

KEY

to

Durūs al-lughah al-‘Arabiyyah li-ghayr al-nātiqīn bihā
Book 3 Part 1



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دُرُسُّ الْلُّغَةِ الْعَرَبِيَّةِ
لِغَيْرِ الْأَطْقَنِ بِهَا

الجزءُ الثَّالِثُ
الْقَسْمُ الْأَوَّلُ

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Explanation of certain Grammatical Terms & Symbols

1. Fathah is the vowel sign () denoting “a”.

2. Kasrah is the vowel sign () denoting “i”.

3. Dammah is the vowel sign () denoting “u”.

4. Sukūn is the sign () denoting absence of a vowel.

5. Shaddah is the sign () denoting doubling of the letter.

“ā” is long “a” as in *father*.

“ī” is long “i” as in *machine*.

“ū” is long “u” as in *rule*.

LESSON 1

In this lesson we learn the following:

- a) The Declension of Nouns, and
- b) The Moods of Verbs.

(A) Declension of Nouns

We have already seen in Parts One and Two that most Arabic nouns are declinable, i.e., they indicate their function in the sentence by their endings.

These endings are three. They are:

- 1) The *dammah* to indicate the nominative case (الرَّفْعُ). A noun with this ending is called مَرْفُوعٌ.
- 2) The *fathah* to indicate the accusative case (النَّصْبُ). A noun with this ending is called مَنْصُوبٌ.
- 3) The *kasrah* to indicate the genitive case (الجَرُّ). A noun with this ending is called مَجْرُورٌ.

Here is an example:

دَخَلَ المَدْرِسَةً. ‘The teacher entered.’

Here al-mudarris-u is مَرْفُوعٌ because it is the *fā'il* (الفاعل).

سَأَلَتْ المَدْرِسَةَ. ‘I asked the teacher.’

Here al-mudarris-a is مَنْصُوبٌ because it is the object (المفعول به).

هَذِهِ سَيَّارَةُ المَدْرِسِ. ‘This is the teacher’s car.’

Here al-mudarris-i is مَجْرُورٌ because it is *muḍāfi layhi* (مُضَافٌ إِلَيْهِ).

Now these endings (*dammah*, *fathah* and *kasrah*) are called the Primary Endings

(عَلَامَاتُ الْإِعْرَابِ الْأَصْلِيَّةُ).

There are other endings also which are called the Secondary Endings

(عَلَامَاتُ الْإِعْرَابِ الْفَرْعَانِيَّةُ).

The following groups of nouns have these endings:

- a) The Sound Feminine Plural (جَمْعُ الْمَؤْنَثِ السَّالِمُ):

Only the *nasb*-ending is different in this group. It takes *kasrah* instead of *fathah*, e.g.:

سَأَلَتِ الْمَدِيرَةُ الْمَدْرَسَاتِ. ‘The headmistress asked the female teachers.’

Here al-mudarrisāt-i takes *kasrah* instead of *fathah* because it is sound feminine plural.

Note that in this group the *nasb*-ending is the same as the *jarr*-ending, e.g.:

رأيْتُ السَّيَّارَاتِ ‘I saw the cars.’

Here al-sayyārāt-i⁽¹⁾ is منصوب because it is the object.

خَرَجَ النَّاسُ مِنَ السَّيَّارَاتِ. ‘The people came out of the cars.’

Here al-sayyārāt-i is مجرور^{*} because it is preceded by a preposition.

b) The Diptote (المُمْتَنَعُ مِنَ الْصَّرْفِ):

In this group the *jarr*-ending is *fathah* instead of *kasrah*, e.g.:

هَذَا كِتَابُ زَيْنَبٍ. ‘This is Zainab’s book.’

Here Zainab-a has *fathah* instead of *kasrah* because it is a diptote.

Note that in this group the *jarr*-ending is the same as *nasb*-ending, e.g.:

سَأَلْتُ زَيْنَبَ. ‘I asked Zainab.’

Here Zainab-a is منصوب because it is مفعولٌ به.

ذَهَبْتُ إِلَى زَيْنَبٍ. ‘I went to Zainab.’

Here Zainab-a is مجرور^{*} because it is preceded by a preposition.

c) The Five Nouns (الْأَسْمَاءُ الْخَمْسَةُ):

أَبُّ، أَخُّ، حَمُّ، فَمُّ، ذُو⁽²⁾. These nouns take the secondary endings only when they are

مضافٌ إليه^{*} and the مضافٌ^{*} is not the pronoun of the first person singular. In this group the *raf-* ending is *wāw*, the *nasb*-ending is *alif* and the *jarr*-ending is *yā'*, e.g.:

ماذَا قَالَ أَبُو بَلَالٍ؟ ‘What did Bilāl’s father say?’

Note it is أَبُو (abū) with a *wāw*, not أَبُ (abu).

أَعْرِفُ أَبَا بَلَالِ. ‘I know Bilāl’s father.’

Note it is أَبَا (abā) with an *alif*, not أَبَ (aba).

ذَهَبْتُ إِلَى أَبِي بَلَالٍ. ‘I went to Bilāl’s father.’

Note it is أَبِي (abi) with a *yā'*, not أَبِ (abi).

¹ - This should be pronounced as-sayyārāt-i. For the sake of uniformity, I write the definite article al- even with the solar letters.

² - الحَمُّ means the male relative of the husband such as his brother and his kasher.

LESSON 1

The مضاف إِلَيْهِ can be a pronoun, e.g.:

أين ذَهَبَ أخُوكْ؟ ‘Where did your brother go?’ (akhū-ka)

ما رأيْتُ أخَاكْ. ‘I did not see your brother.’ (akhā-ka)

ما أَسْمُ أخِيكْ؟ ‘What is your brother’s name?’ (akhī-ka)

If the مضاف إِلَيْهِ is the pronoun of the first person singular, the noun remains unchanged, e.g.:

يَدْرُسُ أخِي بِالجَامِعَةِ. ‘My brother is studying at the university.’

أَتَعْرِفُ أخِي؟ ‘Do you know my brother?’

خُذِ الْعُنْوَانَ مِنْ أخِي؟ ‘Take the address from my brother.’

The word فم (mouth) can be used in two ways: with the *mīm* and without it. When used with the *mīm*, it is declined with the primary endings, e.g.:

فَمُكَ نَظِيفٌ. ‘Your mouth is clean.’

إِفْتَحْ فَمَكَ. ‘Open your mouth.’

مَاذَا فِي فَمِكَ؟ ‘What is in your mouth?’

If the *mīm* is dropped, it is declined like the Five Nouns (الْأَسْمَاءُ الْخَمْسَةُ), e.g.:

فُوكْ صَغِيرٌ. ‘Your mouth is small.’ (fū-ka)

إِفْتَحْ فَاكَ. ‘Open your mouth.’ (fā-ka)

مَاذَا فِي فِيكَ؟ ‘What is in your mouth?’ (fī-ka)

The Five Nouns are declined with the special secondary endings only if they are مضاف as we have seen. Otherwise they are declined with the primary endings.

هُوَ أخٌ. ‘He is a brother.’

أَينَ الْأَخُ؟ ‘Where is the brother?’

رَأَيْتُ أخًا. ‘I saw a brother.’

سَأَلْتُ الْأَخَ. ‘I asked the brother.’

هَذَا مِنْ أخٍ. ‘This is from a brother.’

هذه سيارة الأخ . ‘This is the brother’s car.’

d) The Sound Masculine Plural (جَمْعُ الْمَذْكُورِ السَّالِمُ). This group has -ū(na) as the *raf‘* ending, and -ī(na) as the *naṣb/jarr*-ending, e.g.:

دَخَلَ المَدْرِسَةَ . ‘The teachers entered.’

Here al-mudarris-ūna is مرفوعٌ.

ما سَأَلْتُ الْمَدْرِسِينَ . ‘I did not ask the teachers.’

Here al-mudarris-īna is منصوبٌ.

أَيْنَ غُرْفَةُ الْمَدْرِسِينَ . ‘Where is the teachers’ room?’

Here al-mudarris-īna is مجرورٌ.

Note that the *naṣb*-ending is the same as the *jarr*-ending in this group.

The ن of -ū(na) and -ī(na) is omitted if the noun happens to be مضافٌ, e.g.:

أَيْنَ مُدْرِسُو الْقُرْآنِ ؟ ‘Where are the Qur’ān teachers?’ (mudarris-ū)

أَرَأَيْتَ مُدْرِسِي الْقُرْآنِ ؟ ‘Did you see the Qur’ān teachers?’ (mudarris-ī)

You will learn more about the omission of the *nūn* in Lesson 9.

e) The Dual (المُشَتَّتُ):

The dual takes -ā(ni) as the *raf‘*-ending, and -ai(ni) as the *naṣb/jarr*-endings, e.g.:

أَجَاءَ الْمَدْرِسَانِ الْجَدِيدَانِ ؟ ‘Have the two new teachers come?’ (al-mudarris-āni)

أَرَأَيْتُمُ الْمَدْرِسَيْنِ ؟ ‘Did you see the two teachers?’ (al-mudarris-ayni)

أَسْأَلُ عَنِ الْمَدْرِسَيْنِ . ‘I am asking about the two teachers.’ (al-mudarris-ayni)

The ن of -ā(ni) and -ai(ni) is omitted if the noun happens to be مضافٌ, e.g.:

أَيْنَ تَدْرُسُ أختَا بَلَالٍ ؟ ‘Where are Bilāl’s two sisters studying?’ (ukht-ā)

أَتَعْرِفُنَّ أختَيْ بَلَالٍ ؟ ‘Do you know Bilāl’s two sisters?’ (ukht-ai)

أَكَتَبْتَ إِلَى أختَيْ بَلَالٍ ؟ ‘Did you write to Bilāl’s two sisters?’ (ukht-ai)

You will learn more about the omission of the *nūn* in Lesson 9.

Latent Endings

(الإعراب التقديرية)

There are three groups of nouns in which the endings do not appear for phonetic reasons. These are:

a) The *maqṣūr* (المقصور): It is a noun ending in a long ā like الفَتَى, العَصَم, الْمُسْتَشْفَى.

All the three endings are latent in the *maqṣūr*, e.g.:

‘**قتل الفتى الأفعى بالعصا**.’ ‘The young man killed the viper with a stick.’

Here **الفَتَى** (al-fatā') is the فاعل (fa'ul), but has no u-ending;

مفعول به الأفعى (al-af'ā') is the مفعول (maf'ul), but has no a-ending;

العصا (al-'aṣā') is preceded by a preposition, and so it is مجرور (mujrūr),

but has no i-ending.

Compare this sentence to the following sentence with the same meaning:

‘**قتل الولد الحية بالعود**’ (qatala l-walad-u l-hayyat-a bi l-'ūd-i)

In this sentence the endings of all nouns appear.

b) The *Muḍāf* of the Pronoun of the First Person Singular (المضاف إلى ياء المتكلّم) like زَمِيلٍ. In this group also all the three endings are latent, e.g.:

‘**دعا جدّي أستاذِي مع زُملائي**.’ ‘My grandfather invited my teacher with my classmates.’

Here **جدّي** (jadd-ī) is فاعل (fa'ul),

أستاذِي (ustādh-ī) is مفعول (maf'ul),

مضافٌ إليه (zumalā'-ī) is مضاف (muḍāf).

But none of the three has the ending.

Compare this to:

‘**دعا جدّك أستاذَك مع زُملائِك**.

‘Your grandfather invited your teacher with your classmates.’

Here jadd-u-ka has the u-ending, ustādh-a-ka has the a-ending and zumalā'-i-ka has the i-ending.

c) The *Manqūṣ* (المنقوص):

It is a noun ending in an original yā', e.g.:

الجاني (al-jāni), **المُحَامِي** (al-muhammā'i), **القاضِي** (al-qādiy) ‘the judge’, ‘the advocate’, ‘the culprit’.

In this group the u- and the i-endings are latent, but the a-ending appears, e.g.:

‘**سأَلَ القاضِي المُحَامِي عن الجاني**.’ ‘The judge asked the advocate about the culprit.’

Here **القاضِي** (al-qādiy) which is مرفوع (marfu') has no ending,

الجاني (al-jāniy) which is مَجْرُورٌ also has no ending,

but المحامي (al-muḥāmiy-a) which is مَنْصُوبٌ has a-ending.

If the *manqūs* takes the *tawīn* it loses the terminal *yā'*, e.g.:

قاضٍ which originally was قاضٍ.

After the loss of the u-ending and the *yā'* it became qāḍi-n (qāḍiy-u-n → qāḍi-n).

The *yā'*, however, returns in the accusative case (منصوب), e.g.:

هذا قاضٍ. ‘This is a judge.’

سأّلتُ قاضياً. ‘I asked a judge.’

هذا بيتُ قاضٍ. ‘This is the house of a judge.’

Note that the *yā'* of the *manqūs* is retained only in the following three cases:

1) If it has the definite article al-, e.g.:

القاضي، الوادي، المحامي

2) If it is مضاف, e.g.:

قاضٍي مكّة. ‘qāḍiy of Makkah’

محامي الدّفاع. ‘defence advocate’

وادي العقيق. ‘the Valley of Aqīq’ (in Madīnah Munawwarah).

3) If it is منصوب, e.g.:

عبرتُ وادياً. ‘I crossed a valley.’

سأّلتُ قاضياً. ‘I asked a judge.’

أريد ثانيةً. ‘I want a second.’

The Indeclinable Nouns

(المبتنئ من الأسماء).

We have seen that most Arabic nouns are declinable. Some are indeclinable, i.e. they do not indicate their functions by changing their endings. The following groups are indeclinable (*mabnī*).

1) The pronouns (الضمائر) like: أنا (Anā), هو (Hu), أنت (Ant), رأيته (Rā'ītuh). Likewise *tu* and *hu* in (I saw him) are pronouns.

You might have noticed that there are two sets of pronouns. One set is used as *raf'* pronouns, and another set as *naṣb* and *jarr* pronouns, e.g.:

LESSON 1

نَحْنُ طُلَّابٌ. ‘We are students.’

أَرَأَيْتَنَا؟ ‘Did you see us?’

هذا مَسْتَنَا. ‘This is our house.’

But the changes that the pronouns undergo have no pattern. So each form of the pronoun is regarded as a separate entity. That is why the pronouns are classed as indeclinable though they undergo changes to indicate their functions in the sentence.

2) Demonstrative pronouns هذان but هذا، هذه، ذلك، هؤلاء، أولئك (أَسْمَاءُ الِإِشَارَةِ) like: and هاتان هاتان مُعَطَّت (are declinable).

3) Relative pronouns اللَّاتِي، الَّذِي، الَّذِينَ and اللَّاتِنَ are declinable.

4) Some interrogative words like: مَنْ، أَيْنَ، مَا، مَتَىٰ، كِيفَ

5) Some adverbs like: **(الظُّرُوفُ)** إذا، حيثُ، أمس، الآن

6) The verb-nouns (أَسْمَاءُ الْفِعْلِ): A verb-noun is a noun with the meaning of a verb, like:

أَفْكَرْتُ 'I am annoyed.' أَهُوَ 'I feel pain.' أَمِينَ 'Accept.'

7) Compound numbers. These are أَحَدْ عَشَرَ up to تسْعَةَ عَشَرَ along with their feminine forms.

Only the first part of إثنتَا عَشْرَةً and إثنا عَشَرَةً is declinable (as explained in Key to Part Two).

With regard to a *mu'rab* noun we say it is *marfū'*, *manṣūb* or *majrūr*, but with regard to a *mabnī* noun, we say: it is في محل رفع، في محل نصب، في محل جرّ i.e., it is in the place of *raf'*, *naṣb* or *jarr*, because a *mabnī* noun cannot be *marfū'*, *manṣūb* or *majrūr*, but it occupies a place that belongs to a *marfū'*, *manṣūb* or *majrūr* noun; and if a *mabnī* noun were to be replaced by a *mu'rab* one it will be *marfū'*, *manṣūb* or *majrūr*, e.g.:

in رأيت بلاً, the noun بلاً is *mansūb* because it is **المفعول به**, but

in رأيتُ هذا, the noun هذا is ‘in the place of *nasb*’ because it occupies the same

place as the *mansūb* بِلَّا.

When is a noun *marfū'* (in the nominative case)?

A noun is *marfū'* when it is:

- | | | |
|---|--------------------------------------|-------------------------------|
| 1,2) <i>mubtada'</i> or <i>khabar</i> , | e.g.: اللَّهُ أَكْبَرُ | 'Allāh is the greatest.' |
| 3) <i>ism</i> of <i>kāma</i> , | e.g.: كَانَ الْبَابُ مَفْتُوحًا | 'The door was open.' |
| 4) <i>khabar</i> of <i>imma</i> , | e.g.: إِنَّ اللَّهَ غَفُورٌ | 'Surely, Allāh is forgiving.' |
| 5) <i>fā'il</i> , | e.g.: خَلَقَنَا اللَّهُ | 'Allāh created us.' |
| 6) <i>nā'ib al-fā'il</i> , ⁽³⁾ | e.g.: خُلِقَ الْإِنْسَانُ مِنْ طِينٍ | 'Man was created from clay.' |

When is a noun *mansūb* (in the accusative case)?

A noun is *mansūb* when it is:

- | | | |
|--|--|---|
| 1) <i>ism</i> of <i>imma</i> , | e.g.: إِنَّ اللَّهَ غَفُورٌ | 'Surely, Allāh is forgiving.' |
| 2) <i>khabar</i> of <i>kāma</i> , | e.g.: كَانَ الطَّعَامُ لَذِيدًا | 'The food was delicious' |
| 3) <i>maf'ūl bihi</i> , | e.g.: فَهِمْتُ الدَّرْسَ | 'I have understood the lesson.' |
| 4) <i>maf'ūl fīhi</i> , ⁽⁴⁾ | e.g.: سَافَرَ أَبِي لِيَلًا | 'My father travelled by night.' |
| | جَلَسَ الْمَدْرِسُ عَنْدَ الْمَدِير | 'The teacher sat at the headmaster's.' |
| 5) <i>maf'ūl lahu</i> , ⁽⁵⁾ | e.g.: مَا خَرَجْتُ مِنَ الْبَيْتِ خَوْفًا مِنَ الْحَرّ | 'I did not leave the house for fear of heat.' |
| 6) <i>maf'ūl ma'ahu</i> , ⁽⁶⁾ | e.g.: سِرَتْ وَالْجَبَلَ | 'I walked along the mountain.' |
| | ذَهَبْتُ وَخَالِدًا إِلَى السُّوقِ | 'I went to the market along with Khālid.' |
| 7) <i>maf'ūl muqlaq</i> , ⁽⁷⁾ | e.g.: أُذْكُرُوا اللَّهُ ذِكْرًا كَثِيرًا | 'Remember Allāh much.' |

⁽³⁾ *Nā'ib al-fā'il* is the subject of a verb in the passive voice. See Lesson 3.

⁽⁴⁾ *Al-maf'ūl fīhi* (المفعول فيه) is an adverb of time or place. See Lesson 12.

⁽⁵⁾ *Al-maf'ūl lahu* (المفعول له) is the noun that gives the reason for doing a thing.

⁽⁶⁾ *Al-maf'ūl ma'ahu* (المفعول معه) is a noun coming after the *wāw* which means 'along with'.

⁽⁷⁾ *Al-maf'ūl Al-muqlaq* (المفعول المعلق) is the مَصْدَر of the verb occurring in the sentence. See Lesson 28.

LESSON 1

- 8) *ḥāl*, ⁽⁸⁾ e.g.: جَدِّي يُصْلِي قَاعِدًا ‘My grandfather prays sitting.’
- 9) *tamyīz*, ⁽⁹⁾ e.g.: أَنَا أَحْسَنُ مِنْكَ خَطَاً ‘I am better than you in handwriting.’
- 10) *mustathnā*, ⁽¹⁰⁾ e.g.: حَضَرَ الطَّلَابُ كُلُّهُمْ إِلَّا حَامِدًا ‘All the students attended except Hāmid.’
- 11) *munādā*, ⁽¹¹⁾ e.g.: يَا عَبْدَ اللَّهِ ‘O Abdullāh!’

When is a noun *majrūr* (in the genitive case)?

A noun is *majrūr* when it is:

- 1) *muqāfīlayhi*, e.g.: الْقُرْآنُ كِتَابُ اللَّهِ ‘The Qur’ān is the book of Allāh.’
- 2) preceded by a preposition, e.g.: الْطَّلَابُ فِي الْفَصْلِ ‘The students are in the class.’

Nouns of Dependent Declension

(الْتَّوَابُعُ)

There are four grammatical elements which have no independent declension of their own; they are dependent on other nouns for their declension. These are:

- a) the *na’t* (الْنَّعْتُ), i.e. adjective. It follows its *man’ūt* (المَنْعُوتُ) in its declension. The *man’ūt* is the noun which the adjective qualifies, e.g.:

أَخْضَرَ الطَّالِبُ الْجَدِيدُ؟ ‘Did the new student attend?’

يَطْلُبُ الْمَدِيرُ الطَّالِبُ الْجَدِيدُ. ‘The headmaster wants the new student.’

هَذَا دَفْرُ الطَّالِبِ الْجَدِيدِ. ‘This is the notebook of the new student.’

In these sentences the *na’t* (الْجَدِيدُ) follows the *man’ūt* (الْطَّالِبُ) in the *i’rāb*.

⁸ *Al-ḥāl* (الحال) is an adverb of manner. See Lesson 31.

⁹ *Al-tamyīz* (التمييز) is a noun that specifies the meaning of a vague word. One may be better than the other in various fields; and ‘in handwriting’ specifies this. See Lesson 30.

¹⁰ *Al-mustathnā* (المُسْتَثْنَى) is the noun that comes after إِلَّا meaning ‘except’. See Lesson 32.

¹¹ You have learnt this in Book Two.

b) the *tawķid* (الْتَّوْكِيدُ), i.e., a noun denoting emphasis like ‘**all of them**’, ‘**himself**’, e.g.:

حضرَ الطَّلَابُ كُلُّهُمْ.
‘All the students attended.’

قالَ لِي هَذَا الْمُدِيرُ نَفْسُهُ.
‘The headmaster **himself** told me this.’

سَأَلَتُ الطَّلَابَ كُلُّهُمْ.
‘I asked **all** the students.’

سَأَلَتُ الْمُدِيرَ نَفْسُهُ.
‘I asked the headmaster **himself**.’

سَلَّمَتُ عَلَى الطَّلَابِ كُلُّهُمْ.
‘I greeted **all** the students.’

سَلَّمَتُ عَلَى الْمُدِيرِ نَفْسِهِ.
‘I greeted the headmaster **himself**.⁽¹²⁾

Here the *tawķid* (كلّ، نفس) follows the *mu'akkad* (الطلاب، المدير). The *mu'akkad* (المؤكّد) is the noun which is emphasized.

c) The *ma'tūf* (المعطوف), i.e., a noun joined to another by a conjunction like و and, e.g.:

خَرَجَ حَامِدٌ وَصَدِيقُهُ.
‘Hāmid and his **friend** went out.’

طَلَبَ الْمُدِيرُ حَامِدًا وَصَدِيقَهُ.
‘The headmaster wanted Hāmid and his **friend**.’

أَينَ كُتُبُ حَامِدٍ وَصَدِيقِهِ؟
‘Where are the books of Hāmid and his **friend**?’

d) The *badal* (بدل)⁽¹³⁾ i.e., a noun in apposition to another, e.g.:

أَنْجَحَ أَخُوكَ هَاشِمٌ؟
‘Has your brother **Hāshim** passed?’

أَنْجَحَ هَذَا الطَّالِبُ؟
‘Has this **student** passed?’

أَعْرِفُ أَخَاكَ هَاشِمًا.
‘I know your brother **Hāshim**.’

أَعْرِفُ هَذَا الطَّالِبَ.
‘I know this **student**.’

أَينَ غُرْفَةُ أَخِيكَ هَاشِمٌ؟
‘Where is your brother Hāshim’s room?’

أَينَ غُرْفَةُ هَذَا الطَّالِبِ؟
‘Where is the room of this **student**?’

¹² See Key to Book Two, Lesson 18:3. There *tawķid* is written as *ta'ķid*. Both terms are in use.

¹³ See Lesson 21.

(B) Moods of Verbs

You have already learnt in Book Two (Lesson 10) that Arabic verbs have three forms: the *māqī*, the *muḍāri*¹⁴ and the *amr*.

The *māqī* and the *amr* do not undergo any change. So they are *mabnī*. The *muḍāri*¹⁴ undergoes changes to indicate its function in the sentence. So it is *mu'rab*.

Just as the noun has three cases, the *muḍāri*¹⁴ also has three cases which in English grammar are called moods. These are *marfū*¹⁴, *mansūb* and *majzūm*.

You have learnt this also in Book Two (Lessons 18 & 21). (14)

The *muḍāri*¹⁴ is *mabnī* when it is *isnādē* to the pronouns of the second & third persons feminine plural, e.g.:

الأخوات يكتبنَ. ‘The sisters are writing.’

ماذا تكتبنَ يا أخواتُ؟ ‘What are you writing, O sisters?’

These two forms remain unchanged.

The Four Forms have u-ending in the *marfū*¹⁴, a-ending in the *mansūb* and no ending in the *majzūm*.

*Marfū*¹⁴: يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ

(yaktub-u, taktub-u, aktub-u, naktub-u).

Mansūb: لَنْ يَكْتُبَ، لَنْ تَكْتُبَ، لَنْ أَكْتُبَ، لَنْ نَكْتُبَ

(lan yaktub-a, lan taktub-a, lan aktub-a, lan naktub-a)

Majzūm: لَمْ يَكْتُبُ، لَمْ تَكْتُبُ، لَمْ أَكْتُبُ، لَمْ نَكْتُبُ

(lam yaktub, lam taktub, lam aktub, lam naktub)

These are the Primary Endings (العلاماتُ الْأَصْلِيَّةُ). There are Secondary Endings (العلاماتُ الْفَرْعَيَّةُ). These are in the following verbs or verb forms:

a) In the Five Forms (الأفعالُ الْخَمْسَةُ) retention of the terminal *nūn* is the ending of the *marfū*¹⁴, and its omission is the ending of both the *mansūb* and *majzūm* moods, e.g.:

*Marfū*¹⁴: يَكْتُبُانِ، تَكْتُبُونَ، يَكْتُبُونَ، تَكْتُبُينَ، تَكْتُبُينَ

(yaktubā-ni, taktubā-ni, yaktubū-na, taktubū-na, taktubī-na)

Mansūb: لَنْ يَكْتُبَا، لَنْ تَكْتُبَا، لَنْ يَكْتُبُوا، لَنْ تَكْتُبُوا، لَنْ تَكْتُبِي

(lan yaktubā, lan taktubā, lan yaktubū, lan taktubū, lan taktubī)

¹⁴ *Marfū*¹⁴ and *mansūb* are common to both nouns and verbs while *majrūr* is peculiar to nouns and *majzūm* to verbs.

Majzūm: لَمْ يَكْتُبَا، لَمْ تَكْتُبَا، لَمْ يَكْتُبُوا، لَمْ تَكْتُبُوا

(lam yaktubā, lam taktubā, lam yaktubū, lam taktubū, lam taktubī)

- b) In the *nāqis* verb the endings of the *majzūm* mood is the omission of the third radical which is a weak letter (see Book Two, Lesson 28).

Phonetically it amounts to shortening the long vowel, e.g.:

يَتَلُّ (yatlū) → لَمْ يَتَلُّ (lam yatlu)

يَبْكِي (yabkī) → لَمْ يَبْكِ (lam yabki)

يَنْسَى (yansā) → لَمْ يَنْسَى (lam yansa)

Latent Endings

(الإِعْرَابُ التَّقْدِيرِيُّ)

- a) In the *nāqis* verbs the following ending are latent:

- The u-ending of the *ruf'* in verbs ending in *yā'*, *wāw* and *alif*, e.g.:

أَمْشِي 'I walk' (amshī) for the original أَمْشِي

أَتَلُو 'I recite' (atlū) for the original أَتَلُو

أَنْسَى 'I forget' (ansā) for the original أَنْسَى

- The a-ending of the *nash* in verbs ending in *alif*, e.g.:

أَرِيدُ أَنْ أَنْسَى 'I want to forget' (ansā).

But it appears in verbs ending in *yā'* and *wāw*, e.g.:

أَرِيدُ أَنْ أَمْشِي 'I want to walk' (amshiy-a)

أَرِيدُ أَنْ أَتَلُو 'I want to recite' (atluw-a)

- b) The *sukūn* of the *jazm* in the *muḍa'a* verbs, e.g.:

لَمْ أَحْجَجْ 'I did not perform hajj.'

Here (ahujj-u) drops the *dammah* after لَمْ and becomes أَحْجَجْ (ahujj). As it involves التقاء a *fathah* is added, so it becomes لَمْ أَحْجَجْ السَّاكِنَين (lam ahujj-a).

See Book Two, Lesson 29.

LESSON 1

Vocabulary

مُحَامٍ (المُحَامِي) (ج مُحَامُونَ)	lawyer
جَانٍ (الجَانِي) (ج جُنَاحٌ)	criminal, culprit
أَفْعَى (ج أَفَاعٍ)	viper (with tanwīn)
مُتَقٍ (المُتَقِي) (ج مُتَقُونَ)	god-fearing, pious
جَرِحٌ (ج جَرْحٍ)	wounded person
ثَبَّت يَثْبُت	to remain, stay (a-u)
نَحْوِيٌ (ج نُحَادٌ)	grammarian
فِئَةٌ (ج فِئَاتٌ)	group, class
أَقْرَبٌ (ج أَقْرَبُونَ، أَقْارِبٌ)	relative
حَرٌّ	heat
مَا عَدَا	except
حِينَئِذٍ	at that time
بَاشَرَ يُباشِرُ	to be directly attached (iii)
ظَاهِرٌ يَظْهَرُ	to appear (a-a)
مَيِّزَ يُمَيِّزُ	to sort out, separate (ii)
مُطْلَقاً	absolutely
حَذَفَ يَحْذِفُ	to omit (a-i)

LESSON 2

In this lesson we learn the following:

(1) *Wāw* can be a letter as in لَوْ وَلَدْ

and it can be a word as in أَيْنَ بِالْأَلْ وَحَامِدُ؟ 'Where are Bilāl and Hāmid?'

The word وْ has many meanings. We mention in this lesson three of them. They are:

a) *and* as in أَرِيدُ كِتَابًا وَقَلْمَانِي. 'I want a book and a pen.'

خَرَجَ الْزُّبَيرُ وَحَامِدٌ. al-Zubair and Hāmid went out.'

The word وْ in these sentences is a conjunction (حَرْفُ الْعَطْفِ).

b) *by* as used in an oath, e.g.:

وَاللَّهِ مَا رَأَيْتُهُ. 'By Allāh, I did not see him.'

The word وْ in this sense is a preposition (حَرْفُ الْجِرْ).

c) The third type of *wāw* is called *wāw al-ḥāl*. It is prefixed to a subordinate nominal sentence (الجملة الاسمية). This sentence describes the circumstance in which the action of the main sentence took place, e.g.:

دَخَلَتُ الْمَسْجِدَ وَالإِمَامُ يَرْكُعُ.

'I entered the mosque while the imām was performing *rukū'*.'

مَاتَ أَبِي وَأَنَا صَغِيرٌ. 'My father died when I was small.'

دَخَلَ الْمَدْرِسَةَ الْفَصْلَ وَهُوَ يَحْمِلُ كِتَابًا كَثِيرًا.

'The teacher entered the class carrying a lot of books.'

جَاءَنِي الْوَلَدُ وَهُوَ يَنْكِبُ. 'The boy came to me crying.'

لَا تَأْكُلْ وَأَنْتَ شَبْعَانُ. 'Don't eat when you are full.'

Note that if the *khabar* of this subordinate nominal sentence is a verb, it should be *muḍāri'*.

(2) We have seen in Book Two (Lesson 1) that لَعْلَى signifies hope or fear, e.g.:

لَعَلَّهُ بِخَيْرٍ. 'I hope he is well.' The meaning of hope is called التَّرْجِي.

لَعَلَّهُ مَرِيضٌ. 'I am afraid he is sick.' The meaning of fear is called الإِشْفَاقُ.

Another example of الإِشْفَاقُ is the *hadīth* in which the Prophet ﷺ said: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

LESSON 2

لَعَلِي لَا أَحْجُّ بَعْدَ عَامِي هَذَا. 'I am afraid I will not perform *hajj* after this year of mine.'

(3) إِلَيْكُمْ أَمْثِلَةً أُخْرَى. 'Take some more examples.'

Here اسم الفعل is إِلَيْكُمْ (verb-noun).

It is made of the preposition إِلَى and the pronoun كُمْ. But in this construction it means 'take', and مفعول به منصوب is أَمْثِلَةً because it is أَمْثِلَةً.

The radio and TV announcers say:

إِلَيْكُمْ نَشْرَةُ الْأَخْبَارِ. which literally means 'Take the news bulletin.'

The pronoun changes according to the person addressed to:

إِلَيْكَ هَذَا الْكِتَابُ يَا إِبْرَاهِيمُ. 'Take this book, Ibrāhīm.'

إِلَيْكِ الْمَلَاعِقَ يَا أُخْتِي. 'Take the spoons, sister.'

إِلَيْكُنَّ هَذِهِ الدَّفَاتِرَ يَا أَخْوَاتُ. 'Take these notebooks, sisters.'

(4) The word أَشْيَاءٌ 'things' is a diptote because it is originally أَشْيَاءُ on the pattern of:

أَغْنِيَاءُ، أَنْبِيَاءُ، أَصْدِقَاءُ

(5) The *māqī* is also used to express a wish, e.g.:

رَحْمَةُ اللَّهِ. 'May Allāh have mercy on him!'

غَفَرَةُ اللَّهِ لَهُ. 'May Allāh forgive him!'

شَفَاهُ اللَّهِ. 'May Allāh grant him health!'

The *māqī* in this sense is negated by the particle لَا, e.g.:

لَا أَرَاكَ اللَّهُ مَكْرُوهًا! 'May Allāh not show you anything unpleasant!'

لَا فَضَّلَ اللَّهُ فَاكَ! 'May Allāh not smash your mouth!'⁽¹⁾

(6) هلْ مِنْ سُؤَالٍ؟ 'Any question?'

The full construction of this sentence is like this:

¹ i.e., may Allāh preserve your speech-organ. It is said in appreciation of a beautiful statement. It signifies 'How beautifully you have said it!'

هَلْ مِنْ سُؤالٍ عِنْدَكَ؟ ‘Do you have any question?’

Here سُؤالٍ is *mubtada'* and عِنْدَكَ is *khabar*, and مِنْ in this construction is called مِنْ الزَّائدةُ (the extra *min*), and is used to emphasize the meaning of the sentence.

There are two conditions for using the extra *min*:

- 1) The sentence should contain negation, prohibition or interrogation. The interrogation should only be with the particle هلْ.

- 2) The noun following the extra *min* should be indefinite, e.g.:

Negation: ما غَابَ مِنْ أَحَدٍ. ‘No one is absent.’

ما رأيْتُ مِنْ أَحَدٍ. ‘I did not see anyone.’

Prohibition: لا يَخْرُجُ مِنْ أَحَدٍ. ‘None should go out.’

لا تَكْتُبْ مِنْ شَيْءٍ. ‘Don’t write anything.’

Interrogation: هلْ مِنْ سُؤالٍ؟ ‘Any questions?’

هلْ مِنْ جَدِيدٍ؟ ‘Anything new?’

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ أَمْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ

In the Qur’ān (50:30) ﴿٥٠﴾ . ﴿٣٠﴾ ‘On the day when We will say to Hell, “Are you full?” and it will say, “Have you any more?” ’

Note that the noun following the extra *min* is *majrūr* because of this مِنْ, and loses its original ending, e.g.:

In the same way أَحَدًا the word ما رأيْتُ أَحَدًا مفعول به, because it is the *mansūb* of أَحَدًا, but after the introduction of the extra *min*, it loses its *nash*-ending and takes the *jarr*-ending even though its function remains what it was before.

In the same way

أَحَدُ ما حَضَرَ أَحَدُ فاعلُ. In the same way أَحَدُ the word *marfū'* because it is the *marfū'*. After the introduction of the extra *min* becomes *majrūr* أَحَدٍ, though it remains فاعلُ in the sentence.

(7) لَدَى (ladā) is a *zarf* = adverb and has the same meaning as عنْدَ, e.g.:

ماذَا لَدَيْكَ؟ ‘What do you have?’

Note that the *alif* of لَدَى changes to *yā'* when its مضافٌ إِلَيْهِ is a pronoun:

لَدَيْكَ الْبَابِ (laday-ka), but لَدَى الْبَابِ (ladā).

LESSON 2

(8) دَخَلْتُ عَلَى الْمَدِيرٍ means ‘I went to the headmaster in his office.’

(9) The plural of مَعْنَى (meaning) is مَعَانٍ, and with the definite article المَعَانِي.

Here are some more nouns which form their plurals on this pattern:

جَارِيَةً (girl) : جَوَارِي (الجَوَارِي)

لَيْلَةً (night) : لَيَالٍ (اللَّيَالِي)

نَادٍ (club) : نَوَادِي (النَّوَادِي)

These nouns are declined like the *manqūṣ* (see Lesson 1), e.g.:

Marfū': لِلْوَاوِ مَعَانٍ كثِيرَةٌ. ‘*Wāw* has many meanings.’ (ma‘āni-n)

Mansūb: أَعْرِفُ لِلْوَاوِ مَعَانِي كثِيرَةٌ. ‘I know many meanings of *wāw*.’ (ma‘āniy-a)

Majrūr: تَأْتِي الْوَاوُ لِمَعَانٍ كثِيرَةٌ. ‘*Wāw* is used in many meanings.’ (ma‘āni-n)

Here are examples with -al:

Marfū': المَعَانِي كثِيرَةٌ. ‘The meanings are many.’ (al-ma‘ānī)

Mansūb: أَكْتَبَتِ المَعَانِي؟ ‘Did you write the meanings?’ (al-ma‘āniy-a)

Majrūr: سَأَلْتُ الْمَدْرِسَ عَنِ الْمَعَانِي. ‘I asked the teacher about the meanings.’ (al-ma‘ānī)⁽²⁾

Vocabulary

حَدِيثٌ مُتَّفَقٌ عَلَيْهِ

a *hadīth* reported by both Imām Bukhārī and Imām Muslim in their *ḥadīth* collections known as الصَّحِيحَانِ

مُحْرِمٌ

a *hājj* (pilgrim) who has assumed the state of sanctity

أَقَامَ يُقِيمُ

to say *iqāmah* (iv)

حِزْبٌ

group, party

شَاءَ يَشَاءُ

to wish, want (i-a)

الْمَائِدَةُ

name of the 5th *sūrah* (literally, dining table)

نَسْرَةُ الْأَخْبَارِ

news bulletin

طَلَّعَ يَطْلُعُ طُلُوعًا

to rise (of the sun) (a-u)

بَقَى يَبْقَى

to remain (i-a)

نَطَقَ يَنْطَقُ نُطْقاً

to speak, utter (a word), talk, pronounce (a-i)

قَلَّ يَقْلُبُ

to overturn, change (a-i)

² See also Lesson 34.

خَطَبَ يَخْطُبُ	to deliver a lecture, address a gathering (a-u)	تَأَكَّدَ يَتَأَكَّدُ	to make sure (v)
صَحِيحٌ (ج أَصْحَادُ)	healthy	مَعْنَى (ج مَعَانٍ)	meaning
شَرْطٌ (ج شُرُوطٌ)	condition	خَطٌّ (ج خُطُوطٌ)	line, handwriting
أَفَادَ يُفِيدُ	to inform; to convey the meaning, denote, signify (iv)	صَيْدٌ	game (hunted wild animal)
رَاسِبٌ (ج رَاسِبُونَ)	one who has failed (in an examination)	قَسْمٌ	oath
طَيِّبَةٌ	another name for Madīnah (without <i>tanwīn</i>)	عُمْرَةٌ	visit to the Ka‘bah
فَرِحٌ (ج فَرِحُونَ)	happy, rejoicing	وَدَاعٌ	farewell
الرُّومُ	name of the 30 th <i>sūrah</i> (literally, the Byzantines)	تَقَبَّلَ يَتَقَبَّلُ	to accept (v)
غَرَبَ يَغْرِبُ غُرُوبًا	to set (of the sun) (a-u)	حَمَلَ يَحْمِلُ	to carry (a-i)
شَرَحَ يَشْرَحُ	to explain (a-a)	إِنْشَاءٌ	composition, writing
حَالٌ (ج أَحْوَالٌ)	state, situation, circumstance	طَلَبَ يَطْلُبُ	to seek (a-u)
إِسْتَجَابَ يَسْتَجِيبُ	to respond, answer (a prayer), grant (a request) (x)	إِسْتَجِبْ	answer!
عَلَى غَرَارِ ذَلِكَ	in this manner, on this pattern	قَرِبَ يَقْرَبُ	to approach, go near (i-a)
		صَحِيفَةٌ (ج صُحُفٌ)	newspaper
كَوْنُ	to be, being (<i>maṣdar</i> of كَانَ يَكُونُ)		

LESSON 3

LESSON 3

In this lesson we learn the following:

(1) The passive voice (**الفِعْلُ المَبْنِيُّ لِلْمَجْهُولِ**): Here is an example of the passive voice in English:

‘The soldier killed the spy.’ → ‘The spy was killed.’.

In the passive voice the subject is omitted and the object takes the place of the subject.

Let us see how to express the same idea in Arabic:

Active voice (**الفِعْلُ المَبْنِيُّ لِلْمَعْلُومِ**):

قتل الجندي الجاسوس (qatala l-jundiyy-u l-jāsūs-a)

Passive voice (**الفِعْلُ المَبْنِيُّ لِلْمَجْهُولِ**):

قتل الجاسوس (qutila l-jāsūs-u)

Note that in the passive voice the *fā'il* (**الجندي**) has been omitted and the *maf'ul bihi* has taken its

place, and has become *marfū'*. It is now called **نَائِبُ الْفَاعِلِ**.

In English we may say ‘the spy was killed’ or ‘the spy was killed by the soldier’. The second construction is not possible in Arabic.

The original verb undergoes certain changes when it is converted to passive voice.

In the *māqī*, the first radical takes *dammah* and the second has *kasrah*.

In the *muqāri*, the letter of the *muqāra'a*¹ has *dammah*, and the second radical has *fathah*, e.g.:

Māqī: **قتل** ‘he killed’ → **قتيل** ‘he was killed’ (qatala → qutila)

If the second radical originally has *kasrah*, it remains, e.g.:

شرب ‘he drank’ → **شرب** ‘it was drunk’ (shariba → shuriba)

سمع ‘he heard’ → **سمع** ‘it was heard’ (sami'a → sumi'a)

Muqāri: **يقتل** ‘he kills’ → **يقتل** ‘he is killed’ (yaqtulu → yuqtalu)

If the second radical originally has *fathah*, it remains, e.g.:

يفتح ‘he opens’ → **يفتح** ‘it is opened’ (yaftahu → yuftahu)

¹ The letters يكثُب، تكثُب، أكثُب، نكثُب which are prefixed to the *muqāri* as in (أ، ت، ي، ن) are called ‘letters of *muqāra'a*’. These have been combined to form the word **أَتَيْنَ** ‘they came’.

يَقْرَأُ 'he reads' → يُقْرَأُ 'it is read' (yaqra'u → yuqra'u)

You know that if *wāw* is the first radical, it is omitted in the *muḍāri'* (See Book Two, Lesson 26). But it is restored in the passive voice, e.g.:

يَجِدُ 'he finds' → يُجَدَّ 'he/it is found'

يَلِدُ 'he begets (a child)' → يُولَدُ 'he is born'

Here are some examples of the passive voice:

خُلِقَ الْإِنْسَانُ مِنْ طِينٍ. 'Man was created from clay.'

فِي أَيِّ عَامٍ وُلِدْتَ؟ 'In which year were you born?'

يُقْتَلُآفُ مِنَ النَّاسِ فِي الْحُرُوبِ. 'Thousands of people are killed in wars.'

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ.

'A believer is not bitten (by a snake) from the same hole twice.' (*hadīth*), i.e., does not repeat the same mistake.

لَا يُوجَدُ هَذَا الْكِتَابُ فِي الْمَكَتَبَاتِ. 'This book is not found in the bookshops.'

لَمْ يَلِدْ وَلَمْ يُولَدْ. 'He neither begot, nor was He begotten' (Qur'ān 112:3).

If the نَائِبُ الفاعلِ is feminine, the verb should also be feminine, e.g.:

عَمَ سُئِلَتْ آمِنَةُ؟ 'What was Āminah asked about?'

تَقْرَأُ سُورَةُ الْفَاتِحَةِ فِي كُلِّ رَكْعَةٍ. 'Sūrat al-Fātiḥah is read in every *rak'ah*.'

If the مفعولُ (of the active voice) is a pronoun, then its corresponding *raf'*-form is used

for نَائِبُ الفاعلِ as explained in Ex 7 in the main Text Book, e.g.:

قَتَلَهُمُ الْمُجْرِمُونَ. 'The criminals killed them.' → قُتِلُوا 'They were killed.'

سَأَلَنِي الْمَدِيرُ. 'The headmaster asked me.' → سُئِلْتُ 'I was asked.'

وُلِدْتُ عَامَ سَبْعَةِ وَسِتِّينَ وَسَعْمَائِةِ وَأَلْفِ لِلْمِيلَادِ⁽²⁾

⁽²⁾ 'CE' stands for 'Christian Era'. We do not use AD as it stands for 'Anno Domini' in Latin which means 'in the year of (our) Lord'.

LESSON 3

Here the word **عام** is *mansūb* because it is مفعولٌ فيهِ, i.e., a noun denoting the time of the action (adverb). It does not have the *tanwīn* because it is *muḍāf*. Here are some more examples:

سأدرسُ اللغة الفرنسية العام القادم إن شاء الله.' I will study French next year.'

كُنْتُ في مَكَّةَ يَوْمَ الْجُمُعَةِ.

'I was in Mecca on Friday.'

أين تذهبون هذا المساء؟

'Where are you going this evening?'

(3) Certain proper names have like (al-) الـ يـا like **الحسين**, **الحسين**, **الزبير** (al-) يـا When the particle is used with them, al- is dropped, e.g.:

يـا الحـسنُ (not يـا حـسن)

(4) هـنـديٌّ (هـنـد) means 'Indian'. This is formed from by adding يـ (-iyy-un) at the end.

This process is called *nasab* (النـسبـ), and the noun after the addition of this يـ is called *mansūb* (المنـسـوبـ) (3).

Note that certain nouns have irregular *mansūb* forms, e.g.:

أخـ (brotherly) from أخـ

أبـ (fatherly) from أبـ

نبيـ (prophetic) fromنبيـ

(5) آخرـ (ukhar-u) is the plural of آخرـ. مـمـنـوعـ مـنـ الصـرـفـ.

The plural of the masculine آخرـ is آخرـونـ. Here are some examples:

غـابـ الـيـومـ بـلـالـ وـطـالـبـ آخرـ. 'Bilāl and another student were absent today.'

غـابـ الـيـومـ بـلـالـ وـطـالـبـ آخرـونـ. 'Bilāl and other students were absent today.'

غـابـتـ زـينـبـ وـطالـبـةـ آخرـىـ. 'Zainab and another female student were absent.'

غـابـتـ زـينـبـ وـطالـبـاتـ آخرـىـ. 'Zainab and other female students were absent.'

³ Not to be confused with *mansūb* (منـصـوبـ) which is with the letter صـ.

In the Qur'ān (2:184):

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّهُ مِنْ أَيَّامِ أُخْرَى.

'But whoever of you is sick or is on a journey (fasts the same) number of other days.'

As أَيَّامٌ is an irrational noun, the singular أُخْرَى can also be used with it, e.g.:

الفَنادِقُ غَالِيَّةُ هَذِهِ الْأَيَّامِ، وَلَكِنَّهَا رَخيْصَةٌ فِي أَيَّامٍ أُخْرَى.

'The hotels are expensive these days, but they are cheap on other days.'

(6) صَلَّى 'he offered *salāh*'. The *muḍāri'* is يُصَلِّي, and the *amr* is صَلِّ. صَلَّى بِنَا means 'he led us in *salāh*', i.e., he was our imam. So صَلِّ بِنَا means 'lead us in *salāh* as the *imām*'.

The expression صَلَّى بِنَا means 'he led us in *salāh*', i.e., he was our imam. So صَلِّ بِنَا means 'lead us in *salāh* as the *imām*'.

(7) إِمَّا ... وَإِمَّا means 'either ... or', e.g.:

الإِسْمُ إِمَّا مُذَكَّرٌ وَإِمَّا مُؤَنَّثٌ.

إِمَّا تَرْوِنِي وَإِمَّا أَزُورُكَ.

'Either you visit me or I visit you.'

(8) For the *i'rāb* of تِسْعَمَائَةٍ through ثَلَاثِمِائَةٍ, see Key to Book Two, Lesson 24(g).

(9) الْيَهُودُ is a generic plural noun (اسم الجنس الجماعي). Generic plural nouns are of two kinds:

a) Those which make their singular with يٰ (iyy-un) e.g.:

عَرَبٌ	'Arabs'	عَرَبِيٌّ	'an Arab'
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تُرْكٌ	'Turks'	تُرْكِيٌّ	'a Turk'
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إِنْكِلِيزٌ	'Englishmen'	إِنْكِلِيزِيٌّ	'an Englishman'
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Note that this يٰ is not the *yā'* of *nasab* which we have just learnt in (4).

b) Those which make their singular with تَā' *marbūtah* (ة), e.g.:

تَفَاحٌ	'apples'	تَفَاحَةٌ	'an apple'
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شَجَرٌ	'trees'	شَجَرَةٌ	'a tree'
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LESSON 3

سَمَّاٰكٌ ‘fish’ سَمَّكَةٌ ‘a fish’

To understand the use of the singular and the plural, consider the following examples:

If the doctor asks you what fruit you like, you say:

أُحِبُّ الْمَوْزَ ‘I like bananas.’

and if he asks you how many you eat after lunch, you say:

أَكُلُّ مَوْزَةً ‘I eat one banana.’

In the same way you say:

أُحِبُّ الْعَرَبَ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَبِيٌّ

‘I love the Arabs because the Prophet ﷺ was an Arab.’

Note that the dual is formed from this singular form, e.g.:

عَرَبَيَّانِ ‘two Arabs’ (not عَرَبَانِ)

مَوْزَتَانِ ‘two bananas’ (not مَوْزَانِ).

Vocabulary

قَاعِدَةٌ (ج. قَوَاعِدُ)	rule	وَثْنٌ (ج. أَوْثَانُ)	idol
حِذَاءٌ (ج. حَذِيدَةٌ)	shoe	حَبْ	grain
سِوارٌ (ج. أَسْوَرَةٌ)	bracelet	مُسَدَّسٌ (ج. مُسَدَّسَاتٌ)	pistol
مَوْءُودَةٌ	female child buried alive after birth	تَمْرٌ	dates
الْتَّحْلُلُ	name of the 16 th <i>sūrah</i> (literally, bees)	آتَى يُؤْتَى إِيْتَاءً	to give (iv)
رَدِيءٌ	bad	جَاسُوسٌ (ج. جَوَاسِيسُ)	spy
جَرَسٌ (ج. أَجْرَاسُ)	bell	ذَبَحَ يَذْبَحُ	to slaughter (an animal) (a-a)
إِذَا	in that case, therefore, that means	إِنْ عِشْرِينَ عَامًا	twenty years old
سَطَحَ	to spread out (a-a)	الْحَقَ يُلْحِقُ إِلْحَاقًا	to attach, join, affix (iv)
سَاقَ	to drive (a vehicle) (a-u)	تَأَخَّرَ يَتَأَخَّرُ	to be late (v)

لَدْغَةٌ	to bite (of a snake); to sting (of a scorpion) (a-a)	حَوَى يَحْوِي	to contain (a-i)
مُتَأَخِّرٌ	late	سَبَبُ (جَ أَسْبَابٌ)	reason
الْبَارِحةَ	last night	لِصُّ (جَ لُصُوصٌ)	thief
سَمَّى يُسَمِّي	to name, call (ii)	تَذَكِّرَةٌ (جَ تَذَاكِرٌ)	ticket
خَطٌّ	handwriting, writing	جَدَولٌ (جَ جَدَاوِلُ)	table (of words)
الْكُوفَةُ	Kufah (a town in Iraq)	جُنْدِيٌّ (جَ جُنُودٌ)	soldier
مَلَابِسُ	clothes	حَرْبٌ (جَ حُرُوبٌ)	war
وَجْهَ يُوجِّهُ	to direct (a question towards) (ii)	مُعَظَّمُ الْكُتُبِ	most of the books
ذَنْبٌ (جَ ذُنُوبٌ)	crime, offence, sin		
وُضُوحٌ	clarity	شَاحِنَةٌ (جَ شَاحِنَاتٌ)	truck (US), lorry (UK)
بِوُضُوحٍ	with clarity, clearly	الْحَرْبُ الْعَالَمِيَّةُ الْأُولَى	first world war
وَاضِحٌ	clear	جُحْرٌ (جَ جُحُورٌ، أَجْحَارٌ)	hole (of a snake)
الْحَرْبُ الْأَهْلِيَّةُ	civil war	٢٠٠٩ م (لِلْمِيلَادِ)	2009 CE
مُهِمٌّ	important	إِسْتَطَاعَ يَسْتَطِيعُ	to be able to, can (x)
نَائِبٌ	deputy	عَوْضَ مِنْهُ يُعَوِّضُ	to compensate, substitute (ii)
حَلَّ مَحَلَّهُ	to take the place of, replace (a-u)	وُلَدَ يُولَدُ	to be born
صَلَّى يُصَلِّي	to pray, offer <i>salāh</i> (ii)	تَأَمَّلَ يَتَأَمَّلُ	consider, think over, ponder (v)
نَصَبَ	to erect, set up (a-i)	تَقَدَّمَ يَتَقدَّمُ	to precede (v)
صَلَبَ	to crucify (a-i)	عِدَّةٌ أَيَّامٌ	a number of days
بَوَّابٌ	doorkeeper	مُجْرِمٌ (جَ مُجْرِمُونَ)	criminal

LESSON 4

LESSON 4

In this lesson we learn the following:

(1) The **إِسْمُ الْفَاعِلِ** (*ismul-fā'il* = active participle): In English one who reads is called a ‘reader’, and one who writes a ‘writer’.

In Arabic a noun on the pattern of *fā'il-un*¹ **فَاعِلٌ** is derived from the verb to denote the one who does the action, e.g.:

كَتَبَ ‘he wrote’ كَاتِبٌ ‘writer’

سَرَقَ ‘he stole’ سَارِقٌ ‘thief’

عَبَدَ ‘he worshipped’ عَابِدٌ ‘worshipper’

خَلَقَ ‘he created’ خَالِقٌ ‘creator’

In the Qur’ān (6:95):

إِنَّ اللَّهَ فَالِقُ الْحُبْ وَالنَّوَىٰ

Allāh is the **splitter** of the grains and fruit kernels (i.e., makes them sprout).

(2) The **إِسْمُ الْمَفْعُولِ** (*ismul-maf'ūl* = passive participle): This is a noun on the pattern of *maf'ūl-un* **(مَفْعُولٌ)**² derived from the verb to denote the one who suffers the action, e.g.:

قُتِلَ ‘he killed’ مَقْتُولٌ ‘one who has been killed’

خَلَقَ ‘he created’ مَخْلُوقٌ ‘he who has been created/that which has been created’

سَرَّ ‘he pleased’ مَسْرُورٌ ‘he who is pleased’

كَسَرَ ‘he broke’ مَكْسُورٌ ‘that which is broken’

The Prophet ﷺ said:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

‘No creature has to be obeyed if it involves disobedience to the Creator.’

¹ This pattern can be represented by the formula 1ā2ī3-un, i.e., the first radical is followed by a long ā, and the second radical is followed by a short ī.

² This pattern can be represented by the formula ma12ū3-un, i.e., an extra *ma-* is prefixed to the first radical, and the second radical is followed by a long ū.

(3) مَا أَنَا بِغَافِلٍ عَمَّا تَعْمَلُ 'I am not unmindful of what you are doing.' This مَا is called

الْحِجَازِيَّةُ (the *Hijāzi mā*) and acts like لَيْسَ. It is used in a nominal sentence, after its introduction the *khabar* is rendered *mansūb*. The *khabar* may also take an extra *bā'* rendering it *majrūr*, e.g.:

الْبَيْتُ جَدِيدٌ. → مَا الْبَيْتُ بِجَدِيدٍ. or مَا الْبَيْتُ جَدِيدًا.

just as we say ليس البيت بجديدٍ. or ليس البيت جديداً.

We have in the Qur'ān (12:31):

مَا هَذَا بَشَرًا . 'This is not a human being.'

Here the *khabar* is *mansūb*. We also have examples of the *khabar* having *bā'*, e.g. in 2:74:

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ . 'And Allāh is not unmindful of what you do.'

Vocabulary

قُفلٌ (ج أَقْفَالُ)	lock	مَنْكِبٌ (ج مَنَاكِبُ)	shoulder
غَافِلٌ	unmindful	يَتِيمٌ (ج أَيْتَامٌ، يَتَامَى)	orphan
فَاتِحٌ	conqueror	مُعَاجِمٌ (ج مَعَاجِمُ)	dictionary
جَزَاءٌ	recompense	عَابِرٌ سَبِيلٌ (ج عَابِرُو سَبِيلٍ)	traveller, wayfarer
جَمْرٌ	live coal	سَمَحَ لَهُ بِكَذَا يَسْمَحُ	to permit, allow (a-a)
كَفَلَ يَكْفُلُ	to support, provide for (a-u)	صِيغَةٌ (ج صِيغُ)	form of a word
سَلَقَ يَسْلُقُ	to cook in boiling water (a-u)	زَمَانٌ (ج أَزْمَنَةٌ)	period of time
بَرَأَ	to create (a-a)	نَتِيجةٌ (ج نَتَائِجُ)	result
شَهِدَ	to bear witness (i-a)	نَاسِخٌ (ج نُسَاقُ)	typist
نَهَرَ	to chide, rebuff, reproach (a-a)	مَجُوسٌ (ج مَجُوسُ)	Zoroastrian
فَلَقَ	to split, cleave (a-i)	جِهَةٌ (ج جِهَاتٌ)	side; part, section; direction; quarter

LESSON 4

قَامَ بِالْأَمْرِ	to carry out, perform (a-u)	غَرِيبٌ (جِ غُرَبَاءُ)	stranger
نَقَلَ	to remove, move away (a-u)	قَبَضَ عَلَى الشَّيْءِ	to catch hold of (a-i)
كَسَبَ يَكْسِبُ	to earn (a-i)	فَرَّجَ بَيْنَهُمَا	to separate, keep apart (ii)
أَشَارَ يُشَيرُ	to point (iv)	إِشْتَقَ اشْتِقَاقًاً	to derive a word from another (viii)
صَاغَ	to form a word (a-u)	إِشْتَرَى يَشْتَرِي	to buy (viii)
مَعْصِيَةٌ	disobedience	فِي أَثْنَاءِ كَذَا	during
جَيِيدٌ	good	نَوَاءُ (جِ نَوَى)	fruit kernel, fruit stone
الْأَنْدَلُسُ	Spain, especially southern Spain	دَفَنَ يَدْفِنُ	to bury (a-i)
سَرْقَةٌ	theft	جَهَلٌ	to be ignorant (i-a)
عَبَرَ يَعْبُرُ	to cross, traverse (a-u)	كَرَهَةٌ	to hate (i-a)
فَرَّ	to escape, flee, run away (a-i)	أَسْفَ	to be sorry (i-a)
دَلَّ	to indicate, denote (a-u)	رَسَبَ يَرْسُبَ	to fail (in an examination) (a- u)
عَقْلٌ	to understand (a-i)	وَقَعَ يَقَعُ	to fall (a-a)
ظَنٌّ	conjecture	طَاعَةٌ	obedience
شَهْرِيٌّ	monthly		

LESSON 5

In this lesson we learn the following:

(1) We have learnt the formation of the passive voice from the *sālim* verb. Now we learn its formation from the *ajwaf* verb.

<i>Mādīr</i> :	قال (qāla)	becomes	قيل (qīla)	'it was said'
	باع (bā'a)	becomes	بُيعَ (bī'a)	'it was sold'
	زاد (zāda)	becomes	زيَدَ (zīda)	'it was increased/added'
<i>Muqdāri</i> :	يقول (yaqūlu)	becomes	يُقال (yuqālu)	'it is said'
	يَبْيَعُ (yabī'u)	becomes	يُبَيَّعَ (yubā'u)	'it is sold'
	يَزِيدُ (yazīdu)	becomes	يُزَيَّدُ (yuzādu)	'it is increased/added'

Here are some examples:

يُقال إن هذه الأرض بُيعَت بِمَلْيُون رِيَالٍ.

'It is said that this land was sold for one million riyals.'

هُنَا تُبَاع الصُّحُفُ وَالْمَحَلَّاتُ.

'Here newspapers and magazines are sold.'

(2) We have learnt in the previous lesson the formation of اسم الفاعل *asm al-fā'īl* from the *sālim* verb. Now we learn its formation from non-*sālim* verbs.¹

a) *Muqāla'af*: حَجَّ: يَحْجُّ حَاجٌ (hājj-un) 'pilgrim' for حاج (hājij-un)

The *kasrah* of the second radical is dropped for assimilation.

b) *Ajwaf wāwī*:² قال: يقول قائل (qā'il-un) 'one who says' for قاول (qāwil-un)

Ajwaf yā'i: زاد: يزيد زائد (zā'id-un) 'more' for زايد (zāyid-un)

c) *Naqis wāwī*: نجا: ينجو ناج (nāji-n/al-nājiy) (al-nājiy)

¹ For *sālim* and non-*sālim* verbs see Key to Book Two, Lessons 26 through 29.

² *Ajwaf wāwī* is *Ajwaf* with *wāw* as the second radical, e.g., قال يقول ; and *ajwaf yā'i* has *yā'* as the second radical, e.g., زاد يزيد . This also applies to the *naqis*.

LESSON 5

‘one who has escaped’ for نَاجِيٌّ (nājiw-un)

Nāqis yā 'ī: سَقِيٌّ: يَسْقِيٌّ سَاقِٰ (السَّاقِي) ‘cup bearer’

(3) We have learnt in the previous lesson the formation of the اسم المفعول from the *sālim* verb.

Now we learn its formation from non-*sālim* verbs.

a) *Muḍa 'af*: The اسم المفعول from this verb is regular, e.g.:

سَرَّ	مَسْرُورٌ	‘pleased’
عَدَّ	مَعْدُودٌ	‘counted’
صَبَّ	مَصْبُوبٌ	‘poured out’
حَلَّ	مَحْلُولٌ	‘solved’

b) *Ajwaf wāwī*:

قالَ: يَقُولُ ۖ مَقْوُلٌ ۖ (maqūl-un) ‘that which has been said’ for مَقْوُلٌ.

Here the second radical has been dropped. Here is one more example:

لَامَ: يَلُومُ ۖ مَلُومٌ ۖ (malūm-un) ‘blameworthy’ for مَلُوومٌ (malwūm-un).

Ajwaf yā 'ī:

زَادَ: يَزِيدُ ۖ مَزِيدٌ ۖ (mazīd-un) ‘more’ for مَزِيُودٌ (mazyūd-un).

Here the second radical has been dropped, and the *wāw* of مَفْعُولٌ has been changed to *yā'*. Here is one more example:

كَالَ: يَكِيلُ ۖ مَكِيلٌ ۖ (makīl-un) ‘measured’ for مَكِيُولٌ (makyūl-un).

c) *Nāqis wāwī*:

دَعا: يَدْعُو ۖ مَدْعُوٌ ۖ (mad‘ūw-un) ‘invited’.

It is regular. It is written with one *wāw* bearing *shaddah*. If it is written like this مَدْعُوٌ, you can

see the two *wāws*: the first is the *wāw* of مَفْعُولٌ, and the second is the third radical. Here is another example:

تَلَا: يَتَلَوُ ۖ مَتَلُوٌ ۖ (matlūw-un) ‘that which is recited’.

Nāqis yā 'ī:

³ The اسم المفعول is derived from the passive form of the verb. That is why the passive form of the verb is given in the main book. But here in the Key the active form is given as it is easier to understand.

بَنَى: يَبْنِي مَبْنَى (mabnīy-un) ‘that which has been built’ for مَبْنُوٰي (mabnūy-un).

Here the *wāw* of مَفْعُول has been changed to *yā'*. Here is another example:

شَوَّى: يَشْوِي مَشْوُوٰي (mashwīy-un) ‘grilled’ for مَشْوُوٰي (mashwūy-un)⁴.

Vocabulary

مَعَاهِدُ (جِ مَعَاهِدُ)	institute	مَرْكَزٌ (جِ مَرَاكِزٌ)	centre
مَنْهَجٌ (جِ مَنَاهِجٌ)	syllabus	مَرْكَزٌ شُؤُونِ الدَّعْوَةِ	centre for da'wah affairs
بِطاقةً (جِ بِطَاقَاتٌ)	card	تَرْحَالٌ	travel
مَجَانًا	free (without payment)	سِلْعَةٌ (جِ سِلْعَةٌ)	commodity
السِّلْعَةُ الْمَبَيعَةُ	sold goods	إِلَى الْلَّقَاءِ	until we meet again! au revoir!
مُؤْتَمِرٌ (جِ مُؤْتَمِرَاتٌ)	conference	حَصَلَ عَلَى الشَّيْءِ حُصُولًا	to obtain (a-u)
غَيْرُ النَّاطِقِينَ بِالْعَرَبِيَّةِ	non-native speakers of Arabic	سِرِّ (جِ أَسْرَارٌ)	secret
مَالَ يَمِيلُ	to lean (a-i)	صَانَ يَصُونُ	to protect (a-u)
نَجَا يَنْجُو	to escape (a-u)	لَامَ يَلُومُ	to reproach, blame (a-u)
شَفَى يَشْفِي	to cure, heal	إِنْتَهَرَ الفُرْصَةَ	to take the opportunity (viii)
تَرَاوَحَ يَتَرَاوَحُ	to fluctuate, vary (vi)	مَرْحَبٌ	spaciousness
سَلَّمَ عَلَيْهِ	to greet with السَّلَامُ عَلَيْكُمْ (ii)	أَذْنَ يُؤَذِّنُ	to call to prayer (ii)
زَنَى	to have illicit sex (a-i)	أَهْلٌ	one's kith and kin
أَهْلًا وَسَهْلًا وَمَرْحَبًا	welcome (originally meaning: you are with your own kith and kin, you are on level ground on which you can proceed with your journey without difficulty and there is enough room in my tent for your stay).	فُرْصَةٌ (جِ فُرْصَةٌ)	opportunity
زَائِرٌ (جِ زُوَارٌ)	visitor		

⁴ The verb شَوَّى يَشْوِي is *laftiṣ maqrūn*, but this rule is common to *nāqis ya'i* and *laftiṣ maqrūn*.

LESSON 5

نُسْخَةٌ (جِنْسَخٌ)	copy	مُحَاضِرٌ (جِمُحَاضِرُونَ)	lecturer
شِرَاءٌ	purchase	مَزَادٌ	auction
شَانٌ (جِشُوؤُونَ)	matter, affair	أَصْلٌ	original form (of a word)
النَّاطِقُونَ بِالْعَرَبِيَّةِ	native speakers of Arabic	ضَلَّ	to go astray (a-i)
أَجْوَفُ (جِجُوفٌ)	hollow, (gr) a verb with <i>wāw</i> or <i>yā'</i> as the second radical	عَفَّا عَنْهُ يَغْفُو	to forgive (a-u)
هَدِيَّةٌ (جِهَدَى)	present, gift	رَجَاءٌ يَرْجُو	to hope (a-u)
صَاحِبُكَ السَّلَامَةُ فِي الْحَلَّ وَالثَّرَّالِ			
May safety be your companion while you stay and while you travel!			
سَالَ يَسِيلُ	to flow (a-i)	صَاحِبٌ	to accompany (i-a)
شَكٌّ	to suspect, doubt (a-u)	إِسْتَأْذَنُ يَسْتَأْذِنُ	to ask permission (x)
اغْتَنَمَ الفُرْصَةَ	to take the opportunity (viii)	سَهْلٌ	soft, level ground
إِطْلَاعٌ عَلَيْهِ يَطْلَعُ	to acquaint oneself, get information (viii)	مُدَدٌ (جِمُدَدٌ)	period of time, duration
طَرَقَ الْبَابَ	to knock at the door (a-u)	طَرْقٌ	knock
سَقَى يَسْقِي	to give someone something to drink (a-i)	سَاقٌ	cup-bearer
شَابٌ (جِشَبَانٌ، شَبَابٌ)	egg	شَابٌ (جِشَبَانٌ، شَبَابٌ)	youth, young man

LESSON 6

In this lesson we learn the formation of the nouns of place and time اِسْمَاء المَكَانِ وَالزَّمَانِ.

Both have the same form which is either مَفْعُلٌ (maf`al-un) or مَفْعُلٌ (maf`il-un), e.g.:

مَلَعَبٌ ‘time/place of playing’

مَكْتَبٌ ‘time/place of writing’

مَطْبَخٌ ‘time/place of cooking’

مَغْرِبٌ ‘time/place of the setting (of the sun)’

مَشْرَقٌ ‘time/place of the rising (of the sun)’

It is on the pattern of مَفْعُلٌ (maf`al-un) in the following cases:

- a) if the verb is *nāqis* irrespective of the vowel of the second radical, e.g.:

جَرَى: يَجْرِي مَحْرَى ‘course’

لَهَا: يَلْهُو مَلْهُو ‘place of entertainment’

- b) if the second radical of a non-*nāqis* has *fathah* or *dammah* in the *mudāri*, e.g.:

لَعِبٌ: يَلْعَبُ مَلَعَبٌ ‘playground’

شَرِبٌ: يَشْرَبُ مَشْرَبٌ ‘drinking place’

دَخَلٌ: يَدْخُلُ مَدْخُلٌ ‘entrance’

طَبَخٌ: يَطْبَخُ مَطْبَخٌ ‘kitchen’

It is on the pattern of مَفْعُلٌ (maf`il-un) in the following cases:

- a) if the verb is *mithāl* irrespective of the vowel of its second radical, e.g.:

وَقَفَ: يَقِفُ مَوْقَفٌ ‘car-park’

وَضَعَ: يَضَعُ مَوْضِعٌ ‘place’

- b) if the second radical of a non-*mithāl*, non-*nāqis* verb has *kasrah* in the *mudāri*, e.g.:

جَلَسَ: يَجْلِسُ مَجْلِسٌ ‘sitting-room’

LESSON 6

نَزَلَ يَنْزِلُ مَنْزِلٌ ‘place of getting down’. (1)

A *tā marbūtah* (ة) may be added to both the patterns, e.g.:

مَنْزِلَةٌ ‘position’

مَدْرَسَةٌ ‘school’.

Vocabulary

مَوْقِفُ السَّيَّارَاتِ (جَ مَوَاقِفُ)		car park
لَهَا يَلْهُو	to amuse oneself, play (a-u)	مَحَطةُ القِطَارِ railway station
أَوَى يَأْوِي	to seek refuge (a-i)	مَصْرِفٌ (جَ مَصَارِفُ)
هَجَعَ	to sleep (a-a)	مُشَتَّرِكٌ (جَ مُشْتَرِكُونَ) participant
ثَوَى يَثْوِي	to stay (a-i)	رِحْلَةٌ (جَ رِحْلَاتٌ) tour, trip
سَعَى يَسْعِي	to walk between Ṣafā and Marwah (a-a)	يَحْبُّ أَنْ تَذَهَّبَ you must go
عَرَضَ يَعْرِضُ	to display, exhibit (a-i)	تَحِيَّةٌ greeting
قَرَّ يَقْرُرُ	to settle down, abide (a-i)	مُسْتَعِدٌ ready
مَقْرَرٌ	residence, place of work, headquarters	نَادَى يَنْادِي to call (iii)
الزَّحَامُ	crowd, traffic jam	لَجَأَ to take refuge (a-a)
طَعَمَ	to eat (i-a)	قِطَارٌ (جَ قِطَارَاتٌ, قُطُرٌ) train
نَفَى يَنْفِي	to banish, deport (a-i)	طَافَ بِالْكَعْبَةِ يَطُوفُ to go round the Ka'bah. (a-u)
حَطَّ يَحْطُ	to take down a load (a-u)	الْتَّقَى بِلَالٍ وَحَامِدٍ to meet (viii)
يَسِّرَ	to facilitate, make a difficult task easy (ii)	مُيَسِّرٌ one who facilitates

¹ Exceptions to this rule are: يَغْرُبُ from مَغْرِبٌ, يَشْرُقُ from مَشْرِقٌ, يَسْجُدُ from مَسْجِدٌ. According to the rule these should have been on the pattern of *maf'al*.

LESSON 7

اسم الآلة In this lesson we learn the formation of the noun of instrument.

It denotes the instrument for the action denoted by the verb, e.g.:

فتحَ	‘he opened’	مفتاحٌ	‘an instrument for opening’, i.e., a key.
رأى	‘he saw’	مرآةٌ	‘an instrument for seeing’ i.e., a mirror.
وزنَ	‘he weighed’	ميزانٌ (1)	‘an instrument for weighing’, i.e., a balance.

There are three patterns of **اسم الآلة**. These are:

a) مفعالٌ (mif`āl-un), e.g.:

منشارٌ	‘a saw’	نشرَ	he sawed)
محراثٌ	‘a plough’	حرثَ	he ploughed)

b) مفعَلٌ (mif`al-un), e.g.:

مَصْعَدٌ	‘a lift’	صَعَدَ	he ascended)
مِثْقَبٌ	‘a drill’	ثَقَبَ	he drilled)

c) مفعَلةٌ (mif`alat-un), e.g.:

مِكْنَسَةٌ	‘a broom’	كَنَسَ	he swept)
مِقْلَةٌ	‘a frying pan’	(originally مِقْلَيَةٌ from قَلَى)	he fried)
مِكْوَأَةٌ	‘an iron’	(originally مِكْوَيَةٌ from كَوَى)	(2) he ironed)

¹ Note that ميزانٌ is originally موزانٌ (miwzān → mīzān). Arabic phonetic system does not admit of the iw combination.

Wherever this combination occurs it is changed to ī, i.e., the w is omitted and i gets a compensatory lengthening.

² It should be noted that words like مِقْلَةٌ, مِكْوَأَةٌ are on the pattern of mif`alat-un and not mif`āl. According to the Arabic phonetic system the combination aya and awa are changed to ā, so miqlayat-un becomes miqlāt-un, and mislawat-un from صَفَا يَصْفُو to filter, strain becomes miṣfāt-un.

LESSON 7

Vocabulary

طَبِيعًا	of course	طِرَازٌ (ج أَطْرِزَة، طُرُزْ)	model
عَدَسٌ	lentils	آلَةٌ (ج آلات)	tool
مُطَفَّفٌ	one who weighs or measures less	نَمِيرٌ (ج نُمُورٌ)	leopard, tiger
كَوَى يَكْوِي	to iron (a-i)	وَدَعَ يُودُّعٌ	to bid farewell, say goodbye (ii)
مِكْوَاةٌ	iron (the instrument)	وَدَاعٌ	farewell, goodbye
رَقَى يَرْقَى	to climb, ascend (i-a)	قَلَى يَقْلِي	to fry (a-i)
مِرْقَأَةٌ	step (in a staircase)	مِقْلَةٌ	frying-pan
حَكَ يَحْكُ	to rub, scratch (a-u)	حَرَثَ يَحْرُثُ	to plough (a-u)
مَحَكٌ	touchstone	مِحْرَاثٌ	plough (the instrument)
قَبَضَ يَقْبِضُ	to seize, grasp (a-i)	لَعِقَ يَلْعَقُ	to lick (i-a)
مِقْبَضٌ	handle	مِلْعَقةٌ	spoon (literally, instrument for licking)
بَرَدَ يَبْرُدُ	to file (a-u)	فَاسَ يَقِيسُ	to measure (a-i)
مِبْرَدٌ	file (metal tool with a rough surface)	مِقْيَاسٌ	measure, measuring instrument
قَادَ يَقُودُ	to lead an animal by a halter (a-u)	عَصَرَ يَعْصِرُ	to press, squeeze (grapes, olives, etc.) (a-i)
مِقْوَدٌ	halter, steering (of an automobile)	مَعْصَرَةٌ	press (for extracting oil, fruit juice, etc.)
قَمْحٌ	wheat	طَلَبَةٌ	request, demand
نَاصَحَ لَهُ يَنْصَحُ	to advise, exhort (a-a)	مِخلَبٌ (ج مَخَالِبٌ)	claw
أَجْوَدُ	ism al-tafḍīl of جَيِّدٌ	ذِئْبٌ (ج ذِئَابٌ)	wolf
بَرَى يَبْرِي	to trim, sharpen a pencil (a-i)	مَحَا يَمْحُو	to erase (a-u)
مِبْرَأَةٌ	pencil-sharpener	مِمْحَاةٌ	eraser

صَفَا يَصْفُو	to be pure and unpolluted (a-u)	نَشَرَ يَنْشُرُ	to saw (a-u)
مِصْفَاهٌ	strainer, filter	مِنْشَارٌ	saw (the instrument)
زَلْجَ يَزِلْجُ	to slide along (a-i)	قَصَّ يَقْصُ	to cut (a-u)
مِزْلَاجٌ	sliding bolt	مِقَصٌ	pair of scissors
صَعِدَ يَصْعُدُ	to climb, ascend (i-a)	حَلَبَ يَحْلُبُ	to milk (an animal) (a-u)
مِصْعَدٌ	elevator (US), lift (UK)	مِحْلَبٌ	milking vessel
دَلَالَةٌ	meaning	غَرْفَ يَغْرِفُ	to scoop (a-i)
بَرْ	wheat	مَغْرَفَةٌ (جَ مَغَارِفُ)	scoop, large spoon, ladle
سَطَرَ يَسْطُرُ	to draw lines (on a sheet of paper) (a-u)	وَاسِطةٌ	means; medium
مِسْطَرَةٌ	ruler (the instrument)	بِوَاسِطَتِهِ	by means of it, through it
طَرَقَ يَطْرُقُ	to strike metal with a hammer (a-u)	وَيْلٌ	woe, affliction
مِطْرَقَةٌ	hammer	دَلَّ عَلَى كَذَا يَدْلُ	to denote (a-u)

LESSON 8

In this lesson we learn the following:

(1) The *ma'rifah* and the *nakirah*, i.e., the *definite* (المُعْرِفَةُ) and the *indefinite* (النَّكِرَةُ) nouns.

Read this passage:

“A man came to me and said that he was hungry. He was a stranger. I gave the man some money.” Here *a man* is indefinite, because he is unknown to you and to your listener. But *the man* is definite because he has already been mentioned.

In Arabic the following seven categories of nouns are definite (مَعْرِفَةٌ):

- 1) pronouns like أَنَا، أَنْتَ، هُوَ.
- 2) proper names like أَحْمَدُ، بَلَالُ، مَكَّةُ.
- 3) demonstrative pronouns like هَذَا، ذَلِكَ، أُولَئِكَ.
- 4) relative pronouns like الَّذِي، الَّذِينَ، الَّتِي، مَا، مَنْ.
- 5) a noun with the article ال like الْكِتَابُ، الرَّجُلُ.
- 6) a noun with a *definite* noun as its *muḍāf ilayhi* like كِتَابُ هَذَا، كِتَابُ الْمَدْرِسَةِ، كِتَابُ حَامِدٍ

A noun which has an *indefinite* noun as its *muḍāf ilayhi* like:

كِتَابُ طَالِبٍ ‘a student’s book’

بَيْتُ مَدْرِسَةٍ ‘a teacher’s house’

is *indefinite*.

- 7) a *munādā* specified by *nidā'* (calling), e.g.:

يَا رَجُلُ ‘O man’

يَا وَلَدُ ‘O boy’

Note that رَجُلٌ and وَلَدٌ are indefinite. But they have become definite because they are the ones meant by the caller. If, however, an indefinite noun is not specified by the caller, it remains indefinite even after being *munādā*, as a blind man saying:

يَا رَجُلًا خُذْ بِيَدِي ‘O man, hold my hand.’

It is obvious that he does not mean any particular person.

Note that in يَا رَجُلُ the *munādā* is *mabnī* and has u-ending, while in رَجُلًا it is *mansūb*.

A *nakirah* becomes a *ma'rifah* by being *munādā* as we have seen, whereas a *ma'rifah* is

not affected by the *nidā'*, e.g.:

يَا بِلَالٌ is *ma'rifah* (definite) and remains so in يَا بِلَالٌ.

جَاءَ: يَجِيءُ تَعَالَى (2) 'come!' This verb is used only in the *amr*. In the *māqī* and the *muqāri* the verbs جَاءَ: يَجِيءُ are used, e.g.:

جَاءَنِي بِلَالٌ أَمْسِ. 'Bilāl came to me yesterday'

لَا تَأْتِنِي غَدًا. 'Don't come to me tomorrow'

Here is تَعَالَى *isnād* to the other pronouns of the second person:

تَعَالَوْا يَا إِخْرَانُ (ta'āla) تَعَالَيَا يَا وَلَدَانِ (ta'ālayā) تَعَالَوْا يَا وَلَدُ (ta'ālaw)

تَعَالَيْنَ يَا أَخَوَاتُ (ta'ālayā) تَعَالَيَا يَا بِنْتَانِ (ta'ālayā) تَعَالَيْنَ يَا خَدِيْجَةُ (ta'ālayna)

The verb تَعَالَى is, however, used in the *māqī* and the *muqāri* in the sense of 'he went up, he rose, he was exalted'. The *amr* تَعَالَى originally meant 'come up', 'ascend' then it came to mean just 'come'.

Vocabulary

رَصَاصٌ	lead	خَرِيطَةٌ (جَ خَرَائِطُ)	map
قَلْمَرَصَاصٍ	pencil	الْعَالَمُ الْإِسْلَامِيُّ	the Islamic world
قِيمَةٌ	value, price	قِسْمٌ (جَ أَقْسَامُ)	section
لَوْحَةٌ	plaque, cardboard with writing, chart, etc.	حِبْرٌ	ink
مُعَيْنٌ	particular, specified	سَلَمٌ لِفُلَانٍ يُسَلِّمُ	to give, hand over (ii)
ضِدٌ	opposite	غِلَافٌ (جَ غُلُفُّ)	cover, wrapper, title-page
حَوَى	to contain, hold (a-i)	نَادَى يُنَادِي نِدَاءً	to call (iii)
قَلْمَرِحْبٌ	fountain pen	إِنْقَلَبَ يُنْقَلِبُ انْقِلَابًا	to overturn (vii)
الْاسْمُ الْمُحَلَّى بِالْ	a noun with al- attached to it (literally, a noun which has been decorated with the ornament of al-)		

LESSON 8

جَافٌ	dry	كِيسٌ (ج أَكْيَاسٌ)	bag
قَلَمْ جَافٌ	ball-point pen	هَدِيَّةٌ (ج هَدَائِيَّا)	gift, present
وَرَقٌ مُسَطَّرٌ	ruled paper	نُوْعٌ (ج أَنْوَاعٌ)	kind
سَلَمَ	to be safe (i-a)	مُشْتَرٍ (الْمُشْتَرِي)	buyer
دَفَعَ	to pay (a-a)	لِسَانٌ (ج الْسِنَةُ)	tongue
نَفِدَ	to be exhausted, come to an end (i-a)	مَقْصُودٌ بِالنَّدَاءِ	specified by calling
حَلَّى يُحَلِّي تَحْلِيةً	to adorn someone with ornaments (ii)	أَشَارَ يُشِيرُ إِشَارَةً	to point to (iv)
تَحْلِيةُ الْاسْمِ يَالٌ	adding al- to the noun		

LESSON 9

In this lesson we learn the following:

- (1) The omission of the *nūn* of the dual and the sound masculine plural. You have seen in Book One that a noun loses its *tanwīn* when it becomes *muḍāf* e.g.:

كتابٌ حَامِدٌ kitāb-un kitāb-u Hāmid-in (not kitāb-un Hāmid-in).

In the same way the *nūn* of the dual and sound masculine plural is also omitted when they happen to be *muḍāf* e.g.:

أَيْنَ بِنْتَانِ؟ but أَيْنَ بِنْتَ بِلَالِ؟ (bintāni but bintā Bilāl-in)

‘Where are Bilāl’s two daughters?’

رَأَيْتُ بِنْتَيْنِ. but رَأَيْتُ بِنْتَيْ بِلَالِ. (bintayni but bintay Bilāl-in)

‘I saw Bilāl’s two daughters.’

أَبْحَثُ عَنْ بِنْتَيْنِ. but أَبْحَثُ عَنْ بِنْتَيْ بِلَالِ. (bintayni but bintay Bilāl-in)

‘I am looking for Bilāl’s two daughters.’

جاءَ الْمُدَرِّسُونَ. but جاءَ مُدَرِّسُو الحَدِيثِ. (mudarrisūna but mudarrisū l-hadīth-i)

‘The teachers of *hadīth* came.’

سَأَلْتُ الْمُدَرِّسِينَ. but سَأَلْتُ مُدَرِّسِي الحَدِيثِ. (mudarrisīna but mudarrisī l-hadīth-i)

‘I asked the teachers of *hadīth*.’

سَلَّمْتُ عَلَى مُدَرِّسِي الحَدِيثِ. but سَلَّمْتُ عَلَى الْمُدَرِّسِينَ.

(mudarrisīna but mudarrisī l-hadīth-i)

‘I greeted the teachers of *hadīth*.’

- (2) We have learnt in Book One that the dual of هَذَا is هَذِهِ, and that of هَاتَانِ is هَاتِهِ, e.g.:

هَذَا مَسْجِدَانِ، وَهَاتَانِ مَدْرَسَاتَانِ.

Now we learn that the dual of ذَلِكَ is ذَلِكَ (dhānika) and that of تَلِكَ is تَلِكَ (tānika), e.g.:

هَذَا مُدَرِّسَانِ، وَذَلِكَ طَالِبَانِ. ‘These two are teachers, and those two are students.’

هَاتَانِ طَبِيعَاتَانِ، وَتَلِكَ مُمَرِّضَاتَانِ. ‘These two are lady doctors, and those two are nurses.’

In the *naṣb* and *jarr* cases they become ذَيْنَكَ and تَيْنَكَ (dhaynika, taynika), e.g.:

إِفْتَحْ ذَيْنَكَ الْبَابَيْنِ وَتَيْنَكَ النَّافِذَتَيْنِ. ‘Open those two doors and those two windows.’

مَنْ يَسْكُنُ فِي تَيْنَكَ الْفِلَّاتِيْنِ؟ ‘Who lives in those two villas?’ (الفِلَّةُ villa).

LESSON 9

(3) كِلَّا means ‘both’, and its feminine is كِلْتَا.

These are always *muḍāf*, and the *muḍāf ilayhi* is مُشْتَىٰ, e.g.:

كِلَّا الطَّالِبِيْنِ فِي الْمَكْتَبَةِ.

‘Both the students are in the library.’

كِلْتَا السَّيَارَيْنِ أَمَامَ الْبَيْتِ.

‘Both the cars are in front of the house.’

كِلَّا and كِلْتَا are treated as singular words, so their predicate is singular, e.g.:

كِلَّا الطَّالِبِيْنِ تَخَرَّجَ.

‘Both the students have passed out.’ (Not تَخَرَّجاً).

كِلْتَا السَّاعِيْنِ جَمِيلَةٌ.

‘Both the watches are beautiful.’ (Not جَمِيلَاتٍ).

In the Qur’ān (18:33):

كِلْتَا الْجَنَّاتِيْنِ عَاهَتْ أَكْلَهَا.

‘Both the gardens brought forth their produce.’

كِلَّانَا مَسْرُورُّ.

‘Both of us are happy.’

كِلَّا and كِلْتَا remain unchanged in *naṣb* and *jarr* cases if the *muḍāf ilayhi* is a noun, e.g.:

أَعْرِفُ كِلَّا الرَّجُلَيْنِ.

‘I know both the men,’

بَحْثَتُ عَنْ كِلَّا الرَّجُلَيْنِ.

‘I looked for both the men.’

But they are declined like the مُشْتَىٰ if the *muḍāf ilayhi* is a pronoun, e.g.:

رَأَيْتُ كِلَيْهِمَا.

‘I saw both of them.’ (kilay-himā)

مَنْ سَأَلْتِ؟ زَيْنَبُ أَمْ آمِنَةَ؟

سَأَلْتُ كِلْتَيْهِمَا.

‘I asked both of them.’ (kiltay-himā)

In the same way, بَحْثَتُ عَنْ كِلَيْهِمَا / عن كِلْتَيْهِمَا ‘I looked for both of them.’

(4) You know that ‘my book’ in Arabic is كِتَابِي. Note that the *yā'* has *sukūn*. But it takes a *fathah* if it is preceded by an *alif* or a *sākin yā'*, e.g.:

بِنْتَيِ

‘my two daughters’

(bintā-ya)

غَسَلْتُ رِجْلَيِّ.

‘I washed my two feet.’

(rijlay-ya)

(5) The *amr* from اِتَّيْ يَأْتِي is اِتَّيْ (īti). It was originally اِتِّي (i'ti).

If two *hamzahs* meet, the first having a vowel and the second having none, the second *hamzah* is omitted, and the vowel of the first gets a compensatory lengthening, e.g.:

أٰي → أَيْ

أٰو → أَوْ

أٰتِ → أَتِ

According to this rule أٰتِ becomes أَتِ. But if this word is preceded by another word, the first *hamzah* is omitted because it is *hamzat al-wasl*, and the second returns because there is no more meeting of two *hamzahs* now. So the *amr* now becomes:

وَأَتِ ‘and come’ or

فَأَتِ ‘so come’.

It should have been written فَأَتِ, وَأَتِ with the *hamzat al-wasl*, but it is omitted so that two *alifs* do not appear side by side.

(6) You have learnt in Book Two (Lesson 26) that هاھُذا means ‘Here it is’ or ‘Here he is’.

Its dual form is: هَهُمَاذَانِ (hāhumādhāni)

Its feminine is: هَهُمَاتَانِ (hāhumātāni)

The masculine plural forms is: هَاهُمْ أُولَاءِ (hāhum'ulā'i)

and the feminine plural form is: هَاهُنْ أُولَاءِ (hāhunna'ulā'i)

أينَ بَلَالُ؟ ‘Where is Bilāl?’

هاھُذا ‘Here he is.’

أينَ بَلَالُ وَحَامِدٌ؟ ‘Where are Bilāl and Hāmid?,

هَهُمَاذَانِ ‘Here they are.’

أينَ بَلَالُ وَأَخْوَاهُ؟ ‘Where are Bilāl and his two brothers?’

هَاهُمْ أُولَاءِ ‘Here they are.’

أينَ مَرِيمُ؟ ‘Where is Maryam?’

هاھِيَ ذِي ‘Here she is.’

LESSON 9

أين مريم وآمنة؟	‘Where are Maryam and Āminah?’
هُمَّاتِانِ	‘Here they are.’
أين مريم وأخواتها؟	‘Where are Maryam and her sisters?’
هَا هُنَّ أُولَاءِ	‘Here they are.’
أين إبراهيم؟	‘Where is Ibrāhīm?’
هَأَنْدَا	‘Here I am.’ (hā’anadhā)
أين إبراهيم وزملاؤه؟	‘Where are Ibrāhīm and his classmates?’
هَا هُنْ أُولَاءِ	‘Here we are.’ (hānahnu’ulā’i)
أين فاطمة؟	‘Where is Fātimah?’
هَأَنْدِي	‘Here I am.’ (hā’anadhī)
أين فاطمة وزميلاتها؟	‘Where are Fātimah and her classmates?’
هَا هُنْ أُولَاءِ	‘Here we are.’ (hānahnu’ulā’i)

Vocabulary

حِصَّةٌ (ج حِصَصٌ)	period (duration of a lesson in an educational institution)	مُقدَّسٌ	holy
أَرِيَكَةٌ (ج أَرَائِكُ)	couch, sofa	إِلَهٌ (ج إِلَهَاتٌ)	god, deity
أَجْيَرٌ (ج أَجْرَاءُ)	hireling, labourer	الْمَسَدُ	name of the 111th <i>sūrah</i> (literally, palm fibre)
مَبْلَغٌ (ج مَبَالِغٌ)	sum of money, amount	مُرَاعَةٌ	considering, bearing in mind
أَبُو لَهَبٍ	literally meaning ‘the man of flame’, it was the nickname of ’Abd al-‘Uzzā, an uncle of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). He was so named for his ruddy complexion.	نُطْقٌ	pronunciation
ذَانِكَ	those two (feminine تَانِكَ)	نَحْوٌ	syntax (study of sentence structure)
بُرْهَانٌ (ج بَرَاهِينُ)	proof, evidence	صَرْفٌ	morphology (study of the forms of words)
مَقَالٌ	article (in a newspaper, magazine, etc.)		

سِوارٌ (جِ أَسْوَرَةٌ جِجِ أَسَاوِرٌ)	dual مُثْنَى	bracelet
غَمْضَ العَيْنَيْنِ يُغَمِّضُ	fruit فَاكِهَةٌ (جِ فَوَاكِهُ)	to close the eyes (ii)
رَفَعَ	to withdraw (money from a bank account) (a-a)	to raise (a-a)
ضَبَطَ	كَفَى يَكْفِي	to vowelize (a word) (a-i)
كِلْتَا الْجَنَّاتِينِ آتَتْ أَكْلُهَا أَكْلُلُ	produce أَكْلُ	Both the gardens brought forth their produce
إِجْتِمَاعٌ (جِ اجْتِمَاعَاتُ)	loud عَالٍ	meeting
عُمْلَةٌ (جِ عُمُلَاتُ)	بِصَوْتٍ عَالٍ	currency
دُولَةٌ (جِ دُولَلُ)	إِسْهَالٌ	country, state
نُسْخَةٌ (جِ نُسَخَ)	نَعْلٌ (جِ نِعَالٌ)	copy
هِنْدِيٌّ (جِ هُنُودُ)	رَقْمٌ (جِ أَرْقَامُ)	an Indian
مَلَأٌ	لَهَبٌ	courtiers
شَاهِدٌ (جِ شُهَدَاءُ)	فُسْحَةٌ	witness
خَلَعَ النَّعْلَيْنِ	كِلَاهُمَا	to take off the sandals (a-a)
تَبَ	كِلْتَاهُمَا	leaving school (to go home)
أَعْطَى يُعْطِي	ضَاعَ يَضِيعُ	to perish, be destroyed (a-i)
	جَنَّةٌ	to give (iv)
	garden	

LESSON 10

In this lesson we learn the following:

(1) Types of Arabic sentence. You have already learnt in Book Two (Lesson One) that there are two types of sentences in Arabic: the nominal sentence (**الجملة الاسمية**) and the verbal sentence (**الجملة الفعلية**).

The nominal sentence commences with a noun, e.g.:

البيت جميل. ‘The house is beautiful.’

whereas the verbal sentence commences with a verb,

دخل المدرّس. ‘The teacher has entered.’

Here are some more details about these two types:

The Nominal Sentence:

The beginning of the nominal sentence is one of the following:

a) a noun or a pronoun, e.g.:

هذه مدرسة

أنا مجتهد

الله غفور

b) a *māṣdar mu'awwal* (المصدر المؤول) i.e., clause functioning as a *māṣdar* (مصدر) e.g.:

أن تصوموا خير لكم ‘That you fast is better for you.’

¹ Here are some examples of the *māṣdar mu'awwal*:

In the place of *rafa'*:

أن تدرس العربية أفضل ‘That you study Arabic is better.’ (Here it is *mubtada* = دراسة العربية أفضل)
الإسلام الإيمان بالله ‘Islam means that you believe in Allāh.’ (Here it is *khabar* = إسلام الإيمان بالله)
يُبَيِّنُ أن تكتب عنوانك بوضوح ‘It is necessary that you write your address legibly.’
 (Here it is *fā'il* = يُبَيِّنُ كتابة العنوان بوضوح)

In the place of *nasb*:

أريد أن أخرج ‘I want to go out.’ (Here it is *maf'ūl bihi* = أريد الخروج)

In the place of *jarr*:

تعال قبل أن تخرج ‘Come before you leave.’ (Here it is *muḍāf ilayhi* = تعال قبل الخروج)

لا تذهب إلى رجوعي لا تذهب إلى أن أرجع ‘Don't go till I return.’ (Here it is preceded by a preposition = لا تذهب إلى رجوعي لا تذهب إلى أن أرجع)

Here the clause أَنْ تَصُومُوا functions as a *masdar* (infinitive) as it means ‘fasting’.

c) a particle resembling a verb, e.g.:

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ‘Indeed Allāh is Forgiving, Merciful.’

The particles resembling a verb إِنَّ and its sisters like لَيْتَ، لَعَلَّ، لَكِنْ are (الْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ) etc.

The Verbal Sentence:

The beginning of the verbal sentence is one of the following:

a) a complete verb (الفِعْلُ التَّامُ) e.g.:

طَلَعَتِ الشَّمْسُ ‘The sun rose.’

A complete verb is one that needs a *fā'il*, like دَخَلَ، خَرَجَ، نَامَ، جَلَسَ etc.

b) an incomplete verb (الفِعْلُ النَّاقِصُ), e.g.:

كَانَ الْجَوْ بَارِدًا ‘The weather was cold.’

An incomplete verb is one that needs an *ism* and *khabar*, e.g.:

صَارَ الْمَاءُ ثَلْجًا ‘Water became ice.’⁽²⁾

(2) بَلَالُ طَفِقَ بِلَالٌ يَكْتُبُ ‘Bilāl began to write.’ طَفِقَ is an incomplete verb. In this sentence is its

ism يَكْتُبُ and the sentence بَلَالُ is its *khabar*. The verb in the *khabar* should be *muḍāri'*.

The verbs أَخَذَ and جَعَلَ are also used in the same way and with the same meaning, e.g.:

أَخَذَ الْمَدْرِسُ يَشْرُحُ الْدَّرْسَ. ‘The teacher began to explain the lesson.’

جَعَلَتُ أَكُلُ. ‘I began to eat.’

Here the pronoun ثُ is its *ism*, and the sentence آكُلُ its *khabar*.

Vocabulary

مَكَانٌ (جَ اِمْكِنَةٌ جِجَ اِمَكِنَاتٌ) place
مَعْهَدٌ (جَ مَعَاهِدٌ) institute

² See Book Two, Lesson 25.

LESSON 10

فُوضَى	confusion, chaos (without <i>tanwīn</i>)	جُمْلَةٌ (جِمْلَة)	sentence
تَقْوَى	piety, God-consciousness (without <i>tanwīn</i>)	خَطٌّ	calligraphy, handwriting; line
بَقَى يَقْيَى بَقَاءً	to remain (i-a)	عَفَا عَنْ فُلَانٍ يَغْفُو	to forgive someone (a-u)
خَطَبَ	to address (a gathering) (a-u)	إِنتِظَارٌ	waiting
عَبَثَ	to fool around, jest, fuss, be engaged in useless activity (i-a)	فَجَأَةً	suddenly
مَبْنَى (جِمَبَانٍ)	building	عُطْلَةٌ	holiday
مُنَاسِبٌ	suitable	سَيِّئَ الشَّيْءَ، أَوْ مِنَ الشَّيْءِ	to be bored, fed up with something (i-a)
سَكَنَ سَكَناً	to stay (a-u)	عَادَ الْمَرِيضَ يَعُودُ عِيَادَةً	to visit the sick (a-u)
مَرَّ بِفُلَانٍ	to pass by someone (a-u)	حَوَّلَ يُحَوِّلُ	to transform (ii)
جَوَّ	weather		

LESSON 11

In this lesson we learn more about the nominal sentence.

As you already know the nominal sentence consists of the *mubtada'* and the *khabar*.

The *mubtada'* is the noun about which you want to say something, and the *khabar* is what you have to say about it, e.g.:

بِلَالٌ مَرِيضٌ.

In this sentence you want to speak about Bilāl (بِلَالٌ), so it is the *mubtada'*. And the information you give about him is that he is sick (مَرِيضٌ), so that is the *khabar*.

Both the *mubtada'* and the *khabar* are *marfū'* (Bilāl-u-n marīd-u-n).

About the *mubtada'*

Types of the *mubtada'*:

The *mubtada'* may be:

- a) a noun or a pronoun, e.g.:

اللهُ رَبُّنَا.

'Allāh is our Lord.'

القراءةُ مُفْيِدةٌ.

'Reading is useful.'

الجلوسُ هُنَا مَمْنُوعٌ.

'Sitting here is prohibited.'

نَحْنُ طَلَّابٌ.

'We are students.'

- b) a *maṣdar mu'awwal*, e.g.:

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ

'And that you fast is better for you.' (Qur'ān 2:184)

وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى

'And that you should forgive is nearer to piety.' (Qur'ān 2:237).

The *mubtada'* is normally definite as in the following examples:

مُحَمَّدٌ رَسُولُ اللهِ.

'Muhammad (peace and blessings of Allāh be on him) is the messenger of Allāh.' (مُحَمَّدٌ) is definite because it is a proper noun (الْعَلَمُ).

أَنَا مُدَرِّسٌ.

'I am a teacher.' (أَنَا) is definite because it is a pronoun).

هَذَا مَسْجِدٌ.

'This is a mosque.' (هَذَا) is definite because it is a demonstrative pronoun (اَسْمُ الْإِشَارَةِ)).

LESSON 11

الَّذِي يَعْبُدُ غَيْرَ اللَّهِ مُشْرِكٌ.

‘He who worships other than Allāh is a *mushrik*.’ is **الذِي** (الذِي) definite because it is a relative pronoun **الإِنْسُنُ الْمَوْصُولُ** (الإِنْسُنُ الْمَوْصُولُ).

الْقُرْآنُ كِتَابُ اللَّهِ.

‘The Qur’ān is the book of Allāh.’ (الْقُرْآن) is definite as it has the definite article al-).

مِفتَاحُ الْجَنَّةِ الصَّلَاةُ.

‘The key to Paradise is *salāh*’ (مفتاح مفتاح is definite as its *mudāf ilayhi* is definite)

The *mubtada'* may be indefinite in the following circumstances:

a) If the *khabar* is a *shibhu jumlahah* (شَبِهُ جُمْلَةً) (1) which is one of the following two things:

- a prepositional phrase like: في البيت، على المكتب، كالماء.

- a *zarf*, غَدًّا, تَحْتَ, فَوْقَ, عِنْدَ like (الظَّرْفُ) (2).

In this case the *khabar* should precede the *mubtada'*, e.g.:

فِي الْمُرْكَبَةِ رَجُلٌ. ‘There is a man in the room.’ (رَجُلٌ فِي الْمُرْكَبَةِ is not a sentence).

Here is another example:

لَيْ أَخٌ 'I have a brother.' (literally, 'there is a brother for me').

Here the indefinite noun **أَنْوَاعٌ** is the *mubtada'*.

سَاعَةٌ تَحْتَ الْمَكْتَبِ سَاعَةٌ. is not a sentence).

Here سَاعَةٌ is the *mubtada'*, and the *zarf* تَحْتَ is the *khabar*.

Here is another example:

عِنْدَنَا سِيَّارَةٌ. ‘We have a car.’ (literally, ‘There is car with us’).

b) If the *mubtada'* is an interrogative noun like مَنْ ‘who’, مَا ‘what’, كَمْ ‘how many’.

These nouns are indefinite, e.g.:

¹ The expression *shibhu jumlah* literally means ‘that which resembles a sentence.’

² Words like **بِ**, **عَنْ**, **فِي**, **عَلَى**, **عَنْدَ**, **فَوْقَ**, **عَنْ** ‘under’, ‘above’, ‘with’ are not prepositions in Arabic. Prepositions like **تَحْتَ**, **فَوْقَ**, **عَنْ** are particles, but words like **تَحْتَ**, **فَوْقَ**, **عَنْ** are nouns which are declinable (i.e., change their endings), e.g., **فِي**, **عَلَى** **هَذَا**. And a *majrūr* noun following one of these words is a *muḍāf ilayhi*, e.g., **مِنْ تَحْتِهِ**, **مِنْ عَنْدِ اللَّهِ**, **مِنْ فَوْقِهِ**, **مِنْ تَحْتِهِ** ‘under the water.’.

مَا يِلَكَ ؟ ‘What is wrong with you?’

Here مَا is the *mubtada'* and the prepositional phrase يِلَكَ is the *khabar*.

مَنْ مَرِيضٌ ؟ ‘Who is sick?’

Here مَنْ is the *mubtada'* and مَرِيضٌ is the *khabar*.

كَمْ طَالِبًا فِي الْفَصْلِ ؟ ‘How many students are there in the class?’

Here كَمْ is the *mubtada'* and the prepositional phrase فِي الْفَصْلِ is the *khabar*.

There are many more situations where the *mubtada'* can be indefinite, and you will learn them later
إِنْ شاءَ اللَّهُ.

The order of the *mubtada'* and the *khabar*:

Normally the *mubtada'* precedes the *khabar*, e.g.: أَنْتَ مُدْرِسٌ but this order may also be reversed,
e.g.:

أَمْدَرِسْ أَنْتَ ؟ ‘Are you a teacher?’

عَجِيبٌ هَذَا. ‘This is strange.’ for هذا عَجِيبٌ.

But the *mubtada'* should precede the *khabar* if it (i.e., the *mubtada'*) is an interrogative noun, e.g.:

ما يِلَكَ ؟ Here ما is the *mubtada'*.

مَنْ مَرِيضٌ ؟ Here مَنْ is the *mubtada'*.

And the *khabar* should precede the *mubtada'* if it (i.e. the *khabar*)

a) is an interrogative noun, e.g.:

ما أَسْمُكِ ؟ Here ما is the *khabar*.

b) is a *shibhu jumlah* and the *mubtada'* is indefinite, e.g.

فِي الْمَسْجِدِ رِجَالٌ. ‘There are some men in the mosque.’

أَمَامَ الْبَيْتِ شَجَرَةٌ. ‘There is tree in front of the house.’

The omission of the *mubtada'*/the *khabar*:

The *mubtada'* or the *khabar* may be omitted, e.g.:

in reply to the question ما أَسْمُكِ one may say: حَامِدٌ.

LESSON 11

This is the *khabar* and the *mubtada'* has been omitted. The full sentence is إِسْمِي حَامِدٌ.

Similarly, in answer to the question ? مَنْ يَعْرُفُ 'Who knows?' one may say أَنَا.

This is the *mubtada'*, and the *khabar* has been omitted. The full sentence is أَنَا أَعْرُفُ.

About the *khabar*

There are three types of *khabar*: *mufrad*, *jumlah* and *shibhu jumlah*.

a) The *mufrad* is a word (not a sentence), e.g.:

الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ. 'The believer is the mirror of the believer.' ⁽³⁾

b) The *jumlah* is a sentence. It may be a nominal or a verbal sentence, e.g.:

بَلَالُ أَبُوهُ وَزِيرٌ. 'Bilāl's father is a minister.' Literally 'Bilāl, his father is a minister.'

Here بَلَالُ is the *mubtada'*, and the nominal sentence أَبُوهُ وَزِيرٌ is the *khabar*, and this sentence, in turn, is made up of the *mubtada'* (أَبُوهُ) and the *khabar* (وزِيرٌ).

Here is another example:

الْمُدِيرُ مَا اسْمُهُ؟ 'What is the name of the headmaster?' Literally, it means 'The headmaster, what is his name?'

Here المُدِيرُ is the *mubtada'*, and the nominal sentence ما اسْمُهُ؟ is the *khabar* wherein

اسْمُهُ is the *mubtada'* and ما is the *khabar*.

الطلابُ دَخَلُوا. 'The students entered.'

Here الطُّلَابُ is the *mubtada'* and the verbal sentence دَخَلُوا 'they entered' is the *khabar*.

Here is another example:

وَاللَّهُ خَلَقَكُمْ. 'And Allāh created you.'

Here اللَّهُ is the *mubtada'* and the verbal sentence خَلَقَكُمْ 'He created you' is the *khabar*.

c) The *shibhu jumlah*, as we have already seen, is either a prepositional phrase or a *zarf*:

الْحَمْدُ لِلَّهِ. 'Praise belongs to Allāh.'

³ It means that a believer is like a mirror to another, i.e., just as a mirror shows a man the blemishes he may have on his face, a believer points out to his fellow-believer his defects that he may not perceive himself. This *hadīth* is reported by Abū Dāwūd, Kitāb al-Adab:57.

Here the *mubtada'* is the *الحمدُ* and the prepositional phrase *لِللهِ + اللهُ* is the *khabar*, and is in the place of *raf'* (فِي مَحَلٍ رَفِيعٍ).

‘الجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ.’ Paradise lies under the feet of mothers.’

Here the *mubtada'* is the *żarf* *الجَنَّةُ* and the *żarf* *تَحْتَ* is the *khabar*. As a *żarf* it is *mansūb* and as a *khabar* it is in the place of *raf'* (فِي مَحَلٍ رَفِيعٍ).

Agreement between the *mubtada'* and *khabar*:

The *khabar* agrees with the *mubtada'* in number and gender, e.g.:

a) in number: المُدَرِّسُ وَاقِفٌ

وَالْطَّلَابُ جَالِسُونَ.

بَابَا الْفَصْلِ مُغْلَقٌ، وَنَافِذَاتُهُ مَفْتُوحَاتٌ.

We see here that if the *mubtada'* is singular, the *khabar* is also singular. If it is dual or plural, the *khabar* is also dual or plural.

b) In gender:

حَامِدٌ مُهَنْدِسٌ، وَزَوْجُهُ طَبِيبَةٌ، وَأَبْنَاهُمَا تَاجِرانِ، وَبِنْتَاهُمَا مُدَرِّسَاتٌ.

Here we see that if the *mubtada'* is masculine, the *khabar* is also masculine; and if it is feminine the *khabar* also is feminine.

LESSON 11

The order of the *mubtada'* and *khabar*

سبب التقديم / التأخير	مقدم / متأخر	معروفة / نكرة	المبتدأ
The reason for being before the <i>khabar</i> or after it.	Is it before the <i>khabar</i> or after it?	definite or indefinite	<i>mubtada'</i>
This is the original order.	before the <i>khabar</i>	definite	اللهُ غَفُورٌ.
This is optional.	after the <i>khabar</i>	definite	عَجِيبٌ كَلَامُهُ.
Because the <i>mubtada'</i> is indefinite and the <i>khabar</i> is <i>shibhu jumlah</i> .	the <i>mubtada'</i> should be after the <i>khabar</i>	indefinite	عِنْدَكَ سِيَارَةً.
Because the <i>mubtada'</i> is indefinite and the <i>khabar</i> is <i>shibhu jumlah</i>	the <i>mubtada'</i> should be after the <i>khabar</i>	indefinite	أَفِي اللَّهِ شَكٌّ؟
Because the <i>mubtada'</i> is an interrogative noun.	the <i>mubtada'</i> should be before the <i>khabar</i>	indefinite	مَنْ غَايِبٌ؟
Because the <i>khabar</i> is an interrogative noun.	the <i>mubtada'</i> should be after the <i>khabar</i>	definite	مَنْ أَنْتَ؟
This is the original order.	before the <i>khabar</i>	definite because it means صِيَامُكُمْ	وَإِنْ تَصُومُوا خَيْرٌ لَكُمْ.

Vocabulary

عُلَبَةٌ (ج عَلَبٌ)	box, case, tin	بِالضَّيْطِ	exactly
شَكٌ	doubt	فَائِدَةٌ (ج فَوَائِدٌ)	benefit, advantage, use, utility
مَحَلٌ	place, location	النَّادِي الرِّيَاضِيُّ	sports club
مُطَابَقَةٌ	agreement	تَمَّ يَتِيمٌ	to be complete (a-i)
جَبَ	to cut and remove (a-u)	طَبَاشِيرُ	chalk (without tanwīn)
مُشْرِكٌ	one who associates anyone or anything with Allāh <i>subhānahū wa ta'ālā</i>		
نَوْيَةٌ نِيَّةٌ	to intend (a-i)	يُسْرٌ	ease, facility; easy
		تَحَدَّثَ يَتَحَدَّثُ تَحَدُّثًا	to talk, speak (v)
		إِسْتَأْذَنَ فِي الْأَمْرِ يَسْتَأْذِنُ إِسْتِئْذَانًا	to seek permission (x)
شَرْطٌ (ج شُرُوطٌ)	condition, stipulation	عَجِيبٌ	strange, odd, wonderful

LESSON 12

In this lesson we learn the following:

(1) The *zarf* (الظَّرْفُ) or the *maf'ūl fīhi* (المَفْعُولُ فِيهِ).

The *zarf* is a noun which denotes the time or place of an action, e.g.:

a) خَرَجْتُ لَيْلًا. ‘I went out at night.’

سَأَسْافِرُ غَدًا إِنْ شاءَ اللَّهُ. ‘I shall travel tomorrow.’

نِمْتُ بَعْدَ نَوْمِكَ. ‘I slept after you slept.’

This is called *zarf al-zamān* (ظَرْفُ الزَّمَانِ) i.e., adverb of time.

b) مَشَيْتُ مِيلًا. ‘I walked a mile.’

جَلَسْتُ عِنْدَ الْمَدِيرِ. ‘I sat at headmaster's.’

نِمْتُ تَحْتَ شَجَرَةً. ‘I slept under a tree.’

This is called *zarf al-makān* (ظَرْفُ الْمَكَانِ) i.e., adverb of place.

The *zarf* is *mansūb*.

Some *zurūf*^۱ are *mabnī*. Here are some:

أَيْنَ which ends in *fathah*,

أَمْسٍ which ends in *kasrah*,

قَطْ حَيْثُ and قَطْ which end in *dammah*,

هُنَا and مَتَى which ends in *sukūn*.^۲

مَتَى خَرَجْتَ؟ ‘When did you go out?’

أَيْنَ تَدْرُسُ؟ ‘Where do you study?’

أَمْسٍ لَمْ أَغِبْ أَمْسِ. ‘I was not absent yesterday.’

^۱ *zurūf* (الظَّرْفُ) is the plural of *zarf*.

^۲ Because both these words end in *alif* which is *sākin* (مَتَى) is actually مَتَّى).

قطُّ لَمْ أَذُقْ هَذِهِ الْفَاكِهَةَ قَطُّ. ‘I have **never** tasted this fruit.’

هُنَا إِجْلِسْ هُنَا. ‘Sit **here**.’

إِجْلِسْ حَيْثُ شِئْتَ. حَيْثُ ‘Sit **where** you like.’

Here is an examples of the *i'rāb* of *mabnī zūrūf*:

In the sentence: لَمْ أَغْبَ أَمْسٍ the word أَمْسٍ is *zarf zamān*, it is *mabnī* ending in *kasrah*, and it is in the place of *naṣb* (في محل نصب).

In the sentence: أَيْنَ تَدْرُسُ؟ the word أَيْنَ is *zarf makān*, it is *mabnī* ending in *fathah*, and it is in the place of *naṣb* (في محل نصب).

Words which functions as *zūrūf*:

A word may represent a *zarf* and so take the *naṣb*-ending even though originally it is not a word denoting time or place. It happens with the following types of words:

a) words like كُلّ, بَعْض, نِصْف, رُبْع when they have place/time words as their *muḍāfi layhi*, e.g.:

سَافَرْنَا كُلَّ النَّهَارِ. ‘We traveled the whole day.’

بَقِيْتُ فِي الْمُسْتَشْفَى بَعْضَ يَوْمٍ. ‘I remained in the hospital for part of a day.’

إِنْتَظَرْتُكَ رُبْعَ سَاعَةً. ‘I waited for you fifteen minutes.’

مَشَيْتُ نِصْفَ كِيلُومِترٍ. ‘I walked half a kilometre.’

In these sentences the words كُلّ, بَعْض, رُبْع, نِصْف are *manṣūb* because they function as *zūrūf*. But the actual words denoting time or place are their *muḍāfi layhi*.

b) the adjective of a *zarf* after the *zarf* itself has been omitted, e.g.:

جَلَسْتُ وَقْتًا طَويلاً. for جَلَسْتُ طَويلاً. ‘I sat for a long time.’

In the first sentence طَويلاً is *manṣūb* because it functions as a *zarf*.

c) a demonstrative pronoun whose *badal* is a word denoting time or place, e.g.:

هَذَا جَئْتُ هَذِهِ الْأَسْبُوعَ. ‘I came this week.’

Here هَذَا is *mabnī*, and in the place of *naṣb*.

LESSON 12

d) numbers representing place/time words, e.g.:

مَكْثُتُ فِي بَغْدَادٍ أَرْبَعَةَ أَيَّامٍ.
‘I stayed in Baghdād four days.’

سِرْنَا مِائَةَ كِيلُومِترٍ.
‘We have traveled one hundred kilometres.’

Here أَرْبَعَةَ أَيَّامٍ is *mansūb* because it represents a word denoting time (أَيَّامٍ), and مِائَةَ كِيلُومِترٍ is *mansūb* because it represents a word denoting place (كِيلُومِترٍ).

In the same way, the word كِمْ ‘how many’ functions as a *zarf* if it represents a time/place word, e.g.:

كِمْ لَبِثْتَ?
‘How long did you stay?’ or ‘How many (days/hours) did you stay?’

كِمْ مَشَيْتَ?
‘How many (kilometres) did you walk?’

(2) The particle لَوْ is used to express an unfulfilled condition in the past, e.g.:

لَوْ أَجْتَهَدْتَ لَنْجَحْتَ.
‘Had you worked hard you would have passed.’

This means that you did not work hard, and so did not pass.

Its Arabic name is حَرْفُ امْتِنَاعٍ لِامْتِنَاعٍ which means that this particle signifies that one thing failed to happen because of another. As you can see, the sentence is made up of two parts. The second part is called the *jawāb*. In the above example لَنْجَحْتَ is the *jawāb*.

The *jawāb* takes a *lām*. This *lām* is mostly omitted if the *jawāb* is negative, e.g.:

لَوْ عَرَفْتُ أَنَّكَ مَرِيضٌ مَا تَأْخَرْتُ.

‘Had I known that you are sick I would not have been late.’

Here are some more examples of لَوْ:

لَوْ سَمِعْتَ قِصَّتَه لَبَكَيْتَ.

‘Had you heard his story you would have cried.’

لَوْ حَضَرْتَ أَمْسِيَ ما شَكَوْتَكَ إِلَى الْمَدِيرِ.

‘Had you been present yesterday I would not have complained about you to the headmaster.’

هَذَا الطَّعَامُ فاسِدٌ، لَوْ أَكَلَهُ النَّاسُ لَمَرِضُوا.

‘This food is rotten. Had the people eaten it, they would have fallen sick.’

لَوْ رَأَيْتَ ذاكَ الْمَنْظَرَ لَبَكَيْتَ.

‘Had you seen that sight, you would have cried.’

لَوْ عَرَفْتُ أَنَّ الرِّحْلَةَ الْيَوْمَ مَا تَأْخَرْتُ.

'Had I known the trip is today, I would not have been late.'

(3) In the word قَبْلُ مِنْ قَبْلٍ the word قَبْلُ is *mabnī*. بَعْدُ and قَبْلٍ become *mabnī* when the *muḍāf ilayhi* after them is omitted. We may say:

أنا الآن مدرّس، وكُنْتُ مدیراً مِنْ قَبْلِ ذلِكَ.

'I am now a teacher, and was before that a headmaster.'

Here ذلِكَ is *muḍāf ilayhi*.

'Before that' means 'before being a teacher'.

Now when the *muḍāf ilayhi* is mentioned قَبْلٍ is *mu'rāb*, and it takes the *jarr*-ending (-i) after the preposition مِنْ. But when the *muḍāf ilayhi* is omitted it becomes *mabnī*, and we say:

وَكُنْتُ مدیراً مِنْ قَبْلِ. which can be translated 'and I was a headmaster earlier.'

In the same way we say:

كَانَ بِلَالٌ مَعِي إِلَى السَّاعَةِ الْعَاشِرَةِ، وَلَمْ أَرَهُ مِنْ بَعْدِ ذلِكَ.

'Bilāl was with me till ten o'clock, but I didn't see him after that.'

If we omit the *muḍāf ilayhi*, we say:

وَلَمْ أَرَهُ مِنْ بَعْدُ. 'But I didn't see him later.'

لِلَّهِ الْأَكْمَرُ مِنْ قَبْلٍ وَمِنْ بَعْدٍ... In the Qur'aan (30:4)

'The decision before and after (these events) is Allāh's'.

Vocabulary

إِسْتَبْقَى to preserve, to retain (x)

اضْطَرَّ to compel (viii)

إِسْتَقْبَلَ يَسْتَقْبِلُ to receive (a guest) (x)

إِقْتَرَنَ يَقْتَرِنُ to be linked, to be joined (viii)

إِسْتَمَرَّ to last, to continue (x)

الْبَارِحَةُ last night

إِلْتَزَمَ يَلْتَزِمُ to embrace (viii)

إِنْتَظَرَ يَنْتَظِرُ to wait (viii)

إِمْتَنَعَ يَمْتَنِعُ to be prevented, to refrain, abstain, cease (viii)

أَثْبَتَ يُثْبِتُ to confirm (iv)

أَبَدًا never (used with a negative verb in the future tense).

بَقَيَ يَبْقَى to remain (i-a)

أَدَّى يُؤَدِّي to perform (ii)

بَلَدٌ (جِبَلَادٌ) town, country

LESSON 12

أَفَادَ يُفِيدُ	to signify, notify, inform, be useful (iv)	تَقْدِيرٌ	grade (in an exam)
تَقْبَلَ يَتَقَبَّلُ	to accept, to grant one's prayer. (v)	ثُمَّ	then
ثَبَتَ يَثْبُتُ	to stand firm, be unshakable (a-u)	ثَمَّ = ثَمَةً	there
ثَبَتَ يُثْبِتُ	to fix, consolidate, strengthen (ii)	جَاءَ يَجْهِيُّ	to come (a-i)
ذَاقَ يَذُوقُ	to taste (a-u)	جَاءَ يَجْهِيُّ (بِ)	to bring
زَادَ يَزِيدُ	to grow, increase (a-i)	جَرَحَ يَجْرِحُ	to wound (a-a)
جَرِحٌ (جَ جَرْحَى)	wounded	جُزْءٌ (جَ أَجْزَاءُ)	part
حَرْفٌ أَمْتَنَاعٌ لِامْتَنَاعٍ	name of the particle which denotes that an action has been prevented from taking place because of another action.		
حَوَى يَحْوِي	to contain (a-i)	دَرَجَةٌ	mark (obtained in an exam)
حَيْثُ	where (the <i>muḍāfi layhi</i> is a verbal or a nominal sentence)		
دَلَّ يَدْلُلُ (عَلَى)	to show, demonstrate, point out, direct, signify, indicate (a-u)		
رَجَعَ يَرْجِعُ	to return (a-i)	رَاجِعٌ يُرَاجِعُ	to revise (iii)
رَحْبٌ (بِ)	to welcome (ii), to say مَرْحَبًا	زَارَ يَزُورُ	to visit (a-u)
رَسَبَ يَرْسُبُ	to fail (in exam) (a-u)	زَائِرٌ (جَ زُوَّارٌ)	visitor
سَارَ يَسِيرُ	to go, move, travel (a-i)	سَاعِدَ يُسَاعِدُ	to help (iii)
سَامَحَ يُسَامِحُ	to forgive (iii)	شَاءَ يَشَاءُ	to want, to wish (i-a)
سَمَحَ يَسْمَحُ (لِ)	to permit, to allow (a-a)	سَيَّارَةٌ	car
صَبَرَ يَصْبِرُ	to be patient (a-i)	ضَرَّ يَضُرُّ	to harm, to hurt (a-u)
طَوَى قَيَّدَةً	his name has been struck off the registry (in school)	عِشَاءٌ	evening, early night
طَوَى يَطْلُوِي	to fold (paper) (a-i)	فَاتَ يَفْقُوتُ	to escape, elude, miss (a-u)
غَيَّرَ يُغَيِّرُ	to change, to alter (ii)	قَابِلٌ يُقَابِلُ	to meet, to have an interview. (iii)

قَاعِدٌ (جِّ قُعُودٌ)	sitting	قَبِيلٌ يَقْبَلُ	to accept (i-a)
قَطُّ	never (used with a negative verb in the past tense)	قَعَدَ يَقْعُدُ	to sit (a-u)
قَيْدٌ (جِّ قُيُودٌ)	record, registry, entry, enrolment	لَبِثَ يَلْبِثُ	to tarry, to stay, to remain (i-a)
لَزِمٌ يَلْزَمُ	to be necessary, to be required (i-a)	لَحْظَةٌ	moment
لَوْ	had he/it ... (introduces a hypothetical condition).	مُشَبِّثٌ	affirmative
وَلَوْ	even if ...	مَنْفِيٌّ	negative
لَوْلَا = لَوْمَا	had it not been ... but for ...	مَاشٌ	pedestrian
مانعٌ	objection, anything that prevents	مَرَّ يَمْرُ	to pass (by) (a-u)
مُدَّةٌ (جِّ مُدَّدٌ)	period of time	مُرُورٌ	traffic
مَقْعَدٌ (جِّ مَقَاعِدٌ)	seat	مَشَى يَمْشِي	to walk (a-i)
مَكَثَ يَمْكُثُ	to stay, to remain (a-u)		
مُلْتَزِمٌ	eastern wall of the Ka‘bah between the door and the Black Stone which is held as though in embrace.		
مَنْعَ يَمْنَعُ	to prevent, to hold back (a-a)	مُمْتَازٌ	distinction (over 90%)
نَابَ يَنْبُوبُ (عَنْ)	to deputise, to act on s.o. behalf (a-u)		
نَظَرَ يَنْظُرُ (إِلَى)	to look at (a-u)	نَظَارَةٌ	spectacles
وَرَدَ يَرِدُ	to come, to appear, show up, to be found, to occur (a-i)	نَهَارٌ	day, daytime (from dawn to dusk)
وَصَلَ يَصِلُّ	to arrive (a-i)	وَقَفَ يَقِفُ	to stand, to stop (a-i)
يَوْمَ الْثُلُثَاءِ	Tuesday		

LESSON 13

In this lesson we learn the following:

(1) لَامُ الْأَمْرِ: You have learnt the *amr* in Book Two, e.g.:

أَكْتُبْ ‘write’

This form of *amr* is used to command (or request) the second person. To command (or request) the third person, the form **لِيَكْتُبْ** (li-yaktub) is used.

It means ‘let him write’ or ‘he should write’, e.g.:

لِيَكْتُبْ كُلُّ طَالِبٍ أَسْمَهُ فِي هَذِهِ الْوَرْقَةِ. ‘Let every student write his name on this paper.’

لِتَجْلِسْ كُلُّ طَالِبَةٍ فِي مَكَانِهَا. ‘Let every female student sit in her place.’

This form is also used with the first person plural, e.g.:

لِنَأْكُلْ ‘Let us eat.’

The *lām* used in this form is called **لَامُ الْأَمْرِ**. It is used with the *muḍāri` majzūm*.

لِيَكْتُبْ، لِيَكْتُبَا، لِيَكْتُبُوا (li-yaktub, li-yaktubā, li-yaktubū).

لِتَكْتُبْ، لِتَكْتُبَا، لِيَكْتُبَنَّ (li-taktub, li-taktubā, li-yaktubna).

لِأَكْتُبْ، لِنَكْتُبْ (li-aktub, li-naktub).

The *lām* of **لَامُ الْأَمْرِ** has *kasrah*, but it loses this *kasrah* after **فَ**, **وَ** and **ثُمَّ** e.g.:

لِيَجْلِسْ كُلُّ طَالِبٍ وَلِيَكْتُبْ. ‘Let every student sit and write’

(li-yajlis wa l-yaktub. Not wa li-yaktub).

فَأَنْخُرُجْ. ‘So let us go out’

(fa l-nakhruj. Not fa li-nakhruj).

لِنَقْرَا قَلِيلًا ثُمَّ لَنَنَمْ. ‘Let us read for sometime, then sleep.’

(li-naqra' thumma l-nanam. Not thumma li-nanam).

(2) We have learnt **لَا النَّاهِيَةُ** in Book Two (Lesson 15). Here is an example:

لَا تَجْلِسْ هُنَا. ‘Don’t sit here.’

There we have learnt the use of **لَا النَّاهِيَةُ** with the second person only. Now we learn its use with the third person, e.g.:

لَا يَخْرُجُ أَحَدٌ مِّنَ الْفَصْلِ. ‘Let no one leave the class’ or ‘No one should leave the class.’

Note the difference between these two sentences:

. لَا تَدْخُلُ سَيَّارَةُ الْأَجْرَةِ الْجَامِعَةَ. ‘A taxi *does not* enter the university.’ (la tadkhulu)

. لَا تَدْخُلُ سَيَّارَةُ الْأَجْرَةِ الْجَامِعَةَ. ‘A taxi *should not* enter the university’ (la tadkhul)

The لَا in the first sentence is the لَا النَّافِيَةُ and in the second sentence it is the لَا النَّاهِيَةُ.

The verb after the لَا النَّافِيَةُ is مَجْرُومٌ and after the لَا النَّاهِيَةُ is مَرْفُوعٌ; and after the مَرْفُوعٌ is لَا النَّافِيَةُ.

(3) الجُزُمُ بِالْطَّلْبِ: A *muḍāri'* preceded by an *amr* or a *nahy*¹ is *majzūm*, e.g.:

. إِقْرُأْ مَرَّةً أُخْرَى تَفَهَّمُهُ. ‘Read it again, and you will understand it.’

. لَا تَكُسُلْ تَنْجَحْ. ‘Don't be lazy, and you will pass.’

This is called الجُزُمُ بِالْطَّلْبِ, i.e. the *muḍāri'* being *majzūm* because of the *amr* or *nahy*.

The word الطَّلْبُ means ‘demand’ and it is used to include both the *amr* and *nahy* because both of them signify demand.

The *muḍāri'* *majzūm* that comes after the *amr* or *nahy* is called جَوَابُ الْطَّلْبِ.

(4) وَارْأَسَاهُ! النَّدِيَةُ: This is used to express pain and it is called النَّدِيَةُ.

From رَأْسِي ‘my head’ the pronoun *yā'* is omitted and the ending اَهْ (āh) is added.

If one wants to express pain in his hand, he says يَدِاهُ → (yad-ā) وَإِيَادَاهُ (yadāh).

النَّدِيَةُ is also used to express sorrow. To mourn the loss of بِلَالٍ we say وَإِبْلَالَهُ ‘Alas for Bilāl!’

(5) We have learnt the *muḍāri'* *majzūm* in Book Two (Lessons 15,21), and we have been introduced there to three of the four particles that cause *jazm* in the *muḍāri'*. These are لَمْ، لَمَّا، لَا النَّاهِيَةُ.

And we have learnt the fourth particle in this lesson: لَامُ الْأَفْرِ.

These four particles are called جَوَازُ الْمُضَارِعِ.

¹ Nahy (النَّهْيُ) is the negative *amr*, e.g. لَا تَجْلِسْ هُنَا ‘Don't sit here.’

LESSON 13

Here are some *āyāt* which contain these **جَوَازِمُ** :

1) أَلَمْ نَجْعَلْ لَهُ وَعَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ ؟

'Have We not made for him a pair of eyes,
and a tongue and a pair of lips?' (Qur'ān, 90:8-9).

2) وَلَمَّا يَدْخُلَ الْإِيمَنْ فِي قُلُوبِكُمْ .

'And faith has not yet entered into your hearts.' (Qur'ān, 49:14).

3) لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا .

'Don't grieve. Surely Allāh is with us.' (Qur'ān, 9:40).

4) فَلَيَنْظُرِ الْإِنْسَنُ إِلَى طَعَامِهِ .

'Let man look at his food.' (Qur'ān, 80:24).

(6) آهٌ، آهٌ^۲ is a verb-noun^(۲) meaning 'I feel pain.'. Its *fā'il* is a hidden pronoun representing أنا.

Vocabulary

إِسْتَطَعْمَ يَسْتَطِعْمُ إِسْتَطِعْمَاً	to ask for food (x)	اشترى يشتري	to buy (viii)
إِسْتَعَاذَ يَسْتَعِيذُ بِاللَّهِ	to seek/take refuge in Allāh (x)	الشّمَالُ	left (hand)
أَجَابَ يُجِيبُ	to reply (iv)	أَشْرَكَ يُشْرِكُ	to associate s.o. with Allāh (iv)
أَطْعَمَ يُطْعِمُ إِطْعَامًا	to feed, give food to eat. (iv)	إِعْلَانٌ	announcement
بَاعَ يَبِيعُ	to sell (a-i)	صَوْتُ (جَ أَصْوَاتُ)	voice, sound
بَسْمَلَ يُبَسْمِلُ	to pronounce Bismillāh ...four-letter verb	تَطْعِيمٌ	vaccination, inoculation
تَوَجَّعَ يَتَوَجَّعُ	to suffer pain (v)	جَاهَدَ يُجَاهِدُ	to strive (iii)
جَازِمٌ	word that make a verb <i>majzūm</i>	جِدَارٌ	wall
جَوابٌ (جَ أَجْوَبَةٌ)	reply, answer	جِبْرٌ (جَ أَحْبَابٌ)	ink

^۲ For the verb-noun see Lessons 1 and 2.

جَوَازُ سَفَرٍ	passport	حَزْنَ يَحْزَنُ	to be sad (i-a)
حَصَّةٌ	period (in schools)	خَارِجٌ	outside
حَفْظٌ يَحْفَظُ	to memorize, to protect (i-a)	خَشَبٌ	wood, timber
حَوَى يَحْوِي	to contain (a-i)	خَطٌّ	handwriting, style of writing
دَعَا يَدْعُو	to call, invite, to invoke Allāh, to pray	سَبِقَ يَسْبِقُ	to precede (a-i)
زَائِرٌ (ج زُوَّانٌ)	visitor	سَخِيرٌ يَسْخِرُ	to mock, ridicule (i-a)
سَبَّ يَسْبُّ	to abuse, insult, call names (a-u)	سَكَنٌ	dweling, residence, hostel
سَيَّارَةُ الْأَجْرَةِ	taxi (rental car)	صُدَاعٌ	headache
صَلَحٌ يَصْلُحُ	to be good, proper, in order, pious (a-u)	ضَبَطَ يَضْبِطُ	to vocalize (a word) (a-i)
طَرِيقٌ (ج طُرُقٌ جَ ج طُرُقَاتٌ)		طَرِيقٌ (ج طُرُقٌ جَ ج طُرُقَاتٌ)	way, road
طَعَامٌ (ج أَطْعَمَةٌ)	food	عَادَ يَعُودُ (بـ)	to seek refuge (with)
طَعَمَ يَطْعَمُ	to eat, to taste (i-a)	غَرَزَ يَغْرِزُ	to prick, to thrust, to insert (a-i)
طَعَمَ يُطْعَمُ تَطْعِيمًا	to inoculate, vaccinate (ii)	فِي أَثْنَاءِ	during
فَرَاغٌ يَفْرُغُ فَرَاغًا	to finish, to conclude (a-u)	فَرَغَ يُفَرِّغُ	to empty (ii)
فَرَاغٌ	finishing, conclusion	تَفْرِيغاً	
فِعْلُ الْمُتَكَلِّمِ	a verb isnāded to the pronoun of the first person		
فِعْلُ الْمُخَاطَبِ	a verb isnāded to the pronoun of the second person		
فِعْلُ الْعَائِبِ	a verb isnāded to the pronoun of the third person		
قَابِلٌ يُقَابِلُ	to meet, to have an interview (iii)	قَاعَةٌ	hall
قَارِئٌ	reader, reciter of the Qur'an	لِبْسٌ	dress, clothes

LESSON 13

كَسِيلٌ يَكُسْلُ	to be lazy (i-u)	مَسَالَةٌ	issue, matter, problem
لَبِسَ يَلْبِسُ لُبْسًا	to wear, to put on (dress) (i-a)	مُسْتَقْبِلٌ	future
مَطَعْمٌ (جَ مَطَاعِمٌ)	restaurant, dinning room	مَعًا	together
مَكَانٌ (جَ أَمْكِنَةٌ جَجَ أَمَاكِنٌ)			place
مَكْسُورَةٌ	broken; pronounced with <i>kasrah</i>	وَجْعٌ	pain, ache
وَفْدٌ (جَ وُفُودٌ)	delegation	نُدْبَةٌ	expression used to express pain
وَقَعَ يَقَعُ	to happen, to fall down, to come to pass, to be located, to be situated (a-a)		

LESSON 14

In this lesson we learn the following:

(1) إذا (إِذَا): it is a *zarf* with a conditional meaning. It is mostly used with a verb in the past tense, but the meaning is future, e.g.:

إِذَا رَأَيْتَ خَالِدًا فَاسْأَلْهُ عَنِ الْكِتَابِ. 'If you see Khālid, ask him about the book.'

إِذَا جَاءَ رَمَضَانُ فُتُحْتَ أَبْوَابُ الْجَنَّةِ. 'When Ramaḍān comes, the gates of Paradise are opened.'

The Arabic word for ‘condition’ is *shart* (الشرط).

There are two parts in the *shart*-construction: the first part is called *shart*, and the second *jawāb al-shart* (جواب الشرط) e.g.:

إِذَا جَاءَ رَمَضَانُ is *shart*, and

فُتُحْتَ أَبْوَابُ الْجَنَّةِ is *jawāb al-shart*.

We have seen earlier that the verb that comes after إذا is mostly *mādī*. Sometimes *mudāri*¹ is also used.

The verb in the *jawāb al-shart* may also be *mudāri*¹ as we see in the following duet:

وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغَبَتْهَا 'The soul is desirous (of more) if you allow it to desire,'

وَإِذَا تُرْدُ إِلَى قَلِيلٍ تَقْنَعُ 'but if it is turned towards a little, then it is content.'

The *jawāb al-shart* should take a ف in the following cases:

1) if it is a nominal sentence, e.g.:

إِذَا اجْتَهَدْتَ فَالنَّجَاحُ مَضْمُونٌ 'If you work hard, success is certain.'

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ 'And if My servants ask you about Me,

then surely I am close by.' (Qur'ān 2:186)

2) if the verb in the *jawāb al-shart* is *falabī*. A *falabī* verb is one containing *amr*, *nahy* or *istifhām*

(2) e.g.:

إِذَا رَأَيْتَ حَامِدًا فَاسْأَلْهُ عَنْ مَوْعِدِ السَّفَرِ^a

¹ The word إذا can be translated with ‘if’ or ‘when’.

² *Istifhām* (الاستفهام) is a question, e.g., أَفْهَمْتَ؟

LESSON 14

'If you see Hāmid ask him about the time of departure.' (*amr*)

إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكِعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ

'If one of you enters the mosque, let him perform two *rak'ahs* before he sits down.' (*amr*)

b) **إِذَا وَجَدْتَ الْمَرِيضَ نائِمًا فَلَا تُوقِظْهُ**

'If you find the patient sleeping, don't wake him up.' (*nahy*)

c) **إِذَا رَأَيْتُ بِلَالًا فَمَاذَا أَقُولُ لَهُ؟**

'If I see Bilāl, what should I tell him?' (*istijhām*).

(2) We have learnt the *nasab* in Lesson 3, e.g.:

السُّودانُ سُودانيٌّ from

Now we learn that if a word ends in *tā' marbūtah* (ة) it is omitted prior to the addition of the *yā'* of *nasab*, e.g.:

مَكْيٌ from مَكَّةً and not مَكْتَبٌ

مَدْرَسٌ from مَدْرَسَةً.

جَامِعٌ from جَامِعَةً.

Vocabulary

برقيةٌ	telegram	قام يَقُومُ قِياماً	to get up (a-u)
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عادةً	habit	عطسٌ يَعْطِسُ عَطْسًا وَعُطَاشًا	to sneeze (a-i)
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عطاشٌ	sneeze
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رَحْمٌ يَرِحَمُ رَحْمَةً	to have mercy (i-a)	حَمِدَ يَحْمِدُ حَمْدًا	to praise (i-a)
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هَدَى يَهْدِي هَدَى، هَدِيًّا وَهِدَاءً	to guide (a-i)
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هُدَى	guidance
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هَادِ (الهَادِي)	guide (active participle)
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أَصْلَحَ إِصْلَاحًا	to improve, ameliorate, reform (iv)	مَهْدِيٌّ	guided (passive participle)
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بَالٌ	state, condition
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هَدِيَّةً (جَ هَدَاءً)	gift, present
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إِقْتَرَنَ اِقْتَرَانًا	to be linked, joined (viii)
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صَالَحَ يَصْلُحُ صَالَاحًا	to be good, proper, in order, pious (a-u)
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حَوْلَ تَحْوِيَّلًا	to change, transform, transfer (ii)	تَضَمَّنَ تَضَمَّنًا	to contain, comprise (v)
أَيْقَظَ يُوقِظُ إِيْقَاظًا	to wake s.o. up (iv)	رَغَبَ يَرْغَبُ رَغْبَةً (فِي)	to desire, covet, crave (i-a)
رَدَّ يَرْدُّ رَدًا	to reply, send back (a-u)	قَنَعَ يَقْنَعُ قَنَاعَةً	to be content, to satisfy (i-a)
مِرْفَقٌ (جَ مَرَافِقُ)	elbow	رَغَبَ يَرْغَبُ رَغْبَةً (عَنْ)	to dislike (i-a)
سَعَى يَسْعَى سَعْيًا	to proceed, strive (a-a)	إِسْتَقْدَمَ إِسْتِقْدَامًا	to precede, go before (x)
أَجَلٌ (جَ آجَالٌ)	term, appointed time, deadline, time of death	إِنَاءٌ (جَ آنِيَّةٌ جَ جَجَ أَوَانٌ)	vessel, container, utensil
إِسْتَأْخَرَ إِسْتِئْخَارَةً	to be late, be delayed (x)	طَاعُونٌ	plague
جَاهَوْزَ مُجَاهَوْزَةً	to leave behind, discard (iii)	نَعَسَ نُعَاسًا	to feel drowsy (a-a/u)
وَقَعَ يَقَعُ وُقُوعًا	to fall down, come to pass, happen, be located, be situated (a-a)		
وَدَعَ يَدَعُ	to leave (a-a) (only the <i>muḍāri'</i> and the <i>amr</i> are used.)		

LESSON 15

In this lesson we learn the following:

(1) In the previous lesson we have been introduced to the *shart*. We will learn more about it in this lesson.

Another very important word denoting *shart* is **إِنْ**. It means ‘if’, e.g.:

إِنْ تَذْهَبْ أَذْهَبْ. ‘If you go I will (also) go.’

Note that both verbs (i.e., in the *shart* and in the *jawāb*) are *majzūm*. That is why **إِنْ** and its ‘sisters’ (which we will shortly meet) are called **أَدَوَاتُ الشَّرْطِ الْجَازِمَةُ**, i.e., conditional words which render the verb *majzūm*. Here are some more examples:

إِنْ تَأْكُلْ طَعَاماً فَاسِدَاً تَمَرَضْ.

‘If you eat rotten food, you will fall sick.’

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرُكُمْ وَيُثْبِتُ أَقْدَامَكُمْ

‘If you help Allāh, He will help you and make your foothold firm.’ (Qur’ān, 47:7)

وَإِلَّا تَغْفِرُ لِي وَتَرْحَمُنِي أَكُنْ مِنَ الْخَسِيرِينَ

‘If You do not forgive me and have mercy on me, I shall be among the losers.’

(Qur’ān, 11:47). Here **إِلَّا** = **إِنْ + لَا**.

Here are other words belonging to **أَدَوَاتُ الشَّرْطِ الْجَازِمَةُ**:

1) **مَنْ** ‘he who’, e.g.:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ حَيْرًا يَرَهُ

‘He who does an atom’s weight of good shall see it.’ (Qur’ān, 99:7).

2) **مَا** ‘that which’, e.g.:

وَمَا تَفْعَلُوا مِنْ حَيْرٍ يَعْلَمُهُ اللَّهُ

‘And whatever good you do, Allāh knows it.’ (Qur’ān, 2:197).

3) **مَتَى** ‘whenever’, e.g.:

مَتَى تُسَافِرْ أَسَافِرْ.

‘Whenever you travel I will (also) travel.’

4) **أَيْنَ** ‘wherever’, e.g.:

أَيْنَ تَسْكُنُ أَسْكُنْ.

‘Wherever you stay, I will (also) stay.’

An extra **مَا** is often added for emphasis, e.g.:

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ .

‘Wherever you maybe, death will overtake you.’ (Qur’ān, 4:78).

5) **أَيْ** ‘whichever’, e.g.:

أَيْ مُعْجَمٍ نَجِدُ فِي الْمَكْتَبَةِ نَشْتَرِهِ.

‘Whichever dictionary we find in the bookshop we will buy it.’

6) **مَهْمَا** ‘whatever’, e.g.:

مَهْمَا تَقُولُ نُصَدِّقُكَ.

‘Whatever you say, we believe you.’

The tense of the **shart** and the **jawāb** verbs:

a) Both of them may be *muḍāri'*, e.g.:

وَإِنْ تَعُودُوا نَعْدُ .

‘And if you return (to the attack) We (also) shall return.’ (Qur’ān, 8:19).

In this case (when the verbs are *muḍāri'*) both the verbs should be *majzūm*.

b) Both of them may be *māḍī*, but the meaning is future, e.g.:

وَإِنْ عُدْتُمْ عُدْنَا .

‘And if you return We shall (also) return.⁽¹⁾’ (Qur’ān, 17:8).

The *māḍī* is *mabnī*, so the conditional words do not effect any change in them.

c) The first may be *māḍī* and the second *muḍāri'*, e.g.:

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدُ لَهُ وِفِي حَرْثِهِ .

‘Whoever desires the harvest of the Hereafter, We give him increase in its harvest.’

(Qur’ān, 42:20).

In this case the second verb is *majzūm*.

d) The first may be *muḍāri'* and the second *māḍī*, e.g.:

مَنْ يَقْمِنْ لَيْلَةَ الْقَدْرِ إِيمَانًاً وَاحْتِسَابًاً غُفْرَ لَهُ مَا تَقدَّمَ مِنْ ذَنْبِهِ.

‘Whoever stands up (offering *ṣalāt*) on the Night of Qadr with faith and hope of reward,

his past sins will be forgiven him.⁽²⁾

¹ The meaning is, ‘If you return to sins, We shall return to punishment.’ Allāh says this to the Jews.

² *Hadīth* reported by Bukhārī, Kitāb al-Īmān:25; and al-Nasā’ī, Kitāb al-Īmān:22

LESSON 15

In this case the first verb is *majzūm*.

When does the *jawāb* take فَ ?

We have seen in the previous lesson two of the situations in which the *jawāb al-shart* should take فَ. Here are the other situations:

- 3) If the *jawāb al-shart* is a *jāmid*⁽³⁾ verb, e.g.:

مَنْ غَشَّنَا فَلَيْسَ مِنَّا.

‘Whoever deceives us is not one of us.’⁽⁴⁾

- 4) If the verb in the *jawāb* is preceded by قَدْ, e.g.:

وَمَنْ يُطِعَ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا .

‘Whoever obeys Allāh and His messenger has indeed achieved a great success.’
(Qur’ān, 33:71).

- 5) If the verb in the *jawāb* is preceded by the negative لَا, e.g.:

مَهْمَا تَكُنُ الظُّرُوفُ فَمَا أَكْذِبُ.

‘Whatever may be the circumstances I don’t lie.’

- 6) If the verb in the *jawāb* is preceded by لَنْ, e.g.:

مَنْ لَيْسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الْآخِرَةِ.

‘Whoever puts on silk (dress) in this world will not put it on in the Hereafter.’⁽⁵⁾

- 7) If the verb in the *jawāb* is preceded by سِ, e.g.:

إِنْ تُسَافِرْ فَسَأَسْافِرُ.

‘If you travel, I will (also) travel.’

- 8) If the verb in the *jawāb* is preceded by سَوْفَ, e.g.:

وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيَكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ .

‘And if you fear poverty Allāh will enrich you, if He wills, out of His bounty.’
(Qur’ān, 9:28).

³ A *jāmid* verb (الفِعْلُ الجَامِدُ) is one which has only one form like لَيْسَ، عَسَى. These verbs have no *muqdāri* or *amr*.

⁴ Hadīth reported by Muslim, Kitāb al-Īmān:164.

⁵ Hadīth reported by Bukhārī, Kitāb al-Libās:25.

9) If the verb in the *jawāb* is preceded by كَانَ (as if), e.g.:

أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَانَمَا قَتَلَ النَّاسَ جَمِيعًا .

'That whoever kills a human being for other than murder or corruption in the earth, it is as if he has killed all mankind.' (Qur'ān, 5:32).

NOTE: If the *jawāb al-shart* has فِي, the *muḍāri'* verb therein is NOT *majzūm*. (See Nos. 5,6,7 & 8 above).

In this case the whole *jawāb al-shart* is said to be in the place of *jazm* (في محل جزم).

(2) We have learnt the word كم 'how many?' in Book One, e.g.:

كم كتاباً عندك؟ 'How many books you have?'

Here كم is used to ask a question, so it is called كم الاستفهامية (the interrogative *kam*).

But if I say:

كم كتاب عندك! it means 'How many books you have!'

Here I am not asking you a question. I am wondering at the great number of books you have, so it is called كم الخبرية (the predicative *kam*).

The points in which كم الخبرية and كم الاستفهامية differ from each other:

a) The *tamyīz*⁽⁶⁾ of كم الاستفهامية is always singular and it is *mansūb*.

The *tamyīz* of كم الخبرية may be singular or plural and it is *majrūr*.

It may be preceded by مِنْ, e.g.:

كم من كتاب عندك!

كم كتاب عندك!

كم كتب عندك!

It is better to avoid the construction كم كتب عندك!

b) Each of the two type of كم has its own intonation in speech, and its own punctuation mark in writing (? , !).

⁽⁶⁾ The *tamyīz* (التمييز) is a noun that comes after كم to specify what *how many* denotes. This word is fully dealt with in Lesson 30.

LESSON 15

Here are some more examples of **الْخَبَرِيَّةُ**:

كَمْ نَجْمٍ فِي السَّمَاءِ!

‘How many stars are there in the sky?’

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ

‘How many a small group has overcome a mighty host with Allāh’s leave!’
(Qur’ān, 2:249).

(3) **حتى** has two meanings:

a) *till*, e.g.:

مَنْ جَاءَ مُتأخِّرًا فَلَا يَدْخُلْ حَتَّى يَسْتَأْذِنَ.

‘Whoever comes late should not enter till he seeks permission.’

Here is another example:

إِنْتَظِرْ حَتَّى أَبْسَ.

‘Wait till I get dressed.’

b) *so that*, e.g.:

دَخَلْتُ حَتَّى لَا أُشْغَلَكَ.

‘I entered (without seeking permission) so that I might not distract you.’

Here is another example:

أَدْرُسُ اللُّغَةَ الْعَرَبِيَّةَ حَتَّى أَفْهَمَ الْقُرْآنَ.

‘I am studying Arabic so that I can understand the Qur’ān.’

NOTE: The *muḍāri* ‘which comes after **حتى**’ is *manṣūb* because of a latent **أنْ**.

(4) **هاء** is a verb-noun meaning ‘take’. It is *amr*. This is how it is *isnāded* to the other pronouns of the second person:

هَاؤُمُ الْكِتَابَ يَا إِخْوَانُ.

هاءُمُ الْكِتابَ يَا عَلَيُّ.

هَاؤُنَّ الْكِتابَ يَا أَخْوَاتُ.

هاءُنُّ الْكِتابَ يَا آمِنَةُ.

In the Qur’ān (69:19):

هَاؤُمُ أَقْرَءُوا كِتَابِيَّةً ۖ ۖ

‘Take, read my book.’

(5) We have been introduced to the diminutive in Book Two (Lesson 26).

Here we learn more about it. The diminutive has three patterns:

a) **فُعَيْلٌ** e.g.:

زُهْرٌ from جَبَلٌ جُبِيلٌ from زَهْرٌ

The first letter is followed by **u**, and the second by **ay**, e.g.: *jabal* to *jubayl*.

b) فُعَيْلٌ e.g.:

دُرَيْهَمٌ from دِرَهْمٌ

The first letter is followed by **u**, the second by **ay** and the third by **i**, e.g., *dirham* to *durayhim*.

Note that the diminutive of كِتَابٌ is كُتَيْبٌ (*kutaiyib*) wherein the *alif* is changed to *yā'*.

c) فُعَيْلٌ e.g.:

فِنْجَانٌ from فُنِيْجِينٌ

The first letter is followed by **u**, the second by **ay** and the third by **ī**, e.g. *finjān* to *funayjīn*.

(6) يَكُونُ، تَكُونُ، أَكُونُ، نَكُونُ: these four *majzūm* forms of *يَكُونُ* may drop the ن and become:

يَكُ، تَكُ، أَكُ، نَكُ e.g.:

وَلَمْ أَكُ بَغِيَا ۝

‘And I was not an unchaste woman.’ (Qur’ān, 19:20)

وَقَدْ خَلَقْتَكَ مِنْ قَبْلٍ وَلَمْ تَكُ شَيْئًا ۝

‘And I created you before while you were nothing.’ (Qur’ān, 19:9).

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۝

‘They said, “We were not among those who perform *salāt*.”’ (Qur’ān 74:43).

فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۝

‘And if they repent it will be better for them.’ (Qur’ān, 9:74).

وَمَنْ يَكُ ذَا فِيمِ مُرّ مَرِيضٍ يَجِدْ مُرّاً بِهِ الْمَاءُ الزَّلَالَا ۝

‘Whoever has a bitter sickly mouth finds with it the purest fresh water bitter.’

كَانَ: يَكُونُ This optional omission of the *nūn*, which is the third radical, is peculiar to.

(7) In لَيْلَ نَهَارَ (‘day and night’) two nouns have been combined into one. This combined word is *mabnī*.

The same is true of صَبَاحَ مَسَاءَ (‘morning and evening’). We say:

⁷ الْزَّلَالَا should have been الْزَّلَال without the *alif* which has been added for metrical reason. This line is by the famous poet al-Mutanabbī (915-965 C.E.).

LESSON 15

أَعْمَلُ لَيْلَ نَهَارَ. ‘I work day and night.’

نَعْبُدُ اللَّهَ صَبَاحَ مَسَاءً. ‘We worship Allāh morning and evening.’

Vocabulary

غَابَ يَغِيبُ غِيَابًاً	to be absent (a-i)
غَائِبٌ	absent, (active participle)
كَمَلَ كَمَالًاً	to be or become complete (a-u)
كَامِلٌ	complete (active participle)
أَذِنَ إِذْنًا	to permit, allow (i-a)
اسْتَأْذَنَ اسْتِئْذَانًاً	to ask permission (x)
لَائِحَةٌ (جَ لَوَائِحٍ)	rules and regulations
طَوَى قَيْدَهُ	to strike the name off the register (in school), to fold (paper) (a-i)
عُذْرٌ عُذْرًا وَمَعْذِرَهُ	to excuse (a-i)
مَهْمَماً (أَدَهُ الشَّرْطِ)	whatever (particle of condition)
آسِفَ آسِفًاً	to feel sorry (i-a)
آسِفٌ	sorry (active participle)
هَاءَ، هَاءُمْ، هَاءِ، هَاءُونَ (إِسْمُ الْفِعْلِ)	take! (verb noun)
قَصَصَ قَصَصًاً	to narrate (a-u)
قِصَّةٌ (جَ قِصَصٍ)	narration, story
حِينَ (ظَرْفُ الزَّمَانِ)	when, at the time when (adverb of time)
حِينٌ (جَ أَحْيَانٌ جَجَ أَحَيَّنٌ)	time, period of time
سَابِقَ مُسَابِقَهُ	to run a race, compete (iii)
اشْتَرَكَ اشْتِراكًاً	to participate, take part (viii)

مُسَابَقَةٌ	contest	اعْتَذَرْ اعْتِذَارًاً (إِلَى)	to apologize (viii)
سَجَّلْ تَسْجِيلًاً	to register, to tape-record (iii)	ثَبَتْ ثُبُوتًاً	to stand firm, be unshakable (a-u)
ثَبَتْ ثَبِيتًاً	to fix, consolidate, strengthen (ii)	رَجَأَ يَرْجُو رَجَاءً	to hope, request (a-u)
		إِسْتَطَاعَ يَسْتَطِيعُ إِسْتِطَاعَةً	to be able, can (x)
عَوْنُّ	help	حَوَى يَحْوِي حَوَى	to contain (a-i)
عَادَ يَعُودُ عِيَادَةً	to visit a patient (a-u)	عَادَ يَعُودُ عَوْدًا وَعَوْدَةً	to return, (a-u)
خَاسِرٌ	loser	ثَمَّ = ثَمَّةً (ظَرْفُ الْمَكَانِ)	there (adverb of place)
لَحِقَ لُحْوَقًاً	to become attached (i-a)	الْتَّحَقَ التَّحَاقًاً	to join (school, university, etc) (viii)
أَدْرَكَ إِدْرَاكًاً	to overtake, catch up (iv)	دَرْسٌ إِضَافَيٌّ	additional lecture
		إِسْتَفَادَ يَسْتَفِيدُ إِسْتِفَادَةً	to benefit, derive benefit (x)
لَامَ يَلُومُ لَوْمًاً	to blame (a-u)	إِحْسَسَبِ إِحْسَسًاً	to do s.t. to please Allāh, to expect. (viii)
		فِقْرَةٌ (جَ فِقْرَاتٌ، فِقْرٌ)	paragraph, section, passage
إِسْتَفْهَمَ إِسْتِفَهَامًاً	to ask, enquire (x)	صَلَحَ صَلَاحًاً	to be good, proper, in order, pious (a-u)
		جَائِزَةٌ (جَ جَوَائِزٌ)	prize
إِسْتَيَقْظَ إِسْتِيقَاظًاً	to wake s.o. up (x)	حَصَلَ حُصُولًاً (عَلَى)	to obtain, get (a-u)
تَابَ تَوْبَةً (إِلَى)	to repent (from sin), man's turning to Allāh in repentance (a-u)		
عَظِيمٌ	mighty, great	مَوْضُوعٌ (جَ مَوَاضِيعٌ)	subject, subject matter
فَازَ يَفْوُزُ فَوْزًاً	to be successful, to triumph, achieve, accomplish (a-u)		
صَمَتَ صَمْتًاً	to keep quite (a-u)	الْمُنْكَرُ (ضِدُّهُ الْمَعْرُوفُ)	acts prohibited by Divine Law
		أَضْعَفُ (إِسْمُ التَّقْضِيلِ)	weakest
الْمُتَنَبِّئُ (أَبُو طَيْبٍ)	nick name of the famous Arabic poet Abu Tayyib (literally one falsely claiming to be prophet)		

LESSON 15

إِقْتَرَانٌ	to be linked, joined (viii)	زُلَالٌ = المَاءُ الْزُلَالُ	pleasant cold water
أَدَاءٌ (ج أَدَوَاتٌ)	(gr) word denoting a grammatical tool, instrument, function		
بَلَغَ بُلُوغًا	to reach, amount to (a-u)	حُكْمٌ (ج حُكَامٌ)	judgement, ruling, provision of a rule
جَازَ جَوازًا	to be permissible (a-u)	بَلِيجٌ	eloquent, conforming to the rules of rhetoric
جَمْعَ جَمْعاً	to gather, to turn a noun into plural (a-a)	وَجِبٌ يَجِبُ وُجُوبًا	to be obligatory (a-i)
جَمْعٌ	plural	أَفْرَدٌ إِفْرَادًا	to render a word singular (iv)
اجْتَمَعَ اجْتِمَاعًا	to come together, assemble, meet (viii)	مُفْرَدٌ	singular
حَاوَلَ مُحاوَلَةً	to try (iii)	مُفْرَدَاتٌ	words
إِسْتَحَالَ إِسْتِحَالَةً	to be impossible (x)	حَوَّلَ تَحْوِيلًا	to change, transform, transfer (ii)
تَنَاؤلَ تَنَاؤلًاً	to take with the hand, to take (drink, food, medicine etc) (vi)	أَعْطَى يُعْطِي إِعْطَاءً	to give s.t. to s.o
خَصَّ خُصُوصًا	to concern, have relevance (a-u)	تَنْعِيمٌ	intonation, voice modulation
عَلَامَةُ التَّرْقِيمِ	punctuation mark	قِنْدِيلٌ (ج قَنَادِيلٌ)	lamp, candle
شَغَلَ شَغْلًاً	to occupy s.o, keep s.o. busy (a-a)	تَوَضُّأَ تَوَضُّؤًا	to perform <i>wuḍū</i> (v)
فَاتَ فُوتًا وَفَوَاتًا	to escape, elude (a-u)	نَجَا يَنْجُونَ نَجَاهًا	to escape, be saved (a-u)
غَشَّ غَشًا	to act dishonestly, deceive, fool, mislead (a-u)	زَرَعَ زَرْعًا	to sow (seeds) (a-a)
حَصَدَ حَصْدًا	to harvest, reap (a-i/u)	رَحِمَ رَحْمَةً	to have mercy (i-a)
غَلَبَ غَلَبَةً	to subdue, conquer, overcome, overpower (a-i)	مُسَجِّلٌ	tape recorder
		عَصَى يَعْصِي عَصِيَانًا وَمَعْصِيَةً	to disobey (a-i)
غَيَّرَ تَغْيِيرًا	to change, alter (ii)	صَدَقَ تَصْدِيقًا	to believe, trust, deem s.o. credible (ii)

أَطَاعَ إِطَاعَةً	to obey (iv)	آمَنَ يُؤْمِنُ إِيمَانًاً	to believe (iv)
أَغْنَى إِغْنَاءً	to make s.o. rich, enrich (iv)	إِنْقَى إِنْقَاءً	to be mindful of Allāh, be pious (viii)
تَأَخَّرَ تَأْخِيرًا	to be late (v)	تَطَوَّعَ تَطْوِيعًا	to volunteer (v)
تَعَلَّمَ تَعْلِيماً	to learn (v)	إِسْتَغْفَرَ إِسْتَغْفارًا	to seek forgiveness (x)
إِحْتَرَمَ إِحْتِرَامًاً	to honour, respect (viii)	إِسْتَيْقَظَ إِسْتِيقَاظًاً	to wake up (x)
أَشْرَكَ إِشْرَاكًاً (بـ)	to associate s.o. with Allāh (iv)	أَمِيرٌ (جـ أَمْرَاءُ)	commander
عُذْرٌ (جـ أَعْذَارٌ)	excuse	سِلَاحٌ (جـ أَسْلِحَةٌ)	weapon
دواءً (جـ أَدْوِيَةً)	medicine		