

\* «إِنَّمَا يَكْذِبُ». «إِنَّمَا» أصلُها «إِنَّ» اتصلَتْ بِهَا «مَا الزَّائِدَةُ». وتسَمَّى هذه «ما الكافية» لأنَّها تكُفُّ «إِنَّ» عنِ العملِ.

تدخل «إِنَّمَا» على الجملتين الاسمية والفعلية نحو:

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ﴾ (التوبه: ٦٠)

«إِنَّمَا الْأَعْمَالُ بِالنِّيَاتِ».

﴿إِنَّمَا يَعْمَرُ مَسَاجِدَ اللَّهِ مَنْ ظَاهَرَ بِاللَّهِ وَالْيَوْمُ الْآخِرِ﴾ (التوبه: ١٨)

تفيد «إِنَّمَا» التعيين، ويوجِبُ إثبات الحكم المذكور، ونفي غير هذا الحكم عنه.

فقولنا: «إِنَّمَا هُوَ مُهَنْدِسٌ» يفيدُ أنه مهندسٌ فقط، وليس فيه صفةٌ أخرى.

﴿وَاللَّهُ لَقَدْ فَرِحْتُ كَثِيرًا﴾. هنا «فَرِحْتُ كَثِيرًا» جوابُ القسمِ.

إذا كانَ جوابُ القسمِ جملةً فعليةً مثبتةً مصدرةً بفعلٍ ماضٍ أكَّدَ بـ«اللامِ وَقَدْ»

كما في قوله تعالى: ﴿وَالْتَّيْنِ وَالزَّيْتُونِ وَطُورِ سِينِينِ وَهَذَا الْبَلْدُ الْأَمِينِ﴾

﴿لَقَدْ خَلَقْنَا الْإِنْسَنَ فِي أَحْسَنِ تَقْوِيمٍ﴾ (التيين)

اجْعَلْ كُلَّ جُمْلَةٍ مِمَّا يَأْتِي جَوابًا للقسمِ.

Use each of the following sentences as *jawāb al-qasam*.

- (١) فَرِحْتُ بِزِيَارَتِكَ.
- (٢) قُلْتَ لِي هَكَذَا.
- (٣) رَأَيْتُهُ فِي السُّوقِ.

\* «أَمْسَى» مِنْ أَخْوَاتِ «كَانَ». تَقُولُ: أَمْسَيْتُ مَرِيضًا، أَيْ أَدْرَكَنِي الْمَسَاءُ وَأَنَا مَرِيضٌ.

Rewrite the following sentences using **أَمْسَى** **أَدْخِلْ** «أَمْسَى» عَلَى الْجُمْلِ الْآتِيَةِ.

(١) الْجَوْ مُعْتَدِلٌ. نَحْنُ مُتَعَبُونَ.

(٢) الْمَرِيضَةُ ضَعِيفَةٌ.

\* أَعْرِبِ الْجُمْلَةَ «إِنَّ بِي صُدَاعًا شَدِيدًا» ثُمَّ أَجِبْ عَنِ الْأَسْئِلَةِ الْآتِيَةِ عَلَى غِرَارِهَا، مُسْتَعِمِلًا أَسْمَاءِ الْأَمْرَاضِ الْمُذَكُورَةِ بَيْنَ الْقَوْسَيْنِ.

Write the *i'rāb* (grammatical analysis) of إِنَّ بِي صُدَاعًا شَدِيدًا. Answer each of the following questions using the name of the disease mentioned in front of it in brackets.

(١) مَاذَا بِكَ يَا عَلَيْ؟ إِنَّ بِي صُدَاعًا شَدِيدًا.

(٢) أَخْوَكَ مَاذَا بِهِ؟ (زُكَامُ)

(٣) مَاذَا بِكُمْ؟ (مَغْصُونُ)

(٤) أَخْتُكَ مَاذَا بِهَا؟ (سُعَالُ)

(٥) هُؤُلَاءِ الطُّلَّابُ، مَاذَا بِهِمْ؟ (إِسْهَالُ)

(٦) هُؤُلَاءِ الطَّالِبَاتُ، مَاذَا بِهِنَّ؟ (صُدَاعُ)

(٧) مَاذَا بِكَ يَا سُعَادَ؟ (دُوَانُ)

\* «ذَاهَبٌ» مَصْدَرُ «ذَهَبَ»، وَهُوَ عَلَى وَزْنِ «فَعَالٍ». هَاتِ الْمَصْدَرُ مِنَ الْأَفْعَالِ الْآتِيَةِ عَلَى وَزْنِ فَعَالٍ:

نَجَحَ. فَسَدَ. نَفِدَ. ضَلَّ.

\* «طَرِيقٌ» جَمْعُهُ «طُرُقٌ» وَجَمْعُ «طُرُقٍ» «طُرُقَاتٌ». وَيُسَمَّى هَذَا «جَمْعَ الْجَمْعِ». إِلَيْكَ أَمْثَلَةً أُخْرَى:

مَكَانٌ	← أَمْكِنَةٌ
سِوَارٌ	← أَسْوَرَةٌ
إِنَاءٌ	← آنِيَةٌ
يَدٌ	← أَيْدِيٌّ

\* أَدْخِلْ كُلَّ كَلِمَةٍ مِمَّا يَأْتِي فِي جُمْلَةٍ مُفِيدَةٍ.

Use each of the following words in a sentence of your own.

نَظَفَ . أَحْضَرَ . جَوَّلَ . أَمْسَى . إِنَّمَا . أَرِ.

\* تَمْرِينٌ شَفْوِيٌّ: يَقُولُ طَالِبٌ: «سَيَرْجعُ الْمَدِيرُ غَدًا إِنْ شَاءَ اللَّهُ» أَوْ شَيْئًا مِثْلُهُ، وَيَقُولُ لَهُ زَمِيلٌ: «وَمَا أَدْرَاكَ أَنَّهُ يَرْجعُ غَدًا؟»، فَيَقُولُ: «سَمِعْتُ الْمُرَاقِبَ يَقُولُ ذَلِكَ».

Oral exercise: Each student says to his colleague something like سَيَرْجعُ الْمَدِيرُ غَدًا. And he replies saying وما أَدْرَاكَ أَنَّهُ يَرْجعُ غَدًا؟.

# LESSON 19

In this lesson we learn the following:

(1) *Bāb* فَاعِلْ (*fā'ala*): In this *bāb* an *alif* is added after the first radical, e.g.:

قَابِلْ (qābil)	'he met'	شَاهَدْ (shāhada)	'he watched'
سَاعَدْ (sā'ada)	'he helped'	حَاوَلْ (ḥāwala)	'he tried'
رَاسَلْ (rāsal)	'he corresponded'	لَاقَيْ (lāqā)	'he met'.

The *mudāri*: As the verb is made up of four letters, the حَرْفُ المُضَارِعَةِ takes *dammah*, e.g.:

يُلَاقِي يُحَاوِلُ يُسَاعِدُ يُتَقَابِلُ (yu-qābil-u).

The *amr*: After omitting the حَرْفُ المُضَارِعَةِ and the case-ending from:

تُقَابِلْ we get: قَابِلْ (tu-qābil-u : qābil).

The *yā'* is omitted from *nāqis* verb. So the *amr* of

لَاقِي تُلَاقِي.

The *maṣdar*: This *bāb* has two *maṣdars*:

a) one is on the pattern of مُفَاعَلَةْ (*mufā'alat-un*), e.g.:

سَاعَدْ : قَابِلْ مُقَابَلَةْ : نَافَقْ مُسَاعَدَةْ : حَاوَلْ مُحاوَلَةْ : لَاقِي مُلَاقَةْ : بَارَى مُبَارَأَةْ : نِدَاءْ مُبَارَيَةْ : نِدَاءْ

In *nāqis* verbs -aya- is changed to -ā-, e.g.:

لَاقِي 'meeting' (*mulāqāt-un*) for the original مُلَاقَيَةْ (*mulāqayat-un*)

بَارَى 'contest, match' (*mubārāt-un*) for the original مُبَارَيَةْ (*mubārayat-un*).

b) the other is on the pattern of فِعَالْ (*fi'āl-un*), e.g.:

جَاهَدْ : نَافَقْ نِفَاقْ : جَهَادْ

In *nāqis* verbs the *yā'* is changed to *hamzah*, e.g.:

نَادَى : نَادِي نِدَاءْ : نِدَاءْ

The *ism al-fā'il*:

مُرَاسِلْ : يُرَاسِلْ مُشَاهِدْ : يُشَاهِدْ مُشَاهِدَةْ : نِدَاءْ

مُلَاقِي : يُلَاقِي مُنَادِي : يُنَادِي مُنَادَةْ : نِدَاءْ

The *ism al-maf'ūl*: This is just like the *ism al-fā'il* except that the second radical has *fathah*, e.g.:

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مُرَاقِبٌ : يُرَاقِبُ	(murāqib-un) ‘one who observes’
مُرَاقَبٌ	(murāqab-un) ‘one who is observed’
مُخَاطِبٌ : يُخَاطِبُ	(mukhāṭib-un) ‘one who addresses’
مُخَاطَبٌ	(mukhāṭab-un) ‘one who is addressed’
مُبَارِكٌ : يُبَارِكُ	(mubārik-un) ‘he blesses’
مُبَارَكٌ	(mubārak-un) ‘blessed’
مُنَادِي : يُنَادِي	(munādi-n) ‘one who calls’
مُنَادَى	(munāda-n) ‘one who is called’

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

‘يُهَاجِرُ’ : مُهَاجَرٌ ‘place of migration’ ‘he migrates’

(2) We have seen *lām al-ibtidā'* in Lesson 17, e.g.:

لَبَيْتُكَ أَجْمَلُ ‘Indeed your house is more beautiful.’

Now if we want to use إِنَّ also in this sentence, the *lām* has to be pushed to the *khabar*, as two particles of emphasis cannot come together in one place. So the sentence becomes:

إِنَّ بَيْتَكَ لَأَجْمَلُ ‘Surely your house is indeed more beautiful.’.

After its removal from its original position the *lām* is no longer called *lām al-ibtidā'*. It is now called **اللَّامُ الْمُزْحَلَةُ** (the displaced *lām*).

A sentence with both إِنَّ and the *lām* is more emphatic than one with إِنَّ or the *lām* only.

Here are some more examples:

وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ

‘Indeed the frailest of houses is the spider’s house.’ (Qur’ān, 29:41).

إِنَّ إِلَهَكُمْ لَوَاحِدٌ

‘Indeed your God is One.’ (Qur’ān, 37:4).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي بَيَّكَةً

‘Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah).’ (Qur’ān, 3:96).

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۖ

‘Indeed the harshest of all voice is the voice of the ass.’ (Qur’ān, 31:19).

(3) The particle قَدْ is prefixed to the verb, both *māqīlī* and *muḍāri‘*.

a) With *māqīlī* denotes certainty (الْتَّاكِيدُ), e.g.:

قَدْ دَخَلَ الْمَدْرَسُ الفَصْلَ. ‘The teacher has already entered the class.’

قَدْ فَاتَّنَكَ دُرُوسُكَ. ‘You did miss many lessons.’

b) With the *muḍāri‘* it denotes one of the following things:

1) doubt or possibility (الشَّكُّ وَالْحِتمَالُ), e.g.:

قَدْ يَعُودُ الْمُدِيرُ غَدًا. ‘The headmaster may return tomorrow.’

قَدْ يَنْزَلُ الْمَطَرُ الْيَوْمَ. ‘It may rain today.’

2) rarity or paucity (التَّقْلِيلُ), i.e., it conveys the sense of ‘sometimes’, e.g.:

قَدْ يَنْجُحُ الطَّالِبُ الْكَسِلُونُ. ‘A lazy student sometimes passes the examination.’

قَدْ يَصُدُّقُ الْكَذُوبُ. ‘A liar sometimes tell the truth.’

3) certainty (الْتَّحْقِيقُ), e.g.:

وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۝

‘While you know for sure that I am the messenger of Allāh to you.’ (Qur’ān, 61:5)

(4) The plural of ذُو is ذُوو. It is declined like the sound masculine plural, i.e., its *raf‘*-ending is *wāw*, and *naṣb/jarr* -ending is *yā‘*, e.g.:

*raf‘*: ذُوو الْقُرْبَى أَحَقُّ بِمُساعَدَتِكَ. ‘Relatives deserve your help more.’

Here ذُوو is *marfū‘* as it is *mubtada‘*, and its *raf‘*-ending is *wāw* (*dhawū*).

*naṣb*: سَاعِدْ ذَوِي الْعِلْمِ. ‘Help people of knowledge.’

Here ذَوِي is *mansūb* because it is *maf‘ūl bihi*, and the *naṣb*-ending is *yā‘* (*dhawī*).

*jarr*: سَأَلْتُ عَنْ ذَوِي الْحَاجَاتِ. ‘I asked about needy people.’

Here ذَوِي is *majrūr* because it is preceded by a preposition, and the *jarr*-ending is *yā‘* (*dhawī*).

(5) We have learnt لَكِنْ in Book Two (Lesson 3). It is a sister of إِنْ, and its *ism* is *manṣūb*, e.g.:

جاء بلالٌ، لَكِنْ حامداً لم يَحْيِ. ‘Bilāl came, but Hāmid did not come.’

Its *nūn* has *shaddah*, but it is also used without the *shaddah*, i.e., لَكِنْ (lākin), and in this case it loses two of its characteristics:

a) It does not render the noun following it *manṣūb*, e.g.:

جاء المدّرسُ، لَكِنْ الطّلّابُ ما جاءوا.

‘The teacher came but the students did not come.’

Here the الطّلّابُ is *marfū'*.

In the Qur’ān (19:38):

﴿لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ﴾<sup>٢٨</sup>

‘But the wrong-doers are today in manifest error.’

الظَّالِمِينَ not الظَّالِمُونَ.  
Note

b) It may also be used in a verbal sentence, e.g.:

غاب علىٰ، ولكِنْ حضرَ أَحْمَدُ.

‘Ali was absent, but Ahmad attended.’

In the Qur’ān (2:12)

﴿وَلَكِنْ لَا يَشْعُرُونَ﴾

‘But they do not perceive.’

(6) The *كُم*, كِمْ according to whom you are speaking to, e.g.:

لِمَنْ ذَلِكُمُ الْبَيْتُ يَا إِخْوَانُ؟

لِمَنْ ذَلِكَ الْبَيْتُ يَا بِلَالُ؟

لِمَنْ ذَلِكُنَّ الْبَيْتُ يَا أَخْوَاتُ؟

لِمَنْ ذَلِكِ الْبَيْتُ يَا مَرِيمُ؟

تِلْكُمُ السَّاعَةُ جَمِيلَةٌ يَا إِخْوَانُ.

تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا حَامِدُ.

تِلْكُنَّ السَّاعَةُ جَمِيلَةٌ يَا أَخْوَاتُ.

تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا مَرِيمُ.

This is called تَصْرُفٌ كَافِ الْخِطَابٍ and it is optional.

In the Qur’ān:

ذَلِكُمْ خَيْرٌ لَّكُمْ

‘That is better for you.’ (2:54).

أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَئِكُمْ

‘Are your unbelievers better than those?’ (54:43).

قَالَ كَذَلِكَ

‘He said “Thus it will be”’ (19:21).

وَنُودُواً أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

‘It will be announced to them, this is Paradise you have been enabled to inherit for what you used to do.’ (7:43).

(7) The *muqdāri* is sometimes used for the *amr* as in the Qur’ān (61:11)

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

آمِنُوا Here *تُؤْمِنُونَ* is for ‘believe’. That is why يَغْفِرُ in the next ayah is *majzūm*.<sup>(1)</sup>

(8) One of the *maṣdar* patterns is فَعَالَةٌ (*fi‘ālat-un*), e.g.:

عِيَادَةٌ: عِيَادَةٌ ‘visiting the sick’

قِرَاءَةٌ: قِرَاءَةٌ ‘reading’.

(9) مُضْوِيٌّ ‘lapse, passing’ is the *maṣdar* of مَضَى. It is on the pattern of فُعُولٌ, and is originally (muḍūy-un), but because of the final *yā'*, the *wāw* has been changed to *yā'*, and the *dammah* of the subsequently changed to *kasrah*, and the word became مُضِيٌّ (muḍiy-un).

(10) The broken plural pattern فَعَالَلُ (*fa‘ālil-u*) like دَفَّاتِرُ فَنَادِقُ is called مُنْتَهَى الجُمُوعِ, and its singular form has four letters.<sup>(2)</sup>

If the plural of a word with more than four letters is formed on this pattern, only four consonants are retained in the plural and the rest are dropped, e.g.:

بَرَامِجُ ‘programme’ has five consonants.

Its plural is بَرَامِجٌ. Note that the letter ن and *alif* have been dropped.

<sup>1</sup> For the *bjrūm bialṭlib* see Lesson 13.

<sup>2</sup> The plural pattern دَكَاكِينُ : دُكَّانُ, فَنَاجِينُ : فِنْجَانُ, e.g., مُنْتَهَى الجُمُوعِ فَعَالَلُ is also called دَكَاكِينُ.

## LESSON 19

Here are some more examples:

سَفَارِجُ: سَفَرْجَلٌ ‘quince’      عَنَاكِبُ: عَنْكَبُوتٌ ‘spider’

عَنَادِلُ: عَنْدَلِيْبٌ ‘nightingale’      مَشَافٍ: مُسْتَشْفَى ‘hospital’<sup>3</sup>

(11) The plural of خَطِيئَةٌ is خَطِيئَاتٌ. Here are some examples of this pattern:

هَدِيَّةٌ	هَدَائِيَا	‘gift’
مَنِيَّةٌ	مَنَائِيَا	‘fate, death’
زاوِيَّةٌ	زَوَائِيَا	‘angle’.

## Vocabulary

سَافَرَ مُسَافَرَةً	to travel (iii)	عَفَّا يَعْفُو عَفْوًا	to forgive (a-u)
عَافَى مُعَافَةً	to restore to health (iii)	جَاهَدَ مُجَاهَدَةً، جِهادًا	to strive (iii)
أَصْلًا	originally	ذُو (ذُوُو، ذَاتُ، ذَوَاتُ)	having, possessing
هَاجَرَ مُهَاجَرَةً	to emigrate (iii)	قُرْبَى	kinship
قَابِلَ مُقَابَلَةً	to meet, have an interview (iii)	رَاسَلَ مُرَاسَلَةً	to correspond (iii)
عَمٌ (جَ أَعْمَامُ)	paternal uncle	دَائِمًا	always
خَالٌ (جَ أَخْوَالٌ)	maternal uncle	أَعْجَبَ إِعْجَابًاً	to please, delight, appeal (iv)
وَلَدٌ (جَ أَوْلَادٌ)	(1) boy (2) offspring (denoting singular, plural, masc., fem)	بَارَكَ مُبَارَكَةً	to bless (iii)
هَبَطَ هُبُوطًا	to descend (a-i)		
مَهْبِطٌ	place of descending		
مَهْبِطُ الْوَحْيٍ	land where revelation came to Prophet ﷺ, i.e., Madinah		
وَحْيٌ	sign, revelation	مَضَى مُضِيًّا	to depart, leave, go away (a-i)

<sup>3</sup> مُسْتَشْفَى has also a sound feminine plural مُسْتَشْفَيَاتٌ.

<b>مُهَاجِرٌ</b>	place where one migrates to	<b>مَاضٍ (الماضي)</b>	past
<b>بَدَأَ بَدْءًا</b>	to start, begin, commence (a-a)	<b>سَبَقَ سَبْقًا</b>	to precede (a-i)
<b>حَاوَلَ مُحاوَلَةً</b>	to try (iii)	<b>سَابِقٌ</b>	preceding, previous
<b>عِنْدَ</b>	at, with	<b>وَاظَّبَ مُواظِبَةً</b>	to be regular, attend regularly (iii)
<b>سَاعَدَ مُسَاعَدَةً</b>	to help (iii)	<b>سَامَحَ مُسَامَحَةً</b>	to forgive (iii)
<b>رَاجَعَ مُرَاجَعَةً</b>	to revise (iii)	<b>أَنْجَحَ يُنْجِي إِنْجَاءً</b>	to save (iv)
<b>الْأَلَمُ</b>	to be in pain, suffer	<b>مُقاَاتِلٌ</b>	fighter
<b>الْأَلِيمُ</b>	most painful, very agonizing (intensive active participle)	<b>أَدْخَلَ</b>	to admit, enter s.o., put in, insert (iv)
<b>جَنَّاتُ عَدْنٍ</b>	name of Gardens in Paradise	<b>عَدْنٌ</b>	paradise, Eden, eternity
<b>حَثَ حَثًا</b>	to urge, goad, prompt (a-u)	<b>بُنْيَانٌ</b>	building, structure
<b>فَاتَّلَ مُقاتَلَةً، قِتَالًا</b>	to fight (iii)	<b>سَكَنَ سُكُونًا، سَكَنَا</b>	to live, dwell, inhabitate (a-u)
<b>رَصَاصٌ</b>	lead (metal)	<b>مَسْكَنٌ (جَ مَسَاكِنُ)</b>	dwelling
<b>بُنْيَانٌ مَرْصُوصٌ</b>	(1) compact building (2) building built with molten lead	<b>صَفٌّ (جَ صُفُوفٌ)</b>	row, rank, file
<b>لَاقَى يُلَاقِي مُلَاقَةً</b>	to meet (iii)	<b>عَدُوٌّ</b>	enemy
<b>أَفَادَ يُفِيدُ إِفَادَةً</b>	to signify, notify, inform, be useful (iv)	<b>شَاهَدَ مُشَاهَدَةً</b>	to watch (TV, etc) (iii)
<b>بَثَّ تَثْبِيتًا</b>	to fix, consolidate, strengthen (ii)	<b>آخَذَ يُؤَاخِذُ مُؤَاخَذَةً</b>	to censure, punish (iii)
<b>نَعَسَ نُعَاسًا</b>	to feel drowsy (a-a/u)	<b>مُنْتَصَفٌ</b>	middle
<b>مُبَارَأَةٌ</b>	match, game	<b>إِنْبَغَى</b>	to be proper, becoming (vii)
<b>شَاشَةٌ</b>	T.V. screen	<b>نَادَى يُنَادِي نِدَاءً</b>	to call, call out (iii)
<b>ضَيَّعَ تَضْيِيعًا</b>	to waste, lose, let s.t. get lost (ii)	<b>تِجَارَةٌ</b>	commerce, trade
<b>صَافَحَ مُصَافَحَةً</b>	to shake hands (iii)		