

# Arabic Tutor

## Volume 2

A Translation of

تسهيل الأءب في لسان العرب

popularly known as

عربي كا معلم

Copyright © 2004 Madrasah In'āmiyyah

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form, or by any means, electronic, mechanical, photocopying, or otherwise, without the prior permission of Madrasah In'āmiyyah, except in the case of brief quotations embodied in critical articles and reviews.

Typeset on Palatino 13 and Traditional Arabic 18 by Academy for Islamic Research, Madrasah In'āmiyyah, Camperdown, KwaZulu Natal, South Africa.



عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من أحسن منكم أن يتكلم بالعربية فلا يتكلمن بالفارسية فإنه يورث النفاق (المستدرک علی الصحیحین)



Sayyidunā Ibn Ūmar رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said, “Whoever can speak Arabic correctly should not speak Persian because it creates hypocrisy.”

(Mustadrak of Hākim)

Title	<b>Arabic Tutor - Volume Two</b>
Author	Moulānā Àbdus Sattār Khān (رحمه الله)
Translated by	Moulānā Ebrāhīm Muḥammad
First Edition	R Awwal 1428 A.H. April 2007
Published by	Madrasah In'āmiyyah P.O. Box 39 Camperdown 3720 South Africa
Tel	+27 031 785 1519
Fax	+27 031 785 1091
email	alinaam@alinaam.org.za

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله رب العالمين والصلاة والسلام على عبده ورسوله محمد وآله وأتباعه الى يوم الدين

## Preface

It is only through the grace of the Almighty Allāh ﷻ that, in spite of my ill-health and unsuitable conditions that prevailed, I have been able to present the second volume of Arabic Tutor to the students of Arabic with changes and new additions. All praises are due to Him.

The first volume forms part of the syllabus of the fourth class in the high schools. Now, the second volume has been prepared for the fifth class.

Although the previous edition was well accepted by the scholars and intellectuals of the country, Bombay University and the Department of Education Sindh and several seminaries have included it in their syllabi, yet I had the desire to do whatever I could to simplify Arabic. There is no guarantee for life. Due to the lack of means, I could not achieve what I wanted to. Nevertheless, one should be grateful for whatever has been done. Now the benefit of this book has increased manifold. All praises are due to Allāh ﷻ for that.

Very few additions of grammar rules have been made because the aim of this book is to learn the language and to understand the Qur'ān. However, there has been a considerable increase in the amount of examples, especially from the Qur'ān, dialogues and exercises, so that this can serve as an Arabic Reader to an extent.

It is not only a claim but an accepted reality that this series is the only one which can be called an excellent syllabus and the most beneficial one for high schools, Arabic seminaries and the students of Eastern languages.

Nonetheless, whatever I could do, I have done. Now it is the duty of those elders who have the control of the syllabi in their hands, to allow the students to benefit from this book. They can appreciate this service by looking at what has been said and not who said it. They can afford every Muslim student the

opportunity of benefiting from it and thus be entitled to immense rewards.  
Our duty is to merely convey.

Servant of the best language  
(Moulānā) Àbdus Sattār Khān

## Lesson 16

### The Categories of Trilateral Verbs

(أبواب الفعل الثلاثي المجرد)<sup>1</sup>

1. You have read about the perfect (الماضي) and imperfect (المضارع) verbs in lessons 14 and 15 of volume one. You have also learnt many verbs in the vocabulary lists, numbers 12 and 13. From there you may have understood that the second root letter (عين الكلمة)<sup>2</sup> of the roots of certain trilateral verbs (الثلاثي) of the (الماضي) perfect and (المضارع) imperfect is sometimes similar and sometimes different.

The verbs of the word (فَتَحَ) are (فَتَحَ) and (يَفْتَحُ) where the (عين الكلمة) is (مَفْتُوح)<sup>3</sup> in both cases.

In the word (كَرَّمَ), the (الماضي) - perfect tense is (كَرَّمَ) while the (المضارع) is (يَكْرُمُ).

That is, the (عين الكلمة) of both are (مَضْمُوم)<sup>4</sup>.

In the word (حَسَبَ), the (الماضي) - perfect tense is (حَسَبَ) while the (المضارع) - imperfect is (يَحْسِبُ). Therefore the (عين الكلمة) of both are (مَكْسُور)<sup>5</sup>.

Now observe the following verbs:

- in the word (ضَرَبَ), the (الماضي) is (ضَرَبَ) where the (عين الكلمة) has a fathah, while the (المضارع) is (يَضْرِبُ), where the (عين الكلمة) has a kasrah.
- in the word (نَصَرَ), the (الماضي) is (نَصَرَ) where the (عين الكلمة) has a fathah, while the (المضارع) is (يَنْصُرُ), where the (عين الكلمة) has a dammah.

---

<sup>1</sup> The word (المجرد) means denuded. It refers to the first stem of the verb that contains only the root letters and is empty of any extra radicals.

<sup>2</sup> See Lesson 3.7.

<sup>3</sup> that is, having a fathah.

<sup>4</sup> having a dammah.

<sup>5</sup> having a kasrah.

- in the word (سَمِعَ), the (الماضي) is (سَمِعَ) where the (عين الكلمة) has a kasrah, while the (المضارع) is (يَسْمَعُ), where the (عين الكلمة) has a fathah.

2. With regard to the (عين الكلمة) of the (الماضي) and (المضارع), the verbs of (الثلاثي المجرد) fall into six categories. In the terminology of Arabic Morphology, these categories are called (بَابُ), the plural being (أَبْوَابُ).

The six categories are as follows<sup>6</sup>:

الوزن		المضارع	الماضي	الأبواب
يَفْعَلُ مكسور العين	فَعَلَ مفتوح العين	يَضْرِبُ	ضَرَبَ	الباب الاول
يَفْعُلُ مضموم العين	فَعَلَّ مفتوح العين	يَنْصُرُ	نَصَرَ	الباب الثاني
يَفْعَلُ مفتوح العين	فَعِلَّ مكسور العين	يَسْمَعُ	سَمِعَ	الباب الثالث
يَفْعَلُ مفتوح العين	فَعَلَّ مفتوح العين	يَفْتَحُ	فَتَحَ	الباب الرابع
يَفْعُلُ مضموم العين	فَعَلَّ مضموم العين	يَكْرُمُ	كَرَّمَ	الباب الخامس
يَفْعَلُ مكسور العين	فَعِلَّ مكسور العين	يَحْسِبُ	حَسِبَ	الباب السادس

3. Verbs more often belong to one of the first three categories. The verbs of the fourth category are slightly less, the fifth category even lesser and very few verbs belong to the sixth category.

4. When any word belongs to a particular category, it means that the harakah of the second radical will correspond to the (الماضي) and (المضارع) of that category. For example, if it is said that the word (غَسَلَ - to wash) belongs to (باب ضرب), it means the (الماضي) is (غَسَلَ) and the (المضارع) is (يَغْسِلُ).

<sup>6</sup> Since Arabic is read from right to left, this table must be read in that direction. The arrow sign will be used as a guide to indicate the direction of the text.



Note: In the Vocabulary Lists No. 14 and 15, the (الماضي) and (المضارع) tenses have been written. Look at the verbs and work out which category each verb belongs to.

5. It is essential to know which category every verb of (الثلاثي المجرد) belongs to so that the (الماضي), (المضارع) and the imperative (الأمر) can be correctly pronounced. It is for this reason that the (بَابُ) of every verb is written next to a verb in the dictionaries. If the verb is from (باب ضرب), a (ض) is written next to the verb.<sup>7</sup> If the verb is from (باب نصر), a (ن) is written next to the verb, if it is from (باب سمع), a (س) is inserted, if it is from (باب فتح), a (ف) is written, if it is from (باب كرم), a (ك) is inserted and if it is from (باب حسب), a (ح) is written. We will follow the same procedure in the future vocabulary lists.

In some modern dictionaries, a line with a harakah is inserted after the (الماضي) to indicate the harakah of the (المضارع), e.g.

(فَرِحَ -), (نَصَرَ -), (غَسَلَ -).

### Vocabulary List No. 14

Word	Meaning
حَصَلَ (ن)	to obtain
رَجَعَ (ض)	to return
رَزَقَ (ن)	to give, to sustain
رَقَدَ (ن)	to sleep
سَكَنَ (ن)	to live, to reside
شَكَرَ (ن)	to thank

<sup>7</sup> This applies to some dictionaries only. Others have their own methods of indicating the category of verbs.

آمِين	May it be so.
صَدَقَ (ن)	to speak the truth
قَرُبَ (ك)	to be near
لَعِبَ (س)	to play
مَرَضَ (س)	to be ill
هَزَمَ (ض)	to defeat
أَمَّا	as far as, as for
مِذْيَاعٌ	radio
فُبَيْلٌ	just before
جَرِيدَةٌ ، جَرَائِدٌ	newspaper
بِرْطَانِيَّةٌ أَوْ بَرِطَانِيَّا	Britain
حَظٌّ - حُظُوظٌ	part, portion
دَارَيْنِ (تثنية دار)	the two worlds
ذُوٌ	owner <sup>8</sup>
سَعَادَةٌ	bliss, success
سَعِيدٌ - سَعْدَاءٌ	fortunate
ظَنٌّ - ظُنُونٌ	thought
عَشَاءٌ - أَعَشِيَّةٌ	supper, dinner
غَدَاءٌ - أَغْدِيَّةٌ	lunch
فُطُورٌ	breakfast
فِي هَذِهِ الْأَيَّامِ	nowadays, in these days
كَسْلَانٌ - كُسَالِي	lazy
مَجِيدٌ	glorious
مُخْرِبَةٌ	destructive

<sup>8</sup> See Lesson 11 in volume 1.

مَكْتَبَةٌ	library, bookshop, desk
نَحْوَ	towards
نِصْفٌ - أَنْصَافٌ	half
يَابَانَ	Japan
أَبَوَانِ	parents
مَيْدَانُ اللَّعْبِ	sports field
مُدْهَشٌ	astonishing

### Exercise 15

(A) In the following sentences, the harakah of the perfect (الماضي) and imperfect tenses (المضارع) has not been written. Insert the correct harakah and read the sentences.

Read Note no. 5 of Lesson 2 in Volume One once again.

Answer	Question
كُلَّ يَوْمٍ أَقْرَأُ جُزْءًا مِنْهُ لَكِنِ الْيَوْمَ مَا قَرَأْتُ إِلَّا نِصْفَ الْجُزْءِ	(١) كَمْ مِنَ الْقُرْآنِ تَقْرَأُ كُلَّ يَوْمٍ يَا خَلِيلُ؟
لَأَنْتِ مَا كَتَبْتِ وَاجِبَاتِ الْمَدْرَسَةِ فِي اللَّيْلِ فَجَلَسْتُ أَكْتُبُ صَبَاحًا	(٢) لِمَاذَا؟
الْحَمْدُ لِلَّهِ كُلَّ يَوْمٍ تَحْصُلُ لِي جَمَاعَةُ الْفَجْرِ	(٣) هَلْ حَصَلَتْ لَكَ الْيَوْمَ جَمَاعَةُ الْفَجْرِ؟
أَشْكُرُكَ يَا سَيِّدِي عَلَيَّ حُسْنِ ظَنِّكَ أَمَّا جَمَاعَةُ الْفَجْرِ فَلَيْسَ بِأَمْرِ كَبِيرٍ إِلَّا عَلَيَّ الْكُسَالِي الَّذِينَ يَرْفُدُونَ فِي الْعَفْلَةِ	(٤) فَأَنْتَ ذُو حِظٍّ عَظِيمٍ وَاللَّهِ يَا خَلِيلُ

<p>(٥) آمين و رفع الله درجات سيدي</p>	<p>(٥) صدقت يا ولدي لكن ليس هذا إلا نصيب السعداء رزقك الله سعادة الدارين</p>
<p>أنا أذهب بعد الفطور</p>	<p>(٦) يا خليل متي تذهب إلي المدرسة؟</p>
<p>نحن نأكل الغداء قبل الظهر</p>	<p>(٧) ومتي تأكلون الغداء؟</p>
<p>بعدت المدرسة نحو نصف ميل</p>	<p>(٨) المدرسة قريبة أم بعيدة؟</p>
<p>علي الرأس والعين لكن يا سيدي أنا شربت الشاي صباحًا ولا أشرب بعد ذلك أبدًا</p>	<p>(٩) هل تشرب الشاي عندنا؟</p>
<p>هذا ولد يسكن أبواه في جارنا</p>	<p>(١٠) من هذا الولد الصغير معك؟</p>
<p>اليوم مرضت أمه فما غسلت وجهه</p>	<p>(١١) ليس هو بنظيف . ألا يغسل وجهه؟</p>
<p>نعم نلعب كل يوم في الميدان</p>	<p>(١٢) هل تلعبون كل يوم بعد العصر؟</p>
<p>أنا أرجع قبيل المغرب</p>	<p>(١٣) متي ترجع من ميدان اللعب؟</p>
<p>بعد صلاة المغرب نأكل العشاء ونسمع أخبار العالم في المذياع</p>	<p>(١٤) فماذا تفعل؟</p>
<p>يا سيدي سمعت خبراً مدهشاً</p>	<p>(١٥) ماذا سمعت البارحة؟</p>

سَمِعْتُ أَنَّ الْيَابَانَ قَدْ هَزَمَتِ الْبُرْطَانِيَّةَ وَالْأَمْرِيكَةَ فِي مَلَايَا وَبَرْمَا وَقَدْ قَرَبَتِ الْآنَ مِنَ الْهِنْدِ	(١٦) وَ مَاذَاكَ ؟
حَفِظْنَا اللَّهَ مِنْ شَرِّ هَذِهِ الْحَرْبِ الْمُخْرَبَةِ	(١٧) صَدَقْتَ يَا عَزِيزِي هَكَذَا جَاءَتِ الْأَخْبَارُ فِي الْجَرَائِدِ أَيْضًا

(B) Translate the following sentences into Arabic

- (1) O boys, how much do you read from the Qur'ān every day? We read one part of it daily but today we read half a part.
- (2) Did you not learn the madrasah lessons at night? No, but we learnt them in the morning.
- (3) O boys, when do you go to the madrasah? Nowadays, we go to the madrasah after breakfast.
- (4) Is the madrasah far from your homes? Yes, the madrasah is approximately one mile from our houses.
- (5) When do you return from the madrasah? We return from the madrasah a little before Zuhr.
- (6) Do you obtain the Zuhr Salāh with congregation? Yes, all praises are due to Allāh, these days we obtain the Zuhr and Àsr Salāhs with congregation.
- (7) How is that? Because the madrasah is only opened nowadays in the morning.
- (8) Then what do you do after Zuhr? We sleep for one hour.
- (9) O Ahmad, what do you do after Àsr? Sir, I go for a walk to the garden.
- (10) Do you read the newspaper every day? By Allāh, every day I read the newspapers in the library.