

LESSON 1

In this lesson we learn the following:

1) **إِنَّ** : In Arabic there are two types of sentences:

a) the nominal sentence **الْجُمْلَةُ الاسْمِيَّةُ** wherein the first word is a noun e.g. **الْكِتَابُ سَهْلٌ**, 'The book is easy.'. The noun which commences the nominal sentence is called the *mubtada* 'المُبْتَدَأُ' while the second part is called the *khobar* 'الْخَبَرُ'.

b) the verbal sentence **الْجُمْلَةُ الْفِعْلِيَّةُ** wherein the first word is a verb e.g. **خَرَجَ بِلَالٌ**, 'Bilâl went out.'.

The particle **إِنَّ** is used at the beginning of a nominal sentence e.g

إِنَّ الْكِتَابَ سَهْلٌ → الْكِتَابُ سَهْلٌ

Note that the noun after **إِنَّ** is *mansûb* i.e. in the accusative case. After the introduction of **إِنَّ**, the *mubtada* is no longer called *mubtada*, but is instead called *ismu inna* and the *khobar* is called *khobaru inna*.

إِنَّ signifies emphasis. It can be translated as 'indeed,' 'surely,' 'no doubt,' and 'verily.'

Note the following:

-If the *mubtada* has one *dammah*, it changes to one *fathah* after **إِنَّ**, e.g.:

إِنَّ الْمَدْرَسَ جَدِيدٌ → الْمَدْرَسُ جَدِيدٌ

إِنَّ آمِنَةَ طَالِبَةٌ → آمِنَةُ طَالِبَةٌ

-If the *mubtada* has two *dammahs* they change to two *fathahs*, e.g.:

إِنَّ حَامِدًا مَرِيضٌ → حَامِدٌ مَرِيضٌ

-If the *mubtada* ' is a pronoun, it changes to its corresponding *mansûb* form, e.g.

إِنَّكَ غَنِيٌّ → أَنْتَ غَنِيٌّ

For the *mansûb* forms of all the pronouns, see Exercise 3 in the main book.

Note that the pronouns of the first person singular and plural have two forms:

إِنَّا / إِنَّا ؛ إِنِّي / إِنِّي

2) لَعَلَّ : This is also a particle like إِنَّ . It is called one of the 'sisters of إِنَّ'.

Grammatically, it acts like إِنَّ . It signifies hope or fear, e.g.:

لَعَلَّ الْجَوَّ جَمِيلٌ 'I hope the weather is fine.' → الْجَوُّ جَمِيلٌ 'The weather is fine.'

لَعَلَّ الْمُدْرَسَ مَرِيضٌ 'I'm afraid the teacher is sick.' → الْمُدْرَسُ مَرِيضٌ 'The teacher is sick.'

In this lesson, we have examples of 'I hope' only.

3) ذُو : This word means 'having' or 'possessing', e.g.:

ذُو مَالٍ 'possessing wealth,' i.e. wealthy, ذُو خُلُقٍ 'possessing manners,' i.e. well-mannered, ذُو عِلْمٍ 'possessing knowledge,' i.e. learned.

It is always *mudâf*, and the following word is *mudâf ilaihi*, and therefore it is *majrûr*.

The feminine of ذُو is ذَاتُ, e.g.:

بِلَالٌ ذُو عِلْمٍ، وَأُخْتُهُ ذَاتُ خُلُقٍ 'Bilâl is learned and his sister is well-mannered.'

The plural of ذُو is ذُؤُ، and that of ذَاتُ is ذَوَاتُ, e.g.:

هَؤُلَاءِ الطُّلَّابُ ذُؤُ خُلُقٍ	هَذَا الطَّالِبُ ذُو خُلُقٍ
هَؤُلَاءِ الطَّالِبَاتُ ذَوَاتُ خُلُقٍ	هَذِهِ الطَّالِبَةُ ذَاتُ خُلُقٍ

4) أَمْ : It means 'or,' but only in an interrogative sentence, e.g.:

أَطِيبٌ أَنْتَ أَمْ مُهَنْدِسٌ؟ 'Are you a doctor or an engineer?'

أَمِنْ فِرْنَسَا هُوَ أَمْ مِنْ أَلْمَانِيَا؟ 'Is he from France or Germany?'

أَبَلَا رَأَيْتَ أَمْ حَامِدًا؟ 'Did you see Bilâl or Hamid?'

Note that the particle أ precedes one of the two things about which the question is asked while أم precedes the other. So it is wrong to say:

أَأَنْتَ مُدْرَسٌ أَمْ طَالِبٌ؟
أَذَهَبْتَ إِلَى مَكَّةَ أَمْ جُدَّةَ؟

The correct construction is:

أَمُدْرَسٌ أَنْتَ أَمْ طَالِبٌ؟
أَلِإِلَى مَكَّةَ ذَهَبْتَ أَمْ إِلَى جُدَّةَ؟

In a non-interrogative sentence, أَوْ is used for 'or', e.g. :

خُذْ هَذَا أَوْ ذَلِكَ 'Take this or that.'
رَأَيْتُ ثَلَاثَةً أَوْ أَرْبَعَةً 'I saw three or four.'
خَرَجَ بِلَالٌ أَوْ حَامِدٌ 'Bilâl or Hâmid went out.'
5) أَلْفٌ 'thousand', مِائَةٌ 'hundred'.

Note that in مِائَةٌ the *alif* is not pronounced. It is pronounced مِئَةٌ. In certain countries it is also written like this, without the *alif*.

After these two numbers the *ma'dûd* is singular *majrûr*, e.g.:

مِائَةٌ كِتَابٍ 'one hundred books'.

أَلْفٌ رِيَالٍ 'one thousand riyals'.

هَذَا التَّلْفَازُ بِأَلْفِ رِيَالٍ. Here أَلْفِ is *majrûr* because of the preposition بِ.

مِائَةٌ and أَلْفٌ have the same form with the feminine *ma'dûd* also, e.g. :

أَلْفٌ مُسْلِمَةٍ وَمِائَةٌ طَالِبَةٍ

6) غَالٍ 'expensive' : هَذَا الْكِتَابُ غَالٍ 'This book is expensive.' Here, غَالٍ is not *majrûr*. It is *marfû*: Its actual form is غَالِي. The letter yâ, along with its *dammah*, has been omitted and the *nûn* of *tanwîn* has been transferred to the preceding letter (ghâli-yu-n → ghâli-n). Here are some more words of this type:

مُحَامٍ 'a lawyer' for مُحَامِيٌّ. E.g. : أَنَا مُحَامٍ 'I am a lawyer.'

قَاضٍ 'a judge' for قَاضِيٌّ. E.g. : أَبِي قَاضٍ 'My father is a judge.'

وَادٍ 'a valley' for وَادِيٌّ. E.g. : هَذَا وَادٍ 'This is a valley.'

You will later learn more about this class of nouns **إِنْ شَاءَ اللَّهُ تَعَالَى**.

Exercises

1. Answer the following questions.
2. Mark the correct statements with this (✓) and the incorrect ones with this (x).
3. Learn the pronoun forms used with **إِنَّ**.
4. Rewrite the following sentences using **إِنَّ**.
5. Read the following.
6. Rewrite the following sentences using **إِنَّ** and vocalize the last letters of the words.
7. Read the examples and make sentences with the help of the words given in the exercise using **أَمَّ** and **أَ**.
8. Learn the use of **ذُو**.
9. Change the word **ذُو** to masculine plural, feminine singular, and plural as shown in the example.
10. Rewrite the following sentences using **لَعَلَّ**.
11. Read the examples and fill in the blanks with **غَالٍ** or **غَالِيَّةٌ**.
12. Read the following sentences and then write them, replacing the figures with words.
13. Use each of the following words in a sentence.

Vocabulary

ذَكِيٌّ intelligent

غَبِيٌّ stupid

حُلُقٌ manners

مِائَةٌ hundred

أَلْفٌ thousand

رُوبِيَّةٌ rupee

مُتَزَوِّجٌ married

عَزَبٌ unmarried

يَهُودِيٌّ a Jew

يَهُودٌ Jews

مُعْجَمٌ dictionary

دُولَارٌ dollar

صَفْحَةٌ page

نَاجِحٌ one who has passed
the examination

غَالٌ expensive

كُمٌّ sleeve