

هُنَا المُصْدِرُ الْمَوْلُ فَاعْلُ «عَسَى».

وَفِي «كَيْفَ مُحَمَّدٌ الْآنَ؟ عَسَى أَنْ يَكُونَ أَحْسَنَ» يَجُوزُ أَنْ يَكُونَ «عَسَى»

نَاقِصَةً، وَذَلِكَ إِذَا قَدَرْتَ فِيهَا ضَمِيرًا مُسْتَتِرًا. وَإِذَا لَمْ تُقَدِّرْ فَهِيَ تَامَّةً.

* عَسَى النَّاقِصَةُ: عَسَى اللَّهُ أَنْ يَهْدِيَهُ. عَسِيْتُ أَنْ أَنْجَحَ.

* عَسَى التَّامَّةُ: عَسَى أَنْ يَهْدِيَهُ اللَّهُ. عَسَى أَنْ أَنْجَحَ.

حَوْلَ «عَسَى» النَّاقِصَةَ إِلَى تَامَّةٍ فِيمَا يَأْتِي.

Change عَسَى النَّاقِصَةُ to عَسَى التَّامَّةُ in the following sentences.

(١) عَسِيْتَ أَنْ تَعُودَ غَدًا.

(٢) عَسَى اللَّهُ أَنْ يَغْفِرَ لِي.

(٣) أَئِنَ زَمَلَوْنَا؟ عَسَوْا أَنْ يَخْضُرُوا الدَّرْسَ.

(٤) كَيْفَ الطَّالِبَاتُ الْجُدُّ؟ عَسِينَ أَنْ يَفْهَمْنَ الدُّرُوسَ.

حَوْلَ «عَسَى» التَّامَّةَ إِلَى نَاقِصَةٍ فِيمَا يَأْتِي.

Change عَسَى النَّاقِصَةُ to عَسَى التَّامَّةُ in the following sentences.

(١) عَسَى أَنْ نُقْبَلَ فِي الدِّرَاسَاتِ الْعُلْيَا.

(٢) عَسَى أَنْ تُسَافِرِي غَدًا.

(٣) عَسَى أَنْ يَسْمَحَ لَنَا الْمَدِيرُ بِالْاِنْصِرَافِ.

(٤) عَسَى أَنْ يَتَّحِدَ الْمُسْلِمُونَ.

أَدْخِلْ «عَسَى» فِي جُمْلَتَيْنِ مِنْ إِنْشَائِكَ عَلَى أَنْ تَكُونَ نَاقِصَةً فِي الْأُولَى، وَتَامَّةً فِي الْآخِرَى.

Use عَسَى in two sentences of your own. It should be *nāqīshah* in the first and *tāmmah* in the second.

٩ - ﴿فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ (آل عمران: ١٠٦) هذه «ما المُصْدِرِيَّةُ»

فـ«بِمَا كُنْتُمْ تَكْفُرُونَ» يعني: بِكَوْنِكُمْ تَكْفُرُونَ. وَكَذَلِكَ «بَعْدَ مَا أَنْتَهَتِ الصَّلَاةُ»
يعني: بَعْدَ أَنْتِهَاءِ الصَّلَاةِ.

قالَ تَعَالَى: ﴿لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ﴾ (ص: ٢٦). أيْ
يُنْسِيَ إِنْتَهِيَّمْ يَوْمَ الْحِسَابِ.

١٠ - ﴿فَأَمَّا الَّذِينَ أَسْوَدَتْ وُجُوهُهُمْ أَكَفَرُتُمْ...﴾ (آل عمران: ١٠٦). هُنَّا جوابُ

«أَمَّا» مَحْذُوفٌ، وَتَقْدِيرُهُ: فَيُقَالُ لَهُمْ.

١١ - هَاتِ مُضَارِعَ: فَقَدَ. إِسْتَاكَ.

Give the *muḍāri'* of each of the following verbs.

١٢ - ما معنى «الْوَجْنَةُ»؟ وَمَا جَمْعُها.

What is the meaning of الْوَجْنَةُ, and what is its plural.

LESSON 25

In this lesson we learn the following

(1) *Bāb* اسْتَفْعَلُ. In this *bāb ista-* is prefixed to the first radical (*istaf'ala*), e.g.:

إِسْتَغْفَرَ ‘he asked for forgiveness’,

إِسْتَيْقَظَ ‘he woke up’,

إِسْتَعَدَ ‘he got ready’,

إِسْتَحَمَ ‘he had a bath’,

إِسْتَقَالَ ‘he resigned’,

إِسْتَلْقَى ‘he laid-down’.

The *muḍāri*: It is يَسْتَغْفِرُ، يَسْتَحِمُ، يَسْتَقِيلُ، يَسْتَلْقِي e.g. يَسْتَغْفِلُ.

The *amr*: It commences with a *sākin* letter, so it takes *hamzat al-wasl*, e.g.:

إِسْتَغْفِرُ تَسْتَغْفِرُ (tastaghfir-u → staghfir → istaghfir)

إِسْتَقِيلُ تَسْتَقِيلُ

إِسْتَلْقِي تَسْتَلْقِي

إِسْتَحَمُ تَسْتَحِمُ (This has *fathah* at the end to avoid التِّقاءُ السَّاكِنَينِ).

The *maṣdar*: It is on the pattern of إِسْتِفْعَالُ (istifāl-un), e.g. إِسْتِغْفَارُ.

In the *ajwaf* verbs a compensatory ة is added at the end, e.g.:

إِسْتِقَالَةُ إِسْتِقَالَ

إِسْتِشَارَةُ إِسْتِشَارَ ‘he consulted’

In *nāqis* verbs the final ي changes to hamzah, e.g.:

إِسْتِلْقَاءُ for إِسْتِلْقَائِي

The *ism al-fā'il* and the *ism al-maf'ūl*: The second radical has *kasrah* in the *ism al-fā'il* and *fathah* in the *ism al-maf'ūl*, e.g.:

مُسْتَغْفِرٌ (mustaghfir) ‘one who seeks pardon’ and

مُسْتَغْفَرٌ (mustaghfar) ‘one whose forgiveness is sought’.

The noun of place and time. It is the same as the *ism al-maf'ūl*, e.g.:

مُسْتَقْبِلٌ ‘future’

مُسْتَوْصِفٌ ‘clinic’

مُسْتَشْفَى ‘hospital’

This *bāb* signifies, among other things, the meaning of seeking, e.g.:

غَفَرَ ‘he forgave’ إِسْتَغْفَرَ ‘he sought forgiveness’

طَعَمَ ‘he ate’ إِسْتَطَعَمَ ‘he asked for food’

هَدَى ‘he guided’ اسْتَهَدَى ‘he sought guidance’.

(2) أَدْرُسُ اللُّغَةَ الْعَرَبِيَّةَ لِكَيْ أَفْهَمَ الْقُرْآنَ الْكَرِيمَ ‘I am studying Arabic so that I may understand the Qur'an.’

The word كَيْ is an infinitive particle, and لِكَيْ أَفْهَمَ الْقُرْآنَ means لِفَهْمِ الْقُرْآنِ.

It is used with the *muḍāri‘* which it renders *mansūb*.

(1) لَامُ التَّعْلِيلِ is prefixed to it which may sometimes be omitted, e.g.:

كَيْ نُسَبِّحَكَيْ كَثِيرًا ۝

‘So that we may glorify You much.’ (Qur'an, 20:33).

Here كَيْ is for لِكَيْ.

لِكَيْ is joined to لَا النَّافِيَةُ in writing, e.g.:

اجْتَهِدْ لِكَيْلا تُرْسُبْ. ‘Work hard lest you should fail.’

أُكْتُبْ رَقْمَ هَاتِفِي فِي الْمُفَكَّرَةِ لِكَيْلا تَنْسَى. ‘Write down my telephone number in the diary so that you do not forget.’

Here are some more examples of كَيْ

ذَهَبَ زُمَلَائِي إِلَى السُّوقِ لِكَيْ يَشْتَرُوا الْحَوَائِجَ.

‘My colleagues went to the market to buy the necessities.’

(2) يَا مَرِيمُ، اسْتَيْقِظِي مُبَكِّرًا لِكَيْلا يَفُوتَكِ الْقِطَارُ.

‘Maryam, get up early lest you should miss the train.’

¹ For لَامُ التَّعْلِيلِ see Book Two (Lesson 17).

² In English we say, ‘I missed the train’. In Arabic we say, ‘The train missed me’: فَاتَّيَ الْقِطَارُ

LESSON 25

(3) **إِذْنٌ** is another particle of *nasb*. It precedes the *muḍāri‘* and renders it *mansūb*.

It means ‘in that case’. It is used only in reply to a statement.

If your friend tells you:

إِذْنٌ يَرْجُعُ الْمُدِيرُ الْيَوْمَ مِنَ الْخَارِجِ. ‘The headmaster is returning today from abroad.’

you will reply saying:

إِذْنٌ نَسْتَقْبِلُهُ فِي الْمَطَارِ. ‘In that case we will receive him at the airport.’

Note that the verb after **إِذْنٌ** is *mansūb*.

إِذْنٌ renders the verb *mansūb* only if the following three conditions are met:

- a) **إِذْنٌ** should be at the beginning of the sentence, and it should not be preceded by any other word,
- b) the verb should immediately follow it. Intervention by **لَا النَّافِيَةُ** or an oath is permitted,
- c) the verb should denote futurity.

In the example cited above all three conditions are met: **إِذْنٌ** is at the beginning of the sentence,

the verb **نَسْتَقْبِلُهُ** immediately follows it, and it denotes futurity.

But if we say:

نَحْنُ إِذْنٌ نَسْتَقْبِلُهُ.

the verb should be *marfū‘* because **إِذْنٌ** is not at the beginning of the sentence.

In the same way if we say

إِذْنٌ فِي الْمَطَارِ نَسْتَقْبِلُهُ.

the verb should be *marfū‘* because the verb does not immediately follows **إِذْنٌ**.

We may, however, say

إِذْنٌ وَاللَّهِ نَسْتَقْبِلُهُ فِي الْمَطَارِ. ‘In that case we will by Allāh receive him at the airport’,

and also

إِذْنٌ لَا نَسْتَقْبِلُهُ فِي الْمَطَارِ. ‘In that case we will not receive him at the airport.’

The verb in these two cases is *mansūb*.

Here is an example where the verb does not denote futurity:

تَصِيلُ الْحَافِلَةُ إِلَى الْمَطَارِ السَّاعَةَ الثَّانِيَةَ. ‘The bus arrives at the airport at two.’

إِذْنٌ أَخَافُ أَنْ تَفْوَتَنِي الرُّحْلَةُ. ‘In that case I am afraid I will miss the flight.’

Here أَخَافُ is *marfi'* because it does not denote futurity.

(4) We have seen that the verb in the *mādī* is negated with مَا, e.g.:

ما أَكَلْتُ. ‘I did not eat.’

But if we negate two verbs in the *mādī* together, we use لَا, e.g.:

لَا أَكَلْتُ وَلَا شَرِبْتُ. ‘I neither ate nor drank’.

فَلَا صَدَقَ وَلَا صَلَّى. ‘He neither believed nor prayed’ (Qur’ān, 75:31)

(5) We have seen *wāw al-hāl* prefixed to a nominal sentence, e.g.:

دَخَلْتُ المسجَدَ وَالإِمَامُ يَقْرَأُ الْفَاتِحَةَ.

‘I entered the mosque while the imam was reading the *fatiḥah*.’

It can also be prefixed to a verbal sentence with the verb in *mādī*, but then it should be followed by قَدْ, e.g.:

دَخَلْتُ المسجَدَ وَقَدْ قَرَأَ الإِمَامُ الْفَاتِحَةَ.

‘I entered the mosque after the imam had finished reading the *Fatiḥah*.’

Here are some more examples

خَرَجْنَا مِنَ الْفَصْلِ وَقَدْ شَرَحَ المَدْرِسَ الدَّرْسَ.

‘We left the class after the teacher had finished explaining the lesson.’

جَاءَ الطَّبِيبُ وَقَدْ مَاتَ الْمَرِيضُ.

‘The doctor came after the patient had died.’

وَصَلَّتُ الْمَطَارُ وَقَدْ أَقْلَعَتِ الطَّائِرَةُ.

‘I arrived at the airport after the plane had taken off.’

(6) The verb جَعَلٌ has four meanings:

a) to make, i.e. to cause something to be or to become something. In this sense it takes two objects, e.g.:

سَأَجْعَلُ هَذِهِ الْغُرْفَةَ دُكَانًاً. ‘I will make this room a shop.’

Here دُكَانًاً is the first object and الْغُرْفَةَ the second object.

Here are some more examples

جَعَلَ اللَّهُ الْخَمْرَ حَرَامًا. ‘Allāh had made alcoholic drinks ḥarām.’

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾

'And He made the moon a light therein, and He made the sun a lamp.' (Qur'ān, 71:16).

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ﴿١٧﴾

'And had your Lord so willed He would have made mankind one nation.' (Qur'ān, 11:118).

b) to think, to deem. In this sense also it takes two objects, e.g.:

أَجَعَلْتَنِي مُدِيرًا؟

'Have you made me a headmaster?' i.e. 'Do you think I am a headmaster?'

وَجَعَلُوا الْمَلِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَّهَا ﴿١٨﴾

'And they made the angels, who are servants of Rahmān, females.' (Qur'ān, 43:19),
i.e., believe they are females.

c) to make, i.e., to create. In this sense it takes only one object, e.g.:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلْمَاتِ وَالنُّورَ ﴿١٩﴾

'All praise is for Allāh Who created the heavens and the earth, and made darkness and light.' (Qur'ān, 6:1).

d) to begin. In this sense it acts like **كَانَ**, and has *ism* and *khabar*. Its *khabar* is a verbal sentence with the verb in the *muḍāri'*, e.g.:

جَعَلَ حَامِدٌ يَضْرِبُنِي . 'Hāmid began beating me.'

Here حَامِدٌ is its *ism* and the sentence يَضْرِبُنِي is its *khabar*. ⁽³⁾

(7) The plural of 'pedestrian' is مُشَاةٌ. It is on the pattern فُعَلَةٌ (*fu' alat-un*).

So مُشَاةٌ (*mushāt-un*) is originally مُشَيَّةٌ (*mushayat-un*) where -aya- changes to -ā-.

Here are some more examples

قَاضٍ قَاضَةً → 'judge'

حَافٍ حُفَّاً → 'barefoot'

عَارٍ عُرَاءً → 'naked'

وَالٍ وُلَاءً → 'ruler'

³ See Lesson 10.

The *nawāṣib* of the *muḍāri'*

The particles that change the *muḍāri'* to *mansūb* are called **نَوَاصِبُ الْفِعْلِ الْمُضَارِعِ**.

These are four, and we have learnt them all. They are:

a) **أَنْ**, e.g.:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ

‘And Allāh wants to turn to you.’ (Qur’ān, 4:27)

This particle is called **حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., an infinitive particle that changes the *muḍāri'* to *mansūb* and denotes futurity.

b) **لَنْ**, e.g.:

قَالَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا

‘He said, “Surely, you will not be able to have patience with me”. (Qur’ān, 18:67)

This particle is called **حَرْفُ نَفْيٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., a negative particle that changes the *muḍāri'* to *mansūb* and denotes futurity.

c) **كَيْ**, e.g.:

كَيْ نُسْبِحَكَ كَثِيرًا

‘So that we may glorify You much.’ (Qur’ān, 20:33)

This particle is called **حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., an infinitive particle that changes the *muḍāri'* to *mansūb* and denotes futurity.

d) **إِذْنٌ**, e.g.:

سَأَزُورُكَ غَدًا إِنْ شاءَ اللَّهُ.

‘I shall come to visit you tomorrow *in shā Allāh*.’

إِذْنْ أَنْتَظِرَكَ. ‘In that case I will wait for you.’

This particle is called **حَرْفُ جَوَابٍ وَجَزَاءٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., an answering particle that changes the *muḍāri'* to *mansūb* and denotes futurity.

Vocabulary

إِسْتَرَاحَةٌ	to relax, have rest (x)	إِسْتَلْقَاءُ (عَلَى)	to lie down on one's back (x)
إِسْتِيقَاظٌ	to wake up (x)	قَفَاً (جَ قُفِيْثٌ، أَقْفَاءُ)	nape (back part of the neck) (masc/fem)
إِسْتَحْمَامٌ	to take a bath (x)	إِسْتِقْبَالًا	to receive (a guest) (x)
أَفْطَرَ إِفْطَارًا	to have breakfast (iv)	رَئِيسٌ (جَ رُؤَسَاءُ)	president
أَيْقَظَ يُوقِظُ إِيقَاظًا	to wake s.o. up (iv)	إِسْتَهْدَاءً	to seek guidance (x)
جَاعَ يَجُوعُ جَوْعًا	to be or become hungry (a-u)	إِسْتَطْعَمَ إِسْتِطْعَامًا	to ask for food (x)
جَائِعٌ	hungry	عَرِيَّ يَعْرَى عُرْيَاً	to be naked (i-a)
أَطْعَمَ إِطْعَامًا	to feed, give food to eat (iv)	كَسَّا كَسْنَوًا	to clothe (a-u)
أَخْطَأَ	to make a mistake (iv)	إِسْتَكْسَى إِسْتِكْسَاءً	to ask for clothes (x)
إِسْتَغْفَرَ إِسْتِغْفارًا	to seek forgiveness (x)	حَوَّلَ (إِلَى) تَحْوِيلًا	to change, transform, transfer (ii)
طَهُورٌ	clean, means of cleansing	إِسْتَأْذَنَ إِسْتِئْذَانًا	to ask permission (x)
لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ	may no harm come to you and may your indisposition be a means of cleansing you (from your sins). (said to the sick by a visitor).		
مَوْضُوعٌ (جَ مَوَاضِيعُ)	subject, subject-matter	مَوْضُوعٌ (جَ مَوَاضِيعُ)	subject, subject-matter
مَبْلَغٌ (جَ مَبَالِغُ)	amount	إِسْتَحْيَا يَسْتَحْيِي إِسْتِحْيَاءً	to be shy, embarrassed, ashamed (x)
مَالٌ (جَ أَمْوَالٌ)	wealth	إِحْتَاجَ (إِلَى) يَحْتَاجُ إِحْتِياجًاً	to be in need
أَقْرَضَ إِقْرَاضًا	to lend, to advance a loan (iv)	إِسْتَقْرَضَ (مِنْ) إِسْتِقْرَاضًاً	to ask for a loan (x)
مُسْتَرِيحٌ	the one who is resting, relaxing	إِقْتَرَضَ (مِنْ)	to borrow (viii)
طَلَبَ طَلَبًاً	to seek (a-u)	إِسْتَفَادَةٌ	to benefit, drive benefit (x)

إِسْتَعْدَادٌ إِسْتَعْدَادًا	to prepare oneself, get ready (x)	إِسْتَأْجَرَ إِسْتِئْجَارًا	to rent (x)
إِسْتَقَالَ إِسْتِقَالَةً	to resign, tender one's resignation (x)	إِسْتَمَرَ إِسْتِمَرَارًا	to last, continue (x)
شَقَّةٌ (جِ شِقَقٌ)	flat, apartment	إِسْتَسْلَمَ (لِ) إِسْتِسْلَامًا	to surrender (x)
إِسْتَحَبَ إِسْتِحْبَابًا	to be desirable (x)	إِسْتَعَانَ (بِ) إِسْتِعَانَةً	to seek help, to take help (x)
زَاهِرٌ	brilliant, bright	إِسْتَكْبَرَ إِسْتِكْبَارًا	to be proud and haughty (x)
غَالِبًا	mostly, for most part	أَوَّلَ تَأْوِيلًا	to interpret, construe (ii)
سَبَقَ سَبْقًا	to precede (a-i)	الْتَّحَاقُ (بِ) التِّحَاقًا	to join (school, university) (viii)
تَصَدَّرَ تَصَدُّرًا	(gr) to be the first word in the sentence (v)	شُرُوطٌ	conditions
فَصَلَ فَصْلًا	(1) to expel (from school) (2) to separate, cut off (a-i)	مُثْبِتٌ	affirmative (gr)
نَفَى يَنْفِي نَفْيًا	(1) to reject, disallow (gr) to negate	هَبَطَ هُبُوطًا	to descend (a-i)
مَنْفِيٌّ	negative (gr)	صَارَ صَيْرُورَةً	to become (sis kana) (a-i)
سِرَاجٌ (جِ سُرُجُ)	lamp	طَبَقٌ (جِ طِبَاقٌ، أَطْبَاقٌ)	plate, dish, layer
بَسْطَ بَسْطًا	to spread out (a-u)	قَبِيلَةً (حِ قَبَائِلُ)	tribe
بِسَاطٌ (جِ بُسْطٌ)	carpet	شَعْبٌ (جِ شُعُوبٌ)	people, nation
وَالٍ (جِ وَلَاءُ)	ruler, governor	غَازٌ	one participating in a war
حَافٍ (جِ حُفَاءُ)	barefoot	جَزَاءٌ	rewarding, recompensing
أَسْرَ (إِلَى) إِسْرَارًا	to confide, to speak secretly (iv)	شُرْطِيٌّ (شُرْطَة)	policeman