

# **Arabic Tutor**

## **Volume 4**

A Translation of

تسهيل الأدب في لسان العرب

popularly known as

عربي كا معلم

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

للعربية فضل على سائر الألسن وهو لسان أهل الجنة ومن تعلمها أو علمها غيره فهو مأجور .  
وفي الحديث أحبوا العرب لثلاث لأني عربي والقرآن عربي ولسان أهل الجنة في الجنة عربي . (الدر  
المختار)

Arabic is more meritorious than other languages. It is the language of the people of Jannah. Whoever learns it or teaches it to others will be rewarded. It is mentioned in a hadīth that you should love the Arabs for three reasons, namely:

- because Nabī ﷺ was an Arab,
- the Qur'ān is in Arabic and
- the language of the people of Jannah in Jannah is Arabic.

(Ad-Durrul Mukhtār)

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<b>First Edition</b>	Dhul Qa'dah 1428 A.H. Nov 2007
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي ركب الإنسان ثم أفردته بالتبيان ، وفضله على الملائكة بتعليمه الأسماء كلها يوم الإمتحان ، ولقنه كلمات رفعه بها بعد ما انخفض بالخطأ والنسيان ، والصلاة والسلام علي أفضل الرسل سيدنا محمد المنعوت بأحسن الصفات وعلى آله وصحبه وتابعيه في الحركات والسكنات .

## Preface

How can I be grateful and why should I not be grateful to Allāh ﷻ who granted me the ability to compile four volumes of this book. He decreed that it be so and it has occurred, otherwise I was not in a position to write such a book by means of which the Qur'ān could be reached, and the difficult rules of Arabic could be made brief and simplified, in such a manner that has pleasantly astounded students and teachers. It has made the boring subject of Grammar and Morphology into an interesting and conclusive one.

This book has removed the fear and apprehension from the hearts of the students of Arabic, which was caused by the prevailing books and methods of instruction. It has handed over the key of the garden of Arabic literature to the students of the language. In fact, it has even opened the door for them and told them to enter this pleasant garden, where they could enjoy the flowers and fruits.

In short, it has presented the verse of the Qur'ān, "We have made the Qur'ān easy for remembrance. Is there anyone who will heed?" This has been merely due to His grace and bounty. "It is the grace of Allāh and He grants it to whoever He wants. Allāh is the One of great bounty."

"This is the interpretation of the dream I saw before this. My Lord has made it come true." All praises are due to Him.

The reason why this book has become so beneficial and interesting is that it does not only contain boring rules of Grammar and Morphology. It is a treasure-house of thousands of Arabic words, general examples, Qur'ānic verses, poetry, dialogues, letters and exercises of translating into Arabic. This has made the book become an extremely interesting collection of Arabic literature. This aspect is not found in any other book. This is the reason why a

person does not become tired by studying this book as he would by merely memorizing paradigms and learning Grammar rules. One learns the rules as well as the language simultaneously, that is, the effort is minimal and the benefit is enormous.

I apologize to all the students and seekers of Arabic who were distressed in waiting for the fourth volume for such a long period. I supplicate to Allāh ﷻ to grant them an excellent compensation for this agony.

The first reason for the delay was my old-age and lengthy illness. The second major reason was my extreme desire to make the subject as simple and beneficial as possible. Due to this enthusiasm, I would make a plan one day and change it the next, in order to make an improvement. I did not care about my personal loss in this engrossment. If I had any concern for my personal self, I would have merely divided the first two volumes which were well accepted and very beneficial, into four parts and published them in four volumes within a span of three months. These would have been printed in the thousands and this would have been probably the better route to take.

However, since more effective plans were swimming around in my mind, I made a firm resolution that no matter how much delay there is and how much harm is caused, the work must be done in the best possible manner. I cannot decide whether this attitude of mine was correct or not but I was compelled to act according to my resolve. Till now, my heart's desire has not been fulfilled but under these unsuitable conditions, my mind has become exhausted to work any more. Consequently, the effects of exhaustion are visible in the latter few lessons. Furthermore, there were many other pressing needs. The size of the book had also increased and become bulky. I therefore felt it appropriate to publish whatever work had been accomplished. I even postponed my plan of writing a brief resume on the subjects of rhyme and eloquence at the end of the fourth volume. If Allāh grants me the ability, I will obtain the good fortune of publishing the remaining subjects in a fifth volume. He is the only one that grants the ability and assistance.

Nevertheless, I am grateful to Allāh that now this book, in four volumes, is worthy of being used in high schools from class four till matric. The teachers can practically learn Arabic. I have firm conviction that by the time the students reach matric, they would be able to understand the Qur'ān, the Ahādīth and the easy books of Arabic. They will also have the ability to

translate, to converse and write simple letters. This is such a precious treasure, that no matter how much one appreciates it, the appreciation would not be sufficient.

Furthermore, the experienced teachers realize that when the students understand Arabic Grammar, it creates a special strength in their English. By understanding the Qur'ān, their mental faculties are vastly broadened. Such students are the ones who can serve the nation correctly. The nation is in dire need of such students.

The spirit of reformation can also be infused in our Arabic seminaries (madāris). Education can be made easy, interesting and effective. It is a great boon that those responsible for the madāris are also beginning to perceive this need. It will not be surprising if they find the ruby they are searching for in this book.

By means of this book, the desire to understand the Qur'ān and learn Arabic can also be created in girls. The previous edition of this book has been taught for many years in the famous Madrasatul Banāt of Jālandhar and which has now relocated to Lahore. The new edition has been made part of the syllabus.

This book can aid tremendously in the propagation of Arabic in India and Pakistan<sup>1</sup>, on condition the principals of the madāris, the members of the text book committees, the department of education and the ministry of education fulfil their obligation and make this book reach the hand of every student.

All praises are due to Allāh that the department of Education of Sindh has included this book in their syllabus, thereby proving their recognition of knowledge. In the famous Dārul Úlūm of India in Dhabel, due to the recommendation of Àllāmah Shabbīr Ahmad Úthmānī (رحمه الله), this book has been included in the syllabus. It has been widely accepted in Bihar, Punjab, U.P., Delhi etc. All praises are due to Allāh.

My beloved students should not look at the size of this volume and become perturbed. On the contrary, it contains the same rules which you have already understood. However, special emphasis has been placed on having a

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<sup>1</sup> The author has mentioned these two countries because the original book was written in Urdu. As for the English translation, it can be used world-wide without any limitation to any particular country ( ان شاء الله ). (Translator)

command of the language, which is your actual and pleasing aim.

The method of explanation in this volume has been simplified to such an extent that those issues which seem unsolveable in other books, seem very ordinary and every seeker of Arabic, who has a little understanding, can understand them without the aid of a teacher. The key to the four volumes has been prepared for those wanting to learn Arabic by themselves.

We advise the students of colleges and high schools to study this book during their vacations. It will not be surprising if you grasp the ability to understand the Qur'ān within a year. This will add a precious literary gem to your mental faculties.

I am indebted to the Úlamā, reviewers and the lovers of the best language, through whose unseen and sincere efforts, this book has reached the corners of India and Pakistan without any advertising. May Allāh ﷻ reward them in abundance. I have hope that the saints will grant me counsel and inform me of my errors so that these may be corrected in future.

The servant of the best language  
(Moulānā) Àbdus Sattār Khān (رحمه الله)

15 Sha'bān 1367 A.H.

### **Indications**

- 1) The inverted comma (,) is used to indicate the plural of a noun.
- 2) The alphabets (ن), (ض), (س), (ف), (ك) and (ح) indicate the category (باب) of the trilateral verbs (ثلاثي). The categories of the verbs of (مزید فيه) are indicated by numbers. The numbers are mentioned in Lesson 25. A verb that is (معتل) (واوي) is indicated by a (و) and a verb that is (معتل يائي) is indicated by a (ي).
- 3) When any particle (حرف الجر) is mentioned after a verb, it refers to the meaning of the verb when used with that particular particle. Guidelines were provided in Volumes One and Three. Read these once more. No guidelines have been mentioned in Volume Four. However, the "Indications" have been repeated.



## Introduction

You have learnt most of the essential rules of Grammar and Morphology in the previous three volumes. A few new rules as well as an explanation of previously-mentioned rules will be done in this volume.

The beginning lessons of this volume explain the concept of numbers in great detail, because there is a great need for them in usage and all the prevailing text books do not contain these details.

Firstly, remember that the existing forms of the Arabic numbers are called (أَرْقَامٌ هِنْدِيَّةٌ). They are written as follows:

٠ ، ١ ، ٢ ، ٣ ، ٤ ، ٥ ، ٦ ، ٧ ، ٨ ، ٩ ، ٠

You will be surprised to note that the original forms of the Arabic numbers were the same as the English numbers, viz. 1, 2, 3, 4, 5, 6, 7, 8, 9, 0.

The Europeans obtained these forms from the Muslims of Spain. They called them Arabic numerals (أَرْقَامٌ عَرَبِيَّةٌ). The Arabs of the West still maintain these forms.

## Lesson 44

### The Numerals

(أَسْمَاءُ الْعَدَدِ)

1. The numerals are as follows:

(a) from one (١) to ten (١٠)

First learn the numbers only, then the examples.

Note 1: When speaking, pause (وقف) at the end of singular words, e.g. pronounce (وَاحِدٌ) as (وَاحِدْ). In compounds, pause at the last word, e.g. (قَلَمٌ وَاحِدٌ). See Lesson 1, Note 5 in Volume 1.

Feminine Examples	Feminine Numerals	Masculine Examples	Masculine Numerals
وَرَقَةٌ وَاحِدَةٌ	وَاحِدَةٌ	قَلَمٌ وَاحِدٌ	١. وَاحِدٌ
وَرَقَتَانِ اثْنَتَانِ	اثْنَتَانِ <sup>٢</sup> ، اثْنَتَيْنِ	قَلَمَانِ اثْنَانِ	٢. اثْنَانِ ، اثْنَيْنِ
ثَلَاثُ وَرَقَاتٍ	ثَلَاثٌ	ثَلَاثَةُ أَقْلَامٍ	٣. ثَلَاثَةٌ
أَرْبَعُ وَرَقَاتٍ	أَرْبَعٌ	أَرْبَعَةُ أَقْلَامٍ	٤. أَرْبَعَةٌ
خَمْسُ سَنَوَاتٍ	خَمْسٌ	خَمْسَةُ أَشْهُرٍ	٥. خَمْسَةٌ
سِتُّ بَنَاتٍ	سِتٌّ	سِتَّةُ أَوْلَادٍ	٦. سِتَّةٌ
سَبْعُ نِسْوَةٍ	سَبْعٌ	سَبْعَةُ رِجَالٍ	٧. سَبْعَةٌ
ثَمَانِي نَاقَاتٍ	ثَمَانٍ	ثَمَانِيَةٌ جَمَالٍ	٨. ثَمَانِيَةٌ
تِسْعُ مُعَلِّمَاتٍ	تِسْعٌ	تِسْعَةُ مُعَلِّمِينَ	٩. تِسْعَةٌ

<sup>٢</sup> اثْنَانِ أَوْ اثْنَتَيْنِ أَيْضًا

<sup>٣</sup> ثَمَانٍ أَوْ ثَمَانِي نَاقَاتٍ أَيْضًا

عَشْرَةٌ تَلْمِذَاتٍ	عَشْرٌ أَوْ عَشْرٌ	عَشْرَةٌ تَلَامِذَةٌ	١٠. عَشْرَةٌ أَوْ عَشْرَةٌ
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Note 2: The alif of (اثنان) and (اثنتان) is hamzatul wasl. See Terminology in Volume One.

Note 3: From the numbers (ثلاثة) till (عشرة), the feminine is used for the masculine number and vice versa. In the examples, the numeral (اسم العدد) is read like a (مضاف) without (تنوين) while the (معدود – object being counted) is plural and (مجرور).

(b) from 11 (١١) till 19 (١٩)

Note 4: In a compound numeral, (أحد) is used in place of (واحد) and (إحدى) in place of (واحدة). Also remember that the (معدود) from 11 till 19 is singular and (منصوب).

Examples:

Feminine	Masculine	
إِحْدَى عَشْرَةَ طَيَّارَةً	أَحَدَ عَشَرَ كَوْكَبًا	١١
اِثْنَتَا عَشْرَةَ سَنَةً	اِثْنَا عَشَرَ شَهْرًا	١٢
ثَلَاثَ عَشْرَةَ كَلِمَةً	ثَلَاثَةَ عَشَرَ حَرْفًا	١٣
أَرْبَعَ عَشْرَةَ دَجَاجَةً	أَرْبَعَةَ عَشَرَ دِيكًا	١٤
خَمْسَ عَشْرَةَ شَجْرَةً	خَمْسَةَ عَشَرَ غُصْنًا	١٥
سِتَّ عَشْرَةَ لَيْلَةً	سِتَّةَ عَشَرَ يَوْمًا	١٦
سَبْعَ عَشْرَةَ دَوَاةً	سَبْعَةَ عَشَرَ قَلَمًا	١٧

ثَمَانِيَةَ عَشْرَةَ رُقْعَةً	ثَمَانِيَةَ عَشْرٍ مَكْتُوبًا	١٨
تِسْعَ عَشْرَةَ امْرَأَةً	تِسْعَةَ عَشْرٍ رَجُلًا	١٩

Note 5: The above-mentioned numerals are called (مرکب). All the remaining numerals are declinable (معرب). Only the (أعداد مركبة) are indeclinable (المبني). A fathah is read on both the words constituting the compound. However, the words (أثنا) and (اثنتا) are (معرب). In (حالة الرفع), they are read as (أثنا عَشْرَ) and (اثنتا عَشْرَ) while in

(حالة النصب والجر), they are read as (أثني عَشْرَ) and (اثنتي عَشْرَ), e.g.

(جاءَ اثنا عَشْرَ رَجُلًا),

(رَأَيْتُ اثْنَيْ عَشْرَ رَجُلًا),

(سَافَرْتُ لِاثْنَيْ عَشْرَ يَوْمًا).

Only the first part is (معرب) in these examples. The second part remains indeclinable (المبني).

(c) from 20 (٢٠) to 99 (٩٩)

Note 6: The tens from (عَشْرُونَ) till (تِسْعُونَ) are called (عُشُودٌ). They are used for both genders. Their (اعراب) is similar to that of (الجمع المذكر السالم), that is, in (حالة الرفع), they are read as (عَشْرُونَ) while in (حالة النصب والجر), they are read as (عَشْرِينَ) and (تَلَاثِينَ) etc. See Lesson 10 in Volume One. The (معدود) is singular and (منصوب).

Examples:

Feminine	Masculine
عَشْرُونَ امْرَأَةً	عَشْرُونَ رَجُلًا
إِحْدَى وَعَشْرُونَ مَقْلَمَةً	أَحَدٌ وَعَشْرُونَ قَلَمًا

اثنان وعشرون ولدًا	اثنان وعشرون بنتًا
ثلاثة وعشرون كرسيًا	ثلاث وعشرون طاولة
أربعة وعشرون بيتًا	أربع وعشرون دارًا
خمسة وعشرون سارقًا	خمس وعشرون سارقة
ستة وعشرون بلدًا	ست وعشرون قرية
سبعة وعشرون بستانًا	سبع وعشرون حديقة
ثمانية وعشرون شهرًا	ثمان وعشرون سنة
تسعة وعشرون رغيًا	تسع وعشرون فاحة
ثلاثون يومًا	ثلاثون ليلة
أربعون ولدًا	أربعون بنتًا
خمسون ولدًا	خمسون بنتًا
ستون كلبًا	ستون كلبه
سبعون مسجدًا	سبعون مدرسه
ثمانون بابًا	ثمانون نافذة
تسعون كتابًا	تسعون رسالة

(d) from 100 (١٠٠) to ten million (١٠٠٠٠٠٠٠٠)

Note 7: The (معدود) of (مائة - 100) and (ألف - 1000) and of their dual and plural forms is singular and (مجرور). No change occurs in them due to masculine or feminine words. Both these words are used like the (مضاف) without (تنوين). The (ن) is deleted from the dual (تثنية).

Examples:

Feminine	Masculine	Number	
مِئَةٌ بِنْتٍ	مِئَةٌ وَوَلَدٍ	مِئَةٌ (أَوْ مِائَةٌ)	١٠٠
مِئَتَا بِنْتٍ	مِئَتَا وَوَلَدٍ	مِئَتَانِ (أَوْ مِائَتَانِ)	٢٠٠
ثَلَاثُ مِئَةٍ بِنْتٍ	ثَلَاثُ مِئَةٍ وَوَلَدٍ	ثَلَاثُ مِئَةٍ أَوْ ثَلَاثُمِائَةٍ	٣٠٠
أَرْبَعُ مِئَةٍ بِنْتٍ	أَرْبَعُ مِئَةٍ وَوَلَدٍ	أَرْبَعُ مِئَةٍ أَوْ أَرْبَعُمِائَةٍ	٤٠٠
خَمْسُ مِئَةٍ رُبِيَّةٍ	خَمْسُ مِئَةٍ قَرَشٍ	خَمْسُ مِئَةٍ أَوْ خَمْسُمِائَةٍ	٥٠٠
وهكذا إلى تسع مئة (٩٠٠)		ثَمَانِي مِئَةٍ أَوْ ثَمَانِ مِئَةٍ	٨٠٠
أَلْفُ بِنْتٍ	أَلْفُ وَوَلَدٍ	أَلْفٌ	١٠٠٠
أَلْفَا امْرَأَةٍ	أَلْفَا رَجُلٍ	أَلْفَانِ (أَلْفَيْنِ)	٢٠٠٠
ثَلَاثَةُ آلَافٍ امْرَأَةٍ	ثَلَاثَةُ آلَافٍ رَجُلٍ	ثَلَاثَةُ آلَافٍ (جَمْعُ أَلْفٍ)	٣٠٠٠
وهكذا إلى عشرة آلاف (١٠٠٠٠)		أَرْبَعَةُ آلَافٍ	٤٠٠٠
أَحَدَ عَشَرَ أَلْفَ امْرَأَةٍ	أَحَدَ عَشَرَ أَلْفَ رَجُلٍ	أَحَدَ عَشَرَ أَلْفًا	١١٠٠٠
اثْنَا عَشَرَ أَلْفَ امْرَأَةٍ	اثْنَا عَشَرَ أَلْفَ رَجُلٍ	اثْنَا عَشَرَ أَلْفًا	١٢٠٠٠
وهكذا إلى تسعة وتسعون ألفاً (٩٩٠٠٠)		ثَلَاثَةَ عَشَرَ أَلْفًا	١٣٠٠٠
مِئَةُ أَلْفٍ	مِئَةُ أَلْفٍ	مِئَةُ أَلْفٍ	١٠٠٠٠٠

امْرَأَةٌ	رَجُلٌ		
أَلْفُ أَلْفٍ امْرَأَةٌ أَوْ مَلِيُونُ امْرَأَةٍ	أَلْفُ أَلْفٍ رَجُلٍ أَوْ مَلِيُونُ رَجُلٍ (جمع مَلَائِينُ)	أَلْفُ أَلْفٍ أَوْ مَلِيُونُ	١٠٠٠٠٠٠٠
عَشْرَةُ آلَافٍ أَلْفِ امْرَأَةٍ أَوْ عَشْرَةُ مَلَائِينِ امْرَأَةٍ	عَشْرَةُ آلَافٍ أَلْفِ رَجُلٍ أَوْ عَشْرَةُ مَلَائِينِ رَجُلٍ	عَشْرَةُ آلَافٍ أَلْفٍ	١٠٠٠٠٠٠٠٠

Note 8: Nowadays, the word (كَرٌّ) is also used for ten million, e.g. (كَرٌّ رَجُلٍ أَوْ (امْرَأَةٍ)).

Note 8: The words (مِئَةٌ), (أَلْفٌ) and (مَلِيُونٌ) are used like a (مُضَافٌ) together with the (مَعْدُودٌ). Consequently, the (تَنْوِينٌ) has been elided from the singular form as is the (نُونٌ إِعْرَابِيَّةٌ) from the dual form. See Lessons 7 and 11.

Note 10: The (مَعْدُودٌ) of a numeral is also referred to as the (تَمْيِيزٌ) or (مُؤَمِّزٌ). By examining all the examples of the numerals, you will notice that the (مُؤَمِّزٌ) is always indefinite (نَكْرَةٌ). However, the definite article (أَلٌ) is attached to the (مُؤَمِّزٌ) when it is a plural (جَمْعٌ) or a collective noun (اسْمٌ جَمْعٌ). The particle (مِنْ) has to be used in this case, e.g. instead of saying (عِشْرُونَ رَجُلًا), you can say (عِشْرُونَ مِنَ الرِّجَالِ). Similarly, one can say, (مِئَةٌ مِنَ الْإِبِلِ وَأَلْفٌ مِنَ الْغَنَمِ) - a hundred camels and a thousand sheep) and (إِحْدَى وَعِشْرُونَ مِنَ النِّسَاءِ) - twenty one women).

## Exercise No. 64

Fill in a suitable (معدود) next to the following numbers.

(٢) ثلاث	(١) خَمْسَةَ
(٤) عشر	(٢) عَشْرَةَ
(٦) إِثْنَتَا عَشْرَةَ	(٥) إِثْنَا عَشَرَ
(٨) ثلاث عشرة	(٧) أحد عشر
(١٠) عَشْرُونَ	(٩) خمسة عشر
(١٢) ثَمَانٍ وَأَرْبَعُونَ	(١١) إِحْدَى وَثَلَاثُونَ
(١٤) تسعة وتسعون	(١٣) ثِنْتَانِ وَسَبْعُونَ
(١٦) مائَتان	(١٥) مائة
(١٨) ثَلَاثٌ مِئَةٌ وَخَمْسَ عَشْرَةَ	(١٧) مائة وستون
(٢٠) أَلْفَانِ	(١٩) أَلْفٍ
(٢٢) خَمْسَةُ آلَافٍ	(٢١) ثَمَانِ مِئَةٍ
(٢٤) أَلْفٌ أَلْفٌ	(٢٣) مِئَةُ أَلْفٍ
	(٢٥) مَلِيُونٌ

## Exercise No. 65

Translate the following phrases into Arabic.

- (1) one boy
- (2) two boys
- (3) two girls
- (4) three boys
- (5) four girls
- (6) five bulls
- (7) nine cows
- (8) ten women
- (9) ten men
- (10) twenty rupees
- (11) twenty five guineas
- (12) forty five books
- (13) fifty hens
- (14) seventy two roosters
- (15) one hundred dogs
- (16) two hundred horses
- (17) three hundred she camels
- (18) five hundred male camels
- (19) one thousand aeroplanes
- (20) one hundred thousand soldiers



### **Exercise No. 66**

(A) Write the following numbers in Arabic.

7, 15, 18, 29, 75, 62, 43, 88, 100, 300, 800, 2 000, 200, 100 000, 1 000, 1 200, 1 000 000.

(B) Assume the (معدود) is masculine and then write the above-mentioned numbers in Arabic.