

FACULTIES OF ARTS, COMMERCE, SCIENCE, SOCIAL SCIENCES & MANAGEMENT

B.A. / B.Com. / B.Sc. / B.S.W. & B.B.A I Semester Examination, March 2022

**Subject: Arabic
Paper - I : Arabic (Second Language)**

Time: 3 Hours

Max. Marks: 80

SECTION – A (5 x 4 = 20)

Answer any FIVE questions. Each question carries 4 marks

1. **Translate the following verses :**

١. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ • وَوَضَعْنَا عَنكَ وِزْرَكَ •

2. **Translate the following :**

٢. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ • ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ •

3. **Answer the following question :**

٣. من أين جاء عبد الرحمن ؟

4. **Answer in Arabic language :**

٤. ما المراد بالنظافة العامة ؟

5. **Write five examples of النكرة والمعرفة :**

٥. اكتب خمسة أمثلة للمعرفة والنكرة.

6. **Indicate the singular, dual & plural of the following words :**

٦. عيّن الكلمات التالية بالمفرد والمثنى والجمع :

محاضرون - ناصران - معلم - صابران - كليات - طالب - مهندسون - معلمان.

7. **Write a short note on "Poetry during Pre Islamic period" :**

٧. اكتب موجزا عن " الشعر العربي في العصر الجاهلي "

8. **Write a note on "Love poetry during Pre Islamic period" :**

٨. اكتب عن " شعر الحب في العصر الجاهلي " بالإيجاز.

(2)

SECTION – B (4 x 15 = 60)*Answer any FOUR questions. Each question carries 15 marks*

9. Write in detail the summary of "Suratul Inshirah"
١. اكتب تفسير "سورة الانشراح" بالتفصيل
10. Write the summary of "Suratul Teen"
١٠. اذكر مفصلا تفسير سورة التين.
11. Write in detail the summary of the lesson "Al Hiwar"
١١. اذكر خلاصة "الحوار" بالتفصيل
12. Write the summary of the lesson "Nazafah":
١٢. بين خلاصة ادرس "النظافة" مفصلا.
13. Explain the Masculine and Feminine gender with examples :
١٣. اكتب عن المذكر والمؤنث مع الأمثلة
14. Write a detail note on "الكلمة وأقسامها" with examples :
١٤. اكتب مفصلا عن الكلمة وأقسامها مع الأمثلة .
15. Write the characteristic features of Arabic language :
١٥. اكتب عن ميزات اللغة العربية.
16. Explain the "Seven Mullaqat" in detail.
١٦. اوضح "المعلقات السبع" مفصلا.



II - سورة التين



In the Name of Allah, Most Compassionate, Ever-Merciful

SURAH TUT TEEN (MAKKAN)

Verses - 8

Words - 34

سُورَةُ التِّينِ مَكِّيَّةٌ

Letter - 105

By the fig and by the olive!

And by (Mount) Tur of Sinai!

And by this city of peace (Mecca)!

Indeed, We have created man in the best constitution (equipoised in the finest proportion).

Then We returned him to the lowest state of the low.

Except for those who believe and do good works. For, them is an unending (i.e., everlasting) reward.

Then who denies you after this regarding the Din (Religion or the Last Hour and reward and punishment)?

Is Allah not the Greatest of all the rulers?

Is Allah not the Greatest of all the rulers?

Is Allah not the Greatest of all the rulers?

انجیر کی قسم اور زیتون کی قسم۔

اور سینا کے (پہاڑ) طور کی قسم۔

اور اس امن والے شہر (مکہ) کی قسم

پیکر ہم نے انسان کو بہترین (اعتماد اور توازن والی) ساخت میں پیدا فرمایا۔

پھر ہم نے اسے پست سے پست تر حالت میں لوٹا دیا۔

سوائے ان لوگوں کے جو ایمان لائے اور نیک عمل کرتے رہے۔ تو ان کے لئے ختم نہ ہونے والا (دوامی) اجر ہے۔

پھر اس کے بعد کون ہے جو آپ کو دین (ایمانت اور جزا و سزا) کے بارے میں جھگڑاتا ہے۔

کیا اللہ سب حاکموں سے بڑھا کا کم نہیں ہے۔

کیا اللہ سب حاکموں سے بڑھا کا کم نہیں ہے۔

کیا اللہ سب حاکموں سے بڑھا کا کم نہیں ہے۔

وَاللِّينِ وَ الزُّيْتُونِ

وَ طُورِ سَيْنَاءَ

وَ هَذَا الْبَلَدِ الْأَمِينِ

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

فَمَا يَكْفُرُ بِكَ بِاللَّيْنِ

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْأَحْكَمِينَ

SURATUL INSHIRAH (MAKKAN)

سُوْرَةُ الْاِنْشِرَاحِ مَكِّيَّةٌ

Verses - 8

Words - 27

Letter - 103

Have we not broadened your breast for you (for the light of knowledge, wisdom and spiritual gnosis)?

1. اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

کیا ہم نے آپ کی خاطر آپ کا سینہ (انوارِ علم و حکمت اور معرفت کیلئے) کھلا دیا نہیں فرمایا۔

And we have taken off the load (of grief of the Umma [Community] from you.

2. وَوَضَعْنَا عَنْكَ وِزْرَكَ

اور ہم نے آپ کا (غم است کا وہ) بار آپ سے اتار دیا۔

(The load) which was growing heavier on your (holy) back.

3. الَّذِي اَنْقَضَ ظَهْرَكَ

جو آپ کی پشت (مبارک) پر گراں ہو رہا تھا۔

And we exalted for you your remembrance (by annexing it to Ours everywhere in the world and in the Hereafter.

4. وَرَفَعْنَا لَكَ ذِكْرَكَ

اور ہم نے آپ کی خاطر آپ کا ذکر (اپنے ذکر کے ساتھ ملا کر دنیا و آخرت میں ہر جگہ) بلند فرمایا۔

So surely ease (comes) with every hardship.

5. فَاِنَّ مَعَ الْعُسْرِ يُسْرًا

سو ہر یک ہر دشواری کے ساتھ آسانی (آتی) ہے۔

Verily, with (this) hardship (too) there is ease.

6. اِنَّ مَعَ الْعُسْرِ يُسْرًا

یقیناً (اس) دشواری کے ساتھ (بھی) آسانی ہے۔

So when you are free (from education the Umma (Community), preaching the Din (Religion) and fighting, and fulfilling your responsibilities), then strive hard (in remembrance and the worship of your Lord).

7. فَلَا تَأْخُذْكَ فَآخْذَةٌ

پس جب آپ (تعلیم امت، تبلیغ و جہاد اور ادائیگی فرائض سے) فارغ ہوں تو (ذکر و عبادت میں) محنت فرمایا کریں۔

And turn to your Lord earnestly.

8. وَالْاِلٰهَ رَبِّكَ فَارْغَبْ

اور اپنے رب کی طرف راغب ہو جایا کریں۔

الإسْمُ: The Noun

الْمُفْرَدُ وَ الْمُتَعَدِّي وَ الْجَمْعُ The singular, dual and plural		الْمَوْءُفَّةُ وَ الْمَوْءُفَّةُ The masculine and feminine gender		الْمَعْرُوفَةُ وَ الْمَعْرُوفَةُ The indefinite and definite noun		
الْجَمْعُ Plural	الْمِثْنِي Dual	الْمُفْرَدُ Singular	الْمَوْءُفَّةُ F/G	الْمَذَكَّرُ M/G	الْمَعْرُوفَةُ D/N	الْمَعْرُوفَةُ I/N
مُهَنْدِسُونَ An engineers	مُهَنْدِسَانِ Two engineers	مُهَنْدِسٌ An engineer	مُهَنْدِسَةٌ An engineer(f)	مُهَنْدِسٌ An engineer	الْمُهَنْدِسُ The engineer	مُهَنْدِسٌ An engineer
رِجَالٌ men	رِجَالَانِ Two men	رَجُلٌ A man	إِمْرَأَةٌ A women	رَجُلٌ A man	خَالِدٌ Khalid	رَجُلٌ A man
أَطْفَالٌ Children	طِفْلَانِ Two child	طِفْلٌ A children	طِفْلَةٌ A child (f)	طِفْلٌ A child	الطِّفْلُ The child	طِفْلٌ A child
أَبَوَاتُهُ	وَأَلْدَادُهُ	وَأَلَدُهُ	بَنَاتُهُ	وَأَلَدُهُ	أَبْوَالُهُ	وَأَلَدُهُ

I- اَلْكَلِمَةُ وَ اَقْسَامُهَا

WORD AND ITS TYPES.

اَلْقَوَاعِدُ :

اَلْكَلِمَةُ وَ اَقْسَامُهَا : اَلْكَلِمَةُ : قَوْلٌ مُفْرَدٌ ، اَوْ ، اَللَّفْظُ الْمَوْضُوعُ لِمَعْنَى مُفْرَدٍ . وَ لَهَا ثَلَاثَةُ اَقْسَامٍ :

اَقْسَامُ اَلْكَلِمَةِ (1) اَلْاِسْمُ (2) اَلْفِعْلُ (3) اَلْحَرْفُ

According to Arabic grammar "Word" is an articulation which is set to give meaning of a particular single situation and "Word" has three types. 1)Noun. 2) Verb. 3) Letter.

كلمہ: ایک تنہا قول ہے، یا ایسا لفظ ہے جو ایک معنی کیلئے وضع کیا گیا ہو، اور اسکی تین قسمیں ہیں۔ (۱) اسم (۲) فعل (۳) حرف۔

I. اَلْاِسْمُ : هُوَ مَا دَلَّ عَلٰى مَعْنٰى فِى نَفْسِهٖ وَ اَلَمْ يَقْتَرِنْ بِزَمَانٍ . نَحْوُ :

1) Definition of "Noun" : Noun gives meaning itself without requirement of any other kind of word, and it does not link to tense, it contains names, objects, places etc.

اسم کی تعریف: اسم وہ کلمہ ہے جو اپنے معنی پر دلالت کرے اور اسکی کوئی زمانہ شامل نہ ہو۔ جیسے:

السَّاعَةُ	اَلْكِتَابُ	اَلْعِلْمُ	بَلَدٌ	حَجَرٌ	حِصَانٌ	وَلَدٌ	عَمَّارٌ
The watch	The book	The knowledge	A city	A stone	A horse	A boy	Ammar

II. اَلْفِعْلُ : هُوَ مَا دَلَّ عَلٰى مَعْنٰى فِى نَفْسِهٖ مُقْتَرِنٌ بِاَحَدِ الْاَزْمِنَةِ اَلثَّلَاثَةِ . نَحْوُ :

2) Definition of "Verb" : Verb is a word that means itself, it does not need to other kind of word, and also it connects to a type of tenses like past tense, present tense or future

إِتْيَانِ الدَّلَائِلِ الْوَاضِحَةِ وَالْبَرَاهِينِ الْقَاطِعَةِ، وَخَتَمِ السُّورَةِ بَيَّانِ عَذْلِهِ بِإِثَابَةِ الْمُؤْمِنِينَ وَعِقَابِ الْكَافِرِينَ.

SUMMARY: This surah begins with the swearing by the fig, olive and the holy places which were distinguished with the revelation on the messengers and prophets. They are the Baitul Maqdis, Mount Sinai and Holy Makkah. Then Allah counted what He honoured the man from his creature and He created man in the best stature and in the best form. Then He reprimanded the disbeliever for not thanking him and his denying for resurrection after the clear evidences which indicate on the ability of the lord of the worlds who created man in the best stature. The man will be turned back to lowest of the low. It is the hell.

Then Allah distinguished the fearing believers who gathered the faith and good deed. There is unending reward for them. It is paradise. Then the man was asked what made him to deny the resurrection after clear and obvious evidences and testimonials. The surah ended stating His just by rewarding the believers and punishing the disbelievers.

خلاصہ: اس سورہ کی ابتداء انجیر، زیتون اور ان مقامات مقدسہ سے ہوئی جن کو اللہ تعالیٰ نے اپنے انبیاء اور رسل علیہم السلام پر وحی کے ذریعہ خصوصیت بخشی، اور وہ بیت المقدس، کوہ طور، اور مکہ مکرمہ ہے۔ پھر اللہ تعالیٰ نے (ان نعمتوں کا) شمار کروایا کہ اس نے ان کی خوبصورت تخلیق اور ان کو حسین شکل عطا کی۔ پھر کافر کو اس کا شکر نہ کرنے کی وجہ سے، اور ان واضح دلائل کے بعد جو انسان کی اچھی تخلیق کے ذریعہ اللہ تعالیٰ کی قدرت پر دلالت کرتی ہیں، دوبارہ اٹھائے جانے اور جمع کئے جانے کے انکار کرنے کی وجہ سے زجر و توبخ کی (یعنی ڈرایا)۔ پس عنقریب ان کو اس انکار کی وجہ سے نچلے سے نچلے مقام کی طرف ڈال دیا جائے گا، اور وہ دوزخ ہے۔

پھر ان پر ہیزگار مومنوں کو خاص کیا جو ایمان اور نیک اعمال جمع کئے۔ پس ان کیلئے نہ ختم ہونے والا دائمی اجر ہے، اور وہ جنت ہے۔ پھر انسان سے واضح اور قطعی دلائل کے آجانے کے بعد آخرت کے دن کو جھٹلانے کی وجہ پوچھی گئی۔ اور مومنوں کے ثواب دینے میں اور کافروں کے عذاب دینے میں انصاف کے بیان پر اس سورہ کو ختم کیا۔

II- الشعر و الشعراء في العصر الجاهلي

POETRY & POETS IN PRE-ISLAMIC PERIOD

"Poetry is the public register of the Arab" (Diwan al-Arab) is the age-old phrase whereby Arabs have acknowledged the status and value that poetry has always retained within its cultural heritage. From the very earliest stage, in the Arabic literary tradition, poetry has reflected the deepest sense of Arab self-identity, of tribal history, and of aspirations for the future. Within this tradition, the role of the poet has been of major significance.

The tribes of the Arabian Peninsula in the pre-Islamic period provided the social venue for the earliest examples of Arabic poetry. The poet's performance of his odes were a powerful tool at the tribe's disposal, arousing its heroes to battle against their enemies, extolling the chivalry and generosity of its men and the beauty of its women, and pouring scorn on the foibles of opposing tribes. Fallen heroes were commemorated in the *marthiyah*, or elegy, and it is in this role that the voice of the female poet is prominently heard, as, for example, in the verses of the 7th - century poets like Al-Khansa and Layla al-Akhyaliyyah. The Pre-Islamic poetry revolves around the themes like: wine, hunting, for love battles etc. the details of such themes are discussed below :

WINE POETRY

Model paper

The earliest poetry in Arabic contains more descriptions of wine and rivalry. The opening lines of the *mu'allaqah* of 'Amr ibn Kulthum are the famous examples.

Up there, maiden, and bring us a morning draught in a goblet; Do not hold back on the prize vintages of Andarin!

The pre-Islamic poet al-A 'sha was especially recognized for his wine poetry. As such he became focus and received special attention in a famous work composed by al-Ma 'arri in the 11th century, *Risalat al-ghufran*.

HUNT POETRY

Many hunting scenes found in the earliest Arabic poetry are the best examples in Imru' al-Qays *mu'allaqah*.

ASCETIC POETRY

The poet of pre-Islamic *mu'allaqah* Zuhair finishes his long poem recalling tribal warfare and attempts at reconciliation with a series of reflections and maxims:

*Life's experience has taught me the happenings of yesterday and today;
As for the morrow, I admit a being totally blind.*

الوحدة الرابعة UNIT-IV

تاريخ الأدب العربي

History of Arabic Literature

I-مميزات اللغة العربية

CHARACTERISTIC FEATURES OF THE ARABIC LANGUAGE

Arabic is one of the Semitic Languages. It is superior to other languages of the world in several aspects. Arabic phonology, morphology and syntax have remained unchanged from ancient times. The Arabic Language is deeply indebted to the Holy Qur'an for its development and it has been instrumental in flourishing as a living language and its survival even in odd situations.

Jurji Zayadan, a celebrated historian says :

"No religious book has such an impact on the language in which it was written as the Qur'an has on Arabic literature".

This language has unlike other International Languages, remained a living form of communication for ages. The emergence of Arabic is the most astonishing event of human history which has no parallel the classical period; it suddenly emerged as a complete language. After this, it did not undergo any noticeable changes, so one cannot define it for an early or a late stage. It is the same today as it was when it first appeared.

Dr. Ahmed Hasan Zayyat says about its universality :

"After the advent of Islam, Arabic did not remain the monopoly of one nation but it became the language of all those who entered the faith.

Arabic is an eloquent language. It lived in the shadows of English and French for over more than hundred years yet it still remained in its original form. Arabic is unique in its vocabulary and sweetness.

The characteristic features of Arabic are as under:

Grammar:

One of the important properties of Arabic is its grammar.

☆ The rules of numbers and genders of Arabic are so unique that this features is not shared by any other language of the world.

☆ All verbs have a three-lettered root. Several derivations are formulated from a single root.

☆ Hundreds of meaningful words are formed from a single three lettered root.

☆ When different prepositions are prefixed to these derivatives, the same verbs give many more meanings.

III-المعلقات السبع

THE SEVEN MU'ALLAQAT (SUSPENDED OR HANGING ODES)

Among the ancient odes, called Muallaqat occupy the first place. Scholars held the view that the word Muallaqat is derived from the term 'Ilq', which means a precious thing or a thing held in high esteem. It is said that Muallaqat are so called for having been hung in the Ka'aba on account of their merit. They constituted the finest specimen of poetry of the period. These poems are still honored throughout the Arabic speaking world as a masterpiece of poetic composition. According to the legend these odes were awarded the annual prize at the fair of Ukaaz. The selected poems were inscribed in golden letters and were suspended on the walls of Ka'aba.

Another opinion about these poems is that they are called "Mu 'allaqat" since they are beautiful poems and they hung longer in the minds of the people.

The latter view appears to be more reasonable because when the Muslim conquerors entered Makkah at 630 c.e, and they cleared idols and other items, they did not see any poem hanging on the doors of the Ka'bah.

The first Muallaqa was that Imraul Qais. The Muallaqat were collected during the 8th century A.D by Hammad al Rawiya, a famous rhapsodist who flourished in the later days of the Umayyad Dynasty.

The Mu'allaqat are a group of odes that were celebrated by the pre-Islamic Arabs.

According to some authority the poets of the Mu 'allaqat are seven while according to others they are ten. They are :-

1. Imru'u'l-Qays
2. Antarah ibn Shaddad al-'Absi
3. Zuhayr ibn AbiSulma al-Muzni
4. Tarafah ibn 'Abd al-Bakri
5. Labid ibn Rabiah al-Amri
6. Al-Harith ibn Hillizah al-Yashkuri
7. 'Amr ibn Kulthum al-Taghlabi

The following there are added by those who say they are ten :-

8. Al-A'shaMaymun ibn Qays
9. Al-Nabighah al-Dhubyani
10. Ubayd ibn al-Abras

Rich vocabulary of synonyms and antonyms:

A very rich vocabulary of synonyms and antonyms is another distinguishing feature of Arabic, which is not found in any other language of the world. Many things have several names. For example, the sword has hundreds of names.

Similarity of forms and rhymes of words:

The abundance of words having similar forms and rhymes in Arabic add to its melody and sweetness.

Arabic is written and read from right to left, very few languages in the world have this system.

Arabic is a powerful and vigorous language. Its feature is its brevity which is regarded by Arabic rhetoricians as the real criterion of eloquence. Though concise, Arabic does not lack precision, it is syntactically capable of expressing most subtle ideas and the finest shades of meaning. The letters of the alphabet are 28 in number, and all are consonants except three (و ا ی) which are used as vowels.

Vastness and ability for adaption:

Since the beginning, Arabic came in contact with any other nation and language, it borrowed phrases and terminology and formed new words of its own by way of adaption.

This gave Arabic the vastness it has today and made it one of the most modern languages of the world. A living language always keeps its canvas wide enough to welcome new entrants and adds to its vocabulary.

It enjoys the status of a classical and a modern language. While fulfilling the features of classical language, it is fully competent to be a modern language as all modern sciences are being taught in the contemporary world.

عربی زبان کی خصوصیات

عربی ایک سامی زبان ہے اور یہ تمام عالمی زبانوں میں کئی جہتوں سے اپنی برتری رکھی ہوئی ہے جسے علم اصوات علم الاشکال اور قواعد جو کہ زمانہ جاہلی سے آج تک اسی ہیئت پر قائم ہے، عربی زبان کا دار و مدار قرآن حکیم پر ہے، جو کہ اسکی ترقی اور احیاء کی ضامن ہے۔

ماہیہ ناز مورخ جو رچی زیدان کہتا ہے: ”کوئی بھی مذہبی کتاب زبان پر اثر انداز نہ ہو سکی جتنی کہ قرآن مجید اثر انداز ہے عربی زبان پر“

بجز دوسری عالمی زبانوں کے عربی زبان آج تک بول چال میں باقی ہے عربی زبان کی نشوونما انسانی تاریخ کا حیرت انگیز باب ہے جسکا قدیم زمانہ میں ہمسر نہیں یہ اچانک مکمل زبان بن کر ابھری بعد ازاں ایمیں کبھی بھی نمایاں تبدیلیاں واقع نہیں ہوئی یہ پہلے جس طرح تھی آج بھی اسی طرح قائم و دائم ہے۔

ڈاکٹر احمد حسن زیات، عربی کے عالمی تفوق کے بارے میں کہتے ہیں: ظہور اسلام کے بعد عربی زبان لسانی بنیاد پر صرف ایک علاقہ تک محدود نہ رہی بلکہ یہ ہر اس کی زبان بن گئی جو اسلام میں داخل ہوا۔