

# Arabic Tutor

## Volume One

A Translation of

تسهيل الأءب في لسان العرب

popularly known as

عربي كا معلم

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عن ابن عباس رضي الله تعالى عنهما قال قال رسول الله صلى الله عليه وسلم أحبوا العرب لثلاث  
لأني عربي والقرآن عربي وكلام أهل الجنة عربي رواه البيهقي في شعب الإيمان

Àbdullāh Ibn Àbbās ؓ narrates that Rasūlullāh ﷺ said, “Love the Arabs for three things:

- because I am an Arab,
- the Qur’ān is in Arabic and
- the language of the people of Jannah is Arabic.”

## **Contents of Each Volume**

Volume One: Lesson 1 to Lesson 15

Volume Two: Lesson 16 to Lesson 25

Volume Three: Lesson 26 to Lesson 43

Volume Four: Lesson 44 to Lesson 75

## ***Transliteration***

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	<u>th</u>
ج	j
ح	<u>h</u>
خ	<u>kh</u>
د	d
ذ	<u>dh</u>
ر	r
ز	z
س	s
ش	sh
ص	<u>s</u>
ض	<u>d</u>
ط	<u>t</u>
ظ	<u>z</u>
ع	á
ع	í
ع	ú
غ	gh
ف	f
ق	q
ك	k

ل	l
م	m
ن	n
و	ū
ه	h
ي	ī, y

Some Arabic phrases used in this book are as follows:

ﷺ	( <i>Sallallāhu 'alaihi wasallam</i> ) May Allāh send blessings and salutations upon him - used for Nabî ﷺ
ﷺ	( <i>Ālaihis salām</i> ) Salutations upon him – used for all prophets
ﷺ	( <i>Radiallāhu 'anhu</i> ) May Allāh be pleased with him – used for the <u>Sahābah</u> ﷺ
ﷻ	( <i>Jalla Jalāluhū</i> ) The Sublime – used for Allāh ﷻ
ﷻ	( <i>Āzza wa jall</i> ) Allāh is full of glory and sublimity
(رحمه الله)	( <i>Rahimahullāh</i> ) May Allāh have mercy on him – used for deceased saints and scholars

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله وكفي وسلام علي عباده الذين اصطفى

## **Introduction**

From the multitudes of letters which this humble writer has received from every corner of India, there still seems to be a fervent desire in this age to learn Arabic and to understand the final message of Allāh ﷻ, namely the Qur'ān.

However, no primary syllabus that conformed to the times was presented to the seekers of Arabic – such a syllabus that could increase the enthusiasm of the learners.

The ancient method of teaching Arabic and its syllabus from the very outset made one lose courage. Even the modern books have been deficient in creating an urge in the student.

Experience shows that only a syllabus which has easy rules coupled with teaching the language can increase the enthusiasm of the student. The rules must assist the learner in mastering the language. While learning the language, the rules are refreshed.

In reality, choosing such lessons and providing a sequence for them is no ordinary task. This is merely the grace of the Almighty Allāh ﷻ who made this writer accomplish such an enormous task.

ذلك فضل الله يؤتيه من يشاء

“That is the grace of Allāh. He grants it to whoever He desires.”

All thanks are due to Allāh ﷻ that this book was found to be extremely beneficial wherever it was read or taught. Many seekers of Arabic have written that they had lost hope after several attempts. If they had not obtained this book, they would not have learnt Arabic.

This is the fourth edition of this book. Initially, this book was written in two parts. Now it has been divided into four parts so that it can serve as a proper syllabus for high schools from the fourth class till matric.

This is the first part of the book. The lessons have been decreased when compared to the previous editions. However, the exercises have been increased to an extent that they can serve the place of an Arabic reader.

This part contains only fifteen lessons. But you will be surprised to note how much Arabic is taught with such a few lessons. The method of analysing sentences and recognition has been so well explained, that one cannot achieve this by learning several other prevalent Arabic Grammar books.

The key to each part has also been published. Due to this, many learners have learnt Arabic on their own.

A student doing self-study can complete this part in about six weeks. However, due to the presence of several other subjects in high schools, it will be appropriate to make it a one year course in the fourth class. In Arabic seminaries and Dārul Úlūms, where only Arabic is taught, all four parts of this book can be easily taught in one year.

Nevertheless, this book is such that every text book committee and those in charge of the syllabi in the madrasahs should include it in their syllabus in order to remove the difficulties of the students. They will be rewarded by Allāh and thanked by the people.

The summary of the opinions of the Ulamā of every province of India and the reviews of magazines and newspapers is that this has been the most successful attempt to simplify Arabic. This book is worth being introduced in government and non-governmental schools so that the teaching of Arabic can be simplified.

This humble servant is grateful to all those who rendered beneficial opinions. May Allāh ﷻ reward them with the best of rewards.

The following pages contain the valuable opinions of some scholars. This should serve as a means of encouraging the seekers of Arabic. Others will not have to waste their time in looking for the merits of this book.

The servant of the students  
(Moulānā) Àbdus Sattār Khān (رحمه الله)  
Bindi Bazaar, Bombay, India

Muḥarram 1361 A.H.

## **Reviews of this Book**

by the Úlamā, professors of Arabic, authentic journals and the lovers of Arabic

**Àllāmah Shabbir Ahmad Úthmānī** (رحمه الله)

This book is worth including in the syllabi of the madāris. It is perhaps the best book written in this subject. The author has done a tremendous favour to the seekers of Arabic.

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**Moulānā Manāzir Ahsan Gilānī** (رحمه الله), teacher at Jāmiyah Uthmāniah, Hyderabad

May Allāh reward you. This is a tremendous task. You have favoured the Muslims greatly. You have decreased a burden from my shoulders.

---

**Moulānā Khājah Àbdul Hayy** (رحمه الله), professor at Jāmi'ah Millīyah, Delhi

I taught the first part to the students as an experiment. I have found this book to be the easiest from all the books written on this subject.

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**Abul A'lā Maududi**, editor of Tarjumanul Qur'ān, Lahore

This is the most successful effort at explaining the language of Arabic and its rules.

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**Moulānā Muḥammad Nāzīm Nadwī** (رحمه الله), teacher at Nadwatul Ulamā, Lucknow

Many books have been written in India to learn the Arabic language in the shortest period possible. However, I have not seen any book till now that concisely meets the needs of the time. Moulānā Àbdus Sattār Khān is entitled to the gratitude and thanks of the Indian students and teachers for having written a very beneficial, easy and concise textbook to fulfil this need...

From my personal experience I know that this book is very valuable in providing benefit. It is worthy of being included in Arabic madrasahs and

English schools so that the students can learn the language in a short period.

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**Moulānā Àbdul Qadīr Siddīqī** (رحمه الله), teacher at Jāmi'ah Uthmāniah, Hyderabad

If this book is included in the syllabus, it will be very suitable. It is better than other books.

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**Moulānā Àbdul Wāsī'** (رحمه الله), teacher at Jāmi'ah Uthmāniah, Hyderabad

I completely agree with the opinion of Moulānā Àbdul Qadīr Sāhib.

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**Àllāmah Sheikh Àbdul Qādīr** (رحمه الله), professor at Elphinstone College, Bombay

This is a successful endeavour. If this book is included in the initial Arabic syllabus, it would be more beneficial than other books.

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**Moulānā Ghulām Aḥmad** (رحمه الله), head teacher at Madrasah Àrabīyah, Jāmi' Musjid Bombay

We have included this textbook in the syllabus of our madrasah. Experience shows that it is very beneficial.

---

**Moulānā Habībur Raḥmān Sherwānī** (رحمه الله), Hyderabad

I have studied the book, '*Àrabī kā Mu'allim*'. It seems to be better than the previous books.

---

**Moulānā Luṭfur Raḥmān** (رحمه الله), Hyderabad

The success you have achieved in simplifying Arabic has not been achieved

by anyone, not even by the European Orientalists. This book is not merely 'dry' Grammar but is an excellent textbook of Grammar and an interesting collection of literature.

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**Janāb Ghulām Àlī**, advocate of the High Court, Bombay

Such an interesting and easy book of Arabic Grammar has not been seen before. My children study it with great interest.

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**Moulānā Sayyid Muḥammad Yahyāpūr** (رحمه الله), Ilāhabād

There is no doubt that the author will long be remembered for this book and in the hereafter it will be a means of great reward for him.

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**Moulānā Muḥammad Sa'īd** (رحمه الله), Sultānpūr

The books of Punjab and U.P. and the book '*Kalāme Àrabī*' of Meerut are non-entities in front of your book.

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**Moulānā Muḥammad Siddīq Kīrānwī** (رحمه الله)

This humble servant has several books of this type e.g. *Raudatul Adab*, *Kalāme Àrabī* etc. However, the excellent manner in which you have presented the summary from *Mīzān* till *Kāfiyah* cannot be found in the above-mentioned books.

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**Moulānā Sa'īduddīn Khān** (رحمه الله), Indor

Indeed Arabic has been simplified. Your effort is worth congratulating.

**Zamīndār**, a newspaper of Lahore

Without exaggeration, we can say that the learned author has achieved extraordinary success. In our opinion this book is worth including in the

syllabi of all government and non-government schools where Arabic is taught. We specifically request the Punjab Text Book Committee to grant the students the opportunity to benefit from it.

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**Al-Jam'iat**, a newspaper of Delhi

"*Arabī Kā Mu'allim*" in reality conveys the meaning of its name – that is, it is an Arabic tutor. My desire is that the principals of Arabic institutes include it in their syllabi.

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**The Journal "Adabī Dunyā"** of Delhi

Many books have been written till now in the modern trend in order to simplify Arabic. I have seen practically all of them. However, the manner in which Moulanā Àbdus Sattār Khān has simplified a complex language such as Arabic cannot be found anywhere.

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The newspaper "**Zamzam**" of Lahore

The manner of teaching and understanding adopted in this book does not create any burden on the mind. Every fact is thoroughly learnt like a known fact. In our opinion there is no better series to promote Arabic.

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The Journal "**Balāgh**" of Amritsar

Moulanā Àbdus Sattār Khān is entitled to congratulations for having converted this stone (Arabic Grammar) into water. He has explained all the rules from *Mizān* till *Kāfiyah* in an easy-to-understand manner.

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**Ilāhī Bakhsh**, Malaya

I have ordered many books of Arabic Grammar and Morphology written in Urdu and English and have spent much money on them. But by Allāh, these books have no value in front of your book. I do not have sufficient powerful words to describe the assistance I have received from your book in learning

Arabic. Even now, if a Muslim finds Arabic to be difficult, he is unfortunate and lacks courage.

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**Janāb Muḥammad Hanīf**, Upper Primary School, Hazārībāgh

I had a desire to study Arabic for a long time. I used many books but it was futile. When I studied your book, I mastered Arabic in a very short while. The surprising thing was that I received no assistance from any teacher. Your book in reality is a mirror of the Arabic language.

---

**Muḥammad Sharafud-dīn**, Hyderabad

I thought that Arabic was so difficult that I could not even imagine learning it. However, as soon as I saw your book, my courage increased and I began studying it. I completed the first part in a few days. Now send me the second part. I do not think there is any book easier than this one.

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**Dr. Muḥammad Àbdul Quddūs**, Madras

I read the first part of your book. It helped me tremendously to the extent that now I am able to write a few sentences in Arabic. Undoubtedly your book will create a great revolution.

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This amount of recommendation is sufficient for the one who understands; otherwise so many reviews were received that a separate book could be compiled for this purpose.

### ***Indications***

- 1) The inverted comma (،) is used to indicate the plural of a noun.
- 2) In order to refer to a particular lesson, the lesson number and fact number will be mentioned in brackets thus: (5-2) meaning lesson number 5, fact no. 2.
- 3) The (باب) of the verb is mentioned in brackets after it.

## ***Notes***

- 1) Do not start a new lesson until you have mastered the previous one.
- 2) Translate each exercise with particular care.
- 3) Sometimes you may not understand a point. Remain steadfast and seek the assistance of someone. Perhaps later on you will understand the point yourself.

## ***Request***

A request is made to the teachers to study the book thoroughly before teaching it. During your teaching stint, you will be able to refer your students to previous lessons easily. There is no need to memorize the rules parrot-fashion. As you continuously repeat the examples, the rules will become ingrained in your mind. You will also learn the Arabic terms at the same time. It is appropriate to teach the book twice. First teach it superfluously and then in detail the second time.

## ***Translator's Note***

Translating is indeed a difficult task and I therefore do not claim to have fulfilled the right of translating this book. I ask the reader to overlook all shortcomings. Those attempting to translate any work of this calibre, will realize the great hurdles one has to overcome, especially where there are many technical terms involved.

I have made an attempt to clarify the text as much as possible and simplify the rules so that the beginner can grasp them quickly. Where there was a need, I have added explanatory footnotes.

The original Urdu text of the book contains many errors, especially in the Qur'ānic verses. I have corrected these in the English version. In many cases, I have used tables to enlist sentences or examples. This was done for the sake of greater clarity although the original text does not have such tables. Many new Arabic words used in the exercises have not been mentioned in the vocabulary. I have enlisted these as well. Many singular words did not have their plurals listed. I have included these also for the benefit of the students.

I have used the arrow sign (  $\longleftrightarrow$  ) to indicate the direction of the text. In some cases, the text has to be read from left to right as in English, while in other instances, it has to be read from right to left as in Arabic.

I have provided the English equivalents of the Arabic grammatical terminology for the sake of information. The student need not learn the English terms. If one learns the Arabic terms and understands them well, it is sufficient. May Allāh ﷻ accept this humble effort from me and make it a means for my salvation, Āmīn.

## Terminology

Terms	Meanings
حَرَكَة	the diacritical points namely fathah (َ —), kasrah (ِ —) and dammah (ُ —).
مُتَحَرِّكٌ	a letter with a harakah
سُكُونٌ	the diacritical point (◌◌◌) also known as jazm
فَتْحَةٌ	fathah (َ —)
كَسْرَةٌ	kasrah (ِ —)
ضَمَّةٌ	dammah (ُ —)
تَنْوِينٌ	two fathahs (◌◌◌), two kasrahs (◌◌◌) or two dammas (◌◌◌)
نُونٌ تَنْوِينٌ	the sound of the nūn created when reading the tanwīn
مَفْتُوحٌ	a letter having a fathah, eg. (بَ)
مَكْسُورٌ	a letter having a kasrah, eg. (تِ)
مَضْمُومٌ	a letter having a dammah, eg. (ثِ)
سَاكِنٌ	a letter having a sukūn, eg. (جْ)
مُشَدَّدٌ	a letter having a tashdīd (◌◌◌)
تَعْرِيفٌ	to make a noun definite
تَنْكِيرٌ	to make a noun indefinite
لَامٌ التَّعْرِيفِ	the (ال) attached to a noun
مُعَرَّفٌ بِاللَّامِ	the noun having (ال)
وَاحِدٌ	singular

تَنْنِيَّةٌ	dual
جَمْعٌ	plural
اسْمُ جَمْعٍ	a collective plural, e.g. (قَوْمٌ) - nation
تَذْكَيرٌ	masculine – also known as (مذكّر)
تَأْنِيثٌ	feminine – also known as (مؤنث)
حُرُوفٌ	the letters of the alphabet
تَهْجِيٌّ	
حُرُوفٌ الْعَلَّةُ	(ا), (و) and (ي)

الْحُرُوفُ الصَّحِيحَةُ	the letters besides the (حروف العلة)
هَمْزَةٌ	One hamzah is that of the (حروف تهجي). Another hamzah is an alif that is mutaharrik (أ-ا-أ) or an alif having jazm like the alif of (رأس)
هَمْزَةٌ الْوَصْلِ	The initial hamzah of a word which is not pronounced when joined to the preceding word, e.g. (ورق الكتاب)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Lesson 1

### Words and the Types of Words

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

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

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

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

### The Types of Nouns

2. Nouns are of two types:

(1) (مَعْرِفَةٌ) – definite and

(2) (نَكْرَةٌ) – indefinite.

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

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

## The Types of Definite Nouns

Definite Nouns are of seven categories:

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

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

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

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

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

