

KEY

to

Durūs al-lughah al-‘Arabiyyah li-ghayr al-nātiqīn bihā
Book 3 Part 2



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دُرُسُ الْلُّغَةِ الْعَرَبِيَّةِ

لِغَيْرِ الْتَّابِقِينَ بِهَا

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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.
“ā” is long “a” as in *father*.
“ī” is long “i” as in *machine*.
“ū” is long “u” as in *rule*.
5. *Shaddah* is the sign () denoting doubling of the letter.

LESSON 16

In this lesson we learn the following:

- (1) We have seen in Book Two (Lessons 4 and 10) that most Arabic verbs are made up of three letters which are called radicals, e.g.:

كَتَبَ، جَلَسَ، شَرِبَ

A verb consisting of three radicals is called a *thulāthī* verb (الْفِعْلُ الْثُلَاثِيُّ).

There are, however, certain verbs which consist of four radicals, e.g.:

تَرَجَمَ ‘he translated’

بَسَمَلَ ‘he said bismillāh irrahmān irrahīm’

هَرَوَلَ ‘he walked fast’

A verb consisting of four radicals is called a *rubā'ī* verb (الْفِعْلُ الرُّبَاعِيُّ).

A verb in Arabic may be either *mujarrad* (المُجَرَّد) or *mazīd* (المَزِيدُ).

- a) *mujarrad* verb has only three letters if it is *thulāthī*, and only four letters if it is *rubā'ī*, and no extra letters have been added to them in order to modify the meaning. e.g.:

سَلِيمٌ (salima) ⁽¹⁾ ‘he was safe’

زَلْزَلٌ (zalzala) ‘he shook (it) violently’.

- b) In a *mazīd* verb one or more letters have been added to the radicals in order to modify the meaning, e.g.:

a *thulāthī* verb: from سَلِيمٌ (salima):

سَلَّمٌ ⁽²⁾ sallama ‘he saved’. Here the second radical has been doubled.

سَالَمٌ sālama ‘he made peace’. Here an *alif* has been added after the first radical.

تَسَلَّمَ tasallama ‘he received’. Here a *tā'* has been added before the first radical, and the second radical has been doubled.

أَسْلَمَ aslama ‘he became Muslim’. Here a *hamzah* has been added before the first radical.

¹ Only the consonants are the radicals. In this verb the radicals are: s l m.

² The extra letters are written in bold type to distinguish them from the radicals.

استسلام *istaslama* ‘he surrendered’. Here three letters (*hamzah*, *sīn* and *tā'*) have been added before the first radical.

a *rubā'ī* verb: from زَلْزَلٌ (zalzala):

تَرَزَّلَ tazalzala ‘it shook violently’ ⁽³⁾. Here a *tā'* has been added before the first radical.

Each of these modified forms is called a *bāb* (باب).

Abwāb of the *mujarrad* verb:

There are six groups of the *mujarrad* verb of which we have learnt four in Book Two (Lesson 10). Each of these groups is also called a *bāb* in Arabic, and its plural is *abwāb* (الأبواب).

Here are the six groups:

1) a-u group: سَجَدَ: يَسْجُدُ (sajada ya-sjudu).

2) a-i group: جَلَسَ: يَجْلِسُ (jalasa ya-jlisu).

3) a-a group: فَتَحَ: يَفْتَحُ (fataha-ya-ftahu).

4) i-a group: فَهِمَ: يَفْهَمُ (fahima ya-fhamu).

5) u-u group: قَرُبَ: يَقْرُبُ (qaruba ya-qruba) ‘to approach, come near’.

6) i-i group: وَرِثَ: يَرِثُ (waritha ya-rithu) ‘to inherit’.

(2) We have just been introduced to some of the *abwāb* of the *mazīd* verb. We will now learn one of these *abwāb* in some detail. The *bāb* we are going to learn is *bāb fa‘ala* (باب فعل). In this *bāb* the second radical is doubled, e.g.:

قبل (qabbala) ‘he kissed’, درس (darrasa) ‘he taught’,

سجل (sajjala) ‘he recorded’, كبر (kabbara) ‘he said Allāhu akbar’,

علم (‘allama) ‘he taught’, رتب (rattaba) ‘he arranged’.

The *mudāri‘*:

Let us now learn the *mudāri‘* of this *bāb*.⁽⁴⁾

e.g. زَلَّ اللَّهُ الْأَرْضَ، فَتَرَلَّكَتْ Allāh shook the earth violently, and it shook.’

⁴ We have learnt in Book Two (lesson 10) that one of the four letters ن، أ، ت، ي is prefixed to the *mudāri‘*, e.g.

يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ. These four letters are called حُرُوفُ الْمُضَارِعَةِ (*hurūf al-muḍāra‘ati*).

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As a rule the حَرْفُ الْمُضَارِعَةِ takes *fathah* if the verb is composed of four letters.

As the verb in this *bāb* is made up of four letters, the حَرْفُ الْمُضَارِعَةِ takes *dammah*⁽⁵⁾. The first letter takes *fathah*, the second takes *sukūn*, the third takes *kasrah* and the fourth takes the case-ending, e.g.:

يَقْبِيلُ : قَبْلَ (يُقَبِّلُ) (yu-qabbil-u)

يُسَجِّلُ : سَجَلَ (يُسَجِّلُ) (yu-sajjil-u)

The *amr*:

The *amr* is formed by dropping the حَرْفُ الْمُضَارِعَةِ and the case-ending, e.g.:

تَقْبِيلُ : قَبْلٌ (tu-qabbil-u : qabbil) ‘kiss!'

تَدْرِسُ : دَرْسٌ (tu-darris-u : darris) ‘teach!‘.

The *mashdar*:

We have been introduced to the *mashdar* in Book Two (Lesson 11). The *thulāthī mujarrad* verbs do not have any particular pattern for the *mashdar*. It comes on different patterns, e.g.:

‘he killed’ : قَتَلَ ‘killing’

‘he wrote’ : كَتَبَ ‘writing’

‘he entered’ : دَخَلَ ‘entry’

‘he drank’ : شَرَبَ ‘drinking’

But in *mazīd* verbs each *bāb* has its own pattern for *mashdar*. The *mashdar*-pattern of *bāb fa ‘ala taf’īl* (taf’īl-un), e.g.:

قبَلَ : تَقْبِيلٌ (taqbil-un) ‘kissing’

سَجَلَ : تَسْجِيلٌ (tasjil-un) ‘recording’

دَرَسَ : تَدْرِيسٌ (tadrīs-un) ‘teaching’.

The *mashdar* of a *nāqis* verb, and of a verb wherein the third radical is *hamzah*, is on the pattern of *taf’īla* (taf’īlat-un), e.g.:

سَمَّى : تَسْمِيَةٌ (tasmiyat-un) ‘naming’

رَبَّى : تَرْبِيةٌ (tarbiyat-un) ‘education’

⁵ Because of the doubling of second radical, the number of letters in this *bāb* is four. If the verb has four letters, the حَرْفُ الْمُضَارِعَةِ has *dammah*; and if it has three, five or six letters, the حَرْفُ الْمُضَارِعَةِ has *fathah*.

‘he congratulated’ : تَهْنِيَةً (tahni'at-un) ‘congratulation’

The *ism al-fā'il* (اسم الفاعل):

We have learnt the formation of *ism al-fā'il* from the *thulāthī mujarrad* in Lesson 4 of this Book.

Here we learn its formation from *bāb fa-'ala*. It is formed by replacing the حرف المضارعة with *mu-*. As the *ism al-fā'il* is a noun it takes *tamwīn*, e.g.:

يُسَجِّلُ (yu-sajjil-u : mu-sajjil-un) ‘a tape recorder’

يُدَرِّسُ (yu-darris-u : mu-darris-un) ‘a teacher’.

The *ism al-maf'ūl* (اسم المفعول):

In all the *abwāb* of the *mazīd* the *ism al-maf'ūl* is just like the *ism al-fā'il* except that the second radical takes *fathah* instead of *kasrah*, e.g.:

يُجَلِّدُ ‘he binds (a book)’:

مُجَلِّدٌ (mujallid-un) ‘book-binder’

مُجَلَّدٌ (mujallad-un) ‘bound’.

يُحَمِّدُ ‘he praises much’:

مُحَمِّدٌ (muhammad-un) ‘one who praises much’

مُحَمَّدٌ (muhammad-un) ‘one who has been praised much’

The noun of place and time (اسم المكان والزمان):

In all the *abwāb* of the *mazīd*, noun of place and time is same as *ism al-maf'ūl*, e.g.:

يُصَلِّي (musalla-n) ‘place of prayer’.

(3) We have already learnt certain patterns of the broken plural. Here we learn two more:

a) فَعَلَةً (fa'alat-un), e.g.: طَالِبٌ ‘students’ plural of طَالِبٌ.

b) فَعْلٌ (fu'al-un), e.g.: نُسْخَةٌ ‘copies’ plural of نُسْخَةٌ.

(4) Here we learn two more patterns of the *mashdar* from the *thulāthī mujarrad*.

a) فَعْلٌ (fa'l-un) e.g.: شَرْحٌ (sharḥ-un) *mashdar* of شَرَحَ: يَشَرَحُ ‘to explain’.

b) فَعَالٌ (fī'āl-un), e.g.: غَابَ: يَغِيبُ (ghiyāb-un) *mashdar* of غَابَ: ‘to be absent’.

Vocabulary

فَازَ فُورًا	to be successful, triumph, achieve, accomplish (a-u)	هَنَا تَهْنِيَةً	to congratulate (ii)
شَرْحٌ	explanation	نُسْخَةٌ (جِنْسَخٌ)	copy
مُسَابِقَةٌ	contest	طَالِبٌ (جِ طَلَابٌ، طَلَبَةٌ)	student (seeker of knowledge)
جزَى يَجْزِي	to reward, recompense (a-i)	ضَخْمٌ ضَخَامَةٌ	to be large, bulky, voluminous (u-u)
مُؤَلِّفٌ	author	ضَخْمٌ (جِ ضَخَامٌ)	voluminous
وزَعَ تَوزِيعًا	to distribute (ii)	فَائِدَةٌ (جِ فَوَائِدٌ)	benefit, utility, advantage, profit, use
تَعَدَّدَ	to be numerous, manifold (v)	وَفَيٌّ يَفِي وَفَاءً	to be perfect, complete (a-i)
شَرَحٌ شَرْحًا	to explain (a-a)	وَافِ (الوَافِي)	full, complete, ample, abundant
مَسَائلٌ	matters	لَوْنَ تَلْوِينًا	to colour (ii)
حَوَى يَحْوِي	to contain (a-i)	وَضَّحَ تَوْضِيحاً	to make clear (ii)
صُورَةٌ (جِ صُورٌ)	picture	جَلَدَ تَجْلِيدًا	to bind (a book) (ii)
خَدَمَ خِدْمَةً	to serve (a-u/a-i)	مُجَلَّدٌ	bound, volume
الفَ	to write (a book) (ii)	وَدَعَ تَوْدِيعًا، وَدَاعًا	to bid farewell, say goodbye (ii)
جَمَاعَةٌ	group	إِسْتَقْبَلَ إِسْتِقبَالًا	to receive (a guest) (x)
عَالِمٌ (جِ عُلَمَاءُ)	learned man, scholar	شَغَّلَ تَشْغِيلًا	to start (a machine) (ii)
كَثُرٌ	to be many, numerous (u-u)	مُكَيْفٌ	air conditioner
حَيَّيَ يُحَيِّي تَحِيَّةً	to greet (ii)	مُخَيْمُ الشَّبَابِ	youth camp
خَيْمَ تَخْيِيمًا	to camp (in tents) (ii)	وَقَفَ تَوْقِيقًا	to stop (ii)
قَبَلَ تَقْبِيلًا	to kiss (ii)	مَنَعَ	to prevent, hold back (a-a)
اِشْتَدَّ	to intensify, become severe (viii)	مَانِعٌ	objection, anything to prevent

سَجْلٌ تَسْجِيلاً	to register, to tape-record (ii)	شَرِيطٌ (ج أَشْرِطةً)	tape (magnetic tape)
مُسَجِّلٌ	tape recorder	جَلِيلٌ	great, revered
شَفَقَةٌ	compassion, pity	حَدِيثُ عَهْدٍ بِالإِسْلَامِ	new convert to Islam
رَحْمَةٌ	mercy	وَرَثَ يَرِثُ وَرَاثَةً	to inherit (i-i)
بِكُلِّ سُرُورٍ	with pleasure	دَعَا يَدْعُونَ دُعَاءً	to call, invite, invoke Allāh, pray (a-u)
سَلَمَ تَسْلِيماً	to say <i>assalāmu alaikum</i> at the end of the <i>salāh</i> (ii)	كَبَرَ تَكْبِيرًا	to say Allāhu akbar (ii)
صَلَّى عَلَى النَّبِيِّ	to invoke Allah's blessing on the Prophet ﷺ	سَرَّ	to please (a-u)
حَانَ	to draw near (a-i)	حَانَ وَقْتُ الصَّلَاةِ	it is time for <i>salāh</i>
عِنْدَمَا	when	أَذْنَ يُؤْذَنُ تَأْذِينًا، أَذَانًا	to call to prayer (ii)
اشْتَرَى اِشْتِرَاءً	to buy, to sell (viii)	تَرْجِمَ مُتَرْجِمٌ تَرْجِمَةً	to translate (rb)
كَرَرَ تَكْرِيرًا	to repeat (ii)	هَرَوْلَ يُهَرَوْلُ هَرَوْلَةً	to walk fast (rb)
زَادَ يَزِيدُ زِيَادَةً	to grow, increase (a-i)	بَسْمَلَ يُبَسْمِلُ بَسْمَلَةً	to pronounce <i>Bismillāh</i> (rb)
مَيَّزَ تَمْيِيزًا	to distinguish, separate, select (ii)	صَدَقَ صِدْقًا	to speak the truth (a-u)
بَعْثَرَ يُبَعْثِرُ بَعْثَرَةً	to scatter (rb)	سَلِيمَ سَلَامًا، سَلَامَةً	to be safe (i-a)
أَسْلَمَ إِسْلَامًا	to become a Muslim (iv)	تَقَبَّلَ تَقَبُّلاً	to accept, grant ones prayer (v)
قَبِيلَ قَبُولاً	to accept (i-a)	شَرَى شِرَارِي، شِرَاءً	to buy, to sell (a-i)
مُجَرَّدٌ	verb in its original form without additional letters	سَمَاعِيٌّ	a grammar rule based on tradition
مَزِيدٌ	verb in which one, two or three letters have been added	قِيَاسِيٌّ	a grammar rule based on analogy
سَبَحَ تَسْبِيحاً	to praise, glorify (ii)	سَبَحَ سَبْحَاً، سِبَاحَةً	to swim (a-a)
كَبِيرٌ كِبَراً	to advance in age (i-a)	عَلَّمَ تَعْلِيماً	to teach (ii)
عَلِمَ عِلْمًا	to know (i-a)	وَضَحَ يَضِّحُ وُضُوحًا	to become clear (a-i)

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رَبِّيٌّ تَرْبِيَةً	to educate or bring up a child (ii)	وَضَحَّ تَوْضِيحاً	to make clear, to explain (ii)
سَمَّى تَسْمِيَةً	to name (ii)	صَورَ تَصْوِيرًا	to shape, photograph (ii)
حَدَّثَ تَحْدِيدًا	to speak to, to tell (ii)	رَتَّبَ تَرْتِيبًا	to arrange (ii)
دَخَنَ تَدْخِينًا	to smoke (a cigarette) (ii)	سَلَحَ تَسْلِيحاً	to arm (ii)
عَلَقَ تَعْلِيقًا	to suspend, hang (ii)	حَمِدَ حَمْدًا	to praise (i-a)
جَلَدَ جَلْدًا	to whip, flog (a-i)	حَمَدَ تَحْمِيدًا	to praise excessively (ii)
لَوْنَ تَلْوِيناً	to colour (ii)	إِشْتَقَّ	to derive a word from another (viii)
رَحَبَ تَرْجِيبًا	to welcome (to say <i>marhaban</i>) (ii)	خَتَّمَ خَتْمًا	to close, finish, end, seal (a-i)
وَطَّا تَوْطِئةً	to pave the way, prepare (ii)	أَجَّلَ تَأْجِيلًا	to postpone (ii)
الْمُوَطَّأُ	name of the <i>hadīth</i> collection by Imām Mālik (lit. a paved way, an easy access to the study of <i>hadīth</i>)	أَجَلٌ	appointed time, deadline
اجْتِمَاعٌ	meeting	أَجَلٌ مُسَمَّى	appointed time
إِلَى أَجَلٍ غَيْرِ مُسَمَّى		sine die (from the Latin “without day”). e.g. to adjourn indefinitely - without setting any future date of meeting	
عَقَلَ عَقْلًا	to understand, to be reasonable, realize (a-i)	خَطِيرٌ	dangerous
بَلَغَ بُلُوغًا	to reach, amount to (to come to knowledge) (a-u)	سَرْطَانٌ	cancer
عَيْنَ تَعْيِينًا	to specify, earmark, appoint, single out (ii)	قوَىٰ تَقوِيَةً	to strengthen, fortify, invigorate (ii)
فَسَقَ فُسُوقًا	to deviate from the right course, act sinfully and immorally (a-u)		
فَاجِرٌ (جَ فَجَّارَةُ، فُجَّارٌ)	libertine, debauchee (a person given to excessive indulgence in sensual pleasures)		
أُمَّةٌ (جَ أُمَّمٌ)	nation, community	دَوَاءٌ مُقَوِّيٌّ	invigorating medicine, e.g. tonic
دُولَةٌ (جَ دُولٌ)	state, country	مَلَأَ مَلَأً	to fill (a-a)
نَهَىٰ يَنْهَىٰ نَهْيًا	to prohibit (a-a)	قَاسَ يَقِيسُ قِيَاسًا	to measure, to draw analogy (a-i)

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In this lesson we learn the following:

(1) *Bāb af'ala* (بَابُ أَفْعَلٍ):

This is another *bāb* from the *abwāb* of *mazīd*.

In this a *hamzah* is prefixed to the first radical which loses its vowel, e.g.:

نَزَلَ (nazala) ‘he came down’ : أَنْزَلَ (anzala) ‘he brought down’

خَرَجَ (kharaja) ‘he went out’ : أَخْرَجَ (akhraja) ‘he brought out’

The *muḍāri'*:

The *muḍāri'* should have been يُأْنِزِلُ (yu'anzil-u), but the *hamzah* along with its vowel is omitted.

So it becomes يَنْزِلُ (yunzil-u)⁽¹⁾.

Note that the حَرْفُ الْمُضَارَعَةِ has *dammah* because the verb originally had four letters. So يَنْزِلُ

(yanzil-u) is the *muḍāri'* for نَزَلَ and يَنْزِلُ (yunzil-u) is that of أَنْزَلَ.

The *amr*:

Note that the *amr* is formed from the original form of the *muḍāri'*, and not from the existing form.

So after omitting the حَرْفُ الْمُضَارَعَةِ and the case-ending from تُأْنِزِلُ (tu'anzil-u) we get أَنْزِلُ (anzil).

The *maṣdar*:

The *maṣdar* of this *bāb* is on the pattern of إِفَعَالٌ (ifāl-un), e.g.:

إِنْزَالٌ from إِنْزَلَ (inzāl-un) ‘sending down’

إِخْرَاجٌ from إِخْرَاجَ (ikhrāj-un) ‘bringing out’

إِسْلَامٌ from إِسْلَامَ (islām-un) ‘becoming a Muslim’.

The *ism al-fā'il*:

As we have seen in *bāb fa'a'la*, the حَرْفُ الْمُضَارَعَةِ is replaced with *mu-*, e.g.:

يُسْلِمُ (yu-slim-u) ‘he becomes a Muslim’ : مُسْلِمٌ (mu-slim-un) ‘a Muslim’

¹ *yuanzilu* minus *a* = *yunzilu*.

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يُمْكِنُ (yumkin-u) ‘it is possible’ **مُمْكِنٌ** (mumkin-un) ‘possible’

The *ism al-maf'ūl*:

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

يُرْسِلُ (yursil-u) ‘he sends’ : **مُرْسِلٌ** (mursil-un) ‘one who sends’

: **مُرْسَلٌ** (mursal-un) ‘one who has been sent’

يُغْلِقُ (yughliq-u) ‘he closes’ : **مُغْلِقٌ** (mughliq-un) ‘one who closes’

: **مُغْلَقٌ** (mughlaq-un) ‘closed’

The noun of place and time (إِسْمُ الْمَكَانِ وَالزَّمَانِ):

It is the same as the *ism al-maf'ūl*, e.g.:

أَتَحَفَ : **يُتَحَفَ** (athafa:yuthif-u) ‘to present s.o. with a curio’

مُتَحَفٌ (muthaf-un) ‘museum’

Here are some non-salim verbs transferred to this *bāb*:

	الماضي	المضارع	المصدر	إسم الفاعل	إسم المفعول
he made (him) stand	أَقَامَ	يُقْيِيمُ	إِقَامَةٌ	مُقِيمٌ	مَقَامٌ
he believed	آمَنَ for آمَنَّا for	يُؤْمِنُ	إِيمَانٌ for إِيمَانٍ for	مُؤْمِنٌ	مُؤْمِنٌ
he made (it) obligatory	أَوْجَبَ	يُوْجِبُ	إِيْجَابٌ for إِوْجَابٍ for	مُوْجِبٌ	مُوْجَبٌ
he completed	أَتَمَّ	يُتِمُّ	إِتَمَامٌ	مُتِمٌّ	مُتَمٌّ
he put down	أَلْقَى	يُلْقِي	إِلْقَاءٌ for إِلْقَاءِ for	مُلْقِي (المُلْقِي)	مُلْقَى (المُلْقَى)

(2) The verb أَعْطَى ‘he gave’ is from *bāb af'ala*. The *muḍāri'* is يُعْطِي, the *māṣdar* is أَعْطَاءٌ, the *amr* is أَعْطِ, *ism al-fā'il* is مُعْطٍ and the *ism al-maf'ūl* is مُعْطًى.

It takes two objects, e.g.:

أَعْطَيْتُ بِلَالًا سَاعَةً ‘I gave Bilāl a watch.’

In the Qur'an:

إِنَّا أَعْطَيْنَاكَ الْكَوَافِرَ. ‘We have indeed given you abundance.’

The objects may be pronouns, e.g.:

مَنْ أَعْطَاكَهُ؟ ‘Who gave it to you?’

أَعْطَانِيهِ الْمَدْرِسُ ‘The teacher gave it to me.’

(3) ولو (3) means ‘even if’, e.g.:

إِشْتَرِ هذا الْمُعْجَمَ وَلَوْ كَانَ غَاليًّا. ‘Buy this dictionary even if it is expensive.’

أُحْضِرِ الْإِمْتِحَانَ وَلَوْ كُنْتَ مَرِيضًا. ‘Attend the examination even if you are sick.’

لَنْ أَسْكُنَ هَذِهِ الْبَيْتَ وَلَوْ أَعْطَيْتِنِيهِ مَجَانًا. ‘I will not live in this house even if you give it to me free.’

Note that the verb after ولو is *mādī*.

(4) لام الإِبْتِدَاء (4) is a *lām* with a *fathah* prefixed to the *mubtada'* for the sake of emphasis, e.g.:

وَلَذِكْرُ اللَّهِ أَكْبَرُ.

‘And indeed the remembrance of Allāh is the greatest.’ (Qur'ān, 29:45).

وَلَآمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ

‘And indeed a believing slave girl is better than a mushrikah even though she might be pleasing to you.’ (Qur'ān, 2:221).

This *lām* is not to be confused with the preposition ل which has a *kasrah*, but takes a *fathah* when prefixed to a pronoun, e.g.: لَكُمْ، لَهُ، لَهَا, لَكُمْ. The لام الإِبْتِدَاء does not change the ending of the *mubtada'*.

(5) The verb أَصْبَحَ is a sister of كَانَ. It means ‘to become in the morning’, e.g.:

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أَصْبَحَ حَامِدٌ مَرِيضاً。 ‘Hāmid fell ill in the morning.’

Here حَامِدٌ is the *ism* of أَصْبَحَ and مَرِيضاً is its *khabar*. And in:

أَصْبَحْتُ نَشِيطاً。 ‘I became active in the morning.’

Here the pronoun ثُ is the *ism*.

It is also used in the sense of just ‘he became’ without reference to the timing, e.g.:

فَآلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا。 ‘He united your hearts, and you became brothers by His grace.’ (Qur’ān. 3:103).

(6) أُوشِكَ is a sister of كَانَ. Its *muḍāri* is يُوشِكُ. It means ‘he is about to ...’, e.g.:

يُوشِكُ الطَّلَابُ أَنْ يَرْجِعُوا إِلَى بِلَادِهِمْ فِي الإِجازَةِ。 ‘The students are about to return to their countries in the holidays.’

Here الطَّلَابُ is its *ism* and *maṣdar mu’awwal*,⁽²⁾ (أَنْ يَرْجِعُوا) is the *khabar*.

Its *khabar* is always a *maṣdar mu’awwal*, i.e., أَنْ + the *muḍāri*.

Here is another example:

أُوشِكُ أَنْ أَتَزَوَّجَ。 ‘I am about to get married.’

Here its *ism* is the *damīr mustatir* (hidden pronoun) أنا in the verb أُوشِكُ.

(7) لَأْمَرٍ مَا يُريدها لأَمْرٍ مَا. Here the word مَا is an adjective meaning ‘some’ or ‘certain’. لَأْمَرٍ means ‘for some reason’. Here are some more examples:

أَعْطِنِي كِتابًا مَا. ‘Give me some book.’

رَأَيْتُهُ فِي مَكَانٍ مَا. ‘I have seen him somewhere.’

سَتَفْهَمُ هَذَا يَوْمًا مَا. ‘You will understand this some day.’

This is called مَا التَّكْرِيَةُ التَّائِمَةُ الْمُبَهَّمَةُ ‘the completely indefinite and vague mā’.

(8) The *alif* of بْنُ is omitted in writing also if it is between the names of the son and the father, e.g.:

مُحَمَّدُ بْنُ وَلِيَمْ ‘Muhammad son of William.’

² For the *maṣdar mu’awwal* (المَصْدَرُ الْمُؤَوَّلُ) see Lesson 10 in this Book.

This omission is subject to the following two conditions:

a) the father's name should not be preceded by any title. If it is preceded by a title, the *alif* should be retained, e.g.:

الْحَسَنُ بْنُ عَلِيٌّ. ‘Hasan son of ‘Alī.’, but

الْحَسَنُ أَبْنُ الْإِمَامِ عَلِيٌّ. ‘Hasan son of Imām ‘Alī.’

b) all the three words should be in the same line, e.g.:

خَالِدُ بْنُ الْوَلِيدٍ. If they are in different lines, the *alif* is not to be omitted, e.g.: خَالِدُ
أَبْنُ الْوَلِيدٍ.

Note that the word preceding ابْنُ loses its *tawwīn*, e.g.:

بِلَالُ بْنُ حَامِدٍ (Bilāl-u bn-u Ḥāmid-in), not

بِلَالُ بْنُ حَامِدٍ (Bilāl-un bn-u Ḥāmid-in).

Vocabulary

أَصْبَحَ	(1) to become in the morning, to become (sis kāna) (2) to spend the morning, to enter in the morning (complete verb). (iv)	
أَطْفَأَ اطْفَاءً	to put out (fire) (iv)	نُورٌ (جَ آنَوَانٌ) light
حَاجَةً (جَ حَوَائِجُ)	need, necessity, requirement	وَرْقَةً piece of paper (note)
سَهْلٌ سُهُولَةً	to be easy (u-u)	إِسْهَالٌ diarrhoea
نَشَاطٌ (جَ آنِشِطَةً)	activity	أَشْرَفَ (عَلَى) إِشْرَافًا to supervise (iv)
ثَقَافَةً	culture	ثَقَافِيًّا cultural
رَدًّ (عَلَى) رَدًّا	to reply, send back (a-u)	هُنْيَاهًّا a little while
مُغْلَقٌ	closed (passive participle)	أَغْلَقَ to close (iv)
خِطَابٌ	letter	مُتَحَفٌ (جَ مَتَاحِفُ) museum
أَثْنَى يُشْتَيِّ (عَلَى)	to praise (iv)	بَدَا يَبْدُوا to appear, seem (a-u)
أَعْطَى يُعْطِي إِعْطَاءً	to give s.o. s.t. (iv)	سَرَّ سُرُورًا to please (a-u)

أَعْجَبٌ إِعْجَاباً	to please, delight, appeal (iv)	أَيْ يَأْبَى إِبَاءً	to refuse, reject (a-a)
مُعْجَبٌ	pleased, delighted (passive participle)	فَرِيدَةٌ	matchless, unique
مُتَمِّمٌ	completer (the one who completes, active participle)	أَتَمَ إِتْمَاماً	to complete s.t. (iv)
أَظْهَرَ إِظْهَاراً	to make s.t. appear, to render victorious (iv)	كَرِهَ كَرَاهَةً	to hate, detest (i-a)
فَكَرَ تَفْكِيرًا	to think over, remind, ponder (ii)	كَفَرَ كُفُرًا	to disbelieve (a-u)
وَجْهَ تَوْجِيهًا	to address (a question, request, etc) (ii)	إِنْتَهَى إِنْتِهَا	to finish, end, come to a close (viii)
إِسْتِحَالَ إِسْتِحَالَةً	to be impossible (x)	كَافِرٌ (جَ كَفَرَةُ، كَفَّارٌ)	disbeliever (active participle)
أُوْشَكَ	to be on the point of, to be about to (sis kāna) (iv)	أَرْسَلَ إِرْسَالًا	to send (iv)
عَذْرَ عُذْرًا، مَعْذِرَةً	to excuse, to absolve from guilt (a-i)	أَخْبَرَ أَخْبَارًا	to inform (iv)
لَا بَأْسَ	never mind, it doesn't matter, it is all right, may no harm come to you	أَلْقَى إِلْقَاءً	to cast, throw (iv)
أَسْلَمَ إِسْلَامًا	to become a Muslim (iv)	أَوْجَبَ يُوجِبُ إِيجَابًا	to enjoin, make s.t. obligatory (iv)
إِجَابَ (عَنْ) إِجَابَةً	to answer (a prayer), grant (a request) (iv)	طَرِيقٌ (جَ طُرُقُ جَ جِ طُرُقَاتُ)	way, road
أَقَامَ إِقَامَةً	(1) to raise, make s.o. get up (2) to stay (3) to say <i>iqāmah</i> for <i>salāh</i> (iv)	مُدِيرٌ	director (active participle)
آمَنَ يُؤْمِنُ إِيمَانًا	to believe (iv)	أَكْرَهَ إِكْرَاهًا	to compel (iv)
دَارَ يَدُورُ دَوْرًا	to turn (a-u)	(1) to indicate the system of case ending of a word (2) to analyze a sentence indicating the function of each word, its case-ending and reason for taking such ending. (iv)	
أَدَارَ يُدِيرُ إِدَارَةً	to make s.t. turn, to set things going, to direct (iv)	أَعَدَ	to prepare, to fix s.t. (iv)
أَحْرَمَ إِحْرَامًا	to enter into the state of <i>ihrām</i> (iv)		
أَعْرَبَ إِعْرَابًا	(1) to indicate the system of case ending of a word (2) to analyze a sentence indicating the function of each word, its case-ending and reason for taking such ending. (iv)		
أَصَابَ إِصَابَةً	to hit (a target), to be right, to afflict (iv)		

ظَرْفٌ (جَ ظُرُوفُ)	envelope	عُنْوَانٌ (جَ عَنَاءِوِينُ)	address
مُرْسِلٌ	sender of a letter (active participle)	جَازَ جَوَازًا	to be permissible (a-u)
مُرْسَلٌ إِلَيْهِ	addressee of a letter (passive participle)	تَرَكَ تَرْكًا	to leave, let be, renounce (a-u)
نَكَحَ نِكَاحًا	to marry (a girl) (a-a)	فَنَاءُ	extinction, vanishing, total ruin
إِزارٌ (جَ أَزُرُ)	sheet covering the lower part of the body	أَجْرَم	to commit a crime (iv)
رِداءٌ (جَ أَرْدِيَةٌ)	sheet covering the upper part of the body	عَمَرٌ	to live, to inhabitant
آتَى	to grant s.t., to bring s.o. (iv)	وَلَوْ	even if
شَكْلٌ (جَ أَشْكَالٌ)	shape, form	مَجَّاناً	free (without money)
مَضْمُونٌ	purport, meaning, contents	أَجْرٌ (جَ أَجُورٌ)	recompense, reward
كَوَّنَ تَكْوِيناً	to make, form (ii)	غَدْوَةُ	journey in the early morning
مُكَوَّنٌ	made up of (passive participle)	رَوْحَةُ	journey in the evening
أَدْرَكَ إِدْرَاكًا	to overtake, catch up (iv)	فَرَاغَ فَرَاغًا	to finish, conclude (a-u)
صَارَ صَيْرُورَةً	to become (sis kāna)	فُؤَادٌ (جَ أَفْئَادُهُ)	heart
الْفَ	to join the hearts in love, to unite (ii)	نِعْمَةٌ (جَ نِعَمٌ)	blessing, favour, grace
أَوْشَكٌ	to be on the point (of doing s.t.) (sis kāna) (iv)		
أَعَدَّ	to prepare, fix up s.t. (iv)	إِسْتَعْمَلَ إِسْتَعْمَالًا	to use (x)
أَبْهَمَ بِهَامًا	to make s.t. obscure and undetermined (iv)		
مُبْهَمٌ	vague, ambiguous, unspecified (passive participle)		

LESSON 18

In this lesson we learn the following:

(1) Verbs are either transitive or intransitive. A transitive verb (الفِعْلُ المُتَعَدِّي) needs a subject which does the action, and an object which is affected by the action, e.g.:

قتل الجنديُّ الجاسوسَ. ‘The soldier killed the spy.’

Here the soldier did the killing, so the word **الجنديُّ** is the *fā'il* (the subject), and the one affected by the killing is the spy. So the word **الجاسوسَ** is the *mafūl bihi* (the object). Here is another example:

بنى إبراهيمُ عليهِ السلامُ الكعبةَ. Ibrāhīm (peace be on him) built the Ka'bah.’

An intransitive verb (الفِعْلُ اللازمُ) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g.:

فرَحَ المدرِّسُ. ‘The teacher was happy.’

خَرَجَ الطُّلَّابُ. ‘The students went out.’

The subject of certain verbs affect others but not directly. They do this with the help of prepositions, e.g.:

‘I looked at him.’, ‘We believe in God.’. This happens in Arabic also, e.g.:

غَضِبَ المدرِّسُ على الطَّالِبِ الْكَسْلَانِ. ‘The teacher got angry with the lazy student.’

ذَهَبَتْ بِالمريضِ إلى المستشفى. ‘I took the patient to hospital.’

نَظَرَنا إلى الجَبَلِ. ‘We looked at the mountain.’

فَمَنْ رَغِبَ عَنْ سُنْتِي فَلَيْسَ مِنِّي. ‘Whoever dislikes my way is not of me.’

أُرِيدُ أَنْ أَطْلَعَ على مَنْهَاجِ مَدْرَسِتَكَ. ‘I want to look into the syllabus of your school.’

لَا أَرْغَبُ في السَّفَرِ هَذَا الْأَسْبُوعَ. ‘I don't like to travel this week.’⁽¹⁾

The object of such a verb is called **المَفْعُولُ غَيْرُ الصَّرِيحِ** (inexplicit object). It is *majrūr* because of the preposition, but it is in the place of *naṣb* (في محل نصب).

¹ Note that رَغَبَ في الشَّيْءٍ means to like a thing and رَغَبَ عَنِ الشَّيْءٍ means to dislike it.

(2) How to make an intransitive verb transitive?

We say in English ‘**Rise** and **raise** your hand’. **Rise** is intransitive, and by changing the pattern of the verb we get **raise** which is transitive. But this kind of change is very rare in English. In Arabic it is very common.

An intransitive verb can be made transitive by changing it to:

a) *bāb fa 'ala* (فعل), e.g.:

نَزَلَ (nazala) ‘he got down’ : نَزَّلَ (nazzala) ‘he brought down’

نَزَّلْتُ مِنَ السَّيَارَةِ، ثُمَّ نَزَّلْتُ الْطَّفْلَ.

‘I got down from the car, then I took down the child.’

This process of changing an intransitive verb into a transitive verb by doubling the second radical is called **التضاعيف** (doubling).

b) *bāb af'ala* (أفعٌ), e.g.:

جَلَسَ (jalasa) ‘he sat’ : أَجْلَسَ (ajlasa) ‘he seated’

جَلَسْتُ فِي الصَّفَّ الْأَوَّلِ، وَأَجْلَسْتُ الْطَّفْلَ بِحَانِبِي.

‘I sat in the first row and I seated the child by my side.’

The *hamzah* which is prefixed to the verb in *bāb af'ala* is called هَمْزَةُ التَّعْدِيَة (the transitive *hamzah*).

Certain verbs can be changed to both of these *abwāb*, e.g.: نَزَلَ and نَزَّلَ : نَزَلَ and نَزَّلَ.

Most verb can be changed to either of these. One must learn this from books and dictionaries.

If a transitive verb is transferred to any of these two *abwāb* it becomes doubly transitive and takes two objects, e.g.:

دَرَسْتُ اللُّغَةَ الْعَرَبِيَّةَ. ‘I studied Arabic.’

Here the verb درس has one object اللغة.

دَرَسْتُكُ اللُّغَةَ الْعَرَبِيَّةَ. ‘I taught you Arabic.’

Here it has two objects: لك and اللغة.

فَهُمْ بِالْأَلْدَرْسَ. ‘Bilāl understood the lesson.’

أَفَهَمْ بِالْأَلْدَرْسَ إِبْرَاهِيمَ الدُّرْسَ. ‘Bilāl explained the lesson to Ibrāhīm.’

(Literally ‘ Bilāl made Ibrāhīm understand the lesson.’)

LESSON 18

(3) أَرَى (arā) ‘he showed’ is *bāb af'ala* from رَأَى ‘he saw’. It was originally أَرَأَى (ar'ā), but the second *hamzah* has been omitted. The *mudāri* is يُرِي (yurī) and the *amr* is أَرِ (ari).

This is how the *amr* is *isnāded* to the other pronouns of the second person:

أَرَوْنِي هذا الكتاب يا إخوان.

أَرِنِي هذا الكتاب يا علي.

أَرِينَنِي هذا الكتاب يا أخوات.

أَرِينِي هذا الكتاب يا مريم.

(4) We have just seen that when a verb is transferred to *bāb fa''ala* it becomes transitive, e.g.: نَزَّلَ

from نَزَلَ. If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g.: دَرَسَ from درَسَ.

This *bāb* also signifies an extensive or intensive action. In Arabic the first is called التكثيرُ and the second المبالغةُ.

a) an extensive action is one done on a large scale, or done repeatedly, e.g.:

قتلَ المُجْرِمُ رَجُلاً.

‘The criminal killed a man.’ but

قتلَ المُجْرِمُ أَهْلَ القرِيَةِ.

‘The criminal massacred the people of the village.’

جُلِّتُ في هذا الْبَلَدِ.

‘I went round this country’ but

جَوَّلْتُ في مَشَارِقِ الْأَرْضِ وَمَعَارِبِهَا.

‘I travelled extensively all over the world.’

فَتَحْتَ الْبَابَ.

‘I opened the door.’ but

فَتَحْتَ أَبْوَابَ الْفُصُولِ.

‘I opened the doors of the classrooms.’

عَدَ الرَّجُلُ مَالَهُ.

‘The man counted his money.’ but

عَدَّ الرَّجُلُ مَالَهُ.

‘The man repeatedly counted his money.’

b) An intensive action is one done thoroughly and with great force, e.g.:

كَسَرْتُ الْكُوبَ.

‘I broke the glass.’ but

كَسَّرْتُ الْكُوبَ.

‘I smashed the glass.’

قَطَعْتُ الْحَبْلَ.

‘I cut the rope.’

قَطَعْتُ الْحَبْلَ.

‘I cut the rope to pieces.’

Note that the extensive action affects a number of objects, or one object a number of times, whereas an intensive action affects only one object only once but with great force.

(5) **إِيَّاكَ وَالْكِلَابُ** means ‘Beware of dogs!’. This is called التَّحْذِيرُ (warning).

Note that the noun after the *wāw* is *mansūb*.

إِيَّاكَ is for masculine singular. For masculine plural it is **إِيَّاكُمْ**, feminine singular **إِيَّاكَ** and for feminine plural **إِيَّاكُنَّ**.

Here is a *hadīth*:

إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَاكُلُ الْحَسَنَاتِ كَمَا تَاكُلُ النَّارُ الْخَطَبَ.

‘Beware of jealousy, for jealousy eats up good deeds just as fire eats up firewood.’

(6) **إِنَّمَا أَنَا مَدْرِسٌ** means ‘I am only a teacher’, i.e., I am a teacher, and nothing else.

إِنَّمَا + **إِنَّ** is **مَا** **الكافِة** i.e., the preventive *mā*, because it prevents **إِنَّ** from rendering the following noun *mansūb*.

We say **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** ‘Actions are judged only by the intentions.’ Here **الْأَعْمَالُ** is *marfū'* and not *mansūb*.

Unlike **إِنَّ** the word **إِنَّمَا** is used in a verbal sentence as well, e.g.:

إِنَّمَا يَكْذِبُ ‘He is only telling a lie.’

In the Qur’ān (9:18):

إِنَّمَا يَعْمَلُ مَسَاجِدَ اللَّهِ مِنْ عَامِنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

‘Only those tend the mosques of Allāh who believe in Allāh and the Last Day.’

(7) **وَاللَّهِ** ‘By Allāh’ is an oath⁽²⁾. In Arabic it is called **القسم**, and the statement that follows the *qasam* is called *jawāb al-qasam* (**جواب القسم**).

If the *jawāb al-qasam* commences with a *mādī* and is affirmative, it should take the emphatic **لَقَدْ**, e.g.:

وَاللَّهِ لَقَدْ فَرَحْتُ كَثِيرًا. ‘By Allāh, I was greatly delighted.’

If however, the verb is *mādī* but negative, it does not take the emphatic particle, e.g.:

The *wāw* used for oath is a preposition, that is why the noun following it is *majrūr*. It should not be confused with *wāw al'aff* (وَالْعَطْفِ) which means ‘and’.

LESSON 18

وَاللَّهِ مَا رَأَيْتُهُ.

'By Allāh, I did not see him.'⁽³⁾

(8) The verb **أَمْسَى** is a sister of **كَانَ**. It means 'he became in the evening', e.g.:

أَمْسَى الْجَوْلَطِيفًا, 'The weather became fine in the evening.'

Here **الْجَوْلَطِيفًا** is *ism* and **أَصْبَحَ** is its *khabar*. See **أَصْبَحَ** in Lesson 17.

(9) **إِنَّ بِي صُدَاعًا شَدِيدًا** 'I am suffering from severe headache.'

مَاذَا بِكِ يَا زَيْنَبُ؟ 'What are you suffering from, Zainab?'

Note that many words denoting disease are on the pattern of **فَعَالٌ** (*fu'ālun*), e.g.:

صُدَاعٌ 'headache' **زُكَامٌ** 'cold'

دُوَارٌ 'vertigo' **سُعَالٌ** 'cough'.

(10) One of the patterns of the *maṣdar* is **فَعَالٌ** (*fa'ālun*), e.g.:

ذَهَبٌ 'going' from 'ذَهَابٌ' **نَجَاحٌ** 'success' from 'نَجَاحٌ'.

(11) The plural of **طَرِيقٌ** is **طُرُقٌ**; and the plural of **طُرُقٌ** is **طُرُقَاتٌ**.

This is called **جَمْعُ الْجَمْعِ** (the plural of the plural). Some nouns have **جَمْعُ الْجَمْعِ**, e.g.:

أَمْكَانٌ 'place' → **أَمَاكِنٌ**

أَسْوَرٌ 'bracelet' → **أَسَاوِرٌ**

أَيْدٍ 'hand' → **أَيْادٍ**

The **جَمْعُ الْجَمْعِ** mostly has the meaning of the plural. But in some cases it has a different meaning, e.g.:

أَيْدٍ means 'hands' **أَيْادٍ** means 'favours'

بُيُوتٌ means 'houses' **بُيُوتَاتٌ** means 'respectable families'.

³ See Lesson 2.

(12) أَدْرَى 'he knew', دَرَى 'he made (him) know', i.e. 'he informed (him)'.

وَمَا أَدْرَاكَ أَنَّهُ يَكْذِبُ ? 'And what informed you that he is telling a lie?'

'How did you come to know that he is telling a lie?'

In the Qur'an:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، وَمَا أَدْرَنَاكَ مَا لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ .

'We have indeed revealed it on the Night of Decree. And what will inform you what the Night of Decree is. The night of Decree is better than a thousand months.'

This expression has been used in the Qur'an about thirteen times.

(13) The meaning of the poetic line:

وَلَمْ أَرَ كَالْمَعْرُوفِ : أَمَّا مَذَاقُهُ فَحُلُونُ، وَأَمَّا وَجْهُهُ فَجَمِيلٌ .

'I have not seen anything like a good deed: its taste is sweet, and its face is beautiful.'⁽⁴⁾

This line is used in some editions instead of the following line:

وَمَا التَّائِنُتُ لِاسْمِ الشَّمْسِ عَيْبٌ وَلَا التَّذْكِيرُ فَخْرٌ لِلْهَلَالِ

'The fact that the word *shams* is feminine is no discredit to the sun, nor is the masculine gender of *hilāl* a matter of pride for the moon.'

Vocabulary

أَمْسَى to spend the evening, to enter into the evening (complete verb)

أَمْسَى to become in the evening (sis kāna)

أَخْرَجَ to take out, remove (iv)

بِسْرَعَةٍ quickly

بَلَغَ بُلُوغًا to reach, amount to (a-u)

إِيَّاكَ وَ... beware of ...

شَرَقَ شُرُوقًاً to rise (of sun) (a-u)

غَرَبَ غُرُوبًاً to set (of sun) (a-u)

أَدْخَلَ to make enter (iv)

بَاهِرٌ brilliant, dazzling

نَتَائِجٌ (جِ نَتَائِجُ) result

مَشْرِقٌ (جِ مَشَارِقُ) east

The word جَمِيلٌ should have the *tamwīn*, but it has been omitted for metrical reasons.

دَرَسَ تَدْرِيْسًا	to teach (ii)	جَوَّلَ تَجْوِيْلًا, تَجْوَالًا	to go around or travel excessively (ii)
أَرَى يُرِي إِرَاءَةً	to show (iv)	مَغْرِبٌ (جَ مَغَارِبٌ)	(1) West (2) time of sunset
أَسْمَعَ إِسْمَاعِيلًا	to make s.o. hear, to say (iv)	بَيْتٌ (جَ أَيَّاتٌ)	couplet, verse
فَهَمَ تَفْهِيْمًا	to make s.o. understand, to explain (ii)	نَطَقَ نُطْقًا	to utter, pronounce, speak (a-i)
أَدْرَى يُدْرِي إِدْرَاءً	to inform, notify, let be known (iv)	فَرَحٌ	to please, to gladden, to delight (ii)
أَكْذَبَ	to cause s.o. to lie (iv)	عَزَّ يَعِزُّ عِزَّةً	to be mighty, powerful, noble (a-i)
حَدِيثٌ	speech, talk	جَلَّ يَجِلُّ جَلَالًا, جَلَالَةً	to be great, powerful, sublime (a-i)
ظَنَّ ظَنَّا	to think, to deem (a-u)	جَلِيلٌ	great, revered
إِثْمٌ (جَ آثَامٌ)	sin	أَثْمٌ يَاشُمُ إِثْمًا, مَائِمًا	to commit a sin, a crime (i-a)
ظَنٌّ (جَ ظُنُونٌ)	assumption, doubt, suspicion	عَيْبٌ (جَ عُيُوبٌ)	defect, fault, flaw
ذَكَرَ تَذْكِيرًا	(1) to remind, (gr) to treat a word as masculine (ii)	فَخْرٌ	pride
أَنْثَتَ تَأْنِيْثًا	(gr) to feminize, give the feminine ending/form (ii)	إِنْقَسْمَةً	to be divided, distributed (vii)
إِعْتَبَرَ	to take into account (viii)	إِعْتِبَارٌ	consideration
تَعَدَّى	(1) to overstep, traverse, go beyond, (gr) to be transitive (v)	حَدَّثٌ	(gr) action of a verb
لَا زِمْ	(gr) intransitive	تَحَاوَزَ تَجَاوِزًا	to go beyond, overstep, cross (vi)
مُتَعَدِّدٌ	transitive (active participle)	يَحْتَاجُ	need
وَقَعَ يَقْعُ وُقُوعًا	to fall down, come to pass, happen, be located, be situated (a-a)	أَثْرٌ (جَ آثَانٌ)	effect
قَبِيلَ قَبُولًا	to accept (i-a)	عَادَ يَعُودُ عَوْدًا, عَوْدَةً, عِيَادَةً	(1) to return (2) to visit a sick person (a-u)

سَامٌ	venomous, poisonous	رَغْبَةٌ عَنْ	to dislike
رَغْبَةٌ فِي	to desire, covet, crave (i-a)	وَاسِطةٌ	moderate, middle
مَنْهَجٌ (جَ مَنَاهِجُ)	syllabus, curriculum	أَطْلَعَ	to inform, give an insight (iv)
صَرِيحٌ	pure, unadulterated	تَعَبَ تَعَباً	to be or become tired (i-a)
مَيْزَرٌ تَمْيِيزًا	to distinguish, separate, select (ii)	عَامِلٌ (جَ عُمَالٌ)	labourer, worker
		ضَيْفٌ (جَ ضُيُوفٌ، أَضْيَافٌ)	guest
صَارَ صَيْرُورَةً	to become (sis kāna)	رَحْبَةٌ تَرْحِيبًا	to welcome (ii)
نَقْلٌ نَقلًا	to move s.t. from its place, transport, transfer, remove (a-u)	إِسْعَافٌ	first aid
سَيَّارَةُ الإِسْعَافِ	ambulance	وَضَحَ يَضْحُكُ وُضُوكًا	to become clear (a-i)
نَجَاحًا يَنْجُو نَجَاحًا	to escape, be saved (a-u)	إِتَضَحَ يَتَضَّبَخُ	to become clear (viii)
نَجَحَ يُنْجِي تَنْجِيَةً	to save (ii)	نَزَلَ تَنْزِيلًا	to bring down, send down (ii)
اِنْقَلَبَ اِنْقِلَابًا	(1) to be turned upside down (2) to return (vii)	نَوْمٌ تَنْوِيماً	to put s.o. to sleep, to induce sleep (ii)
عَدَّى تَعْدِيَةً	(gr) to transfer an intransitive verb into a transitive verb (ii)	حَشَرَةٌ	insect
جُوعٌ	hunger	جَفَّ جَفَافًا	to become dry (a-i)
ضَعَفَ تَضْعِيفًا	(1) to redouble (2) (gr) to change a verb into form ii (ii)		
أَبْكَى إِبْكَاءً	to make s.o. cry (iv)	ذَاقَ يَذُوقُ ذُوقًا، مَذَاقًا	to taste (a-u)
نَكَحَ نِكَاحًا	to marry (a girl) (a-a)	أَذَاقَ يُذِيقُ أَذَاقَةً	to make s.o. taste (iv)
أَنْكَحَ إِنْكَاحًا	to give (a girl) in marriage (iv)	إِعْتَمَرَ	to perform <i>Umrah</i> (viii)
ظَلَمَ ظُلْمًا	to wrong, do wrong, oppress, treat unjustly (a-i)	سُوءٌ	evil
قَصَرَ تَقْصِيرًا	to shorten (ii)	شَعْرٌ	hair
خَطَبَ خِطْبَةً	to ask for a girl's hand in marriage (a-u)	مُحْرِمٌ	pilgrim in the state of <i>ihrām</i>

	عَصَى يَعْصِي عِصْيَانًا، مَعْصِيَةً	to disobey (a-i)	
	عِصْيَانٌ	disobedience	
عِصْيَانٌ	disobedience	حَبَّ بُيْحَبُ تَحْبِيبًا	to make s.o. like s.t., to endear (ii)
فَسَقَ فُسُوقًا	to deviate from the right course, act sinfully and immorally (a-u)		
كَرَهَ (إِلَى) تَكْرِيهَا	to make s.o. dislike s.t. (ii)	كَذَبٌ	to accuse s.o. of lying (ii)
كَرَهَ كَرَاهَةً	to hate, detest (i-a)	خِيَاطٌ	needle
مَكْرُوْهٌ	hated, detested	خَيْطٌ (جَ خُيُوطٌ)	thread
أَبَى يَأْبِي إِبَاءً	to refuse, reject (a-a)	أَحْيَا يُحْيِي إِحْيَاءً	to give life (iv)
أَسْفَلٌ	the low	طَمَانٌ يُطَمِّئِنُ طَمَانَةً	to reassure, set s.o. mind at rest, comfort (rb)
كَثُرَ تَكْثِيرًا	(1) to increase, multiply (gr) action affecting many (e.g. kill and massacre) (ii)		
بَالَّغَ مُبَالَغَةً	(1) to exaggerate (gr) action denoting intensity (e.g. break and smash) (iii)		
أَضَلَّ إِضْلَالًا	to mislead, to lead stray (iv)	جَالَ جَوَلَةً	to roam, go round, rove (a-u)
سَمٌ	eye (of a needle)	وَلَجَ يَلْجُ وُلُوجًا	to penetrate, go thru (a-i)
عَدَّدَ تَعْدِيدًا	to count many times (ii)	مَرَّقَ تَمْرِيقًا	to tear into pieces (ii)
غَلَقَ تَغْلِيقًا	to close (doors) (ii)	سَامَ يَسُومُ سَوْمًا	to inflict (a punishment) (a-u)
ذَبَحَ يَذْبَحُ	to slaughter (a-a)	حَذَرَ حَذَرًا	to be cautious, to fear (i-a)
ذَبَحَ تَذْبِيحاً	to slaughter excessively (denoting intensive or extensive) (ii)	حَذِيرٌ	cautious
حَذَرَ تَحْذِيرًا	to warn, to caution s.o. (ii)	تَحْذِيرٌ	warning
نَبَهَ تَنْبِيهًا	to draw s.o. attention, to notify (ii)	تَنْبِيَةٌ	notification
خَطَبَ خُطْبَةً	to deliver a sermon (a-u)	أَحْضَرَ إِحْضَارًا	to bring, fetch (iv)
خَاطَبَ مُخَاطَبَةً	to address, talk, speak, direct ones words (iii)		

اجْتَنَبَ اِجْتَنَبَاً	to avoid (viii)	كَسِيلٌ كَسَلًا	to be lazy (i-a)
دَخَّنَ تَدْخِينًا	to smoke (a cigarette) (ii)	كَسَلٌ	laziness
أَمْرَضَ	to make s.o. sick, ill (iv)	أَهْلَكَ	to destroy, ruin (iv)
حَسَدَ حَسَدًا	to be jealous (a-u)	مُهْلِكٌ	destroyer (active participle)
حَسَنَةٌ	good deed, good thing	حَطَبٌ	firewood
مُحَدَّثَاتُ الْأُمُورِ		religious practices and beliefs not based on the teaching of Qur'an and the <i>sunnah</i> but invented after the time of the Prophet (saw)	
الشُّفُورُ		تَبْرِيجٌ	display by a woman of her charms
سَارَ يَسِيرُ سِيرًا	to go, move, travel (a-i)	طَرِيقٌ (جَ طُرُقُ، طُرُقَاتُ)	way, road
نَظَفَ تَنْظِيفًا	to clean (ii)	ضَلَّ ضَلَالًا، ضَلَالَةٌ	to go astray, loose ones way, to err (a-i)
بِدْعَةٌ (جَ بِدَعَ)	innovation in religious matters	نَمِيمَةٌ	the work of a tablebearer
كَفَّا	to prevent, to hold back, refrain (a-u)	مُثْبِتٌ	affirmative
مَا الْكَافَةُ	the particle <i>mā</i> in <i>inna mā</i> (meaning only) so called because it prevents <i>inna</i> from rendering the following noun <i>mansūb</i> .		
عَيْنَ تَعَيْنًا	to specify, earmark, appoint, single out (ii)	اتَّصَلَ (وَصَلَ) اِتْصَالًا	to contact, to be connected, attached (viii)
أَثْبَتَ إِثْبَاتًا	to confirm (iv)		
حُكْمٌ	ruling		
أَوْجَبَ يُوجِبُ إِيْجَابًا	(1) to enjoin, make s.t. obligatory (2) gr. affirmation (iv)		
تَصَدَّرَ تَصَدِّرًا	(gr) to be the first word in a sentence (v)	أَدْرَكَ إِدْرَاكًا	to overtake, to catch up (iv)
أَكَدَ تَأْكِيدًا	(gr) to emphasize the verb with the heavy nun. (ii)	مُعْتَدِلٌ	moderate
تَقْدِيمٌ	shape, shaping	مُتَعَبٌ	tired, weary
أَعْرَبَ إِعْرَابًا	(1) to indicate the system of case ending (2) to analyze a sentence (iv)		

LESSON 18

LESSON 19

In this lesson we learn the following:

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

قابل (qābil)	'he met'	شاهد (shāhada)	'he watched'
ساعد (sā`ada)	'he helped'	حاول (ḥāwala)	'he tried'
راسل (rāsala)	'he corresponded'	لقي (lāqā)	'he met'.

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

يلقي يحاول يساعد يقابل (yu-qābil-u).

The *amr*: After omitting the حرف المضارعة and the case-ending from:

قابل we get: قابل (tu-qābil-u : qābil).

The *yā`* is omitted from *nāqīṣ* verb. So the *amr* of

لاقٰ تلاقٰ

The *mashdar*: This *bāb* has two *mashdars*:

a) one is on the pattern of مُفَاعَلَة (mufā`alat-un), e.g.:

ساعد حاول مُحَاوَلَة : لاقٰ مُلَاقَة : قابل مُقَابَلَة : مُسَاعَدَة : مُفَاعَلَة : 'help' 'meeting' 'trying' 'meeting' 'contest, match' 'hypocrisy'

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

لاقٰ مُلَاقَة : مُبَارَأَة : مُبَارَيَة : لاقٰ مُلَاقَة : بارى مُبَارَأَة : باري

b) the other is on the pattern of فِعَال (fī`āl-un), e.g.:

جاهد نافق نفاق : نادى نداء : نادى نداء

In *nāqīṣ* verbs the *yā`* is changed to *hamzah*, e.g.:

نادى نداء نداء : نادى نداء

The *ism al-fā'il*:

مشاهد : يشاهد : مُشَاهِد : يُشاهِد : مشاهد (mushāhid-un) 'viewer'

ملاقي : يلقي : مُلَاقِي : يُلَاقِي : ملاقي (mulāqi-n) 'one who meets'

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

LESSON 19

مُرَاقِبٌ : يُرَاقِبُ (murāqib-un) ‘one who observes’

مُرَاقَبٌ (murāqab-un) ‘one who is observed’

مُخَاطِبٌ : يُخَاطِبُ (mukhāṭib-un) ‘one who addresses’

مُخَاطَبٌ (mukhāṭab-un) ‘one who is addressed’

مُبَارِكٌ : يُبَارِكُ (mubārik-un) ‘he blesses’

مُبَارَكٌ (mubārak-un) ‘blessed’

مُنَادٍ : يُنَادِي (munādi-n) ‘one who calls’

مُنَادٌ (munāda-n) ‘one who is called’

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

‘يُهَاجِرُ’ : مُهَاجِرٌ ‘he migrates’

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

لَبَيْتُكَ أَجْمَلُ ‘Indeed your house is more beautiful.’

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

إِنْ لَبَيْتُكَ لَأَجْمَلُ ‘Surely your house is indeed more beautiful.’

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

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

Here are some more examples:

وَإِنَّ أَوْهَنَ الْبَيْوَتِ لَبَيْتُ الْعَنْكَبُوتِ

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

إِنَّ إِلَهَكُمْ لَوَاحِدٌ

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

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي بِكَّةٌ

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

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتِ الْحَمِيرِ ۚ ١٩

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

(3) The particle قدْ ^{قد} is prefixed to the verb, both *mādī* and *muḍāri*:

a) With *mādī* denotes certainty (**التأكيد**), e.g.:

قدْ دَخَلَ المَدْرِسَةَ الفَصْلَ. ‘The teacher has already entered the class.’

قدْ فَاتَتْكَ دُرُوسُكَ. ‘You did miss many lessons.’

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

1) doubt or possibility (**الشكُّ والاحتمال**), e.g.:

قدْ يَعُودُ الْمُدِيْرُ غَدًا. ‘The headmaster may return tomorrow.’

قدْ يَنْزِلُ الْمَطَرُ الْيَوْمَ. ‘It may rain today.’

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

قدْ يَنْجُحُ الطَّالِبُ الْكَسْلَانُ. ‘A lazy student sometimes passes the examination.’

قدْ يَصْدُقُ الْكَذُوبُ. ‘A liar sometimes tell the truth.’

3) certainty (**التحقيق**), e.g.:

وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۝

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

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

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

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

nasb: سَاعِدْ ذَوِي الْعِلْمِ . ‘Help people of knowledge.’

Here ذُوي is *mansūb* because it is *maf’ūl bihi*, and the *nasb*-ending is *yā* (*dhawī*).

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

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

LESSON 19

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

جاءَ بِلَالٌ، لَكِنْ حَامِدًا لَمْ يَجِئُ.
‘Bilāl came, but Hāmid did not come.’

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

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

جاءَ الْمَدْرِسُ، لَكِنِ الطَّلَابُ مَا جَاءُوا.

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

Here the *الطلاب* is *marfū'*.

In the Qur’ān (19:38):

لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ۚ

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

Note الظَّالِمِينَ not الظَّالِمُونَ.

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

غَابَ عَلَيْيَ، وَلَكِنْ حَضَرَ أَحْمَدُ.

‘Ali was absent, but Ahmad attended.’

In the Qur’ān (2:12)

وَلَكِنْ لَا يَشْعُرُونَ ۚ

‘But they do not perceive.’

(6) The كُنْ، كُمْ، كِنْ، كِمْ may be replaced with ذَلِكَ، تِلْكَ، أُولَئِكَ in كَ according to whom you are speaking to, e.g.:

لِمَنْ ذَلِكُمُ الْبَيْتُ يَا إِخْرَانُ؟

لِمَنْ ذَلِكَ الْبَيْتُ يَا بِلَالُ؟

لِمَنْ ذَلِكُنْ الْبَيْتُ يَا أَخَوَاتُ؟

لِمَنْ ذَلِكِ الْبَيْتُ يَا مَرِيمُ؟

تِلْكُمُ السَّاعَةُ جَمِيلَةٌ يَا إِخْرَانُ.

تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا حَامِدُ.

تِلْكُنَ السَّاعَةُ جَمِيلَةٌ يَا أَخَوَاتُ.

تِلْكِ السَّاعَةُ جَمِيلَةٌ يَا مَرِيمَ.

This is called تَصْرِفٌ كَافِ الخطابٌ and it is optional.

In the Qur’ān:

ذَلِكُمْ خَيْرٌ لَكُمْ ۝

‘That is better for you.’ (2:54).

أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُولَئِكُمْ

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

قَالَ كَذَلِكَ

‘He said “Thus it will be”’ (19:21).

وَنُوذِّدُهُمْ أَنَّ تِلْكُمُ الْجَنَّةُ أُرِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

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

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

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

Here آمِنُوا is for تُؤْمِنُونَ ‘believe’. That is why يَغْفِرُ in the next āyah is *majzūm*.⁽¹⁾

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

عِيَادَةٌ: عَادَ ‘visiting the sick’

قِرَاءَةٌ: قَرَأَ ‘reading’.

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

(10) The broken plural pattern فَنَادِقُ, دَفَاتِرُ (fa'ālil-u) like دَفَالِلُ (fa'ālil-u) is called مُنْتَهَى الْجُمُوعِ, and its

singular form has four letters.⁽²⁾

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

بَرَامِجُ ‘programme’ has five consonants.

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

¹ For the *aljazm* بالطلب see Lesson 13.

² دَكَائِنُ : دُكَّانٌ، فَنَاجِينُ : فِنْجَانٌ, e.g., وَمُنْتَهَى الْجُمُوعِ is also called دَكَائِلُ.

LESSON 19

Here are some more examples:

سَفَارِجُ، سَفَرْجَلٌ ‘quince’

عَنَكِبُوتٌ ‘spider’

عَنَادِلُ، عَنَادِيلٌ ‘nightingale’

مَسَافِي، مُسْتَشْفَى ‘hospital’³

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

هَدِيَّةٌ هَدَائِيَا ‘gift’

مَنِيَّةٌ مَنَائِيَا ‘fate, death’

زَاوِيَّةٌ زَوَائِيَا ‘angle’.

Vocabulary

سَافَرَ مُسَافِرَةً to travel (iii)

عَفَا يَعْفُو عَفْوًا to forgive (a-u)

عَافَى مُعَافَةً to restore to health (iii)

جَاهَدَ مُجَاهَدَةً، جِهَادًا to strive (iii)

أَصْلًا originally

ذُو (ذُوُو، ذَاتُ، ذَوَاتُ) having, possessing

هَاجَرَ مُهَاجَرَةً to emigrate (iii)

قُرْبَى kinship

قَابِلَ مُقَابَلَةً to meet, have an interview (iii)

رَاسَلَ مُرَاسَلَةً to correspond (iii)

عَمٌ (جَ أَعْمَامُ) paternal uncle

دَائِمًا always

خَالٌ (جَ أَخْوَالُ) maternal uncle

أَعْجَبَ إِعْجَابًا to please, delight, appeal (iv)

وَلَدٌ (جَ أَوْلَادُ) (1) boy
(2) offspring (denoting singular, plural, masc., fem)

هَبَطَ هُبُوطًا to descend (a-i)

بَارَكَ مُبَارَكَةً to bless (iii)

مَهْبِطٌ place of descending

مَهْبِطُ الْوَحْيٍ land where revelation came to Prophet ﷺ, i.e., Madinah

وَحْيٌ sign, revelation

مَضَى مُضِيًّا to depart, leave, go away (a-i)

³ مُسْتَشْفَى has also a sound feminine plural مُسْتَشْفَيَاتٌ

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

دَلَّ (عَلَى) دَلَالَةً	to show, demonstrate, point out, direct, signify, indicate (a-u)	
قَاتَلَ مُقَاتَلَةً، قِتَالًا	to fight (iii)	نَافَقَ مُنَافَقَةً، نِفَاقًا to be hypocritical (iii)
مُرَاقِبٌ	controller of attendance in schools	مُنَافِقٌ hypocrite
عِلاجٌ	medical treatment	عَالَجَ مُعَالَجَةً، عِلاجًا to treat (a patient) (iii)
خَاطَبَ مُخَاطَبَةً	to address, talk, speak, direct one's words (iii)	رَاقِبٌ مُرَاقِبَةً to supervise (iii)
مُخَاطَبٌ	person spoken to	بَرْنَامِجٌ (جَ بَرَامِجُ) programme
مُرَاسِلٌ صَحِيفَةٍ	newspaper correspondent (a reporter)	إِسْتَفْتَاحٌ إِسْتِفْتَاحًا to commence (x)
أَخْطَأَ	to make a mistake (iv)	صَحِيفَةٌ (جَ صُحْفُ) newspaper
دُعَاءً (جَ أَدْعِيَةً)	call, invocation of Allah, supplication, prayer	
بَاعَدَ مُبَاعَدَةً	to separate, remove (iii)	دَنَسٌ (جَ أَدْنَاسُ) dirt, filth
نَقَى تَنْقِيةً	to cleanse, purify (ii)	ثَلْجٌ (جَ ثُلُوجٌ) ice, snow
بَرْدٌ	hailstone	وَهَنَ يَهِنُ وَهُنَّا to be weak (a-i)
أَنذَرَ إِنذَارًا	to warn (iv)	أَوْهَنُ weakest
شَكٌ شَكًا	to doubt (a-u)	عَائِلَةً (جَ عَوَائِلُ) family
إِحْتَمَلَ إِحْتِمَالًاً	to be probable (viii)	أُولُو ذُوو having, possessing same as
إِحْتِمَالٌ	possibility, probability	بَاسٌ (1) harm, hurt (2) strength, might (3) war
شَعَرَ شُعُورًا	to perceive, feel, realize (a-u)	تَصَرَّفَ تَصَرُّفًا to change (v)
رَوَى يَرْوِي رِوَايَةً	to report (a <i>hadīth</i>) (a-i)	هُوَيٌ هُوِيًّا to fall, swoop down (a-i)
هَدِيَّةً (جَ هَدَائِيًّا)	gift, present	سَفَرْجَلٌ (جَ سَفَارِجُ) quince (fruit)
مَطَيَّةً (جَ مَطَائِيًّا)	riding animal	عَنْكَبُوتٌ (جَ عَنَاكِبُ) spider

مَزِيَّةٌ (ج مَرَأِيَا)	merit, advantage	عَنْدَلِيبٌ (ج عَنَادِلُ)	nightingale
سَرِيَّةٌ (ج سَرَائِيَا)	military detachment	بَرِيَّةٌ (ج بَرَائِيَا)	creation
شَظِيَّةٌ (ج شَظَلَائِيَا)	splinter	مُسْتَشْفَى (ج مُسْتَشْفَيَاتُ)	hospital
زاوِيَّةٌ (ج زَوَائِيَا)	corner, angle	ضَيَّعَ تَضْيِيعًا	to waste, lose, let s.t. get lost (ii)

LESSON 20

LESSON 20

In this lesson we learn the following:

(1) *Bāb تَفْعِل*. This *bāb* is formed by prefixing *ta* to *bāb* فَعَلْ (ta + fa‘‘ala), e.g.:

تَعْلَمَ (ta-‘allama) ‘he learnt’

تَكَلَّمَ (ta-kallama) ‘he spoke’

تَغَدَّى (ta-ghaddā) ‘he had lunch’

تَلَقَّى (ta-laqqā) ‘he received’.

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

يَتَكَلَّمُ (ya-takallam-u)

يَتَلَقَّى (ya-talaqqā).

This *bāb* commences with a *tā*, and if the حَرْفُ الْمُضَارِعَةِ is a *tā*, two *tā*’s come together, and this combination is somewhat difficult to pronounce. That is why one of the *tā*’s is omitted in literary writings. Here are two examples from the Qur’ān:

وَنَزَّلَ الْمَلِكَةَ وَالرُّوحَ فِيهَا ۝

‘The angels and the Spirit (Jibrīl) descend therein.’ (97:4)

Note تَنَزَّلُ for تَنَزَّلُ (ta-nazzal-u for ta-ta-nazzal-u).

وَلَا تَجَسَّسُوا ۝

‘Do not spy.’ (49:12)

Note لَا تَجَسَّسُوا لَا تَجَسَّسُوا for لَا تَجَسَّسُوا (ta-jassasū for ta-ta-jassasū).

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

تَكَلَّمُ : تَكَلَّمْ (ta-ta-kallam-u : takallam).

The *nāqis* verb drops the final *alif* (which is written *yā*’), e.g.:

تَغَدَّى : تَغَدَّى (ta-taghaddā : taghadda) ‘have lunch!’.

The *maṣdar*: The *maṣdar* of this *bāb* is on the pattern of تَفَعُّلٌ (tafa‘‘ul-un), i.e.,

تَحَدَّثَ ‘he spoke’ تَحَدُّثٌ ‘speaking’

تَذَكَّرَ ‘he remembered’ تَذَكُّرٌ ‘remembering’

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

تَلَقَّى ‘he received’ تَلَقُّى (التَّلَاقُى) (talaqqin for talaqquy-un).

The *ism al-fā'il* and *ism al-maf'ūl*: It is formed by replacing the حرف المضارعة with *mu-*.

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

يَتَعَلَّمُ (ya-ta'allam-u : mu-ta'allim-un)

يَتَزَوَّجُ (ya-tazawwaj-u : mu-tazawwij-un)

Here is an example of the *ism al-maf'ūl*:

يَتَكَلَّمُ (mutakallam-un).

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

مَوْضِعٌ ‘place of *wuḍū'* مَنْفَعٌ ‘breathing place’.

This *bāb* denotes, among other things, *muṭāwa'ah* (المطاؤعة) which means that the object of a verb becomes the subject, e.g.:

زَوَّجَنِي أَبِي زَيْنَبَ . ‘My father married me to Zainab.’

Here ‘my father’ is the subject. There are two objects ‘me’ and ‘Zainab’. Now if *bāb tafa'aala* is used:

تَزَوَّجْتُ زَيْنَبَ . ‘I married Zainab’

‘I’ becomes the subject and ‘Zainab’ becomes the object and ‘my father’ has no role at all.

Here is another example:

عَلِمَنِي بِلَالٌ السَّبَاحَةَ . ‘Bilāl taught me swimming.’

تَعَلَّمْتُ السَّبَاحَةَ . ‘I learnt swimming.’

لَمَّا سَمِعْتُ الْأَذَانَ ذَهَبْتُ إِلَى الْمَسْجِدِ (2) ‘When I heard the adhān I went to the mosque.’

Here لَمَّا is a *zarf al-zamān* meaning ‘when’. The verb following it and its *jawāb* should be *māqī*, e.g.:

لَمَّا تُوفِّيَتْ رُقَيْةٌ تَزَوَّجَ أُخْتَهَا . ‘When Ruqayyah died he married her sister.’

In the Qur'ān (6:77)

فَلَمَّا رَأَاهَا الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي .

‘When he saw the moon rising he said, “This is my lord”.

This لَمَّا is called لَمَّا الحِينِيَّةُ (*lammā* of time). It should not be confused with لَمَّا meaning ‘not yet’⁽¹⁾ which is called لَمَّا الْجَازِمَةُ.

¹ See Book Two (Lesson 21).

LESSON 20

(3) The word **نَحْنُ** 'we' sometimes needs specification, e.g.:

نَحْنُ الطُّلَّابَ 'we, the students'

نَحْنُ التُّجَارَ 'we, the merchants'

نَحْنُ الْمُسْلِمِينَ 'we, the Muslims'.

This process is called **الإخْصَاصُ** and the noun that follows **نَحْنُ** is called **المَخْصُوصُ**.

As you can see, this noun is *mansūb*, because it is the *maf'ūl bihi* of a supposed verb, **أَخْصُ**

'I specify, I mean'. Here are some examples:

نَحْنُ الْهُنُودَ نَتَكَلَّمُ عِدَّةً لُغَاتٍ.

'We Indians speak a number of languages.'

نَحْنُ الْمُسْلِمِينَ لَا نَأْكُلُ لَحْمَ الْخِنْزِيرِ.

'We Muslims do not eat pork.'

نَحْنُ الطَّلَبَةَ الْمُتَفَوِّقِينَ حَصَلَنَا عَلَى جَوَائِزَ.

'We the outstanding students received prizes.'

نَحْنُ وَرَثَةَ الْمُتَوَفِّيِّ نُوَافِقُ عَلَى ذَلِكَ.

'We the heirs of the deceased agree to that.'

Vocabulary

تَوَضِّأَ تَوَضُّؤًا

to perform *wuḍū*
(v)

مُتَوَضِّأً

place for
performing *wuḍū*

رَاشِدٌ

rightly-guided

تَكَلَّمَ تَكَلُّمًا

to talk, speak (v)

تَفْوَقَ تَفْوُقًا

to excel, surpass,
be outstanding (v)

تَخَلَّفَ تَخَلُّفًا

to stay away, fail to
take part (v)

مَرَضَ تَمْرِيضاً

to nurse (ii)

تَقَبَّلَ تَقْبِيلًا

to accept, grant
one's prayer (v)

تَحَدَّثَ تَحَدُّثًا

to speak (v)

عَلَّمَ تَعْلِيمًا

to teach (ii)

تَعْلَمَ تَعْلُمًا

to learn (v)

تَلَقَّى تَلَقِّيًا

to receive (a letter)
(v)

زَوَّاجٌ تَزْوِيجًا، زَوَاجًا

to marry, join (in
marriage) (ii)

تُوفِيَ

to die (passive v)

وَفَاءُ (جَ وَفَيَاتٌ)

death

مَعْرَكَةُ (جَ مَعَارِكٌ)

battle

تَذَكَّرَ تَذَكُّرًا

to remember (v)

تَأَخَّرَ تَأَخُّرًا

to be late (v)

تَغْدِيَ تَغْدِيَاً	to have lunch (v)	تَانِيَ تَانِيَاً	to act unhurriedly (v)
تَعْشِيَ تَعْشِيَاً	to have supper (v)	أَهْلٌ (ج أَهْلٌ (الأَهْلِي))	relatives, people, kinsfolk
تَمَنَّى تَمَنِيَاً	to wish, desire (v)	عَجَّلَ تَعْجِيلًا	to speed up, expedite (ii)
عَجَّلَةً	(1) hast, hurry (2) wheel	لِصٌ (ج لُصُوصٌ)	thief
نَدِمَ نَدَامَةً	to regret, repent (i-a)	تَسَلَّقَ تَسَلُّقاً	to climb (v)
حَاوَلَ مُحاوَلَةً	to try (iii)	جِدَارٌ (ج جُدُرٌ)	wall
بُعْدٌ	a little after	وَارِثٌ (ج وَرَاثَةً)	heir
تَنَفَّسَ تَنَفُّساً	to breath (v)	تَوَكَّلَ تَوَكُّلاً	to reply, trust (v)
مُتَنَفِّسٌ	breathing space, place where one can breath fresh air	مُتَوَفِّي	deceased
تَخْرُجَ تَخْرُجًا	to graduate, to pass out (v)	أَخْصٌ	to make relevant
تَوَجَّهَ تَوَجُّهًا	to turn one's face, to go towards (v)	تَجَسَّسَ تَجَسُّساً	to spy (v)
أَسْرَعَ إِسْرَاعًا	to hurry, speed up (iv)	اِخْتَصَّ اِخْتِصَاصًا	to concern, be peculiar (viii)
بَزَغَ بَزُوغًا	to rise (of the sun) (a-u)	(gr) to use a <i>mansūb</i> noun after a pronoun to specify the pronoun	
إِخْتِصَاصٌ		بَيَانٌ	elucidation, explanation, indication
قَصْدَ قَصْدًا	to intend, have in mind (a-i)	مَعْشِرٌ (ج مَعَاشِرٌ)	group, company

LESSON 21

In this lesson we learn the following:

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

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

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

The mudāri‘: As the verb is made up of five letters, the حَرْفُ الْمُضَارِعَةِ takes *fatḥah*, e.g.:

يَتَكَاسَلُ، يَتَشَاءَبُ، يَتَبَاكَى

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

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارِفُوا

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

Here تَعَارِفُوا is for تَعَارَفُوا (*ta'ārafū* for *ta-ta'ārafū*).

وَلَا تَنَابَرُوا بِالْأَلْقَبِ

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

Here تَنَابُرُوا is for تَنَابَرُوا.

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوانِ

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

Here لَا تَعَاوَنُوا is for لَا تَعَاونُوا.

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

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

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

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

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

تَنَاؤلٌ ‘he took’ تَسَاءُلٌ ‘taking’

تَشَاءُمٌ ‘he was pessimistic’ تَشَاؤمٌ ‘pessimism’

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

تَبَاكَىٰ تَبَاكِيٰ (الْتَّبَاكِيٰ) for تَبَاكِيٰ.

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

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

يَتَنَاؤلُ مُتَنَاؤلٌ 'one who takes'

مُتَنَاؤلٌ 'that which is taken'

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

مُتَنَاؤلٌ 'place of taking, reach'

يَحِبُّ أَنْ لَا تُتَرَكَ الْأَدْوِيَةُ فِي مُتَنَاؤلٍ أَيْدِي الْأَطْفَالِ.

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

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

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

سَأَلَ 'he asked'

تَسَاءَلَ النَّاسُ. 'the people asked one another'

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

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

تَمَارَضَ 'he pretended to be sick'

تَنَاؤمَ 'he pretended to sleep'

تَعَامَىٰ 'he pretended to be blind'

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

e.g.:

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

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

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

Here are some more examples:

لَيْتَ الشَّبَابَ يَعُودُ. 'Would that youth returned.'

Here the verbal sentence يَعُودُ is the *khabar*.

LESSON 21

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

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

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

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

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

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

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

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

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

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

لَا صَلَاةَ بَعْدَ الْغَدَاءِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ .

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

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

إِيَّاكَ وَهَذَا الرَّجُلُ . ‘Beware of this man.’

Now if the thing warned against is a *maṣdar mu’awwal*⁽²⁾ the *wāw* is omitted, e.g.:

¹ In the *mudāri* the *mansūb* because of the فَ which is called الفاء السبيبية. It comes after negation or *falab*. We learnt in Lesson 15 that *amr*, *nahy* and *istijhām* are included in *falab*. Wish is also *falab*. So if a *mudāri* verb is connected to *falab* by the فَ it is *mansūb*, e.g.,

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

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

² See Lesson 11 for the *maṣdar mu’awwal* (المُصْدَرُ المُؤَوَّلُ).

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

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

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

إِيَّاكُمْ وَالزِّنَا. ‘Beware of illegal sex.’

إِيَّاكُمْ أَنْ تَرْنُوا.

إِيَّاكُنَّ وَالحَسَدَ. ‘Beware of jealousy.’

إِيَّاكُنَّ أَنْ تَحْسُدُنَّ.

إِيَّاكِ وَالنِّسِيَانَ. ‘Beware of forgetfulness.’

إِيَّاكِ أَنْ تَنْسَى.

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

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

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

The plural of **بِيَضُّ** is **بَيْضَاءُ** and **أَبْيَضُّ** is **بَيْضَاءٌ** (*bād-un*) which is originally **بِيَضَنُّ** (*buyḍ-un*). The *dammah* has changed to *kasrah* because of the following *yā'*.

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

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

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

وَعَظَ **وَعْظٌ** and **عِظَةً** ‘admonition’

وَثَقَ **وَثُوقٌ** and **ثِقَةً** ‘trust, confidence’.

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

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

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

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

أَعُوذُ بِاللَّهِ أَنْ أَكُذِّبَ .

This omission is optional and we may also say:

أَعُوذُ بِاللَّهِ مِنْ أَنْ أَكُذِّبَ .

Here is another example:

أَمْرَنَا اللَّهُ بِالصَّلَاةِ .

Using the *māṣdar mu'awwal* we say:

أَمْرَنَا اللَّهُ أَنْ نُصَلِّيْ or أَمْرَنَا اللَّهُ بَأْنَ نُصَلِّيْ .

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

أَنِّي أَخْوَكَ هَاشِمٌ؟ ‘Where is your brother Hāshim?’

The *badal* is of four kinds:

1) total *badal* (بدلُ الْكُلِّ مِنَ الْكُلِّ) e.g.:

نَجَحَ أَخْوَكَ مُحَمَّدٌ . ‘Your brother Muhammad has passed.’

أَخْوَكَ مُحَمَّدٌ is the same as محمدٌ.

2) partial *badal* (بدلُ الْبَعْضِ مِنَ الْكُلِّ), e.g.:

أَكَلْتُ الدَّجَاجَةَ نِصْفَهَا . ‘I ate the chicken, half of it.’

الدَّجَاجَةَ نِصْفٌ is part of نِصْفَهَا.

3) comprehensive *badal* (بدلُ الْإِسْتِمَالِ) e.g.:

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

الكتابُ أُسلوبُهُ is not the same as الكتابُ, nor is it part of it, but it is something contained in it.

Here is another example:

نَسْأَلُ عَنِ الْإِمْتِحَانِ كَيْفَ يَكُونُ؟

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

4) dissimilar *badal* (البدل المُبَاين), e.g.:

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

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

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

In أَيْنَ أَبْنُكَ بِلَالُ؟ the word *أَبْنُكَ* is the *badal*, and *بِلَالُ* is the *mubdal minhu*.

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

أَعْرِفُ لُغَتَيْنِ: الْفِرَنْسِيَّةُ وَالْإِسْبَانِيَّةُ. 'I know two languages: French and Spanish.'

Here *لغَتَيْنِ* is indefinite and *الْفِرَنْسِيَّةُ وَالْإِسْبَانِيَّةُ* are definite.

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

a) both be nouns, e.g.:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ

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

b) both be verbs, e.g.

وَمَنْ يَفْعَلُ ذَلِكَ يَلْقَ أَثَاماً وَيُضَعَّفَ لَهُ الْعَذَابُ

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

(Qur'an, 25:68-69)

c) both be sentences, e.g.:

وَاتَّقُوا اللَّهَيْ أَمَدَّكُمْ بِمَا تَعْلَمُونَ ۝ أَمَدَّكُمْ بِأَنْعَمٍ وَبَنِينَ ۝ ۱۳۲

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

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

أَفَلَا يَنْظُرُونَ إِلَى الْإِبْلِ كَيْفَ خُلِقَتْ

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

(10) ^{عَشَّهُ مُنْوَمٌ} يَبْدُوا أَنَّهُ مُنْوَمٌ 'It seems to be sleep-inducing.'. In this sentence the *maṣdar mi'awwal* is the *fā'il*.

You have already learnt one type of *maṣdar mi'awwal* which is made up of ^{هُنَّ} + *muḍāri'*, e.g.:

أَرِيدُ أَنْ أَخْرُجَ 'I want to go out.'

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

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

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

Here are some more examples:

يَسُرُّنِي أَنَّكَ تِلْمِيذِي . ‘I am pleased that you are my student.’
(literally: It pleases me that you are my student.)

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

The Particles That Resemble The Verb

These are six: إِنْ، أَنْ، كَانَ، لَكِنْ، لَيْتَ، لَعَلَّ. They are also called إِنْ وَأَخْوَاتُهَا (*inna* and its sisters). We have already learnt them. They resemble the verb in two points:

a) in their meaning, for

أَنْ and إِنْ mean ‘I emphasize’;

كَانَ means ‘I liken’;

لَكِنْ means ‘I correct’;

لَيْتَ means ‘I wish’;

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

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

The meanings of these particles:

إِنْ (الْتَّوْكِيدُ): These signify emphasis (e.g.:

إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ .

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

وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ .

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

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

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

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

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

لَكِنَّ signifies correction (**الاَسْتِدْرَاكُ**), e.g.:

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

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

لَيْتَ الشَّبَابَ يَعُودُ. ‘Would that youth returned.’

لَعَلَّ signifies hope or fear (**الترَّجِي وَالإِشْفَاقُ**), e.g.:

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

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

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

إِنَّ اللَّهَ غَفُورٌ

khabar inna ism inna

اللَّهُ غَفُورٌ

khabar mubtada'

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

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

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

1) *mufrad*:

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۖ ١٩٩

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

2) *sentence*:

a) *verbal sentence*:

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۖ

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

b) *nominal sentence*:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ ۖ

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

3) *shibhu jumlah*:

a) *prepositional phrase* (**الجَارُ وَالْمَجْرُورُ**):

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

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b) *zarf*:

لَعَلَّ الْمَدْرِسَ عِنْدَ الْمُدِيرِ . ‘I hope the teacher is at the headmaster’s.’

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

إِنَّ إِلَيْنَا أُبَاهُمْ هُنَّ إِنَّ عَلَيْنَا حِسَابُهُمْ ۝

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

The original sequence is:

إِنَّ أُبَاهُمْ إِلَيْنَا وَإِنَّ حِسَابَهُمْ عَلَيْنَا .

Here the *ism* is definite (أُبَاهُمْ، حِسَابَهُمْ) so the change of order is optional. But if the *ism* is indefinite, it is compulsory, e.g.:⁽³⁾

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ۝

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

إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

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

Here it is incorrect to say:

إِنَّ يُسْرًا مَعَ الْعُسْرِ or إِنَّ أَنْكَالًا لَدَيْنَا .

If the *ism* of لَيْتَ is the pronoun of the first person singular (ي) it is compulsory to use نُونُ الْوِقَايَةِ with it,⁽⁴⁾ e.g.:

لَيْتَنِي طِفْلٌ . ‘Would that I were a child.’

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

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

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

لَعَلَّ لَا أَرَاكَ مُدَّةً طَوِيلَةً . ‘I am afraid I will not see you for a long time.’

³ انْكَالٌ means ‘fetter’, and the plural is النَّكَلُ

⁴ For نُونُ الْوِقَايَةِ (nūn of protection) see Key to Book Two (Lesson 9).

Vocabulary

تَسَائِلَ تَسَاؤلًاً	to ask each other (vi)	إِسْتَطَاعَ يَسْتَطِيعُ إِسْتِطَاعَةً	to be able, can (x)
إِطْمَانٌ إِطْمِينَانًاً	to be comforted, be reassured	تَكَاسِلَ تَكَاسُلًاً	to be lazy (vi)
قَضَى قَضَاءً	to spend (time), to judge, act as judge, decree (a-i)	تَعَاوَنَ تَعَاوُنًاً	to cooperate (vi)
لَهَا يَلْهُو لَهُوًاً	to amuse oneself, kill time (a-u)	تَفَاءَلَ تَفَاؤلًاً	to be optimistic (vi)
لَيْتَ	introduced to express a wish which is either impossible or very difficult to achieve (sis <i>kāna</i>)		
لَا دَاعِي لِلخَوْفِ	there is no need to panic. (there is no reason/case for fear)	مُتَفَاقِلٌ	optimist (active participle)
لَبْدٌ	escape	تَشَاءَمَ تَشَاؤِمًاً	to be pessimist (vi)
لَا بُدٌّ	it is absolutely imperative	مُتَشَائِمٌ	pessimist (active participle)
الثَّقَةُ	(self) confidence	بَدَا يَيْدُو	to appear, seem (a-u)
تَشَاءَبَ تَشَاؤُبًاً	to yawn (vi)	نَوْمٌ تَنْوِيماً	to put to sleep, induce sleep (ii)
إِسْتَرَاحَ	to rest (x)	أَعْوَرُ (جَ عُورَ)	one-eyed (fem)
تَشَاجَرَ تَشَاجُرًاً	to quarrel (vi)	أَعْرَجُ (جَ عُرْجُ)	lame (fem.)
جَازَ جَوازًاً	to be permissible (a-u)	لَقَبُ (جَ الْقَابُ)	nick-name, title
تَنَابَرَ تَنَابُرًاً	to call each other names (vi)	سُوءٌ	evil
نَهَى يَنْهَى نَهِيًّاً	to prohibit (a-a)	سَمَّى تَسْمِيَةً	to name (ii)
فَسَقَ فُسُوقًاً	to deviate from the right course, act sinfully and immorally (a-u)		
إِسْتَغْفَرَ إِسْتِغْفارًاً	to seek forgiveness (x)	تَابَ يَتُوبُ تَوْبَةً (إِلَى)	to repent
وَدَ يَوْدُ وُدًّا، مَوَدَّةً	to like, love, wish, want (a-a)	إِنْصَرَفَ إِنْصِرَافًاً	to go away, depart (from school) (vii)
تَصَافَحَ تَصَافُحًاً	to shake hands (vi)	شَعَرَ شُعُورًاً	to perceive, feel, realize (a-u)
تَعَبَ تَعَابًاً	to be or become tired	أُوشَكَ	to be on the point of doing s.t. (sis <i>kāna</i>)

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تَمَارِضٌ تَمَارِضاً	to feign sickness (vi)	تَخْرُجَ تَخْرُجاً	to graduate, pass out (v)
تَعْلَمَ تَعْلُمًا	to learn (v)	طَرِيقَةٌ (جِ طَرَائِقُ)	manner, method, procedure, way
فِكْرَةٌ	idea	بَحْثٌ (عَنْ) بَحْثًا	to look for
تَنَاؤلَ تَنَاؤلاً	to take with the hand, to take food/medicine (vi)	جَيِّدٌ	good
تَبَاكَى تَبَاكِيًا	to feign crying, make a show of crying (vi)	تَعَامِيَ تَعَامِيًا	to feign blindness (vi)
مُشَارِكَةٌ	participation of more than one subject (<i>fā'i</i>) in an action	بَاطِنٌ	interior
أَظْهَرَ اِظْهَارًا	to make s.t. appear, to render victorious (iv)	تَبَارِكَ	to be praised, blessed (vi)
فُرْصَةٌ (جِ أَقْرَاصُ)	tablet, pill (medicine)	إِظْهَارٌ مَا لَيْسَ فِي الْبَاطِنِ	(gr) to show what is not in the inside, to feign
أَعْمَى (جِ عُمَىٰ)	blind (fem. <i>عَمْيَاءٌ</i>)	مَشُورَةٌ	consultation
تَصَدِّقَ تَصَدُّقاً	to give alms (v)	عُسْرٌ	difficulty
طَمَعَ طَمَعاً	to hope, desire, aspire, covet (i-a)	جَوْ (جِ أَجْوَاءُ)	weather
ضَرَّ ضَرًا	to harm, hurt (a-u)	جَنَاحٌ (جِ أَجْنِحَةٌ)	wing
خِلافٌ	difference of opinion	مَسَالَةٌ (جِ مَسَائِلُ)	issue, matter, problem
أَبْكَمُ (جِ بُكْمٌ)	dumb (fem. <i>بَكْمَاءٌ</i>)	حَاجَةٌ (جِ حَوَائِجُ)	need, necessity, requirement
أَخْرَسُ	voiceless, unable to speak	أَحْوَرٌ (جِ حُورٌ)	dark-eyed (fem. <i>حَوَرَاءٌ</i>)
أَحْوَلُ (جِ حُولٌ)	squint-eyed (fem. <i>حَوْلَاءٌ</i>)	أَصْفَرٌ (جِ صُفْرٌ)	yellow (fem. <i>صَفَرَاءٌ</i>)
أَصَمُّ (جِ صُمٌّ)	deaf (fem. <i>صَمَاءٌ</i>)	أَسْوَدٌ	black
أَحْمَرُ (جِ حُمْرٌ)	red (fem. <i>حَمْرَاءٌ</i>)	أَعْيَنُ (جِ عَيْنٌ)	wide-eyed (fem. <i>عَيْنَاءٌ</i>)
مُبِينٌ	manifest	وَثِيقَ يَقِنُ وُثُوقَاً، ثِقَةً	to trust (i-i)
أَيَانَ	when	وَصَفَ يَصِيفُ وَصِفَاً، صِفَةً	to describe (a-i)
أُسْلُوبٌ	style (literary)	وَصَلَ يَصِلُ وَصِلَاً، صِلَةً	to connect (a-i)

مُبَايِنٌ	different	وَعَظَ يَعِظُ وَعْظًا، عِظَةً	to exhort, admonish (a-i)
أَثَامٌ	penalty for sin	وَعَدَ يَعِدُ وَعْدًا، عِدَةً	to promise (a-i)
أَمْدَادٌ إِمْدَادًا	to provide (iv)	وَهَبَ يَهَبُ وَهْبًا، هِبَةً	to give, grant, donate (a-a)
أَبَانَ يُبَيِّنُ إِبَانَةً	to be clear, manifest (iv)	وَسَمَ يَسِّمُ وَسَمًا، سِمَةً	to brand (a-i)
شَبَهَ تَشَبِّيهًا	to liken (ii)	وَزَنَ يَزِنُ وَزْنًا زِنَةً	to weigh (a-i)
إِشْفَاقٌ	(gr) fear	حُجْرَةٌ (ج حُجْرَاتٍ)	room
نَزَّلَ تَنْزِيلًا	to bring down, send down (ii)	شُرْفَةٌ (ج شُرْفَاتٍ)	balcony
فِي التَّنْزِيلِ	in the Qur'an	خُطْوَةٌ (ج خُطْوَاتٍ)	step
أَرْسَى إِرْسَاءً	to place the ship at anchor (iv)	إِشْتَمَلَ إِشْتِمَالًا	to contain, include (viii)
بَدَلٌ أَشْتِمَالٌ	type of <i>badal</i> where the second word is not part of the first, but s.t. contained in it		
بَدَلٌ مُبَايِنٌ	type of <i>badal</i> in which the second word is a correction of the first		
إِشْتَرَطَ اِشْتِرَاطًا	to stipulate, make conditional (viii)	وَكَدَ تَوْكِيدًا	to emphasize (ii)
ضَعَفَ تَضْعِيفًا	(1) to redouble (2) to change a verb into form ii (ii)		
نَعَمْ (ج أَنْعَامٌ)	livestock (camels, cattle, etc)	عَاقِبَ مُعَاقَبَةً، عِقَابًا	to punish (iii)
إِسْتِدْرَاكٌ	(gr) rectification, correction	حَدَثَ حُدُوثًا	to happen, occur (a-u)
تَمَنَّى تَمَنِيًّا	to wish, desire (v)	تَوَسَّطَ تَوَسُّطًا	to be or come into middle (v)
تَرَجَّ (التَّرَجِّي)	(gr) hope	نِكْلٌ (ج أَنْكَالٌ)	fetter
يُسْرٌ	ease, prosperity, affluence	نَدَرَ نُدُورًا	to be rare (a-u)

LESSON 22

In this lesson we learn the following:

(1) *Bāb* [انْفَعَلْ]. In this *bāb* *in-* is prefixed to فَعَلْ. We say:

سَقَطَ الْفِنْجَانُ وَانْكَسَرَ. ‘The teacup fell and broke.’ (wa nkasara, not wa inkasara).

The *mudāri‘*: The حَرْفُ المُضارِعَةِ takes *fathah*, e.g.:

انْكَسَرٌ : يَنْكَسِرُ

يَنْشَقُ (for انْشَقَّ) : يَنْشَقُّ.

The *amr*: After the omission of the حَرْفُ المُضارِعَةِ the verb commences with a *sākin* letter, so it needs *hamzat al-waṣl*, e.g.:

انْصَرَفْ → نَصَرْفُ → تَنْصَرِفُ ‘return’ (tanṣarif-u → nṣarif → inṣarif).

The *maṣdar*: It is on the pattern of انْفَعَالٌ (*infī‘āl-un*), e.g.:

انْكِسَارٌ : يَنْكِسِرُ ‘breaking’

انْقَلَابٌ : يَنْقَلِبُ ‘turning upside down’

The assimilated letters get separated in the *maṣdar*, e.g.:

انْشَقَّاقٌ : يَانْشَقِقُ ‘splitting’ (inshaqqqa : inshiqāq-un)

In the *nāqis* verb the final *yā'* changes to *hamzah*, e.g.:

انْجَلَاءٌ (for انْجَلَاءً) : يَانْجَلِيَّ

The *ism al-fā'il*: it is formed by replacing the حَرْفُ المُضارِعَةِ with *mu-* as we have seen in other *abwāb*.

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

مُنْكَسِرٌ : يَمْنَكِسِرُ

مُنْشَقُّ (for مُنْشَقَّ) : يَمْنَشِقُّ

The verbs of this *bāb* are mostly intransitive, so *ism al-maf'ūl* is not formed.

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

مُنْعَطِفٌ : يَمْنَعِطِفُ ‘it bends’ ‘place of bending’, i.e., a road bend.

The word مُنْحَنٌّ (*munħana-n*) is also used in this sense.

This *bāb* denotes ⁽¹⁾ المُطاوِعَةُ, e.g.:

إِنْكَسَرَ الْكَوْبُ : 'I broke the tumbler.' كَسَرْتُ الْكَوْبَ 'The tumbler broke.'

Note that الْكَوْبُ in the first sentence is *maf'ūl bihi*, and in the second is *fā'il*.

Here are some more examples:

فَتَحْتُ الْبَابَ .	I opened the door.	إِنْفَتَحَ الْبَابُ .	The door opened.
هَزَمَ الْمُسْلِمُونَ الْكُفَّارَ .	The Muslims defeated the unbelievers	إِنْهَزَمَ الْكُفَّارُ .	The unbelievers got defeated.

Note that فَعَلَ of مُطاوِعٌ is the تَفَعَّلَ of فَعَلَ and إِنْفَعَلَ of مُطاوِعٌ, e.g.:

إِنْكَسَرَ الزُّجَاجُ . 'I broke the glass.' كَسَرْتُ الزُّجَاجَ . 'The glass broke.'

تَكَسَّرَ الزُّجَاجُ . 'I smashed the glass.' كَسَرْتُ الزُّجَاجَ . 'The glass broke to pieces.'

(2) If the interrogative *hamzah* (*hamzah al-istifhām*) is prefixed to this *bāb*, the *hamzat al-wasl* is omitted, e.g.:

أَنْكَسَرَ → أَنْكَسَرَ ؟ (a inkasara → ankasara)

أَنْفَتَحَ الْبَابُ ؟ 'Did the door open?'

أَنْقَلَبَتِ السِّيَارَةُ ؟ 'Did the car overturn?'

(3) إِنْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ 'The sun was eclipsed the day Ibrāhīm died.' Here the

sentence مَاتَ إِبْرَاهِيمُ is *muḍāf ilayhi*, and in the place of *jarr*, and يَوْمٌ is *muḍāf*.

Here are some more examples:

وُلِدْتُ يَوْمَ مَاتَ جَدِّي . 'I was born the day my grandfather died.'

سَافَرْتُ يَوْمَ ظَهَرَتِ النَّتَائِجُ . 'I left the day the results appeared.'

(4) لَوْلَا means 'but for ...', e.g.:

لَوْلَا الشَّمْسُ لَهَلَكَتِ الْأَرْضُ . 'But for the sun the earth would have perished.'

¹ We have seen المُطاوِعَةُ in Lesson 20.

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This particle (لَوْلَا) is called حَرْفُ أَمْتِنَاعٍ لِّيُوجُودٍ which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun.

The noun that comes after لَوْلَا is a *mubtada'* whose *khabar* is to be omitted. The second sentence is called جَوابٌ لِّيُوجُودٍ. It is a verbal sentence with the verb in the *mādī*.

A *lām* is prefixed to an affirmative *jawāb*. A negative *jawāb* does not take this *lām*, e.g.:

لَوْلَا الْأَخْتِبَارُ مَا حَضَرْتُ الْيَوْمَ.

‘But for the examination I would not have attended today.’

Instead of the *mubtada'* we may also have a nominal sentence with أَنْ, e.g.:

لَوْلَا أَنَّ الْجَوَّ حَارٌ لَّهَضَرْتُ الْمُحَاضَرَةً.

‘But for the fact that weather is hot, I would have attended the lecture.’

لَوْلَا أَنِّي مَرِيضٌ لَسَافَرْتُ مَعَكَ.

‘But for the fact that I am sick, I would have gone with you.’

لَوْلَا أَنَّكَ مُسْتَعِجِلٌ لَدَعَوْتُكَ إِلَى الْبَيْتِ.

‘But for the fact that you are in a hurry, I would have invited you to (my) house.’

(5) منْ إِبْرَاهِيمُ هَذَا؟ ‘Who is this Ibrāhīm?’

سيَارَةُ الْمَدِيرِ هَذِهِ جَمِيلَةٌ. ‘This car of the headmaster is beautiful.’

If a demonstrative pronoun like هَذَا، هَذِهِ، ذَلِكَ etc. comes after a proper noun or a *mudāf ilayhi* it is a *na'*⁽²⁾. Here are some more examples:

لِمَنْ جَوَازُ السَّفَرُ هَذَا؟

‘Whose is this passport?’

أَرِنِي سَاعِتَكَ هَذِهِ.

‘Show me this watch of yours.’

لَعَلَّيْ لَا أَحْجُ بَعْدَ عَامِي هَذَا.

‘I am afraid I will not perform *hajj* after this year of mine.’ (*hadīth*)

أَذْهَبْ بِكَتِبِي هَذَا فَالْقِةَ إِلَيْهِمْ.

‘Go with this letter of mine, and drop it to

them.’⁽³⁾ (Qur’ān, 27:28).

² النَّعْتُ = adjective.

³ أَلْقِهِ for أَلْقِهُ the case.

(6) التَّعْلِيْبُ is using a masculine form to refer to a group containing both masculine and feminine nouns,
e.g.:

أَبْنَائِي وَبَنَاتِي يَدْرُسُونَ . ‘My sons and daughters are studying.’

Here we have used the masculine يَدْرُسُونَ even though the pronoun refers to sons and daughters.

In the *hadīth*:

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ لَا يَنْكِسِفَانِ لِمَوْتٍ أَحَدٍ وَلَا لِحِيَاتِهِ .

‘Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone’s death or birth.’

Here يَنْكِسِفَانِ is the masculine form, and the pronouns in it refers to الشَّمْسَ which is feminine and القَمَرَ which is masculine.

Here is another example:

الْمَسْجِدُ وَالْمَدْرَسَةُ قَرِيبَانِ .

Vocabulary

نَظَرَ نَظَرًا	to look at (a-u)	عَذْرَ عَذْرًا، مَعْذِرَةً	to excuse, absolve from guilt (a-i)
نَظَارَةً	spectacles	قَبِيلَ قَبُولاً	to accept (i-a)
الْكَهْرَبَاءُ	electricity	إِسْتَطَاعَ يَسْتَطِيعُ إِسْتِطَاعَةً	to be able, can (x)
إِنْكَسَرَ إِنْكِسَارًا	to be broken (vii)	إِسْتَمَرَ إِسْتِمَرَارًا	to last, continue (x)
إِنْقَطَعَ إِنْقِطَاعًا	to be cut off (vii)	مُنْتَصَفٌ	middle
إِنْقَلَبَ إِنْقِلَابًا	(1) to be turned upside down (2) to return (vii)	إِنْفَتَاحَ إِنْفِتَاحًا	to open (by itself) (vii)
وَقَفَ تَوْقِيقًا	to stop (ii)	مُنْعَطَفٌ	bend, curve (road)
تَوْقَفَ تَوْقُفًا	to stop, to come to stand still (v)	جِسْرٌ (جِ جُسُورٌ)	bridge
مُرْرُورٌ	traffic	فَضْلٌ	grace, favour, kindness
عَنِيفٌ	violent	إِنْكَسَفَ إِنْكِسَافًا	to be eclipsed (vii)
إِنْخَلَعَ إِنْخِلَاعًا	to be dislodged (vii)		

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كَسَرَ تَكْسِيرًا	to break into pieces, smash (ii)	قِبْطِيٌّ	Copt, Coptic
زُجَاجٌ	glass	أَعْجَمِيٌّ	non-Arab
عَلْمٌ أَعْجَمِيٌّ	non-Arabic proper noun (gr)	إِنْشَقَّ إِنْشِقَاقًا	to split (vii)
اِنْصَرَفَ اِنْصِرَافًا	(1) to go away, depart (from school) (2) (gr) to take <i>tanwīn</i> (vii)		
مُطَاوِعٌ	a verb in the active voice but with passive meaning in relation to another form of the same verb. (gr)		
حَبْلٌ (جِ حِبَالٌ)	rope	هَزَمَ هَزِيمَةً	to defeat (an army) (a-i)
قَلْبَ قَلْبًا	to turn upside down (a-i)	إِنْهَزَمَ إِنْهِزَامًا	to be defeated (vii)
وَقَعَ يَقْعُ وُقُوعًا	to fall down, come to pass, happen, be located, be situated (a-a)		
إِنْطَفَأَ إِنْطِفَاءً	to be put out (a fire) (vii)	إِنْفَجَرَ إِنْفِجَارًا	to burst, explode (vii)
غَزْوَةً (جِ غَزَوَاتٌ)	battle	أَرْضٌ (جِ أَرَاضٍ (الْأَرَاضِي))	earth, floor (fem)
مُنْصَرِمٌ	past	الْعَامُ الْمُنْصَرِمُ	last year
بِضْعَةٌ	any number between 3 and 9. It is treated exactly like a number.		
فُرِيقٌ (جِ فُرَقَاتٌ)	team (in sports)	صَدَقَ صِدْقًا	to speak the truth (a-u)
ظَهَرَ ظُهُورًا	to appear, become visible (a-a)	عَرَفَ تَعْرِيفًا	to make a noun definite (ii) (gr)
نَتْيَجَةً (جِ نَتَائِجٌ)	result	عَلَمٌ (جِ عَلَامُ)	proper name
تَغْلِيبٌ	to treat a combination of masc. and fem. elements as masculine (gr), to use one grammatical element to cover more than one element.		
غَلَبَ غَلَبةً	to subdue, conquer, overcome, overpower (a-i)	سِيَاقٌ	context

LESSON 23

In this lesson we learn the following:

(1) *Bāb* اِبْتَاعَلُ. In this *bāb* *i-* is added before the first radical, and *ta* after it (*ifta'a*), e.g.:

إِنْتَظَرَ : نَظَرَ اِنْتَظَرَ (intazara) ‘he waited’.

Note that this is not *bāb* اِبْنَاعَلُ, because the *ن* is the first radical in this verb, and the *ت* is extra.

إِمْتَحَنَ : مَحَنَ اِمْتَحَنَ (imta'ha) ‘he examined’

The extra *ت* changes to *د* or *ط* as explained below:

a) If the first radical is *د*, *ز*, *ذ* the extra *ت* changes to *د*, e.g.:

ادْعَى → اِدْعَى → اِدْعَى → دَعَا ‘he claimed’
 (idta'a → idda'a)
 ذَكَرَ → اِذْكَرَ → اِذْكَرَ → ذَكَرَ ‘he remembered’
 (idhtakara → idhdakara → iddakara).

With the assimilation of *ذ* to *ذ* becomes اِذْكَرَ دَ

ازْدَحَمَ → اِزْدَحَمَ → زَحَمَ ‘it became crowded’
 (iztahama → izdahama).

b) If the first radical is *ض*, *ص*, *ظ*, the extra *ت* changes to *ط*, e.g.:

اصْبَرَ → اِصْبَرَ → صَبَرَ ‘he had patience’
 (istabara → iştabara).
 اضْطَرَبَ → اِضْطَرَبَ → ضَرَبَ ‘he was in state of unrest’
 (iqtaraba → iqṭaraba).
 اطْلَعَ → اِطْلَعَ → اطْلَعَ → طَلَعَ ‘he knew’
 (ittala'a → iṭṭala'a).
 اظْلَمَ → اِظْلَمَ → ظَلَمَ ‘he put up with wrong’
 (iztalama → iżtalama)

If the first radical is *و* it gets assimilated to the extra *ت*, e.g.:

وَحدَ → اِوْتَحدَ → اَوْتَحدَ ‘he was united’
 (iwtahada → ittaħada).

LESSON 23

أَتَقَى → اُوتَقَى → وَقَى ‘he protected himself’
(iwtaqā → ittaqā).

The mudāri: The حَرْفُ المُضارِعَةِ takes *fathah*, e.g.:

- | | |
|--------------------------------------|--------------|
| يَنْتَظِرُ : اِنْتَظَرَ | ‘he waits’ |
| يَبْسَمُ : اِبْسَمَ | ‘he smiles’ |
| يَسْتَمِعُ : اِسْتَمَعَ | ‘he listens’ |
| يَخْتَيِرُ for يَخْتَارُ : اِخْتَارَ | ‘he selects’ |

The amr: After the omission of the حَرْفُ المُضارِعَةِ the verb commences with a *sākin* letter, so a *hamzat al-waṣl* is to be prefixed, e.g.:

تَنْتَظِرُ : تَنْتَظَرُ (tantazir-u : intazir)

The maṣdar: It is on the pattern of اِفْتِعَالٌ (ifti‘al-un), e.g.:

- | | | |
|---|-----------------------|-------------------------|
| إِنْتَظَارٌ ‘waiting’ | إِجْتِمَاعٌ ‘meeting’ | إِخْتِيَارٌ ‘selection’ |
| إِلْتِقَاءٌ ‘meeting’ for إِلْتِقَاءٌ ‘meeting’ | | |

The *ism al-fā‘il* and the *ism al-maf‘ūl*: These are formed by replacing the حَرْفُ المُضارِعَةِ with *mu-*. The second radical takes *kasrah* in the *ism al-fā‘il* and *fathah* in the *ism al-maf‘ūl*, e.g.:

يَمْتَحِنُ ‘he examines’ مُمْتَحَنٌ (mumtahin-un) ‘examiner’

مُمْتَحَنٌ (mumtahan-un) ‘one who is examined’

In the *mida* ‘af and the *ajwaf* verbs both the *ism al-fā‘il* and the *ism al-maf‘ūl* have the same form, e.g.:

يَشْتَقُ ‘he derives’ مُشْتَقٌ which stands for مُشْتَقَقٌ *ism al-fā‘il*
and for مُشْتَقَقٌ *ism al-maf‘ūl*.

In the same way:

يَخْتَارُ ‘he selects’ مُخْتَارٌ which stands for مُخْتَيِرٌ *ism al-fā‘il*
and for مُخْتَيِرٌ *ism al-maf‘ūl*.

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

- | |
|---|
| مُجَمَّعٌ ‘society’, literally ‘place of gathering’ |
| الْمُلْتَزَمٌ ‘place of embracing’. |

It is the name given to the part of the Ka‘bah which lies between the Black Stone and the door, because it is sunnah to embrace this part.

(2) As in *bāb* [انْفَعْل], the *hamzat al-waṣl* is omitted in this *bāb* also when *hamzat al-istifhām* is prefixed to the verb, e.g.:

أَنْتَظَرْتَنِي؟ ‘Did you wait for me?’ for ؟ أَنْتَظَرْتَنِي؟ (a *intazarta-nī?* → *antazarta-nī?*).

In the Qur’ān (37:153)

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ١٥٣ ‘Has He preferred daughters to sons?’

(3) We have learnt إذا meaning ‘if’ or ‘when’ in Lesson 14. It is also used to express surprise.

On hearing a knock at the door, you go out expecting to see your old friend, but lo and behold, you find a policeman waiting for you.

To express this unexpected turn of event you use إذا الفُجَاهَةُ (*idhā* of surprise), e.g.:

خَرَجْتُ فَإِذَا شُرْطِي بِالبَابِ

‘I went out, and to my surprise, there was a policeman at the door.’

If one of us throws his walking stick nothing happens except that its position changes from vertical to horizontal. But when Mūsā عليه السلام dropped his stick, something unexpected happened: it turned into a snake. The Qur’ān uses *idhā* of surprise to express this event:

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعبَانٌ مُّبِينٌ ٢٧ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءً لِلنَّظَرِينَ ٢٨

‘So he dropped his stick, and to their surprise, it was a snake visible; and he drew his hand (from his bosom), and to their surprise, it was white to the beholders.’ (7:107-108)

Two things should be noted here:

a) a فَ is usually prefixed to إذا

b) the *mubtada'* occurring after *idhā* of surprise may be indefinite, e.g.:

دَخَلْتُ الغُرْفَةَ فَإِذَا حَيَّةً عَلَى السَّرِيرِ. ‘I entered the room, and to my shock and surprise, there was a snake on the bed.’

(4) The verb ظَنَّ takes two objects which are originally *mubtada'* and *khabar*, e.g.:

أَظُنُّ الْإِمْتِحَانَ قَرِيبًا. → الْإِمْتِحَانُ قَرِيبٌ. ‘I think the examination is near.’

Here الْإِمْتِحَان is the first object and قَرِيبًا is the second.

أَظُنُّ الْمُدِيرَ يَأْتِي غَدًا. → الْمُدِيرُ يَأْتِي غَدًا. ‘I think the headmaster is coming tomorrow.’

LESSON 23

Here **المديّر** is the first object and the sentence **يأتي غداً** is the second object, and it is
في محل نصبٍ.
ظنَّ may be followed by **أنْ** or **أنْ**, e.g.:

a) **أَظُنُّ أَنَّ الامْتِحانَ سَهْلٌ** → **الامْتِحانَ سَهْلٌ** (I think the examination is easy.)

Here **الامْتِحانَ** is *ism inna*, and **سَهْلٌ** is *khabar inna*.

In the Qur'an (41:22)

وَلَكِنْ ظَنَنتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ

'But you thought that Allāh does not know much of what you are doing.'

b) **مَا ظَنَنتُ أَنْ يَرْسُبَ أَحْمَدُ** → **يَرْسُبُ أَحْمَدُ** (I did not think that Ahmad would fail.)

In the Qur'an (18:35)

قَالَ مَا أَظُنُّ أَنْ تَبْيَدَ هَذِهِ أَبَدًا

'He said, "I do not think that all this will ever perish".'

(5) We say **دخلتُ البيتَ / الغُرفةَ / المسجَدَ** but

دَخَلْتُ في الامْتحانِ / في الإِسْلَامِ,

i.e., if what we enter is a place like a house or a mosque we don't use **في**, otherwise use **في**.

In the Qur'an:

وَدَخَلَ جَنَّتَهُ وَ

'And he entered his garden.' (18:35).

But: **وَلَمَّا يَدْخُلَ الْإِيمَانُ فِي قُلُوبِكُمْ**

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

We have both usages in:

فَادْخُلِي فِي عِبَدِي وَادْخُلِي جَنَّتِي

'So enter among My servants, and enter My Paradise.' (89:29-30).

(6) We have learnt **اسم الفاعل** in Lesson 4. Now we learn the pattern **فعال** (*fa‘al*) which denotes intensity in the *ism al-fā‘l*, e.g.:

غَافِرٌ 'one who forgives' **غَفَارٌ** 'one who forgives much'

رَازِقٌ 'one who provides' **رَزَّاقٌ** 'one who provides much'

أَكِيلٌ 'one who eats' أَكَالٌ 'one who eats much'

There are four forms which denote intensity. They are:

a) فَعِيلٌ e.g. عَلِيمٌ 'one who knows much'

سَمِيعٌ 'one who hears much'.

b) فَعُولٌ e.g. غَفُورٌ 'one who forgives much'

شَكُورٌ 'one who thanks much'

عَبُوسٌ 'one who frowns much'

أَكُولٌ 'one who eats much'.

c) فَعْلٌ e.g. حَذِيرٌ 'very cautious'.

d) مِفْعَالٌ e.g. مَعْطَاءٌ 'one who gives much'.

These five patterns are called صيغ مبالغة أسم الفاعل, 'patterns denoting intensity in the *ism al-fā'il*'.

(7) لَا بُدّ مِنَ الاختبار 'One must take the test.' It literally means 'There is no escape from the test.'

Here لَا is لا التافية للجنس which we have learnt in Lesson 21.

If a *maṣdar mu'awwal* is used, من may be omitted, e.g.:

لَا بُدّ أَنْ تَكْتُبَ لَهُ 'You must write to him.'

لَا بُدّ أَنْ نُسافِرَ 'We must travel.'

لَا بُدّ أَنْ تَعْلَمُوا تَشْغِيلَ الحاسُوبِ 'You must learn how to operate a computer.'

Vocabulary

اقترح اقتراحًا to suggest, propose (viii)

اطلع (على) اطلاعاً to look into, be informed (viii)

انتظر انتظاراً to wait (viii)

تعليم circular, notification

ازدحام ازدحاماً to be crowded (viii)

انتقل انتقالاً to shift, move (viii)

طابق (ج طوابق) storey (of a building), floor

سديد correct, right

خَلَا يَخْلُو خُلُوًّا	to be empty, vacant (a-u)	اصْطَفَى اِصْطِفَاءً	to choose, select (viii)
خَالٍ (الخَالِي)	empty	مُصْطَفَى	chosen
إِجْتَسَبَ إِجْتِنَابًا	to avoid (viii)	تَجَسَّسَ تَجَسِّسًا	to spy (v)
ظَنٌّ (جَ ظُنُونٌ)	assumption, doubt, suspicion	إِغْتَابَ إِغْتِيَابًا	to backbite (vii)
إِثْمٌ (آثَامٌ)	sin	تَوَابٌ	The Oft-Forgiving
إِتَّقَى اِتْقَاءً	(1) to be mindful of Allāh, to be pious (2) (ب) to take shelter (viii)	إِكْتَفَى إِكْتِفَاءً	to content oneself, to be satisfied (viii)
رَحْمَ رَحْمَةً	to have mercy (i-a)	إِخْتَارَ إِخْتِيارًا	to select, choose (viii)
الرَّحِيمُ	The Compassionate (one of the attributive names of Allāh)	إِنْتَهَى اِنْتِهَاءً	to finish, end, come to close (viii)
الرَّحْمَنُ	The Most Merciful (one of the attributive names of Allāh)	مُمْتَحِنٌ	examiner
إِقْتَرَبَ إِقْتِرَابًا	to draw near (viii)	إِشْتَرَكَ إِشْتِرَاكًا	to participate, take part (viii)
مُخْتَارٌ	selector/selected, chooser/chosen	إِضْطَرَرَ يَضْطَرُرُ إِضْطَرَارًا	to compel (viii)
مُنْتَصَفٌ	middle	مُضْطَرٌ	compeller, compelled
إِمْتَحَنَ إِمْتِحَانًاً	to examine (viii)	إِفْتَرَقَ إِفْتِرَاقًاً	to be separated (viii)
إِخْتَبَرَ إِخْتِبَارًاً	to test, examine (viii)	شَبَهَ تَشْبِيهًاً	to liken (ii)
حَقٌّ (جَ حُقُوقٌ)	truth, right	زَانَ يَزِينُ زَيْنًاً	to decorate, beautify (a-i)
الْتَّحَقَ التَّحَاقًاً	to join (university, school, etc.) (viii)	إِزْدَانَ يَزِدَانُ إِزْدِيَانًاً	to be decorated (viii)
مُفْتَرَقُ الْطُّرُقِ	crossroads	إِذْكَرَ	to mention (viii)
إِرْتَفَعَ اِرْتِفَاعًاً	(1) to be raise, rise (gr) have primary case-ending <i>dammah</i> or its equivalent secondary ending. (viii)		
اجْتَمَعَ اِجْتِمَاعًاً	to come together, assemble, meet (viii)		
اجْتِمَاعٌ	meeting		
ذَكَرَ ذِكْرًاً	to mention, remember (a-u)		

صَفَا يَصْفُو صَفَاءً	to be or become clean, unpolluted (a-u)	إِدْعَى اِدْعَاءً	to lay claim, allege (viii)
ظَلَمَ ظُلْمًا	to wrong, oppress, treat unjustly (a-i)	إِتَّجَهَ اِتْجَاهًا	to turn one's face (viii)
أَطَلَمْ	to be wronged, be oppressed (viii)	إِتَّحَدَ اِتْحَادًا	to unite (become one) (viii)
اتَّصَلَ اِتْصَالًا	to contact, to be connected, attached (viii)	اِتَّفَقَ اِتْفَاقًا	to agree (viii)
نَقَلَ نَقلًا	to move s.t. from its place, to transport, transfer, remove (a-u)		
		اسْتَمَعَ (إِلَيْ) اِسْتِمَاعًا	to listen (viii)
إِمْتَلَأَ إِمْتِلاءً	to be filled up, be full (viii)	أَذَاعَ يُذِيعُ إِذَاعَةً	to broadcast (iv)
إِصْطَبَرَ اِصْطَبَارًا	to be patient (viii)	مُذِيعٌ	radio announcer
سَبِيلٌ (ج سُبُلٌ)	way, path, road masc.& fem	الِتَّزَمَ التِّزَامًا	to embrace (viii)
مُلْتَزِمٌ	part of the eastern wall of the Ka'bah between the door and the Black Stone which is held as though in embrace		
ابْتَسَمَ اِبْتِسَاماً	to smile (viii)	عَبَسَ عُبُوسًا	to frown (a-i)
إِحْتَسَبَ اِحْتِسَابًا	(1) to do s.t. to please Allāh, (2) to expect (viii)	حَيْثُ	where
عَضَّ عَصَّا	to bite (i-a)	إِتَّخَذَ اِتْخَادًا	to adopt (viii)
أَدْغَمَ إِدْغَامًا	(gr) to merge a letter with another, to assimilate (iv)	تَوَقَّعَ تَوْقُّعاً	to expect (v)
ثُعَبَانٌ (ج شَعَابِينُ)	serpent	خَلِيلٌ (ج أَخْلَاءُ، خُلَانٌ)	bosom friend
نَرَعَ نَرْعًا	to draw forth, pull out (a-i)	سَدَّ سَدًا	to block up (a-u)
يَسْدُدُ مَسَدَّ الْمَفْعُولَيْنِ	it fills the place of the two <i>maf'uuls</i> , i.e., it functions as two <i>maf'uuls</i> . (gr)		

LESSON 24

In this lesson we learn the following:

(1) *Bāb افعل*. In this *bāb* *i-* is prefixed to the first radical, and the third radical is doubled (*if'alla*).

This *bāb* is used only for colours and defects, e.g.:

إحمرّ ‘it became red’

أعوجّ ‘it became crooked’.

The *mudāri'* of **إحمرّ** is **يَحْمَرُ**, and *ism al-fā'il* is **مُحْمَرٌ**.

It has no *ism al-maf'ūl*.

Its *maṣdar* is **إحمرارٌ**.

This *bāb* has another form with the addition of an *alif* after the second radical, i.e., **افعال**, e.g.:

إحْمَارٌ ‘it became red’⁽¹⁾

إدْهَامٌ ‘it became dark green’

The *mudāri'* of **إحْمَارٌ** is **يَحْمَارُ**, its *ism al-fā'il* is **مُحْمَارٌ** and its *maṣdar* is **إحْمِيرَارٌ**.

Note that a verb like **اشتَدَّ** is not from *bāb*, **افتعل** from **شدَّ**: the **شتَدَّ** in ت **اشتَدَّ** is extra, but both the *dāls* (د) are original, because its radicals are **ش د د**.

In determining the *bābs* we must find out the radicals. The forms in certain cases may be deceptive.

(2) The verb **رأى يرى** has two meanings:

- (a) to see, and
- (b) to think, to deem, to judge.

In the first sense it is called **رأى البصريّة** (*ra'ā* of the eye), and in the second sense it is called **رأى القلبيّة** (*ra'ā* of the mind).

The first takes only one object, e.g.:

رأيت إبراهيم. ‘I saw Ibrāhīm.’

The second takes two objects which are originally *mubtada'* and *khabar*, e.g.:

رأى حامداً عالماً. → ‘I think Hāmid is a scholar.’

¹ This *bāb*'s number is: *ixa*.

هُوَ جاَهِلٌ . → أَرَاهُ جاَهِلًا . ‘I think he is ignorant.’

In the Qur’ān (70:6-7):

إِنَّهُمْ يَرَوْنَهُ وَبَعِيْدًا ۖ وَنَرَنَاهُ قَرِيبًا ۗ

‘They indeed deem it (the punishment) far off, and We deem it near.’

(3) عَسَىٰ is a verb signifying hope or fear like the particle لَعَلَّ, e.g.:

عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ ۚ

‘It is hoped that Allāh will turn to them in forgiveness.’ (Qur’ān, 9:102).

وَعَسَىٰ أَنْ تَكُرَهُوْ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۚ

‘It is feared that you dislike a thing while it is good for you.’ (Qur’ān, 2:216).

عَسَىٰ can be used both as an incomplete and a complete verb. (2)

a) An incomplete verb (الفِعْلُ التَّاقِصُ) is a sister of كَانَ, and takes *ism* and *khabar*, e.g.:

عَسَىٰ اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۚ

‘It is hoped that Allāh will forgive them.’ (Qur’ān, 4:99).

Here أَنْ is its *ism* and the *maṣdar mu’awwal* its *khabar*.

Remember that its *khabar* should be *maṣdar mu’awwal*.

Its *ism* can be a pronoun, e.g.:

عَسَيْتُ أَنْ أَتَزَوَّجَ هَذَا الْعَامَ ۖ

Here أَنْ is its *ism*.

b) A complete verb (الفِعْلُ التَّامُ) is followed by its /fā'il/, e.g.: دَخَلَ الْمَدْرِسَةَ.

If عَسَىٰ is used as a complete verb it is immediately followed by the *maṣdar mu’awwal*, e.g.:

عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي ۚ (3)

‘It is hoped that my Lord will guide me.’ (Qur’ān, 18:24).

Here the *maṣdar mu’awwal* أَنْ يَهْدِيَنِي is the /fā'il/.

In عَسَيْتُ أَنْ أَرْسِبَ . ‘I am afraid I will fail’ عَسَىٰ is incomplete, and in

See Lesson 10.

أَنْ يَهْدِيَنِي = أَنْ يَهْدِيَنِي

LESSON 24

عَسَى أَنْ أَرْسُبَ . it is complete.

(4) In 'بعدَ ما دَخَلَ المَدْرِسُ' After the teacher entered.' Here **ما** along with the verb that follows it has the meaning of a *masdar*. So:

بعدَ دُخُولِ المَدْرِسِ means **بعدَ ما دَخَلَ المَدْرِسُ**.

That is why this **ما المَصْدَرِيَّةُ** is called **ما** (the infinitive *mā*).

The verb that follows the infinitive *mā* may be *mādī* or *muḍāri'*.
Here is an example of the later:

سَارِيكَ الْمَجَلَّةَ بَعْدَ مَا يَخْرُجُ الْمُدَرِّسُ .

'I will show you magazine after the teacher leaves.'

بعدَ خُرُوجِ الْمُدَرِّسِ Here **بعدَ ما يَخْرُجُ المَدْرِسُ** has the force of **بعدَ خُرُوجِ المَدْرِسِ**.

Here are some more examples:

لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ .

'For them is a severe punishment for their forgetting the Day of Reckoning.' (Qur'an, 38:26).

فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ .

'So taste the punishment for your rejection.' (Qur'an, 3:106).

(5) We have learnt in Book Two (Lesson 11) that the *khabar* coming after **فَمَا** should take **فَ**, e.g.:

أَخِي يَدْرُسُ بِالْمَدْرِسَةِ، أَمَّا أَنَا فَأَدْرُسُ بِالجَامِعَةِ .

In the *ayah* **فَمَا الَّذِينَ أَسْوَدُتُ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ** (3:106) there is

no **فَ** because the *khabar* has been omitted as it is evident from the context. The omitted *khabar* is

فَيُقَالُ لَهُمْ 'it will be said to them.'

Here is a translation of the meaning of this *ayah*:

'As for those whose faces will be darkened it will be said to them, "Did you reject the faith after believing?"'.

Vocabulary

إِنْفَتَحَ اِنْفِتَاحًا to open (by it self)
(vii)

قَوَّمَ تَقوِيْمًا to straighten (ii)

أَعْوَجَ اِعْوَجَاجًا to become crooked
(ix)

تَمَكَّنَ (مِنْ) تَمَكُّنًا to be able, to manage (v)

أَغْضَبَ اِغْضَابًا to make s.o. angry, to anger, enrage (iv)

اِحْمَرَّ اِحْمِرَارًا to turn red (ix)

	سَخِرَ (مِن) سَخِرَاً، سُخْرِيَّةً	to mock, ridicule (i-a)	
إِسْتَغْفَرَ إِسْتِغْفَارًا	to seek forgiveness (x)	تَوَضَّأَ تَوَضُّؤًا	to perform <i>wuḍū</i> (v)
إِيْضَّ إِيْضَاضًا	to become white (ix)	إِسْوَدَ يَسْوَدُ إِسْوَدَادًا	to become black (ix)
صَلَحَ صَلَاحًا	to be good, proper, in order, pious (a-u)	بَاعَ بَيْعَ بَيْعًا	to sell (a-i)
ثَمَرٌ = ثَمَرَةٌ	produce, yield (of a tree)	بَدَا يَبْدُو	to appear, seem (a-u)
زَهْوٌ	unripe date when it starts turning red or yellow	نَخْلَةٌ (جَ نَخْلٌ)	date palm
قَلَى قَلِيلًا	to fry (a-i)	فَقَدَ فَقْدًا، فِقْدَانًا، فُقْدَانًا	to lose (a-i)
عَيْبٌ (جَ عَيْوبٌ)	defect, fault, flaw	إِدْهَامٌ يَدْهَامُ إِدْهِيمَامًا	to become dark green (ixa)
عَابَ يَعِيبُ	to be defective, faulty (a-i)	إِصْفَرَ إِصْفِرَارًا	to turn yellow (ix)
حَزَنَ حَزَنًا، حُزْنًا	to be sad (i-a)	إِصْفَارٌ يَصْفَارٌ إِصْفِيرَارًا	to turn yellow gradually (ixa)
إِخْضَرَ إِخْضِرَارًا	to become green (ix)	إِحْمَارٌ يَحْمَارٌ إِحْمِيرَارًا	to turn red gradually (ixa)
إِشْتَدَّ إِشْتِدَادًا	to intensify, become severe (viii)	خَشْبٌ	wood, timber
إِنْشَقَّ إِنْشِقَاقًا	to split (vii)	إِدْهَامٌ يَدْهَامُ إِدْهِيمَامًا	to become dark green (ixa)
سِنٌ (جَ أَسْنَانٌ)	(1) tooth (2) age	إِحْتَرَقَ إِحْتِرَاقًا	to burn, get burnt (viii)
رَبِيعٌ	spring (season)	إِسْتَاكَ يَسْتَاكُ إِسْتِيَاكًا	to clean the teeth (viii)
فَورًا	at once, instantly	وَجْنَةٌ (جَ وَجَنَاتٌ)	cheek (especially the raised part)
		مِنْجَلٌ (جَ مَنَاجِلٌ)	sickle
إِسْتَقَامَ إِسْتِقَامَةً	to be straight, to be right, proper, in order (x)	رَجَاءٌ يَرْجُو رَجَاءً	to hope, request (a-u)
إِكْتَفَى إِكْتِفاءً	to content oneself, to be satisfied (viii)	وَلِيٌ وَلِيًّا	to administer, govern, to be close, to come next, to follow (i-i)
بَأْسٌ	(1) harm, hurt (2) strength, might (3) war	إِسْتَعْجَلَ إِسْتِعْجَالًا	to be in hurry (x)

LESSON 25

In this lesson we learn the following

(1) *Bāb استَفْعَل*. In this *bāb ista-* is prefixed to the first radical (*istaf'ala*), e.g.:

إِسْتَغْفَرَ ‘he asked for forgiveness’,

إِسْتَيْقَاظَ ‘he woke up’,

إِسْتَعْدَدَ ‘he got ready’,

إِسْتَحْمَمَ ‘he had a bath’,

إِسْتَقَالَ ‘he resigned’,

إِسْتَلَقَى ‘he laid-down’.

يَسْتَغْفِرُ، يَسْتَحْمُ، يَسْتَقِيلُ، يَسْتَلِقِي e.g. **يَسْتَفْعِلُ**.

The *amr*: It commences with a *sākin* letter, so it takes *hamzat al-wasl*, e.g.:

إِسْتَغْفِرُ تَسْتَغْفِرُ (tastaghfir-u → staghfir → istaghfir)

إِسْتَقِيلُ تَسْتَقِيلُ

إِسْتَلِقَى تَسْتَلِقِي

إِسْتَحْمَمَ تَسْتَحِمُ (This has *fathah* at the end to avoid **التِّقاءُ السَّاكِنَيْنِ**).

The *maṣdar*: It is on the pattern of **إِسْتِفْعَالُ** (*istifāl-un*), e.g. **إِسْتِغْفَارُ**.

In the *ajwaf* verbs a compensatory ö is added at the end, e.g.:

إِسْتِقَالَةُ **إِسْتِقَالَ**

إِسْتِشَارَةُ **إِسْتَشَارَ** ‘he consulted’

In *nāqis* verbs the final ي changes to hamzah, e.g.:

إِسْتِلْقَاءُ for **إِسْتِلْقَاءِيُّ**

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

مُسْتَغْفِرُ (mustaghfir) ‘one who seeks pardon’ and

مُسْتَغْفَرُ (mustaghfar) ‘one whose forgiveness is sought’.

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

مُسْتَقْبِلٌ ‘future’

مُسْتَوْصِفٌ ‘clinic’

مُسْتَشْفِي ‘hospital’

This *bāb* signifies, among other things, the meaning of seeking, e.g.:

غَفَرَ ‘he forgave’ اسْتَغْفَرَ ‘he sought forgiveness’

طَعَمَ ‘he ate’ اسْتَطَعَمَ ‘he asked for food’

هَدَى ‘he guided’ اسْتَهْدَى ‘he sought guidance’.

(2) I am studying Arabic *so that* I may understand the Qur'ān.’

The word *لِكَيْ أَفْهَمَ الْقُرْآنَ* means *لِكَيْ أَفْهَمَ الْقُرْآنَ*.

It is used with the *muḍāri‘* which it renders *mansūb*.

(1) لَامُ التَّعْلِيلِ is prefixed to it which may sometimes be omitted, e.g.:

لِكَيْ نُسَبِّحَكَ كَثِيرًا .

‘So that we may glorify You much.’ (Qur'ān, 20:33).

Here *لِكَيْ* is for *لِكَيْ*.

لِكَيْ is joined to *لَا النَّافِيَةَ* in writing, e.g.:

إِجْتَهِدْ لِكَيْلا تَرْسُبَ. ‘Work hard lest you should fail.’

أُكْتُبْ رَقْمَ هَاتِفِي فِي الْمُفَكَّرَةِ لِكَيْلا تَنْسَى.

‘Write down my telephone number in the diary so that you do not forget.’

Here are some more examples of *لِكَيْ*

ذَهَبَ زُمَلَائِي إِلَى السُّوقِ لِكَيْ يَشْتَرُوا الْحَوَائِجَ.

‘My colleagues went to the market to buy the necessities.’

يَا مَرْيَمُ، اسْتَيْقِظِي مُبَكِّرًا لِكَيْلا يَفُوتَكِ الْقِطَارُ.

‘Maryam, get up early lest you should miss the train.’

For لَامُ التَّعْلِيلِ see Book Two (Lesson 17).

In English we say, ‘I missed the train’. In Arabic we say, ‘The train missed me’: فَاتَّنِي الْقِطَارُ

LESSON 25

(3) **إذنٌ** is another particle of *naṣb*. It precedes the *muḍāri'* and renders it *mansūb*.

It means ‘in that case’. It is used only in reply to a statement.

If your friend tells you:

يَرْجِعُ الْمُدِيرُ الْيَوْمَ مِنَ الْخَارِجِ. ‘The headmaster is returning today from abroad.’

you will reply saying:

إذنٌ نَسْتَقْبِلُهُ فِي الْمَطَارِ. ‘In that case we will receive him at the airport.’

Note that the verb after **إذنٌ** is *mansūb*.

إذنٌ renders the verb *mansūb* only if the following three conditions are met:

- a) **إذنٌ** should be at the beginning of the sentence, and it should not be preceded by any other word,
- b) the verb should immediately follow it. Intervention by **لَا النَّافِيَةُ** or an oath is permitted,
- c) the verb should denote futurity.

In the example cited above all three conditions are met: **إذنٌ** is at the beginning of the sentence,

the verb **نَسْتَقْبِلُهُ** immediately follows it, and it denotes futurity.

But if we say:

نَحْنُ إِذنٌ نَسْتَقْبِلُهُ.

the verb should be *marfū'* because **إِذنٌ** is not at the beginning of the sentence.

In the same way if we say

إِذنٌ فِي الْمَطَارِ نَسْتَقْبِلُهُ.

the verb should be *marfū'* because the verb does not immediately follow **إِذنٌ**.

We may, however, say

إِذنٌ وَاللَّهِ نَسْتَقْبِلُهُ فِي الْمَطَارِ. ‘In that case we will by Allāh receive him at the airport’,

and also

إِذنٌ لَا نَسْتَقْبِلُهُ فِي الْمَطَارِ. ‘In that case we will not receive him at the airport.’

The verb in these two cases is *mansūb*.

Here is an example where the verb does not denote futurity:

تَصِيلُ الْحَافِلَةُ إِلَى الْمَطَارِ السَّاعَةِ الثَّانِيَةِ. ‘The bus arrives at the airport at two.’

إِذنٌ أَخَافُ أَنْ تَفُوتَنِي الرُّحْلَةُ. ‘In that case I am afraid I will miss the flight.’

Here أَخَافُ is *marfi'* because it does not denote futurity.

(4) We have seen that the verb in the *mādī* is negated with مَا, e.g.:

ما أَكَلْتُ. ‘I did not eat.’

But if we negate two verbs in the *mādī* together, we use لَا, e.g.:

لَا أَكَلْتُ وَلَا شَرِبْتُ. ‘I neither ate nor drank’.

فَلَا صَدَقَ وَلَا صَلَّى. ‘He neither believed nor prayed’ (Qur’ān, 75:31)

(5) We have seen *wāw al-hāl* prefixed to a nominal sentence, e.g.:

دَخَلْتُ الْمَسْجَدَ وَالإِمَامُ يَقْرَأُ الْفَاتِحَةَ.

‘I entered the mosque while the imam was reading the *fātiḥah*.’

It can also be prefixed to a verbal sentence with the verb in *mādī*, but then it should be followed by قَدْ, e.g.:

دَخَلْتُ الْمَسْجَدَ وَقَدْ قَرَأَ الإِمَامُ الْفَاتِحَةَ.

‘I entered the mosque after the imam had finished reading the *Fātiḥah*.’

Here are some more examples

خَرَجْنَا مِنَ الْفَصْلِ وَقَدْ شَرَحَ الْمَدْرَسَ الدَّرْسَ.

‘We left the class after the teacher had finished explaining the lesson.’

جَاءَ الطَّبِيبُ وَقَدْ مَاتَ الْمَرِيضُ.

‘The doctor came after the patient had died.’

وَصَلَّتُ الْمَطَارَ وَقَدْ أَقْلَعَتِ الطَّائِرَةُ.

‘I arrived at the airport after the plane had taken off.’

(6) The verb حَعَلْ has four meanings:

a) to make, i.e. to cause something to be or to become something. In this sense it takes two objects, e.g.:

سَأَجْعَلُ هَذِهِ الْغُرْفَةَ دُكَانًا. ‘I will make this room a shop.’

Here دُكَانًا is the first object and العُرْفَةِ the second object.

Here are some more examples

جَعَلَ اللَّهُ الْخَمْرَ حَرَامًا. ‘Allāh had made alcoholic drinks ḥarām.’

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ۚ ١٦

'And He made the moon a light therein, and He made the sun a lamp.' (Qur'ān, 71:16).

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ

'And had your Lord so willed He would have made mankind one nation.' (Qur'ān, 11:118).

b) to think, to deem. In this sense also it takes two objects, e.g.:

أَجَعَلْتَنِي مُدِيرًا؟

'Have you made me a headmaster?' i.e. 'Do you think I am a headmaster?'

وَجَعَلُوا الْمَلِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَّا

'And they made the angels, who are servants of Rahmān, females.' (Qur'ān, 43:19),
i.e., believe they are females.

c) to make, i.e., to create. In this sense it takes only one object, e.g.:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلْمَتِ وَالثُّورَ

'All praise is for Allāh Who created the heavens and the earth, and made
darkness and light.' (Qur'ān, 6:1).

d) to begin. In this sense it acts like **كَانَ**, and has *ism* and *khabar*. Its *khabar* is a verbal sentence
with the verb in the *mudāri*³, e.g.:

جَعَلَ حَامِدٌ يَضْرِبُنِي . 'Hāmid began beating me.'

Here حَامِدٌ is its *ism* and the sentence يَضْرِبُنِي its *khabar*. (3)

(7) The plural of 'pedestrian' is مُشَاةٌ. It is on the pattern فُعَلَةٌ (fu‘alat-un).

So مُشَاةٌ (mushāt-un) is originally مُشَيَّةٌ (mushayat-un) where -aya- changes to -ā-.

Here are some more examples

قَاضٍ قَاضٌةً → 'judge'

حَافٍ حُفَاظٌةً → 'barefoot'

عَارٍ عُرَاظٌةً → 'naked'

وَالٍ وُلَاظٌةً → 'ruler'

³ See Lesson 10.

The *nawāṣib* of the *muḍāri'*

The particles that change the *muḍāri'* to *maṇṣūb* are called **نَوَاصِبُ الْفَعْلِ الْمُضَارِعِ**.

These are four, and we have learnt them all. They are:

a) **أَنْ**, e.g.:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ ٦٧

‘And Allāh wants to turn to you.’ (Qur’ān, 4:27)

This particle is called **حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., an infinitive particle that changes the *muḍāri'* to *maṇṣūb* and denotes futurity.

b) **لَنْ**, e.g.:

قَالَ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا ٦٧

‘He said, “Surely, you will not be able to have patience with me”. (Qur’ān, 18:67)

This particle is called **حَرْفُ نَفْيٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., a negative particle that changes the *muḍāri'* to *maṇṣūb* and denotes futurity.

c) **كَيْ**, e.g.:

كَيْ نُسَبِّحَكَ كَثِيرًا ٢٣

‘So that we may glorify You much.’ (Qur’ān, 20:33)

This particle is called **حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., an infinitive particle that changes the *muḍāri'* to *maṇṣūb* and denotes futurity.

d) **إِذْنٌ**, e.g.:

سَأَزُورُكَ غَدًا إِنْ شاءَ اللَّهُ.

‘I shall come to visit you tomorrow *in shā' Allāh*.’

‘**إِذْنٌ**’ ‘In that case I will wait for you.’

This particle is called **حَرْفُ جَوابٍ وَجَزَاءٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., an answering particle that changes the *muḍāri'* to *maṇṣūb* and denotes futurity.

إِسْتَرَاحَةٌ	to relax, have rest (x)	إِسْتَلْقَاءُ (عَلَى)	to lie down on one's back (x)
إِسْتِيقَاظٌ	to wake up (x)	قَفَاً (جَ قُفِيْثٌ، أَقْفَاءُ)	nape (back part of the neck) (masc/fem)
إِسْتَحْمَامًا	to take a bath (x)	إِسْتَقْبَالٌ	to receive (a guest) (x)
أَفْطَرَ إِفْطَارًا	to have breakfast (iv)	رَئِيسٌ (جَ رُؤْسَاءُ)	president
أَيْقَظَ يُوقِظُ إِيقَاظًا	to wake s.o. up (iv)	إِسْتَهْدَى إِسْتَهْدَاءً	to seek guidance (x)
جَاعَ يَجُوعُ جَوْعًا	to be or become hungry (a-u)	إِسْتَطْعَمَ إِسْتَطْعَامًا	to ask for food (x)
جَائِعٌ	hungry	عَرِيَّ يَعْرَى عُرْيَاً	to be naked (i-a)
أَطْعَمَ إِطْعَامًا	to feed, give food to eat (iv)	كَسَّا كَسْنَوًا	to clothe (a-u)
أَخْطَأَ	to make a mistake (iv)	إِسْتَكْسَى إِسْتَكْسَاءً	to ask for clothes (x)
إِسْتَغْفَرَ إِسْتِغْفارًا	to seek forgiveness (x)	حَوَّلَ (إِلَى) تَحْوِيلًا	to change, transform, transfer (ii)
طَهُورٌ	clean, means of cleansing	إِسْتَأْذَنَ إِسْتِئْذَانًا	to ask permission (x)
لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ	may no harm come to you and may your indisposition be a means of cleansing you (from your sins). (said to the sick by a visitor).		
مَوْضُوعٌ (جَ مَوَاضِيعُ)	to follow (i-a)	مَوْضُوعٌ (جَ مَوَاضِيعُ)	subject, subject-matter
مَبْلَغٌ (جَ مَبَالِغُ)	amount	إِسْتَحْيَا يَسْتَحْيِي إِسْتِحْيَا	to be shy, embarrassed, ashamed (x)
مَالٌ (جَ أَمْوَالٌ)	wealth	إِحْتَاجَ (إِلَى) يَحْتَاجُ إِحْتِياجًاً	to be in need
أَقْرَضَ إِقْرَاضًا	to lend, to advance a loan (iv)	إِسْتَقْرَضَ (مِنْ) إِسْتَقْرَاضًاً	to ask for a loan (x)
مُسْتَرِيحٌ	the one who is resting, relaxing	إِقْتَرَضَ (مِنْ)	
طَلَبَ طَلَبًاً	to seek (a-u)	إِقْتِرَاضًاً	to borrow (viii)
		إِسْتَفَادَ يَسْتَفِيدُ إِسْتِفَادَةً	to benefit, drive benefit (x)

إِسْتَعْدَادٌ إِسْتَعْدَادًا	to prepare oneself, get ready (x)	إِسْتَأْجَرَ إِسْتِئْجَارًا	to rent (x)
إِسْتَقَالَ إِسْتِقَالَةً	to resign, tender one's resignation (x)	إِسْتَمَرَ إِسْتِمَرَارًا	to last, continue (x)
شَقَّةٌ (جِ شِقَقُ)	flat, apartment	إِسْتَسْلَمَ (لِ) إِسْتِسْلَامًا	to surrender (x)
إِسْتَحْبَتْ إِسْتِحْبَابًا	to be desirable (x)	إِسْتَعْانَةٌ (بِ) إِسْتِعْانَةً	to seek help, to take help (x)
زَاهِرٌ	brilliant, bright	إِسْتَكْبَرَ إِسْتِكْبَارًا	to be proud and haughty (x)
غَالِبًا	mostly, for most part	أَوَّلَ تَأْوِيلًا	to interpret, construe (ii)
سَبَقَ سَبْقًا	to precede (a-i)	الْتَّحَقَ (بِ) التِّحَاقًا	to join (school, university) (viii)
تَصَدَّرَ تَصَدْرًا	(gr) to be the first word in the sentence (v)	شُرُوطٌ	conditions
فَصَلَ فَصْلًا	(1) to expel (from school) (2) to separate, cut off (a-i)	مُثْبِتٌ	affirmative (gr)
نَفَى يَنْفِي نَفِيًّا	(1) to reject, disallow (gr) to negate	هَبَطَ هُبُوطًا	to descend (a-i)
مَنْفِيٌّ	negative (gr)	صَارَ صَيْرُورَةً	to become (sis kana) (a-i)
سِرَاجٌ (جِ سُرُجُ)	lamp	طَبَقٌ (جِ طِبَاقٌ، أَطْبَاقٌ)	plate, dish, layer
بَسْطَ بَسْطًا	to spread out (a-u)	قَبِيلَةٌ (حِ قَبَائِلُ)	tribe
بِسْاطٌ (جِ بُسْطٌ)	carpet	شَعْبٌ (جِ شُعُوبٌ)	people, nation
وَالٍ (جِ وُلَاءً)	ruler, governor	غَازٌ	one participating in a war
حَافٍ (جِ حُفَاءً)	barefoot	جَزَاءٌ	rewarding, recompensing
أَسْرَ (إِلَى) إِسْرَارًا	to confide, to speak secretly (iv)	شُرْطِيٌّ (شُرْطَة)	policeman

LESSON 26

In this lesson we learn the following

(1) الفِعْلُ الرُّبَاعِيٌّ (the *rubā'ī* or quadriliteral verb) i.e., a verb which has four radicals, e.g.:

تَرْجَمَ ‘he translated’

بَعْثَرَ ‘he scattered’

هَرَوَلَ ‘he walked fast’

بَسْمَلَ ‘he said *bismillāh*’

Like the *thulāthī*, the *rubā'ī* is also either *mujarrad* or *mazīd*.⁽¹⁾

The *rubā'ī mujarrad* has only the four radicals without any extra letters as تَرْجَمَ which is composed of t-r-j-m.

Now the *rubā'ī mujarrad* has only one *bāb*, and it is فَعْلَ (fa'lala).

The mudāri' is يُفَعِّلُ, e.g.: يُتَرْجِمُ. As the verb is composed of four letters, the حِرْفُ المُضَارِعَةِ has *dammah*.

The maṣdar is on the pattern of فَعْلَلَةٌ (fa'lalat-un), e.g. تَرْجَمَةٌ ‘translation’.

The *ism al-fā'il* is مُتَرْجِمٌ ‘translator’ wherein the third radical has *kasrah*, and in the ***ism al-maf'ūl*** it has *fathah*, e.g. كِتَابٌ مُتَرْجَمٌ ‘translated book’.

The rubā'ī mazīd has three *abwāb*. They are:

a) تَفَعَّلَ where *ta-* has been prefixed to the first radical (*tafa'lala*), e.g.:

تَرَعَّعَ ‘he grew up’

تَمَضَّمَنَ ‘he rinsed his mouth with water’

The *mudāri'* is يَتَرَعَّعُ and the *maṣdar* is تَرَعَّعٌ.

b) اِفْعَلَلَ where *i-* is prefixed to the first radical, and the fourth radical is doubled (*if'alalla*), e.g.:

اِطْمَانٌ ‘he felt reassured’

اِشْمَازٌ ‘he detested’.

¹ For these terms see Lesson 16.

The *muḍāri'* is يَطْمَئِنُ (yatma'inn-u), and the *maṣdar* is اِطْمَئْنَانٌ.

In the Qur'ān (13:28)

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُ الْقُلُوبُ ۚ

'Lo! in the remembrance of Allāh do hearts find peace.'

c) اِفْعَنْلَلُ where *i-* is prefixed to the first radical, and *-n* is added after the second (if'anlala), e.g.:

اِفْرَنْقَعَ.

The *muḍāri'* is يَفْرَنْقَعُ, and the *maṣdar* is اِفْرَنْقَاعٌ.

The sentence اِفْرَنْقَعَ النَّاسُ means 'The people dispersed'.

(2) 'This is a man' is هَذَا رَجُلٌ, and 'This is the man' is هَذَا الرَّجُلُ. But this sentence may also mean 'This man'. The listener may think that you mean 'This man' and wait for the *khabar*. To avoid this ambiguity an appropriate pronoun is inserted between the *mubtada'* and *khabar*, e.g.:

هَذَا هُوَ الرَّجُلُ. 'This is the man'

هُؤُلَاءِ هُمُ الْمُجْرِمُونَ. 'These are the criminals'

هَذِهِ هِيَ السَّيَارَةُ. 'This is the car'

هُؤُلَاءِ هُنَّ الْمُسْلِمَاتُ. 'These are the Muslim ladies'

The pronoun so used is called ضَمِيرُ الْفَصْلِ (الضمير) (the differentiating pronoun).

This ambiguity also occurs in a sentence where the *mubtada'* is a proper noun, and the *khabar* an adjective or a noun having al, e.g.:

حَامِدٌ الْلَّاعِبُ. which may mean 'Hāmid the player' or 'Hāmid is the player'.

If we mean 'Hāmid is the player' we say حَامِدٌ هُوَ الْلَّاعِبُ.

Here are some more examples of ضَمِيرُ الْفَصْلِ:

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۖ

'And those are the successful.' (Qur'ān, 2:5).

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۖ

'That is the great success' (Qur'ān, 9:72).

But the use of ضَمِيرُ الْفَصْلِ is not compulsory. If you think that there is no ambiguity, you need not use it. We have in the Qur'ān:

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ذَلِكَ الْكِتَبُ

'That is the Book' (2:2),

ذَلِكَ الْفَوْزُ الْعَظِيمُ ٨٩

'That is the great success' (9:89).

(3) If you are offered something to eat with the instruction كُلْ هَذَا you can eat the whole thing. But if

the instruction is كُلْ مِنْ هَذَا you are to take only part of it.

In the same way we say

مِنَ الطُّلَّابِ مَنْ لَا يَعْرِفُ الْإِنْجِلِيْزِيَّةَ.

'Of the students are some who do not know English'.

This مِنْ التَّبَعِيْضِيَّةُ is called مِنْ (the partitive *min*).

Here are some more examples

أَنْتَ مِنْ أَحْسَنِ الطُّلَّابِ.

'You are one of the best students.'

Compare with this

أَنْتَ أَحْسَنُ الطُّلَّابِ.

'You are the best student.'

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۚ

'And they spend part of what We have given them.' (Qur'an, 2:3).

وَمِنَ النَّاسِ مَنْ يَقُولُ عَامَنَا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۚ

'And of mankind are some who say, 'We believe in Allāh and the Last Day,' but they are not believers.' (Qur'an, 2:8).

(4) In وَهَلْ جَاءَ الْمُدِيرُ ؟ 'And has the headmaster come?' The conjunction وَ comes first, and then the interrogative particle هلْ.

The hamzat al-istifhām (أ) precedes the conjunction, e.g.:

أَوْجَاءَ الْمُدِيرُ ؟

وَأَجَاءَ الْمُدِيرُ ؟

Here are some examples from the Qur'an

أَوَلَمْ يَنْظُرُوا فِي مَلْكُوتِ السَّمَاوَاتِ وَالْأَرْضِ

'And did they not look into the kingdom of the heavens and the earth?' (7:185).

أَثُمْ إِذَا مَا وَقَعَ عَامِنْتُمْ بِهِ

'Then, will you believe in it when it has actually happened?' (10:51)

(5) Many *āyat* commences with **إِذْ**, e.g.:

وَإِذْ قَالَ إِبْرَاهِيمُ (Qur'ān 2:126)

In such cases **إِذْ** is the object of the verb **أَذْكُرُوا** 'Remember' which is always omitted.

The meaning of the above *āyah* is 'Remember when Ibrāhīm said...'

(6) The plural of 'dead' is **مَوْتَى** on the pattern of **فَعْلَى**. It is a diptote⁽²⁾ and has no *tawīn*. Here are some more examples:

أَسْيَرٌ 'captive'

مَرْضَى 'patient'

جَرْحَى 'wounded'

(7) If the *muṣādā* is a noun with the pronoun of the first person singular as its *muqāf ilayhi*, it has five different forms, e.g.:

a) يَارَبِّي (yā rabbī) this is the original form.

b) يَارَبْ (yā rabbi) here the **yā** (ي) has been omitted.

c) يَارَبِّي (yā rabbiya) the **yā** is retained, but has *fathah*.

d) يَارَبْ (yā rabba) the **yā** is omitted and the last letter has *fathah*.

e) يَارَبَا (yā rabbā) the **yā** is omitted and the last letter has *fathah* and *alif*.

The last form may take **هَاءُ السَّكْتِ** at the end: يَارَبَّا هَاءُ السَّكْتِ (yā rabbāh).

I have put all the five forms in this mnemonic: رَبْ، رَبِّي، رَبَّ، رَبَّا، رَبَّا هَاءُ السَّكْتِ

The first form (رَبْ) is the most frequently used in the Qur'ān.

² - For Diptote see Lesson 34.

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(8) We have seen in Lesson 14 that if the *jawāb al-shart* is a nominal sentence, it should take فَ, e.g.:

وَإِذَا مَرِضْتُ فَهُوَ يَسْفِينِ .^{٨٠} (Qur'ān. 26:80).

This فَ can be replaced with إِذَا الفُجَائِيَّةُ, e.g.

وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبِشُرُونَ .^{٤٥}

'And when those (whom they worship) beside Him are mentioned, (surprisingly) they rejoice.' (Qur'ān, 39:45).

فَإِنْ أَعْطُوا مِنْهَا رَضْوًا وَإِنْ لَمْ يُعْطُوهَا إِذَا هُمْ يَسْخَطُونَ .^{٥٨}

'If they are given thereof⁽³⁾ they are pleased, but if they are not given thereof (surprisingly) they are displeased.' (9:58).

(9) We have learnt the *mudā'a* 'af verb in Book Two (Lesson 29). In all forms of the *mudāri'* except two forms printed in blue, the second radical loses its vowel and is assimilated to third radical, e.g.:

يَحْجُّ، يَحْجَاجِ، يَحْجُونَ- تَحْجُّ، تَحْجَاجِ، يَحْجُجَنَ-

تَحْجُّ، تَحْجَاجِ، تَحْجُجَنَ- تَحْجَجِينَ، تَحْجَاجِ، تَحْجُجَنَ-

أَحْجُّ، نَحْجَ-

This process is called الإِدْغَامُ (assimilation). Only the two forms do not undergo *idghām* because they are *isnāded* to *mutaharrik* pronouns.

Now, in the *mudāri'* *majzūm* these four forms:

يَحْجُّ، تَحْجُّ، أَحْجُّ، نَحْجَ have two possibilities

one with *idghām*, and the other without it, e.g.:

لَمْ يَحْجُجْ (lam ya-hujja) or لَمْ يَحْجُجْ (lam ya-hujuj)

Remember that يَحْجُجْ (ya-hujju) is originally يَحْجُجْ (ya-hujuj-u).

In the same way:

لَمْ تَحْجُجْ or لَمْ تَحْجَ

لَمْ أَحْجُجْ or لَمْ أَحْجَ

لَمْ نَحْجُجْ or لَمْ نَحْجَ

The *amr* of the second person masculine singular also has this possibility:

³ i.e. out of *zakāh*.

حجّ (hujja) ‘perform hajj’ or أَحْجُجْ (u hujj).

The *amr* of the second person feminine plural is already without *idghām* أَحْجُجْ. It cannot have *idghām* because it is *isnāded* to *mutaharrik* pronoun.

This process of removing the *idghām* is called فَكُّ الِّإِدْغَامِ (fakk al-idghām).

Here are some examples of this from the Qur’ān:

قَالَتْ أُنَيْ يَكُونُ لِي غُلَمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ .

‘She said, ‘How can I have a son when no man has touched me?’’ (19:20).

وَمَنْ يَحْلِلُ عَلَيْهِ غَضَبِيْ فَقَدْ هَوَىٰ .

‘And he on whom My wrath descends is indeed lost’ (20:81).

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ وَمِنْ هَادِ .

‘And none can guide him whom Allāh does not show the way.’ (39:36).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّبُكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ .

‘Say, “If you love Allāh then follow me; Allāh will love you and forgive you your sins.”’ (3:31).

وَأَحْلُلُ عُقْدَةَ مِنْ لِسَانِي .

‘And untie the knot from my tongue.’ (20:27).

Vocabulary

ترجمَةٌ	to translate (rb)	أَقْرَبُ	nearer, closer
عَوْنُونٌ	help	أَجَادَ يُحِيدُ إِجَادَةً	to do s.t. very well (iv)
وزَعَ تَوْزِيعًا	to distribute (ii)	عَاشَ يَعْيَشُ عَيْشًا	to live, be alive
إِذْنٌ	in that case	وَلَدَ يَلْدُ وِلَادَةً	to bear (a child), to give birth (a-i)
نَشَأَ نُشُوعًا، نَشَاءَ	to grow up (a-a)	تَرَعَّرَعَ تَرَعْرُعاً (رَعْرَعَ)	to grow up, to develop (rb-ii)
خَشِيَ خَشْيَةً	to fear, be afraid (i-a)	طَمَانَ يُطَمِّئِنُ طَمَانَةً	to reassure, to set s.o. mind at rest, to comfort (rb)
		إِطْمَانَ إِطْمِئْنَانًا	
		(طَمَان)	to be comforted, be reassured (rb-iii)

قَلْبٌ (جَ قُلُوبٌ)	heart	إِقْشَعَرَ إِقْشِعْرَارًا (قشعراً)	to have goose flesh (from fear) (rb-iii)
لَانَ يَلِينُ لِيَنًا	to be or become soft, tender, gentle (a-i)	جِلْدٌ (جَ جُلُودٌ)	skin, leather
إِسْتَبْشِرَ إِسْتِبْشَارًا	to rejoice (x)	إِشْمَازٌ إِشْمِيزَازًا (شمائز)	to detest, feel disgust (rb-iii)
عَسْكَرَ عَسْكَرَةً	to camp (rb)	أَمِينٌ (جَ أَمَنَاءً)	secretary
أَجْرٌ (جَ أَجُورٌ)	recompense, reward	أَمِينٌ الصُّنْدُوقِ	treasurer
فَرَقَعَ فَرَقَعَةً	to crack the joints of one's fingers (rb)	بِرٌّ	piety, righteousness
زِلْزَلٌ زِلْزَلَةً، زِلْزاً	to shake violently, rock (rb)	بَعْثَرَ بَعْثَرَةً	to scatter (rb)
وَسْوَسَ وَسْوَسَةً	to whisper, make eviled suggestions (rb)	هَرَوْلَ هَرَوْلَةً	to walk fast (rb)
قَهْقَهَةٌ قَهْقَهَةً	to guffaw (rb)	دَحْرَجَ دَحْرَجَةً	to roll (rb)
تَمَضْمَضَ تَمَضْمَضًا (مضمض)		تَمَضْمَضَ تَمَضْمَضًا (مضمض)	to wash the mouth (rb-ii)
تَدَحْرَجَ تَدَحْرُجًا (دحرج)		تَدَحْرَجَ تَدَحْرُجًا (دحرج)	to roll (by itself) (rb-ii)
تَقَعَّرَ فِي كَلَامِهِ	to speak using rare and unfamiliar words as if extracting them from the bottom (قَعْ) of the language		
دَغْدَغَ دَغْدَغَةً	to tickle (rb)	إِحْرَنْجَمَ إِحْرِنْجَامًا (حرجم)	to come together, to gather (rb-iv)
إِسْتَتَشَرَ إِسْتِتَشَارًا	to clean the nose during <i>wudū</i> by inhaling water then exhaling it with force (x)		
غَرْغَرَ غَرْغَرَةً	(1) to gargle (2) to be in the throes of death (rb)	إِفْرَنْقَعَ إِفْرِنْقَاعًا (فرقع)	to disperse (rb-iv)
تَبَرَّدَ تَبَرُّدًا	to get into water to refresh oneself (v)	زَحْرَخَ زَحْرَخَةً	to remove, keep away (rb)
سَقَطَ سُقُوطًا	to fall (a-u)	نَحْوَيٌ	grammarian
		تَكَائِفَ تَكَائِفًا	to gather, to crowd around (rb-ii)
		جِنَّةٌ	madness

ذُو جَنَّةٍ	mad	شَنِي شَنَانًاً	to hate (i-a)
نَشِيطٌ (جِ نِشَاطٌ)	active, energetic	أَبْتَرُ	without offspring
مِنْ التَّبَعِيضِيَّةُ	the partitive <i>min</i> , meaning “some”	سَارَ يَسِيرُ سَيْرًا	to go, move, travel (a-i)
وَقَعَ يَقَعُ وُقُوعًاً	to fall down, come to pass, happen, be located, be situated (a-a)		
أَمْلَكَ	to make the owner of, assign to (iv)	ثُمَّ	then
إِذْ	when (at the beginning of a sentence)	أَسِيرُ (جِ أَسْرَى)	captive, prisoner
صَرِيحٌ (جِ صَرَحَى)	pure, unadulterated	قَلْبٌ قَلْبًا	to turn upside down (a-i)
أَحْمَقُ (جِ حَمْقَى)	stupid, foolish	لَحِقَ (بِ) لُحْوقًاً	to become attached (i-a)
فَكَّ فَكًاً	to disjoin, separate (a-u)	إِسْتَغْنَى (عَنْ) إِسْتِغْنَاءً	to dispense with, have no need of (x)
حَلَّ حَلَّاً	(1) to untie a knot (a-u)	عَدَمُ	non-existence, absence
حَلَّ حُلُولًاً	(2) to alight, halt, stay (a-i)	أَطَاعَ إِطَاعَةً	to obey (iv)
مُدَدَّةٌ (جِ مُدَدٌ)	period of time	عُقدَةٌ (جِ عَقْدٌ)	knot

LESSON 27

In this lesson we learn the following

(1) Kinds of pronouns

Pronouns are either separate (المُنفَصِلُ) or attached (المُتَّصِلُ).

The separate pronouns are independent and not attached to any other word. They usually occur at the start of a sentence. They also occur after **إِلَّا**, e.g.:

أَنَا مُسْلِمٌ. ‘I am a Muslim.’

مَا فَهِمَ الدَّرْسَ إِلَّا أَنْتَ. ‘No one understood the lesson except you.’

إِيَّاكَ رَأَيْتُ. ‘It is you that I saw.’

مَا رَأَيْتُ إِلَّا إِيَّاكَ. ‘I saw none but you.’

The attached pronouns are not independent, but are always attached to other words, e.g.:

رَأَيْتُكَ in **كَ** and **تُ** ‘I saw you.’

Here -tu is the attached pronoun meaning **I** and -ka is the attached pronoun meaning **you**.

We know that nouns indicate their functions in the sentence by changing their endings, e.g.:

دَخَلَ الْوَلَدُ. (al-walad-u)

سَأَلَتُ الْوَلَدَ. (al-walad-a)

قُلْتُ لِلْوَلَدِ. (al-walad-i)

But pronouns do not change their endings; they change themselves entirely, e.g.:

أَسْأَلُكَ أَنْتَ؟ منْ أَنْتَ؟ So **أَسْأَلُكَ** is *marfü'* form and **كَ** is the *mansūb* form.

So there are two sets of pronouns one for *raf'*, and the other for *naṣb* and *jarr*. And each of these two sets has two forms: one separate and the other attached.

THE PRONOUNS OF *RAF'*

The separate forms:

Third person هُوَ، هُمَا، هُمْ هِيَ، هُنَّ

Second person أَنْتَ، أَنْتُمَا، أَنْتُمْ أَنْتِ، أَنْتُمْ، أَنْتُنَّ

First person أَنَا، نَحْنُ

The attached forms:

The following are the attached pronouns of *raf'*:

- 1) *mutaḥarrik tā*, ذَهَبْتُ, ذَهَبْتُمَا, ذَهَبْتُمْ, ذَهَبْتِ, ذَهَبْتُنَّ (-tu,-tumā,-tum,-ti,-tunna).
- 2) the *alif* of the dual, as in ذَهَبَا, ذَهَبَتَا, يَذَهَبَا, تَذَهَبَانِ, إِذَهَبَا (-ā)
- 3) the *wāw* of the plural, as in ذَهَبُوا, يَذَهَبُونَ, تَذَهَبُونَ, إِذَهَبُوا (-ū)
- 4) the *yā'* of the second person feminine, as in تَذَهَبِينَ, إِذَهَبِي (-ī)
- 5) the *nūn* of the feminine plural, as in ذَهَبْنَ, يَذَهَبْنَ, تَذَهَبْنَ, إِذَهَبْنَ (-na)
- 6) the -*nā* of the first person plural, as in ذَهَبْنَا (-nā)

The attached pronouns of *ruf'* are hidden in the following forms:

- a) the *mādī* : in the following two forms ذَهَبْتُ and ذَهَبَ.

Note that the تْ in ذَهَبْتُ is not a pronoun. It is a particle denoting feminine gender.

- b) the *muqāri'* : in the following four forms يَذَهَبُ, تَذَهَبُ, أَذَهَبُ, نَذَهَبُ.

THE PRONOUNS OF *NASB*

The separate forms:

You have not been introduced to these forms before. These forms are composed of the word **إِيَّا** plus the attached pronouns of *nasb* which you already know, e.g. **إِيَّاكَ** (*iyyā-ka*).

Third person إِيَّاهُ, إِيَّاهُمَا, إِيَّاهُمْ إِيَّاهَا, إِيَّاهُمَا, إِيَّاهُنَّ

Second person إِيَّاكَ, إِيَّاكُمَا, إِيَّاكُمْ إِيَّاكِ, إِيَّاكُمَا, إِيَّاكُنَّ

First person إِيَّايَ, إِيَّانَا.

The attached forms:

These forms cannot be mentioned independently. They should be attached to a verb or to **إِنْ** or one of its sisters.

Third person سَأَلَهُ, سَأَلَهُمَا, سَأَلَهُمْ سَأَلَهَا, سَأَلَهُمَا, سَأَلَهُنَّ

Second person سَأَلَكَ, سَأَلَكُمَا, سَأَلَكُمْ سَأَلَكِ, سَأَلَكُمَا, سَأَلَكُنَّ

First person سَأَلَنِي, سَأَلَنَا ⁽¹⁾

⁽¹⁾ The attached form of the pronoun of the first person singular is *yā'* only. The *nūn* is the **نُونُ الْوِقَايَةِ** (the *nūn* of protection). See Book Two (Lesson 9).

THE PRONOUNS OF *JARR*

The pronouns of *jarr* have only the attached form, and they are the same as the pronouns of *naṣb*, e.g.:

مِنْهَا، مِنْهُمَا، مِنْهُنَّ مِنْكَ، مِنْكُمَا، مِنْكُمْ مِنِّي، مِنَّا	مِنْهُ، مِنْهُمَا، مِنْهُمْ مِنْكَ، مِنْكُمَا، مِنْكُمْ
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WHEN TO USE THE SEPARATE PRONOUNS OF *NAṢB*

The pronoun of *naṣb* should be separate in the following cases:

- 1) If it is *maf'ul bihi*, and precedes the verb, e.g.:

نَعْبُدُكَ . ‘We worship You.’, but

أَيَّاكَ نَعْبُدُ . ‘It is You that we worship.’

We cannot say كَ نَعْبُدُ as كَ is an attached pronoun, and cannot stand alone.

- 2) If it is a *maf'ul bihi* of a *maṣdar*, e.g.:

نَتَظَرُ زِيَارَةَ الْمُدِيرِ إِيَّانَا . ‘We are awaiting the headmaster’s visit to us.’

Here إِيَّانَا is the object of the *maṣdar* زِيَارَةً.

Here is another example

مُسَاعِدَتُكَ إِيَّايَ كَانَتْ قَبْلَ مُسَاعِدَتِي إِيَّاكَ .

‘Your help to me was before my help to you.’

- 3) If it occurs after a conjunction, e.g.:

رَأَيْتُكَ وَإِيَّاهُ . ‘I saw you and him.’

Here we cannot say رَأَيْتُكَ وَهُ as هُ is an attached pronoun and cannot stand alone.

In the same way we say:

إِنِّي وَإِيَّاكَ نَاجِحَانِ . ‘Indeed I and you have passed.’

We cannot say إِنِّي وَأَنْتَ nor can we say أَنَّكَ because أَنَّ is a pronoun of *raf'*.

4) If it occurs after **إِلَّا**, e.g.:

لَا نَعْبُدُ إِلَّا إِيَّاهُ. ‘We worship none but Him.’

مَا سَأَلْتُ إِلَّا إِيَّاكَ. ‘I asked none but you.’

5) If it occurs after an attached pronoun of **nasb**, e.g.:

أَيْنَ مَبْحَلَةُ الْمَدِيرِ؟ أَعْطَيْتُهُ إِيَّاهَا.

‘Where is the headmaster’s magazine? I gave it to him.’

Here we cannot say **أَعْطَيْتُهُمْ إِيَّاهَا.**

If both the pronouns belong to the same person - as in this example - the second pronoun should be separate. But if they belong to different persons, we may use either the attached or the separate pronoun, though it is better to use the attached pronoun, e.g.:

أَيْنَ كِتَابِي؟ ‘Where is my book?’ you say

أَعْطَيْتُكَ إِيَّاهَا / أَعْطَيْتُكَهُ. ‘I gave it to you.’

(2) One of the patterns of the **maṣdar** is **فَعِيلٌ** (fa‘il-un), e.g.:

رَنَّ الْجَرَسُ. ‘The bell rang’ **رَنِينٌ** ‘ringing’

صَفَرَ. ‘He whistled’ **صَفِيرٌ** ‘whistling’.

Vocabulary

طلَبَ طَلَبًا to seek (a-u)

سَابَقَ مُسَابِقَةً to run a race, compete (iii)

أَخَذَ أَخْذًا to take (a-u)

سَبَحَ سَبْحًا، سِبَاحَةً to swim

اشْتَرَكَ اشْتِرَاكًا to participate, take part (viii)

إِذَا، إِذْنٌ in that case

دُرْجٌ (جَ أَدْرَاجٌ) drawer (of a table)

(1) to remind
(gr) to treat a word as masc. (ii)

الْتَّحَقَ (بِ) التِّحَاقًا to join (school, university) (viii)

أَجَادَ يُحِيدُ إِجَادَةً to do s.t. very well

قضَى قَضَاءً

(1) to spend (time)
(2) to judge, act as judge, to decree (a-i)

LESSON 27

اتّصل (ب) اِتّصالاً	to contact, be connected, be attached (viii)	اسْتَعَانَ اِسْتِعَانَةً	to seek help, to take help (x)
انْفَصَلَ انْفِصَالاً	to be separated (vii)	خَاتَمٌ	ring
نَطَقَ نُطْقاً	to utter, pronounce, speak (a-i)	إِثْنَانِ	two
نُطْقٌ	pronunciation	مَادِبٌ (جَ مَادِبٌ)	feast, banquet
رُتبَةٌ	(gr) person, i.e. first person, second or third person	قادَ يَقُودُ قِيَادَةً	to lead, drive (a car) (a-u)
عَاقَبَ مُعَاقَبَةً	to punish (iii)	صَهَلَ يَصْهِلُ صَهِيلًاً	to neigh (a-i)
صَفَرَ يَصْفِرُ صَفِيرًاً	to whistle (a-i)		

LESSON 28

In this lesson we learn the following

(1) **المَفْعُولُ المُطَلَّقُ** (the absolute object). It is the *maṣdar* of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is *manṣūb*, e.g.:

ضَرَبَنِي بِلَالٌ ضَرَبًا. ‘Bilāl beat me a beating.’

The words **ضَرَبَنِي بِلَالٌ** convey the meaning, but you can say this even if he did not actually beat you, but merely raised his hand, or gently placed his hand on your body. But you can say:

ضَرَبَنِي بِلَالٌ ضَرَبًا. only when he gave you a real beating.

The *maf'ūl muṣlaq* has four uses. It is used:

a) to emphasize as we have just seen. Here is another example:

وَكَلَمَ اللَّهُ مُوسَى تَكْلِيمًا ١٦٤

‘And Allāh spoke to Mūsā directly.’ (Qur’ān, 4:164).

b) to specify the *number*, e.g.:

طُبِعَ الْكِتَابُ طَبْعَتَيْنِ. ‘The book was printed twice.’

نَسِيَتُ وَسَجَدْتُ سَجْدَةً وَاحِدَةً. ‘I forgot and performed only one *sajdah*.’

c) to specify the *type* of action, e.g.:

مَاتَ مَوْتَ الشَّهَادَاءِ. ‘He died the death of martyrs.’

أَكْتُبُ كِتَابَةً وَاضِحَةً. ‘Write legibly.’ (literally, ‘Write a clear writing’).

d) as a substitute for the verb. In this case only the *maṣdar* is used, e.g.:

صَبِرًا ‘Have patience!'

Here the *maṣdar* is a substitute for the *amr* **إِصْبِرْ**.

شُكْرًا ‘I thank you.’

Here the *maṣdar* is a substitute for the *mudāri* **أَشْكُرُ**, ‘I thank.’

Words which deputize for the *maṣdar*

The following words deputize for the *maṣdar*, and are therefore *manṣūb*, and are grammatically regarded as *maf'ūl muṣlaq*:

1) the words **كُلُّ، بَعْضٌ، أَيّْ** with the *maṣdar* as their *mudāf ilayhi*, e.g.:

LESSON 28

أَعْرِفُهُ كُلَّ الْمَعْرِفَةِ.

‘I know him fully well.’

آخَذَنِي الْمُدِيرُ بَعْضَ الْمُؤَاخَذَةِ.

‘The headmaster punished me to some extent.’

أَيْ نَوْمٍ تَنَامُ؟

‘What sort of sleep are you sleeping?’

In the Qur’ān (26:227)

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيْ مُنَقَّلَبٍ يَنْقَلِبُونَ ۚ ۲۲۷

‘And those who do wrong will come to know how they will end up.’

2) a number with the *maṣdar* as its *tamyīz*, (1) e.g.:

طُبَعَ الْكِتَابُ ثَلَاثَ طَبَعَاتٍ.

‘The book was printed thrice.’

In the Qur’ān

فَاجْلِدُوهُمْ كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۝

‘... flog each one of them a hundred stripes.’ (24:2).

فَاجْلِدُوهُمْ ثَمَنَيْنَ جَلْدَةً ۝

‘... flog them eighty stripes...’ (24:4).

3) an adjective of the *maṣdar* (the *maṣdar* itself being omitted), e.g.:

فَهِمْتُ الدُّرْسَ جَيِّدًا.

‘I understood the lesson well.’

فَهِمْتُ الدُّرْسَ فَهُمَا جَيِّدًا.

which literally means ‘I understood the lesson with a good understanding.’.

4) *ism al-maṣdar* (اسم المَصْدَر). It is a word which has the same meaning as the *maṣdar*, but has less letters than it, e.g.:

كَلَامٌ ‘speaking’ is *ism al-maṣdar* and تَكْلِيمٌ is *maṣdar*

قُبْلَةٌ ‘kiss’ is *ism al-maṣdar* and تَقْبِيلٌ is *maṣdar*

كَلْمَنِي كَلَامًا شَدِيدًا.

‘He spoke to me harsh words.’

5) a cognate *maṣdar*. It is:

a) the *maṣdar* of the *mujarrad* verb while the verb used in the sentence is *mazīd*, e.g.:

إِشْتَرَيْتُ هَذِهِ السِّيَارَةَ شِرَاءً مُباشِرًا.

‘I bought this car directly.’

¹ The *tamyīz* (التمييز) is a word used to specify a vague idea. The *tamyīz* of the number may be *majrūr* or *mansūh*, e.g.,

ثَلَاثَةُ كُتُبٍ، عِشْرُونَ كِتَابًا.

Here شِرَاءً is the *mâṣdar* of the *mujarrad* شَرَى يَشْرِي ‘to buy’ whereas the *mâṣdar* of اِشْتِرَاءً is اِشْتَرَى يَشْتِرِي.

Here is an example from the Qur’ân (89:20)

وَتُحِبُّونَ الْمَالَ حُبًا جَمِّا .

‘And you love wealth with abounding love.’

Here حُبًا is the *mâṣdar* of the *mujarrad* verb حَبَّ يَحِبُّ (a-i) which is very rarely used, whereas the *mâṣdar* of the *mazīd* verb أَحَبَّ يُحِبُّ is أَحَبَّ إِحْبَابٌ and this *mâṣdar* is very rarely used.

b) a *mâṣdar* of a *mazīd bāb* which is different from the *bāb* of the verb, e.g.:

تَبَسَّمْتُ إِبْسَامًا . ‘I smiled.’

Here, إِبْسَامًا is the *mâṣdar* of the verb تَبَسَّمَ, which belongs to *bāb* اِفْتَعَلَ, whereas the verb تَفَعَّلَ تَبَسَّمْ belongs to *bāb* تَفَعَّلَ and both have the same meaning.

In the Qur’ân (73:8):

وَتَبَتَّلَ إِلَيْهِ تَبَتِّيلًا .

‘And devote yourself to Him with complete devotion.’

Here the verb تَبَتَّلَ belongs to *bāb* تَفَعَّلَ whereas the *mâṣdar* is from *bāb* فَعَلَ.

6) a demonstrative pronoun with the *mâṣdar* as its *bâdal*, e.g.:

أَتَسْتَقْبِلُنِي هَذَا الْاسْتِقبَالُ؟ ‘Do you accord me this kind of reception?’

Here هَذَا is the *maf'ûl muṭlaq* and so it is مَحَلٌ نَصْبٌ الْاسْتِقبَالَ which is its *bâdal*.

7) a pronoun referring to the *mâṣdar*, e.g.:

إِجْتَهَدْتُ إِجْتِهادًا لَمْ يَجْتَهِدْهُ غَيْرِي .

‘I worked hard in a way nobody else did.’

Here the pronoun هُ stand for إِجْتِهادًا.

8) a synonym of the *mâṣdar*, e.g.:

عَيْشَتُ حَيَاةً سَعِيدَةً . ‘I lived a happy life.’

Here حَيَاةً ‘life’ is synonymous with عِيشَةً derived from عَاشَ.

LESSON 28

(2) There are many kinds of *mashdar*.

a) One of them is مَصْدُرُ الْمَرَّةِ. This *mashdar* denotes how many times the action took place: once, twice, thrice ... It is on the pattern of فَعْلَةٌ (fa'lat-un) e.g.:

ضَرَبْتُهُ ضَرْبَةً، وَضَرَبَنِي ضَرْبَتَيْنِ. ‘I hit him once, and he hit me twice.’

طَبَعَ هَذَا الْكِتَابُ طَبَعَاتٍ. ‘This book was printed several times.’

طَبَعَةٌ is the plural of طَبَعَاتٍ.

In the *abwāb* of the *mazīd* the *mashdar al-marrah* is formed by adding ة to the original *mashdar*, e.g.:

تَكْبِيرٌ → تَكْبِيرَةٌ ‘saying “Allāhu akbar” once’

إِطْلَالٌ → إِطْلَالَةٌ ‘peeping out once’

نُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ فِي الصَّلَاةِ عَلَى الْمَيِّتِ.

‘We say “Allāhu akbar” four times in the funeral prayer.’

أَطْلَلْتُ مِنَ النَّافِذَةِ إِطْلَالَتَيْنِ.

‘I looked out from the window twice.’

b) Another kind of the *mashdar* is مَصْدُرُ الْهَيْثَةِ (the *mashdar* of manner). It is on the pattern of فَعْلَةٌ (fi'lat-un), e.g.:

جِلْسَةٌ ‘manner of sitting’

مِشْيَةٌ ‘manner of walking’.

We say:

لَا تَمْشِ مِشْيَةَ النِّسَاءِ. ‘Don’t walk like women.’

إِجْلِسْ جِلْسَةَ طَالِبٍ عَلِمٍ. ‘Sit as students sit.’

Note that the first letter has *fatḥah* in the *mashdar al-marrah*, and *kasrah* in *mashdar al-hay'ah*. *Mashdar al-hay'ah* is not formed from the *mazīd abwāb*.

c) Another kind of the *mashdar* is the *mashdar mīmī* (المَصْدَرُ الْمِيمِيُّ). It is on the pattern of مَفْعَلٌ / مَفْعَلَةٌ (maf'al-un/maf'alat-un) and مَفْعِلٌ / مَفْعِلَةٌ (maf'il-un/maf'ilat-un), e.g.:

مَمَاتٌ ‘death’

مَعْرِفَةٌ ‘knowledge’

مَغْفِرَةٌ ‘forgiveness’.

In the *mazid abwāb* it is the same as the *ism al-maf'ūl*, e.g.:

مُمَزِّقٌ ‘tearing asunder’

مُخْرَجٌ ‘taking out’

مُنْقَلِبٌ ‘return’.

In the Qur'ān (34:19)

فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَرَّقْنَاهُمْ كُلَّ مُمَرَّقٍ

‘So We made them tales, and totally scattered them.’.

Vocabulary

قَدِمَ قُدُومًا، مَقْدِمًا	to come, arrive (i-a)	تَخْفِيفٌ	reduction
بَارَكَ مُبَارَكَةً	to bless (iii)	زَادَ يَزِيدُ زِيَادَةً	to grow, increase (a-i)
أَغْلَقَ إِغْلَاقًا	to close (a door) (iv)	طَفِيفٌ	slight, little
خَفَّفَ تَخْفِيفًا	(1) to lighten, reduce (speed) (gr) to pronounce a letter without shaddah (ii)		
قَرَأَ قِرَاءَةً	to read (a-a)	أَفْرَدَ إِفْرَادًا	(gr) to render a word singular (iv)
إِهْتَمَ (ب) اهْتِمَامًا	to pay attention (viii)	مُفْرَدَاتٌ	words
شَرَحَ شَرْحًا	to explain (a-a)	وَجِيزٌ	short, concise
رَتَّلَ تَرْتِيلًا	to recite the Qur'an slowly (ii)	كَلَمٌ تَكْلِيمًا، كَلَامًا	to speak, talk (to someone) (ii)
سَلَّمَ (عَلَى) تَسْلِيمًا	to greet (ii)	شَقَّ شَقَّاً	to split (a-u)
صَبَّ صَبَّاً	to pour (a-u)	قَالَ يَقُولُ قَوْلًا	to say, to tell (a-u)
فَازَ فَوْزاً	to be successful, to triumph, achieve, accomplish (a-u)	سَدِيدٌ	correct, right
رَنَى يَرْنَى رِنَى	to have illicit sex (a-i)	جَلَدَ جَلْدًا	to whipe, flog (a-i)
تَبَرَّجَ تَبَرُّجًا	to display ones charms (woman) (v)	لَبَّيْكَ	here I am, at your service!
الْجَاهِلِيَّةُ	the Time of Ignorance preceding the advent of Islam		

نَبَهَ (ل)	تَنْبِيَهًا	to draw s.o's. attention, to notify (ii)	جَلَسَ جُلُوسًا	to sit (a-i)
مُنَاسِبٌ		suitable	أَطْلَقَ إِطْلَاقًا	to set free, release (iv)
لَفْظٌ (ج الفاظ)		word		
مَهْلَ مَهْلًا		to do s.t. leisurely, not to be in a hurry (a-a)	مُطْلَقٌ	free, unrestricted, absolute
مَهْلًا		slowly, please!		
آخَذَ مَوَاحِذَة		to censure, punish (iii)	لَاقَى يُلَاقِي مُلَاقَةً	to meet (iii)
إِشْتَقَ إِشْتِقَاقًا		(gr) to derive a word from another (viii)		
تَبَتَّلَ (إِلَى) تَبَتَّلًا		to be cut off the world and devote oneself to Allāh (v)		
بَتَّلَ (إِلَى) تَبَتَّلًا		to be cut off the world and devote o.s. to Allāh (ii)		
أَنْبَتَ إِنْبَاتًا		to make (plant, etc) grow (iv)	تِرَاثٌ	legacy, inheritance
أَعْلَنَ إِعْلَانًا		to announce (iv)	مَجَالٌ	domain, subject
أَسْرَ (إِلَى) إِسْرَارًا		to confide, to speak secretly (iv)	نَالَ يَنَالُ نَيْلًا	to attain, achieve, get (i-a)
خُلُودٌ		immortality, eternal life	مَبْرُورًا	valid (accepted)
إِسْتَطَاعَ يَسْتَطِيعُ		to be able, can	وَدَّعَ تَوْدِيعًا، وَدَاعًا	to bid farewell, say good bye (ii)
عَامِلٌ		to treat (iii)	مُوَدِّعٌ	the one bidding farewell (active participle)
مَالَ (إِلَى) مِيلًا		to incline, to be favourably disposed to (a-i)	شَتِيتٌ	separated, dispersed
تَلَقَّى تَلَقَّيَا		to receive (a letter, etc) (v)	لَحِقَ (ب)، لُحُوقًا	to become attached (i-a)
دَلَّ (عَلَى) دَلَالَةً		to show, demonstrate, point out, direct, indicate, signify (a-u)		
حَشَفٌ		the most inferior kind of dates	هَيَّةٌ	position, situation, mode, organization
كَالَ يَكِيلُ كَيْلًا		to measure (a-i)	لَيْثٌ (ج لُيُوثٌ)	lion
كَيْلَةٌ		mode of measuring	خَصْلَةٌ (ج خَصَالٌ)	attribute, nature, habit

إِنْقَلَبَ إِنْقَلَابًاً	(1) to be turned upside down (2) to return (vii)	مَزَّقَ تَمْزِيقًاً	to tear to pieces (ii)
قُدْرَةٌ (عَلَى) قُدْرَةً	to have power, be able (a-i)	زَانَ يَزِينُ زَيْنًاً	to decorate, beautify (a-i)
شَرٌّ	evil	عَجَّلَ تَعْجِيلًاً	to speed up, expedite (ii)
إِسْتَعْجَلَ إِسْتَعْجَالًاً	to be in a hurry (x)	حَدِيثٌ (جَ أَحَادِيثُ)	speech, talk
قَضَى قَضَاءً	to decree, spend (time), to judge, to act as a judge (a-i)	عَلَا يَعْلُو عُلُوًّاً	to be high (a-u)
أَجَلٌ (جَ آجَالٌ)	appointed time, deadline, time of death	وَقَعَ يَقْعُ وُقُوعًاً	to fall down, come to pass, be located, be situated (a-a)
أَحَبَّ يُحِبُّ	to love (iv)	تَعَالَى تَعَالِيًاً	(1) to ascend (2) to be high, to be exalted (vi)
		طَبَيْعَيٌّ	natural

This **لَا** is a conjunction (لا العاطفة). It is used in an affirmative sentence or one containing *amr*, e.g.:

- | | |
|---|--|
| خَرَجَ بِلَالٌ، لَا حَامِدٌ | 'Bilāl left, not Hāmid.' |
| إِسْأَلُ الْمُدِيرَ، لَا الْمُدْرِسَ | 'Ask the headmaster, not the teacher.' |
| كُلُّ التُّفَاحَ، لَا الْمَوْزَ | 'Eat apples, not bananas.' |

Vocabulary

فَيْنَةٌ	moment, time	هَامٌ	important
الْفَيْنَةَ بَعْدَ الْفَيْنَةِ	every now and then (adverb of time)	أَهَمُّ إِهْمَاماً	to concern, to worry (iv)
مَوْعِدٌ	appointment	مُهِمٌّ	important
هَمَّ هَمّاً	to concern, worry (a-u)	هَلَّا إِنْتَظَرْتَنِي ؟	Shouldn't you have waited for me?
هَلَّا (حَرْفُ التَّنْدِيمِ)		(1) followed by a <i>mādī</i> verb signifies that the action contained in the sentence should have been done. In this case it is a particle that makes you feel sorry. (2) Followed by a <i>muḍīrī</i> verb it goads. In this sense it is a particle of encouragement.	
هَلَّا (حَرْفُ التَّحْضِيضِ)			
هَلَّا تَجْتَهِدُ!	Do strive!	حَصَّةٌ (جِ حَصَصٌ)	period (in an educational institution)
أُمْكَانٌ إِمْكَانًا	to be possible (iv)	مِثَالِيٌّ	exemplary, ideal
إِسْتَأْذَنَ إِسْتِئْذَانًا	to ask permission (x)	رَهْبَ رَهْبًا، رَهْبَةً	to fear, be afraid (i-a)
أَمْلَقَ إِمْلَاقًا	to become poor (iv)	إِصْبَاعٌ (جِ إِصْبَاعُ)	finger (fem. / masc.)
رَزْقٌ	to provide with the means of living	أَذْنُنْ (جِ آذَانُ)	ear
حَذَرَ حَذْرًا	to be cautious, to fear (i-a)	تَجَاهَفَ (عَنْ) تَجَاهِيفًا	to shun, avoid, keep away (vi)
أَبْطَلَ إِبْطَالًا	to invalidate (iv)	تَصَدَّقَ تَصَدِّقًا	to give alms (v)
جَنْبُ (جِ جُنُوبٌ)	side (of human body)	ضَبَّاجَعٌ ضُبُّجُوعًا	to lie on one's side (a-a)
عَالَمٌ (جِ عَالَمُونَ)	world	مَضْبَاجَعٌ (جِ مَضَاجِعٌ)	bed
صَدَقَةٌ	charity, alms	طَمَعَ طَمَعاً	to hope, desire, aspire, covet (i-a)

مِنْ يَمْنُونَ مِنَّا، مِنَّهُ	to remind someone of the favours he has done him
رَأَيٌ يُرَاءِي رِئَاءً (رَأَيٌ)	to do a pious act not to please Allāh but to show people
أَذْيٌ	harm, injury, offence
أَدْبٌ	to punish, discipline (ii)
دَأْبٌ	habit
تَأْخِيرٌ تَأْخِيرًا	to be late (v)
دَأْبُهُ وَدَيْدَنُهُ	his habit
أَصْلَحٌ إِصْلَاحًا	to improve, ameliorate, reform (iv)
قَصْدٌ قَصْدًا	to intend, have in mind (a-i)
عَسَى = لَعَلٌ	to hope, fear (sis kāna)
مَرَّةٌ (جِمَارٌ)	once
دَفَعَ دَفْعًا	to pay, push, get rid off (a-a)
مَعَ أَنَّ	even though
ضَرَّ ضَرًّا	to harm, hurt (a-u)
ضَرَرٌ	harm
تَغَاضَى (عَنْ) تَغَاضِيًّا	to overlook, ignore (vi)
صَادِقٌ مُصَادِقَةً	to befriend (iii)
هَفْوَةٌ (جِهَفَوَاتٌ)	lapse, slip, small mistake
إِسْتَبْقَى إِسْتِبْقَاءً	to retain, preserve (x)
وَدَّ يَوْدُ وُدًّا، مَوْدَةً	to like, love, wish, want (i-a)
نَالَ يَنَالُ نَيَالًا	(1) to attain, achieve, get (2) to harm (i-a)
الْتَّحَقَ (بِ) التِّحَاقًا	to join (school, university) (viii)
قَرَاعَ قَرْعًا	to ring (a bell) (a-a)
خَافَ يَخَافُ خَوْفًا، مَخَافَةً	to fear, be afraid of (i-a)
جَرَسٌ (جِجْرَاسٌ)	bell
أَجَلٌ إِجْلَالًا	to honour (iv)
إِطْلَعَ (عَلَى) اِطْلَاعًا	to look into, be informed (viii)
صُوفٌ (جِصْوَافٌ)	wool
نَدِمَ يَنْدَمُ نَدَمًا، نَدَامَةً	to regret (i-a)
صَاعِقَةٌ (جِصَاعِقٌ)	thunderbolt
أَصَابَ إِصَابَةً	to hit (target), to be right, to afflict (iv)
حَالٌ (جِحَوَالٌ)	condition, state, situation

LESSON 30

In this lesson we learn the following

(1) التَّمْيِيز (tamyīz). It is a noun used to specify and define an indeterminate idea contained in the previous word, or in the whole sentence, e.g.:

a) شَرِبْتُ لِتْرًا حَلِيْبًا. ‘I drank a litre of milk.’

The word لِتْرًا (litre) refers to an amount, but the meaning is not complete unless words like water, milk, oil, etc are mentioned.

b) إِبْرَاهِيمُ أَحْسَنُ مِنِي خَطَا. ‘Ibrāhīm is better than I with regard to handwriting.’

There are many things in which one may be better than the other. In this example the word خطأ specifies the particular aspect.

The *tamyīz* is *mansūb*.

There are two kinds of *tamyīz*:

a) تَمْيِيزُ الدَّاتِ (tamyīz al-dāti). This comes after words denoting quantity. There are four kinds of quantity

1) العَدْدُ (number), e.g.:

يَأَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا.

‘O my father I saw (in a dream) eleven stars’ (Qur’ān, 12: 4).

The *tamyīz* of numbers is *mansūb* after 11 to 99. After 3 to 10 it is plural and *majrūr*, and after 100 and 1000 it is singular and *majrūr* as we have seen in Book Two (Lesson 24).

2) الْمِسَاحَةُ (linear measurement), e.g.:

إِشْتَرَيْتُ مِتْرًا حَرِيرًا. ‘I bought one metre of silk.’

3) الْكَيْلُ (measure of capacity/volume), e.g.:

أَعْطِنِي لِتْرَيْنِ حَلِيْبًا. ‘Give me two litres of milk.’

4) الْوَزْنُ (weight) e.g.:

عَنِّي كِيلُوغرَامٌ بُرْتُقَالًا. ‘I have one kilogram of oranges.’

Words resembling words of quantity also take *tamyīz*, e.g.:

1) The word كم ‘how many’ resembles the number, e.g.:

كم بنتاً لك؟ ‘How many daughters have you?’

ما في السّماء قَدْرُ راحٍ سَحاباً. 2)

'There is not in the sky a piece of cloud the size of a palm of the hand.'

Here the words 'قدْرُ راحٍ' 'the size of a palm' resembles words denoting linear measurement.

3) هَلْ عِنْدَكِ كِيسٌ دَقِيقاً.

Here the word 'كِيسٌ' 'sack' resembles words denoting measure of capacity.

4) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَ

'Whoever does an atom's weight of good will see it.' (Qur'ān, 99:7).

Here the words 'مِثْقَالَ ذَرَّةٍ' 'atom's weight' resembles words denoting weight.

The *tamyīz al-dhāt* may also be *majrūr* either because of the preposition منْ or because of its being *muḍāf ilayhi*, e.g.:

إِشْتَرَىتُ مِتْرًا إِشْتَرَىتُ مِتْرًا مِنْ حَرِيرٍ.

or إِشْتَرَىتُ مِتْرًا حَرِيرٍ.

But this rule does not apply to the *tamyīz* of the number, which has its own rules.

b) تَمْيِيز النّسْبَةِ. It is used to specify and define an indeterminate idea contained in the whole sentence, e.g.:

حَسْنَ هَذَا الطَّالِبُ خُلُقاً.

This *tamyīz* can be construed as either the *fā'il* or the *maf'ūl bihi* of the sentence, e.g.:

حَسْنَ بِلَالٌ خُلُقاً. 'Bilāl is good with regard to manners.'

can be construed as:

حَسْنَ خُلُقُ بِلَالٍ. 'Bilāl's manners are good.' (*fā'il*).

وَفَجَرْنَا الْأَرْضَ عُيُونًا. 'We exploded the earth with springs.' (Qur'ān, 54:12),

can be construed as:

وَفَجَرْنَا عُيُونَ الْأَرْضِ. 'We exploded the springs of the earth' (*maf'ūl bihi*).

This *tamyīz* is always *mansūb*, and cannot be *majrūr*. (1)

¹ There are certain exceptions which we can learn later.

(2) One of the patterns of the *maṣdar* is فُعْلٌ (fu'l-un), e.g.:

شربَ	'he drank'	شُرْبٌ	'drinking'
شَكَرَ	'he thanked'	شُكْرٌ	'thanks'.

(3) We have learnt فَعْلٌ التَّعْجِبٌ (the verb of wonder) in Book Two (Lesson 9), e.g.:

ما أَجْمَلَ النَّجُومَ! 'How beautiful the stars are!'

This verb has another form. It is أَفْعِلٌ بِهِ, e.g.:

ما أَكْثَرُ بِالنَّجُومِ! = أَكْثَرُ بِالنَّجُومِ! 'How numerous the stars are!'

ما أَفْقَرَهُ! = أَفْقَرْ بِهِ! 'How poor he is!'

Both these forms have been used in the Qur'an:

فَمَا أَصْبَرُهُمْ عَلَى الْتَّارِ ١٧٥ 'How patiently they can endure fire!' (2:175).

أَبْصَرْ بِهِ وَأَسْمَعْ 'How clearly He sees and how keenly He hears!' (18:26).

The word بِهِ has been omitted after أَسْمَعْ to avoid repetition.

Vocabulary

صَنَعَ صُنْعًا	to make, manufacture (a-a)	مَصْنَعٌ (ج مَصَانِعٌ)	factory
لَوْنٌ (ج لَوَانٌ)	colour	لَوْحَةٌ (ج لَوْحَاتٌ)	chart, poster
اِخْتَلَفَ اِخْتِلَافًا	to differ (viii)	حَجْمٌ (ج أَحْجَامٌ)	size
نَهْجَةٌ	joy, delight	مُخْتَلِفٌ	different
صَاعٌ	a cubic measure	مِثْقَالٌ ذَرَّةٌ	the weight of an atom
تَضَمَّنَ تَضَمِّنًا	to contain, to comprise (v)	إِجْمَالٌ	summary
بَيَانٌ	elucidation, explanation, indication	شَعِيرٌ	barley

جِهَةٌ	side, direction	ذِرَاعٌ (جَ أَذْرُعٌ)	cubit
مَقَادِيرُ	(gr) what is determined by counting, weighing, cubic measure or liner measure		
شَبَهٌ	to liken (ii)	رِطْلٌ (جَ أَرْطَالٌ)	an ancient weight
قَدْرٌ	extent, amount	لُحْقٌ (بَ) لُحْوَقًا	to become attached (i-a)
رَاحَةٌ	(1) repose, rest (2) palm of the hand	سَحَابٌ	clouds
جَرَّةٌ (جَ جَرَانٌ)	jar	كِيسٌ (جَ أَكْيَاسٌ)	sack
دَقِيقٌ	flour	مِلْءٌ	a quantity which fills something
كَفٌ	palm of a hand (including the fingers)	فَسَرَّ تَفْسِيرًا	to explain, expand, elucidate (ii)
إِزَالَةٌ	to bring to end, to eliminate, remove (iv)	حَسْنٌ حُسْنًا	to be good, beautiful
فَجَرَ تَفْجِيرًا	to make water gush forth, to explode (ii)	مُبْهَمٌ	vague, ambiguous, unspecified
فَصَلَ تَفْصِيلًا	to deal with the subject matter in detail (ii)	غَرَسٌ	to plant
طَابَ فُلَانٌ نَفْسًا	to be cheerful	طَابٌ يَطِيبٌ طِيبًا	to be good, pleasant (a-i)
بَلْدِيَّةٌ	municipality	رَفِيقٌ (جَ رُفَقَاءٌ)	companion
بُرْ	wheat	وَدَ يَوْدُ وُدًا، مَوَدَّةً (وَدِدْتُ)	to like, love, wish, want (a-i)
زَهِدَ زُهْدًا	to abstain, renounce (i-a)	سَكَرٌ سُكْرًا	to become intoxicated (i-a)

LESSON 31

In this lesson we learn the following

(1) **الحال**. It is a noun used to express the state of the *sāhib al-hāl* while an act is taking place, e.g.:

جاء بلال راكباً. ‘Bilāl came riding.’

Here Bilāl is the *sāhib al-hāl*, i.e., the one whose state is being described,

راكباً is the *hāl* and

جاء is the act.

The *hāl* is the answer to the question **كيف جاء بلال؟** ‘how’. In answer to the question **كيف جاء راكباً؟** one says **جاء راكباً.**

Here are some more examples:

جاءتني طفلة باكية، ورجعت ضاحكة.

‘The child came to me weeping and returned laughing.’

أحب اللحم مشوياً، والسمك مقليناً، والبيض مسلوقاً.

‘I like the meat grilled, the fish fried and the egg boiled.’

The *hāl* is *mansūb*.

The *sāhib al-hāl* is one of the following:

a) the *fā'il*, e.g.:

كلمني الرجل بابساً. ‘The man spoke to me smiling.’

b) the *nā'ib al-fā'il*, e.g.:

يسمع الأذان واضحاً. ‘The adhān is clearly heard.’

c) the *maf'ūl bihi*, e.g.:

اشتريت الدجاجة مذبوحة. ‘I bought the chicken slaughtered.’

d) the *mu'bada'*, e.g.:

الطفل في الغرفة نائماً. ‘The child is in the room sleeping.’

e) the *khabar*, e.g.:

ذلك الهلال مختلفاً خلف السحاب.

‘That is the crescent hiding behind the cloud.’

The *sāhib al-hāl* is mostly definite as in the previous examples. It may indefinite, but then it should be:

a) qualified by an adjective, e.g.:

جاءَنِي طَالِبٌ مُجْتَهِدٌ مُسْتَأذِنًا.

'A hard-working student came to me seeking permission.'

b) or *muḍāf* to an indefinite *muḍāf ilayhi*, e.g.:

سَأَلَنِي أَبْنَى مُدَرِّسٌ غَاضِبًا.

'A teacher's son asked me angrily.'

If one of these requirements is not met, then the *ḥāl*:

a) should precede the indefinite *sāhib al-ḥāl*, e.g.:

جاءَنِي سَائِلاً طَالِبٌ.

'A student came to me asking', or

b) It should be a nominal sentence connected to the main sentence with *wāw al-ḥāl*, e.g.:

جاءَنِي وَلَدٌ وَهُوَ يَبْكِي.

'A boy came to me crying.'

In the Qur'ān (2:259):

أَوْ كَالَّذِي مَرَ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشَهَا.

'Or like him who passed by a township while it was in utter ruins.'

Sometimes, the *sāhib al-ḥāl* may be indefinite without meeting these requirements as in the *ḥadīth*:

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا، وَصَلَّى وَرَاءَهُ رَجَالٌ قِيَامًا.

'The Prophet (may peace and blessings of Allāh be upon him) prayed sitting, and some men prayed behind him standing.'

Kinds of *ḥāl*:

The *ḥāl* is either a word (*الحالُ المُفَرَّدُ*) or a sentence (*الحالُ الْجُمْلَةُ*).

الحالُ المُفَرَّدُ. We have already seen examples of this. Here is another:

دَخَلَ الْمَدْرَسُ الْفَصْلَ حَامِلًا كُتُبًا كَثِيرَةً.

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

الحالُ الْجُمْلَةُ. The sentence may be either nominal or verbal, e.g.:

جَلَسْتُ أَسْمَعْ إِلَى تِلَاقِهِ الْقُرْآنِ الْكَرِيمِ مِنِ الإِذَاعَةِ.

'I sat listening the Qurānic recitation from the radio.'

Here the verb is *muḍāri*:

إِتَّحَدْتُ بِالجَامِعَةِ وَقَدْ تَخَرَّجَ أَخِي.

'I joined the university after my brother had graduated.'

Here the verb is *mādī*.

Nominal حَفِظْتُ الْقُرْآنَ وَأَنَا صَغِيرٌ.

'I memorized the Qur'ān while I was small.'

جاءَ الْجَرِحِيُّ ذَمَهُ يَتَدَفَّقُ.

'The wounded man came with blood gushing out.'

The **الجملة** should contain a word (الرّابط) connecting it to the main sentence. This word is either a pronoun or *wāw* or both, e.g.:

a) **جاءتِ الأخواتُ يَضْحَكْنَ** ‘The sisters came laughing.’

Here the **ن** in يَضْحَكْنَ is the pronoun connecting the *hāl* to the *sāhib al-hāl*.

b) **دَخَلْتُ مَكَّةً وَالشَّمْسُ تَغْرِبُ** ‘I entered Makkah while the sun was setting.’

Here the *hāl* has no pronoun connecting it to the *sāhib al-hāl*. The only connecting word is the *wāw*.

c) **رَجَعَ الطَّلَابُ وَهُمْ مُتَعَبُونَ** ‘The students returned tired.’

Here the pronoun **هُمْ** and the *wāw* connect the *hāl* to the *sāhib al-hāl*.

Agreement of the *hāl* with the *sāhib al-hāl*.

The *hāl* agrees with the *sāhib al-hāl* in number and gender, e.g.:

جَاءَ الطَّالِبُ ضَاحِكًاً. ‘The student came laughing.’

جَاءَ الطَّالِبَانِ ضَاحِكِينَ.

جَاءَ الطَّلَابُ ضَاحِكِينَ.

جَاءَتِ الطَّالِبَةُ ضَاحِكَةً. ‘The female student came laughing.’

جَاءَتِ الطَّالِبَاتِنِ ضَاحِكَتِينِ.

جَاءَتِ الطَّالِبَاتُ ضَاحِكَاتٍ.

(2) One of patterns of the *masdar* is **فَعَلٌ** (*fa'il-un*), e.g.:

a) **لَعِبَ** ‘He played’ **لَعِبٌ** ‘playing’

(3) Here are two more patterns of the broken plural:

a) **فِعَالٌ** (*fi'al-un*), e.g.:

the plural of **نَائِمٌ** is **نَائِمَةٌ** and **نَائِمٌ** is **نَائِمَةٌ**

the plural of **قَائِمٌ** is **قَائِمَةٌ** and **قَائِمٌ** is **قَائِمَةٌ**.

b) **فُعُولٌ** (*fu'ul-un*) e.g.:

the plural of **قَاعِدٌ** is **قَاعِدَةٌ** and **قَاعِدٌ** is **قَاعِدَةٌ**

LESSON 31

جُلُوسٌ is جَالِسَةٌ and جَالِسٌ is the plural of

In the Qur'ān (3:191):

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ .

'Those who remember Allāh standing, sitting and reclining ...'

In the *hadīth*:

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا نِسْوَةٌ جُلُوسٌ .

'The Messenger of Allāh (peace and blessings of Allāh be upon him) went out, and there were women sitting.'

Vocabulary

تَعَبٌ تَعَبًا	to be/become tired (i-a)	لَهَا يَلْهُو لَهُوا	to amuse oneself, to kill time (a-u)
مُتَعَبٌ	tired, weary	هَوَى هُوِيًّا	to fall, to swoop down (a-i)
نَائِمٌ	sleeping	ضَاعَ يَضِيعُ ضَيَاعًا	to be lost (a-i)
فَاتِحًا	opening	وَفَقَ تَوْفِيقًا	to lead s.o. to success
فَضْلَةٌ	(gr) an element in a sentence which can be dispensed with like ḥāl and na't. Opposed to عُمْدَةٌ which can not be dispensed like fā'il.		
هِيَئَةٌ	position, situation, mode	هِلَالٌ	crescent, new moon
قَاعَةٌ	hall	مُسَوَّغٌ	(gr) a justifying factor
طَلَعَ طَلُوعًا	to rise (a-u)	وُجُودٌ	existence, presence, being
وَاظَبَ مُواظِبَةً	to be regular, attend regularly (iii)	خَوَاءٌ خَوَاءً	to be empty (a-i)
إِسْتَفَتَى إِسْتِفْتَاءً	to seek a fatwa (x)	عَرْشٌ (ج عُرُوشٌ)	(1) throne (2) roof
إِقْتَرَنَ (ب) إِقْتَرَانًا	to be linked, joined	قَاعِدٌ (ج قُعُودٌ)	sitting
رَابِطٌ	(gr) a word linking the ḥāl to the šāhebulḥāl	قَائِمٌ (ج قِيَامٌ)	standing
عَافَى مُعَافَةً	to restore to health (iii)	دَفَقٌ	to pour, gush
شَوَى يَشْوِي شَي়াً	to roast, grill (a-i)	إِشْتَمَلَ إِشْتِمَالًا	to contain, include (viii)

سَلْقَ سَلْقاً	to cook in boiling water (without adding any spices) (a-u)	سَمَكٌ	fish
أَشَارَ (إِلَى) إِشَارَةً	to point out	قَلَّ قَلْيَاً	to fry (a-i)
حُزْنَ حَزْنًا، حُزْنًا	to be sad (i-a)	وَزْنَ يَزِنُ وَزْنًا، زِنَةً	to weigh (a-i)
أَقْوَى	stronger	كَالَ يَكِيلُ كَيْلًا	to measure (a-i)
قوَيٌّ (جَ أَقْوِيَاءُ)	strong	قَعَدَ قَعُودًا	to sit (a-u)
أَفْشَى إِفْشَاءً	to spread, disseminate, divulge (iv)	مُفْرَدٌ	(gr) singular
أَطْعَمَ إِطْعَامًا	to give food to eat, to feed (iv)	لَعِبَ لَعِبًا	to play (i-a)
رَحْمٌ (جَ أَرْحَامٌ)	(1) womb (2) kinship	تَزَهَّرَ تَزَهُّرًا	to go for a walk (v)
وَصَلَ يَصِلُ صِلَةً	to connect	وَصَلَ يَصِلُ وُصُولًاً	to arrive
صَلَّى	to pray	نِسْوَةٌ = نِسَاءٌ	women

LESSON 32

In this lesson we learn the following

(1) 'All the students have passed except Khālid.' **كُلُّهُمْ إِلَّا خَالِدٌ**

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

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

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

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

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

غَيْرُ and **سِوَى**. These are nouns.

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

Kinds of *istithnā'*:

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

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

Here is another example

زُرْتُ الْبِلَادَ الْأُورُوبِيَّةَ كُلَّهَا إِلَّا اليُونَانَ.

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

2) If the *mustathnā* is **wholly different in kind** from the *mustathnā minhu*, the *istithnā'* is said to

be **مُنْقَطِعٌ**, e.g.:

وَصَلَ الضُّيُوفُ إِلَّا أَمْتَعَنَّهُمْ.

'The guests have arrived except their baggage.'

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

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

In the Qur'ān, Ibrāhīm says about the idols

فَإِنَّهُمْ عَدُوٌ لِّي إِلَّا رَبُّ الْعَالَمِينَ ﴿٧﴾

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

From another point of view, the *istithnā'* is either تَامٌ or مُفْرَغٌ.

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

مَا جَاءَ إِلَّا حَامِدٌ. 'Nobody came except Hāmid.'

مَا رَأَيْتُ إِلَّا حَامِدًا. 'I saw none but Hāmid.'

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

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

إِفْتَحِ النَّوَافِذَ إِلَّا الْآخِيرَةَ. 'Open the windows except the last one.'

b) a negative, prohibitive or interrogative sentence is called غَيْرُ مُوجَّبٍ, e.g.:

مَا غَابَ الطُّلَابُ إِلَّا إِبْرَاهِيمُ / إِبْرَاهِيمُ.

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

لَا يَخْرُجُ أَحَدٌ إِلَّا الْجُدُّ / الْجُدُّ.

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

هَلْ يَرْسُبُ أَحَدٌ إِلَّا الْكَسْلَانُ / الْكَسْلَانُ؟

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

The *i'rāb* of the *mustathnā*:

The *mustathnā* after *illā*

1) In the *istithnā' minqati'*:

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

لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ.

'Every sickness has a medicine except death.'

Death is not a sickness.

2) In the *istithnā' muttasil*:

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

يَغْفِرُ اللَّهُ الذُّنُوبَ كُلَّهَا إِلَّا الشُّرُكَ.

'Allāh forgives all the sins except shirk.'

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

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

Negative (النَّفِيُّ):

مَا حَضَرَ الطُّلَابُ إِلَّا حَامِدًا / حَامِدُ.

LESSON 32

‘The students did not attend except Hāmid.’

ما سأّلْتُ الطّلابَ إِلَّا حامدًا / حامدًا.

‘I did not ask the students except Hāmid.’

ما اتّصلْتُ بِالطلابِ إِلَّا حامدًا / حامدٍ.

‘I did not contact the students except Hāmid.’

Prohibitive (**النَّهْيُ**):

لا يَخْرُجْ أَحَدٌ إِلَّا حامدًا / حامدٌ.

‘No one should leave except Hāmid.’

لا تَسْأَلْ أَحَدًا إِلَّا حامدًا / حامدًا.

‘Don’t ask anyone except Hāmid.’

لا تَتَصَلْ بِأَحَدٍ إِلَّا حامدًا / حامدٍ.

‘Don’t contact anyone except Hāmid.’

Interrogative (**الاستِفْهَامُ**):

هَلْ غَابَ أَحَدٌ إِلَّا حامدًا / حامدٌ؟

‘Was anybody absent except Hāmid?’

هَلْ رَأَيْتَ أَحَدًا إِلَّا حامدًا / حامدًا؟

‘Did you see anyone except Hāmid?’

هَلْ اتَّصَلْتَ بِأَحَدٍ إِلَّا حامدًا / حامدٍ؟

‘Did you contact anyone except Hāmid?’

3) In the *istithnā' mufarragh*:

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

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

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

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

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

And in:

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

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

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

مَا بَحَثْتُ إِلَّا عَنْ خَالِدٍ.

‘I was looking for none except Khālid’,

مَا دَرْسَنَا إِلَّا بِالجَامِعَةِ الْإِسْلَامِيَّةِ.

‘We did not study in any university except Islamic University.’

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

Here are some examples of this:

لَا نَعْبُدُ إِلَّا إِيَّاهُ.

‘We worship none but Him.’ (not **إِلَّاهٌ**).

سَأَلَ الْمَدْرِسُ الطُّلَّابَ كُلَّهُمْ إِلَّا إِيَّاكَ.

‘The teacher asked all the students except you.’ (not **إِلَّاكَ**).

The *mustathnā* after **غَيْرِ** and **سَوْيِ**

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

نَجَحَ الطَّلَابُ غَيْرُ حَامِدٍ.

Here **غَيْرُ** is *mansūb* just as **حامِدًا** is *mansūb* in

نَجَحَ الطَّلَابُ إِلَّا حَامِدًا.

مَا نَجَحَ الطَّلَابُ غَيْرُ حَامِدٍ.

Here **غَيْرُ** may be *mansūb* or *marfū'* just as **حامِدٌ** may be *mansūb* or *marfū'* in

مَا نَجَحَ الطَّلَابُ إِلَّا حَامِدًا / حَامِدٌ.

مَا نَجَحَ غَيْرُ حَامِدٍ.

Here **غَيْرُ** is *marfū'* just as **حامِدٌ** is *marfū'* in

مَا نَجَحَ إِلَّا حَامِدٌ.

مَا سَأَلْتُ غَيْرُ حَامِدٍ.

Here **غَيْرُ** is *mansūb* just as **حامِدٌ** is *mansūb* in

مَا سَأَلْتُ إِلَّا حَامِدًا.

LESSON 32

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

ما عَدَا، ما خَلَّا
The *mustathnā* after

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

أَخْتَبَرْتُ الطَّلَابَ مَا عَدَا ثَلَاثَةً.

'I have examined the students except three.'

The poet says

أَلَا كُلُّ شَيْءٍ مَا خَلَّا اللَّهُ بِاطِلٌ.

'Lo! every thing, except Allāh, is untrue.'

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

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

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ۝

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

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

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

شَرَحٌ 'he explained' شَرْحٌ 'explanation'.

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

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

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

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

In reply to the question:

أَتُرِيدُ أَنْ تَكُونَ قَاضِيًّا؟ 'Do you want to be a judge?'

You may say:

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

or:

¹ See Lesson 1.

لا، ما أَرِيدُ أَنْ أَكُونَ إِيَّاهُ.
Both أَكُونَ إِيَّاهُ and أَكُونَهُ are right.

Vocabulary

نِتْيَجَةٌ (جِنَائِجُ)	result	أَجَابَ (عَنْ) يُجِيبُ إِجَابَةً	to reply, answer (iv)
خَشِيَّةٌ خَشِيَّةٌ	to fear, be afraid (i-a)	مُهِمٌ	important
اقْتَرَابٌ اقْتَرَابًا	to draw near (viii)	شَرْحٌ شَرْحًا	to explain (a-a)
الْإِمْتِحَانُ النَّهَائِيُّ	final examination	حَاجَةٌ (جِحَاجُ)	need, necessity, requirement
صَحَّ صِحَّةً	to correct (a-i)	هَلَكَ هَلَكَاً	to perish, die (a-i)
بَغْلَةٌ	female mule	سِلَاحٌ (جِسْلِحَةٌ)	weapon
أَرْضٌ	land, earth	بَطَلَ بُطَلَانًا	to become void, invalid, untrue (a-u)
لَا مَحَالَةَ مِنْ ذَلِكَ	it is inevitable, it is certain	نَعِيمٌ	comfort, amenities, happiness
رَأِيلٌ	transitory, not eternal	أَهْلَكَ إِهْلَكَاً	to destroy (iv)
اِنْصَرَفَ اِنْصِرَافًا	to go away, depart from school	تَمَكَّنَ (مِنْ) تَمَكَّنَا	to be able, to manage (v)
مُمْتَعٌ	enjoyable, pleasant	حَفْلُ الشَّايِ	tea party
إِسْتَثْنَى إِسْتِثْنَاءً	(gr) to except (x)	مُسْتَشْنَى	(gr) that which is excepted
إِسْتِثْنَاءٌ	exception	مُسْتَشْنَى مِنْهُ	(gr) that from which something is excepted
أَدَاءُ الْإِسْتِثْنَاءِ	the tool of exception	حُكْمٌ (جِحُكَامٌ)	ruling, judgement, provision of a rule
أَثْبَتَ إِثْبَاتًاً	to confirm (gr) to affirm (iv)	دَاءٌ (جِدَاءٌ)	disease
قِسْمٌ (جِقَسَامٌ)	category, kind, division	نَفَى يَنْفِي نَفِيًّا	(1) to reject, disallow (gr) to negate (a-i)
		حَسَبٌ	consideration

تَبَعَ	to follow (i-a)	دَهْرٌ (جِ دُهُورٌ)	time, eternity
سَاعَدَ مُسَاعِدَةً	to help (iii)	الْحُوْيَةُ	grammatical
مَسَأَلَةُ (جِ مَسَائِلُ)	issue, matter, problem	تَمْرَةُ	date
رَبِيعُ	spring (season)	حَادِثٌ (جِ حَوَادِثُ)	accident
سَائِقٌ	driver	سَاقَ يَسْوَقُ سَوْقًا، سِيَاقَةً	to drive (a car etc.)
بُرْنُقَالُ	oranges	عُنْوَانٌ (جِ عَنَاوِينُ)	address
رِسَالَةُ (جِ رَسَائِلُ)	letter	مَشَى مَشْيَا	to walk
غَادَرَ	to depart, leave	مَاشٍ	pedestrian
حَرْفُ الْإِسْتِفْتَاحِ وَالتَّنْبِيهِ (gr) a particle used at the beginning of a sentence to draw attention of the listener/reader to the important statement following it			
إِسْتَفْتَاحٌ إِسْتِفْتَاحًا	to commence (x)	نَبَّهَ (لِ تَنْبِيَهًا	to draw s.o. attention to, to notify (ii)
سَفِيفٌ (جِ سُفَهَاءُ)	foolish	رَغْبَ (فِي)	to desire, covet, crave
وَلِيٌّ (جِ أَوْلَيَاءُ)	friend, supporter	دِرْهَمٌ (جِ دَرَاهِمُ)	an ancient silver coin
قِيرَاطٌ (جِ قَرَارِيطُ)	carat, karat (unit of measurement of purity of gold)	دِينَارٌ (جِ دَنَارِينُ)	an ancient gold coin
أُمَّةٌ (جِ أُمَمٌ)	nation, community	عَبْدٌ (جِ عَبَادُ، عَبِيدٌ)	slave, servant, servant of Allāh
قِيَاسٌ	(gr) analogy	دِيمَاسٌ (جِ دَمَامِيسُ)	dungeon
قَاسَ قِيَاسًاً	to measure, to draw analogy (a-i)	دِيوَانٌ (جِ دَوَاوِينُ)	anthology, collection of poems

LESSON 33

In this lesson we learn the following

وَاللَّهُ لَأَنْشُرَنَّ إِلْيَسْلَامَ فِي بَلْدِي (1) ‘By Allāh, I shall propagate Islam in my country.’

This is called **نُونُ التَّوْكِيدِ** (the *nūn* of emphasis). (1)

It is of two kinds:

a) one with a double *nūn*, e.g.:

أَخْرُجَنْ ‘get out.’

This is called **نُونُ التَّوْكِيدِ الشَّقِيلَةُ**.

b) and the other with a single *nūn*, e.g.:

أَخْرُجَنْ

This is called **نُونُ التَّوْكِيدِ الْحَقِيقَةُ**.

This is less frequently used than the *thaqīlah*.

This *nūn* signifies emphasis.

It is used only with *muḍāri'* and *amr*, not with the *mādī*.

How to suffix this *nūn*?

a) The *muḍāri'* *marfū'*:

1) In the four forms يَكْتُبُ, تَكْتُبُ, أَكْتُبُ, نَكْتُبُ the final *dammah* is replaced with the *fathah*.

So يَكْتُبُ becomes يَكْتُبُنْ (yaktub-u yaktub-a-nna).

The same process is used with the other three forms.

2) In the following three forms يَكْتُبُونَ, تَكْتُبُونَ, أَكْتُبُونَ, the final *nūn* along with the *wāw* or *yā'* are dropped

So يَكْتُبُونَ becomes يَكْتُبُنْ.

After omitting -na from ‘yaktubūna’ and adding -nna we get ‘yaktubūnna’. As a long vowel is not followed by a vowelless letter in Arabic, the long ū is shortened. So we get ‘yaktubunna’.

In the same way from تَكْتُبُونَ is formed تَكْتُبُنَّ (taktabūna → taktabūnna → taktabunna).

Note that the difference between the singular يَكْتُبُنْ and the plural يَكْتُبُنَّ is the -a- in the first and -u- in the second (yaktub-a-nna, yaktub-u-nna).

¹ European Arabists call it ‘the energetic *nūn*’.

LESSON 33

The second person feminine singular تَكْتُبِينَ becomes تَكْتُبِينَ. After omitting -na- from 'taktabīna' and adding -nna we get 'taktabīnna'. Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is 'taktabinna'.

3) In the two dual forms يَكْتُبَانِ، تَكْتُبَانِ the final *nūn* is omitted, but the *alif* is retained

because its omission will make this dual form identical with the singular form.

An important difference in the dual forms is that the *nūn* takes *kasrah* instead of *fathah*.

So the resulting form is يَكْتُبَانِ، تَكْتُبَانِ. After omitting -ni from 'yaktubāni' and adding -nna we get 'yaktubānna'. The final -a is changed to -i for sake of dissimilation, and the resulting forms are 'yaktubānni' and 'taktabānni'.

4) In the two feminine plural forms، يَكْتُبَيْنِ، تَكْتُبَيْنِ، the final *mīn* is retained and -ānni is added.

As in the dual forms the *nūn* takes *kasrah* in these plural forms also.

The resulting forms are يَكْتُبَيْنِ، تَكْتُبَيْنِ.

Note that an *alif* is added between the *nūn* of the pronoun and the *nūn* of emphasis (yaktubna yaktubn-ā-nni, taktabna taktabn-ā-nni).

b) The *muḍāri‘ majzūm*

The process is the same as in the *muḍāri‘ marfū‘* except that the *nūn* in the five forms is already omitted in the *muḍāri‘ majzūm*. Here are some examples:

لَا تَجْلِسْنَ فِي هَذَا الْكُرْسِيِّ فَإِنَّهُ مَكْسُورٌ.

‘Don’t sit in this chair for it is broken.’

يَا إِخْوَانُ، لَا تَخْرُجُنَّ مِنَ الْفَصْلِ قَبْلَ السَّاعَةِ الْوَاحِدَةِ.

‘Brothers, don’t leave the class before one o’clock.’

يَا زَيْنَبُ، لَا تَغْسِلِنَّ ثُوبَكِ بِهَذَا الصَّابُونِ.

‘Zainab, don’t wash your clothes with this soap.’

يَا أَخَوَاتُ، لَا تَشْرَبَنَّ هَذَا الْمَاءَ.

‘Sisters, don’t drink this water.’

Note that in the *nāqīṣ* verb, the omitted third radical is restored before suffixing the *mīn*, e.g.:

لَا تَمْشِ لَا تَمْشِيْنَ -- لَا تَنْسَ لَا تَنْسِيْنَ -- لَا تَدْعُ لَا تَدْعِيْنَ

This also happens in the *amr*.

c) The *amr*

The process is primarily the same in the *amr* also, e.g.:

أَكْتُبْ أَكْتُبِينَ (uktub uktub-anna)

أَكْتُبَا أَكْتُبَيْنِ (uktubā uktubā-nni)

أَكْتُبُوا أَكْتُبِينَ (uktubū uktub-unna)

أَكْتُبِي أَكْتُبِينَ (uktubī uktubi-nna)

أُكْتَبْنَا **أُكْتُبْنَانٌ** (uktubna uktubn-ā-nni)

WHEN TO USE THIS *NŪN*?

Its use is either optional, compulsory or near-compulsory.

a) **Optional.** It is optional in the following two cases:

1) in the *amr*, e.g.:

إِنْرُلْنَ مِنَ السِّيَارَةِ يَا وَلَدُ. ‘Do get out of the car, boy.’

2) in the *muḍāri*² if it signifies *talab* (الطلب), i.e., *amr*, *nahy* or *istifhām*,⁽²⁾ e.g.:

لَا تَأْكُلْنَ وَأَنْتَ شَبَعَانُ. ‘Never eat when you are full up.’

هَلْ تُسَافِرْنَ وَأَنْتَ مَرِيضٌ؟ ‘Are you travelling when you are so sick?’

If the speaker feels the need for emphasis, he may use it.

b) **Compulsory.** It is compulsory in the *muḍāri* if it is *jawāb al-qasam*, e.g.:

وَاللَّهِ لَا حَفَظَنَ الْقُرْآنَ الْكَرِيمَ. ‘By Allāh! I will memorize the Qur’ān.’

Here the *muḍāri* happens to be *jawāb al-qasam* as it is preceded by the *qasam* **وَاللَّهِ**.

Note that this verb has not only the *nūn* suffixed to it, but it has also a *lām* prefixed to it (*la-ahfaz-anna*). This *lām* is called **لَامْ تَلَقَّى الْقَسْمَ**.

There are, however, three conditions for its use in the *jawāb al-qasam*. These are:

1) the verb should be affirmative as in the above example. Neither the *lām* nor the *nūn* are used with a negative verb, e.g.:

وَاللَّهِ لَا أَخْرُجُ. ‘By Allāh! I will not go out.’

2) the tense of the verb should be future. If it is present only the *lām* is used, not the *nūn*, e.g.:

وَاللَّهِ لَا حِبْكَ. ‘By Allāh! I love you.’

وَاللَّهِ لَا ظَنْهُ صَادِقاً. ‘By Allāh! I think he is truthful.’

Note that **وَاللَّهِ لَا سَاعِدَنَهُ** means ‘By Allāh! I will help him’

and **وَاللَّهِ لَا سَاعِدُهُ** means ‘By Allāh! I am helping him.’

3) the *lām* should be attached to the verb. If it is attached to a word other than the verb, the *nūn* cannot be used, e.g.:

وَاللَّهِ لِإِلَى مَكَّةَ أَذْهَبُ. ‘By Allāh! To Makkah I will go.’

Here the *lām* is attached to **إِلَى** (*la-ilā*).

² For *talab* see Lesson 15.

LESSON 33

But if it is attached to the verb, the *nūn* has to be used, e.g.:

وَاللَّهِ لَا ذَهَبَنَ إِلَى مَكَّةَ.

Here is another example

وَاللَّهِ لَسْوَفَ أَزُورُكَ.

‘By Allāh! I will visit you.’

In the Qur’ān (93:5)

وَلَسْوَفَ يُعْطِيكَ

‘And He will give you.’

This is *jawāb al-qasam*, and the *qasam* is وَالضَّحَىٰ ‘By the forenoon!’

c) **Near-compulsory.** The use of the *nūn* is near-compulsory after the conditional particle إِمَّا which is made up of إِنْ plus مَا for strengthening. The *nūn* of إِنْ has been assimilated to the *mīm* of مَا.

Here are some examples:

إِمَّا تَذَهَّبَنَ إِلَى مَكَّةَ أَذْهَبْ مَعَكَ.

‘If you go to Makkah, I will go with you.’

In the Qur’ān (17:23):

إِمَّا يَبْلُغُنَ عِنْدَكُ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفِ وَلَا تَنْهَهُمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

‘If one or both of them attain old age with you, do not say to them ‘Fie’, nor repulse them, but speak to them a gracious word.’

(2) أَفْ is a verb-noun meaning ‘I am annoyed.’ or ‘I am irritated.’. It is *mabnī*.

(3) In the Qur’ān (3:169): بَلْ أَحْيَاءٌ Here the *mutbada'* is omitted. The full sentence is:

بَلْ هُمْ أَحْيَاءٌ. ‘On the contrary, they are alive.’

When بَلْ precedes a sentence it is called حَرْفُ الْإِبْتِدَاعِ, i.e., introductory particle.

It denotes digression, i.e., change of subject.

This change signifies one of the two following things:

a) الإِبْطَالُ, i.e., cancellation of the previous statement as in this verse:

وَلَا تَخْسِبَنَ الَّذِينَ قُتْلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

‘Never think of those who are killed in the way of Allāh as dead; on the contrary they are alive, with their Lord they have provision.’

بَلْ is used here to cancel the idea that they are dead, and to assert that they are alive.

b) الْإِنْتِقَالُ, i.e., transition from one idea to another without cancelling the first, e.g.:

إِبْرَاهِيمُ كَسْلَانُ، بَلْ هُوَ مُهْمِلٌ. ‘Ibrāhīm is lazy; nay, he is negligent.’

In the Qur’ān (68:26-27)

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ۚ بَلْ نَحْنُ مَحْرُومُونَ ۖ ۝ ۷

‘When they saw it ⁽³⁾ they said, “Surely, we have lost our way; nay, we have been deprived (of our fruit)”.

Vocabulary

دَعْوَةٌ (جِ دَعَوَاتٌ)	prayer, supplication	عَزَّ عِزَّاً، عِزَّةٌ	to be strong, powerful, honoured (a-i)
حَارَبَ مُحَارَبَةً	to combat, wage war (iii)	نَشَرَ نَشْرًا	(1) to saw (wood) (2) to spread (a-u)
تَرَكَ تَرْكًا	to leave, let be, renounce (a-u)	عَلَّمَ تَعْلِيماً	to teach (ii)
الْفَ	to write a book (ii)	تَعْلِيمٌ	teaching
وَفَقَ تَوْفِيقًاً	to lead s.o. to success (ii)	وَعَظَ يَعْظُ وَعْظًا، عِظَةٌ	to exhort, admonish
حَسَنَةٌ	good deeds, good things	جَادَلَ مُجَادَلَةً، جَدَالًا	to argue, debate (iii)
مُرَبٌّ (الْمُرَبِّي)	educationist	رَبَّيْ تَرْبِيَةً	to educate, to bring up (a child) (ii)
نَهَرَ نَهْرًا	to rebuff, chide, talk harshly (a-a)	خَنْدَقٌ	trench, the Battle of Trench
نَقَلَ نَقْلًا	to move s.t. from its place, to transfer, remove (a-u)	سَكِينَةٌ	tranquility, peace of mind
لَقِيَ يَلْقَى لِقاءً	to meet	صَامَ يَصُومُ صَوْمًا، صِيَامًا	to fast (a-u)
لَاقَيْ يُلَاقِي مُلَاقَةً	to meet (iii)		
فِتْنَةٌ (جِ فِتْنَنَ)	trial and temptation	رَدَ رَدًا	to reply, to send back (a-u)
بَيْتٌ	(1) home (2) couplet, verse	بَرَزَ بُرُوزًا	to come into view, stand out, protrude (a-u)

³ i.e., their garden which had been burnt down.

لَيْثٌ (جِ لَيْوُثٌ)	lion	نَابٌ (جِ نَيَّابٌ، نَيْوَبٌ)	canine tooth
تَوَالِي الْأَمْثَالِ	(gr) two or more identical consonants or vowels following each other in close succession. Arabic does not like this phonetic phenomenon and usually changes identical speech sound,		
لَحِقَ لُحْوَقًا	to become attached (i-a)	أَكَدَ تَأْكِيدًا	to emphasize (ii)
وَكَدَ تَوْكِيدًا	to emphasize (ii)	مَوْضُوعٌ (جِ مَوَاضِيعٌ)	subject, subject matter
جَازَ جَوَازًا	to be permissible (a-u)	وَجَبَ يَحْبُبُ وُجُوبًا	to be obligatory (a-i)
غَيَّرَ تَغْيِيرًا	to change, alter (ii)	تَضَجَّرَ تَضَجُّرًا	to be annoyed, be vexed (v)
لَزِمَ لُزُومًا	to be necessary, required	بَغَى بَيْغِي بُغْيَةً	to seek, desire
صَوَابٌ	right, correct	بَغَى (عَلَى) بَغْيَاً	to wrong, commit aggression
إِضْرَابٌ إِبْطَالِيٌّ	(gr) literally ‘abandoning’. The particle بَلْ signifies abandoning the subject preceding it and proceeding to a different subject.		
إِضْرَابٌ اِنْتِقَالِيٌّ	totally abandoning the previous subject		
	passing to another subject without abandoning the previous one.		

LESSON 34

In this lesson we learn the following

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

إِبْرَاهِيمُ، فَاطِمَةُ، أَحْمَرُ، مَسَاجِدُ، زَمَلَاءُ

It is of two kinds:

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

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

This reason is one of the two following things:

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

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

(1) مَرْضَى، دُنْيَا، حُبْلَى، هَدَى، فَتَوَى : أَلْفُ التَّائِبِ الْمَمْدُودَةُ

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

(2) صَحْرَاءُ، حَمَراءُ، أَصْدِقَاءُ، فَقَرَاءُ : أَلْفُ التَّائِبِ الْمَمْدُودَةُ

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

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

فَتَوَى 'religious ruling' is the plural of فَتَوَى 'plural of gifts' -- حُبْلَى 'pregnant' -- دُنْيَا 'world' -- مَرْضَى 'ruling'.

فَقَرَاءُ 'poor' is the plural of فَقَرَاءُ 'poor' -- أَصْدِقَاءُ 'friend' -- أَحْمَرُ 'red', feminine of desert' -- حَمَراءُ 'red'.

الْجَمْعُ الْمُتَنَاهِي means 'the ultimate plural'. Some plural forms can be changed to this form to get what is called أَمْكِنَةٌ e.g., جَمْعُ الْجَمْعِ 'plural of plural'. But this last form cannot be made plural further. This is why it is called the 'ultimate plural'.

مساجدُ، مَدَارِسُ، أَسَاوِرُ، حَدَائِقُ، سَلاسِلُ، أَنَامْلُ، فَنَادِقُ
مَفَاتِيحُ، أَسَايِعُ، فَنَاجِينُ، ثَعَابِينُ، مَنَادِيلُ

Words on the pattern of مَفَاعِلَةً (i.e., مَفَاعِلٌ + ة) are not مَمْنُوعٌ مِنَ الصرفِ e.g.:

كَاتِرَةٌ، دَلَامِدَةٌ، تَلَامِذَةٌ. These words accept *tanwīn*.

Even singular nouns on these two patterns are مَمْنُوعٌ مِنَ الصرفِ e.g.:

طَبَاطِيسُ 'tomatoes'، طَبَاطِيرُ 'potatoes'، سَرَاوِيلُ 'trousers'.

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

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

(a) Proper Nouns

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

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

حَمْزَةٌ، زَيْنَبٌ، حَمْزَةٌ.

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

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

هِنْدُ، دَعْدُ، رِيمُ or هِنْدُ، دَعْدُ، رِيمُ.

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

إِبْرَاهِيمُ، وَلِيَمُ، بَاكِستانُ

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

نُوحٌ، لُوطٌ، شِيثٌ، جُرْجُ، خَانٌ

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

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

But if it is feminine, it remains a مُمْنَوْعٌ من الصرفِ e.g.:

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

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

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

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

زُحْلُ، عُمَرُ، هُبَيلُ، زُفَرُ⁽⁷⁾

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

رَمَضَانُ، مَرْوَانُ، شَعْبَانُ، عُثْمَانُ

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

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

أَحْمَدٌ which is on the pattern of أَذْهَبٌ ‘I go’

بَيْرَىٰ which is on the pattern of بَيْتُ ‘he sells’.

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

مَعْدِيكَرْبُ، حَضْرَمَوْتُ.

(b) Adjectives

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

(1) if they are on the pattern of أَفْعُلٌ provided they are not made feminine with the *ta'* *marbiyah* (ة), e.g.:

أَكْبَرُ، أَحْمَرُ

The feminine of كَبِيرٌ is أَكْبَرْيٌ and that of أحْمَرٌ is حَمْرَاءٌ.

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

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

جَوْعَانُ، شَبْعَانُ، عَطْشَانُ، مَلَانُ.

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

¹ Names of cities in Australia, England, Turkey, France, Syria and Afghanistan: Perth, Bath, Muş, Nice, Homs, Balkh.

² زُحْلُ and عُمَرُ are names of persons, زُفَرُ is the planet Saturn and هُبَيلُ is the name of a pre-Islamic idol.

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

ثُلَاثٌ ‘three at a time’

رُبَاعٌ ‘four at a time’

مَشْنَى ‘two at a time’

مَثْلَثٌ ‘three at a time’

In the Qur’ān (4:3):

وَإِنْ خِفْتُمْ أَلَا تُقْسِطُوا فِي الْيَتَامَىٰ فَإِنَّكُمْ حُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
مَشْنَى وَثُلَاثَ وَرُبَاعٌ

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

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

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعَدَهُ مِنْ أَيَّامِ أُخْرَى

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

مَمْنُوعٌ مِنَ الصَّرْفِ I'RĀB OF THE صَرْفِ

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

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

درسْتُ في مدارسَ كثيرةً ‘I studied in many schools.’

سافَرْتُ من لندنَ إلى برلينَ ‘I travelled from London to Berlin.’

هذه كُتبُ زينبَ ‘These are Zainab's books.’

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

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

نزلْتُ في هذه الفنادِقِ ‘I stayed in these hotels,’

أَكْتُبُ بِالقَلَمِ الأَحْمَرِ ‘Write with a red pen.’

سلَّمْتُ الرَّغِيفَ لِلْوَلَدِ الْجَوْعَانِ ‘I gave the loaf to the hungry boy.’

In the Qur'ān (70:40)

فَلَا أُقْسِمُ بِرَبِّ الْمَشَرِّقِ وَالْمَغَرِّبِ إِنَّا لَقَدِيرُونَ ..

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

b) When it is *muḍāfi*, e.g.:

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

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

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

In the Qur'ān (95:4)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ..

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

Note the words

مَعَانٍ plural of معنى 'meaning'

جَوَارٍ plural of جَارِيَةً 'girl'

نَوَادٍ plural of نَادٍ 'club'

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

المَعَانِي، الْجَوَارِي، النَّوَادِي.

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

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

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

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

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

Here it is *maf'ūl bihi* and so it is *mansūb*. Here it does not take *tanwīn*.

Majrūr تُسْتَعْمَلُ هَذِهِ الْكَلِمَةُ بِمَعَانٍ كثِيرَةٍ 'This word is used in many meanings.'

Here it is *majrūr* as it is preceded by a preposition. Here also it takes the *tanwīn*.
Here are other examples:

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

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

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

Vocabulary

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

صِفَةٌ	(gr) adjective	وَسْطٌ	middle
ثُلَاثَيْ سَاكِنُ الْوَسْطِ	(gr) a three-letter word with its middle letter being vowelless		
مَعْدُولٌ	(gr) transformed	مُرَكَّبٌ	compound
أَرْمَلٌ	widower	إِشْتَرَاطٌ إِشْتَرَاطًا	to stipulate, to make conditional (viii)
أَرْمَلَةٌ	widow	جَارِيَةٌ (جَ جَوَارٍ)	girl
مَزْجٌ	combined, mixed	مَعْدِيكَرِبٌ	Proper name of a sahaabah (عَمَرُو بْنُ مَعْدِيكَرِبٍ)
أَضَافَ يُضِيفُ إِضَافَةً	(1) to add (gr) to add a noun to another to signify the meaning of possession. (iv)		
مَنْقُوصٌ	(gr) a noun ending in an original yā such as النَّدِي	حَضْرَمَوْتُ	a region in south eastern Yemen
		أَرْنَبٌ (جَ أَرَانِبُ)	rabbit

VOCABULARY OF MODERN TERMS

VOCABULARY OF MODERN TERMS

- أ -

radio and TV (literally the audible and visible transmissions)

الإذاعات المسموعة والمرئية

couch, sofa

الأريكة

to hire

استأجر

to have a bath

استحم

first aid

الإسعاف

ambulance

سيارة الإسعاف

announcement

الإعلان

suggestion, idea

اقتراح

to join (a school, a university)

التحق بـ

half-yearly examination

الامتحان النصفي

secretary

الأمين

cashier

أمين الصندوق

departure from school

الانصراف

- ب -

telegram

البرقية

programme

البرنامج

potatoes

البطاطس

grocer

البقال

municipal corporation

البلدية

VOCABULARY OF MODERN TERMS

- ت -

to graduate	تَخْرُجٌ
vaccination	النَّطْعِيمُ
circular	التَّعْمِيمُ
grade (in examination result)	الْتَّقْدِيرُ
with distinction	بِتَقْدِيرٍ مُّمْتَازٍ
television (set)	الْتَّلْفَازُ
to go for a walk	تَنَزَّهٌ
distribution	التَّوزِيعُ

- ث -

cultural	ثَقَافِيٌّ
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- ج -

prize, award	الْجَائِزَةُ
cheese	الْجُبْنُ
pound (currency)	الْجُنِيَّةُ
weather	الْحَوْ
directions	الْجِهَاتُ
students from different sections, classes, colleges etc.	طُلَّابٌ مِّنْ جِهَاتٍ مُّخْتَلِفةٍ

- ح -

bus	الْحَافَلَةُ
size	الْحَجْمُ
world war	الْحَرْبُ الْعَالَمِيَّةُ
civil war	الْحَرْبُ الْأَهْلِيَّةُ

VOCABULARY OF MODERN TERMS

period (duration of a lesson)

الحِصَّةُ

tea party

حَفْلُ الشَّايِ

- خ -

graduate

الخِرِيجُ

map

الخَرِيطَةُ

- د -

habit

الدَّأْبُ وَالدَّيْدَنُ

to smoke

دَخْنَ

postgraduate studies

الدِّرَاسَاتُ الْعُلَيَا

drawer (in a table)

الدُّرُجُ

tonic

الدَّوَاءُ الْمُقَوِّيُ

vertigo

الدُّوَارُ

State (country)

الدَّولَةُ - الجَمْعُ دُولٌ

- ر -

president

الرَّئِيسُ

to fail (in examination)

رَسَبَ

one who has failed

رَاسِبٌ

- ز -

Saturn (planet)

زُحلٌ

- س -

to record (in a tape-recorder)

سَجَلَ

to draw (money from a bank)

سَحَبَ

cancer

السَّرَطَانُ

VOCABULARY OF MODERN TERMS

cough

السعالُ

quince

السَّفَرْجَلُ

ambulance

سيارة الإسعافِ

- ش -

lorry, truck

الشَّاحِنَةُ

(TV) screen

الشَّاشَةُ

youth, young men

الشَّبَابُ (جَمْعٌ شَابٌ)

policemen

الشُّرُطَةُ

policeman

الشُّرُطِيُّ

tape (of a tape-recorder)

الشَّرِيطُ

to switch on (a machine)

شَغَلَ

flat (building)

الشَّقَقَةُ

- ص -

fund

الصُّندُوقُ

charity fund

صُندُوقُ البرِّ

- ض -

exactly

(الضَّيْطُ) بالضبطِ

- ط -

storey, floor (in a high-rise building)

الطَّابَقُ

chalk (for writing)

الطَّبَاسِيرُ

model

الطَّرَازُ

tomatoes

الطَّماطِمُ

to strike a student's name off the rolls, to expel

طُويَ قَيْدُه

VOCABULARY OF MODERN TERMS

another name of Madinah

طَيْبَةٌ

spectrum

الطَّيفُ

- ع -

lentil

العدسُ

- غ -

gram

الغرامُ

gargling

الغرغرة

cover, title-page

الغلافُ

- ف -

break (during school time)

الفُسْحةُ

courtyard

الفِناءُ

from time to time

الفَيْنَةُ بَعْدَ الفَيْنَةِ

- ق -

examination hall

قاعةُ الامتحانِ

ball-point pen

القَلْمَنُ الجَافُ

rainbow

قوسُ قُزْحَ

- ك -

football

كُرَةُ الْقَدْمِ

electricity

الكَهْرَبَاءُ

sack, bag

الكِيسُ

kilogram

الكِيلُوغرَامُ

- ل -

rules and regulations

اللائِحةُ

VOCABULARY OF MODERN TERMS

litre

اللترُ

chart

اللوحة

- ٣ -

objection

المانع

match

المبارأة

file (instrument)

المبردُ

museum

المتحفُ

metre

المترُ

exemplary

مثاليٌ

free (without money)

مجاناً

(railway) station

المحطة

camp

المخيم

vice-chancellor (or president) of a university

مدير الجامعة

radio announcer, newsreader

المذيع

correspondent

المراسلُ

educationist

المربّي

controller (of student's attendance)

المراقبُ

traffic

المروّرُ

bolt (of a door)

المِلاجُ

contest

المسابقة

swimming contest

مسابقة السباحة

tape-recorder

المُسَجِّلُ

pedestrians

المُشَاةُ

VOCABULARY OF MODERN TERMS

supervisor	المُشرِّفُ
teacher in charge of cultural activities	المُشرِّفُ عَلَى النَّشاطِ الْقَانِفِيِّ
bank	المَصْرِفُ
lift (in a building), elevator (US)	الْمِصْعَدُ
airport	الْمَطَارُ
dictionary	الْمَعْجَمُ
school level dictionary	الْمَعْجَمُ الْمَدَرَسِيُّ
university level dictionary	الْمَعْجَمُ الجَامِعِيُّ
camp	الْمَعْسَكُ
institute	الْمَعْهَدُ
scoop	الْمِغْرَفَةُ
colic, gripe	الْمَغْصُنُ
crossroads	مُفْتَرَقُ الطُّرُقِ
words	الْمُفَرَّدَاتُ
fan	الْمِروَحةُ
interview, meeting	الْمُقَابَلَةُ
article (in a journal)	الْمَقَالُ
scissors	الْمِقصُّ
canteen	الْمَقْصِيفُ
frying-pan	الْمِقْلَأَةُ
air-conditioner	الْمُكَيْفُ
million	الْمَلْيُونُ
distinction (grade)	الْمُمْتَازُ

VOCABULARY OF MODERN TERMS

eraser	المِمحَاةُ
sickle	المنْجَلُ
bend or turn (in a road)	المنْعَطَفُ
regular (in attendance)	مُواضِبٌ
car park	مَوْقِفُ السَّيَّارَاتِ
era after the birth of Christ	لِلْمِيلَادِ / مِيلَادِيٌّ

- ن -

club	النَّادِي
literary club	النَّادِي الْأَدَبِيُّ
activity	النَّشَاطُ
news bulletin	نَسْرَةُ الْأَخْبَارِ
to provide, to lay down, to specify	نَصَّ عَلَى
spectacles	النَّظَارَةُ

- ه -

telephone	الهَاتِفُ
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- و -

absentees' list	وَرَقَةُ الغِيَابِ
to distribute	وَزَّعَ