

- (١٠) هُوَلَاءِ أَبْنَائِي خَارِجِينَ مِنَ الْبَيْتِ .
- (١١) حَامِدُ مُفَرِّداً أَقْوَى مِنْ أَعْدَائِهِ مُجْتَمِعِينَ .
- (١٢) أَرَاكِبِينَ حِتْمٌ أَمْ مَا شِينَ ؟
- (١٣) قَالَ تَعَالَى : ﴿ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِينَ ١٦﴾ (الأنبياء: ١٦).

٥ - أَكْمِلِ الْجُمَلَ الْآتِيَةَ بِوَضِيعِ الْحَالِ الْوَارِدَةِ فِي الْمِثالِ فِي الْأَمَانِ الْخَالِيَةِ بَعْدَ تَغْيِيرِهَا لِتُنَاسِبَ صَاحِبَهَا، عِلْمًا بِأَنَّ الْحَالَ تُطَابِقُ صَاحِبَهَا فِي الْإِفْرَادِ وَالتَّشْتِيشِ وَالْجَمْعِ، وَفِي التَّذْكِيرِ وَالتَّأْيِثِ .

Complete each of the following sentences with the *ḥāl* used in the example after making necessary changes.

- (١) دَخَلَ الطَّالِبُ قَاعَةَ الْامْتِحَانِ خَائِفًا .
.....
- (٢) دَخَلَ الطَّالِبُ قَاعَةَ الْامْتِحَانِ
.....
- (٣) دَخَلَتِ الطَّالِيَةُ قَاعَةَ الْامْتِحَانِ
.....
- (٤) دَخَلَتِ الطَّالِبَاتُ قَاعَةَ الْامْتِحَانِ

٦ - عَيْنِ الْجُمْلَةِ الْحَالِيَّةِ فِيمَا يَأْتِي، وَأَذْكُرِ الرَّابِطَ فِي كُلِّ وَاحِدَةٍ مِنْهَا .

Point out the *ḥāl*-sentence and the *rābiṭ* in each of the following sentences.

- (١) حَجَجْتُ وَأَنَا صَغِيرٌ .
- (٢) ﴿ لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَّرَى ٤٣﴾ (النساء: ٤٣)
- (٣) خَرَجْنَا نَتَنَزَّهُ .
- (٤) وَصَلَ الطَّيِّبُ وَقَدْ مَاتَ الْجَرِيْحُ .
- (٥) جَلَسَتِ الطَّالِبَاتُ يَكْتُبْنَ الْوَاجِبَاتِ .
- (٦) قَالَ النَّبِيُّ ﷺ : «يَا أَيُّهَا النَّاسُ، أَفْشُوا السَّلَامَ، وَأَطْعُمُوا الطَّعَامَ، وَصِلُوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ». (رواه الترمذى وابن ماجة وأحمد والدارمى)

(٣١) الْدَّرْسُ الْحَادِي وَالثَّالِثُونَ

٧ - يَقُولُ كُلُّ طَالِبٍ : جَلَسْتُ أَقْرَأً / أَكْتُبُ / أَعْبُ.

Oral exercise: each student says: I sat reading / writing / playing'

٨ - «فَاتِحًا فَاه». «فُو» مِنَ الْأَسْمَاءِ الْخَمْسَةِ. تَقُولُ: فُوهُ صَغِيرٌ. إِفْتَحْ فَاكَ. يَقُولُ بِفِيهِ مَا لَيْسَ فِي قَلْبِهِ.

٩ - «لَعْبٌ» مَصْدَرٌ «لَعْبٌ يَلْعَبُ»، وَهُوَ عَلَى وَزْنِ «فَعِيلٍ».

هَاتِ الْمَصْدَرَ مِنْ «كَذَبٌ، وَضَحْكٌ» عَلَى وَزْنِ «فَعِيلٍ».

Give the *mashdar* of each of the following verbs on the pattern of *fa'il-un*.

١٠ - هَاتِ مُضَارِعَ: «هَوَى» و «أَفْشَى».

Write the *muqdari* of each of the following verbs.

١١ - هَاتِ جَمْعَ «بَيْتٍ» بِمَعْنَى بَيْتٍ شِعْرٍ، وَجَمْعَ «فِيمِ».

Give the plural of بَيْتٍ (in the sense of 'a line of poetry') and فِيمِ.

١٢ - هَاتِ مُفْرَدَ: أَرْحَامٌ، وسُكَارَى.

Give the singular of أَرْحَامٌ and سُكَارَى.

١٣ - «بِيَامٌ» جَمْعُ «نَائِمٌ، وَنَائِمَةٌ» مِثْل «قِيَامٌ» جَمْعُ «قَائِمٌ، وَقَائِمَةٌ».

قالَ تَعَالَى: ﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ ...﴾ (آل عمران: ١٩١).

و«قُعُودٌ» جَمْعُ «قَاعِدٌ، وَقَاعِدَةٌ». في الحديث: «خَرَجَ رَسُولُ اللَّهِ ﷺ فَإِذَا نِسْوَةٌ جُلُوسٌ» (رواية أبي ماجه في الجنائز، ٥٠).

LESSON 32

In this lesson we learn the following

(1) **نَجَحَ الْطَّلَابُ كُلُّهُمْ إِلَّا خَالِدًا** All the students have passed except Khālid.'

This is an example of **الإِسْتِثْنَاءُ** (exception). The *istithnā'* has three elements:

a) **الْمُسْتَثْنَى**: it is the thing that is excepted, and in the above example it is **خَالِدٌ**.

b) **الْمُسْتَثْنَى مِنْهُ**: it is the thing from which exception is made, and in the above example it is **الْطَّلَابُ**.

c) **أَدَاءُ الْإِسْتِثْنَاءِ**: it is the tool of exception which is **إِلَّا** in the above example.

إِلَّا حَرْفٌ is a **حَرْفٌ**. There are other tools also. These are:

غَيْرُ and **سَوْيَ**. These are nouns.

مَا خَلَّ and **مَا عَدَا**. These are verbs.

Kinds of *istithnā'*:

1) If the *mustathnā* is of the **same kind** as the *mustathnā minhu*, the *istithnā'* is said to be **مُتَّصِلٌ**.

In the above example **خَالِدٌ** is a student.

Here is another example

زُرْتُ الْبِلَادَ الْأُورْبِيسِيَّةَ كُلَّهَا إِلَّا اليُونَانَ.

'I have visited all the European countries except Greece.'
Greece is a European country.

2) If the *mustathnā* is **wholly different in kind** from the *mustathnā minhu*, the *istithnā'* is said to be **مُنْقَطِعٌ**, e.g.:

وَصَلَ الضَّيْفُ إِلَّا أَمْتَعَنَّهُمْ.

'The guests have arrived except their baggage.'

It is obvious that the baggage is wholly different in kind from the guests.

The meaning of the sentence is that the guest have arrived, but their baggage has not arrived.

In the Qur'ān, Ibrāhīm says about the idols

فَإِنَّهُمْ عَدُوُّ لِي إِلَّا رَبُّ الْعَالَمِينَ ٧٧

'Surely, they are enemies to me except the Lord of the universe.' (26:77).
It is obvious that the Lord of the universe is not of the kind of the idols.

From another point of view, the *istithnā'* is either تامٌ or مُفَرِّغٌ.

If the *mustathnā minhu* is mentioned, it is *tāmm* as in the previous examples.
And if it is not mentioned, it is *mufarragh*, e.g.:

ما جاءَ إِلَّا حَامِدٌ. 'Nobody came except Hāmid.'

ما رأَيْتُ إِلَّا حَامِدًا. 'I saw none but Hāmid.'

In the *istithnā' mufarragh*, the sentence is always negative, prohibitive or interrogative.
The sentence containing the *istithnā'* is also of two kinds:

a) an affirmative sentence is called مُوجَبٌ, e.g.:

افْتَحِ النَّوَافِذَ إِلَّا الْآخِيرَةً. 'Open the windows except the last one.'

b) a negative, prohibitive or interrogative sentence is called غير مُوجَبٍ, e.g.:

ما غَابَ الطُّلَابُ إِلَّا إِبْرَاهِيمَ / إِبْرَاهِيمُ.

'The students were not absent except Ibrāhīm.' (Negative)

لَا يَخْرُجُ أَحَدٌ إِلَّا الْجُدُدُ / الْجُدُودُ.

'No one should leave except the new ones.' (Prohibitive)

هَلْ يَرْسُبُ أَحَدٌ إِلَّا الْكَسَلَانَ / الْكَسَلَانُ؟

'Does anyone fail except the lazy?' (Interrogative)

The *i'rāb* of the *mustathnā*:

The *mustathnā* after *illā*

1) In the *istithnā' munqati'*:

The *mustathnā* is always *mansūb*, e.g.:

لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ.

'Every sickness has a medicine except death.'

Death is not a sickness.

2) In the *istithnā' muttasil*:

a) If the sentence is *mujah*, the *mustathnā* is *mansūb*, e.g.:

يَغْفِرُ اللَّهُ الذُّنُوبَ كُلَّهَا إِلَّا الشَّرْكَ.

'Allāh forgives all the sins except shirk.'

b) If the sentence is *ghair mujah*, there are two possibilities:

The *mustathnā* may be *mansūb*, or may have the same *i'rāb* as the *mustathnā minhu*, e.g.:

Negative (النَّفِيُّ):

ما حَضَرَ الطُّلَابُ إِلَّا حَامِدًا / حَامِدُ.

LESSON 32

‘The students did not attend except Hāmid.’

ما سأّلْتُ الطّلابَ إِلَّا حامدًا / حامدًا.

‘I did not ask the students except Hāmid.’

ما اتّصلْتُ بِالطلابِ إِلَّا حامدًا / حامدٍ.

‘I did not contact the students except Hāmid.’

Prohibitive (**النَّهْيُ**):

لا يَخْرُجُ أَحَدٌ إِلَّا حامدًا / حامدٌ.

‘No one should leave except Hāmid.’

لا تَسْأَلْ أَحَدًا إِلَّا حامدًا / حامدًا.

‘Don’t ask anyone except Hāmid.’

لا تَتَصَلِّبُ بِأَحَدٍ إِلَّا حامدًا / حامدٍ.

‘Don’t contact anyone except Hāmid.’

Interrogative (**الْسُّتْفَهَامُ**):

هَلْ غَابَ أَحَدٌ إِلَّا حامدًا / حامدٌ؟

‘Was anybody absent except Hāmid?’

هَلْ رَأَيْتَ أَحَدًا إِلَّا حامدًا / حامدًا؟

‘Did you see anyone except Hāmid?’

هَلْ اتّصلَتْ بِأَحَدٍ إِلَّا حامدًا / حامدٍ؟

‘Did you contact anyone except Hāmid?’

3) In the *istithnā' mufarragh*:

Here the *mustathnā* does not have a fixed *i'rāb*. It takes the *i'rāb* it deserves in the sentence, e.g.:

ما رَسَبَ إِلَّا بِلَالٌ. ‘No one failed except Bilāl.’

Here *mustathnā* (**بِلَالٌ**) is the *fā'il*.

To find out the *i'rāb* it deserves, omit **إِلَّا** and it will become clear to you, e.g.:

If we omit **إِلَّا** in the above example, we get **بِلَالٌ** and here **بِلَالٌ** is the *fā'il*. This is done only to find out the *i'rāb*. The meaning, of course, is the opposite of what the original sentence means.

And in:

ما رَأَيْتُ إِلَّا بِلَالًا. ‘I saw no one except Bilāl.’

Here **بِلَالًا** is *maf'ūl bihi* as it is clear from

There is no problem with the *majrūr* as it is preceded by a preposition, e.g.:

مَا بَحَثْتُ إِلَّا عَنْ خَالِدٍ.

'I was looking for none except Khālid',

مَا دَرْسَنَا إِلَّا بِالجَامِعَةِ الْإِسْلَامِيَّةِ.

'We did not study in any university except Islamic University.'

Note: We have seen in Lesson 27 that only the separable form of the pronoun is used after إِلَّا.

Here are some examples of this:

لَا نَعْبُدُ إِلَّا إِيَّاهُ.

'We worship none but Him.' (not إِلَّاهُ).

سَأَلَ الْمَدْرِسُ الطُّلَّابَ كُلَّهُمْ إِلَّا إِيَّاكَ.

'The teacher asked all the students except you.' (not إِلَّاكَ).

The *mustathnā* after غير and سُوَى

The *mustathnā* after these words is *majrūr* because it is *muḍāf ilayhi*. Its original *i'rāb* is shown by these two words, e.g.:

نَجَحَ الطُّلَّابُ غَيْرُ حَامِدٍ.

Here غير is *mansūb* just as حامداً is *mansūb* in

نَجَحَ الطُّلَّابُ إِلَّا حَامِدًا.

ما نَجَحَ الطُّلَّابُ غَيْرُ حَامِدٍ.

Here غير may be *mansūb* or *marfū'*, just as حامد may be *mansūb* or *marfū'* in

ما نَجَحَ الطُّلَّابُ إِلَّا حَامِدًا / حَامِدُ.

ما نَجَحَ غَيْرُ حَامِدٍ.

Here غير is *marfū'* just as حامد is *marfū'* in

ما نَجَحَ إِلَّا حَامِدُ.

ما سَأَلْتُ غَيْرُ حَامِدٍ.

Here غير is *mansūb* just as حامد is *mansūb* in

ما سَأَلْتُ إِلَّا حَامِدًا.

LESSON 32

The *i'rab* of سِوَى (غَيْرُ سِوَى) is exactly like that of سِوَى, but it is latent as سِوَى is a *maqṣūr* noun. (1)

The *mustathnā* after ما خَلَأٰ

After these two tools of exception the *mustathnā* is *manṣūb*, e.g.:

اخْتَبَرْتُ الطَّلَابَ مَا عَدَّا ثَلَاثَةً.

‘I have examined the students except three.’

The poet says

أَلَا كُلُّ شَيْءٍ مَا خَلَأَ اللَّهُ بِاطِلٌ.

‘Lo! every thing, except Allāh, is untrue.’

Here بِاطِلٌ should have the *tanwīn*, but it has been omitted for metrical reason.

(2) أَلَا (alā) is a particle used to draw attention to something important, e.g.:

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ۝

‘Beware, they themselves are the mischief-makers, but they do not perceive.’(Qur’ān, 2:12).

This particle is called حَرْفُ اُسْتِفْتَاحٍ وَتَنْبِيهٍ i.e., the particle of commencement and cautioning.

(3) One of the patterns of the *maṣdar* is فعل (fa'l-un), e.g.:

شَرَحَ فَعْلٌ ‘he explained’ شَرْحٌ ‘explanation’.

(4) The plural of دِينَارٌ (dīnār) is دَنَانِيرٌ (danānīr-u).

Note that in the singular there is only one ن, but in the plural there are two.

There are some other words like دِيَوَانٌ, قِيرَاطٌ, دِيمَاسٌ which form their plural like دِينَارٌ.

(5) If the *khabar* of كَانَ is a pronoun, it may be either attached or separate, e.g.:

In reply to the question:

أَتُرِيدُ أَنْ تَكُونَ قاضِيًّا؟ ‘Do you want to be a judge?’

You may say:

لَا، مَا أَرِيدُ أَنْ أَكُونَهُ. ‘No, I don’t want to be one.’ with the attached pronoun

or:

¹ See Lesson 1.

لَا، مَا أَرِيدُ أَنْ أَكُونَ إِيَّاهُ. with the separate pronoun.

Both أَكُونَ إِيَّاهُ and أَكُونَهُ are right.

Vocabulary

نِتَائِجٌ	result	إِجَابَةٌ (عَنْ)	to reply, answer (iv)
خَشِيَّةٌ خَشِيَّةٌ	to fear, be afraid (i-a)	مُهِمٌّ	important
اقْتَرَبَ اِقْتَرَابًا	to draw near (viii)	شَرَحَ شَرْحًا	to explain (a-a)
الْإِمْتِحَانُ النَّهَائِيُّ	final examination	حَاجَةٌ (جَ حَوَائِجُ)	need, necessity, requirement
صَحَّ صِحَّةٌ	to correct (a-i)	هَلَكَ هَلَاكًا	to perish, die (a-i)
بَغْلَةٌ	female mule	سِلَاحٌ (جَ أَسْلِحَةٌ)	weapon
أَرْضٌ	land, earth	بَطَلَ بُطْلَانًا	to become void, invalid, untrue (a-u)
لَا مَحَالَةَ مِنْ ذَلِكَ	it is inevitable, it is certain	نَعِيمٌ	comfort, amenities, happiness
زَائِلٌ	transitory, not eternal	أَهْلَكَ إِهْلَاكًا	to destroy (iv)
إِنْصَرَفَ إِنْصِرَافًا	to go away, depart from school	تَمَكُّنَ (مِنْ) تَمَكَّنَا	to be able, to manage (v)
مُمْتَنِعٌ	enjoyable, pleasant	حَفْلُ الشَّايِ	tea party
إِسْتَثْنَى إِسْتِثْنَاءً	(gr) to except (x)	مُسْتَثْنَى	(gr) that which is excepted
إِسْتِثْنَاءً	exception	مُسْتَثْنَى مِنْهُ	(gr) that from which something is excepted
أَدَاءُ الْإِسْتِثْنَاءِ	the tool of exception	حُكْمٌ (جَ أَحْكَامٌ)	ruling, judgement, provision of a rule
أَثْبَتَ إِثْبَاتًا	to confirm (gr) to affirm (iv)	ذَاءٌ (جَ أَذْوَاءُ)	disease
قِسْمٌ (جَ أَقْسَامٌ)	category, kind, division	نَفَيَ يَنْفِي نَفِيًّا	(1) to reject, disallow (gr) to negate (a-i)
		حَسَبٌ	consideration

تَبَعَ	to follow (i-a)	دَهْرٌ (جِ دُهُورٍ)	time, eternity
سَاعَدَ مُسَاعِدَةً	to help (iii)	النَّحْوِيَّةُ	grammatical
مَسَأَلَةٌ (جِ مَسَائِلٌ)	issue, matter, problem	تَمْرَةٌ	date
رَبِيعٌ	spring (season)	حَادِثٌ (جِ حَوَادِثٌ)	accident
سَائِقٌ	driver	سَاقَ يَسْوُقُ سَوْقًا، سِيَاقَةً	to drive (a car etc.)
بُرْتُقَالٌ	oranges	عُنْوانٌ (جِ عَنَاوِينٌ)	address
رِسَالَةٌ (جِ رَسَائِلٌ)	letter	مَشَى مَشِيًّا	to walk
غَادَرَ	to depart, leave	مَاشٍ	pedestrian
حَرْفُ الْإِسْتِفْتَاحِ وَالْتَّنْبِيهِ (gr) a particle used at the beginning of a sentence to draw attention of the listener/reader to the important statement following it			
إِسْتِفْتَاحٌ	to commence (x)	نَبَهَ (لِ)	to draw s.o. attention to, to notify (ii)
سَفِيهٌ (جِ سُفَهَاءُ)	foolish	رَغْبَ (فِي)	to desire, covet, crave
وَلِيٌّ (جِ أَوْلَيَاءُ)	friend, supporter	دِرْهَمٌ (جِ دَرَاهِمٌ)	an ancient silver coin
قِيرَاطٌ (جِ قَارِيطٌ)	carat, karat (unit of measurement of purity of gold)	دِينَارٌ (جِ دَنَانِيرٌ)	an ancient gold coin
أُمَّةٌ (جِ أُمَمٌ)	nation, community	عَبْدٌ (جِ عَبَادٌ، عَبِيدٌ)	slave, servant, servant of Allāh
قِيَاسٌ	(gr) analogy	دِيمَاسٌ (جِ دَمَامِيسُ)	dungeon
قَاسَ قِيَاسًا	to measure, to draw analogy (a-i)	دِيوَانٌ (جِ دَوَاوِينٌ)	anthology, collection of poems

(٣٢) الْدَّرْسُ الثَّانِي وَالثَّلَاثُونَ

عليٌّ: ما نَتِيجةُ الاختِبارِ الشَّهْرِيِّ يا أَسْتَاذ ؟

المَدْرِسٌ: نَجَحَ الطُّلَّابُ كُلُّهُمْ إِلَّا وَاحِدًا مِنْهُمْ.

إِبْرَاهِيمٌ: أَخْشَى أَنْ أَكُونَ إِيَّاهُ.

المَدْرِسٌ: نَعَمْ، أَنْتَ ذَاكَ.

إِبْرَاهِيمٌ: كَيْفَ رَسِبْتُ وَقَدْ أَجَبْتُ عَنِ الْأَسْئِلَةِ كُلُّهَا إِلَّا الْأَوَّلَ ؟

المَدْرِسٌ: الْأَوَّلُ هُوَ الْمُهِمُّ، وَلَهُ ثَلَاثُونَ دَرَجَةً. يَا إِخْوَانُ أَجْتَهَدُوا أَجْتَهَادًا فَقَدِ اقْتَرَبَ الْامْتِحَانُ النَّهَائِيُّ، وَلَمْ يَبْقَ إِلَّا شَهْرٌ وَاحِدٌ أَوْ أَقْلُ.

زُهَيْرٌ: كَمْ دَرْسًا نَدْرُسُ لِلْامْتِحَانِ ؟

المَدْرِسٌ: نَدْرُسُ الْكِتَابَ كُلَّهُ إِلَّا الدَّرَسَيْنِ الْأَخِيرَيْنِ إِنْ شاءَ اللَّهُ. (يُسَجِّلُ

الغِيَابَ) مَنْ غَابَ الْيَوْمَ ؟

عليٌّ: مَا غَابَ الْيَوْمَ إِلَّا حَامِدٌ.

زُهَيْرٌ: أَينْ دَفْتَرِي يا أَسْتَاذُ ؟

المَدْرِسٌ: هُوَ مَعِي. سَاعَطِيكُهُ غَدًا إِنْ شاءَ اللَّهُ. لَقَدْ صَحَّحْتُ الدَّافَاتِرَ كُلُّهَا إِلَّا إِيَّاهُ... فِي الْحِصَّةِ السَّابِقَةِ شَرَحْتُ لَكُمُ الدَّرْسَ إِلَّا جُمَلًا مِنْهُ. إِذَا أَرَدْتُمْ أُعِيدُ شَرْحَهُ قَبْلَ أَنْ أَشْرَحَ الْجُمَلَ الَّتِي لَمْ تُشْرَحْ بَعْدُ.