

Oral exercises:

(أ) يَقُولُ طَالِبٌ لَاخَرٌ: لَا تَفْعَلْ كَذَا، فَيَرُدُّ عَلَيْهِ قَائِلاً: وَاللَّهِ لَا فَعَلْنَ كَذَا.

(ب) ثُمَّ يَقُولُ: إِفْعَلْ كَذَا، وَيَرُدُّ عَلَيْهِ قَائِلاً: وَاللَّهِ لَا أَفْعَلْ كَذَا.

مِثَالٌ: لَا تَجْلِسْ هُنَا / وَاللَّهِ لَا جَلِسَنَ هُنَا.

اجْلِسْ هُنَا / وَاللَّهِ لَا أَجْلِسْ هُنَا.

وَاللَّهِ لَا فَعَلَنَ كَذَا a) each student says to the other لَا تَفْعَلْ كَذَا, and he replies saying

وَاللَّهِ لَا أَفْعَلْ كَذَا b) each student says to the other إِفْعَلْ كَذَا, and he replies saying

Actual verbs like لَا تَجْلِسْ, إِجْلِسْ, لَا تَفْتَحْ, إِفْتَحْ should be used.

٥ - إِجْعَلِ الفِعْلَ فِي كُلِّ جُمْلَةٍ مِمَّا يَأْتِي جَوَابًا لِلْقَسْمِ، وَغَيْرِ مَا يَلْزَمُ.

Rewrite each of the following sentences making it *jawāb al-qasam* and make necessary changes.

(١) أَجْتَهَدُ مِنَ الْأَسْبُوعِ الْقَادِمِ. (٢) لَا أَدْخُنُ.

(٣) نَوْرُوكَ غَدًا. (٤) أَكْرَهُ التَّنَاهِيرَ بِالْأَقَابِ.

(٥) أُعْلَمُ أَهْلَ بَلْدِي الْلُّغَةَ الْعَرَبِيَّةَ بَعْدَ التَّخْرُجِ.

(٦) سَوْفَ أُعْطِيَكَ كِتَابًا مُفِيدًا.

(٧) أَظْنُهُ صَوَابًا. (٨) لَا يَغْفِرُ اللَّهُ الشَّرِكَ.

٦ - «أَفَ» اسْمُ فِعْلٍ مُضَارِعٍ بِمَعْنَى «أَتَضَحَّرُ».

٧ - هَاتِ الْمُضَارِعَ وَالْأَمْرَ مِنَ الْأَفْعَالِ الْآتِيَّةِ.

Write the *muqdari'* and the *amr* of each of the following verbs.

نَشَرَ. حَارَبَ. جَادَلَ. بَغَى. نَهَرَ.

٨ - «بَلْ أَحْيَاءُ» (البقرة: ١٥٤) أَيْ «بَلْ هُمْ أَحْيَاءُ». إِذَا جَاءَتْ «بَلْ» قَبْلَ الْجُمْلَةِ

فَهِيَ حَرْفُ أَبْتِدَاءٍ، وَتُفِيدُ الإِضْرَابَ. وَالإِضْرَابُ إِمَّا إِبْطَالِيٌّ كَمَا فِي هَذِهِ الْآيَةِ،

وَإِمَّا أَنْتِقَالِيٌّ كَمَا فِي «بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا» (الأعلى: ١٦).

LESSON 34

In this lesson we learn the following

(1) **المَمْنُوعُ مِنَ الصَّرْفِ** (the diptote). It is a *mu'rab* noun which does not accept *tanwīn*, e.g.:

إِبْرَاهِيمُ، فَاطِمَةُ، أَحْمَرُ، مَسَاجِدُ، زَمَلَاءُ

It is of two kinds:

- Nouns which do not accept the *tanwīn* for only one reason.
- Nouns which do not accept the *tanwīn* for two reasons.

Nouns which do not accept the *tanwīn* for only one reason

This reason is one of the two following things:

a) **الْأَلِفُ التَّائِبِ** i.e., the *alif* signifying femininity. It is either مَمْدُودَةٌ (short) or مَمْدُودَةٌ مَقْصُورَةٌ (elongated).

The first is a long -ā written with a *yā'* (ي) or with an *alif*, and the second is a long -ā followed by a hamzah (أ), and both these should be extra added after the third radical, e.g.:

(1) مَرْضَى، دُنْيَا، حُبْلَى، هَدَى، فَتَاوَى : **الْأَلِفُ التَّائِبِ الْمَقْصُورَةُ**

Note that words like نَعْصَى, رَحْى 'young man', 'grinding stone', 'stick' are not مَمْنُوعٌ مِنَ الصَّرْفِ because the *alif* in these words is the third radical, and not extra.

(2) صَحْرَاءُ، حَمَرَاءُ، أَصْدِيقَاءُ، فُقَرَاءُ : **الْأَلِفُ التَّائِبِ الْمَمْدُودَةُ**

Note that words like أَسْمَاءُ, آبَاءُ, أَلَاءُ, أَنْحَاءُ are not مَمْنُوعٌ مِنَ الصَّرْفِ because these are like أَفْعَالٌ on the pattern of أَفْعَالٌ and the hamzah is the third radical, and not extra.

b) **الْجَمْعُ الْمُتَنَاهِي** (3), i.e. that is the plural on the patterns of مَفَاعِيلٍ and مَفَاعِيلٍ, e.g.:

فَتَاوَى plural of 'gifts', هَدَى -- 'world', حُبْلَى -- 'pregnant', دُنْيَا -- 'desert', مَرْضَى is the plural of 'religious ruling'.

فُقَرَاءُ plural of 'poor', أَصْدِيقَاءُ plural of 'friend', أَحْمَرُ plural of 'red', feminine of 'desert', حَمَرَاءُ -- 'صَحْرَاءُ'.

الْجَمْعُ الْمُتَنَاهِي means 'the ultimate plural'. Some plural forms can be changed to this form to get what is called أَمَاكِنُ is the plural of 'place', and أَمْكِنَةُ itself can be changed to أَمْكِنَةُ. But this last form cannot be made plural further. This is why it is called the 'ultimate plural'.

مساجدُ، مَدَارِسُ، أَسَاوِرُ، حَدَائِقُ، سَلاسِلُ، أَنَامِلُ، فَنَادِيْلُ
مَفَاتِيْحُ، أَسَايِعُ، فَنَاجِيْنُ، ثَعَابِيْنُ، مَنَادِيْلُ

Words on the pattern of مَفَاعِلَةٌ (i.e., مَفَاعِلٌ + ة) are not مَمْنُوعٌ من الصرف e.g.:
تَلَامِذَةٌ، دَكَاتِرَةٌ، أَسَايِنَةٌ. These words accept *tanwīn*.

Even singular nouns on these two patterns are مَمْنُوعٌ من الصرف e.g.:

طَبَاشِيرٌ (4) 'tomatoes', بطاطِسٌ 'potatoes', طَمَاطِمٌ 'chalk', سَراوِيلٌ 'trousers'.

Nouns which do not accept the *tanwīn* for two reasons

These are either proper nouns (الْعَلْمُ) or adjectives (الْوَصْفُ).

(a) Proper Nouns

Proper nouns do not accept the *tanwīn* when they have one of the following reasons:

(1) If they are feminine, e.g.:

آمِنَةٌ، زَيْنَبٌ، حَمَّةٌ.

Note that حَمَّةٌ is the name of a man, but the word is feminine as it ends in *tā' marbūtah* (ة).

If a feminine proper noun is made up of three letters of which the second letter is *sākin*, it may be used both as مَمْنُوعٌ من الصرف and as a مَصْرُوفٌ, but it is better to use it as a diptote, e.g.:

هِنْدٌ، دَعْدٌ، رِيمٌ or هِنْدٌ، دَعْدٌ، رِيمٌ.

(2) if they are non-Arabic (أَعْجَمِيٌّ) e.g.:

إِبْرَاهِيمُ، وَلِيَمُ، بَاسْتَانُ

If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is *sākin*, it accepts the *tanwīn*, e.g.:

نُوحٌ، لُوطٌ، شِيثٌ، جُرْجُ، خَانٌ (5)

⁴ These two words belong to the class of اسم الجنس الجماعي like التَّمْرُ، العِنْبُ etc. These words are treated as singular, though they are plural in meaning.

⁵ نُوحٌ and لُوطٌ are names of prophets, شِيثٌ is the name of one of the sons of Adam (may peace be on him), جُرْجُ is George, خَانٌ is a proper name in India and Pakistan.

But if it is feminine, it remains a مَمْنُوعٌ مِّنِ الصَّرْفِ e.g.:

بَلْخُ، حِمْصُ، نِيْسُ، مُوشُ، بَاثُ، بَرْثُ⁽⁶⁾

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the *tanwīn*, e.g.:

جَوْهَرٌ which is a Persian word meaning a gem, and is also used as a proper name.

(3) if they are مَعْدُولٌ, i.e., on the pattern of فَعْلُ (fu'al-u), e.g.:

زُحَلُ، عُمَرُ، هُبَلُ، زُفَرُ⁽⁷⁾

(4) if they end in extra *alif* and *nūn*, e.g.:

رَمَضَانُ، مَرْوَانُ، شَعْبَانُ، عُشْمَانُ

The name حَسَانٌ accepts *tanwīn* because it is on the pattern فَعَالٌ from حُسْنٌ, and so the ن is the third radical, and is not extra.

(5) if they resemble a verb in their form, e.g.:

أَحْمَدُ which is on the pattern of أَذَهَبُ 'I go'

يَرِيدُ which is on the pattern of يَبِيعُ 'he sells'.

(6) if they are compound of two nouns, e.g.:

مَعْدِيكَرِبُ، حَضْرَمَوتُ

(b) Adjectives

Adjectives do not accept the *tanwīn* in the following cases:

(1) if they are on the pattern of أَفْعَلُ provided they are not made feminine with the *tā' marbū'ah* (ة), e.g.:

أَكْبَرُ، أَحْمَرُ

The feminine of كُبْرٍ is أَكْبَرٌ and that of حَمْرٌ is أَحْمَرٌ.

The word أَرْمَلٌ 'widower' accepts the *tanwīn* because its feminine is أَرْمَلَةٌ 'widow'.

(2) if they are on the pattern of فَعْلَانُ, e.g.:

جَوْعَانُ، شَيْعَانُ، عَطْشَانُ، مَلَانُ.

(3) if they are مَعْدُولٌ. A *ma'dūl* adjective is one of the two following things:

⁶ Names of cities in Australia, England, Turkey, France, Syria and Afghanistan: Perth, Bath, Muş, Nice, Homs, Balkh.

⁷ زُحَلُ and هُبَلُ are names of persons, زُحَلُ is the planet Saturn and هُبَلُ is the name of a pre-Islamic idol.

a) the numbers which are on the patterns of فُعَالٌ and مَفْعَلٌ, e.g.:

ثُلَاثٌ 'three at a time'

رُبَاعٌ 'four at a time'

مَشْنَى 'two at a time'

مَثْلَثٌ 'three at a time'

In the Qur'ān (4:3):

وَإِنْ خِفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَامَى فَإِنْ كِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

مَشْنَى وَثُلَاثَ وَرُبَاعٌ

'And if you fear that you will not deal justly with regard to the orphans, then marry of the women, who please you, two or three or four...'

b) The plural of أُخْرَى. In the Qur'ān (2:185):

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّهُ مِنْ أَيَّامِ أُخْرَى

'And he who is sick or on a journey (let him fast the same number of) other days.'

I'RĀB OF THE مَمْنُوعٌ مِنَ الصَّرْفِ

We have learnt the *i'rāb* of the مَمْنُوعٌ مِنَ الصَّرْفِ in Book One (Lesson 23) and in the first lesson of this book.

The *jarr*-ending of the مَمْنُوعٌ مِنَ الصَّرْفِ is *fathah* instead of *kasrah*, e.g.:

دَرَسْتُ فِي مَدَارِسَ كَثِيرَةٍ 'I studied in many schools.'

سَافَرْتُ مِنْ لَندَنَ إِلَى بَرْلِينَ 'I travelled from London to Berlin.'

هَذِهِ كُتُبُ زَيْنَبِ 'These are Zainab's books.'

But it takes *kasrah* like a regular noun in the following two cases:

a) when it has a definite article -*al*, e.g.:

نَزَلْتُ فِي هَذِهِ الْفَنَادِقِ 'I stayed in these hotels,'

أُكْتُبُ بِالْقَلَمِ الْأَحْمَرِ 'Write with a red pen.'

سَلَّمْتُ الرَّغِيفَ لِلْوَلَدِ الْجُوعَانِ 'I gave the loaf to the hungry boy.'

In the Qur'ān (70:40)

فَلَا أُقِسِّمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ ﴿٤٠﴾

'But, nay! I swear by the Lord of the easts and the wests that we are indeed Able.'

b) When it is *muḍāf*, e.g.:

دَرَسْتُ فِي مَدَارِسِ الْمَدِينَةِ 'I taught in the schools of Madinah.'

اتَّصَلْتُ بِأَصْدِيقَاءِ بَلَالِ 'I contacted Bilāl's friends.'

هُوَ مِنْ أَحْسَنِ الْطُّلَابِ 'He is one of the best students.'

In the Qur'ān (95:4)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

'We have indeed created man in the best stature.'

Note the words

مَعَانٍ plural of معنى 'meaning'

جَوَارٍ plural of جَارِيَةً 'girl'

نَوَادٍ plural of نَادٍ 'club'

Such words are on the pattern of مَفَاعِلٌ, and at the same time they are *manqūṣ* as their third radical is *yā**, which appears if these words take the definite article -al,

الْمَعَانِي، الْجَوَارِي، النَّوَادِي.

These are called *manqūṣ* of the الجَمْعُ المُتَنَاهِي and they are treated just as the *manqūṣ* in *i'rāb*.

They take the *tanwīn* in the *raf'* and *jarr* cases, but not in the *nasb* case, e.g.:

Marfū هَذِهِ الْكَلِمَةُ لَهَا مَعَانٍ كَثِيرَةٌ 'This word has many meanings.'

Here مَعَانٍ is *mubtada'* and is *marfū'*. Here it takes *tanwīn*.

Mansūb أَعْرِفُ مَعَانِي كَثِيرَةً لِهَذِهِ الْكَلِمَةِ 'I know many meanings of this word.'

Here it is *mafūl bihi* and so it is *mansūb*. Here it does not take *tanwīn*.

Majrūr تُسْتَعْمَلُ هَذِهِ الْكَلِمَةُ بِمَعَانِي كَثِيرَةٍ 'This word is used in many meanings.'

Here it is *majrūr* as it is preceded by a preposition. Here also it takes the *tanwīn*.

Here are other examples:

Marfū تُوجَدُ هُنَا نَوَادٍ مُخْتَلِفَةً 'Various clubs are found here.'

Mansūb أَسَسَ النَّاسُ نَوَادِي مُخْتَلِفَةً 'People have founded various clubs.'

Majrūr هُوَ عُضُّوٌ فِي نَوَادٍ مُخْتَلِفَةٍ 'He is member in various clubs.'

Vocabulary

عَالِمٌ (ج عُلَمَاءُ)	learned man, scholar	وَصَلَ يَصِلُ وَضْلًا، صِلَةً	to connect
شَرِيعَةٌ	Islamic Law	إِسْتَقْلَلَ إِسْتِقْلَالًا	to be independent (x)
مَسَأَلَةٌ (ج مَسَائِلُ)	issue, matter, problem	مُسْتَقِلٌّ	independent, separate
خَصَّصَ تَخْصِيصًا	(1) to set aside, particularize (gr) to specify (ii)	طَابَ (ل) يَطِيبُ طِيبًا	to be to one's liking
عَدْلَ عَدَالَةً	to act justly (a-i)	قَوْسُ قُرَحَ	rainbow
أَقْسَطَ إِقْسَاطًاً	to act justly, deal fairly (iv)	أَسْرَرَ (إِلَى) إِسْرَارًا	to confide, to speak secretly (iv)
طَيفٌ	spectrum	مَعْمَلٌ	laboratory, workshop
تَتَابَعَ تَتَابُعاً	to follow in succession (vi)	خَتَمَ خَتْمًا	to close, finish, end, seal (a-i)
لَحِقَ لُحْقاً	to become attached (i-a)	حُبْلَى (ج حَبَالَى)	pregnant
عِلْمٌ (ج عِلَّلُ)	reason	فَتْوَى (ج فَتاَوى، فَتاَوِي)	religious ruling
هَدِيَّةٌ (ج هَدَائِيَا)	present, gift	صَحْرَاءٌ (ج صَحَارِيُّ)	desert
شِبْهٌ (ج أَشْبَاهُ)	similar, like	فِنْجَانٌ (ج فَنَاجِينُ)	coffee cup
رِسَالَةٌ (ج رَسَائِلُ)	message	أُسْبُوعٌ (ج أَسَابِيعُ)	week
ثُعبَانٌ (ج ثَعَابِينُ)	serpent	طَبَاشِيرُ	chalk (to write)
طَماطمٌ	tomato	سَرَاوِيلُ	trousers
بَطَاطِسُ	potato	مُسَمَّى	named, called, known
عَلْمٌ (ج أَعْلَامُ)	(gr) proper name		

صِفَةٌ (gr) adjective

وَسْطٌ middle

ثُلَاثَيْ سَاكِنُ الْوَسَطِ (gr) a three-letter word with its middle letter being vowelless

مَعْدُولٌ (gr) transformed

مُرَكَّبٌ compound

أَرْمَلٌ widower

إِشْتَرَاطٌ إِشْتِرَاطًا to stipulate, to make conditional (viii)

أَرْمَلَةٌ widow

جَارِيَةٌ (جَ جَوَاءِ) girl

مَرْجِيٌّ combined,
mixed

Proper name of a sahabah
(عَمْرُو بْنُ مَعْدِيَكَرَبٍ)

أَضَافَ يُضِيفُ إِضَافَةً

(1) to add
(gr) to add a noun to another to signify the meaning of possession. (iv)

مَنْقُوشٌ (gr) a noun ending in an
original yā such as النَّدِي

حَضْرَمَوْתُ a region in south
eastern Yemen

أَرْنَبٌ (جَ أَرَانِبُ) rabbit

(٣٤) الْدَّرْسُ الرَّابُّعُ وَالثَّلَاثُونَ

- المدرس: أين ولِيم؟
بلال: سافر إلى مكّة مع أقربائه الذين جاءوا من لندن.
- المدرس: كيف حال جرج اليوم؟ كانت به حمى.
بلال: هو اليوم أحسن والحمد لله.
- المدرس: هذه دفاتر طلحة ويزيد وعمرا ومعديكرب. أين هم؟
يزيد: ها نحن أولاء يا أستاذ.
- المدرس: تكتبون في دفاتركم أشياء لا صلة لها بالدرس.
- معديكرب: نسمع من علماء مسائل شرعية أو نحوية فنكتبها في هذه الدفاتر.
- المدرس: الأحسن أن تخصصوا لهذه المسائل دفاتر مستقلة... إقرأ
الدرس يا مروان.
- مروان: قال تعالى: أَعُوذ بالله من الشيطان الرجيم.
 ﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى﴾ (الأعراف: ١٥٢).
 ﴿فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضِبَنَ أَسِفًا﴾ (طه: ٨٦).
 ﴿وَإِنْ خِفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَامَى فَأَنْكِحُوهُمَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتَّنَى وَثُلَّتَ وَرَبَعٌ﴾ (النساء: ٣).

عُمُرُ: يا أستاذ، كَمْ مَعْنَى لـ«إِنْ»؟

المدرّس: تَأْتِي «إِنْ» لِمَعَانِي،

مِنْهَا الشَّرْطُ كَمَا فِي قَوْلِهِ تَعَالَى: ﴿وَإِنْ خِفْتُمْ...﴾.

وَمِنْهَا النَّفْيُ كَمَا فِي التَّنْزِيلِ: ﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ﴾.

(المدثر: ٢٥).

وَتَأْتِي مُخَفَّفَةً مِنْ «إِنْ» كَمَا فِي قَوْلِهِ تَعَالَى: ﴿وَإِنْ كُنْتَ مِنْ

قَبْلِهِ لَمِنَ الْغَافِلِينَ﴾ (يوسف: ٣) أَيْ «وَإِنَّكَ كُنْتَ...».

طلحة: مَا مَعْنَى «قَوْسٍ قُرْحَ» يا أستاذ؟

المدرّس: هُوَ قَوْسٌ مِنْ نُورٍ يَظْهَرُ فِي السَّمَاءِ تُرِي فِيهِ الْوَانُ الطَّيْفِ مُتَتَابِعًا.

نُوحٌ: وَمَا مَعْنَى «زُحْلَ» يا أستاذ؟

المدرّس: هُوَ أَحَدُ الْكَوَاكِبِ.

(يَدْخُلُ شَابٌ)

السلامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. أنا طَالِبٌ جَدِيدٌ مِنْ

أَفْغَانِسْتَانَ، وَأُسَمِّي «شَاهٌ».

المدرّس: أَهْلًا وَسَهْلًا. مِنْ أَيِّ مَدِينَةٍ مِنْ مُدُنِ أَفْغَانِسْتَانَ أَنتَ؟

شَاهٌ: مِنْ بَلْخَ.

(يَدْخُلُ الْمُرَاقِبُ)

المرّاقب: أَفِي الفَصْلِ كَرَاسِيُّ وَمَكَاتِبُ كَافِيَّةٌ؟