

(٢) نَحْنُ طُلّابُ الْمَعْهِدِ نَسْكُنُ فِي الْمَهْجَعِ الْأَوَّلِ.  
وَفِي الْحَدِيثِ الشَّرِيفِ: «إِنَّا مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ». امْلَأُ الفَرَاغَ فِيمَا يَأْتِي بِ«مَخْصُوصٍ» مُنَاسِبٍ.

Fill in the blank in each of the following sentences using an appropriate مَخْصُوص .

- (١) نَحْنُ ..... الْمَعْهِدِ نَدْرُسُ صَبَاحًا وَمَسَاءً.  
(٢) نَحْنُ ..... لَا نُشْرِكُ بِاللَّهِ شَيْئًا.

تَمْرِينٌ شَفَوِيٌّ: يَأْتِي كُلُّ طَالِبٍ بِمِثَالٍ لِـ«الْإِخْتِصَاصِ» مُسْتَعْمِلًا الْإِسْمَ الْمَنْسُوب إِلَى بَلَدِهِ، نَحْوُ: نَحْنُ الْهُنُودُ / نَحْنُ الْيَابَانِيُّونَ / نَحْنُ الْأَفَارِقَةُ.

Oral exercise: Each student gives an example of الْإِخْتِصَاص using the name of his people, e.g.,

نَحْنُ الْهُنُودُ، نَحْنُ الْأَفَارِقَةُ، نَحْنُ الْأَلْمَانَ، نَحْنُ الإِنْكِلِيزَ

١١ - هَاتِ مُضَارِعَ الْأَفْعَالِ الْآتِيَةِ.

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

..... بَلَغَ ..... تَوَجَّهَ ..... أَسْرَعَ ..... بَزَغَ

١٢ - هَاتِ مُفرَدَ.

Give the singular of each of the following nouns.

خُلَفَاءُ. وَرَثَةُ. مَعَاشِرُ.

١٣ - هَاتِ جَمْعَ.

Give the plural of each of the following nouns.

رِسَالَةُ. حَدِيقَةُ. أَهْلُ. وَفَاهُ.

## LESSON 21

In this lesson we learn the following:

(1) **Bāb** تَفَاعِلٌ. This *bāb* is formed by prefixing *ta* to *bāb* فَاعِلٌ (*ta* + *fā‘ala*) e.g.:

تَكَاسَلَ ‘he was lazy’      تَشَاءَبَ ‘he yawned’      تَفَاعَلَ ‘he was optimistic’

تَشَاجَرُوا ‘they quarrelled with one another’      تَبَاكَى ‘he pretended to cry’

**The mudāri:** As the verb is made up of five letters, the حَرْفُ المُضارِعَةِ takes *fathah*, e.g.:

يَتَكَاسَلُ، يَتَشَاءَبُ، يَتَبَاكَى

As in *bāb* the حَرْفُ المُضارِعَةِ تَفَعَّلٌ *ta* may be omitted in literary writings. Here are some examples from the Qur’ān:

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِيلَ لِتَعَارَفُوا

‘We have made you into nations and tribes so that you may know one another.’ (49:13).

Here تَعَارَفُوا is for تَعَارَفُوا (*ta‘ārafū* for *ta-ta‘ārafū*).

وَلَا تَنَابُرُوا بِالْأَلْقَبِ

‘And do not insult one another by nicknames.’ (49:11).

تَنَابُرُوا is for تَنَابُرُوا.

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوانِ

‘And do not help one another in sin and transgression.’ (5:2)

لَا تَتَعَاوَنُوا is for لَا تَعَاوَنُوا.

**The amr:** It is formed by omitting the حَرْفُ المُضارِعَةِ and the case-ending, e.g.:

تَنَاؤلُ → تَنَاؤلٌ ‘take!’ (*tatanāwal-u* → *tanāwal*).

In the *nāqis* verb the final *alif* (written *yā’*) is omitted, e.g.:

تَبَاكَ → تَبَاكَ ‘pretend to cry!’ (*tatabākā* → *tabāka*).

**The maṣdar:** The *maṣdar* of this *bāb* is on the pattern of تَفَاعُلٌ (*tafā‘ul-un*), e.g.:

تَنَاؤلٌ ‘taking’

تَشَاؤمٌ ‘pessimism’

In the *nāqis* verb the *dammah* of the second radical changes to *kasrah*, e.g.:

تَبَاكِيٌّ (الْتَّبَاكِيٌّ) for تَبَاكِيٌّ.

**The *ism al-fā'il* and *ism al-maf'ūl*:** These are formed by replacing the حَرْفُ الْمُضَارِعَةِ with *mu-*.

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

مُتَنَاؤِلٌ 'one who takes'

مُتَنَاؤِلٌ 'that which is taken'

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

مُتَنَاؤِلٌ 'place of taking, reach'

يَحِبُّ أَنْ لَا تُتَرَكَ الْأَدْوِيَةُ فِي مُتَنَاؤِلٍ أَيْدِي الْأَطْفَالِ.

'Medicines should not be left within the reach of children's hands.'

This *bāb* denotes, among other things, the following:

a) reciprocal action (المُشَارِكَةُ), e.g.:

سَأَلَ 'he asked'

تَسَاءَلَ النَّاسُ. 'the people asked one another'

تَعَاوَنَ النَّاسُ. 'the people helped one another, co-operated'.

b) pretended action (إِظْهَارُ مَا لَيْسَ فِي الْبَاطِنِ), e.g.:

تَمَارَضَ 'he pretended to be sick'

تَنَاهَمَ 'he pretended to sleep'

تَعَامَى 'he pretended to be blind'

(2) **لَيْتَ** is a sister of إِنْ and it is used to express a wish which is either impossible or remotely possible,

e.g.:

لَيْتَ النُّجُومَ قَرِيبَةً. 'Would that the stars were near' (impossible)

لَيْتَنِي غَنِيًّا. 'Would that I were rich' (remotely possible if it is said by a very poor man).

In the first example لَيْتَ is the *ism* of النُّجُومَ and قَرِيبَةً is its *khabar*.

Here are some more examples:

لَيْتَ الشَّبَابَ يَعُودُ. 'Would that youth returned.'

Here the verbal sentence يَعُودُ is the *khabar*.

لَيْتَ أُمِّي لَمْ تَلِدْنِي . ‘How I wish my mother did not bear me.’  
لَيْتَ لِي مالاً كثِيرًا فَأَتَصَدِّقَ .

‘How I wish I had a lot of money so that I could give it in alms.’<sup>1</sup>

Here مالاً is the *ism* and لي is the *khabar*.

Some times the vocative particle يَا is prefixed to لَيْتَ, e.g.:

يَلِيلَتِنِي كُنْتُ تُرَبًا . ‘Would that I were dust.’ (Qur’ān 78:40)

(3) لا التَّافِيَةُ لِلْجُنْسِ (lā that negates the entire genus). In the above sentence lā negates anything which can be called a book. Its *ism* and *khabar* should both be indefinite. Its *ism* is *mabnī* and has -a ending. Here are some more examples:

لَا دَاعِي لِلْخَوْفِ . ‘There is no need to fear.’

لَا إِكْرَاهٌ فِي الدِّينِ . ‘There is no compulsion in religion.’ (Qur’ān, 2:256)

لَا رَيْبٌ فِيهِ . ‘There is no doubt in it.’ (Qur’ān 2:2)

لَا إِلَهٌ إِلَّا اللَّهُ . ‘There is no god but Allāh.’

لَا صَلَاةً بَعْدَ الْغَدَاءِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةً بَعْدَ العَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ .

‘There is no *salāt* after the *fajr* (*salāt*) till the sun rises, and there is no *salāt* after the ‘asr (*salāt*) till the sun sets.’.

(4) In the previous lesson we learnt the *tahdhīr*, e.g.:

إِيَّاكَ وَهَذَا الرَّجُلُ . ‘Beware of this man.’

Now if the thing warned against is a *maṣdar mu’awwal*<sup>2</sup> the *wāw* is omitted, e.g.:

<sup>1</sup> In the *muḍāri*<sup>1</sup> the *mansūb* because of the فَ which is called الفاءُ السَّبَبِيَّةُ. It comes after negation or *talab*. We learnt in Lesson 15 that *amr*, *nahy* and *istīḥfām* are included in *talab*. Wish is also *talab*. So if a *muḍāri*<sup>1</sup> verb is connected to *talab* by the فَ it is *mansūb*, e.g.,

لَا تَأْكُلْ كَثِيرًا فَتَنَامَ . ‘Don't eat too much lest you go to sleep.’

لَيْتَنِي غَنِيٌّ فَأَسَاعِدَ الْفُقَرَاءَ . ‘How I wish I were rich so that I might help the poor.’

<sup>2</sup> See Lesson 11 for the *maṣdar mu’awwal* (المُصْدَرُ الْمُؤَوِّلُ).

**إِيَّاكَ وَالنَّوْمَ فِي الْفَصْلِ** ‘Beware of sleeping in the class.’

Here the thing warned against is a noun, **النَّوْمُ** and it is preceded by the **wāw**. But if a *maṣdar mu'awwal* is used the **wāw** is dropped, e.g.:

**وَأَنْ تَنَامَ فِي الْفَصْلِ.** (not: **إِيَّاكَ أَنْ تَنَامَ فِي الْفَصْلِ.**)

**إِيَّاكُمْ وَالزَّنَا.** ‘Beware of illegal sex.’

**إِيَّاكُمْ أَنْ تَرْتَنُوا.**

**إِيَّاكُنَّ وَالحَسَدَ.** ‘Beware of jealousy.’

**إِيَّاكُنَّ أَنْ تَحْسُدُنَّ.**

**إِيَّاكِ وَالنُّسُبَيَانَ.** ‘Beware of forgetfulness.’

**إِيَّاكِ أَنْ تَنْسَيَ.**

(Note that that **تَنْسِي** *tansay* is feminine. The masculine form is **تَنْسَى** *tansa*).

(5) The feminine of **أَعْرَجُ** (*a'raj-u*) ‘lame’ is **عَرْجَاءُ** (*'arjā'-u*), and the plural of both the masculine and the feminine forms is **عُرْجُ** (*'urj-un*). This rule applies to all nouns on the pattern of **أَفْعَلُ** denoting defects and colours. Here is an example of a noun denoting colour: the feminine of **حَمْرَاءُ** is **أَحْمَرُ** and the plural of both is **حُمْرٌ**.

Note: **الهُنُودُ الْحُمْرُ** ‘Red Indians.’

The plural of **بِيَضُّ** (*bīḍ-un*) which is originally **بِيَضُّ** (*buyḍ-un*). The *dammah* has changed to *kasrah* because of the following *yā'*.

6) The verbs with **wāw** as the first radical have two *maṣdars*: one with the **wāw** and other without it.

The second form takes a compensatory **هـ**:

**وَصَفَ** ‘he described’      **صِفَةٌ** and **وَصْفٌ** ‘description’

**وَعَظَ**      **عِظَةٌ** and **وَعْظٌ** ‘admonition’

**وَثَقَ**      **ثِقَةٌ** and **وُثُوقٌ** ‘trust, confidence’.

## LESSON 21

(7) In حُجْرَةٌ the second letter has *sukūn*, but in the plural حُجْرَاتٌ it has *dammah*. This rule applies to all nouns on the pattern of فُعْلَةٌ, غُرْفَةٌ, حُطْوَةٌ, like حُجْرَاتٌ.

(8) A preposition preceding a *maṣdar mu'awwal* may be omitted, e.g.:

أَعُوذُ بِاللَّهِ مِنَ الْكَذِبِ. 'I seek refuge in Allāh from telling lies.'

The preposition مِنْ may be omitted if it is followed by a *maṣdar mu'awwal*, e.g.:

أَعُوذُ بِاللَّهِ أَنْ أَكُذِّبَ.

This omission is optional and we may also say:

أَعُوذُ بِاللَّهِ مِنْ أَنْ أَكُذِّبَ.

Here is another example:

أَمَرَنَا اللَّهُ بِالصَّلَاةِ.

Using the *maṣdar mu'awwal* we say:

أَمَرَنَا اللَّهُ أَنْ نُصَلِّيْ or أَمَرَنَا اللَّهُ بَأْنَ نُصَلِّيْ.

(9) We have learnt the *badal* (بدل) in Lesson 1, e.g.:

أَينَ أَخْوَكَ هَاشِمٌ؟ 'Where is your brother Hāshim?'

The *badal* is of four kinds:

1) total *badal* (بدل الكلّ) e.g.:

نَبَحَ أَخْوَكَ مُحَمَّدٌ. 'Your brother Muhammad has passed.'

Here أَخْوَكَ مُحَمَّدٌ is the same as أَخْوَكَ.

2) partial *badal* (بدل البعض من الكلّ), e.g.:

أَكَلْتُ الدَّجاجَةَ نِصْفَهَا. 'I ate the chicken, half of it.'

Here الدَّجاجَةَ نِصْفٌ is part of نِصْفَهَا.

3) comprehensive *badal* (بدل الإشتمال) e.g.:

أَعْجَبَنِي هَذَا الْكِتَابُ أُسْلُوبُهُ. 'I like this book, its style.'

Here الْكِتَابُ أُسْلُوبُ is not the same as الْكِتَابُ, nor is it part of it, but it is something contained in it.

Here is another example:

## نَسَائِلُ عَنِ الْإِمْتِحَانِ كَيْفَ يَكُونُ؟

'We are asking each other about the examination, how it will be?'

4) dissimilar *badal* (البَدَلُ المُبَايِنُ), e.g.:

أَعْطِنِي الْكِتَابَ الدَّفْتَرَ 'Give me the book - I mean - the notebook.'

Here, the intended word is *الكتاب*, but by mistake the speaker said *الدفتر*, then he corrected himself.

The noun for which the *badal* (البَدَلُ) is the substitute is called the *mubdal minhu* (المُبَدَّلُ مِنْهُ).

In أَيْنَ أَبْنُكَ بِلَالٌ? the word *بِلَالٌ* is the *badal*, and أَبْنُكَ is the *mubdal minhu*.

The *badal* need not agree with the *mubdal minhu* in being definite or indefinite, e.g.:

أَعْرِفُ لُغَتَيْنِ: الفَرَنْسِيَّةُ وَالإِسْبَانِيَّةُ. 'I know two languages: French and Spanish.'

Here لُغَتَيْنِ is indefinite and الفَرَنْسِيَّةُ وَالإِسْبَانِيَّةُ are definite.

The *badal* and the *mubdal minhu* may:

a) both be nouns, e.g.:

يَسْأَلُوكُمْ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ﴿١٢﴾ .

'They ask you regarding the sacred month - regarding warfare in it.' (Qur'an, 2:217)

b) both be verbs, e.g.

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً ۖ يُضَعَّفُ لَهُ الْعَذَابُ ﴿٦٨﴾ .

'And whoever does this shall receive punishment: the torment will be doubled for him.'

(Qur'an, 25:68-69)

c) both be sentences, e.g.:

وَاتَّقُوا اللَّهَيْنِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ۚ أَمَدَّكُمْ بِأَنْعَمِ وَبَنِينَ ۚ ﴿١٣٣﴾ .

'And fear Him Who has provided you with (all good things) that you know: has provided you with cattle and sons.' (Qur'an, 26:132-133)

d) be different, the first being a sentence and the second a noun, e.g.:

أَفَلَا يَنْظُرُونَ إِلَى الْأَيْلِ كَيْفَ خُلِقُوا ۚ ﴿١٧﴾ .

'Don't they look at the camels: how they have been created' (Qur'an, 88:17).

(10) يَنْدُو اَنْهُ مُنْوِمٌ 'It seems to be sleep-inducing.'. In this sentence the *maṣdar mu'awwal* is the *fā'il*.

You have already learnt one type of *maṣdar mu'awwal* which is made up of أَنْ + *muḍāri'*, e.g.:

أَرِيدُ أَنْ أَخْرُجَ .

'I want to go out.'

There is another type of *maṣdar mu'awwal* which is made up of **أنَّ** + its *ism* and *khabar*, e.g.:

**بَلَغَنِي أَنَّهُ ماتَ.** ‘News has reached me that he died.’

Here the *maṣdar mu'awwal* **أَنَّهُ ماتَ** is the *fā'il* of the verb **بَلَغَ**.

Here are some more examples:

**يَسْرُنِي أَنَّكَ تِلْمِيذِي.** ‘I am pleased that you are my student.’

(literally: It pleases me that you are my student.)

**يَيْدُو أَنَّكَ مُسْتَعْجِلٌ.** ‘It appears that you are in a hurry.’

## The Particles That Resemble The Verb

These are six: **إِنَّ**, **أَنَّ**, **كَانَ**, **لَكِنَّ**, **لَيْتَ**, **لَعَلَّ**. They are also called **إِنَّ وَأَخْوَاتُهَا** (*inna* and its sisters). We have already learnt them. They resemble the verb in two points:

a) in their meaning, for

**إِنَّ** and **أَنَّ** mean ‘I emphasize’;

**كَانَ** means ‘I liken’;

**لَكِنَّ** means ‘I correct’;

**لَيْتَ** means ‘I wish’;

**لَعَلَّ** means ‘I hope’ or ‘I fear’, and

b) in their grammatical function, for just as a verb renders its *maf'ūl bihi mansūb*, in the same way these particles render their *ism mansūb*.

The meanings of these particles:

**إِنَّ**: These signify emphasis (**الْتَّوْكِيدُ**), e.g.:

﴿إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

‘Indeed Allāh is severe in punishment.’ (Qur’ān, 5:2)

﴿وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

‘And know that Allāh is indeed severe in punishment (Qur’ān, 8:25)

**كَانَ** signifies resemblance (**الْتَّشِيهُ**), e.g.:

**كَانَ الْعِلْمُ نُورٌ.** ‘It is as if knowledge is light.’

It may also signify doubt (**الظُّنُون**), e.g.:

**كَانَنِي أَعْرِفُكَ.** ‘It looks as if I know you.’

لَكِنْ signifies correction (**الإِسْتِدْرَاكُ**), e.g.:

**حَامِدٌ ذَكِيٌّ، وَلَكِنَّهُ كَسْلَانٌ.** ‘Hāmid is intelligent, but he is lazy.’

لَيْتَ signifies wish (**التَّمَنْيَةُ**), e.g.:

**لَيْتَ الشَّبَابَ يَعُودُ.** ‘Would that youth returned.’

لَعَلَّ signifies hope or fear (**الْتَّرْجِي وَالْإِشْفَاقُ**), e.g.:

**لَعَلَّ اللَّهُ يَغْفِرُ لِي.** ‘I hope Allāh will forgive me.’

**لَعَلَّ الْجَرِيحَ يَمُوتُ.** ‘I am afraid the wounded man might die.’

These particles are used with the *mubtada'* and *khabar*, and they render the *mubtada'* *mansub*. After their introduction the *mubtada'* is called ‘*ism inna*’, and the *khabar* is called ‘*khabar inna*’.

**إِنَّ اللَّهَ غَفُورٌ**

*khabar inna ism inna*

**اللَّهُ غَفُورٌ**

*khabar mubtada'*

Unlike the *mubtada'*, the *ism inna* may be indefinite if the *khabar inna* is a verbal sentence, e.g.:

**كَانَ شَيئًا لَمْ يَحْدُثْ.** ‘As if nothing has happened.’

Just like the *khabar*, the *khabar inna* may be *mufrad*, *jumlah* or *shibhu jumlah*, e.g.:

1) *mufrad*:

**إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۖ ١٩٩**

‘Surely Allāh is swift in taking account.’ (Qur’ān, 3:199).

2) *sentence*:

a) *verbal sentence*:

**إِنَّ اللَّهَ يَغْفِرُ الْذُنُوبَ جَمِيعًا ۖ**

‘Surely Allāh forgives all sins.’ (Qur’ān, 39:53).

b) *nominal sentence*:

**إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ ۖ**

‘Surely, Allāh with Him is the knowledge of the Hour.’ (Qur’ān, 31:34).

3) *shibhu jumlah*:

a) *prepositional phrase* (الجار والمجرور):

**كَانَكَ مِنَ الْصِّينِ.** ‘It looks as if you are from China.’

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b) *zarf:*

لَعَلَّ الْمَدْرَسَ عِنْدَ الْمُدِيرِ. I hope the teacher is at the headmaster's.<sup>3</sup>

If the *khabar* is *shibhu jumlah*, it may precede the *ism*, e.g.

إِنَّ إِلَيْنَا إِيَابَهُمْ هُوَ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ٦٦

'Surely to Us is their return, and Ours is their reckoning.' (Qur'ān, 88:25-26)

The original sequence is:

إِنَّ إِيَابَهُمْ إِلَيْنَا وَإِنَّ حِسَابَهُمْ عَلَيْنَا.

Here the *ism* is definite (إِيَابَهُمْ، حِسَابَهُمْ) so the change of order is optional. But if the *ism* is

indefinite, it is compulsory, e.g.:<sup>(3)</sup>

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ١٩

'Surely with Us are fetters and a raging fire.' (Qur'ān, 73:12)

إِنَّ مَعَ الْعُسْرِ يُسْرًا ٢٠

'Surely with hardship is ease.' (Qur'ān, 94:6).

Here it is incorrect to say:

إِنَّ يُسْرًا مَعَ الْعُسْرِ or إِنَّ أَنْكَالًا لَدَيْنَا.

If the *ism* of لَيْتَ is the pronoun of the first person singular (ي) it is compulsory to use نُونُ الْوِقَايَةِ

with it,<sup>(4)</sup> e.g.:

لَيْتَنِي طِفْلٌ. 'Would that I were a child.'

With كَانَ, أَنَّ, إِنَّ, لَكِنَّ it is optional.

So we may say إِنَّنِي or إِنِّي. Likewise with other three particles.

لَعَلَّ نُونُ الْوِقَايَةِ is not used with لَعَلَّ. So we say:

لَعَلَّنِي لَا أَرَأُكَ مُدَّةً طَوِيلَةً. 'I am afraid I will not see you for a long time.'

<sup>3</sup> أَنْكَالُ النَّكْلٍ means 'fetter', and the plural is أَنْكَالٌ

<sup>4</sup> نُونُ الْوِقَايَةِ (nūn of protection) see Key to Book Two (Lesson 9).