ** use *waaw*, *alif* and *yaa* to indicate case when they are the *mudaaf* in the *idaafah* constructions. eg. **أبوها ، من أبيها ، إنَّ أباهَا**

التمرينات Exercises 3.

1. Vowel all the words and fill in the blanks with **لكنَّ ، لأنَّ ، إنَّ** as appropriate:

- ١ - ____ الرجال موظفون في هذه الشركة ____ بيوتهم قريبة منها .
- ٢ - أنا في المدرسة الهندية ____ من السودان .
- ٣ - الطالبة في مكتب مدير الجامعة ____ أباهَا قادم من باكستان .
- ٤ - أخت خالد مدرسة في مدرسة أمَّها ____ أمَّها طالبة في الجامعة .

٥ - اسمه بلال ____ من أمريكا.

2. Vowel the words and fill in the blanks with the correct form of the phrase أبو خالد

١ - إنَّ ____ أستاذ من تلك الجامعة.

٢ - أم مريم في فصل ____ ؟

٣ - أين ____ و أخته القادمة من أمريكا ؟

٤ - ما اسم ____ و من أين هو ؟

٥ - هذا أخو ____ لكنَّ ____ في الشركة.

3. The translation of “ Surely Muhammad’s father is a teacher in his brother’s new school” is

- (a) إنَّ أبو محمد مدرّس في مدرسة أخيه الجديد
- (b) إنَّ أبا محمد مدرّس في مدرسة أخيه الجديد
- (c) إنَّ أبي محمد مدرّس في مدرسة أخوه الجديدة
- (d) إنَّ أبا محمد مدرّس في مدرسة أخيه الجديدة
- (e) إنَّ أبا محمد مدرّس في المدرسة أخيه الجديدة

4. The translation of أبو الأستاذة تركيَّ و هو مدير مكتبة الجامعة الأمريكية is

- (a) The professor’s son is Turkish and he is the director of the American University.
- (b) The professor’s father is Turkish and his office is in the American University.
- (c) The father of the Turkish professor is the director of the American University’s library.
- (d) The professor’s father is Turkish and he is the director of the American University’s office.

(e) The father of the professor is Turkish and he is the director of the American University's library.

5. The translation of "Is the director's brother a university student at your father's university?" is

- (a) هل أخي المدير طالب جامعي في جامعة أبي ؟
- (b) هل أخت المدير طالبة جامعية في جامعة أبيك ؟
- (c) هل أخو المدير طالب جامعي في جامعة أبيك ؟
- (d) هل أخو مدير طالب جامعي في جامعة أبيك ؟
- (e) هل أخو المدير طالب الجامعة في جامعة أبيك ؟

6. Translate the following passage into English and answer the questions in vowelled Arabic.

أخت الموظف الجامعي بلال مديرة المكتبة الجامعية وأخوها طالب في الجامعة الباكستانية. مديرة تلك الجامعة امرأة عربية من مصر وأبوها خالد مدير جامعة كبيرة في مصر أيضاً. أخت الموظف خديجة وهي قادمة من مكتب مديرة الجامعة لأن في مكتب المديرة كتابا من المكتبة. إن بلالاً جالس في المكتبة وفي يده كتاب مكتبي. كتبه الجامعة علي طاولة في مكتب أخته. في المكتبة طلاب من فصل بلال أيضاً وهم واقفون على تلك الطاولة الجامعية الجديدة.

- ١ - هل مدير الجامعة الكبيرة المصرية امرأة عربية ؟
- ٢ - لماذا أخت بلال قادمة الي مكتب مدير الجامعة ؟
- ٣ - هل أبو مديرة الجامعة موظف في الجامعة الباكستانية ؟
- ٤ - ما اسم مدير مكتبة الجامعة الباكستانية ؟
- ٥ - أين أخوها وأين كتابه الجامعي ؟

7. Translate the following passage into vowelled Arabic:

Taariq is a student at this university because his father, Saalim, is a professor there. Taariq's mother, Mary, is also an employee in the university library. His mother's brother is sitting on a chair in the university president's office. The wife of Taariq is an employee in the office of the university president. Taariq's professor is an Emirati living in America. That student is from Saalim's class. His father is the president of the university but his mother lives in Egypt. Taariq's brothers are students at a new Indian school in the city. They are travelling to Saudia Arabia and his mother, father, and sisters are travelling to Britain.



LESSON SIX الدرس السادس

كَانَ *kaana* : he / it was

Meaning المعنى

The most commonly used verb in Arabic is كَانَ *kaana* (to be). In nominal sentences referring to present time, the present tense of the Verb كَانَ is not written but understood. The equivalent in past tense is expressed by the verb كَانَ .

The Arabic verb has two tenses, the perfect and the imperfect. The perfect is used to narrate completed events (past tense or present perfect), while the imperfect describes events which have not been completed.

A. Perfect Tense of كَانَ

Verbs in the perfect tense consist of a stem indicating the basic meaning and a pronoun suffix indicating the person, gender and number of the subject. The verb كَانَ *kaana* has two perfect stems, *kaan-* and *kun-*, to which the suffixes are added. In the case of the third person (male and female) the stem *kaan-* is used and the suffixes *a* and *at* are added to indicate the person. Consequently, كَانَ *kaana* does not actually mean the infinitive 'to be', but 'he was'. There is no specific infinitive verb form in Arabic. Instead the perfect third person masculine is traditionally used by Arabic grammarians as the basic form of all verbs.

Arabic Singular		Meaning
كَانَ	<i>kaan + a</i>	he / it was
كَانَتْ	<i>kaan + at</i>	she / it was

Subject of كَانَ

The pronoun subjects “I, you, he and she” are all included in the verb and are indicated by the verb forms and endings. The gender of the verb must match that of the subject.

هُوَ فِي الْبَيْتِ. He is in the house.

كَانَ فِي الْبَيْتِ : He was in the house.

The Queen of Sheba is described as being from a disbelieving (كَافِرُونَ) people (قَوْمٌ) in chapter *an-Naml* (27):43.

﴿ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴾

“Verily, she was from a disbelieving people”

If the subject of كَانَ is a noun, it is in the nominative case and it is mentioned along with *kaana*. Although the verb “to be” comes after the subject in English, it is normally placed before the subject in Arabic. Literally, it becomes “He was, Muhammad, in the house”, however, it is translated as simply ‘Muhammad was in the house’.

فَاطِمَةُ فِي الْبَيْتِ. Faatimah is in the house.

كَانَتْ فَاطِمَةُ فِي الْبَيْتِ : Faatimah was in the house.

Allaah informs humankind in chapter *Hood* (11):7 that He created the heavens and earth in six days and that His throne (عَرْشٌ) was above the water (مَاءٌ).

﴿وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾

“And His throne was above the water.”

Plural Subject

The verb is always singular, regardless of the subject, as long as the subject follows the verb.

كَانَتِ النِّسَاءُ مِنْ فَرَنْسَا . The women were from France.

In chapter *al-Maa'idah* (5):104, Allaah rebukes those who blindly follow their parents, even though their parents do not know (يَعْلَمُونَ) anything (شَيْءٍ).

﴿كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا﴾

“Their forefathers did not know anything.”

Allaah describes the eyes (عَيْنٍ sing. أَعْيُنَ) of the disbelievers as having a cover (غِطَاءٌ) over them due to their rejection of the Qur'aan. Chapter *al-Kahf* (18):101

﴿كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ﴾

“... their eyes were in a cover ...”

Interrogative particles and pronouns are placed before the verb as in English.

Where was Saalim? : أين كان سالم ؟

التدريبات Drill 1.

Was this employee in the university president's office? هل كان هذا الموظف في مكتب مدير الجامعة ؟

No, he was in the university library. لا، كان في المكتبة الجامعية.

Where was this professor's mother? أين كانت أم هذه الأستاذة ؟

She was in her brother's new school. كانت في مدرسة أخيها الجديدة.

Why was your father in your sister's house? لماذا كان أبوك في بيت أختك ؟

He was there because his daughter was there. كان فيه لأن ابنته كانت فيه.

Who was in that old Egyptian company? من كانت في تلك الشركة المصرية القديمة ؟

Faatimah was there. كانت فاطمة فيها.

Was the university book on the small school chair? هل كان الكتاب الجامعي على الكرسي المدرسي الصغير ؟

No, it was on this large school table. لا، كان على هذه الطاولة المدرسية الكبيرة.

First and Second Person

In the case of the first and second persons singular (male and female), the verb stem is *kun-* and the suffixes *tu*, *ta* and *ti* indicate the person.

Arabic Singular		Meaning
كُنْتُ	<i>kun + tu</i>	I was
كُنْتَ	<i>kun + ta</i>	you were (m)
كُنْتِ	<i>kun + ti</i>	you were (f)

أنا في البيت. I am in the house.

If we change the previous sentence to the past tense, it will look like this:

كُنْتُ فِي الْبَيْتِ. I was in the house.

The wife of the Governor of Egypt was told to seek forgiveness from God for being among those who sinfully (الْخَاطِئُونَ) plotted against Prophet Yoosuf in chapter *Yoosuf* (12):29

﴿ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴾

“Verily, you were among the sinful.”

التدريبات Drill 2.

هل كُنْتُ فِي فِصْلِ هَذَا الطَّالِبِ الْهِنْدِيِّ؟ Were you in this Indian student's class?

لا، كُنْتُ فِي فِصْلِ أَخِيهِ. No, I was in his brother's class.

أَيْنَ كُنْتُ؟ Where were you?

كُنْتُ فِي الْمَدْرَسَةِ الْأَمْرِيكِيَّةِ الْقَرِيبَةِ مِنَ الْجَامِعَةِ. I was in the American school near the university.

هل كُنْتُ فِي مَكْتَبِ مُدِيرِ الشَّرِكَةِ الْجَدِيدَةِ؟ Were you in the office of the new company's director?

لا، كُنْتُ فِي مَكْتَبِ مُوظَّفٍ مِنْهَا. No, I was in an employee's⁴⁶ office.

⁴⁶ Literally “an office of an employee from it [i.e. from the company].” Since the question mentioned “the company,” the answer should have a pronoun referring back to it.

B. Predicate of كان

When the predicate of the nominal sentence is a noun or adjective, the verb كان causes the predicate to be in the accusative case. That is, انْ has the opposite effect on the nominal sentence to that of اِنَّ

خَالِدٌ مُدِيرٌ Khaalid is a director.
اِنَّ خَالِدًا مُدِيرٌ Surely Khaalid is a director.

كَانَ خَالِدٌ مُدِيرًا : Khaalid was a director.

Allaah describes Himself in chapter *an-Nisaa* (4):133 as being able (قَدِيرٌ) to replace any people with another people.

﴿وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا﴾

“And Allaah is able to do that.”

Word Order

In common Arabic speech, the subject is usually placed before the verb. However, in classical Arabic, the subject is advanced only when the speaker wishes to emphasize it.

خَالِدٌ كَانَ مُدِيرًا : Khaalid was a director.

Because اِنَّ cannot be followed by a verb, the subject, if mentioned, must be placed before the verb.

اِنَّ خَالِدًا كَانَ مُدِيرًا : Surely Khaalid was a director.

Allaah informs humankind in chapter *an-Nisaa* (4):1 that He watches (رَقِيبٌ) humans.

﴿ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

“Surely Allaah watches over you.”

If the subject is not mentioned, a pronoun agreeing with the subject must be added to **إِنَّ** in order to avoid a situation where **إِنَّ** is followed directly by a verb.

In the last verse of Chapter *an-Nasr* (110):3 of the Qur’aan, Allaah describes Himself as being “always forgiving” (تَوَّابٌ) is:

﴿ إِنَّهُ كَانَ تَوَّابًا ﴾

“Surely, He (Allaah) is always forgiving.”⁴⁷

Drill 3. التدريبات

هل كانت أمينة طالبة في هذه الجامعة الكبيرة؟ Was Ameenah a student in this large university?

لا، كانت أستاذة فيها لكنها كانت طالبة في جامعة صغيرة قريبة منها. No, she was a professor there, but she was a student in a small university near to it.

أين كان مدير الشركة الجديد جالساً؟ Where was the company’s new director sitting?

كان جالساً في مكتب أولئك الموظفين القديم. He was sitting in the old office of those employees.

⁴⁷ Although *kaana* is the past tense of the verb “to be,” it wouldn’t be translated as “was” in this context, because it is used here to indicate an ongoing and constant attribute.

مَنْ كَانَ قَادِمًا مِنْ تِلْكَ الْمَدِينَةِ ؟ Who was coming from that city?

أَنَا كُنْتُ قَادِمًا مِنْهَا. I was coming from it.

هَلْ كُنْتَ مُدَرِّسًا فِي مَدْرَسَةِ الْمَدِينَةِ هَذِهِ ؟ Were you a teacher in this city's school?

لَا، وَلَكِنِّي كُنْتُ مُوظَّفًا فِي مَكْتَبَتِهَا. No, but I was an employee in its library.

لِمَاذَا كَانَتْ هَذِهِ الْمَرْأَةُ مُدِيرَةَ الْمَكْتَبَةِ الْجَامِعِيَّةِ ؟ Why was this woman the director of the university library?

كَانَتْ مُدِيرَتِهَا لِأَنَّ أَبَاهَا كَانَ مُدِيرَ الْجَامِعَةِ. She was its director because her father was the university president.

C. *Adverbs* أَسْمَاءُ الظَّرْفِ

In Arabic, adverbs are divided into two groups:

adverbs of place (ظَرْفُ مَكَانٍ) and adverbs of time (ظَرْفُ زَمَانٍ).

Adverbs of Time	Adverbs of Place
قَبْلَ before	فَوْقَ above, on
بَعْدَ after	تَحْتَ below
الْيَوْمَ today	عِنْدَ near, beside, with, has \ have
أَمْسَ / بِالْأَمْسِ yesterday	مَعَ with, has \ have
أَوَّلَ أَمْسٍ the day before yesterday	أَمَامَ in front of
غَدًا tomorrow ⁴⁸	وَرَاءَ / خَلْفَ behind
الْآنَ now	بَيْنَ between

⁴⁸ In slang Arabic, the word بُكْرَةَ *bukrah* is used as a synonym for غَدًا, however *bukrah* in classical Arabic means 'tomorrow morning' and not the 24 hours of tomorrow.

Adverbs are generally in the accusative case and they govern nouns or pronouns in the genitive case. That is, when governing a noun, they form a unit which looks like the *idaafah* construction.

الْبَيْتُ خَلْفَ الْمَدْرَسَةِ : The house is behind the school.

Allaah describes Himself as the irresistible (الْقَاهِرُ) above his creatures in chapter *al-An'aam* (6):18.

﴿ وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ﴾

“And He is the irresistible above His creatures.”

Pronouns may be added to adverbs as suffixes replacing the nouns they represent.

الْبَيْتُ أَمَامَهَا : The house is in front of it (school).

In chapter *al-Kahf* (18):79, al-Khidr informed Prophet Moses that he damaged the people's boat because a king (مَلِكٌ) was coming who would have seized it.

﴿ وَكَانَ وَرَاءَهُمْ مَلِكٌ ﴾

“and there was behind them a king ...”

The Adverbs مَعَ and عِنْدَ

Both of these adverbs mean “with,” however they are used in different senses. The sentence, “The book is with him,” may be translated as الْكِتَابُ مَعَهُ or الْكِتَابُ عِنْدَهُ. If “The book is with him” meant that he

had the book in his possession but not necessarily with him at the moment, **عِنْدَ** should be used. If it meant that he had the book with him at that moment, **مَعَ** should be used. Both of the above-mentioned Arabic sentences could be translated as “He has the book.”

عِنْدِي كِتَابٌ : I have a book.

Allaah quotes the Prophet (ﷺ) in chapter *al-An'aam* (4):50 as informing the people that he did not claim to have the treasures of God.

﴿عِنْدِي خَزَائِنُ اللَّهِ﴾

“... I have the treasures of Allaah.”

Adverb **عِنْدَ meaning “near”**

When the adverb “near” is used to describe a human performing an action near an object, **عِنْدَ** is used. For example, “Khaalid is sitting near [or by] the door” would be translated as **خَالِدٌ جَالِسٌ عِنْدَ الْبَابِ**. It is not used to describe two objects in close proximity to each other. In such cases, the adjective **قَرِيبٌ** is used. For example, “The house is near the school” must be translated as **الْبَيْتُ قَرِيبٌ مِنَ الْمَدْرَسَةِ** and not as **الْبَيْتُ عِنْدَ الْمَدْرَسَةِ**.

Prophet Abraham makes a prayer in chapter *Ibraaheem* (14):37 of the Qur’aan in which he mentions that he placed his offspring near God’s consecrated (**مُحَرَّمٌ**) house of worship.

﴿عِنْدَ بَيْتِكَ الْمُحَرَّمِ﴾

“... near Your consecrated house [of worship].”

Adverb **عِنْدَ** meaning “at the home”

When **عِنْدَ** is used with human beings in its physical sense, it is the equivalent of the French *chez*, meaning “at the home of.”

كُنْتُ عِنْدَ خَالِدٍ : I was at Khaalid’s house.

When **عِنْدَ** is used in direct reference to God, it means “in the sight of” or “with.”

In chapter *Aal ‘Imraan* (3):19 of the Qur’aan, Allaah states that there is only one true religion (دِينَ):

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

“Surely, true religion in the sight of Allaah is Islaam.”

This abstract sense can be also used for human beings to mean “in the opinion of.” الْحَدِيثُ عِنْدَ أَحْمَدَ ضَعِيفٌ. “The *hadeeth* is, according to Ahmad, weak.”

عِنْدَ is often used in the Qur’aan with the preposition مِنْ , in which case, it is placed in the genitive case and is not translated in English. Its use in Arabic is considered an element of eloquence.

In chapter *Aal ‘Imraan* (3):78 of the Qur’aan, Allaah addresses the false claims of the Jews about certain additions which they made to the revelation, claiming that they were from God.

﴿ هُوَ مِنْ عِنْدِ اللَّهِ ﴾

“It is from Allaah.”

Drill 4. التَّدْرِيبَاتُ

هَلْ كَانَ سَالِمٌ وَقِفًا عِنْدَ الْمَدْرَسَةِ الْيَوْمَ ؟ Was Saalim standing near the school today?

لا، كان عندها مع أخيه أول أمس. No, he was near it with his brother the day before yesterday.

أين كان بيت أم الولد؟ Where was the home of the boy's mother?

بيتها كان أمام جامعة في مدينة دبي. Her home was in front of a university in Dubai city.

هل كانت شركة أخي خديجة قريبة من المدرسة؟ Was Khadeejah's brother's company near the school?

نعم، شركته كانت بين بيت أبيها وبين المدرسة. Yes, his company was between her father's house and the school.

هل كان الكتاب فوق الطاولة الهندية الصغيرة؟ Was the book on the small Indian table?

لا، كان تحت الكرسي العربي القديم. No, it was under the old Arabian chair.

أين الكتاب الأمريكي الجديد؟ Where is the new American book?

هو عند الطالب السوداني.⁴⁹ The Sudanese student has it.

هل قلّمي المدرسي معك؟ Do you have my school pen [with you]?

نعم، قلّمك معي. Yes, I have your pen [with me].

التمرينات 1. Exercises 1.

1. Identify the correct independent pronoun corresponding to each of the following forms of كان by drawing a line.

كُنْتُ جَمِيلاً

كُنْتُ مدرّساً اليوم

كان الكتاب عنده

كانت مع المدرّس

كُنْتُ وراء البيت

هو
هي
أنت
أنت
أنا

⁴⁹ This may also be translated as "It is with the Sudanese student."

2. Vowel the following sentences, then make them past tense by using the appropriate forms of كان .

الولد الصغير واقف عند باب الفصل	
المرأة مدرسة ساكنة في مدينتي	
أنا رجل طويل لكنّ أبي قصير جدا	
المدرّس ذاهب مع الطالب	
هذه البنت جميلة لأنّ أمها جميلة أيضا	

3. The translation of “Why was her brother with an employee in front of the library yesterday?” is

- (a) لماذا كان أخوهي مع موظف أمام مكتبة بالأمس
- (b) لماذا كانت أخوها مع موظف أمام المكتبة بالأمس
- (c) لماذا كان أخوها مع موظفة أمام المكتبة بالأمس
- (d) لماذا كان أخوها مع موظف أمام مكتبة بالأمس
- (e) لماذا كان أخوها مع موظف أمام المكتب بالأمس

4. The translation of كُنْتُ جالسا على الكرسي المدرسي عند باب الفصل is

- (a) I was sitting on the school chair near the door of the class.
- (b) You were sitting on the school table by the door of the class.
- (c) You were sitting on a school chair near the door of the class.
- (d) You are sitting on the school chair by the door of the class.
- (e) You were sitting on the school chair by the door of the class.

5. The translation of “The old Pakistani school was behind that new Indian university” is

- (a) كان المدرسة الباكستاني القديمة وراء تلك الجامعة الهندية الجديد
- (b) كانت مدرسة باكستانية قديمة وراء تلك الجامعة الهندية الجديدة
- (c) كانت المدرسة الباكستانية القديمة وراء تلك جامعة هندية جديدة
- (d) كانت المدرسة الباكستانية القديمة وراء تلك الجامعة الهندية الجديدة
- (e) كانت المدرسة الباكستانية القديمة وراء ذلك الجامعة الهندية الجديدة

6. Translate the following passage from Arabic to English and answer the following questions.

إنّ الأستاذ خالدا كان في الجامعة اليوم مع طالب أمريكي لأنّ الطالب كان ساكنا بعيدا عن الجامعة. و كانت الأستاذة مريم أمام مكتبها مع موظفة من الجامعة قبل أمس. كان الطالب الأمريكي واقفا على الطاولة المدرسية و كان كتابه تحت الكرسي. مدير الجامعة قادم من مدرسة خلف الجامعة لأنّ ابنته فاطمة طالبة فيها. مدرّسها عبدالله ساكن في مدينتها لكنّه كان ساكنا في مدينة بعيدة جدا عنها قبل ذلك. ابنه طالب في فصل بنت المدير.

- ١ - لماذا كان الأستاذ مع الطالب الأمريكي ؟
- ٢ - مع من كانت الأستاذة مريم في الجامعة ؟
- ٣ - أين كان كتاب الطالب الأمريكي ؟
- ٤ - لماذا كان مدير الجامعة قادما من المدرسة ؟
- ٥ - أين كان مدرس فاطمة ساكنا ؟

7. Translate the following passage into Arabic making sure to vowel all words in the text.

There was an old Pakistani man in Maryam's brother's town. His name was Muhammad and his son's name was 'Abdullaah. His son was a

student in a big new school near to Maryam's brother's house. 'Abdullaah's school book was on an old chair in his father's house because he was at his father's house yesterday. Maryam's brother's name was Taariq and he was a student in the small Arabic university beside his mother's home. He was also an employee at his father's company. Muhammad's son was very tall, but 'Abdullaah's father was very short.

VOCABULARY المفردات

قَالَ	to say	زِيَارَةٌ - اتَّ	visit
لِ	to	حُكُومَةٌ - اتَّ	government
رَئِيسٌ	president (m.)	وِزَارَةٌ	ministry
دَوْلَةٌ - دُولٌ	country (f.) ⁵⁰	وَزِيرٌ	minister
بَلَدٌ - بِلَادٌ	country (m.)	عَامٌ - أَغْوَامٌ	year (m.)
شَهْرٌ - شُهُورٌ	month (m.)	سَنَةٌ - سَنَوَاتٌ	year (f.)
الْمَاضِي	last	أُسْبُوعٌ - أُسَابِيعٌ	week (m.)
مَاذَا	what?	مَتَى	when?

D. The Verb قَالَ

The second most commonly used verb in Arabic is قَالَ which means 'to say, tell; to speak; to state'. It follows exactly the same pattern as كَانَ. It has two stems: *qaal*- and *qul*- to which the suffixes indicating the subject are added.

Arabic Singular		Meaning
قَالَ	<i>qaal + a</i>	he said
قَالَتْ	<i>qaal + at</i>	she said

⁵⁰ The noun بلد also means 'homeland; town; city', whereas دولة refers to country in the sense of a state or a nation. Another synonym in common usage is وَطَنٌ *waṭan*, which like *balad* also means 'homeland; native country'.

قُلْتُ	qul + tu	I said
قُلْتَ	qul + ta	you said (m)
قُلْتِ	qul + ti	you said (f)

قال precedes direct speech which normally comes between quotation marks in English.

قُلْتُ : الْوَزِيرُ قَائِمٌ. I said, "The minister is coming."

In chapter *al-A'aam* (6):76 of the Qur'aan, Allaah quotes Prophet Abraham during his search for God, prior to his prophethood.

﴿ قَالَ هَذَا رَبِّي ﴾

"He said, 'This is my Lord.' "

E. The Preposition لِي

The verb قال is commonly used with the preposition لِي *li* to identify the person to whom the speech is directed, as in the phrase 'he said to the man'. Like all other prepositions, nouns following لِي are in the genitive case. In English, the phrase 'said to' is commonly replaced by the synonym 'told'.

قَالَتْ لِلرَّجَالِ : الرَّئِيسُ ذَاهِبٌ. She told the men, "The president is going."

When the person spoken to is represented by a pronoun, *fat-hah* is used with the *laam* instead of *kasrah* (ie., لَ = لِي + هُوَ).

قَالَ لَهَا : الْمَكْتَبَةُ فِي الْجَامِعَةِ He told her, “The library is in the university.”

In chapter *al-Baqarah* (2):131 of the Qur’aan, when (إِذْ) Allaah commanded Prophet Abraham to submit his will (أَسْلِمَ) to God Abraham promptly complied.

﴿ إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ ﴾

“When his Lord told him, ‘Submit’... ”

Preposition لِ ‘in order to’

The preposition لِ is also used to mean “in order to” or “for the purpose of”

هُمْ قَادِمُونَ إِلَى الْمَدِينَةِ لَازِيَارَةِ أُمِّهِمْ. They are coming to the city to visit their mother.

Preposition لِ ‘belonging to’

One of the meanings of the preposition لِ is ‘belonging to’.

هَذَا الْمَكْتَبُ لِلْمَدِيرِ. This office is the director’s.

That is, ‘This office belongs to the director’. It is equivalent to possessive phrases (*idaafah*), except that it is not limited with regard to the definiteness or indefiniteness of the nouns involved.

In chapter *al-Baqarah* (2):284 of the Qur’aan, Allaah reminds His creation that whatever (مَا) is in the heavens (سَمَآءَ sing. سَمَآوتَ) and earth belongs to Him.

﴿لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ﴾

“Whatever is in the heavens and earth belongs to Allaah. ”

F. The Conjunction *إِنْ*

The particle *إِنْ* is equivalent to the English conjunction ‘that’ used for reported speech in such constructions as “You said that you were a student.” It looks and functions like *إِنْ* used for emphasis, however it is a different word.⁵¹

قُلْتَ إِنَّهُ طَالِبٌ : You said that he is a student.

In English, ‘that’ may be omitted: “The minister said he was from Egypt,” but in Arabic *إِنْ* must be written.

In chapter *al-Baqarah* (2):247 of the Qur’aan, Prophet Samuel told the Israelites that Allaah had chosen (اصْطَفَى) Saul to be a king over them.

﴿قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ﴾

“He said that Allaah has chosen him over you ... ”

In the following verse, although *إِنْ* is also used, it is for emphasis and is not functioning as a conjunction.⁵²

⁵¹ Actually, the English conjunction “that” is written as *أَنَّ* *anna* with all other verbs except *قال*.

⁵² In the Qur’aan, *إِنْ* is most commonly used after *قال* as a particle of emphasis in direct speech.

In chapter *as-Saaffaat* (37):99 of the Qur'aan, Prophet Abraham informed his family that he was going to communicate with his Lord (رَبِّ).

﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي﴾

“And he said, “Surely I am going to my Lord...”

Drill 5. التَّدْرِيبَاتُ

هل قال الرئيس لوزيره إن هذا الموظف أمام مكتبه؟ Did the president tell his minister that this employee is in front of his office?

نعم، قال له ذلك في مكتبه. Yes, he told him that in his office.

متى قالت المدرسة إنها قادمة إلى بلدي؟ When did the teacher say that she is coming to my country?

قالت لي ذلك في المدرسة اليوم. She told me that at school today.

من قال لك أنني ذاهب إلى الإمارات في العام القادم؟ Who told you that I am going to the Emirates in the coming year?

أنت قلت لي ذلك عند بيتك بالأمس. You told me that at your house yesterday.

أين قالت المديرة للطالب إن أستاذه كان جالساً في المكتبة؟ Where did the principal tell the student that his professor was sitting in the library?

قالت له ذلك في مكتبها الجديد. She told him that in her new office.

لماذا قال رئيس الدولة للرجل إن ابنته كانت واقفة وراء الجامعة؟ Why did the president of the country tell the man that his daughter was standing behind the university?

قَالَ لَهُ ذَلِكَ لِأَنَّهُ كَانَ مُوظَّفًا فِي الْحُكُومَةِ. He told him that because he was an employee in the government.

مَاذَا قَالَتْ الْمَرْأَةُ لِلْوَزِيرِ أَوَّلَ أَمْسٍ؟ What did the woman tell the minister the day before yesterday?

قَالَتْ لَهُ إِنَّهَا كَانَتْ عِنْدَ مَكْتَبِهِ لِزِيَارَةِ الرَّئِيسِ. She told him that she was in his office to visit the president.

القواعد GRAMMAR

1. The verb **كان** *kaana* has two perfect stems, *kaan-* and *kun-*, to which the suffixes are added.
2. The subject of **كان** is in the nominative case and the predicate **كان** is in the accusative case. eg. **كَانَ مُحَمَّدٌ طَالِبًا**
3. Adverbs are generally in the accusative case and the nouns which they govern are in the genitive case. eg. **الْكِتَابُ تَحْتَ الطَّوَلَةِ**
4. The verb **قال** is commonly used with the preposition **لِ** *li* to identify the person to whom the speech is directed and the conjunction **إِنَّ** 'that' for reported speech. eg. **قَالَ لَهُ وَلَدُ ابْنِهِ أَخِيهِ**

Exercises 2. التَّعْرِيفَاتُ

1. Identify the correct independent pronoun corresponding to each of the following forms of **قالَ** by drawing a line.

قُلْتُ لَهَا ذَلِكَ
قُلْتُ : الْمَرْأَةُ جَمِيلَةٌ
هَلِ الْمُدِيرَةُ قَالَتْ ذَلِكَ ؟
مَتَى قَالَ لَكَ هَذَا ؟
قُلْتُ هَذَا أَمَامَهُ

هو
هي
أنتَ
أنتِ
أنا

2. Put the following sentences into reported speech by using the appropriate forms of قَالَ إِنَّ which match the subject of the sentences as in the following example: أَنْتَ طَالِبٌ becomes قُلْتُ إِنَّكَ طَالِبٌ , making sure to vowel all words.

البنات الصغيرة واقفة	
المدرس ذاهب إلى مدينتك	
أنا رجل قصير جدا	
المدرسة جالسة على الكرسي	
أنتَ أبو هذا الولد الجديد	

3. The translation of “When did the minister tell his new employees that he was in his office?” is

- (a) أين قال الوزير لموظفيه الجدد إنه كان في مكتبه ؟
 (b) متى قال الوزير لموظفيه الجدد إنه كان في مكتبه ؟
 (c) متى قالت الوزيرة لموظفيها الجدد إنها كانت في مكتبها ؟
 (d) متى قالت الوزيرة للموظفين الجدد إنه كان في مكتبه ؟

متى قال الوزير لموظفاتها الجدد أنها كانت في مكتبها ؟ (e)

4. The translation of **قالت موظفات حكوميات إنّ رئيس البلد أمام الجامعة** is

(a) Government employees said that the university president is in front of the country.

(b) The government employees said that the president of the country is in front of the university.

(c) Government employees told me that the president of the country is in front of the university.

(d) Employees of the government said that the country's president was in front of the university.

(e) Employees of the government said that the president of the country is in front of the university.

5. The translation of “The university president told Saalim that the Indian professors would be coming tomorrow” is

(a) قالت رئيسة الجامعة إلى سالم إنّ الأساتذة الهنديون قادمون غدا

(b) قالت رئيس الجامعة لسالم إنّ الأساتذة الهنديات قدمات غدا

(c) قال رئيس الجامعة إلى سالم إنّ الأساتذة الهنديين قادمون غدا

(d) قال رئيس الجامعة لسالم إنّ الأستاذات الهنديات قدمات غدا

(e) قالت رئيسة الجامعة لسالم إنّ الأساتذة الهنديون قادمون غدا

6. Translate the following passage from Arabic to English and answer the following questions in complete vowelised Arabic sentences.

كان رئيس الدولة في مصر في العام الماضي مع الوزير الجديد. قال موظف من مكتب الوزير إنّ الوزير ذاهب إلى سري لانكا في هذا العام لزيارة رئيسة ذلك البلد. قال أيضا إنّ الرئيس قادم من أمريكا في الشهر القادم مع ابنته

الصغيرة. مديرة الجامعة كانت عند مكتب رئيس الدولة أمس لزيارته و قالت للرئيس إن ابنها كان موظفًا حكومياً في السنة الماضية لكنه الآن طالب في الجامعة و موظف في المكتبة الجامعية. بنت الرئيس كانت أستاذة في الجامعة أيضا في هذا العام.

- ١ - أين كان الوزير الجديد في العام الماضي ؟
- ٢ - هل كان ابن مديرة الجامعة موظفًا جامعيًا في العام الماضي ؟
- ٣ - هل كانت بنت الرئيس طالبة في الجامعة مع ابن المديرة ؟
- ٤ - من قال إن الوزير ذاهب إلى سري لانكا في هذا العام ؟
- ٥ - متى كانت ابنة الرئيس قادمة من أمريكا ؟

7. Translate the following passage into Arabic making sure to vowel all words in the text.

Last month, the Canadian government said that the president of the country would be going to India this week to visit the president of India. Yesterday, Indian government employees told Canadian government employees that the Indian president's daughter was living in a small town in Canada. The Canadian employees told them that the Canadian president's brother was also a student in a university in India, but he is living in Canada. A Canadian said, "Was his daughter a student in a Canadian university also?" An Indian said, "No, she is a principal of a school."



LESSON SEVEN الدرس السابع

الَّذِي *al-lathee* : who; which; that

Meaning الْمَعْنَى

The word 'who' is a relative pronoun which introduces a relative clause. It reflects the gender and number⁵³ of the noun or pronoun which precedes it. The female form of *التي* is *التي* *al-latee*.

A. Definite Relative Clauses

The relative pronoun *الذي* is definite, since it begins with the definite article *ال*. Therefore, the noun which it qualifies must also be definite.

الرَّجُلُ الَّذِي فِي الْبَيْتِ “The man who is in the house...” or “The man in the house...”

The definite noun modified by a prepositional phrase in English must be translated into Arabic with the appropriate form of *الذي*. For example, the phrase “the man in the house ...” must be translated as “the man who is in the house....” If “the man in the house...” *الرَّجُلُ الَّذِي فِي الْبَيْتِ* is literally translated into Arabic as *الرَّجُلُ فِي الْبَيْتِ* it would mean “The man is in the house.”

In the first verse of chapter *al-Kahf* (18):19, Allaah declares that all praise (*الْحَمْدُ*) belongs to Him who revealed (*أَنْزَلَ*) the final scripture.

⁵³ Singular or Plural

﴿ الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ ﴾

“All praise is due to Allaah, who revealed the book to His servant.”

Note: There must be a word in the relative clause itself which refers to what precedes the relative pronoun and agrees with it. Where it is a pronoun (eg. الرَّجُلُ الَّذِي هُوَ فِي الْبَيْتِ) it is often deleted. Where it is followed by a participle (eg. الرَّجُلُ الَّذِي هُوَ جَالِسٌ فِي الْبَيْتِ) it must be mentioned.

B. Indefinite Relative Clauses

If the noun or adjective preceding the relative pronoun is indefinite, no relative pronoun is written in Arabic.

Saalim is a teacher who said that.
سَالِمٌ مُدَرِّسٌ قَالَ ذَلِكَ.

كَانَ جَالِسًا عَلَى الْكُرْسِيِّ الَّذِي فِي بَيْتِي. He was sitting on the chair in my house.

In this case الَّذِي must be added after ‘chair’ in Arabic, because ‘chair’ is definite. If ‘chair’ is made indefinite, the prepositional phrase ‘in my house’ can be added without the use of الَّذِي.

كَانَ جَالِسًا عَلَى كُرْسِيٍّ فِي بَيْتِي. He was sitting on a chair in my house.

Drill 1. التَّذْرِيبَاتُ

هَلْ الطَّالِبُ الَّذِي كَانَ فِي تِلْكَ الْمَدْرَسَةِ قَادِمٌ؟ Is the student who was in that school coming?

نَعَمْ، هُوَ قَادِمٌ إِلَى هَذِهِ الْمَدْرَسَةِ فِي الْأُسْبُوعِ الْقَادِمِ. Yes, he is coming to this school next week.

مَتَى كُنْتُ فِي الْمَكْتَبِ الَّذِي كَانَتِ الْأُسْتَاذَةُ جَالِسَةً فِيهِ ؟ When were you in the office in which the professor was sitting?

كُنْتُ فِيهِ مَعَ مُدِيرِ الْجَامِعَةِ أَوَّلَ أَمْسٍ. I was there with the university president the day before yesterday.

لِمَاذَا كَانَتِ الَّتِي قَالَتْ ذَلِكَ أَمَامَ بَيْتِ مُدِيرِ الشَّرِكَةِ ؟ Why was the one who said that in front of the company's director's house?

كَانَتْ أَمَامَهُ لِزِيَارَتِهِ لِأَنَّ ابْنَتَهَا مُوظَّفَةٌ فِي شَرِكَتِهِ. She was in front of it to visit him because her daughter is an employee in his company.

أَيْنَ الْكِتَابُ الَّذِي كَانَ فِي فَصْلِي قَبْلَ شَهْرٍ ؟ Where is the book which was in my class a month ago?

هُوَ الْآنَ فِي الْمَكْتَبَةِ الْجَامِعِيَّةِ عَلَى طَاوِلَةِ الْمُدِيرِ. It is now in the university library on the director's table.

مَنْ الَّتِي قَالَتْ إِنَّهَا ذَاهِبَةٌ إِلَى بَلَدِي ؟ Who is the one that said she is coming to my country?

الَّتِي قَالَتْ ذَلِكَ ابْنَةُ الْوَزِيرِ الَّذِي كَانَ فِي بَلَدِكَ لِزِيَارَةِ أَخِيهَا فِي الْعَامِ الْمَاضِي. The one who said that is the daughter of the minister who was in your country last year to visit her brother.

C. Plurals

Like English, Arabic has many ways of making plural forms of nouns.⁵⁴ Arabic grammarians have put the various forms into two main groups:

⁵⁴ Most nouns are made plural in English by adding the suffix 's' or 'es'. For example, "cow - cows", "tree - trees", and "bench - benches". English also make plurals by using 1) special suffixes: "ox - oxen"; 2) vowel change: "woman - women"; 3) vowel change and additional suffix: "child - children"; 4) no change: "sheep - sheep".

1. Sound Plurals, nouns and adjectives using special suffixes

مُدَرِّسٌ	مُدَرِّسُونَ
<i>mudarrisun</i>	<i>mudarrisoona</i>
teacher	teachers

2. Broken Plurals, plurals formed by internal vowel change

طَالِبٌ	طُلَّابٌ
<i>taalibun</i>	<i>tullaabun</i>
student	students

Sound Plural Forms

The suffixes of the plurals are:

	Masculine	Feminine
Nominative	وْنَ	آتْ
Genitive	يْنَ	َاتِ
Accusative	يْنَ	َاتِ

The case endings of both the genitive and accusative are the same and only the feminine plurals have nunation. The plurals of مُدَرِّسٌ and مُدَرِّسَةٌ are given below as examples of the forms:

	Masculine	Feminine
Nominative	مُدَرِّسُونَ	مُدَرِّسَاتٌ
Genitive	مُدَرِّسِينَ	مُدَرِّسَاتِ
Accusative	مُدَرِّسِينَ	مُدَرِّسَاتِ

D. Sound Masculine Plurals

Only nouns and adjectives referring to human beings can have sound masculine plurals. The following are the nouns introduced so far which take sound plurals:

Plural	Singular	Meaning
مُدْرَسُونَ	مُدْرَسٌ	teacher
مُوظَّفُونَ	مُوظَّفٌ	employee
مُدِيرُونَ	مُدِيرٌ	director

Present participles referring to humans all take sound masculine plurals.

المُدْرَسُونَ جَالِسُونَ فِي الْمَكْتَبَةِ : The teachers are sitting in the library.

All relative adjectives referring to humans except a few like عَرَبِيٌّ and بَدَوِيٌّ make sound masculine plurals.

المُوظَّفُونَ السُّودَانِيُّونَ فِي الْمَكْتَبِ : The Sudanese employees are in the office.

Adjectives following the *fa'eel* pattern (eg. كَبِيرٌ) generally have sound masculine plurals. However, most have broken plurals which are more commonly used.

Plural	Singular	Meaning
جَمِيلُونَ	جَمِيلٌ	handsome
كَبِيرُونَ	كَبِيرٌ	big
صَغِيرُونَ	صَغِيرٌ	small
قَصِيرُونَ	قَصِيرٌ	short
طَوِيلُونَ	طَوِيلٌ	tall

Sound Masculine Plural Constructions

When a sound masculine plural is the first term of the *iduaafah*, or when it has an attached pronoun suffix, the final ن is dropped.

مُديرُو الشَّرْكَةِ قادمونَ. : The company's directors are coming.

مُوظَّفوها في مَكْتَبِها. : Her employees are in her office.

Drill 2. التَّدرِيبَاتُ

هل الموظفون قادمون إلى المكتب الذي أمام مكتب المدير ؟ Are the employees coming to the office which is in front of the director's office?

لا، المدير هو الذي قادم إلى مكتب الموظفين. No, it is the director who is coming to the employees' office.

متى كانت المديرية مع المدرسين في فصل خالد ؟ When was the principal with the teachers in Khaalid's classroom?

كانت مع المدرسين أول أمس لكنها كانت في المكتبة. She was with the teachers the day before yesterday, but she was in the library.

أين مديرو الشركة الصغيرة التي هي قريبة من بيتي ؟ Where are the directors of the small company which is near my house?

المديرون في الشركة الكبيرة التي كنت فيها بالأمس. The directors are in the large company that you were in yesterday.

لماذا قال الوزير ذلك للموظفين وراء مكتب الرئيس ؟ Why did the minister say that to the employees behind the president's office?

قال ذلك لأن الموظفين ذاهبون إلى الهند في الأسبوع القادم. He said that because the employees are going to India next week.

هل الكتاب من مديري هذه الشركة؟ Is the book from the directors of this company?

نعم، هو من مديريها. Yes, it is from its directors.

E. Sound Feminine Plurals

Feminine sound plurals may refer to either human females or non-humans. The following are some of the feminine nouns introduced so far:

Plural	Singular	Meaning
مُديرات	مُديرة	director
مُوظفات	مُوظفة	employee
رئيسات	رئيسة	president
أستاذات	أستاذة	professor
شركات	شركة	company
جامعات	جامعة	university
مكتبات	مكتبة	library
حكومات	حكومة	government

In general, feminine singular nouns ending in **ة** make their plurals with **ات**. Most feminine adjectives also take the sound feminine plural rather than a broken plural.

Plural	Singular	Meaning
جديدات	جديدة	new
جالسات	جالسة	sitting
مصريّات	مصريّة	Egyptian

Singular feminine adjectives are used to qualify non-human feminine plurals in Arabic.

The big companies are in America.
الشركات الكبيرة في أمريكا.

Drill 3. التَّدْرِيبَاتُ

هل المدرسات الجددات في الجامعة مع الطالبات ؟ Are the new female teachers in the university along with the female students?

لا، المدرسات فيها مع المدير. No, the teachers are in it with the director.

أين طاولات المكتبة القديمة ؟ Where are the old library tables?

الطاولات في فصل المدرس الذي كان عندك بالأمس. The tables are in the classroom of the teacher who was at your home yesterday.

متى الأستاذات قايما من المدرسة ؟ When are the female professors coming from the school?

الأستاذات قايما منها مع الموظفين الباكستانيات بعد أسبوع. The professors are coming from it along with the Pakistani employees a week from now.

هل في أمريكا شركات بريطانية كبيرة ؟ Are there large British companies in America?

نعم، و لكن تلك الشركات قديمة جدا. Yes, however those companies are very old.

أين مديرات الجامعات الجديدة ؟ Where are the directors of the new universities?

إن مديرات الجامعات الجديدة في مكتب رئيس الدولة. Surely the directors of the new universities are in the office of the country's president.

F. Broken Plurals

Broken plurals of nouns and adjectives are derived from their singular forms by internal vowel changes (like English 'foot - feet'), doubling consonants or the addition of prefixes or suffixes.

Broken plurals are formed in a variety of patterns, some of which can be predicted from the pattern and meaning of the singular. The words taken so far are grouped into common patterns where possible.

a. Af'aaal

Plural	Singular	Meaning
أَقْلَامٌ	قَلَمٌ	pen
أَوْلَادٌ	وَلَدٌ	boy
أَبْوَابٌ	بَابٌ	door
أَبْنَاءٌ	ابْنٌ	son
آبَاءٌ	أَبٌ	father
أَسْمَاءٌ	اسْمٌ	name
أَيَّامٌ	يَوْمٌ	day
أَعْوَامٌ	عَامٌ	year

In chapter *Luqmaan* (31):27 of the Qur'aan, Allaah expresses a simile about His words. If (لَوْ) all the trees (شَجَرَةٌ) that (أَنْمَا) exist on earth were pens and the seas ink to write with, the words of Allaah would not be exhausted.

﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ﴾

“And if all the trees on earth were pens ...”

b. *Fi'aal*

Plural	Singular	Meaning
رِجَالٌ	رَجُلٌ	man
بِلَادٌ	بَلَدٌ	country
نِسَاءٌ	امْرَأَةٌ	woman
عِبَادٌ	عَبْدٌ	slave
كِبَارٌ	كَبِيرٌ	big
صِغَارٌ	صَغِيرٌ	small
طَوَالٌ	طَوِيلٌ	tall
قِصَارٌ	قَصِيرٌ	short

In chapter *Ghaafir* (40):44 of the Qur'aan, Allaah informs the believers that He sees well (بَصِيرٌ) all that humans do.

﴿إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ﴾

“Verily, Allah sees well [His] slaves.”

Most adjectives in the *fa'eel* pattern (eg. كَبِيرٌ) have two plural forms : 1. sound masculine plurals (eg. كَبِيرُونَ) for humans and 2. broken plurals in the *fi'aal* pattern (eg. كِبَارٌ) for humans and non-humans.

c. *Fu'alaau*

Plural	Singular	Meaning
رُؤَسَاءُ	رَئِيسٌ	president
وُزَرَاءُ	وَزِيرٌ	minister

مُذِيرٌ	مُذَرِّءٌ	director
قَدِيمٌ	قُدَمَاءُ	old

d. *Mafaa'ilu*

Plural	Singular	Meaning
مَدَارِسُ	مَدْرَسَةٌ	school
مَكَاتِبُ	مَكْتَبٌ	office

Forms (c) and (d) do not have nunation on the plural. These plurals, like female names, use *fat-hah* to indicate both the accusative and genitive cases.

فِي مَكَاتِبَ حُكُومِيَّةٍ مُوظَّفُونَ فِلِيبِينِيُّونَ : There are Filipino employees in government offices.

However, when these plural forms are defined by the definite article *الـ* or when they are the first term of an *idaafah*, they indicate the genitive by *kasrah*.

الطَّالِبَاتُ مِنَ الْمَدَارِسِ . : The students are from the schools.

الْمُوظَّفُونَ فِي مَكَاتِبِهِ . : The employees are in his offices.

هُوَ مِنْ وُزَرَاءِ الْحُكُومَةِ . : He is among the government ministers.

e. Fu'ul

Plural	Singular	Meaning
كُتِبَ	كِتَابٌ	book
جُدُدٌ	جَدِيدٌ	new
مُدُنٌ	مَدِينَةٌ	city

f. Fu'ool

Plural	Singular	Meaning
بُيُوتٌ	بَيْتٌ	house
شُهُورٌ	شَهْرٌ	month
فُصُولٌ	فَصْلٌ	class

In chapter *at-Tawbah* (9):36 of the Qur'aan, Allaah declares that the number (عِدَّةٌ) of months are twelve (إِثْنَا عَشَرَ).

﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا﴾

“Verily, the number of months with Allaah are twelve ”

g. Fa'aalin

Plural	Singular	Meaning
كُرَاسٍ	كُرْسِيٌّ	chair
أَرَاضٍ	أَرْضٌ	earth

Individual Broken Plurals and Their Patterns

There are a number of other plural patterns. The following are words which represent some of these other patterns.

Plural	Singular	Pattern	Meaning
طُلَّابٌ	طَالِبٌ	<i>fu' 'aal</i>	student
طَلَّابَةٌ	طَالِبَةٌ	<i>fa'alah</i>	student
أَيْدٍ	يَدٌ	<i>af'in</i>	hand
أَرْضُونَ	أَرْضٌ	<i>fa'loona</i>	earth
كُرَاسِيٌّ	كُرْسِيٌّ	<i>fa'aaleey</i>	chair
عَرَبٌ	عَرَبِيٌّ	<i>fa'al</i>	Arab
بَنَاتٌ	بِنْتُ	<i>fa'aal</i>	girl
أَخَوَاتٌ	أُخْتُ	<i>fa'awaal</i>	sister
أُمّهَاتٌ	أُمٌ	<i>fu'lahaat</i>	mother
إِخْوَانٌ	أَخٌ	<i>fi'laan</i>	brother
إِخْوَةٌ	أَخٌ	<i>fi'lah</i>	brother
أَسَاتِذَةٌ	أُسْتَاذٌ	<i>fa'aalilah</i>	professor
بُلْدَانٌ	بَلَدٌ	<i>fu'laan</i>	country
دَوْلٌ	دَوْلَةٌ	<i>fu'al</i>	country
أَشْهُرٌ	شَهْرٌ	<i>af'ul</i>	month
سَنَوَاتٌ	سَنَةٌ	<i>fa'alaat</i>	year
سِنُونٌ	سَنَةٌ	<i>fi'eena</i>	year

Note that some words have more than one plural, eg. سَنَةٌ - سَنَوَاتٌ, سِنُونٌ, شَهْرٌ - أَشْهُرٌ, شُهُورٌ, بَلَدٌ - بُلْدَانٌ, بِلَادٌ.

In chapter *an-Nisaa* (4):23 of the Qur'aan, Allaah declares that nieces of brothers and sisters are ineligible for marriage.

﴿وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ﴾

“and daughters of [your] brothers and sisters ”

Singular Feminine Adjectives

Singular feminine adjectives are used to qualify both feminine and masculine non-human plurals in Arabic.

الْكُتُبُ الْجَدِيدَةُ جَمِيلَةٌ : The new books are beautiful.

Since most plural forms of words cannot be deduced, the plural form of each noun and adjective must be learned separately.

Exercise 1. التَّمَرِينُ

Vowel all the words and provide the correct form of the adjectives between brackets in the sentences below.

- ١- قالت الرئيسة للمدرّسات (جديد) إنها كانت في المدارس (أمريكي) .
- ٢- هل النساء (قادم) من المكتبة مع الأولاد (صغير) ؟
- ٣- كان المدير في مكاتب (قديم) عند الشركات (كبير) .
- ٤- الموظفون (طويل) (واقف) أمام البيوت (جميل) .
- ٥- متى كانت البنت (قصير) في الفصول (جديد) ؟
- ٦- الطالبات (جالس) في مكاتب الجامعة .
- ٧- إن في المكاتب (حكومي) طاولات (هندي) .
- ٨- أستاذات (مصري) (ساكن) في هذه المدينة (صغير) .
- ٩- طلاب الجامعة (قادم) إلى المكتبات (مدرسي) في مدينتي .

١٠. هل الرجال (جميل) موظفون في البلاد (بعيد) .

Plural Pronouns

Plural pronouns are only used to refer to human beings. The singular feminine pronoun is used to replace both feminine and masculine non-human plurals in Arabic.

They are new pens. : هِيَ أَقْلَامٌ جَدِيدَةٌ.

Drill 4. التَّدْرِيبَاتُ

هل الطالبات جالسات في المكتبة مع المدرسات الجددات ؟ Are the female students sitting in the library with the new teachers?

لا، هن جالسات في مكتب المدرسات الذي هو قريب من المكتبة. No, they are sitting in teachers' office which is near to the library.

أين رئيس البلد و وزراؤه اليوم ؟ Where is the president of the country and his ministers today?

هم في مكتب مديرة الجامعة الأمريكية مع الأساتذة الأمريكيين. They are in the office of the president of the American University along with the American professors.

متى الأولاد الصغار قادمون إلى المدارس الجديدة ؟ When are the small children coming to the new schools?

هم قادمون إليها مع أمهاتهم وآبائهم في الشهور القادمة. They are coming to them along with their mothers and fathers in the coming months.

لماذا قال الموظف ذلك للمدراء أمس ؟ Why did the employee say that to the directors yesterday?

قَالَ ذَلِكَ لِأَنَّهُمْ جُنُدٌ فِي الشَّرِكَةِ الَّتِي كَانَ هُوَ مُدِيرَهَا الْقَدِيمَ. He said that because they were new in the company in which he was the old director.

مَنْ الَّذِي كَانَ فِي فُصُولِ الْمُتَرَسَّاتِ الْمِصْرِيَّاتِ ؟ Who was in the Egyptian female teachers' classrooms?

إِنَّ الْمُدِيرَ الْجَدِيدَ هُوَ الَّذِي كَانَ فِي فُصُولِهِنَّ. Surely, it was the new principal who was in their classrooms.

G. Plural Forms of الَّذِي

	Singular	Plural
m	الَّذِي	الَّذِينَ
f	الَّتِي	اللاتي - اللاتي - اللواتي

When plural nouns or pronouns referring to humans are described, the plural form of the relative pronoun (i.e. الذين *al-latheena* or اللاتي *al-laatee*) must be used.

An example can be found in verse 63 of chapter *Ghaafir* (40) in which Allaah described the deviation of those who denied (يَجْحَدُونَ) His signs (آيَاتٍ , sing. آية).

﴿الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾

“... those who used to deny the signs of Allaah”

In this verse, the plural pronoun هُمْ is understood in the verb كانوا and indicated by the suffix وَا.

In chapter *al-Ma'aarij* (70) verse 4, Allaah describes the gloom on the faces of those who are faced with the day they were promised (يُوعَذُونَ); the Day of Judgement.

﴿ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴾

“That is the day which they were promised.”

Although, in Arabic, the context of الَّذِي كَانُوا appears similar to that of الَّذِينَ كَانُوا, in this verse الَّذِي refers to the noun preceding it, الْيَوْم, and not the verb following it. It should also be noted that in the case of الَّذِينَ كَانُوا the relative pronoun is the subject of the sentence, while in the second case it is a clause attached to the predicate.

Feminine Singular

The feminine singular form of the relative pronoun الَّتِي is used for plural non-human nouns and is translated by the non-personal⁵⁵ pronoun “which”, whether male or female, in the same way that feminine singular pronouns are used.

أَيْنَ الْكُتُبِ الَّتِي مِنْ هَذَا الْفَصْلِ ؟ : Where are the books from this class?

In chapter *al-Hajj* (22):46 of the Qur’aan, Allaah explains that blindness is not really in the eyes but in the hearts (قُلُوبٌ , sing. قَلْبٌ) within the chests (صُدُورٌ , sing. صَدْرٌ) of men.

﴿ الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴾

“... the hearts which are in the chests. ”

⁵⁵ Pronouns referring to humans are called personal pronouns, while those referring to non-humans are called non-personal.

Exercise 2. التَّمَرِیْنَاتُ

Vowel all the words and provide the appropriate form of the relative pronoun الذي in the sentences below.

- ١- هذه هي الشركات _____ في تلك البلاد.
- ٢- كانت المرأة مع الموظفات _____ من كندا.
- ٣- هؤلاء الرجال ذاهبون إلى مديري الشركة _____ عند مكتب الرئيس.
- ٤- رأيتُ الطلاب _____ كانوا جالسين خلف المدرسة اليوم.
- ٥- قلتُ للبنات _____ واقفات أمام الجامعة إنني قادم.
- ٦- أحد المدرّسين _____ هم مَعَنَا إماراتي.
- ٧- الكتب _____ على الطاولة قديمة جدا.
- ٨- النساء _____ من هذا الفصل مصريات.
- ٩- خالد ذاهب إلى المدن الباكستانية _____ فيها جامعات.
- ١٠- متى قالت المرأة _____ كانت في المكتبة ذلك ؟

H. Plural Forms of كَانَ

The perfect plural forms of the verb كَانَ have the same two stems as the imperfect: *kaan-* and *kun-*. However, in the perfect plural, only the third person plural uses the *kaan-* stem.

Arabic Plural		Meaning
كَانُوا	<i>kaan + oo</i>	they were
كُنَّ	<i>kun + na</i>	they were (f)
كُنَّا	<i>kun + naa</i>	we were
كُنْتُمْ	<i>kun + tum</i>	you were
كُنْتُمْ	<i>kun + tunna</i>	you were (f)

Note: The third person masculine plural (they) is written with a final *alif*. This is according to writing convention and it does not affect the pronunciation of word.

In chapter *al-Qasas* (28):32 of the Qur'aan, Allaah describes the people (قَوْمٌ) of Pharaoh as being corrupt (فَاسِقُونَ).

﴿إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾

“Surely, they are a corrupt people. ”

Allaah specifies for heirs consisting of more than two females (اثْنَتَانِ) two thirds (ثُلثَانِ) of whatever the man leaves (مَا تَرَكَ) in chapter *an-Nisaa* (4):11

﴿فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ﴾

“If there are more than three women, they should have two thirds of the inheritance”

In chapter *al-Ankaboot* (29):10 of the Qur'aan, Allaah quotes the hypocrites as supporting the believers, only when they are successful.

﴿إِنَّا كُنَّا مَعَكُمْ﴾

“Indeed, we were with you. ”

Allaah challenges the pagans in chapter *Hood* (11):13 to call on their false gods for help if (إِنْ) they are truthful (صَادِقُونَ) in their claims.

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

“If, indeed, you are truthful ”

Allaah told the Prophet (ﷺ) in chapter *al-Ahzab* (33):28 to let his wives choose their freedom if they desired (تُرِذْنَ) the worldly life (الْحَيَاةَ الدُّنْيَا).

﴿إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا﴾

“If you desire the life of this world, ... ”

Drill 5. التَّدْرِيبَاتُ

هَلْ كُنْتُمْ فِي هَذَا الْفَصْلِ مَعَ الطُّلَابِ ؟ Were you in this class along with the students?

نَعَمْ، كُنَّا فِيهِ مَعَهُمْ كُلَّهُمْ. Yes, we were there [lit. in it] with all of them.

أَيْنَ كُنْتُمْ بَعْدَ ذَلِكَ ؟ Where were you after that?

كُنَّا فِي الْمَكْتَبَةِ مَعَ الْمُدْرَسِينَ. We were in the library along with the teachers.

هَلِ الطَّالِبَاتُ كُنَّ فِيهَا مَعَكُمْ ؟ Were the girl students there with you?

لا، كُنَّ أَمَامَ الْمَدْرَسَةِ مَعَ الْمُدْرَسَاتِ الْجَدِيدَاتِ وَ الْمُدِيرَةِ. No, they were in front of the school with the new female teachers and the headmistress.

مَاذَا قَالَ الْمُدْرَسُ لِلطُّلَابِ الَّذِينَ كَانُوا مَعَهُ فِي الْمَكْتَبَةِ ؟ What did the teacher tell the students who were with him in the library?

قال لهم إن طلاب المدرسة قادمون إلى مكتب المدير لزيارتها. He told them that the students of the school are going to the headmistress' office to visit her.

هل المدرسون كانوا في فصولهم بالأمس؟ Were the male teachers in their classes yesterday?

لا، كانوا في المكتبة مع مديرة المدرسة. No, they were in the library along with the school's principal.

Exercise 3. التمرين

Identify the correct independent pronoun corresponding to each of the following forms of كان by drawing a line.

- هل كنتم المدراء هنا ؟
- كنا مدرسين في الجامعة.
- أين كنتم أول أمس ؟
- الموظفون كانوا قداماء .
- النساء كن أمام الشركة .

هُمْ
هُنَّ
أَنْتُمْ
أَنْتَنَّ
نَحْنُ

GRAMMAR القواعد

- The relative pronoun الذي is definite and the noun which it qualifies must also be definite. eg. الكتاب الذي .
- The definite noun modified by a prepositional phrase in English must be translated into Arabic with the appropriate form of الذي

3. Only nouns and adjectives referring to human beings have sound masculine and feminine plurals. eg. مُدْرَسَاتٌ and مُدْرَسُونَ .
4. Masculine and feminine sound plurals have only one form for both the accusative and genitive cases. eg. مُدْرَسَاتٍ and مُدْرَسِينَ .
5. The final ن is dropped when sound masculine plurals are the first term of *idafaah* or when they have attached pronouns. eg. مُوظَّفُوها and مُوظَّفوا الشَّرْكَةِ .
6. Sound feminine plurals can be used for human and non-human nouns. eg. مُدْرَسَاتٌ and شَرَكَاتٌ .
7. Singular feminine adjectives are used to modify non-human plurals, whether male or female. eg. جامِعَاتٌ صَغِيرَةٌ but بَنَاتٌ صَغِيرَاتٌ .
8. Plural forms which do not have nunation use *fat-hah* to indicate both the accusative and genitive like female names. eg. فِي مَكْتَبٍ .
9. The singular feminine pronoun replaces male and female non-human plurals. eg. هِيَ كُتِبَ .
10. The singular feminine relative pronoun describes male and female non-human plurals. eg. الْفُصُولُ الَّتِي فِي الْمَدْرَسَةِ كَبِيرَةٌ .

Exercise 4. التَّمَرِينُ

1. The translation of "The employees in the companies behind the school were new." is
 - (a) كانوا الموظفون في الشركات وراء المدرسة جددا
 - (b) كان الموظفون في الشركات التي وراء المدرسة جددا
 - (c) كانت الموظفات اللاتي في الشركات التي وراء المدرسة جديدات

- (d) كان الموظفون الذين في الشركات وراء المدرسة جددا
(e) كانت الموظفات في الشركات وراء المدرسة جديدات

2. The translation of مَنْ الَّذِي قَالَ ذَلِكَ لِلَّذِينَ كُنَ فِي الْجَامِعَةِ الْأُرْدُنِيَّةِ is

- (a) Who is the one who said that to those who were in the Jordanian University?
(b) Who said that they were in the Jordanian University?
(c) Who is the one who said that they were in the Jordanian University?
(d) Who said that to those who were Jordanians in the University?
(e) Who is the one who said that those were in the Jordanian University?

3. The translation of “The Indian teachers are with the students from a school in Dubai” is

- (a) المدرسات الهنديات مع الطالبات من المدرسة في دبي
(b) المدرسون الهنديون مع الطلاب الذين من مدرسة في دبي
(c) المدرسات الهنديات كانوا مع الطالبات التي من مدرسة في دبي
(d) المدرسون الهنديون مع الطلاب الذين من المدارس في دبي
(e) المدرسات الهنديات مع الطالبات اللاتي من المدرسة في دبي

4. The translation of كُنَّا فِي مَكَاتِبِ مُوظِّفِينَ مِنَ الشَّرَكَاتِ الْقَدِيمَةِ is

- (a) They were in the offices of the employees from the old companies.
(b) We are in the offices of employees from the old companies.
(c) They were in offices of the employees from the old companies.
(d) We were in offices of employees from the old companies.
(e) We were in offices of the employees from the old companies.

5. The translation of “She said that because the company’s directors are coming next week” is

- قالت ذلك لأنّ مديري الشركة قادمون في الأسبوع القادم (a)
 قالت هذا لكنّ مديري الشركة قادمين في الأشهر القادمة (b)
 قالت ذلك لأنّ مديرو الشركة قادمين في الأسبوع القادم (c)
 قالت هذه لأنّ مديري الشركة التي قادمة في الأشهر القادمة (d)
 قالت ذلك لأنّ مديري الشركات قادمون في الأسبوع القادم (e)

6. Translate the following passage into English and answer the questions following it in vowelised Arabic.

أولاد الأستاذ محمد وأخيه خالد ذاهبون إلى مدارس جديدة في الشهر القادم. هم ذاهبون مع إخوتهم الذين كانوا في تلك المدارس في العام الماضي. المدرسات الجدد اللاتي فيها مصريات. في تلك المدارس طاولات كبيرة صينية. مديرو المدارس التي كان أولاد خالد طلاباً فيها من سري لانكا. إنّ أمهات الطالبات اللاتي في تلك المدارس كنّ في المدارس في الأسبوع الماضي مع مدرساتهنّ.

- ١ - هل المدرسات الجدد عراقيات ؟
- ٢ - من أين طاولات المدارس الكبيرة ؟
- ٣ - هل كانت أمهات طالبات المدارس فيها بالأمس ؟
- ٤ - مع من الأولاد ذاهبون إلى المدارس الجديدة ؟
- ٥ - هل مديرو تلك المدارس مصريون ؟

7. Translate the following passage into vowelised Arabic.

A minister from the Kuwaiti government was in Egypt the day before yesterday. He told the ministers from the Egyptian government that the President of Kuwait would be coming to Egypt next month. The ministers were with him in the office of the Egyptian president. They told him that they would be coming to Kuwait in the coming months.

They also told him that their wives and their mothers would be coming along with them. Employees from the Egyptian government were standing outside the president's office with presidents of the big Egyptian universities. The presidents were coming from their universities which were in the new cities.



LESSON EIGHT الدرس الثامن

لَيْسَ *laysa* : is not

Meaning الْمَعْنَى

Nominal sentences are negated by the verb لَيْسَ which means 'is not', 'are not', or 'am not' according to the subject. In Arabic grammar, لَيْسَ is classified as a defective verb (فِعْلٌ نَاقِصٌ) and only exists in the perfect tense form. However, it negates the present, even though it does not have a present tense form.

A. Singular Forms of لَيْسَ

The verb لَيْسَ has two perfect stems, *lays-* and *las-*, to which the suffixes are added in the same way and form in which they were added to قال and كان.

Arabic Singular		Meaning
لَيْسَ	<i>lays + a</i>	he is not
لَيْسَتْ	<i>lays + at</i>	she is not
لَسْتُ	<i>las + tu</i>	I am not
لَسْتَ	<i>las + ta</i>	you are not (m)
لَسْتِ	<i>las + ti</i>	you are not (f)

B. The Subject and Predicate of لَيْسَ

The subject of لَيْسَ is in the nominative case and the predicate, if it is a noun or an adjective, is in the accusative case just as in the case of

the verb كان . In other words, the verb ليس acts on a nominal sentence in exactly the same way as كان does.

مُحَمَّدٌ طَالِبٌ فِي هَذِهِ الْمَدْرَسَةِ Muhammad is a student in this school.

كَانَ مُحَمَّدٌ طَالِباً فِي هَذِهِ الْمَدْرَسَةِ Muhammad was a student in this school.

Muhammad is not a student in this school.
لَيْسَ مُحَمَّدٌ طَالِباً فِي هَذِهِ الْمَدْرَسَةِ.

When 'Imraan's wife gave birth to a girl, Maryam, Allaah addressed their disappointment in chapter *Aal 'Imraan* (3):36 of the Qur'aan, confirming that there is a difference between the male (ذَكَرٌ) and the female (أُنْثَى), however, Maryam was to be a very special woman.

﴿ وَلَيْسَ الذَّكَرُ كَالْأُنْثَى ﴾

“The male is not like the female.”

In chapter *an-Nisaa* (4):94 of the Qur'aan, Allaah instructs Muslims not to tell one who greets them with the Islamic greeting that he is not a believer (مُؤْمِنٌ).

﴿ لَنْتَ مُؤْمِنًا ﴾

“You are not a believer”

The Pronoun Subject

The pronoun subject, though included in verbs, is sometimes mentioned to add emphasis to the subject.

أَمِينَةٌ مِنْ هَذَا الْفَصْلِ Ameenah is from this class.

لَيْسَتْ هِيَ مِنْ هَذَا الْفَصْلِ. **She is not from this class.**

The Preposition بِ

ليس can also govern a noun or adjective predicate by using the preposition بِ *bi* (with) and the genitive case.

لَسْتُ بِرَجُلٍ طَوِيلٍ. **I am not a tall man.**

In chapter *al-A'raaf*(7):172, Allaah informs humankind that they were created in the spiritual form and asked to bear witness to God at the time of the creation of Adam.

﴿أَلَسْتُ بِرَبِّكُمْ﴾

“Am I not your Lord?”

The Number

If ليس precedes the subject, it agrees with the subject in gender but is always singular as is the case with all verbs.

لَيْسَ الطُّلَابُ مِنْ هَذِهِ الْمَدْرَسَةِ : The students are not from this school.

Drill 1. التَّدْرِيبَاتُ

هَلْ أَنْتَ فِي الْبَيْتِ الَّذِي عِنْدَ الشَّرِكَةِ ؟ Are you in the house near the company?

لَسْتُ فِي ذَلِكَ الْبَيْتِ لَكِنِّي فِي هَذَا الْبَيْتِ الْجَدِيدِ. I am not in that house, but I am in this new house.

هَلْ أَنْتَ مُدِيرُ الشَّرِكَةِ الَّتِي أَنَا مُوظَّفٌ فِيهَا ؟ Are you the director of the company in which I am an employee?

لَسْتُ بِمُدِيرِهَا لَكِنِّي مُدِيرُ الشَّرِكَاتِ الَّتِي وَرَاءَهَا. I am not its director, but I am the director of the companies behind it.

هَلِ الْبِنْتُ الَّتِي كَانَتْ فِي الْفَصْلِ مِنَ الْمَدِينَةِ الْقَدِيمَةِ ؟ Is the girl who was in the class from the old city?

لَيْسَتْ الْبِنْتُ الَّتِي كَانَتْ فِي الْفَصْلِ مِنَ الْمَدِينَةِ الْقَدِيمَةِ. The girl who was in the class is **not** from the old city.

هَلِ الَّذِي قَالَ لَهُمْ ذَلِكَ مِنَ الْإِمَارَاتِ ؟ Is the one who said that to them from the U.A.E.?

لَيْسَ الَّذِي قَالَ لَهُمْ ذَلِكَ مِنَ الْإِمَارَاتِ لَكِنَّهُ سَاكِنٌ فِي الْإِمَارَاتِ. The one who said that to them is **not** from the Emirates, but he is living in the Emirates.

الْتَمَرِيَّاتُ Exercise 1.

1. Identify the correct independent pronoun corresponding to each of the following forms of ليس by drawing a line.

لَسْتُ جَمِيلاً

لَسْتُ مَدْرَساً الْيَوْمَ

لَيْسَ الْكِتَابُ عِنْدَهُ

لَيْسَتْ مَعَ الْمَدْرَسِينَ

لَسْتُ رَئِيسَةَ الدَّوْلَةِ

هو
هي
أَنْتَ
أَنْتِ
أنا

2. Negate the following sentences using the appropriate forms of ليس and write the vowel signs indicating the cases of all words.

الولد الصغير عند باب الفصل	
النساء مدرسات في مدينتي	
أنا رجل طويل	
المدرسون مع الطلاب	
البنات جميلات	

المفردات VOCABULARY	
كُلٌّ	all / every
جَمِيعٌ	all
مُعْظَمٌ	most
هَنا	here
هَناكَ	there
بَعْضٌ	some
لَمَّا / عِنْدَمَا	when
أَحَدٌ	one (m)
إِحْدَى	one (f)

C. The Noun كُلُّ

The Arabic word كُلُّ is a noun, though in English it is not. It has case endings and nunation. Most commonly, it occurs as the first term of an *id'afah*, or with a pronoun suffix. The meaning of كُلُّ changes according to the number and definiteness of the second term of the *id'afah*.

(1) With an indefinite singular noun it means 'each' or 'every':

كُلُّ طَالِبٍ فِي هَذَا الْفَصْلِ بَرِيْطَانِيٌّ. : Every student in this class
is British.

In chapter *al-'Ankaboot* (29):62, Allaah reminds humankind that He knows (شَيْءٌ) every thing (عَلِيْمٌ).

﴿إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“Surely Allaah know everything.”⁵⁶

(2) With a definite singular noun or pronoun it means 'all of' or 'the whole':

كُلُّ الْمَدْرَسَةِ جَدِيْدٌ. : The whole school is new.

The Children of Israel بَنُو إِسْرَائِيْلَ (i.e. the Jews) are described in chapter *Aal 'Imraan* (3):93 as prohibiting themselves food (طَعَامٌ) which Allaah had made permissible (حَلَالٌ).

⁵⁶ The original order of the sentence was إِنَّ اللَّهَ عَلِيمٌ بِكُلِّ شَيْءٍ. The prepositional phrase بِكُلِّ شَيْءٍ is placed before the predicate of إِنَّ to emphasize the completeness of Allaah's knowledge.

﴿كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ﴾

“All food was lawful to the Children of Israel”

(3) With a definite plural noun or pronoun suffix, it corresponds to ‘all of’ or ‘all’ in English:

كُلُّ الْمُدَرِّسِينَ جَالِسُونَ فِي فُصُولِهِمْ. : All the teachers are sitting in their classes.

Paradise is described in chapter *Muhammad* (47):15, and the believers are informed that they will have every kind of fruit (ثَمَرَةً) there.

﴿وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ﴾

“They will have in it all kinds of fruit.”

(4) As an independent indefinite noun with the preposition مِنْ , it means ‘each, each one of’:

كَانَ مُدَرِّسًا لِكُلِّ مِنْ تَلَامِيهِ. : He was a teacher to each of his students.

In chapter *Saad* (38):48, Allaah describes the earlier prophets as all being from among the best (أَخْيَارًا).

﴿وَكُلٌّ مِنَ الْأَخْيَارِ﴾

“and each are among the best”

(5) As an independent definite noun with the definite article **الـ**, it means ‘everyone, everything, the whole thing’.

The principal said that to everyone. : قَالَتِ الْمُدِيرَةُ ذَلِكَ لِلْكَُلِّ.

(6) With a pronoun suffix it may act as a subject or be used for emphasis.

The employees are all coming. : الْمُؤَظَّفُونَ قَادِمُونَ كُلُّهُمْ.

Allaah informs humankind in chapter *Yoonus* (10):99 that, had it been His wish, everyone on earth would have believed (**لَأَمَنَّ**).

﴿لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا﴾

“All who are on earth would have believed, totally.”

The word **جَمِيعٌ** is a synonym for **كُلٌّ** when it is used to mean ‘all of’. However, it cannot be used with singular nouns to mean ‘each of’.

D. Plural Forms of **قَالَ**

Like the verb **كان**, the perfect plural forms of the verb **قَالَ** have the same two stems as the imperfect : *qaal-* and *qul-* ; and in the perfect plural, only the third person masculine plural uses the *qaal-* stem.

Arabic Plural		Meaning
قَالُوا	<i>qaal + oo</i>	they said
قُلْنَ	<i>qul + na</i>	they said (f)
قُلْنَا	<i>qul + naa</i>	we said
قُلْتُمْ	<i>qul + tum</i>	you said
قُلْتُنَّ	<i>qul + tunna</i>	you said (f)

An example of the use of قَالُوا can be found in verse 30 from chapter *ath-Thaariyaat* (51)

﴿ قَالُوا كَذَلِكَ قَالَ رَبُّكَ ... ﴾

“They said, ‘Your Lord said like that ...’

In chapter *al-Israa* (17):60 of the Qur’aan, Allaah reminds the Prophet (ﷺ) about the tests of the night journey and His encirclement (أَحَاطَ بِهِ) of all humankind.

﴿ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ﴾

“And when We told you that your Lord has surrounded mankind ...”

An example of قُلْتُمْ can be found in chapter *Aal ‘Imraan* (3):183 of the Qur’aan.

﴿وَبِالَّذِي قُلْتُمْ﴾

“... and with that which you said ...”

Drill 6. التَّدْرِيبَاتُ

هل قُلْتُمْ لِلْأُمّهَاتِ إِنَّ أَوْلَادَهُنَّ كَانُوا وَرَاءَ الْمَدْرَسَةِ ؟ Did you tell the mothers that their children were behind the school?

لا، قُلْنَا ذَلِكَ لِلْآبَاءِ الَّذِينَ كَانُوا فِي الْمَدْرَسَةِ لِمُزَارَعَةِ الْمُدْرَسِينَ. No, we told that to the fathers who were in the school to visit the teachers.

مَتَى الْأَسَاتِذَةُ قَالُوا لَكُمْ إِنَّ رَئِيسَ الْجَامِعَةِ قَادِمٌ ؟ When did the professors tell you that the president of the university is coming?

قَالُوا لَنَا ذَلِكَ قَبْلَ شُهُورٍ. They told us that months ago.

أَيْنَ الْمُوظَّفَاتُ اللَّاتِي قُلْنَ لِلْأُمّهَاتِ أَنَّ الطَّالِبَاتِ كُنَّ وَاقِفَاتٍ عَلَى الطَّاوِلَاتِ ؟ أين الموظفات اللاتي قلن للأمهات إن الطالبات كن واقفات على الطاولات؟ Where are the employees who told the mothers that the girl students were standing on the tables?

هُنَّ الْآنَ فِي مَكْتَبِ رَئِيسِ الْجَامِعَةِ الْجَدِيدِ. They are now in the office of the new president of the university.

هل قُلْتُنَّ ذَلِكَ لِلْبَنَاتِ اللَّاتِي كُنَّ عِنْدَ بَيْتِ خَدِيجَةَ فِي الْأُسْبُوعِ الْمَاضِي ؟ Did you tell that to the girls who were at Khadeejah's house last week?

لا، قُلْنَا ذَلِكَ لِلْبَنَاتِ الْقَائِمَاتِ مِنَ الْجَامِعَةِ. No, we told that to the girls coming from the university.

لِمَاذَا قُلْتُمْ لِأَحَدِ الْمُدْرَسِينَ أَنَّ أَبَاهُ كَانَ فِي الْمَدْرَسَةِ ؟ Why did you tell one of the teachers that his father was in the school?

قُلْنَا لَهُ ذَلِكَ لِأَنَّ أَبَاهُ كَانَ جَالِسًا فِي مَكْتَبِ الْمُدِيرَةِ أَوَّلَ أَمْسٍ. We told him that because his father was sitting in the headmistress' office day before yesterday.

Exercise 2. التَّمْرِیَّاتُ

Identify the correct independent pronoun corresponding to each of the following forms of قَالَ by drawing a line.

ماذا قُلْتُمْ لِلصِّغَارِ ؟

قُلْنَا ذَلِكَ لَهُوْلَاءِ الطُّلَّابِ.

قالوا إِنَّ الْكِتَابَ عِنْدَهُ .

الْبَنَاتُ قُلْنَ إِنَّهُنَّ ذَاهِبَاتٌ.

هل قُلْتُنَّ لِلرَّئِيسَةِ ذَلِكَ

هُمْ
هُنَّ
أَنْتُمْ
أَنْتُنَّ
نَحْنُ

E. Verb-Subject Agreement

1. The normal word order of sentences in Arabic is “verb + subject”. In such cases the verb will match the subject in gender, but will always be singular, whether the subject is singular or plural.

قَالَتِ النِّسَاءُ إِنَّهُنَّ قَادِمَاتٌ The women said that they are coming.

قَالَ الرِّجَالُ إِنَّهُمْ قَادِمُونَ : The men said that they are coming.

Allaah quotes, in chapter *Ghaafir* (40):49, those who will be in the hellfire (النَّارُ) begging the guardians of the fire to ask Allaah to lighten their punishment even for only a day.

﴿ وَقَالَ الَّذِينَ فِي النَّارِ ﴾

“and those in the hellfire said ...”

2. The subject may be placed before the verb in order to emphasize the subject (eg. الْوَلَدُ كَانَ طَالِبًا). If a plural subject referring to humans is placed before the verb, a plural form of the verb must be used.

النِّسَاءُ قُلْنَ إِنَّ أَوْلَادَهُنَّ ذَاهِبُونَ The women said that their children are going.

الرِّجَالُ قَالُوا إِنَّ أَوْلَادَهُمْ ذَاهِبُونَ : The men said that their children are going.

Verse 30 from chapter *Fussilat* (41)

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ...﴾

“Surely, those who said: Our Lord is Allaah ...”

3. If the plural subject preceding the verb refers to non-humans, whether male or female, a feminine singular form of the verb is used. For example, in the sentence الْكُتُبُ كَانَتْ عَلَى الطَّاوِلَةِ ‘The books were on the table.’, the word كُتِبَ (sing. كِتَابٌ) is masculine.

الشَّرَكَاتُ كَانَتْ فِي الْهِنْدِ : The companies were in India.

In chapter *al-Insaan* (76):15, Allaah describes the cups (أَكْوَابٌ , sing. كُوبٌ) of paradise as being made from crystal (قَوَارِيرٌ , sing. قَارُورَةٌ).

﴿وَأَكْوَابٍ كَانَتْ قَوَارِيرًا﴾

“... and cups of crystal.”

4. If the subject is a plural pronoun within the verb, a plural verb must be used.

كُنَّ مَعَ الْمُدِيرَةِ : They (the women) were with the headmistress.

In chapter *as-Saafaat* (37):28 of the Qur’aan, Allaah quotes those going to hell as turning to their former friends and blaming them for their predicament..

﴿قَالُوا إِنَّكُمْ كُنْتُمْ...﴾

“They said, ‘Surely you were ...’ ”

If the subject is a pronoun mentioned for emphasis, a plural verb also has to be used.

Allaah declares in chapter *az-Zukhruf* (43):76 that He oppresses no one, but it is people who are themselves oppressors (ظَالِمُونَ).

﴿كَانُوا هُمُ الظَّالِمِينَ﴾

“They were themselves the oppressors”

In chapter *Qaṣaṣ* (28):58, Allaah declares that it is He⁵⁷ who inherits (الْوَارِثُ) the earth after the destruction of corrupt people.

﴿ وَكُنَّا نَحْنُ الْوَارِثِينَ ﴾

“and We are the inheritors”

Drill 3. التَّدْرِيبَاتُ

لِمَاذَا قَالَ لَنَا هَؤُلَاءِ الْمُدْرَاءُ إِنَّ الشَّرِكَةَ قَرِيبَةٌ مِنَ الْمَدِينَةِ؟ Why did these directors tell us that the company is close to the city?
قَالُوا لَنَا ذَلِكَ لِأَنَّ بُيُوتَنَا بَعِيدَةٌ عَنِ الْمَدِينَةِ. They told us that because our houses are far away from the city.

مَتَى كَانَتِ النِّسَاءُ فِي مَكْتَبَةِ الْمَدِينَةِ مَعَ أَوْلَادِهِنَّ؟ When were the women in the city library with their children?

كُنَّ هُنَاكَ عِنْدَمَا قَالَ لَهُنَّ الْمُدِيرُ إِنَّ رَئِيسَ الْبَلَدِ قَادِمٌ إِلَى مَدِينَتِهِنَّ. They were there when the director told them that the president of the country is coming to their city.

هَلْ هَذِهِ هِيَ الشَّرِكَاتُ الْجَدِيدَةُ الَّتِي هِيَ قَرِيبَةٌ مِنْ بَيْتِ أَبِي؟ Are these the new companies that are close to my father's house?

لَا، الشَّرِكَاتُ الْجَدِيدَةُ الْقَرِيبَةُ مِنْ بَيْتِ أَبِيكَ هُنَاكَ. No, the new companies close to your father's house are over there.

أَيْنَ الْأَوْلَادُ الَّذِينَ قَالُوا إِنَّ الْمُدْرِسِينَ جَالِسِينَ فِي الْمَكْتَبَةِ؟ Where are the children who said that the teachers are sitting in the library?

هُمُ الْآنَ وَاقِفُونَ وَرَاءَ الْمَدْرَسَةِ مَعَ أَحَدِ الطُّلَابِ الْجُدُودِ. They are now standing behind the school with one of the new students.

⁵⁷ “We” in this verse refers to Allaah. It is known as the ‘royal we’ or the ‘majestic we’.

- هَلْ قَالَ الرَّئِيسُ لِلْوُزَرَاءِ إِنَّهُ ذَاهِبٌ إِلَى مَكَاتِبِ الْحُكُومَةِ لِيُزِيرَ الْمُوظَّفُونَ الْيَوْمَ ؟
 Did the president tell the ministers that he is going to the government offices today to visit the employees?
 لا، قَالَ لَهُمْ إِنَّهُ ذَاهِبٌ إِلَيْهَا فِي الْأُسْبُوعِ الْقَادِمِ. No, he told them that he was going to them next week.

الْتَمَرِينَاتُ 3. Exercises 3.

- Change the words of the following sentences into their plural forms and use the appropriate forms of the verbs.
 - مَتَى قَالَ الْوَزِيرُ لِمُوظَّفِهِ الْجَدِيدِ إِنَّهُ كَانَ فِي مَكْتَبِهِ
 - قَالَتِ الْمَدِيرَةُ الْمَصْرِيَّةُ إِنَّ مَدِيرَ الشَّرِكَةِ ذَاهِبٌ إِلَى بَيْتِهِ
 - لَمَّا كُنْتُ مَدْرَسًا فِي تِلْكَ الْمَدْرَسَةِ قُلْتُ لِطَالِبٍ إِنَّ أَبَاهُ قَادِمٌ
 - قُلْتُ لِأَخِي قَبْلَ شَهْرٍ إِنِّي كُنْتُ أَسْتَاذًا فِي هَذِهِ الْجَامِعَةِ
 - أُمُّ الْوَلَدِ كَانَتْ مَدْرَسَةً فِي مَدْرَسَتِهِ الَّتِي كَانَتْ قَرِيبَةً مِنَ الْوِزَارَةِ
- The translation of “The books and pens which were on the table are from the school library” is
 - الْكَتَبُ وَ الْأَقْلَامُ الَّتِي كُنَّ عَلَى الطَّائِلَةِ مِنَ الْمَكْتَبَةِ الْمَدْرَسِيَّةِ
 - الْكَتَبُ وَ الْأَقْلَامُ اللَّاتِي كَانَتْ عَلَى الطَّائِلَةِ مِنَ الْمَكْتَبِ الْمَدْرَسِيِّ
 - الْكَتَبُ وَ الْأَقْلَامُ الَّتِي كَانَتْ عَلَى طَائِلَةٍ مِنَ الْمَكْتَبَةِ الْمَدْرَسِيَّةِ
 - الْكَتَبُ وَ الْأَقْلَامُ الَّتِي كَانَتْ عَلَى الطَّائِلَةِ مِنَ الْمَكْتَبَةِ الْمَدْرَسِيَّةِ
 - الْكَتَبُ وَ الْأَقْلَامُ الَّتِي كَانَتْ عَلَى الطَّائِلَةِ مِنَ الْمَكْتَبِ الْمَدْرَسِيِّ
- The translation of “قلنا للنساء اللاتي كنَّ أمام المكتب إنه في الوزارة” is
 - They said to the women who were in the office that he was in the ministry.
 - The women said who were in front of the office that he is in the ministry.

(c) We said to the women who were in front of the office that he is in the ministry.

(d) We said to the women who were in front of the library that he was in the ministry.

(e) We said to the women who were in front of the library that he is in the ministry.

4. Translate the following passage from Arabic to English and answer the following questions in complete sentences.

معظم الطلاب الذين كانوا في الجامعة الأمريكية في العام الماضي كانوا من الهند. مدرسو أولئك الطلبة كانوا عربا. في هذه السنة جميع الطلاب في تلك الجامعة من الدول العربية و معظم مدرسيهم مصريون. كانت أمينة إحدى الطالبات الباكستانيات في الجامعة الهندية التي خلف الجامعة الأمريكية في السنة الماضية. بعض الأساتذة في الجامعة الأمريكية كانوا مدرسين في الجامعة الهندية في العام الماضي. اليوم كان رؤساء البلدان العربية في مكتب رئيس الجامعة الأمريكية لزيارته. قال لهم الرئيس إن معظم الطلبة في الجامعة في هذا العام عرب. قالوا له إنهم ذاهبون إلى بلده أمريكا في السنة القادمة. و قال لهم إنه ذاهب إلى البلاد العربية في هذه السنة.

١- أين كان بعض الأساتذة في الجامعة الأمريكية في العام الماضي ؟

٢- ماذا قال رئيس الجامعة لرؤساء البلاد العربية ؟

٣- إلى أين الرئيس ذاهب في هذا العام ؟

٤- هل كان معظم الطلبة في الجامعة الأمريكية في العام الماضي مصريين ؟

٥- أين الجامعة الهندية ؟

5. Translate the following passage into Arabic making sure to vowel all words in the text.

Muhammad was one of the employees of a large new company in Egypt. Yesterday he told his directors that he would be going to his country next week to visit his father and mother. He said to them, "Are you coming to my country next week also?" They told him, "We are going to your country the week after next." One of Muhammad's directors, who lives in a small house near the school of Muhammad's daughter, was in an employee's office today. All of the girl students at the school are Emiratis, but some of the male students are Sri Lankans. Most of the female teachers who were in the principal's office the day before yesterday are Americans. They were in his office to visit him last week when he told all the teachers at the school that he would be going to the ministry next month because all the ministers of the new government are coming.

VOCABULARY		المفردات	
إِنْسَانٌ - نَاسٌ	mankind; people (m.)	مَسَاءٌ	evening (m.)
زَوْجٌ - أَزْوَاجٌ	husband	صَبَاحٌ	morning (m.)
أَ	?		

F. Interrogative اِ

The interrogative اِ serves the same general function as هَلْ : to introduce a question which may be answered "Yes" or "No". It consists of only one letter and is written as part of the word following it. In many cases either may be used.

هَلْ هَذَا فَصْلٌ ؟ Is this a class?

Is this a class? : اِ هَذَا فَصْلٌ ؟

In chapter *al-Maa'idah* (5):116 of the Qur'aan, Allaah asks Prophet Jesus on the Day of Judgement if he told people to worship himself and his mother as two gods besides Allaah.

﴿أَأَنْتَ قُلْتَ لِلنَّاسِ﴾

“Did you tell people ...”

Allaah quotes, in chapter *as-Saaffaat* (37):54, a man in paradise telling another to look down (مُطَلِّعٌ) in hell at his former acquaintances who, in this life, denied the resurrection.

﴿قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ﴾

“He said, ‘Will you look down?’ ”

In the case of words beginning with *hamzatul-wasl*, such as those with the definite article ال, the interrogative هَلْ is preferred.

هل المدرّسة في المكتبة؟ : Is the teacher in the library?

Before negatives, أ is preferred.

أليست المرأة واقفة؟ : Isn't the woman standing?

In chapter *Hood* (11):78, Allaah describes Prophet Lot's reaction to his people's deviation.

﴿ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴾

“Is there not a single right-minded man among you?”

Exercise 4. التَّمْرِیَّاتُ

Form questions from the following statements, using **أ** or **هَلْ** as appropriate.

١- ____ لَسْنَا رُؤَسَاءَ الْبَلَدِ الْجَدِّدِ ؟

٢- ____ كَانَ الْمُدْرَسُونَ بَرِيطَانِيِّينَ ؟

٣- ____ الْوَلَدُ مَعَ أُمِّهِ وَ أَبِيهِ ؟

٤- ____ اسْمُ الرَّجُلِ بِلَالٌ ؟

٥- ____ أَنْتَ قَادِمٌ غَدًا ؟

G. The Plural Forms of لَيْسَ

The plural forms have the same two stems as the singular. The masculine singular stem *lays-* used for the third person masculine plural and *las-* used for the remaining forms, including the third person feminine plural.

Arabic Plural		Meaning
لَيْسُوا	<i>lays + oo</i>	they (m) are not
لَسْنَ	<i>las + na</i>	they (f) are not
لَسْنَا	<i>las + naa</i>	we are not
لَسْتُمْ	<i>las + tum</i>	you (m) are not
لَسْتُنَّ	<i>las + tunna</i>	you (f) are not

Allaah distinguishes between some Christians and Jews who were true to the scripture in chapter *Aal 'Imraan* (3):113, saying that they are not alike (سَوَاءٌ).

﴿لَيْسُوا سَوَاءً﴾

“They are not the same ...”

لَسْنَا مُوَظَّفِينَ حُكُومِيَّينَ : We are not government employees.

Prophet Muhammad (ﷺ) is told in chapter *al-Maa'idah* (5):68 of the Qur'aan, to tell the Christians and Jews that they have no guidance until they act according to the Torah and the Gospel.

﴿لَسْتُمْ عَلَى شَيْءٍ﴾

“You have nothing”

Allaah informs the wives of the Prophet (النَّبِيُّ) in chapter *al-Ahzaab* (33):32 that they are not like (كَ) other women in that they have to set the best example of conduct for others.

﴿يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ﴾

“O women of the Prophet, you are not like any one of the women.”

The Number

If a plural subject precedes ليس the verb must be plural if the subject refers to human beings, as is the case with all verbs.

النَّاسُ لَيْسُوا فِي تِلْكَ الْجَامِعَةِ : The people are not in that university.

In chapter *al-An'aam* (6):89 of the Qur'aan, Allaah declares that since those who claim to follow the earlier prophets have disbelieved in their scriptures, He has entrusted (وَكَّلَ) revelation to another people (قَوْمَ) who are not disbelievers (كَافِرُونَ , sing. كَافِرٌ) in it.

﴿ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴾

“We have entrusted it to a people who are not disbelievers in it.”

Exercise 5. التَّمْرِيبَاتُ

Vowel all the words and provide the appropriate form of ليس in the following sentences.

- ١- المدراء _____ مع الموظفين الذاهبين إلى الشركة.
- ٢- _____ المدرسون الذين كانوا في المكتب جددا.
- ٣- أنتم _____ كُلُّكُمْ أساتذة في جامعتنا.
- ٤- قلنا إننا _____ قادمين من البلاد العربية.
- ٥- قلت للنساء : _____ في هذا الفصل.
- ٦- البنات _____ طالبات في المدرسة الأمريكية.
- ٧- قُلْتُ إِنَّا _____ في الْمَكْتَبِ لِرِيزَارَةِ الرَّئِيسِ.

٨. _____ الطلاب جالسين أمام مكتب المدير.
 ٩. قالت المرأة : _____ المدرسات قدمات اليوم.
 ١٠. _____ نحن في مكتب رئيس الوزراء.

H. Negating The Perfect with ما

Actions completed in the past may be negated by the use of the negative particle ما *maa*.

كانَ المُدْرَسُ قَادِمًا The teacher was coming.

The teacher was not coming. : ما كانَ المُدْرَسُ قَادِمًا

Allaah informs humankind that, although most follow Satan, he has no authority (سُلْطَانٌ) over them. From the Qur'aan, chapter *Saba* (34):21

﴿وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ﴾

“And he had no authority over them ...”

And from the Qur'aan, chapter *al-Ahzaab* (33):40

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ﴾

“Muhammad was not the father of any man among you ...”

قَالَ ذَلِكَ لِلْمَدِيرِ He said that to the director.

He did not say that to the director. : مَا قَالَ ذَلِكَ لِلْمَدِيرِ

Allaah quotes Prophet Jesus in the Qur'aan, chapter *al-Ahzaab* (5):117, stating that he did not tell his people anything except (إِلا) what (ما) Allaah had commanded (أَمَرَ بِهِ) him to say.

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ ﴾

“I did not say to them except what You commanded me to say.”

GRAMMAR القواعد

1. The subject of **ليس** is in the nominative case and its predicate is in the accusative case. eg. **لَيْسَ الرَّجُلُ جَدِيدًا**
2. The predicate of **ليس** may have the suffix **بِ** and be in the genitive case. eg. **لَيْسَ الرَّجُلُ بِجَدِيدٍ**
3. When **ليس** precedes a plural subject, it is always singular. eg. **لَيْسَتْ النِّسَاءُ قَائِمَاتٍ**
4. Plural demonstrative pronouns only refer to human beings. The singular feminine form is used to refer to male and female non-human plurals. eg. **هَذِهِ الْأَقْلَامُ جَدِيدَةٌ** .
5. The feminine singular form of the relative pronoun **التي** is used with non-human plural nouns. eg. **الطَّاوِلَاتُ الَّتِي فِي الْفَصْلِ قَدِيمَةٌ** .
6. If the verb comes before a mentioned subject, it must be singular. eg. **كَانَتْ الْمُدِيرَاتُ قَائِمَاتٍ** .
7. Only the singular feminine form of the verb is used with non-human subjects. eg. **الشَّرَكَاتُ كَانَتْ كَبِيرَةً** .

8. If human subjects precede the verb, the verb form must be plural.
eg. الرِّجَالُ قَالُوا ذَلِكَ.
9. The interrogative particle أ is preferred over هل before negatives and هل is preferred before ال and other words beginning with hamzatul-waṣl.
eg. أَلَيْسَ بِمُدْرِسَاتٍ؟
10. If a plural subject precedes ليس the plural form must be used.
eg. النِّسَاءُ لَسْنَ بِمُدْرِسَاتٍ.
11. The perfect tense of any verb may be negated by ما. eg. مَا قَالَ ذَلِكَ.

Exercise 6. التَّمْرِينَاتُ

1. The translation of “They were not the people who said that the girl is not here” is

- (a) مَا كَانُوا هُمُ النَّاسُ الَّذِينَ قَالَ إِنَّ الْبِنْتَ لَيْسَتْ هُنَا
- (b) مَا كَانُوا هُمُ النَّاسُ الَّذِينَ قَالُوا إِنَّ الْبَنَاتِ لَيْسَتْ هُنَا
- (c) مَا كَانُوا هُمُ النَّاسُ الَّذِينَ قَالُوا إِنَّ الْبِنْتَ لَيْسَتْ هُنَا
- (d) مَا كَانَ هُوَ النَّاسُ الَّذِي قَالَ إِنَّ الْبِنْتَ لَيْسَتْ هُنَا
- (e) مَا كَانُوا هُمُ النَّاسُ الَّذِينَ قَالُوا إِنَّ الْبِنْتَ لَيْسَ هُنَا

2. The translation of “ليست هي المرأة التي كانت في الوزارة مساء أمس” is

- (a) She is not the woman who was in the ministry yesterday morning.
- (b) She was not the woman who was in the ministry yesterday evening.
- (c) She is not a woman who was in the ministry yesterday evening.
- (d) She is not the woman who was in the ministry yesterday evening.
- (e) The woman is not the one who was in the ministry yesterday evening.

3. The translation of “The employees of the company were not with its directors the day before yesterday” is

- (a) ليس موظفي الشركة مع مدراءها أول أمس
- (b) ما كان الموظفون الشركة مع مدراءها أول أمس
- (c) ليس موظفو الشركة مع مدراءها بالأمس
- (d) ما كان موظفي الشركة مع مدراءها أول أمس
- (e) ما كان موظفو الشركة مع مدرائها أول أمس

4. The translation of “The directors were with the president when he said that all the women in his company were Filipinos” is

- (a) كان المدراء مع الرئيس عندما قال إنّ كلّ النساء في شركته كنّ فلبينيات
- (b) المديرون كان مع الرئيس لما قال إنّ جميع النساء في شركته كنّ فلبينيات
- (c) المدراء كانوا مع الرئيس عندما قال إنّ كلّ النساء في الشركة كنّ فلبينيات
- (d) المديرون كانوا مع رئيس لما قال إنّ جميع النساء في شركته كنّ فلبينيات
- (e) المدراء كانوا مع الرئيس عندما قالت إنّ كلّ النساء في شركته كنّ فلبينيات

5. The translation of “ كنتم في البلاد العربية عندما كان أخو فاطمة هناك ” is

- (a) You were in an Arabian country when my sister Faatimah was there.
- (b) You are in the Arabian country where Faatimah’s brother was.
- (c) We were in Arab countries while Faatimah’s brother was there.
- (d) You were in the Arab countries when Faatimah’s brother was there.
- (e) You were in the Arab countries when Faatimah’s sister was there.

6. Translate the following passage into English and answer the questions following the passage in vowelled Arabic.

إنّ رئيس الدولة قادم إلى مدينة أخت أمينة صباح الغد وأبو الوزير قادم إليها بعد الغد. كانت مريم ابنة الرئيس ساكنة في هذه المدينة في العام الماضي لكنّها ليست ساكنة فيها الآن. بيت فاطمة أم الوزير قريب من البيت الذي كانت مريم

ساكنة فيه. و بيت فاطمة ذلك بين المكتبة المدنية و بين الوزارة. قالت أم الوزير وأخته و بنته له إنهنّ لسن ذاهبات إلى المدينة مع أبيه. هنّ قلن له أيضا إنهنّ كنّ في بيوتهنّ أول أمس لما قالت له الموظفات في الوزارة إنّ رئيس الوزراء قادم اليوم من أمريكا. ليس محمد ابن رئيس الدولة رئيس الوزراء لكنّ أخاه عبد الله هو رئيس الوزراء.

- ١- من هو رئيس الوزراء ؟
- ٢- هل بنت الوزير ذاهبة إلى المدينة مع أبيه ؟
- ٣- أين كان بيت بنت رئيس الدولة ؟
- ٤- متى كانت مريم ساكنة في المدينة ؟
- ٥- ماذا قالت الموظفات للوزير ؟

7. Translate the following passage into vowelised Arabic.

Most universities in America are very large, but some are also small. The university in Khaalid's city was one of the small American universities, but it is now among the large universities. All of Khaalid's professors are Canadians, and most of the students in his class are Indians. One of his professors is named Faatimah. She is a new professor at the university and she is an Arab. Some people in Khaalid's city are students in the university. Most of the new university students are Pakistanis, however, one of them is from the Emirates. His name is Saalim, and he was not in America last year. He told Khaalid that his sister Khadeejah would also be coming to the university next year. Khaalid's sister 'Aa'ishah is not a student in that university. Last year, some of Khaalid's professors were not Canadians. The year before last, Saalim was in England with his father and mother.



ANSWER KEY

Lesson One

Exercises, pages 20

Question 1. a) no, b) no, c) yes, d) no, e) yes, f) no.

Questions 2. (d), 3. (d), 4. (a), 5. (d)

Question 6.

هَلْ أَنْتَ خَالِدٌ ؟ لا، أَنَا مُحَمَّدٌ. هَلْ أَنْتَ فِي الْبَيْتِ ؟ لا، أَنَا فِي فَصْلِ. هَلِ الْفَصْلُ فِي بَيْتٍ ؟ نَعَمْ، الْفَصْلُ فِي بَيْتٍ. أَيْنَ خَالِدٌ ؟ خَالِدٌ فِي الْفَصْلِ. هَلْ خَالِدٌ مُدْرَسٌ ؟ لا، خَالِدٌ طَالِبٌ. هَلِ الطُّلَابُ وَالْمُدْرَسُونَ فِي الْفُصُولِ ؟ لا، الطُّلَابُ وَالْمُدْرَسُونَ فِي الْبُيُوتِ. هَلْ أَنْتَ وَمُحَمَّدٌ وَخَالِدٌ فِي الْفَصْلِ ؟ نَعَمْ، نَحْنُ فِي الْفَصْلِ.

Lesson Two

Exercises, pages 38

Questions 1. (e), 2. (d), 3. (c)

Question 4.

أَنَا	كِتَابُهَا
أَنْتَ	مِنْ قَلَمِكَ
أَنْتِ	فِي بَيْتِهِ
هُوَ	مَدِينَتِي
هِيَ	مَدْرَسَتُكَ

نَحْنُ	مِنْ مَدْرَسَتِهِمْ
أَنْتُمْ	فِي كُتُبِهِمْ
أَنْتِ	مَدْرَسَاتِنَا
هُمْ	أَقْلَامُكُمْ
هُنَّ	مِنْ فُصُولِهِمْ

5. (b), 6. (e)

Question 7.

سالم من الفليبين وهو طالب في مدرسة في الإمارات. صقيّة من الهند وهي طالبة في فصله. كتّبا في بيت في مصر. هي من مريم. هي مدرسة في مدرسة في مصر. المدرسون في مدرستها من الأردن والمدرسات من العراق. أقلامها من طاباتها. صقيّة وطالبات من مدرستها في مكة. سالم وطالب من مدرسته في جدة.

- ١- لا، هي مدرسة في مصر.
- ٢- هي من الهند.
- ٣- هي في بيت في مصر.
- ٤- هو في جدة.
- ٥- هي من مريم.

Lesson Three

Exercise 1. page 49

Questions 1. (d), 2. (b), 3. (d), 4. (b), 5. (a).

Question 6.

محمد في مدرسة جديدة في المدينة القديمة. هو من السودان وعائشة من الباكستان. كتّبا القديمة على كرسي في الفصل وأقلامها الجديدة على طاولة كبيرة في فصله القديم. فاطمة وخالد من الهند. كتّبا الجديد في بيته. قلمها في يده ويده على كتاب من محمد. الكتاب على طاولة صغيرة في بيتها وهو من عائشة. عائشة في فصل كبير في المدرسة الجديدة. المدرسون الجدد من السعودية والمدرسات الجديات من لبنان. الطلاب الصغىرون في فصولهم والطالبات الصغىرات في بيوتهن.

- ١ - مُحَمَّدٌ مِنَ السُّودَانِ.
- ٢ - لا، هِيَ عَلَى كُرْسِيٍّ فِيهَا.
- ٣ - لا، هِيَ مِنَ الْبَاكِسْتَانِ.
- ٤ - هُوَ عَلَى طَاوِلَةٍ صَغِيرَةٍ فِي الْبَيْتِ.
- ٥ - لا، هِيَ جَدِيدَةٌ.
- ٦ - هُمْ مِنَ السَّعُودِيَّةِ.
- ٧ - لا، هِيَ فِي فَصْلِ كَبِيرٍ فِي الْمَدْرَسَةِ الْجَدِيدَةِ.
- ٨ - لا، هُنَّ فِي بُيُوتِهِنَّ.

Exercise 2. pages 56

Questions 1. (d), 2. (e), 3. (d).

Question 4.

- ١- هلِ الْمُدْرَسَاتُ (الْجَدِيدَاتُ) فِي فُصُولِهِنَّ (الْكَبِيرَةِ) ؟
- ٢- أَيْنَ (الطُّلَابُ) الصَّغِيرُونَ ؟
- ٣- الْكُتُبُ (الصَّغِيرَةُ) عَلَى (الطَّاوِلَةِ) الْقَدِيمَةِ.
- ٤- مِمَّنْ (الْأَقْلَامُ) الْجَدِيدَةُ ؟
- ٥- مَدْرَسَتُكُمْ (الْقَدِيمَةُ) فِي (مَدِينَةٍ) صَغِيرَةٍ.

Question 5.

صَفِيَّةٌ فِي بَيْتٍ قَدِيمٍ. الْبَيْتُ الْقَدِيمُ كَبِيرٌ جَدًّا. هُوَ بَيْتُهَا. هِيَ مِنْ مَدِينَةٍ جَدِيدَةٍ فِي
أَمْرِيكََا. الْمَدِينَةُ صَغِيرَةٌ جَدًّا. مَدْرَسَتُهَا فِي مَدِينَةٍ صَغِيرَةٍ فِي كَنْدَا. فِي مَدْرَسَتِهَا
فُصُولٌ كَبِيرَةٌ. الْمُدْرَسُونَ فِي فُصُولٍ صَغِيرَةٍ وَالْمُدْرَسَاتُ فِي فُصُولٍ كَبِيرَةٍ.
صَفِيَّةٌ طَالِبَةٌ جَدِيدَةٌ فِي فَصْلِ صَغِيرٍ. مَدْرَسُهَا خَالِدٌ. خَالِدٌ مُدْرَسٌ جَدِيدٌ فِي
مَدْرَسَتِهَا. الْمُدْرَسَاتُ الْجَدِيدَاتُ مِنَ الْجَزَائِرِ وَالْمُدْرَسُونَ الْجُدُدُ مِنْ تُونِسَ.
مَدْرَسَتُهَا مَدْرَسَةٌ قَدِيمَةٌ جَدًّا. هِيَ مَدْرَسَةٌ كَبِيرَةٌ. بَيْتُهَا فِي مَدِينَةٍ كَبِيرَةٍ قَدِيمَةٍ.

- ١ - صَفِيَّةٌ مِنْ مَدِينَةٍ جَدِيدَةٍ فِي أَمْرِيكَ .
- ٢ - لا، بَيْتُهَا كَبِيرٌ جَدًّا .
- ٣ - مَدْرَسَتُهَا فِي مَدِينَةٍ صَغِيرَةٍ فِي كَنْدَا .
- ٤ - مَدْرَسُهَا خَالِدٌ .
- ٥ - الْمُدْرَسُونَ مِنْ تُونِسَ وَالْمُدْرَسَاتُ مِنَ الْجَزَائِرِ .

Lesson Four

Exercise 1. page 66

Fill in the appropriate form of إلى

أَنَا	=	إِلَيَّ
نَحْنُ	=	إِلَيْنَا
أَنْتَ	=	إِلَيْكَ
أَنْتِ	=	إِلَيْكِ
أَنْتُمْ	=	إِلَيْكُمْ
أَنْتُنَّ	=	إِلَيْكُنَّ
هُوَ	=	إِلَيْهِ
هُمْ	=	إِلَيْهِمْ
هِيَ	=	إِلَيْهَا
هُنَّ	=	إِلَيْهِنَّ

+

إِلَى

Exercise 2. page 70

Questions 1. (c), 2. (e), 3. (e), 4. (e).

Question 5.

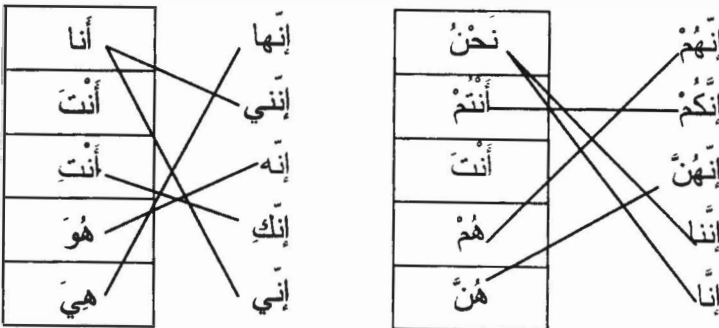
سَالِمٌ مُدَرِّسٌ مِصْرِيٌّ فِي الْمَدْرَسَةِ الْأَمْرِيكِيَّةِ الْقَدِيمَةِ. هُوَ جَالِسٌ عَلَى كُرْسِيِّ مَدْرَسِيٍّ فِي فَصْلِهِ الْجَدِيدِ. الطُّلَابُ فِي فَصْلِهِ عِرَاقِيُونَ. أُمِينَةُ طَالِبَةٌ هِنْدِيَّةٌ فِي فَصْلِهِ. مَدْرَسَتُهَا الْقَدِيمَةُ فِي مَدِينَةٍ كَبِيرَةٍ فِي السُّودَانِ. خَالِدٌ كَنْدِيٌّ وَهُوَ ذَاهِبٌ إِلَى الْمَدْرَسَةِ الْبَاكِسْتَانِيَّةِ الْجَدِيدَةِ. مَدْرَسَتُهُ السُّودَانِيَّةُ الْجَدِيدَةُ ، فَاطِمَةُ ، قَادِمَةٌ إِلَى الْمَدْرَسَةِ مِنْ بَنِيهَا. طَاوَلَتْهَا الْمَدْرَسِيَّةُ فِي فَصْلِهَا. الْمَدْرَسَةُ الْبَاكِسْتَانِيَّةُ الْجَدِيدَةُ فِي مَدِينَةٍ صَغِيرَةٍ جَدًّا فِي بَرِيطَانِيَا. الطَّالِبَاتُ فِي الْمَدْرَسَةِ هِنْدِيَّاتٌ وَطُلَّابٌ بَاكِسْتَانِيُّونَ.

- ١ - فَاطِمَةُ مِنَ السُّودَانِ وَأُمِينَةُ مِنَ الْهِنْدِ .
- ٢ - لَا ، أُمِينَةُ طَالِبَةٌ فِي مَدْرَسَةِ أَمْرِيكِيَّةِ .
- ٣ - سَالِمٌ فِي فَصْلِهِ فِي الْمَدْرَسَةِ الْأَمْرِيكِيَّةِ وَخَالِدٌ مِنْ كَنْدَا .
- ٤ - لَا ، سَالِمٌ مُدَرِّسٌ فِي الْمَدْرَسَةِ الْأَمْرِيكِيَّةِ .
- ٥ - لَا ، أُمِينَةُ طَالِبَةٌ هِنْدِيَّةٌ .
- ٦ - الْمَدْرَسَةُ الْبَاكِسْتَانِيَّةُ فِي بَرِيطَانِيَا وَالْمَدْرَسَةُ الْأَمْرِيكِيَّةُ فِي السُّودَانِ .

Exercise 3. page 77

Questions 1. (a), 2. (c), 3. (d).

Question 4.



Question 5.

مُحَمَّدٌ سَاكِنٌ فِي مَدِينَةٍ كَبِيرَةٍ فِي كَنْدَا. مَدْرَسَتُهُ الْجَدِيدَةُ أَمِينَةٌ. هِيَ مِنْ مَدِينَةٍ صَغِيرَةٍ فِي الْإِمَارَاتِ. إِنَّ الْمُدْرَسِينَ فِي مَدْرَسَتِهَا لُبْنَانِيُّونَ. مَدْرَسَةُ ابْنِهَا خَالِدٍ فِي مَدِينَةِ مُحَمَّدٍ. ابْنَةُ أَمِينَةٍ، عَائِشَةُ، طَالِبَةٌ فِي الْمَدْرَسَةِ الْأَمْرِيكِيَّةِ الْقَدِيمَةِ فِي دُبَيٍّ. إِنَّهَا فِي فَصْلِ بِنْتِ مُحَمَّدٍ. فَصْلُ مَدْرَسَتِهَا الْهِنْدِيَّةِ خَدِيجَةُ كَبِيرٌ جِدًا. مَدْرَسَةُ وَلَدِ مُحَمَّدٍ الْجَدِيدَةُ فِي مَدِينَةِ أَمِينَةٍ وَمَدْرَسُهُ مِصْرِيٌّ. أَقْلَامُ خَالِدٍ الْمُدْرَسِيَّةُ فِي فَصْلِ فِي مَدْرَسَتِهِ الْجَدِيدَةِ. إِنَّ الطُّلَابَ فِي مَدْرَسَةِ خَالِدٍ إِمَارَاتِيُّونَ وَالْمُدْرَسَاتُ جَزَائِرِيَّاتٌ. مَدْرَسَاتُ مَدْرَسَةِ أَمِينَةٍ مُسَافِرَاتٌ إِلَى مَكَّةَ.

- ١ - لا، بِنْتُ أَمِينَةٍ طَالِبَةٌ فِي الْمَدْرَسَةِ الْأَمْرِيكِيَّةِ فِي دُبَيٍّ.
- ٢ - لا، مَدْرَسَتُهُ فِي مَدِينَةٍ صَغِيرَةٍ فِي الْإِمَارَاتِ.
- ٣ - لا، بِنْتُ مُحَمَّدٍ طَالِبَةٌ فِي فَصْلِهَا.
- ٤ - مَدْرَسَتُهَا مِنْ الْهِنْدِ.
- ٥ - لا، هِيَ طَالِبَةٌ فِي الْمَدْرَسَةِ الْأَمْرِيكِيَّةِ الْقَدِيمَةِ فِي دُبَيٍّ.
- ٦ - أَقْلَامُهُ فِي فَصْلِ فِي مَدْرَسَتِهِ الْجَدِيدَةِ.
- ٧ - هُنَّ مُسَافِرَاتٌ إِلَى مَكَّةَ.

Lesson Five

Exercise 1. pages 85

Question 1.

- ١ - هَذَا الرَّجُلُ مُدِيرٌ فِي هَذِهِ الشَّرِكَةِ .
- ٢ - فِي هَذِهِ الْمَدْرَسَةِ طَالِبٌ بَاكِسْتَانِيٌّ جَدِيدٌ .
- ٣ - الْكِتَابُ عَلَى هَذِهِ الطَّاوِلَةِ فِي بَيْتِ الْمُدِيرِ هَذَا .
- ٤ - هَذِهِ هِيَ الْمُدِيرَةُ الْجَدِيدَةُ وَ وَلَدُهَا هَذَا هُوَ مُوَظَّفٌ فِي الْمَدْرَسَةِ .
- ٥ - اسْمُهُ بِلَالٌ وَهُوَ مِنْ هَذِهِ الْمَدِينَةِ الْأَمْرِيكِيَّةِ .

Question 2.

- ١ - إِنَّ ذَلِكَ مُدِيرُ تِلْكَ الشَّرِكَةِ الصَّغِيرَةِ .
- ٢ - هَلْ أَنْتَ سَاكِنٌ فِي ذَلِكَ الْبَيْتِ ؟
- ٣ - مَا ذَلِكَ الْكِتَابُ عَلَى طَاوِلَتِكَ تِلْكَ ؟
- ٤ - مَا اسْمُ تِلْكَ الْمَرْأَةِ ؟
- ٥ - هَلْ هُوَ مِنْ ذَلِكَ الْفَصْلِ أَيْضًا ؟

Questions 3. (d), 4. (c), 5. (a)

Question 6.

هذا الولدُ العربيُّ الجَدِيدُ طالبٌ في فَصْلِ أَمِينَةٍ. هُوَ مِنْ مَدِينَةٍ صَغِيرَةٍ فِي مِصْرَ. ذَلِكَ كِتَابُهُ الْمُدْرَسِيُّ الْقَدِيمُ عَلَى طَاوِلَةِ أَمِينَةِ الْمُدْرَسِيَّةِ الْجَدِيدَةِ. اسْمُهُ طَارِقٌ وَهُوَ قَائِمٌ إِلَى هَذَا الْفَصْلِ. اسْمُ مُدْرَسَةِ أَمِينَةِ الْهِنْدِيَّةِ فَاطِمَةُ وَهِيَ فِي ذَلِكَ الْفَصْلِ الصَّغِيرِ فِي هَذِهِ الْمُدْرَسَةِ الْبَرِيطَانِيَّةِ الْجَدِيدَةِ. بَابُ هَذِهِ الْمُدْرَسَةِ الْجَدِيدِ صَغِيرٌ جَدًّا وَأَبْوَابُ فُصُولِ طَارِقِ تِلْكَ صَغِيرَةٌ جَدًّا أَيْضًا. ابْنُ مُدِيرِ هَذِهِ الْمُدْرَسَةِ مُوَظَّفٌ فِيهَا وَهُوَ مِنْ سَرِي لَانْكََا.

Question 7.

Certainly this woman is the director of the large company. Her son, Khaalid, is a teacher in an Egyptian school in this town. The name of the directress is Khadeejah and she lives in this small house. This door of her house is very old. This is her daughter Maryam. She is coming from the company. Her husband is an employee in the university and she is a teacher in that Pakistani school. Maryam's son is an employee in her school and her daughter is an employee in that small company. The employees in that company are Pakistanis.

- ١- لا، وَلَدُهَا مُدْرَسٌ فِي مَدْرَسَةٍ مِصْرِيَّةٍ .
- ٢- لا، بِنْتُهَا مُوَظَّفَةٌ فِي الشَّرِكَةِ.

- ٣- مَرِيَمُ بِنْتُ خَدِيجَةَ .
 ٤- خَالِدٌ وَلَدُ مُدِيرَةِ الشَّرِكَةِ .
 ٥- لا، الْمُدِيرَةُ سَاكِنَةٌ فِي بَيْتٍ صَغِيرٍ

Exercise 2. page 89

- ١ - (هَؤُلَاءِ) الْمُدِيرُونَ مِصْرِيُّونَ وَ (أُولَئِكَ) الْمُوظَّفُونَ بَاكِسْتَانِيِّونَ .
 ٢ - هَلْ (هَذِهِ) الْكُتُبُ مِنْ (تِلْكَ) الْجَامِعَاتِ الْإِمَارَاتِيَّةِ ؟
 ٣ - (أُولَئِكَ) النِّسَاءُ الْأُرْدُنِّيَّاتُ ذَاهِبَاتٌ إِلَى (هَذِهِ) الشَّرِكَاتِ .
 ٤ - الْأَوْلَادُ الْجَدُّ وَاقِفُونَ عَلَى (تِلْكَ) الطَّاوِلَاتِ الْمَدْرَسِيَّةِ .
 ٥ - (هَؤُلَاءِ) الْأُمَهْتُ سَاكِنَاتٌ فِي (تِلْكَ) الْبُيُوتِ .
 ٦ - إِنَّ (أُولَئِكَ) الْمَدْرَسَاتِ قَادِمَاتٌ مِنْ (هَذِهِ) الْفُصُولِ .
 ٧ - أَيْنَ (هَذِهِ) الْأَقْلَامُ الطَّوِيلَةُ الْأَمْرِيكِيَّةُ ؟
 ٨ - (هَذِهِ) الْمَرْأَةُ وَ (أُولَئِكَ) الطُّلَابُ قَادِمُونَ مِنَ الشَّرِكَةِ الْكُوَيْتِيَّةِ .
 ٩ - هَلْ (هَذَا) الْمُوظَّفُ زَوْجٌ (تِلْكَ) الْمُوظَّفَةِ ؟
 ١٠ - (أُولَئِكَ) الرِّجَالُ جَالِسُونَ فِي (هَذِهِ) الْبُيُوتِ .

Exercise 3. pages 97

Question 1.

- ١ - إِنَّ الرِّجَالَ مُوظَّفُونَ فِي هَذِهِ الشَّرِكَةِ لِأَنَّ بَيُوتَهُمْ قَرِيبَةٌ مِنْهَا .
 ٢ - أَنَا فِي الْمَدْرَسَةِ الْهِنْدِيَّةِ لَكِنِّي مِنَ السُّودَانِ .
 ٣ - الطَّالِبَةُ فِي مَكْتَبِ مُدِيرِ الْجَامِعَةِ لِأَنَّ أَبَاهَا قَادِمٌ مِنْ بَاكِسْتَانِ .
 ٤ - أَخْتُ خَالِدٍ مُدْرَسَةٌ فِي مَدْرَسَةِ أُمِّهَا لَكِنَّ أُمُّهَا طَالِبَةٌ فِي الْجَامِعَةِ .
 ٥ - إِسْمُهُ بِلَالٌ لَكِنُّهُ مِنْ أَمْرِيكََا .

Question 2.

- ١ - إِنَّ أَبَا خَالِدٍ أَسْتَاذٌ مِنْ تِلْكَ الْجَامِعَةِ .
- ٢ - أُمُّ مَرْيَمَ فِي فَصْلِ أَبِي خَالِدٍ ؟
- ٣ - أَيْنَ أَبُو خَالِدٍ وَ أخته الْقَادِمَةُ مِنْ أَمْرِيكَ .
- ٤ - مَا اسْمُ أَبِي خَالِدٍ وَ مِنْ أَيْنَ هُوَ ؟
- ٥ - هَذَا أَخُو أَبِي خَالِدٍ لَكِنَّ أَبَا خَالِدٍ فِي الشَّرِكَةِ .

Question 3.(d), 4. (e), 5. (c)

Question 6.

The sister of the university employee, Bilal, is the university library's director. and her brother is a student in the Pakistani University. The president of that university is an Arab woman from Egypt, and her father, Khaalid, is a director of a big university in Egypt also. Khadeejah is the sister of the employee and she is coming from the office of the director of the university, because in the office of the principal there is a book from the library. Certainly Bilal is sitting in the library with a library book in his hand. His university books are on a table in his sister's office. In the library there are also students from Bilal's class and they are standing on that new university table.

- ١ - لا، مُدِيرُهَا رَجُلٌ عَرَبِيٌّ .
- ٢ - لَأَنَّ فِي مَكْتَبِهَا كِتَابًا مِنَ الْمَكْتَبَةِ .
- ٣ - لا، أَبُوهَا مُدِيرُ جَامِعَةٍ كَبِيرَةٍ فِي مِصْرَ .
- ٤ - اسْمُهَا خَدِيجَةٌ .
- ٥ - أَخُوهَا جَالِسٌ فِي الْمَكْتَبَةِ وَكِتَابُهُ فِي يَدِهِ .

Question 7.

طارِقُ طَالِبٌ فِي هَذِهِ الْجَامِعَةِ لِأَنَّ أَبَاهُ سَالِمًا أَسْتَاذٌ فِيهَا. أُمُّ طَارِقٍ مَرْيَمُ مُوَظَّفَةٌ فِي مَكْتَبَةِ الْجَامِعَةِ أَيْضًا. أَخُو أُمِّهِ جَالِسٌ عَلَى كُرْسِيِّ فِي مَكْتَبِ مُدِيرِ الْجَامِعَةِ.

زَوْجَةُ طَارِقٍ مُوَظَّفَةٌ فِي مَكْتَبِ مُدِيرِ الْجَامِعَةِ. أَسْتَاذُ طَارِقٍ إِمَارَاتِيَّ سَاكِنٌ فِي
 أَمْرِيكَأ. ذَلِكَ الطَّالِبُ مِنْ فَصْلِ سَالِمٍ. أَبُوهُ رَئِيسُ الْجَامِعَةِ لَكِنْ أُمُّهُ سَاكِنَةٌ فِي
 مِصْرَ. إِخْوَانُ طَارِقٍ طُلَّابٌ فِي مَدْرَسَةٍ هِنْدِيَّةٍ جَدِيدَةٍ فِي الْمَدِينَةِ. هُمْ مُسَافِرُونَ
 إِلَى السَّعُودِيَّةِ وَأُمُّهُ وَأَبُوهُ وَأَخَوَاتُهُ مُسَافِرُونَ إِلَى بَرِيطَانِيَا.

Lesson Six

Exercise 1. pages 112

Question 1.

كُنْتُ جَمِيلًا	هو
كُنْتُ مَدْرَسًا الْيَوْمَ	هي
كَانَ الْكِتَابُ عِنْدَهُ	أَنْتَ
كَانَتْ مَعَ الْمُدْرَسِ	أَنْتِ
كُنْتُ وَرَاءَ الْبَيْتِ	أَنَا

Question 2.

كَانَ الْوَلَدُ الصَّغِيرُ وَاقِفًا عِنْدَ بَابِ الْفَصْلِ	الْوَلَدُ الصَّغِيرُ وَاقِفٌ عِنْدَ بَابِ الْفَصْلِ
كَانَتِ الْمَرْأَةُ مُدْرِسَةً سَاكِنَةً فِي مَدِينَتِي	الْمَرْأَةُ مُدْرِسَةٌ سَاكِنَةٌ فِي مَدِينَتِي
كُنْتُ رَجُلًا طَوِيلًا لَكِنْ أَبِي كَانَ قَصِيرًا جَدًّا	أَنَا رَجُلٌ طَوِيلٌ لَكِنْ أَبِي قَصِيرٌ جَدًّا
كَانَ الْمُدْرَسُ ذَاهِبًا مَعَ الطَّالِبِ	الْمُدْرَسُ ذَاهِبٌ مَعَ الطَّالِبِ

هذه البنت جميلة لأن أمها جميلة أيضا	كانت هذه البنت جميلة لأن أمها كانت جميلة أيضا
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Questions 3. (c), 4. (e), 5. (d)

Question 6.

Certainly professor Khaalid was in the university today with an American student because the student was living far from the university. Professor Maryam was in front of her office with a university employee the day before yesterday. The American student was standing on the school table and his book was under the chair. The principal of the university is coming from a school behind the university because his daughter, Faatimah, is a student there. Her teacher, `Abdullaah, lives in her town, but he was living in a town very far away from it before that. His son is a student in the class of the principal's daughter.

- ١ - كان معه لأن الطالب كان ساكنا بعيداً عن الجامعة .
- ٢ - كانت مع موظفة من الجامعة .
- ٣ - كان تحت الكرسي .
- ٤ - كان قديماً من المدرسة لأن ابنته طالبة فيها .
- ٥ - كان ساكناً في مدينة بعيدة جداً عن مدينتها .

Question 7.

كان في مدينة أخي مريم رجل باكستاني كبير. كان اسمه محمداً و كان اسم ابنه عبدالله. إنه كان طالباً في مدرسة كبيرة جديدة قريبة من بنت أخي مريم. كان كتاب عبدالله على كرسي قديم في بيت أبيه لأنه كان في بيت أبيه أمس. كان

اسمُ أخي مرّيمَ طارقًا وكانَ طالبًا في الجامعةِ العربيّةِ الصّغيرةِ عندَ بِنْتِ أُمِّهِ.
كانَ موظّفًا في شركةٍ أبيه أيضًا. ابنُ مُحَمَّدٍ كانَ طويلًا جدًّا لكنَّ أبا عَبْدِاللهِ كانَ
قصيرًا جدًّا.

Exercise 2. page 120

Question 1.

قُلْتُ لَهَا ذَلِكَ	هو
قُلْتُ : الْمَرْأَةُ جَمِيلَةٌ	هي
هَلِ الْمُدِيرَةُ قَالَتْ ذَلِكَ ؟	أَنْتَ
مَتَى قَالَ لَكَ هَذَا ؟	أَنْتِ
قُلْتُ هَذَا أَمَامَهُ	أَنَا

Question 2.

الْبِنْتُ الصَّغِيرَةُ وَاقِفَةٌ	قَالَتْ إِنَّ الْبِنْتَ الصَّغِيرَةَ وَاقِفَةٌ
الْمُدْرَسُ ذَاهِبٌ إِلَى مَدِينَتِكَ	قَالَ إِنَّ الْمُدْرَسَ ذَاهِبٌ إِلَى مَدِينَتِكَ
أَنَا رَجُلٌ قَصِيرٌ جَدًّا	قُلْتُ إِنِّي رَجُلٌ قَصِيرٌ جَدًّا
الْمُدْرَسَةُ جَالِسَةٌ عَلَى الْكُرْسِيِّ	قَالَتْ إِنَّ الْمُدْرَسَةَ جَالِسَةَ عَلَى الْكُرْسِيِّ
أَنْتَ أَبُو هَذَا الْوَلَدِ الْجَدِيدِ	قُلْتُ إِنَّكَ أَبُو هَذَا الْوَلَدِ الْجَدِيدِ

Questions 3. (b), 4. (e), 5. (d)

Question 6.

The president of the country was in Egypt last year with the new minister. An employee from the minister's office said that the minister is going to Sri Lanka this year to visit the president of that country. He also said that the president is coming from America in the coming month along with his small daughter. Yesterday, the university president was in the office of the country's president to visit him. and she told the president that her son was a government employee last year, however, he is presently a student in the university and an employee in the university library. The president's daughter was a professor in the university this year also.

- ١- كان في مصرَ معَ رئيسِ الدَّولةِ.
- ٢- لا، كان موظفًا حُكوميًّا في العامِ الماضي.
- ٣- لا، كانت بنتُهُ أستاذةً فيها.
- ٤- قال ذلكَ موظفٌ منَ مَكْتَبِ الوَزيزِ.
- ٥- هي قادمةٌ في الشَّهرِ القَادمِ.

Question 7.

قالتِ الحُكومةُ الكَنديَّةُ في الشَّهرِ الماضي إنَّ رئيسَ الدَّولةِ ذاهِبٌ إلى الهِنْدِ لزيارةِ رئيسِ الهِنْدِ في هذا الأسبوعِ. قالَ موظفونَ هِنديونَ حُكوميونَ لموظفينَ كَنديينَ حُكوميينَ بالأَمْسِ إنَّ بنتَ الرئيسِ الهِنديِّ كانت ساكِنةً في مَدِينَةٍ صَغِيرَةٍ في كَندا. قالَ الموظفونَ الكَنديونَ لَهُمُ إنَّ أخا الرئيسِ الكَنديِّ كانَ طالِباً في جامِعةٍ في الهِنْدِ أيضًا لَكِنَّهُ ساكِنٌ في كَندا الآنَ. قالَ كَنديٌّ : هلَ كانت ابنتُهُ طالِبةً في جامِعةٍ كَنديَّةٍ أيضًا ؟ وَ قالَ هِنديٌّ : لا، هي مُدِيرَةُ مَدْرَسَةٍ .

Lesson Seven

Exercise 1. page 137

- ١- قَالَتِ الرَّئِيسَةُ لِلْمُدْرَسَاتِ (الْجَدِيدَاتِ) إِنَّهَا كَانَتْ فِي الْمَدَارِسِ (الْأَمْرِيكِيَّةِ).
- ٢- هَلِ النِّسَاءُ (قَادِمَاتٌ) مِنْ الْمَكْتَبَةِ مَعَ الْأَوْلَادِ (الصِّغَارِ) ؟
- ٣- كَانَ الْمُدِيرُ فِي مَكَاتِبَ (قَدِيمَةٍ) عِنْدَ الشَّرِكَاتِ (الْكَبِيرَةِ).
- ٤- الْمُوظَّفُونَ (الطَّوِيلُونَ) (وَاقِفُونَ) أَمَامَ الْبُيُوتِ (الْجَمِيلَةِ).
- ٥- مَتَى كَانَتْ الْبِنْتُ (الْقَصِيرَةُ) فِي الْفُصُولِ (الْجَدِيدَةِ) ؟
- ٦- الطَّالِبَاتِ (جَالِسَاتٌ) فِي مَكَاتِبِ الْجَامِعَةِ.
- ٧- إِنْ فِي الْمَكَاتِبِ (الْحُكُومِيَّةِ) طَوَالَاتٌ (هِنْدِيَّةٌ).
- ٨- أَسْتَاذَاتِ (مِصْرِيَّاتِ) (سَاكِنَاتِ) فِي هَذِهِ الْمَدِينَةِ (الصَّغِيرَةِ).
- ٩- طُلَّابُ الْجَامِعَةِ (قَادِمُونَ) إِلَى الْمَكْتَبَاتِ (الْمَدْرَسِيَّةِ) فِي مَدِينَتِي.
- ١٠- هَلِ الرِّجَالُ (الْجَمِيلُونَ) مُوظَّفُونَ فِي الْبِلَادِ (الْبَعِيدَةِ) ؟

Exercise 2. page 141

- ١- هَذِهِ هِيَ الشَّرِكَاتُ الَّتِي فِي تِلْكَ الْبِلَادِ.
- ٢- كَانَتْ الْمَرْأَةُ مَعَ الْمُوظَّفَاتِ اللَّاتِي مِنْ كَنْدَا.
- ٣- هُوَ لَا رَجَالٌ ذَاهِبُونَ إِلَى مُدِيرِي الشَّرِكَةِ الَّذِينَ عِنْدَ مَكْتَبِ الرَّئِيسِ.
- ٤- رَأَيْتُ الطُّلَّابَ الَّذِينَ كَانُوا جَالِسِينَ وَرَاءَ الْمَدْرَسَةِ الْيَوْمَ.
- ٥- قُلْتُ لِلْبَنَاتِ اللَّاتِي هُنَّ وَاقِفَاتٌ أَمَامَ الْجَامِعَةِ إِنَّنِي قَادِمٌ.
- ٦- أَحَدُ الْمُدْرَسِينَ الَّذِينَ هُمْ مَعَنَا إِمَارَاتِيٌّ.
- ٧- جَمِيعُ الْكُتُبِ الَّتِي عَلَى الطَّائِلَةِ قَدِيمَةٌ جِدًّا.
- ٨- النِّسَاءُ اللَّاتِي مِنْ هَذَا الْفَصْلِ مِصْرِيَّاتٌ.
- ٩- خَالِدٌ ذَاهِبٌ إِلَى كُلِّ الْمُدُنِ الْبَاكِسْتَانِيَّةِ الَّتِي فِيهَا جَامِعَاتٌ.
- ١٠- مَتَى قَالَتْ الْمَرْأَةُ الَّتِي كَانَتْ فِي الْمَكْتَبَةِ ذَلِكَ ؟

Exercise 3. page 144

هَلْ كُنْتُمْ الْمُدْرَاءَ هُنَا ؟	هُم
كُنَّا مُدْرَسِينَ فِي الْجَامِعَةِ.	هُنَّ
أَيْنَ كُنْتُمْ أَوَّلَ أَمْسِ ؟	أَنْتُمْ
الْمُوظَّفُونَ كَانُوا قَدَمَاءَ .	أَنْتُنَّ
النِّسَاءُ كُنَّ أَمَامَ الشَّرِكَةِ .	نَحْنُ

Exercise 4. page 145

Question 1. (c), 2. (a), 3. (b), 4. (d), 5. (a)

Question 6.

The children of Professor Muhammad and his brother Khaalid are going to new schools next month. They are going along with their brothers who were in those schools last year. The new female teachers in them are Egyptians. There are large Chinese tables in those schools. The principals of the schools in which Khaalid's children were students are from Sri Lanka. Surely the mothers of the female students in those schools were in the schools last week along with their teachers.

- ١ - لا، هُنَّ مِصْرِيَّاتٌ.
- ٢ - هِيَ مِنَ الصِّينِ.
- ٣ - لا، كُنَّ فِيهَا فِي الْأُسْبُوعِ الْمَاضِي.
- ٤ - هُمْ ذَاهِبُونَ مَعَ إِخْوَتِهِمْ.
- ٥ - لا، هُمْ سَرِي لَانِكِيُونِ.

Question 7.

كَانَ فِي مِصْرَ وَزِيرٌ مِنَ الْحُكُومَةِ الْكُوَيْتِيَّةِ أَوَّلَ أَمْسٍ . قَالَ لِوُزَرَاءِ الْحُكُومَةِ الْمِصْرِيَّةِ إِنَّ رَئِيسَ دَوْلَةِ الْكُوَيْتِ قَادِمٌ إِلَى مِصْرَ فِي الشَّهْرِ الْقَائِمِ . كَانَ الْوُزَرَاءُ مَعَهُ فِي مَكْتَبِ الرَّئِيسِ الْمِصْرِيِّ . قَالُوا لَهُ إِنَّهُمْ قَادِمُونَ إِلَى الْكُوَيْتِ فِي الشُّهُورِ الْقَادِمَةِ . وَقَالُوا لَهُ أَيْضًا إِنَّ زَوَاجَتَهُمْ وَأُمَّهَاتِهِمْ قَادِمَاتٌ مَعَهُمْ . كَانَ عِنْدَ مَكْتَبِ الرَّئِيسِ مُوظَّفُونَ مِنَ الْحُكُومَةِ الْمِصْرِيَّةِ مَعَ مُدِيرِي الْجَامِعَاتِ الْمِصْرِيَّةِ الْكُبْرَى . الْمُدْرَاءُ كَانُوا قَادِمِينَ مِنَ جَامِعَاتِهِمُ الَّتِي كَانَتْ فِي الْمَدْنِ الْجَدِيدَةِ .

Lesson Eight

Exercise 1. page 153

Question 1.

لَسْتُ جَمِيلًا	هو
لَسْتُ مَدْرَسًا الْيَوْمَ	هي
لَيْسَ الْكِتَابُ عِنْدَهُ	أَنْتَ
لَيْسَتْ مَعَ الْمُدْرَسِينَ	أَنْتِ
لَسْتُ رَئِيسَةَ الدَّوْلَةِ	أَنَا

Question 2.

لَيْسَ الْوَلَدُ الصَّغِيرُ عِنْدَ بَابِ الْفَصْلِ

لَيْسَتْ النِّسَاءُ مُدْرَسَاتٍ فِي مَدِينَتِي

لَسْتُ رَجُلًا طَوِيلًا

لَيْسَ الْمُدْرَسُونَ مَعَ الطُّلَابِ
لَيْسَتْ الْبَنَاتُ جَمِيلَاتٍ

Exercise 2. page 159

مَاذَا قُلْتُمْ لِلصِّغَارِ ؟	هُمُ
قُلْنَا ذَلِكَ لَهُؤْلَاءِ الطُّلَابِ.	هُنَّ
قَالُوا إِنَّ الْكِتَابَ عِنْدَهُ.	أَنْتُمْ
الْبَنَاتُ قُلْنَ إِنَّهُنَّ ذَاهِبَاتٌ.	أَنْتُنَّ
هَلْ قُلْتُمْ لِلرَّئِيسَةِ ذَلِكَ.	نَحْنُ

Exercise 3. pages 163

Question 1.

- (a) مَتَى قَالَ الْوُزَرَاءُ لِمَوْظِفِيهِمُ الْجَدِّدِ إِنَّهُمْ كَانُوا فِي مَكَاتِبِهِمْ
- (b) قَالَتِ الْمُدِيرَاتُ الْمِصْرِيَّاتُ إِنَّ مَدْرَاءَ الشَّرَكَاتِ ذَاهِبُونَ إِلَى بُيُوتِهِمْ
- (c) لَمَّا كُنْتُمْ مُدْرَسِينَ فِي تِلْكَ الْمَدَارِسِ قُلْتُمْ لِطُلَابِ إِنَّ آبَاءَهُمْ قَادِمُونَ
- (d) قُلْنَا لِإِخْوَانِنَا قَبْلَ شَهْوَرٍ إِنَّا كُنَّا أَسَاتِذَةً فِي هَذِهِ الْجَامِعَاتِ
- (e) أُمَهَاتُ الْأَوْلَادِ كُنَّ مُدْرَسَاتٍ فِي مَدَارِسِهِمُ الَّتِي كَانَتْ قَرِيبَةً مِنَ الْوَزَارَاتِ

Questions 2. (d), 3.(c)

Question 4.

Most of the students who were in the American University last year were from India. The teachers of those students were Arabs. This year, all of the students in that university are from Arab countries and most of their teachers are Egyptians. Last year, Ameenah was one of the Pakistani students at the Indian University which is behind the American

University. Some professors in the American University were teachers in the Indian University last year. Today the leaders of Arab countries were in the office of the American University's president to visit him. The president told them that most of the students in the university this year are Arabs. They told him that they would be going to his country, America, next year, and he told them that he would be going to the Arab countries this year.

- ١- كانوا مُدرّسينَ في الجامعةِ الهنديّةِ.
- ٢- قالَ لَهُمْ إِنَّ مُعْظَمَ الطُّلَبَةِ في هذا العامِ عَرَبٌ.
- ٣- هُوَ ذَاهِبٌ إِلَى البِلادِ العَرَبِيَّةِ.
- ٤- لا، كانَ مُعْظَمُهُمْ مِنَ الهِنْدِ.
- ٥- هِيَ وَرَاءَ الجامعةِ الأمريكيّةِ.

Question 5.

كَانَ مُحَمَّدٌ أَحَدَ مُوَظَّفِي شَرَكَةِ كَبِيرَةٍ جَدِيدَةٍ فِي مِصْرَ. قَالَ لِمُدْرَائِهِ بِالْأَمْسِ إِنَّهُ ذَاهِبٌ إِلَى بَلَدِهِ لِزِيَارَةِ أَبِيهِ وَأُمِّهِ فِي الْأُسْبُوعِ الْقَائِمِ. قَالَ لَهُمْ : هَلْ أَنْتُمْ قَادِمُونَ إِلَى بَلَدِي فِي الْأُسْبُوعِ الْقَائِمِ أَيْضًا ؟ قَالُوا لَهُ : نَحْنُ ذَاهِبُونَ إِلَى بَلَدِكَ الْأُسْبُوعَ بَعْدَ الْقَائِمِ. كَانَ أَحَدُ مُدْرَاءِ مُحَمَّدٍ ، الَّذِي هُوَ سَاكِنٌ فِي بَيْتٍ صَغِيرٍ قَرِيبٍ مِنْ مَدْرَسَةِ بِنْتِ مُحَمَّدٍ، فِي مَكْتَبِ مُوَظَّفِ الْيَوْمِ، جَمِيعُ الطَّالِبَاتِ فِي الْمَدْرَسَةِ إِمَارَاتِيَّاتٍ وَ لَكِنَّ بَعْضَ الطُّلَابِ سَرِي لَانَكِيُون. مُعْظَمُ الْمُدْرَسَاتِ اللَّاتِي كُنَّ فِي مَكْتَبِ الْمُدِيرِ أَوَّلَ أَمْسٍ أَمْرِيكِيَّات. كُنَّ فِي مَكْتَبِهِ لِزِيَارَتِهِ فِي الْأُسْبُوعِ الْمَاضِي عِنْدَمَا قَالَ لِكُلِّ الْمُدْرَسِينَ إِنَّهُ ذَاهِبٌ إِلَى الْوِزَارَةِ فِي الشَّهْرِ الْقَائِمِ لِأَنَّ جَمِيعَ وَزَرَاءِ الْحُكُومَةِ الْجَدِيدَةِ قَادِمُونَ.

Exercise 4. page 167

- ١- أ لَسْنَا رُؤَسَاءَ الْبَلَدِ الْجَدُودِ ؟

- ٢- هَلْ / أ كَانَ الْمُدْرَسُونَ بَرِيطَانِيَّيْنَ ؟
- ٣- هَلْ الْوَلَدُ مَعَ أُمِّهِ وَ أَبِيهِ ؟
- ٤- هَلْ اسْمُ الرَّجُلِ بِلَالٌ ؟
- ٥- هَلْ / أ أَنْتَ قَادِمٌ غَدًا ؟

Exercise 5. page 169

- ١- الْمُرَاءُ لَيْسُوا مَعَ الْمُوظَّفِينَ الذَّاهِبِينَ إِلَى الشَّرْكَةِ.
- ٢- لَيْسَ الْمُدْرَسُونَ الَّذِينَ كَانُوا فِي الْمَكْتَبِ جُدْدًا.
- ٣- أَنْتُمْ لَسْتُمْ كُلُّكُمْ أَسَاتِذَةً فِي جَامِعَتِنَا.
- ٤- قُلْنَا لِنَا لَسْنَا قَادِمِينَ مِنَ الْبِلَادِ الْعَرَبِيَّةِ.
- ٥- قُلْتُ لِلنِّسَاءِ : لَسْتُنَّ فِي هَذَا الْفَصْلِ.
- ٦- الْبَنَاتُ لَسْنَ طَالِبَاتٍ فِي الْمَدْرَسَةِ الْأَمْرِيكِيَّةِ.
- ٧- قُلْتُنَّ إِنَّا لَسْنَا فِي الْمَكْتَبِ لَزِيَارَةِ الرَّئِيسِ.
- ٨- لَيْسَ الطُّلَابُ جَالِسِينَ أَمَامَ مَكْتَبِ الْمُدِيرِ.
- ٩- قَالَتِ الْمَرْأَةُ : لَيْسَتْ الْمُدْرَسَاتُ قَادِمَاتُ الْيَوْمِ.
- ١٠- لَسْنَا نَحْنُ فِي مَكْتَبِ رَئِيسِ الْوُزَرَاءِ.

Exercise 6 pages 172

Questions 1. (c), 2. (d), 3. (e), 4. (a), 5. (d)

Question 6.

Surely the president of the country is coming to the city of Ameenah's sister tomorrow morning, and the minister's father is coming the day after tomorrow. The president's daughter, Mary, was living in this city last year, but she is not living there now. The house of the minister's mother, Faatimah, is close to the house in which Mary was living. And that house of Faatimah's is between the town library and the ministry.

The minister's mother, his sister and his daughter told him that they are not going to the city with his father. They also told him that they were in their houses the day before yesterday when the employees from the ministry told him that the prime minister would be coming from America today. The president of the country's son, Muhammad, is not the prime minister, but it is his brother, 'Abdullaah, who is the prime minister.

- ١- عَبْدُ اللَّهِ رَئِيسُ الْوُزَرَاءِ.
- ٢- لا، هِيَ لَيْسَتْ قَادِمَةً مَعَهُ.
- ٣- بَيْتُهَا قَرِيبٌ مِنْ بَيْتِ أُمِّ الْوَزِيرِ.
- ٤- كَانَتْ سَاكِنَةً فِيهَا فِي الْعَامِ الْمَاضِي.
- ٥- قُلْنَا لَهُ إِنَّ رَئِيسَ الْوُزَرَاءِ قَادِمٌ مِنْ أَمْرِيكَ الْيَوْمَ.

Question7.

مُعْظَمُ الْجَامِعَاتِ فِي أَمْرِيكَ كَبِيرَةٌ جَدًّا لَكِنْ بَعْضُهَا صَغِيرٌ أَيْضًا. كَانَتْ الْجَامِعَةُ الَّتِي فِي مَدِينَةِ خَالِدٍ إِحْدَى الْجَامِعَاتِ الْأَمْرِيكِيَّةِ الصَّغِيرَةِ لَكِنَّهَا مِنْ الْجَامِعَاتِ الْكَبِيرَةِ الْآنَ. جَمِيعُ أَسَاتِذَةِ خَالِدٍ كَنْدِيُونُ وَمُعْظَمُ الطُّلَابِ فِي فَصْلِهِ هِنْدِيُونُ. إِسْمُ إِحْدَى أَسْتَادَاتِهِ فَاطِمَةُ. هِيَ أَسْتَادَةٌ جَدِيدَةٌ فِي الْجَامِعَةِ وَهِيَ عَرَبِيَّةٌ. بَعْضُ النَّاسِ فِي مَدِينَةِ خَالِدٍ طَالِبٌ فِي الْجَامِعَةِ. مُعْظَمُ الطُّلَابِ الْجَامِعِيِّينَ الْجُدُدِ بَاكِسْتَانِيُونُ لَكِنْ أَحَدُهُمْ مِنَ الْإِمَارَاتِ. إِسْمُهُ سَالِمٌ وَهُوَ مَا كَانَ فِي أَمْرِيكَ فِي الْعَامِ الْمَاضِي. قَالَ لِخَالِدٍ إِنَّ أُخْتَهُ خَدِجَةَ قَادِمَةٌ إِلَى الْجَامِعَةِ فِي الْعَامِ الْقَادِمِ أَيْضًا. لَيْسَتْ عَائِشَةُ أُخْتُ خَالِدٍ طَالِبَةٌ فِي تِلْكَ الْجَامِعَةِ. بَعْضُ أَسَاتِذَةِ خَالِدٍ فِي الْعَامِ الْمَاضِي مَا كَانُوا كَنْدِيِينُ. كَانَ سَالِمٌ فِي بَرِيطَانِيَا مَعَ أَبِيهِ وَأُمِّهِ قَبْلَ سَنَةٍ.



Arabic-English Dictionary

?	أ	woman	إمْرَأَة، المَرْأَة -
father	أَب - آباء	(pl. women)	نِساء ، نِسْوَة
son	إِبْن - أَبْنَاء	America	أَمْرِيكا
daughter	إِبْنَة - بَنَات	yesterday	أَمْس
one	أَحَد	Ameenah (f. name)	أَمِينَة
brother	أَخ - إِخْوَة، إِخْوَان	that (conj. after	إِنَّ
sister	أَخْت - أَخَوَات	قال)	
professor	أُسْتَاذ - أَسَاتِذَة	surely, indeed	إِنَّ
name	إِسْم - أَسْمَاء	(for emphasis)	
Jordan	الأُرْدُنُّ	I	أَنَا
Emirates	الإِمَارَات	you (m.)	أَنْتَ - أَنْتُمْ
to	إِلَى	you (f.)	أَنْتِ - أَنْتُنَّ
who (f.)	الَّتِي - اللّاتِي، اللّوَاتِي، اللّائِي	mankind (pl. people)	إِنْسَان - نَاس
Algeria	الْجَزَائِرُ	now	الْآن
who (m.)	الَّذِي - الَّذِينَ	also	أَيْضًا
Saudia Arabia	السَّعُودِيَّة	where?	أَيْنَ
Sudan	السُّودَانُ		ب
China	الصِّينُ	door	بَاب - أَبْوَاب
Iraq	العِرَاقُ	Pakistan	بَاكِسْتَان - الْبَاكِسْتَانُ
Philippines	الفِلِيبِينُ	Britain; England	بَرِيْطَانِيَا
Kuwait	الْكُوَيْتُ	after	بَعْدَ
Allaah	اللَّه	some	بَعْضُ
Germany	أَلْمَانِيَا	far	بَعِيدٌ
Morocco	المَغْرِبُ	Bilaal (m. name)	بِلَال
India	الْهِنْدُ	country	بَلَدٌ - بِلَادٌ، بُلْدَانٌ
mother	أُم - أُمّهَات	girl; daughter	بِنْت - بَنَات
in front of	أَمَام		

house	بَيْتٌ - بُيُوتٌ	man (pl. men)	رَجُلٌ - رِجَالٌ
between	بَيْنَ		ز
	ت	husband	زَوْجٌ - أَزْوَاجٌ
under	تَحْتَ	visit	زِيَارَةٌ - أَت
that (<i>demons.</i> <i>pronoun, f.</i>)	تِلْكَ - أُولَئِكَ	س	سَالِمٌ
Tunisia	تُونِسُ	Saalim(m.name)	سَالِمٌ
	ث - ج	living	سَاكِنٌ - وَنَ
sitting	جَالِسٌ	happy	سَعِيدٌ - سَعْدَاءُ
university	جَامِعَةٌ - أَت	year	سَنَةٌ - سَنَوَاتٌ ،
very	جَدًّا	easy	سَهْلٌ
new	جَدِيدٌ - جُدْدٌ	market	سُوقٌ - أَسْوَاقٌ
all; all together	جَمِيعٌ	car	سَيَّارَةٌ - أَت
beautiful	جَمِيلٌ - وَنَ	ش	شَبَّابٌ - شَبَابِيكٌ
	ح	window	شَرِكَةٌ - أَت
government	حُكُومَةٌ - أَت	company	شَهْرٌ - شُهُورٌ ،
	خ	month	أَشْهُرٌ
Khaalid (m. name)	خَالِدٌ	ص	صَبَاحٌ
Khadeejah (f. name)	خَدِيجَةٌ	morning	صَدِيقٌ - أَصْدِقَاءُ
Predicate	خَبَرٌ	friend	صَغْبٌ - صِعَابٌ
	د	difficult	صَغِيرٌ - صِغَارٌ
country	دَوْلَةٌ - دُولٌ	small	صَفِيَّةٌ
	ذ	Safeeyah (f. name)	ض - ط
going	ذَاهِبٌ - وَنَ	Taariq (m.name)	طَارِقٌ
that (<i>demons.</i> <i>pronoun m.</i>)	ذَلِكَ - أُولَئِكَ	student	طَالِبٌ - طُلَّابٌ
	ر	table	طَاوِلَةٌ - أَت
president	رَئِيسٌ - رُؤَسَاءُ	tall; long	طَوِيلٌ - طَوَالَ

noon	ظ	الظُّهْرُ	he was	كَانَ
·Aa`ishah (f. name)	ع	عَائِشَةُ	big, large; old	كَبِيرٌ - وَبِنٌ، كِبَارٌ
year		عَامٌ - أَغْوَامٌ	book	كِتَابٌ - كُتِبَ
slave		عَبْدٌ - عِبَادٌ	many of	كَثِيرٌ مِنْ
Arab		عَرَبِيٌّ - عَرَبٌ	chair	كُرْسِيٌّ - كُرَاسِيٌّ
afternoon		العَصْرُ	all; every	كُلٌّ
on		عَلَى	Canada	كَنَدَا
work, job		عَمَلٌ - أَعْمَالٌ	Kenya	كِينِيَا
from		عَنْ		ل
near; at		عِنْدَ	to	لِ
	غ		(emphasis)	لَ
tomorrow		غَدًا	no	لَا
room		غُرْفَةٌ - غُرَفٌ	but	لَكِنْ
	ف		because	لِأَنَّ
France		فَرَنْسَا	Lebanon	لُبْنَانٌ
classroom		فَصْلٌ - فُصُولٌ	when	لَمَّا
Palestine		فِلَسْطِينُ	why?	لِمَاذَا
in		فِي	is not	لَيْسَ
	ق			م
coming; next		قَادِمٌ - وَنَ	what?	مَا
he said		قَالَ	not	مَا
before		قَبْلَ	what?	مَاذَا
old		قَدِيمٌ - قَدَمَاءُ	when?	مَتَى
near, close		قَرِيبٌ - وَنَ	teacher	مُدْرَسٌ - وَنَ
short		قَصِيرٌ - قِصَارٌ	school	مَدْرَسَةٌ - مَدَارِسُ
pen		قَلَمٌ - أَقْلَامٌ	director;	مُدِيرٌ - وَنَ ،
	ك		principal	مُدْرَأٌ
			city	مَدِينَةٌ - مَدَنٌ
			Mary (f. name)	مَرْيَمُ

evening	مَسَاءٌ	them (m.)	هُمْ
travelling	مُسَافِرٌ - وَن	them (f.)	هُنَّ
Egypt	مِصْرُ	here	هُنَا
with; have	مَعَ	there	هُنَاكَ
most	مُعْظَمُ	Hind (f. name)	هِنْدُ
closed	مُعْلَقٌ	he	هُوَ
open	مَفْتُوحٌ	she	هِيَ
office	مَكْتَبٌ - مَكَاتِبُ		و
library	مَكْتَبَةٌ - أَتْ	and	وَ
from	مِنْ	standing	وَاقِفٌ - وَنَ
who?	مَنْ	minister	وَزِيرٌ - وَزَرَاءُ
employee	مُوظَّفٌ - وَنَ	arrival	وُصُولٌ
	ن	country	وَطَنٌ - أَوْطَانٌ
we	نَحْنُ	child; boy	وَلَدٌ - أَوْلَادٌ
yes	نَعَمْ		ي
	هـ	hand	يَدٌ - أَيْدٍ
this (m.)	هَذَا - هَؤُلَاءِ	day	يَوْمٌ - أَيَّامٌ
this (f.)	هَذِهِ - هَؤُلَاءِ	today	الْيَوْمُ
?	هَلْ		



English - Arabic Dictionary

A

Aa'ishah

about

above

after

all

Allaah

Algeria

also

Ameenah

America

and

عائِشَة

عَنْ

فَوْقَ

بَعْدَ

جَمِيعَ / كُلِّ

اللَّهِ

الْجَزَائِرُ

أَيْضًا

أَمِينَة

أَمْرِيكَ

وَ

city

class

close

coming

company

country

مَدِينَة - مُدُنْ

فَصْلٌ - فُصُولٌ

قَرِيبٌ - وَنَ

قَادِمٌ - وَنَ

شَرِكَة - ات

دَوْلَة - دَوْلٌ

D

daughter

daughter

director

door

earth

ابْنَة - بَنَاتٌ

بِنْتٌ - بَنَاتٌ

مُدِيرٌ - وَنَ، مُدْرَأٌ

بَابٌ - أَبْوَابٌ

أَرْضٌ - أَرْضِي

E

Emirates

employee

evening

every

Egypt

الإِمَارَاتُ

مُوظَّفٌ - وَنَ

مَسَاءٌ

جَمِيعَ / كُلِّ

مِصْرُ

F

Faatimah

father

far

France

from

فَاطِمَة

أَبٌ - آبَاءٌ

بَعِيدٌ - وَنَ

فَرَنْسَا

عَنْ

G

Germany

girl

going

government

Great Britian

أَلْمَانِيَا

بِنْتٌ - بَنَاتٌ

ذَاهِبٌ - وَنَ

حُكُومَة - ات

بَرِيطَانِيَا

C

Canada

chair

child

China

كَنَدَا

كُرْسِيٌّ - كُرَاسِيٌّ

وَلَدٌ - أَوْلَادٌ

الصِّينَ

أَخٌ - إِخْوَانٌ، إِخْوَةٌ

لَكِنَّ

Q-R-S

Saalim	سَالِمٌ
Safeeyah	صَفِيَّةٌ
Saudia Arabia	السَّعُودِيَّةُ
school	مَدْرَسَةٌ - مَدَارِسُ
she	هِيَ
short	قَصِيرٌ - وَنَ ، قِصَارٌ
sister	أُخْتُ - أَخَوَاتُ
sitting	جَالِسٌ - وَنَ
slave	عَبْدٌ - عِبَادٌ
small	صَغِيرٌ - صِغَارٌ
some	بَعْضٌ
son	إِبْنٌ - أَبْنَاءُ
son	وَلَدٌ - أَوْلَادٌ
Sri Lanka	سُرِي لَانْكَا
standing	وَاقِفٌ - وَنَ
student	طَالِبٌ - طُلَّابٌ
Sudan	السُّودَانُ

T

table	طَاوِلَةٌ - اَت
tall	طَوِيلٌ - وَنَ، طَوَالٌ
teacher	مُدْرَسٌ - وَنَ
there	هُنَاكَ
they (m. & f.)	هُنَّ / هُمْ
to	إِلَى
today	الْيَوْمَ
to say	قَالَ
tomorrow	غَدًا ، بُكْرَةً
town	مَدِينَةٌ - مَدَنٌ
Tunisia	تُونِسُ

U

university	جَامِعَةٌ - اَت
------------	-----------------

V

very	جَدًا
visit	زِيَارَةٌ - اَت

W

with	عِنْدَ، مَعَ
we	نَحْنُ
week	أُسْبُوعٌ - أُسَابِيعُ
what? (with nouns)	مَا
what? (with verbs)	مَاذَا
when?	مَتَى
when	لَمَّا
where	أَيْنَ
who	مَنْ
why	لِمَاذَا
woman	إِمْرَأَةٌ ، الْمَرْأَةُ - نِسَاءٌ
work	عَمَلٌ - أَعْمَالٌ

X-Y-Z

year	سَنَةٌ / عَامٌ
yes	نَعَمْ
yesterday	أَمْسٍ / بِالْأَمْسِ
you (m.)	أَنْتَ - أَنْتُمْ
you (f.)	أَنْتِ - أَنْتُنَّ
your (m.)	لَكَ - كُمْ
your (f.)	لِكِ - كُنَّ