

# Unit 1: The Nominal Sentence



Unit 1 is designed for students who have not yet mastered the alphabet. It is twice as long as the original version (for literate students, as in the book). The latter is also available free of charge on our site [institut-imtiyaz.com](http://institut-imtiyaz.com).

You will also find the audio recordings and other teaching materials there.

## Lesson 1

### Alphabet 1

Pedagogical thread:

Objective: Learn the first 11 letters of the alphabet. Run an icebreaker activity.

In class.

Prepare letters in fairly large format with the writing line shown as a dotted guide. Ask who can already pronounce the khâ, the hâ, the râ, and so on. Give each student a letter they can pronounce (or several, depending on the size of the group). Students then circulate and teach their letters to one another. Form a circle. Each student shows their letter in turn. The others must remember which letter it was. Form two groups standing in rows facing each other. Each group is given the full set of letters (one or more per student). Each student must then name the letter held up by the person opposite. The group that guesses the most letters wins.

Review the letters in detail using the "Alphabet" PowerPoint available at [www.institut-imtiyaz.com](http://www.institut-imtiyaz.com).

Online

Go directly through the first 11 letters using the "Alphabet" PowerPoint.

Independent learners

Watch our three alphabet-learning videos on the site.

Homework

Writing worksheet 1 (see site).

Practical tip

Print the alphabet and laminate it.

Letter	Transcription	Final	Medial	Initial	Isolated	
Alif	A	ا	ـا	ـا	ا	Long â and bearer of hamza.
Bâ'	B	ب	ـب	ـب	ب	
Tâ'	T	ت	ـت	ـت	ت	
Thâ'	Th	ث	ـث	ـث	ث	Interdental: 'think' in English
Jîm	J	ج	ـج	ـج	ج	
Ĥâ'	Ĥ	ح	ـح	ـح	ح	Voiceless Ĥ (no vibration)
Khâ'	kh	خ	ـخ	ـخ	خ	'Jota' in Spanish or 'achtung' in German
Dâl	D	د	ـد	ـد	د	
Dhâl	Dh	ذ	ـذ	ـذ	ذ	Interdental: 'that' in English
Râ'	R	ر	ـر	ـر	ر	Rolled R
Zây	Z	ز	ـز	ـز	ز	
Sîn	S	س	ـس	ـس	س	
Shîn	Sh	ش	ـش	ـش	ش	The 'sh' sound: 'shop' in English.
Şâd	Ş	ص	ـص	ـص	ص	Emphatic S
Ḍâd	Ḍ	ض	ـض	ـض	ض	Emphatic D
Ṭâ'	Ṭ	ط	ـط	ـط	ط	Emphatic T
Zâ'	Z	ظ	ـظ	ـظ	ظ	Emphatic Dh
ʿAyn	ʿ	ع	ـع	ـع	ع	"The letter of the death rattle"
Ghayn	Gh	غ	ـغ	ـغ	غ	The French Parisian R, à la Jacques Brel
Fâ'	F	ف	ـف	ـف	ف	
Qâf	Q	ق	ـق	ـق	ق	Deep guttural
Kâf	K	ك	ـك	ـك	ك	
Lâm	L	ل	ـل	ـل	ل	
Mîm	M	م	ـم	ـم	م	
Nûn	N	ن	ـن	ـن	ن	
Hâ'	H	ه	ـه	ـه	ه	Voiced H (with vibration)
wâw	W	و	ـو	ـو	و	Long û and W
Yâ'	Y	ي	ـي	ـي	ي	Long î and Y
Tâ' marbûṭa	T	ة			ة	Tâ' marbûṭa: feminine marker.
Alif maqṣûra	Â	ى			ى	Alif maqṣûra: Yâ' transformed into Alif.
ادذرزو	Non-connecting letters		أؤئئ		ء	Hamza (different bearers)

Connect:

ت	*	Jîm
ا	*	Alif
ز	*	Thâ'
ح	*	Dâl
ـ	*	Râ'
ر	*	Bâ'
هـ	*	Hâ'
ذ	*	Tâ'
ك	*	Khâ'
ظ	*	Dhâl
ع	*	Zay

Write the non-connecting letters and their transcription:

					<b>Letter</b>
					<b>Transcription</b>

Write all the letters that contain dots and their transcription:

						<b>Letter</b>
						<b>Transcription</b>

### The short vowels

There are only three vowels in Arabic: the "i," the "u," and the "a." These are the three extreme points on the vowel triangle shown below. Note that the "ou" (French spelling) is transcribed "u."

The vowels are written directly above (or below) the consonants. Examples:

		du		ju		bu
		da		ja		ba
		di		ji		bi

To write a vowel on its own, an alif ا is used with a hamza ء added. This rule applies at the beginning of words. The bearer of the hamza in the middle and at the end of words will be covered later.

أَب
Father

← Example

ا	أ	أ
i	a	u

Read and transcribe:

ت →	د →	ح →	ب →	أ →	خ →
ذ →	ث →	ر →	ز →	إ →	ج →

Read:

Note: declensions will be studied later. We will therefore put no vowel at the end of words for the moment, with the exception of verbs.

أَبَد	رَبِحَ	دَرَج	أَثَر	بَحَثَ	خَبَر	أَحَد
Eternity	To gain	Staircase	Trace	To search	Information	One

Write the syllables in Arabic:

<u>Khu</u> →	Ja →	Dhi →	Tu →	Thi →	I →
Ḥa →	Bi →	Kha →	Ru →	Zi →	Da →

Place the letter in the correct position:

	Isolated	Final	Medial	Initial
Bâ'	خَر	رَح	جَر	رَز
	To be ruined, devastated	To be broad	To dress (a wound)	To appear
Hâ'	جَر	رَب	بَث	جَب
	To wound	To gain / benefit	To search	To veil

Write in connected form (mind the letters that don't connect after themselves):

Veils	Rajab	Hail	Pearls	Brother	Proofs
حُجُب	رَجَب	بَرَد	دُرَر	أَخ	حُجَج
.....	.....	.....	.....	.....	.....

## Dictation 1

To be administered by a teacher

To create	To be searched	To go out	To prove true	To be veiled	To begin
ذَرَأَ	بُحِثَ	خَرَجَ	ثَبَّتَ	حُجِبَ	بَدَأَ

## Structure: The Nominal Sentence

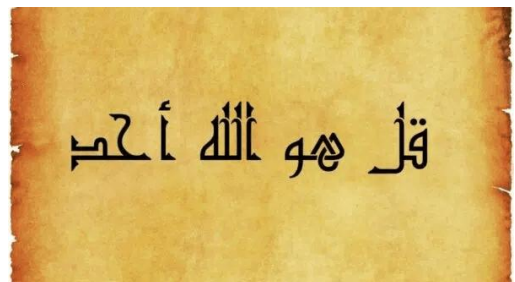
A simple nominal sentence is a sentence without a verb.

The first term of this sentence is called « مُبْتَدَأٌ » (mubtada), which I would translate as "initial topic." It corresponds to the subject or theme of the sentence.

The second term is called « خَبَرٌ » (khabar), meaning "information." This corresponds to the "attribute" or "predicate" of the sentence (depending on the case or type of analysis).

 (Audio) Qur'anic examples, Unit 1, Lesson 1 To download from the site: [institut-imtiyaz.com](http://institut-imtiyaz.com)

أَحَدٌ	اللَّهُ
خَبَرٌ	مُبْتَدَأٌ
Khabar	Mubtada
God [is] One. (Qur'an 112:1) <sup>1</sup>	



<sup>1</sup>Muslim scholars are divided on the question of the derivation of the name الله. Some say it is not derived and that it simply means "the god," used as a proper noun. It can indeed be compared with the Hebrew name "elohah" (whose better-known plural is Elohim). This name would be an augmented form of the word "el" (god), through the addition of an h. Some thus give it the meaning of "the Greater God." It is therefore an ancient Semitic root common to both languages, and most likely older still. Other Muslim scholars hold that it is derived—and here too opinions differ. Some propose that it comes from the term « وَهٌ », which evokes bewilderment, even loss of reason, since God confounds reason through the mysteries of His attributes. Others prefer to see in it a derivative of the verb « إِلَى أَيْهٍ » meaning "to find peace with" or "to seek refuge," since hearts are pacified by mentioning Him—as the Qur'anic text states—and find refuge in Him. Still others see in it a derivative of the verb « لَاءٌ » in the sense of "to veil oneself." Yet other opinions are also offered.

Note that, in a nominal sentence, the subject generally ends with "u" and the predicate generally ends with "un." This is called declension. These are markers used to indicate the function of words in sentences. We will return to this in detail later.

## Qur'anic proverb

لَا إِكْرَاهَ فِي الدِّينِ	Lâ ikrâha fî d-dîn	No compulsion in religion. (2:256)
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We call "Qur'anic proverbs" those words from the Qur'an that have become proverbial among Arabic speakers. Each proverb will be presented at the beginning of a lesson and will have a grammatical connection to it. This first passage was chosen because it is a simple nominal sentence. It therefore requires no prior grammatical knowledge. "Lâ" is the negation. "Ikrâh" means "compulsion." "Fî" means "in" or "at." And "dîn" means "religion."

## Greetings

### Pedagogical thread

**Objectives:** Learn greetings and basic introductions; and get acquainted.

- 1- Listen to the audio.
  - 2- Collectively with the teacher: Following the model below, use one or more of the greetings, paying attention to correct pronunciation; state your first name; indicate your origin (city and country);
  - 3- Ask your neighbor for their name and where they are from.
  - 4- In pairs or threes: Repeat the exercise until the expressions become fluent.
- Online:** Students introduce themselves in pairs, in turn.



Vocabulary <sup>2</sup>					
أَنْتَ / أَنْتِ	Anta / anti	You (masc.) / (fem.)	أَنَا	Anâ	I / me
مِنْ	Min	From	وَ	Wa	And
مَعَ	Ma'a	With	فِي	Fî	In, at
أَيْنَ	Ayna	Where	مَا	Mâ	What, which, what is

Listen.

(Audio)	Greetings	To download from the site: institut-imtiyaz.com
	أَهْلًا وَسَهْلًا.	Ahlân wa-sahlân Hello/welcome.
	مَرْحَبًا.	Marḥaban Hello/welcome.
	صَبَاحُ الْخَيْرِ / مَسَاءُ الْخَيْرِ.	Ṣabâḥu l-khayr / Masâ'u l-khayr Good morning / good evening (morning of goodness / evening of goodness).

<sup>2</sup>This first set of vocabulary is an opportunity to build a memory box using flash cards or an app. Principle: review after one hour; after one day; after one week; after one month; after six months; then discard. Take the opportunity to familiarize yourself with the forgetting curve (see also: spaced repetition). You will find the explanations on our website.

السَّلَامُ عَلَيْكُمْ / وَعَلَيْكُمْ السَّلَام.	As-salâm 'alaykum / Wa-'alaykum as-salâm	Peace be upon you / And upon you be peace.
إِسْمِي يَا سَيْن.	Ismî Yâsîn	My name is Yâsîn.
مَا اسْمُكَ؟ / مَا اسْمُكِ؟	Mâ s-muka (masc.) / Mâ s-muki (fem.)	What is your name?
أَنَا مِنْ لُوزَانَ فِي سُوَيْسْرَا.	Anâ min Lûzân fî Suîsrâ	I am from Lausanne, in Switzerland.
مِنْ أَيْنَ أَنْتَ / أَنْتِ؟	Min ayna anta (masc.) / anti (fem.)	Where are you from?

- The long « ي » at the end of nouns corresponds to the first-person possessive pronoun 'my', as in the well-known expressions « أُخِي » (my brother) or « حَبِيبِي » (my beloved). The ك is the second-person possessive pronoun 'your' for the masculine. The كِ is the second-person possessive pronoun 'your' for the feminine.
- The particle « مِنْ » generally expresses 'origin' or 'part' of something, like the preposition 'from' in English. We say 'He comes from Paris'; 'a piece of bread.'

**For the end of the class.**

مَعَ السَّلَامَةِ	Ma'a as-salâma	Goodbye (with safety).
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## Lesson 2

### The sukûn



When a consonant has no vowel, a ة (sukûn) is added above that consonant.

**Example:**

خُبْرٌ
Khubz

Read the following words:

أَجْرٌ	حَرْبٌ	أُخْتٌ	بَحْرٌ	حَرْثٌ	بُرْجٌ
Ajr	Ḥarb	Ukht	Baḥr	Ḥarth	Burj
Reward	War	Sister	Sea	Tillage	Tower

Read the following sentences:

Note: the end of sentence is shown here without declension. This is a reading exercise; the translations are given for reference only and are not intended as grammatical analysis.

إِبْحَثْ تَجِدْ	Search, and you will find.
بَدَأْتُ أَحْرَثُ	I began to till.
بَثَّثْتَ خَبْرٌ	You broadcast a piece of news.
أُخْبِرْتُ بِحَدَثٍ	I was informed of an event.
رَأَتْ أُخْتَهُ حَرْبٌ	She saw the sister of Ḥarb.
بَرَأَ جُرْحُ بُرْدٍ	Burd's wound healed.

Write in connected form:

I loved	You went out	You search	Party, faction	Inheritance
أَحَبَّ بَتُّ	خَرَجَتْ	تَبَّحَتْ	حَزْبٌ	إِرْثٌ
.....	.....	.....	.....	.....

Write the words in Arabic:

She was wounded	I compelled	You appeared (fem.)	It was proven	Caution
Juriḥat	Ajbartu	Barazti	Uthbita	<u>Hadhar</u>
.....	.....	.....	.....	.....

Write the sentence in Arabic:

	<u>Kharaja badru rajab</u>	The full moon of Rajab came out
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## The feminine



The feminine is most often formed by adding « ة » (tâ' marbûṭa). Without declension, only the final "a" is heard.

مُحْسِن	Muḥsin	A benefactor (masc.)
مُحْسِنَةٌ	Muḥsina	A benefactress (fem.)

## The articles

In Arabic, there is no indefinite article, and there is only one definite article « ال » (Al), valid for masculine, feminine and plural.

أَنَا نَذِيرٌ	Anâ nadhîr	I [am] [a] warner. (15:89)
الصُّلْحُ خَيْرٌ	Aṣ-ṣulḥu khayr	Reconciliation is a good thing (or preferable). (4:128)
الدُّنْيَا مَتَاعٌ	Ad-dunyâ matâ'	The life of this world is a [temporary] enjoyment. (40:39)
الْمُؤْمِنُونَ إِخْوَةٌ	Al-mu'minûna ikhwa	The believers are brothers. (49:10)

Note: in the Qur'an, the word مُؤْمِنٌ carries both the meaning of "believer" and of "loyal / trustworthy / safe / one who safeguards (what is entrusted to him)."

Generally, the khabar is indefinite. But it may sometimes be definite.

الصَّمَدُ	الله
Allâhu ṣ-ṣamad	
God [is] the Self-Sufficient. (112:2) <sup>3</sup>	

<sup>3</sup>The word صَمَدٌ first has a concrete meaning to which the various abstract senses discussed below are connected. Without this first meaning, it is very difficult to establish a link between the others. According to the exegetes, its root carries the following sense: صَمْتٌ الَّذِي لَا جَوْفَ لَهُ ("that whose sound is dull, that has no hollow"). The term مُصَمَّتٌ is derived from the word صَمَّتْ ("silence"). It denotes an object so dense that it returns no sound when struck, like a rock. Linguists specify that this term refers precisely to smooth and impervious rock. The noun صَمَدٌ thus evokes both the idea of fullness and of density, and by extension, of solidity and imperishability. It is these primary meanings that should be kept in mind. The commentaries then mention many further senses. We will only mention here those that are most relevant or most commonly cited. The first relates to the verb صَمَدٌ إِلَى, which means: to turn toward someone (when one is in need). The idea of fullness here takes on the sense of abundance

## The near demonstratives (part one)

The masculine near demonstrative is « هَذَا » (hâdhâ), and the feminine demonstrative is « هَذِهِ » (hâdhihi). Before an indefinite noun, they function as demonstrative pronouns.

Examples:

هَذَا ذِكْرٌ	Hâdhâ dhikr	This [is] a reminder. (38:49)
إِنَّ هَذِهِ تَذْكِرَةٌ	Inna hâdhihi tadhkira	Truly, this [is] a reminder. (76:29)
هَذَا مِنْ فَضْلِ رَبِّي	Hâdhâ min faḍli rabbî	This is from the favor of my Lord (or this proceeds from a favor of my Lord). (27:40)



هَذِهِ نَاقَةُ اللَّهِ	Hâdhihi nâqatu Allâh	This is the she-camel of God. (11:64)
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When the demonstrative is placed before a noun bearing the definite article, it takes the sense of a demonstrative adjective: "this," "that" or "these."

مَتَى هَذَا الْوَعْدُ	Matâ hâdhâ l-wa'd	[When will] this promise [come]? (67:25)
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Note the interrogative pronoun مَتَى, which means "when?"

## Two interrogative pronouns

Observe:

مَا هَذِهِ التَّمَاثِيلُ	Mâ hâdhihi t-tamâthîl	What are these statues? (21:52)
هَلْ هَذَا إِلَّا بَشَرٌ	Hal hâdhâ illâ bashar	Is this anyone but a human being? (21:3)

Note: the word إِلَّا comes from the fusion of إِنْ and لَا, like the English "if not / other than."

and power, in that one only turns toward the one who has the "full" capacity to respond to requests. The next meaning is: the One who neither eats nor drinks, for He is not touched by want. A very close meaning is: the One who has no need of any person. The next meaning is: the abiding One who does not perish—here again the idea of imperishability. The next meaning is: the perfect One who has no defect. The most enduring link among all these meanings thus lies in the notion of "fullness." Associated with أحد, this Name suggests that divine unity is not an "empty unity" or a "void point," but a reality endowed with fullness. The Name الصَّمَد is undoubtedly the one that has most baffled translators. Observe: "He is the eternal God" (Kazimirski); "God, the Refuge of the righteous" (Laïmèche); "A GOD of absolute unity" (Pesle and Tidjani); "Allah, the One" (Blachère); "God, the Absolute" (Hamidullah); "ETERNAL GOD" (Boudib); "God!... The Impenetrable!" (Masson); "God the Implored" (Boubakeur); "Indivisible God" (Grosjean); "God, the supreme and efficient recourse" (Kechrid); "Allâh, the Independent and the One whom all implore" (Ahmadiyya); "Allah, the Numinous (a mysterious phenomenon that conveys a sense of the divine)" (Chouraqui); "Allâh is the One on whom all depends" (Valois); "God of fullness" (Berque); "God the Supreme Refuge" (Chiadmi); "GOD, the Eternal [Sublime in His very Essence]" (Fakhri); "He is the Absolute Refuge" (Ould Bah); "God who is self-sufficient" (Penot); "Allah toward whom one turns" (Abdelaziz); "God is the Universal Support!" (Michon); "Allâh, the Impenetrable Universal Support" (Gloton). (Source of translations: lenoblecoran.com)

## Safar 1 (part one)

"Safar" is a series of PowerPoints available on the site institut-imtiyaz.com. They are teaching materials designed for interactive oral practice. Each unit has a corresponding "Safar." Only the first one is mentioned in the method, with its associated vocabulary. The following ones will be introduced into the lessons whenever the teacher judges appropriate.<sup>4</sup>

(Audio) Safar 1 Vocabulary To download from the site: institut-imtiyaz.com



Vocabulary <sup>5</sup>					
رَجُلٌ	Rajul	Man	إِمْرَأَةٌ / الْمَرْأَةُ	Imra'a / Al-mar'a	Woman
بِنْتٌ	Bint	Girl	وَلَدٌ	Walad	Boy
حِمَارٌ	Ĥimâr	Donkey	جَمَلٌ	Jamal	Camel
نَخْلَةٌ	Nakhla	Palm tree	شَجَرَةٌ	Shajara	Tree
زَيْتُونٌ	Zaytûn	Olive	تَمْرٌ	Tamr	Date (fruit)
بَيْتٌ	Bayt	House	سَيَّارَةٌ	Sayyâra	Car
مَدِينَةٌ	Madîna	City	صَحْرَاءُ	Şahrâ'	Desert

نَعَمْ	Na'am	Yes	لَا	Lâ	No
هَذَا	Hâdhâ	This (masc.)	هَذِهِ	Hâdhihi	This (fem.)
مَا	Mâ	What is...?	هَلْ	Hal	Is it that...?
جَنْبٌ	Janba	Next to	عَلَى	'Alâ	On, above

Note: the word تَمْرٌ is not Qur'anic.

### Activity: What is this?

- 1- Listen to and read the summary of the sentences from the first part of the "Safar 1" PowerPoint. See below.
- 2- Cover the Arabic part and repeat the sentences from memory.

(Audio) What is this? To download from the site: institut-imtiyaz.com

مَا هَذَا	Mâ hâdhâ	What is this?
هَذَا جَمَلٌ	Hâdhâ jamal	This is a camel.
مَا هَذِهِ	Mâ hâdhihi	What is this?

<sup>4</sup>These documents evolve over time and are continually enriched. Feedback and suggestions from teachers are very welcome.

<sup>5</sup>This first set of vocabulary is an opportunity to build a memory box using flash cards. Principle: review after one hour; after one day; after one week; after one month; after six months; then discard. Take the opportunity to familiarize yourself with the forgetting curve (see also: spaced repetition). You will find the explanations on our website.

هَذِهِ نَخْلَةٌ	Hâdhihi nakhla	This is a palm tree.
هَلْ هَذَا وَادٌ	Hal hâdhâ walad	Is this a boy?
نَعَمْ هَذَا وَادٌ	Na'am hâdhâ walad	Yes, this is a boy.
هَلْ هَذَا وَادٌ	Hal hâdhâ walad	Is this a boy?
لا، هَذِهِ بِنْتُ	Lâ hâdhihi bint	No, this is a girl.
أَيْنَ الرَّجُلِ؟	Ayna r-rajul	Where is the man?
الرَّجُلُ فِي الصَّحْرَاءِ.	Ar-rajul fî ş-şahrâ	The man is in the desert.
أَيْنَ الْمَرْأَةِ؟	Ayna l-mar'a	Where is the woman?
الْمَرْأَةُ جَنْبَ السَّيَّارَةِ.	Al-mar'a janba s-sayyâra	The woman is next to the car.
أَيْنَ الزَّيْتُونِ؟	Ayna z-zaytûn	Where is the olive?
الزَّيْتُونُ عَلَى الشَّجَرَةِ.	Az-zaytûn 'alâ sh-shajara	The olive is on the tree.

## Lesson 3

### Alphabet 2

- Learn the letters up to ق.
- Complete Writing worksheet 2 (see site).

Add ع to the following words:

Isolated	Final	Medial	Initial
Branch	Finger	Tiredness	Arab
فَرْع	إِصْبَع	تَعَب	عَرَب

### Shadda and tanwîn

The shadda ّ is an orthographic sign indicating that the consonant it sits on should be doubled. Example: خَبَّرَ (khabbaza / "to bake bread").

Note: depending on the typography, the "i" vowel can be placed below the shadda or below the letter. Example: تُرْحَبُ – تُرْحَبُ (you welcome).

Read:

تَقَرَّبَ	فَسَّرَ	حَدَّدَ	رَحَّبَ	دَرَّسَ	أَحَبَّ
To draw near	To explain	To define	To welcome	To teach	To love

The tanwîn is the name given to the sounds "un," "an" and "in" heard at the end of certain words. They are used exclusively for declension (see the following chapters). In Arabic, they are written as shown below.

Note: after "an," an alif is added.



Sound	in	an	un
Spelling	ِ	َ	ُ
Example (full moon)	بَدْرٍ	بَدْرًا	بَدْرٌ

Read:

أَتَحَدَّثُ بِحَذَرٍ	تُحِبُّ شَخْصًا	دَرَّسَ بَدْرٌ
I speak with caution	You love a person	Badr taught

Write in connected form:

I get acquainted	You write, you trace.	To determine	To bring closer	Truth
أَتَعَرَّفُ	تَخُطُّ	حَدَّدَ	قَرَّبَ	حَقَّقَ
.....	.....	.....	.....	.....

Write (the red ending represents the tanwîn):

Renewal	Liberation	Evil	Rank, row	Grandfather
tajaddudan	Taharrurun	sharrin	şaffan	jaddun
.....	.....	.....	.....	.....

Memorize the verbs.<sup>6</sup>

Read:

تَعْبُدُ رَبًّا	You worship a Lord
أَتَّبِعُ أَثْرًا	I follow a trace
أَصْعَدُ دَرَجًا	I climb a staircase
تَقْرَأُ قِصَصًا	You read stories
أَغْفِرُ حَطَأً	I forgive a fault
تَقْطَعُ حَطْبًا	You cut wood

Transcribe the sentences:

تَبْدَأُ غَدًا	You begin tomorrow.
أَرْفَعُ شَخْصًا	I lift up a person
تَقْعُدُ قُرْبَ قَصْرِ	You sit near a castle.

<sup>6</sup>Pedagogical thread. The teacher says one of the conjugated verbs and asks for its translation.

## Locative sentence

Certain nominal sentences are built on a topic / predicate model. In Arabic, the terms used remain the same: مَبْتَدَأُ / خَبَرٌ.

(Audio)	Qur'anic examples, Unit 1, Lesson 2	To download from the site: institut-imtiyaz.com
	فِي الْأَرْضِ آيَاتٌ	Fi-l-arḍi âyât There are signs on the earth. (51:20) Lit.: In earth [are] signs
	عَلَى الْأَعْرَافِ رِجَالٌ	'Alâ l-a'râfi rijâl On the ramparts [there will be] men. (7:46)

The « مَبْتَدَأُ » and the « خَبَرٌ » can each consist of several words.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ	Allâhu nûru s-samâwâti wa l-arḍ	God [is] the light of the heavens and the earth. (24:35)
مُحَمَّدٌ رَسُولُ اللَّهِ	Muḥammadun rasûlu llâh	Muḥammad [is] the messenger of God. (48:29)
هُدَى اللَّهِ هُوَ الْهُدَى	Hudâ llâhi huwa l-hudâ	The guidance of God [is] the [true] guidance. (6:71)
إِنَّ وَعْدَ اللَّهِ حَقٌّ	Inna wa'da llâhi ḥaqq	Truly, the promise of God [is] true. (10:55)



In Classical Arabic, there was no equivalent of the formula "there is" used in sentences of this nature. To say "There is a book on the table," one would say: « على المائدة كتاب » (on the table [is] a book).

فِي قُلُوبِهِمْ مَرَضٌ	Fî qulûbihim maraḍ	In their hearts [there is] a disease. (2:10)
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"Existential" sentences were built like "locative" sentences on the basis of a "vague" topic. To express a sentence like "There is a problem," one would situate the problem in a broad context, such as « في الأمرِ » (in the matter [is] a problem), or « في ذلك شكٌ » (there is a doubt in that).

أَفِي اللَّهِ شَكٌّ	A fi l-llâhi shakk	Is there a doubt regarding God? (14:10)
---------------------	--------------------	---

Such sentences can also be phrased differently. Instead of "There is a problem," one can say "We have a problem," « لنا مُشْكِلَةٌ »; instead of "There is hope," one can say "Hope exists," « الأمل موجودٌ ».

To put such a sentence in the negative form, one would often use the "absolute negation." Returning to our example, one would say « لا مُشْكِلَةَ » (no problem), as in « لا إله إلا الله ». In this construction introduced by « لا », the word carries an "a" vowel at the end. It means "no... whatsoever."

In Modern Arabic, to translate "there is" (existential sentences), the term « هُنَاكَ » is notably used — meaning originally "over there" — or « يُوجَدُ », meaning "it is found."

## The epithetic adjectives

In Arabic, the epithetic adjective is always placed after the noun it refers to, and it takes the article when the noun is definite. Observe:

هَذَا صِرَاطٌ مُسْتَقِيمٌ	Hâdhâ şirâṭun mustaqîm	This is a straight path (or a path that aspires to rectitude). (15:41)
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	Ihdinâ ş-şirâṭa l-mustaqîm	Guide us on the straight path. (1:6)



Identify the « مُبْتَدَأٌ » and the « خَبَرٌ » in the following sentences.

وَأَنَا التَّوَّابُ الرَّحِيمُ	Wa anâ t-tawwâbu r-raḥîm	And I am the One who always accepts repentance, the Most Merciful. (2:160)
وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ	Wa riḍwânun mina l-lâhi akbar	And a satisfaction from God is greater (or more estimable). (9:72)
إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ	Inna raḥmata l-lâhi qarîbun mina l-muḥsinîn	The mercy of God is close to those who do good. (7:56)
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ	Wa l-fitnatu akbaru mina l-qatl	And fitna (discord, temptation) is worse than killing. (2:217)

## Image description

Caution: do not confuse the following two constructions:

الرَّجُلُ فِي الْبَيْتِ	Ar-rajul fî-bayt	The man is in the house.
فِي الْبَيْتِ رَجُلٌ	Fî-l-bayt rajul	There is a man in the house. Lit.: a man [is] in the house.

### Pedagogical thread

- 1- All together with the teacher, describe the images using the vocabulary.
- 2- The teacher asks questions about the images.
- 3- In groups of 2 or 3, ask questions about the images in turn and answer them.

**Online: student A asks a question to student B; B then asks a question to student C; and so on.**

## Vocabulary

طَيْر	Tayr	Bird	جَبَل	Jabal	Mountain
سَحَاب	Sahâb	Cloud	زَهْرَة	Zahra	Flower
صَغِير	Şaghîr	Small	كَبِير	Kabîr	Large
قَبِيح	Qabîh	Ugly	جَمِيل	Jamîl	Beautiful
أَوْ	Aw	Or	وَ	Wa	And

Note: the word قَبِيح (qabîh) is not Qur'anic (nor is its root).



## Lesson 4

### Alphabet 3

- Go through the last letters of the alphabet.
- Writing worksheet 3 (see site)
- (Optional) Snakes-and-ladders game, complete alphabet (see site).

### Long vowels

The long vowels are written by adding the alif, the wâw or the yâ', as shown in the table below.

Long vowel	Short vowel	
بَا	بَ	A
بُو	بُ	U
بِي	بِ	I

When two alifs meet, they merge. The so-called mamdûda alif then carries a madda above it. It is written as: آ

Read the words:

مِفْتَاح	سَرِير	رُوح	رِيح	نَار	نُور
					
زَيْتُون	مِيزَان	مِصْبَاح	عَنْكَبُوت	تُعْبَان	فِيل
					

Rewrite the letters in connected form.

Final	Medial	Initial	Letter
بِهْدِ	نَ م	مَل	ج
Radiant, splendid, joyful	Star	Camel	
نَفْ	لِ ا ن	رِير	س
Soul	Tongue	Bed	
مَرِي	غَ ب	يَف	ض
Sick	Anger	Guest	

سَمَّ	بَ يَدٍ	تَبَّ	ع
Hearing	Far	Grape	
مَلِكٍ	شَدْلٍ	أَبْ	ك
King	Form	Dog	
سَلِيٍّ	غَمَامٍ	تَجْرٍ	م
Soothed, peaceful	Cloud	Shop, trade	
أَمِيٍّ	غَمٍّ	نَهْرٍ	ن
Trustworthy	Sheep	River	
وَجْهٍ	سَدْلٍ	وَ	ه
Face	Plain, easy	He / him	
نَبِيٍّ	سَمِنٍ	سُرٍّ	ي
Prophet	Fat, plump	Ease	


Rewrite the words in connected form:

	غَفُورٍ	Forgiver		كَرِيمٍ	Generous
	حَبِيبٍ	Beloved		نَهَارٍ	Daytime
	مِيزَانٍ	Scale		هُدُودٍ	Hoopoe
	مَنْصُورٍ	Helped		شَبِيبٍ	Similar
	غَضَبَانٍ	Angry		نَعِيمٍ	Bliss, well-being

## Listening comprehension 1: 'The Words of the Qur'an'

### Vocabulary and expressions

Read and listen.

 (Audio) Vocabulary — The Words of the Qur'an To download from the site: [institut-imtiyaz.com](http://institut-imtiyaz.com)

Expressions		
كَيْفَ حَالُكَ/حَالِكِ	Kayfa hâluka / hâluki	How are you? (lit. how is your state? masc. / fem.)
أَنَا بِخَيْرٍ	Anâ bi khayr	I am well (lit. with goodness).

لا بَأْسَ	Lâ ba's	Well (lit. no harm).
بَارِكْ اللهُ فِيكَ	Bâraka llâhu fika	May God bless you.
وَفِيكَ الْبَرَكَاتُ	Wa fika l-baraka	And blessing be upon you also. (Lit. And in you blessing.)
The suffixed pronouns «ك» and «كَ» mean "your" or "you" (masc. and fem.). See the chapter on suffixed pronouns.		

Words					
عَفْوًا	'Afwan	You're welcome / not at all	شُكْرًا	Shukran	Thank you
تَمْرٌ	Tamr	Date (fruit)	كَلِمَةً	Kalima	Word
رُطْبٌ	Ruṭab	Fresh date <sup>7</sup>	ثَمَرٌ	Thamar	Fruit
بَارِكْ	Bâraka	To bless	بَرَكَاتٌ	Baraka	Blessing
لَيْسَ	Laysa	There is not / is not	وَلَكِن	Walâkin	But

To negate nominal sentences, the verb لَيْسَ ("is not") is used. See further details later.

Listen to the dialogue without reading it (two or three times), then while reading.

(Audio) The Words of the Qur'an To download from the site: institut-imtiyaz.com

### Application: 'Is there in the Qur'an...?'

(Audio) Application — Is there in the Qur'an...? To download from the site: institut-imtiyaz.com

1- Answer (orally, then in writing).



هل في القرآن كلمة "جمل"؟ نعم، في القرآن كلمة "جمل".  
هل في القرآن كلمة "تمر"؟ لا، ولكن في القرآن كلمة "رطب".

2- Reproduce the dialogue in pairs with the following words. (Words in green are Qur'anic; those in red are not Qur'anic.)

حَسَنٌ	غَالِي	تُرَابٌ	تَيْنٌ	ذَنْبٌ
Ḥasan	Ghâlin	Turâb	Tîn	Dhi'b
Good, fine	Expensive	Earth, soil	Fig	Wolf
جَمِيلٌ	بَخْسٌ	حَجَرٌ	عِنَبٌ	كَلْبٌ
Jamîl	Bakhs	Ḥajar	'Inab	Kalb
Beautiful	Cheap, paltry	Stone	Grape	Dog

<sup>7</sup>The root of the word "ruṭab" evokes "moisture"; it therefore refers to dates that are still moist or fresh.

قَبِيحٌ	رَخِيصٌ	رَمْلٌ	تُفَّاحٌ	قِطٌّ
Qabîḥ	Rakhîṣ	Raml	Tuffâḥ	Qiṭṭ
Ugly	Cheap	Sand	Apple	Cat

## Translation 1

Read and translate.

(The sentences are deliberately written without vowels.)

هذا جمل وهذه ناقه.	Hâdhâ jamal wa hâdhihi nâqa	
هل جبريل بشر؟	Hal jibrîl bashar	
على الشجرة زهرة.	'Alâ sh-shajara zahra	
		I am a believer.
		Muḥammad is a warner.
		This is a straight path.

Now translate these Qur'anic passages with the help of the vocabulary.

Vocabulary								
عِنْدَ	'Inda	With, at	مَا	Mâ	What	بَلَاغٌ	Balâgh	Message, transmission, notice
			تِجَارَةٌ	Tijâra	Trade, commerce	لَهُوٌ	Lahw	Distraction

The « لَ » before « بلاغ » is a letter of emphasis.

إِنَّ فِي هَذَا لَبَلَاغًا	Inna hâdhâ la-balâgh	(21,106)
مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التَّجَارَةِ	Mâ 'inda l-lâhi khayrun mina-l-lahwi wa mina t-tijâra	(62,11)

## Lesson 5

### Letter fusion

The lām and the alif fuse together.

When they are isolated, they are written as in the example below:

Fusions	Examples	Transcriptions	Translations
لا = ا + ل	لَا	lâ	No

When they are connected, they are written as in the example below:

سلام = ا + ل	سَلَام	salâm	Peace
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When two alifs meet, they also fuse together as in the example below:

آدم = ا + آ	آدَم	âdam	Adam
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### The Tâ' marbûṭa

The Tâ' marbûṭa ة is the marker of the feminine. It is written at the end of the word and is always preceded by an "a." In Qur'anic recitation, it is pronounced "T" when it is voweled, and "H" when it is not. In Modern Arabic, the "H" pronunciation having disappeared, only the preceding "A" is pronounced.

Examples:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ	Waylun li-kulli humazatin lumazah	Woe to every slanderer, defamer. (104:1)
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### The alif Maqṣûra (or shortened alif) اِ

The alif Maqṣûra is a yâ' which, for phonetic reasons, has been transformed into an alif (in its pronunciation). To recall its origin, it is written like a yâ', but loses its dots to distinguish it, and is read as an alif: that is, as a long A.

Example	Transcription
عَلَى	'alâ

Write the following words in Arabic.

Bannâ'	Al-qayyûm	Al-Imârât	Shay'

Rewrite the following Qur'anic passage.

Alaysa allâhu bi-aḥkami al-ḥâkimîn	Is not God the Most Wise of judges? (95:8)

## Personal pronouns — 1st and 2nd person

أَنْتِ	أَنْتَ	أَنَا
You (fem.)	You (masc.)	I / me

Qur'anic examples:

<span style="background-color: yellow;">🔊 (Audio) Qur'anic examples, Unit 1, Lesson 3 To download from the site: institut-imtiyaz.com</span>	
أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا	I am God. There is no god but Me. (20:14)
لَا إِلَهَ إِلَّا أَنْتَ	There is no god but You. (21:87)



Note: the pronoun « أَنْتِ » (anti) is not found in the Qur'an.

## Laysa (1st and 2nd person)

To put nominal sentences into the negative form, the verb 'laysa' is used. It is a verb that exists only in the perfect aspect but expresses the present. It means 'to not be.' Here are the first two persons.

لَسْتِ	لَسْتَ	لَسْتُ
You (fem.) are not	You (masc.) are not	I am not

Qur'anic examples:

أَلَسْتُ بِرَبِّكُمْ	Am I not your Lord? (7:172)
<p>The interrogative particle « أ » means "is it?". The particle بِ here is a letter of emphasis.                  The suffixed pronoun « كُمْ » means "your" or "you" (pl.). See the chapter on suffixed pronouns.</p>	
إِنَّمَا أَنْتَ مُذَكَّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ	You are only a reminder. You are not in command over them. (88:21–22)
<p>The form « لَسْتَ » (lasti) is not found in the Qur'an.                  The suffixed pronoun « هُمْ » (hum) means "their" or "them." See the chapter on suffixed pronouns.</p>	

## Profession nouns

Profession nouns are traditionally formed on the fa‘‘âl pattern. Example:

ص ي د	س م ك	خ ب ز	ب ح ر
Hunt	Fish	Bread	Sea
↓	↓	↓	↓
صَيَّاد	سَمَّاك	خَبَّاز	بَحَّار
Hunter	Fishmonger	Baker	Sailor



Note:

- Some profession nouns are transformed because of the presence of a و or a ي in the root. This is the case, for example, of بَنَاءٌ — "the builder" or "the mason."
- In Modern Arabic, profession nouns are often formed by adding a ي at the end.

Example: صَحِيفَةٌ (page, newspaper) gives صَحْفِيٌّ (journalist).

Form the following profession nouns from their roots.

ف ن ن Branch	ص ب غ To dye, to paint	ب و ب Door	خ ط ط Line, stroke	ف ل ح Tillage
↓	↓	↓	↓	↓
Artist	Dyer, painter	Doorkeeper	Calligrapher	Farmer

Qur'anic examples:

وَالشَّيَاطِينِ كُلِّ بَنَاءٍ وَعَوَّاصٍ	And the devils: both builders and divers. (38:37)
--	---

The profession-noun pattern is originally an intensive adjective. It is often found in the divine names.

Examples:

هُوَ اللهُ الْوَاحِدُ الْقَهَّارُ	He is God, the One, the Most Dominant. (39:4)
إِنَّ اللهَ تَوَّابٌ رَحِيمٌ	Truly God is Most Forgiving, Most Merciful. (49:12)

## Aḥmad the Emirati 1

### Pedagogical thread

Aḥmad is a character we will get to know throughout the lessons. Below is his first introduction card.

- 1- Read Aḥmad's introduction.
- 2- Choose a character card and introduce yourself to the class following Aḥmad's model.
- 3- Listen to the sample dialogue. Then (collectively) ask the other students questions.
- 4- In pairs, introduce yourselves to each other by asking questions.

**Online: student A interviews student B, who interviews student C, and so on.**

Note: to form an adjective from a country name, drop the article if needed, and add "iy" at the end ("iyya" for the feminine). Example: يَمِينِي / يَمِينِيَّة.

(Audio) Aḥmad the Emirati To download from the site: [institut-imtiyaz.com](http://institut-imtiyaz.com)

السلام عليكم. إسمي أحمد. أنا تاجر. أنا إمارتي أصلاً. لستُ من دبي بل من أبو ظبي.	Peace be upon you. My name is Aḥmad. I am a merchant. I am Emirati by origin. I am not from Dubai, but from Abu Dhabi.
--	--



The word أصل means "origin" or "root."

### Character cards.

لُبْنِي خَطَّاطَةٌ سُورِيَّة دِمَشْق	عَبْدُ اللَّهِ فَلَّاح مَعْرَبِي الرِّبَاط	عَائِشَةُ سَمَّاكَةٌ جَزَائِرِيَّة الْجَزَائِرِ الْعَاصِمَةُ	سَلِيم بَنَاء عِرَاقِي بَغْدَاد	مَرْيَم غَوَاصَةٌ تُونِسِيَّة تُونِسِ الْعَاصِمَةُ
إِسْمَاعِيل بَحَّار عُمَانِي مَسْقَط	سَعِيدَةٌ فَنَّانَةٌ يَمَنِيَّة صَنْعَاء	أَمِين بِصْبَاح أَرْدُونِي عَمَّان	فَاطِمَةُ خَبَّازَةٌ سَعُودِيَّة الرِّيَاض	عُمَر صَيَّاد سَمَك بَحْرِيْنِي مَمَامَة

### Sample dialogue.

(Audio) Ahmad the Emirati 1 — sample dialogue

أَهْلًا، إِسْمِي أَحْمَدُ. مَا اسْمُكَ؟	Hello. My name is Ahmad. What is your name?
تَشْرَفْتُ. إِسْمِي سَلِيمَةٌ. كَيْفَ حَالُكَ؟	Pleased to meet you. My name is Salima. How are you?
بِحَيْرٍ، الْحَمْدُ لِلَّهِ. مِنْ أَيْنَ أَنْتِ؟	Well, praise be to God. Where are you from?
أَنَا مِنَ الْيَمَنِ. أَنَا يَمَنِيَّةٌ أَصْلًا.	I am from Yemen. I am Yemeni by origin.
هَلْ أَنْتِ مِنْ صَنْعَاءَ؟	Are you from Sanaa?
لَا، لَسْتُ مِنْ صَنْعَاءَ، بَلْ مِنْ عَدَنَ. هِيَ مَدِينَةٌ جَمِيلَةٌ جِدًّا جَنْبَ الْبَحْرِ.	No, I am not from Sanaa, but from Aden. It is a very beautiful city by the sea.
مَا شَاءَ اللَّهُ! هَلْ أَنْتِ فَنَّانَةٌ؟	Mâ shâ' Allâh! Are you an artist?
نَعَمْ أَنَا فَنَّانَةٌ مُمْتَازَةٌ!	Yes, I am an excellent artist!

## Lesson 6

### Phonetics 1

Pronounce the words, paying attention to vowel lengths:

مَالِك	Owner	مَلِك	King
حَدِيث	Word, hadith	حَادِث	Incident, accident
قَدِيم	Old, ancient	قَادِم	Next, coming
صَدَاقَة	Friendship	صَدَقَة	Alms
مَسَاكِين	Poor people	مَسَاكِن	Dwellings
جَمَال	Beauty	جَمَل	Camel
سَعَى	To hasten, to strive	سَاعَة	Hour
رَحِيم	Merciful	رَحِم	Womb
عَالَم	World	عَلَم	Sign, landmark
سَابَق	To race	سَبَق	To outstrip

Pronounce the sentences, stressing the long vowels:

مَتَى مَات	?When did he die
حَاكِم حَكِيم	A wise governor.

Pronounce the following Qur'anic passage:

وَاللَّهُ وَاسِعٌ عَلِيمٌ	And God is All-Encompassing, All-Knowing. (2:261)
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### Fusion of certain letters

When certain letters meet, their writing changes. Here is a table summarizing the main changes.

In certain scripts			
ب+م	ل+م	ب/ت/ث+ج	ل+ج/ح/خ
بم	لم	بج	لج
بما	لما	بجمل	الجمل

Note: the following letters behave in the same way: ج ح خ. And also: ب ت ث ن ي.

Read the text:

صَبَاحُ الْخَيْرِ. إِسْمِي نَعِيمَةٌ أُسْكُنُ فِي الْخَرْطُومِ. أَنَا نَحَالَةٌ. أَعْمَلُ فِي مَدْرَسَةٍ مُمْتَازَةٍ جَنْبَةَ بَحْرَةِ.  
أَدْرُسُ الْحَدِيثَ فِي الْجَامِعَةِ.

Read the different calligraphic styles:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ	Naskhî (traditional Arabic)
إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ	Thuluth (decoType Thuluth)
إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ	Andalūsī
إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ	Kūfī (Ayman15)

### Special orthographic signs


Sign	Example	Meaning
آ	فِي الْكِتَابِ	<b>Waṣla</b> Link between the word and the article 'al'
ا	اللَّهِ هَذَا / هَذِهِ	<b>Alif maḥdhûfa</b> The elided alif An archaic spelling preserved in certain words.

### Listening comprehension 2: 'Isn't that so?'

#### Vocabulary and expressions

Memorize the following sentences.

(Audio) Isn't that so? — vocabulary preparation

	نُورُ الصَّبَاحِ عَلَى الْقَصْرِ جَمِيلٌ.	The morning light on the castle is beautiful.
	اللقاءُ مَعَ جَارِي الْيَوْمِ.	The meeting with my neighbour is today.
	المَطَرُ فِي الْجَبَلِ طَيِّبٌ.	The rain on the mountain is pleasant (or good).

Now read the vocabulary.

Expressions		Words			
صَبَاحُ الْخَيْرِ	Good morning (lit. morning of goodness).	نُور	Light	صَبَاح	Morning
مَا مَعْنَى	What is the meaning of...?	يُعْنِي	Means	مَعْنَى	Meaning
إِلَى الْلِقَاءِ	Goodbye (lit. until the meeting).	جَبَل	Mountain	بَلَى	Yes (in answer to a negative question)
مَعَ السَّلَامَةِ	Goodbye (lit. with safety).	طَيِّب	Good, ok	قَصْر ج قُصُور	Castle
لَا شُكْرَ عَلَيَّ وَاجِب	You are welcome (lit. no thanks for a duty)	جَار	Neighbour	سَلَامَةٌ	Safety
مِنْ أَيْنَ	Where from	بَيْنَ	Between	مَطَرٌ	Rain
جَزَاكَ اللَّهُ خَيْرًا	May God grant you a good reward	مَعَ	With	إِذَا/ إِذْنٌ	So, then
أَلَيْسَ كَذَلِكَ؟	Isn't that so?			وَلَا	Nor

The word « بَلَدٌ » (country) gave the word "bled" in French slang.

The word طَيِّبٌ means first "good" or "sound/wholesome," but is commonly used to say "ok" or "alright."

As in Spanish or German, there are two words to translate the English "but."

The first, « لَكِنْ » or « وَلَكِنْ », expresses a restriction or a precision without opposition between the first and second parts of the sentence.

The second, « بَلَى », marks an opposition between the two parts of the sentence, or a rectification. In the Qur'an, it sometimes carries the meaning of "rather" or "even more."

The latter should not be confused with « بَلَى », which is a positive response to a negative-interrogative sentence only. It can be translated as "yes (on the contrary)."


Listen to the dialogue several times without reading it, then while reading (see "Transcription of texts and correction of exercises").

 (Audio) Isn't that so?

Answer orally (in class), then in writing (at home).

من أين هو؟  
هل منير إمارتي؟  
أين هذا البلد؟

هل جاك من فرنسة؟  
أين هذا البلد؟  
من أين هو؟

 (Audio) Application: What does \_\_\_\_ mean?



## Application: 'What does \_\_ mean?'

Answer the questions (orally, then in writing), as in the example.

ما معنى "غيث"؟ "غَيْثٌ" يعني "مَطَرٌ".

ما معنى "ضياء"؟ \_\_\_\_\_

ما معنى "طور"؟ \_\_\_\_\_

Following the previous model, ask the other students questions about the synonyms below.

Heart	Human	Boat	Fruit	Garden	Mountain	Rain	Light
قَلْبٌ	بَشَرٌ	سَفِينَةٌ	ثَمْرَةٌ	رَوْضَةٌ	طُورٌ	غَيْثٌ	نُورٌ
فُؤَادٌ	إِنْسَانٌ	فُلُكٌ	فَاكِهَةٌ	حَدِيقَةٌ	جَبَلٌ	مَطَرٌ	ضِيَاءٌ

## Translation 2

Read and translate.

(The sentences are deliberately written without vowels.)

هذا السَّمَاكُ مَدَنِيٌّ.	
إِنَّمَا أَنَا خَبَّازٌ. لَسْتُ أَمِيرًا.	
أَلَسْتُ مَرِيْمَ؟	
	You (masc.) are not from this city.
	The dog is in the house.
	There is a dog in the house.

Now translate these Qur'anic passages with the help of the vocabulary.

Vocabulary					
كُلٌّ	Every, all	خُسْرٌ	Loss, ruin	إِنْسَانٌ	Human being
شَهِيدٌ	Witness	شَيْءٌ	Thing	عَلَى	On

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ	(103,2)
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ	(5,117)

## Lesson 7

### The article

In Arabic, there is no indefinite article.

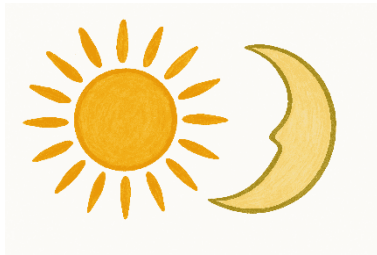
The definite article is **ال** regardless of gender and number. Example:

Definite	Indefinite
الْبَلَدُ	بَلَدٌ
The country	A country

The article binds to the word it determines.

When the article is preceded by a vowel, a liaison is made. The alif is then topped with the waṣṣala **آ**.

أَدْخُلُ الْبَلَدَ
Adkhulu-l-balad
I enter [into] the country



### Lunar letters and solar letters

Half of the letters of the alphabet assimilate with the article. They are called the solar letters (shamsiyya) in reference to the word sun (shams) in Arabic.

In this case, the article is not pronounced, but the letter in question is pronounced twice. It is therefore topped with the shadda.

Note: "sun" is feminine in Arabic; "moon" is masculine.

Lunar letters	Solar letters
أ ب ج ح خ ع غ ف ق ك م ه و ي	ت ث د ذ ر ز س ش ص ض ط ظ ل ن
الْقَمَرُ	الشَّمْسُ
Al-qamar (the moon)	Ash-shams (the sun)
يَطْلُعُ الْقَمَرُ	تَطْلُعُ الشَّمْسُ
Yaṭla'u l-qamaru (The moon rises)	Taṭla'u sh-shamsu (The sun rises)

Try to guess the pronunciation of these words (lunar or solar) by trusting the easiest pronunciation (let your intuition guide you). Then add the shadda after the article if necessary:<sup>8</sup>

شَمْسِيَّة \*  
\*

قَمَرِيَّة \*  
\*

*	السَّمَاء
*	الفِيل
*	البَاب
*	الزَّيْتُون
*	الجَمَل
*	الْحَبَّاز
*	التِّين
*	العَمَل
*	الصِّيَاد
*	القَّاب
*	الوَّاد
*	المِفْتَاح
*	الطَّيْر

### Personal pronouns and laysa (3rd person)

هِيَ	هُوَ
لَيْسَتْ	لَيْسَ
She is not	He is not

<sup>8</sup>The aim of this exercise is to show that the solar and lunar letters are fairly intuitive. Observe the statistics of the class's results.

Qur'anic examples:

(Audio) Qur'anic examples, Unit 1, Lesson 4

أَلَيْسَ الصُّبْحُ بِقَرِيبٍ	Is not the dawn near? (11:81)
قَالَ أَلَيْسَ هَذَا بِالْحَقِّ	He said: "Is this not the truth?" (6:30)
وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ	The Jews say: "The Christians are based on nothing!" The Christians say: "The Jews are based on nothing!" (2:113)



Note:

- Before the article, « لَيْسَتْ » becomes « لَيْسَتِ ». It is a form of liaison.
- "The Jews" and "the Christians" are agreed here in the feminine singular, as is often the case for group nouns.

Match the sentences to their translations using the vocabulary.

Vocabulary					
مُنْذُ	Since	صَدِيقٍ	Friend	كَأْبَةٌ	Bitch (female dog)
حَقًّا	Truly	غَنِيٍّ	Rich	الْيَوْمَ	Today
رَوْضَةَ	Garden	سَنَةً	Year	طَيِّبٍ	Good

(Audio) Exercise "Laysa"

لَيْسَتْ الْبِنْتُ فِي الرَّوْضَةِ.	*	* My friend, I am not rich!
يَا صَدِيقِي لَسْتُ غَنِيًّا.	*	* Today, the grapes are not good.
أَلَسْتُ مُسْلِمًا مُنْذُ سَنَةٍ؟	*	* You (fem.) are not really Emirati.
الْيَوْمَ، لَيْسَ الْعِنَبُ طَيِّبًا.	*	* The girl is not in the garden.
لَسْتُ إِمَارَتِيَّةً حَقًّا.	*	* Have you not been a Muslim for a year?

Put the following sentences in the negative form.

	هُوَ صَيَّادٌ فِي بَلَدٍ بَعِيدٍ.	He is a hunter in a faraway country.
	أَنْتِ طَالِبَةٌ فِي مَدْرَسَةٍ جَدِيدَةٍ.	You (fem.) are a student in a new school.
	كَرِيمَةُ بِنْتُ صَغِيرَةٍ.	Karîma is a young girl.
	أَنَا مِنْ هُنَا.	I am from here.
	أَنْتَ رَجُلٌ سَعِيدٌ.	You (masc.) are a happy man.

## Annexation 1

Observe the following constructions:



خَلَقُ اللَّهِ	The creation of God. (31:11)
رَبُّ الْعَرْشِ	The Lord of the Throne. (23:116)
مُلْكُ السَّمَاوَاتِ	The kingdom of the heavens. (5:120)

Note that the first word does not carry the article, even though it is definite. This is what is called annexation (iḍāfa). It is a syntactic construction characteristic of Semitic languages (in particular). We will see it in detail later.

## Prepositions of place

Here are the most common prepositions used to express position (some have already been seen).

(Audio) Prepositions of place

Vocabulary					
أَمَامَ	In front of	شِمَالِ	Left	يَمِينِ	Right
عَلَى	On	فَوْقَ	Above	خَلْفَ	Behind
بَيْنَ	Between	فِي	In	تَحْتَ	Under
		حَوْلَ	Around	جَنِبَ	Next to

Qur'anic examples:

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ	And the people of the right, who are the people of the right? (56:27)
وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ	And the people of the left, who are the people of the left? (56:41)
إِنَّ فِي ذَلِكَ لَآيَةً	Truly, in this is a sign. (3:49)
وَكَانَ تَحْتَهُ كَنْزٌ	Beneath it was a treasure. (18:82)

Note that in the past tense, the verb "to be" appears.

Memorize this proverbial Qur'anic passage.

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ	Above every possessor of knowledge is one [more] knowing. (12:76)
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## Classroom activity option: "Flashcards and Spatial Positions."

### Pedagogical thread

In pairs or threes: take the picture cards (Flashcards) for the words listed in the vocabulary, as well as the vocabulary from the audio.

- 1- Draw cards and indicate what they represent. Example: "This is a camel."
- 2- Take two cards and indicate their position relative to one another. Example: "The camel is in front of the palm tree."
- 3- Ask questions. Examples: "Where is the camel?"; "Is the camel to the right of the palm tree?"; etc.

## Safar 1 (part two)

Practice oral expression using the PowerPoint.

Vocabulary			
حَبِيب	Beloved	زَوْج (ة)	Spouse (m./f.)
رِسَالَة	Letter, message	مَائِدَة	Table
أَلْبَن	Milk	خُبْز	Bread
بَعِيد	Far	قَرِيب	Near
قَدِيم	Old, ancient	جَدِيد	New
أَوْ	Or	وَ	And

## Lesson 8

Find the intruder

ج	جـ	جـ	جـ	جـ
ح	حـ	حـ	حـ	حـ
ب	بـ	بـ	بـ	بـ
فـ	فـ	فـ	فـ	فـ
ذ	ذ	ذ	ذ	ذ
هـ	هـ	هـ	هـ	هـ
ة	ة	ة	ة	ة
لا	لا	لا	لا	لا

Fill in:

Final	Medial	Initial	Isolated
			ج
ح			
	ط		
		هـ	
			ن
	بـ		

## Phonetics 2

Pronounce these words with similar sounds:

ذ / ظ		ت / ط		د / ض		س / ص	
نَظِير	نَذِير	طِين	تِين	عَضَّ	عَدَّ	صَيْف	سَيْف
Similar	Warner	Clay	Fig	To bite	To count	Summer	Sword

هـ / ع		ق / ك		ح / خ		ث / س	
عَمَّ	هَمَّ	كَلْب	قَلْب	صَخْرَة	صَحْرَاء	أَسَاس	أَثَاث
Uncle	Worry	Dog	Heart	Rock	Desert	Foundatio n	Furniture

ح / ه		ح / ع		أ / ع		ع / غ	
أَهَمَّ	أَحَمَّ	عَيَّ	حَيَّ	عَمَلَ	أَمَلَ	غَشَاءَ	عِشَاءَ
More important	Hotter	Tired	Alive	Work	Hope	Envelope	Evening

### Dictation (to be administered by a teacher)

سَاجِر	شَبَّحَ	فِتْنَةٌ	ضَرَبَ	سَارَ
Magician	Ghost	Discord	Blow	To go, to walk
سَاخِر	شَبَّهَ	فِطْنَةٌ	دَرَبَ	صَارَ
Ironic	Resemblance	Insight	Lane, alley	To become

عَمَامَةٌ	هَرَمَ	عِمَارَةٌ	شَعَلَ	حَانَ
Turban	Pyramid	Building	To light	To be time (it is time)
غَمَامَةٌ	حَرَامَ	إِمَارَةٌ	شَغَلَ	خَانَ
Cloud	Forbidden	Emirate	To occupy	To betray

سَمَحَ لَهُ أَنْ يَسْمَعَ	He allowed him to listen
يَحْمِلُ هُمُومًا	He carries worries
أَهْمَلَ الْعَمَلَ وَلَمْ يَحْمِلِ الْعَسَلَ	He neglected the work and did not carry the honey

### Oral questions: 'In every direction'

(Audio) In every direction



#### Pedagogical thread

- 1- Listen to the audio "In every direction" and translate the sentences.
- 2- From the translations, recall the Arabic sentences from memory.
- 3- Invent sentences using the vocabulary you know.

Example:

النَّمْلَةُ الْكَبِيرَةُ عَلَى الْوَرَقَةِ.	The big ant is on the leaf.
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### Translation 3

Translate.

(The sentences are deliberately written with few vowels.)

الْبَيْتُ قَرِيبٌ مِنَ الْجَبَلِ وَبَعِيدٌ مِنَ الْبَحْرِ.	
هَلْ هَذَا حِمَارٌ أَوْ جَمَلٌ جَنْبَ الْوَالِدِ؟	

خلفي رجل. من هو؟	
لَيْسَتْ الرسالة قديمة.	
لَسْتُ في البيت الجديد، أليس كذلك؟	
هل الكتاب على المائدة أو تحت المائدة؟	
الخبز على يمين اللبن وعلى شمال الزيتون.	
يا زوجي الحبيب، أين أنت؟ ألسنت في المدرسة؟	
	Who is this girl?
	The flower is not in my garden.
	The house is not big.
	What is this book?
	Is Nabîl at school?
	In front of the tree [is] an old car.
	There is a beautiful bird above me.
	I am not in the city; I am in the desert.

Compose three sentences using the vocabulary you know: one affirmative, one negative and one interrogative. Then check your spelling.


Now translate these Qur'anic passages with the help of the vocabulary:

Vocabulary					
قَرَار	Stability, settlement	مُلْك	Kingdom, sovereignty	آخِرَة	Last (implied: the final abode)
لِ	For, to	كَافِرِينَ/كَافِرِينَ	Deniers (of faith)	مَثْوَى	Refuge, abode

The word جَهَنَّمَ (Gehenna), which designates Hell, is a proper noun in the Hebrew Bible. See etymology.

وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ	(40,39)
أَلَيْسَ فِي جَهَنَّمَ مَثْوَى لِلْكَافِرِينَ	(29,68)

## Lesson 9

### Rules of the Hamza

The hamza is more an orthographic sign than a full letter. The Arabic alphabet therefore counts 28 or 29 letters, depending on whether it is counted or not. It serves mainly as a bearer for vowels without consonants.

- 1) At the beginning of a word, the hamza is always associated with an alif. Example:

أَعْرِفُ أُخْتِ إِبْرَاهِيمِ	I know Ibrahim's sister
------------------------------	-------------------------

- 2) In the middle of a word, the hamza follows a priority rule that determines its bearer. The bearer can be an alif, a wâw, a yâ', or nothing. To determine it, consider the vowel on the hamza and the one that precedes it. The stronger of the two (according to the scale below) imposes its bearer.

o	<	a	<	u	<	i
ء		أ		و		ئ

Example:

Glass	كَاسٌ	The preceding vowel is an a, the hamza vowel is a sukûn. The a prevails over the sukûn, so the bearer of the hamza is أ.
President	رَئِيسٌ	The preceding vowel is an a, the hamza vowel is an i. The i prevails over the a, so the bearer of the hamza is ئ.
Believer	مُؤْمِنٌ	The preceding vowel is a u, the hamza vowel is a sukûn. The u prevails over the sukûn, so the bearer of the hamza is و.
To ask	سَأَلَ	The preceding vowel is an a, the hamza vowel is also an a. The bearer of the hamza is therefore أ.
Well	بَيْتٌ	The preceding vowel is an i, the hamza vowel is a sukûn. The i prevails over the sukûn, so the bearer of the hamza is ئ.
Question	سُؤَالٌ	The preceding vowel is a u, the hamza vowel is an a. The u prevails over the a, so the bearer of the hamza is و.

Find the correct spelling:

سَيِّئَةٌ	رَأْسٌ	رَأُوفٌ	أُولَئِكَ	كُؤُوسٌ	يَيْسٌ	مَلَائِكَةٌ	هَؤُلَاءِ	مِائَةٌ
سَيِّئَةٌ	رَنْسٌ	رَئُوفٌ	أُولَئِكَ	كُنُوسٌ	يَاسٌ	مَلَائِكَةٌ	هَؤُلَاءِ	مِنَةٌ
سَيِّئَةٌ	رَوْسٌ	رَوُوفٌ	أُولَئِكَ	كُأُوسٌ	يُؤَسٌ	مَلَؤُوكَةٌ	هَوُؤُلَاءِ	مِؤَةٌ
Bad	Head	Compassionate	Those (over there)	Glasses (drinking)	To despair	Angels	These	Hundred

- 3) At the end of a word, the bearer of the hamza depends on the vowel of the second-to-last letter of the word. If it is an i, the bearer is the yâ'; if it is a u, the bearer is the wâw; if it is an a, the bearer is the alif; and if it is a sukûn or a long vowel, the hamza remains without bearer.

Example:

Man	إِمْرُؤٌ	The vowel of the second-to-last letter of the word is a u, so the bearer of the hamza is ؤ.
Reader	قَارِئٌ	The vowel of the second-to-last letter of the word is an i, so the bearer of the hamza is ئ.
To begin	بَدَأٌ	The vowel of the second-to-last letter of the word is an a, so the bearer of the hamza is أ.
Water	مَاءٌ	The vowel of the second-to-last letter is a long â, so the hamza is without bearer.
Evil	سُوءٌ	The vowel of the second-to-last letter is a long û, so the hamza is without bearer.
Innocent	بَرِيءٌ	The vowel of the second-to-last letter is a long î, so the hamza is without bearer.
Thing	شَيْءٌ	The vowel of the second-to-last letter is a sukûn, so the hamza is without bearer.

Find the correct spelling:

رَوَّاءٌ	بادِئٌ	مُسِيءٌ	كُفَّءٌ	دُعَاءٌ	نِساؤٌ	بارِئٌ	هُؤُلَاءِ
رِءَاؤٌ	بِءَاءٌ	مُسِيئٌ	كُفُّؤٌ	دُعَائٌ	نِساؤٌ	بارِءٌ	هُؤُلَاإِ
رِئَاءٌ	بَادِئٌ	مُسِيئاً	كُفُّى	دُعَاؤٌ	نِساءٌ	بارِإٌ	هُؤُلَاءِ
Ostentation	Beginner	Wrongdoer	Equal	Invocation	Women	Creator	These

Write the following words in connected form:

رُءْيَا	يَبْرَأُ	طَائِفَةٌ	يُضِيءُ	بَعْسٌ	فِئَادٌ	قَائِمٌ	ءَمَلٌ
Vision	He heals	Community	He illuminates	Evil	Heart	Standing	Hope

Note:

- The middle rule applies when adding a suffixed pronoun. Thus we write مَائِي, مَاؤُكَ, etc.
- The bearer of the hamza at the end of a verb is not modified in the plural. Thus we write يَفْرَأُونَ.
- When the hamza carries an a and is preceded by a long â, it is written without bearer. This last rule is due to the fact that two alifs cannot follow each other. Thus we write نَسَاءَلٌ.

Observe the spelling of the word أَبَاءٌ in its two contexts.

قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ	They say: "No, we follow [the custom] on which we found our fathers!" But what! Even if their fathers could not reason and were not well guided? (2:170)
---	--

## Lesson 10

### Dual and plurals 1



The details of the dual and plurals will be covered later. They are given here to facilitate comprehension and to highlight the importance of learning plurals at the same time as singulars.

#### The dual

Dual nouns end in **انِ** or **ينِ** depending on the case. Example:

Two seas	A sea
بَحْرَانِ / بَحْرَيْنِ	بَحْر

#### The external masculine plural:

External masculine plural nouns end in **ونَ** or **ينَ** depending on the case. Example:

Muslims	A Muslim
مُسْلِمُونَ / مُسْلِمِينَ	مُسْلِم

#### The external feminine plural

External feminine plural nouns end in **ات**. Example:

Muslim women	A Muslim woman
مُسْلِمَات	مُسْلِمَة

#### The internal (or 'broken') plurals

They are characterized by a morphological change of the word. These plurals are often unpredictable, or difficult to predict. Examples:

	Man	Tree	Heart
Singular	رَجُل	شَجَرَة	قَلْب
Plural	رِجَال	أَشْجَار	قُلُوب

It is best to learn words together with their plurals whenever possible.

The letter **ج** is the abbreviation for « **جَمْع** » (plural). For external plurals, dictionaries or glossaries generally indicate only the ending.

## Dialogue: "The Bookseller"

Match words from the same root.

عِبَادَة	مِثْلَ	مُجِيب	زَكَاة	بَائِع	مِفْتَاح	شَهَادَة	سَعِيد
Worship	Like, as	The one who answers	Legal alms	Seller	Key	Testimony	Happy

\* \* \* \* \*

\* \* \* \* \*

مِثْل	بَيْع	شَهِيد	مَفْتُوح	عَبْد	سَعَادَة	جَوَاب	زَكِيّ
Example, metaphor	Sale	Martyrdom	Open	Servant, worshipper	Happiness	Answer	Pure

### Word race

#### Pedagogical thread

The list of Arabic vocabulary is placed in front of the students (groups of 2 or 3). They draw words and give the translation as quickly as possible. Then they redo the activity with the French words.

Online: the teacher says the words in Arabic in random order. The students must give the translation as quickly as possible. Then the same is done with the French/English words.



(Audio)

Vocabulary — The Bookseller

Vocabulary					
زكاة ج زكوات	Legal alms	ج صلاة صلوات	Prayer	شهادة ج ات	Testimony
بائع ج ون	Seller	حج ج حجج	Pilgrimage	صوم ج أصوام	Fasting
هنا	Here	مفتاح ج مفاتيح	Key	باب ج أبواب	Door
مثل	Like, as	عبادة ج ات	Worship	سعادة ج ات	Happiness
عالم ج ون	World	جواب ج أجوبة	Answer	جدًا	Very
		تشرفت	Pleased to meet you	جدّ	Grandfather

## Dialogue

1- Read the text.

2- Then listen to the audio several times (until the text becomes familiar).

(Audio) The Bookseller		
	<p>جاك في السوق مع الشيخ يس. هذا الشيخ بائع كتب.</p> <p>(جاك): السلام عليكم يا سيدي.</p> <p>(الشيخ): وعليكم السلام يا ولدي. أنت من هنا. أليس كذلك؟</p> <p>صحيح. أنا من أندورا. إسمي جاك. ما اسمك؟</p>	<p>Jacques is at the market with Shaykh Yâsîn. This old man is a bookseller.</p> <p>(Jacques): Peace be upon you, sir.</p> <p>(The shaykh): And upon you peace, my son. You are not from here. Isn't that so?</p> <p>That's right. I come from Andorra. My name is Jacques. What is your name?</p>
إسمي يس. أنا من اليمن أصلاً.	My name is Yâsîn. I am originally from Yemen.	
تشرفتُ يا شيخ يس. مُذ متى أنت هنا في مدينة الغايات؟	Pleased to meet you, Shaykh Yâsîn. How long have you been here in the city of Al-Ghâyât?	
منذ سنة.	For a year.	
وهل أنت سعيد هنا؟	And are you happy here?	
يا ولدي، لا سعادة في هذا العالم إلا بعبادة رب العالمين: في القرآن: "فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ" وليس في قرآن "فَلْيَعْبُدُوا هَذَا الْبَيْتِ". يا جاك هل أنت مسلم؟	My son, there is no happiness in this world except through the worship of the Lord of the worlds. In the Qur'an: "Let them worship the Lord of this House" (106:3) — and not "Let them worship this House." O Jacques, are you a Muslim?	
نعم، أنا مسلم مثل أبي وجدّي.	Yes, I am a Muslim, like my father and my grandfather.	
وما الإسلام؟	And what is Islam?	
الشهادة والصلاة والزكاة وصوم رمضان والحج.	The testimony of faith, prayer, the legal alms, the fast of Ramadan, and the pilgrimage.	
صحيح، هذه العبادات في الإسلام. وما باب الإسلام؟ "وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا"	That's right; these are the acts of worship in Islam. And what is the door of Islam? "And enter houses through their doors." (2:189)	
الله أعلم.	God knows best.	
باب الإسلام رضوان رب البيت. وما مفتاح هذا الباب؟ "وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ"	The door of Islam is the good pleasure of the Lord of the House. And what is the key of this door? "And with Him are the keys of the unseen." (6:59)	
الله أعلم.	God knows best.	
الجواب عند صديقي الحاج صالح في الصحراء.	The answer is with my friend, the Hājj Ṣāliḥ, in the desert.	
تابعوا.	To be continued.	

True or false (do this orally in class, then redo it as homework).

(Audio) The Bookseller — true or false

خطأ	صحيح	
		جاك في السوق مع الشيخ يس.
		الشيخ يس بائع سيّارات.
		الشيخ يس من أندورا.
		جاك من اليمن.
		الشيخ يس في هذه المدينة منذ سنة.
		الشيخ يس بائع بيوت.
		حَسَبَ (according to) الشيخ، باب الإسلام رضوان الله.
		جاك مَسِيحِيّ.
		أبو جاك يَهُودِيّ.
		جَدُّ جاك مُسْلِم.
		حَسَبَ الشيخ، لا سعادة إلا بِعِبادة الله

It's your turn to make a true/false (collectively).


## Final written assignment

On a separate sheet: imagine that you are a character living in the Arab world. Introduce yourself by giving as much information as possible, and describe the view from the window of your home.

## Memo 1

The nominal sentence is a sentence without a verb, or in which the verb "to be" is implied.

اللَّهُ أَحَدٌ	God [is] One. (112:1)
مُحَمَّدٌ رَسُولُ اللَّهِ	Muhammad [is] the messenger of God. (48:29)

The feminine is most often formed by adding the « ة » (tâ' marbûṭa).

وَأَلَمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ	And surely, a believing (and loyal) slave-woman is preferable to a polytheist. (2:221)
---	--

In Arabic, there is no indefinite article, and there is only one definite article « ال ».

أَنَا نَذِيرٌ	I [am] [a] warner.
الصُّلْحُ خَيْرٌ	Reconciliation is a good thing. (4:128)

The masculine near demonstrative is « هَذَا », and the feminine demonstrative is « هَذِهِ ».

Before an indefinite noun, they function as demonstrative pronouns.

هَذَا ذِكْرٌ	This [is] a reminder. (38:49)
إِنَّ هَذِهِ تَذْكِرَةٌ	Truly, this [is] a reminder. (76:29)

The epithetic adjective always follows the noun, and takes the article when the noun is definite.

هَذَا صِرَاطٌ مُسْتَقِيمٌ	This is a straight path (or a path that aspires to rectitude). (15:41)
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ	Guide us on the straight path. (1:6)

She	He / him	You (fem.)	You (masc.)	I / me	
هِيَ	هُوَ	أَنْتِ	أَنْتَ	أَنَا	Personal pronouns
لَيْسَتْ	لَيْسَ	لَسْتِ	لَسْتَ	لَسْتُ	To not be
		أَلَسْتُ بِرَبِّكُمْ	Am I not your Lord? (7:172)		
		إِنَّمَا أَنْتَ مُذَكَّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ	You are only a reminder. You are not in command over them. (88:21–22)		
		أَلَيْسَ الصُّبْحُ بِقَرِيبٍ	Is not the dawn near? (11:81)		
		قَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ	The Jews say: "The Christians are based on nothing!" (2:113)		

Profession nouns are traditionally formed on the fa'âl pattern, like خَبَّاز ("baker"). In Modern Arabic, profession nouns are often formed by adding a ي at the end. Example: صَحْفِيّ ("journalist").

To form an adjective from a country, "iy" is added. Example: يَمَنِيّ / يَمَنِيَّة (Yemeni).

Annexation	رَبُّ الْعَرْشِ	The Lord of the Throne. (23:116)
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The dual	Masculine plural	Feminine plural	Internal (or 'broken') plural
مُسْلِمَانِ مُسْلِمَيْنِ	مُسْلِمُونَ مُسْلِمِينَ	مُسْلِمَاتٍ	To memorize, e.g.: رَجُلٌ جِ رِجَالٌ

# Answer Key — Unit 1 (for non-literate students)

This answer key covers the main written exercises of Unit 1. Reading and listening exercises are not included.

## Lesson 1 — Alphabet 1

### Exercise: Match the letters

Match each Arabic letter to its name:

- ت ↔ Tâ'
- ذ ↔ Dhâl
- ز ↔ Zay
- ح ↔ Hâ'
- ا ↔ Alif
- ر ↔ Râ'
- ج ↔ Jîm
- ب ↔ Bâ'
- د ↔ Dâl
- ث ↔ Thâ'
- خ ↔ Khâ'

### Exercise: Non-connecting letters and their transcription

ا (A); د (D); ذ (Dh); ر (R); ز (Z); و (W)

### Exercise: Letters with dots and their transcription

ب (B); ت (T); ث (Th); ج (J); خ (Kh); ذ (Dh); ز (Z); ش (Sh); ض (D); ظ (Z); غ (Gh); ف (F); ق (Q); ن (N); ي (Y)

### Exercise: Read and transcribe

- ت → ta
- د → di
- ح → hu
- ب → bi
- ا → u
- خ → kha
- ذ → dhi
- ث → thu
- ر → ri

- ز → za
- إ → i
- ج → ju

### Exercise: Write the syllables in Arabic

- Khu → كُح
- Ja → جَ
- Dhi → ذِ
- Tu → تُث
- Thi → ثِث
- I → إِ
- Ḥa → حَ
- Bi → بِب
- Kha → كُح
- Ru → رُ
- Zi → زِ
- Da → دَ

### Exercise: Place the letter in the correct position — Bâ'

- Final: خَرِبَ (kharib) — To be ruined, devastated
- Final: رَحِبَ (rahib) — To be broad
- Medial: جَبَرَ (jabara) — To dress (a wound)
- Initial: بَرَزَ (baraza) — To appear

### Exercise: Place the letter in the correct position — Ḥâ'

- Final: جَرَحَ (jaraḥa) — To wound
- Final: رَابِحَ (rabiḥa) — To gain / benefit
- Medial: بَحَثَ (baḥatha) — To search
- Initial: حَجَبَ (ḥajaba) — To veil

### Exercise: Write in connected form (mind non-connecting letters)

- ب ج ح → بَجْحُ (ḥujub) — Veils
- ر ج ب → رَجَبُ (rajab) — Rajab
- ب ر د → بَرَدُ (barad) — Hail
- د ر ر → دُرَرُ (durar) — Pearls
- أ خ → أَخُ (akh) — Brother

- حُجَج → حُجَج (hujaj) — Proofs

## Lesson 2 — The sukûn and the feminine

### Exercise: Write in connected form

- تُبِّبُ خُ أ → أُحِبُّتُ (ahbabtu) — I loved
- تَخْرَجُ رَح → خَرَجْتَ (kharajta) — You went out
- تَبْحَثُ حُ ت → تَبَحَّثْتَ (tabhathu) — You search
- حُزْبُ ر → حِزْبٌ (hizb) — Party, faction
- إِرْثُ ر → إِرْثٌ (irth) — Inheritance

### Exercise: Write the words in Arabic (from transcription)

- Juriḥat → جُرِحَتْ — She was wounded
- Ajbartu → أَجْبَرْتُ — I compelled
- Barazti → بَرَزْتَ — You appeared (fem.)
- Uthbita → أُثْبِتَ — It was proven
- Ḥadhar → حَذَرَ — Caution

### Exercise: Write the sentence in Arabic

Kharaja badru rajab → خَرَجَ بَدْرُ رَجَبٍ — The full moon of Rajab came out.

## Lesson 3 — Shadda, tanwîn and locative sentences

### Exercise: Add ع to the words

- Branch (Isolated): فُرْع
- Finger (Final): إصْبَع
- Tiredness (Medial): تَعَب
- Arab (Initial): عَرَب

### Exercise: Write in connected form

- فُرِّعَتْ أ → أَتَعَرَّفْتُ (ata'arrafu) — I get acquainted
- طُطِخْتُ ت → تَخَطُّتُ (takhuṭṭu) — You write, you trace
- دَدَدُ ح → حَدَّدَ (haddada) — To determine
- بَرَّرَقَ ق → قَرَّرَبَ (qarraba) — To bring closer
- حَقَّقَ ق → حَقَّقَ (haqq) — Truth

### Exercise: Write with tanwîn

- tajaddudan → تَجَدَّدًا — Renewal

- Taḥarrurun → تَحَرُّرٌ — Liberation
- sharrin → شَرٌّ — Evil
- ṣaffan → صَفًّا — Rank, row
- jaddun → جَدًّا — Grandfather

### Exercise: Transcribe the sentences

- → تَبَدَّأَ غَدًا Tabda'u ghadan — You begin tomorrow.
- → أَرْفَعُ شَخْصًا Arfa'u shakhṣan — I lift up a person.
- → تَقْعُدُ قُرْبَ قَصْرِ Taq'udu qurba qaṣrin — You sit near a castle.

### Exercise: Identify mubtada and khabar

وَأَنَا التَّوَابُ الرَّحِيمُ

→ أَنَا :mubtada ; التَّوَابُ الرَّحِيمُ :khabar

وَرَضْوَانٌ مِنَ اللَّهِ أَكْبَرُ

→ رَضْوَانٌ مِنَ اللَّهِ :mubtada ; أَكْبَرُ :khabar

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

→ رَحْمَتَ اللَّهِ :mubtada ; قَرِيبٌ مِنَ الْمُحْسِنِينَ :khabar

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

→ الْفِتْنَةُ :mubtada ; أَكْبَرُ مِنَ الْقَتْلِ :khabar

## Lesson 4 — Long vowels, vocabulary and translation 1

### Exercise: Rewrite the words in connected form (long vowels)

- عَ فُ و ر → غَفُورٌ (ghafûr) — Forgiver
- كَ ر ي م → كَرِيمٌ (karîm) — Generous
- حَ ب ي ب → حَبِيبٌ (ḥabîb) — Beloved
- نَ ه ا ر → نَهَارٌ (nahâr) — Daytime
- م ي ز ا ن → مِيزَانٌ (mîzân) — Scale
- هُ ذ ه د → هُدْهُدٌ (hudhud) — Hoopoe
- مَ نْ صُ و ر → مَنصُورٌ (manṣûr) — Helped
- شَ ب ي ه → شَبِيبٌ (shabîh) — Similar
- عَ ضْ ب ا ن → عَضْبَانٌ (ghaḍbân) — Angry
- نَ ع ي م → نَعِيمٌ (na'im) — Bliss

### Application: Is there in the Qur'an...? — Sample answers

Quranic words (green): ḥasan, ghâlin, turâb, tîn, dhi'b, jamîl, ḥajar, 'inab, kalb.

Non-Quranic words (red): bakhs, rakhîs, raml, tuffâh, qabîh, qitt.

Sample dialogue:

هل في القرآن كلمة "تفاح"؟ — لا، ولكن في القرآن كلمة "عنب".

"Is there the word 'apple' in the Qur'an? — No, but there is the word 'grape' in the Qur'an."

### Translation 1

هذا جمل وهذه ناقه.

→ This is a male camel, and this is a she-camel.

هل جبريل بشر؟

→ Is Gabriel a human being?

على الشجرة زهرة.

→ On the tree [is] a flower.

Je suis un croyant.

→ أَنَا مُؤْمِنٌ

Mohammad est un avertisseur.

→ مُحَمَّدٌ نَذِيرٌ

Ceci est un chemin droit.

→ هَذَا صِرَاطٌ مُسْتَقِيمٌ

### Translation of Qur'anic passages

→ (21:106) إِنَّ فِي هَذَا لَبَلَاغًا Truly in this is a message (or proclamation).

→ (62:11) مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ التِّجَارَةِ What is with God is better than distraction and trade.

## Lesson 5 — Letter fusion, pronouns and laysa

### Exercise: Write the words in Arabic

- Bannâ' → بَنَّاءٌ — Builder
- Al-qayyûm → الْقَيُّومُ — The Self-Subsisting
- Al-Imârât → الإمارات — The Emirates
- Shay' → شَيْءٌ — Thing

### Exercise: Rewrite the Qur'anic passage

Alaysa allâhu bi-aḥkami al-ḥâkimîn → أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

"Is not God the Most Wise of judges?" (95:8)

### Exercise: Form the profession nouns

- فَنَّانٌ → فَنَّانٌ (fannân) — Artist

- صَبَّاحٌ → ص ب غ (ṣabbâgh) — Dyer, painter
- بَوَّابٌ → ب و ب (bawwâb) — Doorkeeper
- خَطَّاطٌ → خ ط ط (khaṭṭâṭ) — Calligrapher
- فَالَّاحُ → ف ل ح (fallâḥ) — Farmer

## Lesson 6 — Phonetics 1 and listening comprehension 2

### Application: What does \_\_\_ mean? — Sample answers

Synonym pairs:

- قَلْبٌ ≈ قُودٌ — Heart
- بَشَرٌ ≈ إِنْسَانٌ — Human
- سَفِينَةٌ ≈ فُلٌّ — Boat
- ثَمْرَةٌ ≈ فَاكِهَةٌ — Fruit
- رَوْضَةٌ ≈ حَدِيقَةٌ — Garden
- طُورٌ ≈ جَبَلٌ — Mountain
- غَيْثٌ ≈ مَطَرٌ — Rain
- نُورٌ ≈ ضِيَاءٌ — Light

### Translation 2

هذا السمَّاك مَدَنِيٌّ.

→ This fishmonger is from the city.

إِنَّمَا أَنَا خَبَّازٌ. لَسْتُ أَمِيرًا.

→ I am only a baker. I am not a prince.

أَلَسْتِ مَرْيَمَ؟

→ Are you not Mary?

Tu (masc.) n'es pas de cette ville.

→ لَسْتُ مِنْ هَذِهِ الْمَدِينَةِ

Le chien est dans la maison.

→ الكَلْبُ فِي الْبَيْتِ

Il y a un chien dans la maison.

→ فِي الْبَيْتِ كَلْبٌ

### Translation of Qur'anic passages

→ (103:2) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ Truly the human being is in loss.

→ (5:117) وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ And You are over all things a witness.

## Lesson 7 — Solar/lunar letters, laysa, prepositions

### Exercise: Solar (شَمْسِيَّة) and lunar (قَمَرِيَّة) letters

Solar words (the article assimilates; add shadda):

- السَّمَاء (as-samâ') — the sky
- الرَّيْتُون (az-zaytûn) — the olive
- التَّيْن (at-tîn) — the fig
- الصَّيَّاد (aṣ-ṣayyâd) — the hunter
- الطَّيْر (aṭ-ṭayr) — the bird

Lunar words (the article is pronounced clearly):

- الفِيل (al-fîl) — the elephant
- الباب (al-bâb) — the door
- الجَمَل (al-jamal) — the camel
- الخَبَّاز (al-khabbâz) — the baker
- العَمَل (al-'amal) — the work
- القَلْب (al-qalb) — the heart
- الوَلَد (al-walad) — the boy
- المِفْتَاح (al-miftâḥ) — the key

### Exercise: Match the laysa sentences to their translations

(Already given in the lesson — see the lesson body. Suggested matches:)

- → لَيْسَتْ الْبِنْتُ فِي الرَّوْضَةِ. The girl is not in the garden.
- → يَا صَدِيقِي لَسْتُ غَنِيًّا. My friend, I am not rich!
- → أَلَسْتَ مُسْلِمًا مُنْذُ سَنَةٍ؟ Have you not been a Muslim for a year?
- → لَيْسَ الْعِنَبُ طَيِّبًا. Today, the grapes are not good.
- → لَسْتِ إِمَارَتِيَّةٌ حَقًّا. You (fem.) are not really Emirati.

### Exercise: Put the sentences in the negative form

هو صَيَّادٌ فِي بَلَدٍ بَعِيدٍ.

→ لَيْسَ هُوَ صَيَّادًا فِي بَلَدٍ بَعِيدٍ (He is not a hunter in a faraway country.)

أَنْتِ طَالِبَةٌ فِي مَدْرَسَةٍ جَدِيدَةٍ.

→ لَسْتِ طَالِبَةً فِي مَدْرَسَةٍ جَدِيدَةٍ (You (fem.) are not a student in a new school.)

كَرِيمَةٌ بِنْتُ صَغِيرَةٍ.

→ لَيْسَتْ كَرِيمَةٌ بِنْتُ صَغِيرَةٍ (Karîma is not a young girl.)

أَنَا مِنْ هُنَا.

→ لَسْتُ مِنْ هُنَا (I am not from here.)

أَنْتَ رَجُلٌ سَعِيدٌ.

→ لَسْتَ رَجُلًا سَعِيدًا (You (masc.) are not a happy man.)

## Lesson 8 — Find the intruder, phonetics 2, translation 3

### Exercise: Find the intruder

- Row 1: خ — kh — the others are forms of jîm
- Row 2: ل — lâm — the others are forms of alif
- Row 3: ـل — alif medial — the others are forms of lâm
- Row 4: ج — jîm medial — the others are forms of bâ'
- Row 5: ف — fâ' medial — the others are forms of ghayn
- Row 6: ن — nûn medial — the others are forms of dhâl
- Row 7: ء — hamza — the others are forms of hâ'
- Row 8: ة — tâ' marbûṭa — the others are forms of hamza
- Row 9: ال — al — the others are forms of lâm-alif (لا)

### Translation 3

البيت قريب من الجبل وبعيد من البحر.

→ The house is close to the mountain and far from the sea.

هل هذا حمار أو جمل جنب الولد؟

→ Is this a donkey or a camel next to the boy?

خلفي رجل. من هو؟

→ Behind me is a man. Who is he?

لَيْسَتْ الرسالة قديمة.

→ The letter is not old.

لَسْتُ فِي البيت الجديد، أليس كذلك؟

→ You (fem.) are not in the new house, isn't that so?

هل الكتاب على المائدة أو تحت المائدة؟

→ Is the book on the table or under the table?

الخبز على يمين اللبن وعلى شمال الزيتون.

→ The bread is to the right of the milk and to the left of the olives.

يا زوجي الحبيب، أين أنت؟ ألسنت في المدرسة؟

→ O my beloved husband, where are you? Are you not at school?

Qui est cette fille ?

→ مَنْ هَذِهِ الْبَيْتُ؟

La fleur n'est pas dans mon jardin.

→ لَيْسَتْ الزَّهْرَةُ فِي حَدِيقَتِي

La maison n'est pas grande.

→ لَيْسَ الْبَيْتُ كَبِيرًا

Qu'est-ce que ce livre ?

→ مَا هَذَا الْكِتَابُ؟

Est-ce que Nabîl est à l'école ?

→ هَلْ نَبِيلٌ فِي الْمَدْرَسَةِ؟

Devant l'arbre [se trouve] une vieille voiture.

→ أَمَامَ الشَّجَرَةِ سَيَّارَةٌ قَدِيمَةٌ

Il y a au-dessus de moi un bel oiseau.

→ فَوْقِي طَيْرٌ جَمِيلٌ

Je ne suis pas à la ville, je suis dans le désert.

→ لَسْتُ فِي الْمَدِينَةِ، أَنَا فِي الصَّحْرَاءِ

### Translation of Qur'anic passages

→ (40:39) وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ And truly the Hereafter is the abode of [final] settlement.

→ (29:68) أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ Is there not in Hell an abode for the deniers?

## Lesson 9 — Rules of the Hamza

### Exercise: Find the correct spelling — middle of word

- Bad: سَيِّئَةٌ
- Head: رَأْسٌ
- Compassionate: رَوْوْفٌ
- Those (over there): أُولَئِكَ
- Glasses: كُؤُوسٌ
- To despair: يَيْسٌ
- Angels: مَلَائِكَةٌ
- These: هَؤُلَاءِ
- Hundred: مِئَةٌ

### Exercise: Find the correct spelling — end of word

- Ostentation: رِنَاءٌ
- Beginner: بَادِيٌّ

- Wrongdoer: مُسِيء
- Equal: كُفْرًا
- Invocation: دُعَاء
- Women: نِسَاء
- Creator: بَارِئ
- These: هَؤُلَاءِ

### Exercise: Write in connected form

- رُؤْيَا → رُءْيَا — Vision
- يَبْرَأُ → يَبْرَأُ — He heals
- طَائِفَةٌ → طَائِفَةٌ — Community
- يُضِيءُ → يُضِيءُ — He illuminates
- بَأْسٌ → بَأْسٌ — Hardship
- قُرْءَادٌ → قُرْءَادٌ — Heart
- قَائِمٌ → قَائِمٌ — Standing
- أَمَلٌ → أَمَلٌ — Hope

## Lesson 10 — The Bookseller dialogue

### Exercise: Match words from the same root

- عِبَادَةٌ ↔ عِبْدٌ — worship / servant (root 'b-d)
- مِثْلٌ ↔ مِثْلٌ — like / example (root m-th-l)
- جَوَابٌ ↔ مُجِيبٌ — answerer / answer (root j-w-b)
- زَكَاةٌ ↔ زَكِيٌّ — alms / pure (root z-k-w/y)
- بَائِعٌ ↔ بَيْعٌ — seller / sale (root b-y-')
- مِفْتَاحٌ ↔ مَفْتُوحٌ — key / open (root f-t-h)
- شَهَادَةٌ ↔ شَهِيدٌ — testimony / martyr (root sh-h-d)
- سَعَادَةٌ ↔ سَعِيدٌ — happy / happiness (root s-'-d)

### Exercise: True or false — The Bookseller

جاك في السوق مع الشيخ يس.

→ True

الشيخ يس بائع سِيَّارات.

→ False — he is a bookseller (بائع كُتُب).

الشيخ يس من أندورا.

→ *False — Jacques is from Andorra; the shaykh is from Yemen.*

جاك من اليمن.

→ *False — Jacques is from Andorra.*

الشيخ يس في هذه المدينة منذ سنة.

→ *True.*

الشيخ يس بائع بيوت.

→ *False — he is a bookseller.*

حَسَبَ الشيخ، باب الإسلام رضوان الله.

→ *True.*

جاك مَسِيحِيّ.

→ *False — Jacques is a Muslim.*

أبو جاك يَهُودِيّ.

→ *False — Jacques's father is also a Muslim.*

جَدُّ جاك مُسْلِم.

→ *True.*

حَسَبَ الشيخ، لا سَعَادَة إِلَّا بِعِبَادَة الله.

→ *True.*