KEY

TO

Durus al-lughat al-arabiyya li ghair al-natiqina biha
PART-III

Author
Dr. V. Abdur Rahim

Islamic Foundation Trust,
138 (78), Perambur High Road,
Chennai - 600 012. India.
Phone: 662 44 01, 662 00 91
E-mail: iftchennai12@email.com
Website: www.iftchennai.org

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com),
and by kind permission of Shaykh Dr. V. Abdur Raheem
Foreword

The long-awaited key to Part III of Durūs al-lughat al-‘arabiyyah li ghair al-nāṭiqīnā bihā is now in your hands, al-hamdu lillāh.
As in the keys to Parts I & II, copious explanation of all the grammatical points occurring in each lesson is given in this key also.
A translation of the questions contained in the Exercise Section is also given. Numbers not containing questions have been left out. The meanings of new words are not given in each lesson; but a vocabulary of important words occurring in the whole book is given at the end of the book. The reader is advised to make use of a dictionary to find out the meanings of words not given in the vocabulary. We recommend the use of Hans Wehr's A Dictionary of Modern Written Arabic. In all good Arabic dictionaries entries are made only of the radicals. So words like كتاب, مكتوب, مكتب are found under كتاب; and words like انكسر, نكسر, مكسور under انكسر.
In European dictionaries of Arabic the abwāb of the mazīd are indicated by the following numbers: II تفعل, III فاعل, IV أفعل, V تفعل, VI استفعل, VII تفعل, VIII افتعل, IX أفعل, X استفعل.
In Hans Wehr’s dictionary, the bāb of the thulāthī mujarrad and its masdar are indicated as follows:

قَتَل qatala u (qatl) to kill, slay, murder... As you can see, the vowel of the second radical in the mādi can be learnt from the Roman transcription. The vowel of the second radical in the mudāri' is given separately. The masdar is given in brackets.
A diptote is indicated by a small number 2 placed after it, e.g.,

أَحْمَر ahamr², f. hamr², pl. humr red. Both ahamr and hamr have the small number two, which means they are diptotes. The letter f. stands for feminine.

1 There are three appendices at the end of the Arabic book. The first is a list of the masdar-patterns of the thulāthī mujarrad verbs. The second is a list of the patterns of the broken plural. The third contains general questions covering the whole book. The third appendix has been translated...
A good Arabic-to-Arabic dictionary is which is a publication of the Academy of the Arabic Language, Cairo. A concise classical Arabic-to-Arabic dictionary is by al-Fayyūmi. For in-depth study the student should consult the six-volume by al-Jauhari. Here the words are arranged according to their last letter. For further reading the following books are recommended:

1. قصص النبيين by Shaikh Abu l-Hasan al-Nadwi.

2. نصوص من الحديث النبوي الشريف by Dr V. Abdur Rahim (an I.F.T. publication).

3. نصوص إسلامية by Dr V. Abdur Rahim (an I.F.T. publication).

The student has been introduced to the Glorious Qur’an in Part Three, and has studied many āyāhs. The reader is advised to read Sūrat al-Baqarah with the help of a good translation of its meanings. He may later on read which is a grammatical analysis of Sūrat Yusuf.

May Allah subhānahu wa taʿālā help us all to learn Arabic in order understand His Book.

al-Madinah-Munawwarah, 27.02.1420 AH = 11.06.1999 CE

The Author
LESSON 1

In this lesson we learn:

a) the Declension of Nouns, and
b) the Moods of Verbs.

(A) Declension of Nouns

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

1) the damnah to indicate the nominative case (الرفع). A noun with this ending is called مرفوع.

2) the fathah to indicate the accusative case (النصب). A noun with this ending is called منصوب.

3) the kasrah to indicate the genetive case (الجعر). A noun with this ending is called مجرور.

Here is an example:

‘The teacher entered’. Here al-mudarris-u is مرفوع because it is the fā'īl (الفاعل).

‘I asked the teacher’. Here al-mudarris-a is منصوب because it is the object (المفعول به).

‘This is the teacher’s car’. Here al-mudarris-i is مجرور because it is mudāf ilaihi (مضاف إليه).

Now these endings (dammah, fathah and kasrah) are called the Primary Endings (علامات الإعراب الأصلية). There are other endings also which are called the Secondary Endings (علامات الإعراب الفرعية). The following groups of nouns have these endings:

a) The Sound Feminine Plural (جمع المؤنث السالم): Only the nasb-ending is different in this group. It takes kasrah instead of fathah, e.g.,
The headmistress asked the female teachers'. Here al-mudarrisat-i takes kasrah instead of fathah because it is sound feminine plural. Note that in this group the nasb-ending is the same as the jarr-ending, e.g.,

رَأَيْتُ السَّيَارَاتُ  
'I saw the cars'. Here al-sayyarat-i is masculine because it is the object.

خَرَجَ النَّاسُ مِنَ السَّيَارَاتُ  
'The people came out of the cars'. Here al-sayyarat-i is feminine because it is preceded by a preposition.

b) The Diphthote (الْمَيْوَعُ مِنَ الْصَّوْرِ): In this group the jarr-ending is fathah instead of kasrah, e.g.,

هَذَا كِتَابُ زَينَبَ  
'This is Zainab’s book’. Here Zainab-a has fathah instead of kasrah because it is a diptote. Note that in this group the jarr-ending is the same as nasb-ending, e.g.,

مَفَعُولَ بِهِ  
'Master Master Zainab’. Here Zainab-a is masculine because it is preceded by a preposition.

ذَهَبَ إِلَى زَينَبَ  
'I went to Zainab’. Here Zainab-a is feminine because it is preceded by a preposition.

c) The Five Nouns (الأَسْمَاءُ الخَمْسَةُ): These are 2. These nouns take the secondary endings only when they are مُضَاف, and the مُضَاف إليه is not the pronoun of the first person singular. In this group the raf'-ending is wāw, the nasb-ending is alif and the jarr-ending is yā’, e.g.,

مَا ذَكَرَ أَبُو بِلَالُ؟  
'What did Bilal’s father say?’ Note it is أَبُو (abû) with a wāw, not أَبْ (aba).

أَرْفَعْ أَبَا بِلَالَ  
'I know Bilal’s father’. Note it is أَبَا (abâ) with an alif, not أَبْ (aba).

1- This word should be pronounced as-sayyarat-i. For the sake of uniformity I write the definite article al- regardless of whether the next letter is lunar or solar.

أَبْ  
means the male relative of the husband such as his brother and his father.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
I went to Bilal's father'. Note it is أَبِي (abî) with a yâ', not أَبُ (abi).

The مُضَاف إليه can be a pronoun, e.g.,

أَين ذَهَب أَخوُك؟ (akhû-ka)

ما رَأَيْت أَخاك؟ (akhâ-ka)

ما أَسْمَ أَخِيك؟ (akhî-ka)

What is your brother's name?

If the مُضَاف إليه is the pronoun of the first person singular, the noun remains unchanged, e.g.,

يُدْرِس أَخِي بِجَامِعَةً

أَتَعْرَف أَخِي؟

خُذْ العُنوان مِن أَخِي

My brother is studying at the university.

Do you know my brother?

Take the address from my brother.

The word فَمُكْ (mouth) can be used in two ways: with the mîm, and without it.

When used with the mîm it is declined with the primary endings, e.g.,

فَمُكْ نَظِيفٌ

Your mouth is clean.

افْتَحْ فَمُكْ

Open your mouth.

ماذا فِي فَمُكْ?

What is in your mouth?

If the mîm is dropped, it is declined like the Five Nouns (الأسماء الخمسة), e.g.,

فُوَك صَغِيرٌ

Your mouth is small.

افْتَحْ فَمُكْ

Open your mouth.

ماذا فِي فَمُكْ?

What is in your mouth?

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

أَبِي أَخُ؟

Where is the brother?
I saw a brother.

This is the house of a brother.

This is the brother’s car.

d) The Sound Masculine Prural (جمع الذكر الضعيف): This group has -ū (na) as the raf ‘-ending, and -ī (na) as the násb/jarr-ending, e.g.,

The teachers entered the classes. Here al-mudarris-ūna is مرفوع.

I did not ask the teachers. Here al-mudarris-īna is منصوب.

Where is the teachers’ room? Here al-mudarris-īna is معلوم.

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

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

Where are the Qur’an teachers? (literally, teachers of the Qur’an).

Did you see the Qur’an teachers?

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

e) The Dual (الثنائي): The dual takes -â (ni) as the raf ‘-ending, and -ai (ni) as the násb/jarr-ending, e.g.,

Have the two new teachers come? (al-mudarris-âni).

Did you see the two new teachers? (al-mudarris-aini).

I as asking about the two new teachers. (al-mudarris-aini).

The of -â (ni) and -ai (ni) is omitted if the noun happens to be مضاف, e.g.,

Where are Bilal’s two sisters studying? (ukht-â).
‘Do you know Bilal’s two sisters?’ (ukht-ai).
Did you write to Bilal’s two sisters?’ (ukht-ai)
You will learn more about the omission of the nūn in Lesson 9.

**Latent Endings**

(الإعراب التقديري)

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

a) The *Maqsūr* (المقصور) : It is a noun ending in long ā like العصا، الفتى، المُرَفَعُ.

All the three endings are latent in the *maqsūr*, e.g.,
قَتَلَ الْفَتِيَّةُ الأَفْعَعْيَ بِالْعَصَا.

Here **الْفَتِيَّةُ** (al-fatā) is the subject of the verb بَلَغَ (balāgh), but it has no u-ending. **الأَفْعَعْيَ** (al-afā) is مَفْعُولٌ بِهِ, but has no a-ending, and **الْعَصَا** (al-‘asā) is preceded by a preposition, and so it is مَجْوُورٌ, but has no i-ending. Compare this sentence to the following sentence with the same meaning: قَتَلَ الْوَلَدُ الْحَيَّةَ بِالْعَوْدَ (qatala l-walad-u l-hayyat-a bi l-‘ūd-i). In these nouns all the endings appear.

b) The *Mudāf* of the Pronoun of the First Person Singular (المضاف إلى باء المتكلم) like زِيَلِي. In this group also all the three endings are latent, e.g.,
دَعَ اِلَّيْ جَدِي أَسْتَاذِي مَعَ زِمَالَئي.

‘My grandfather invited my teacher with my classmates’. Here **جَدِي** (jadd-i) is مَفْعُولٌ بِهِ and **أَسْتَاذِي** (ustādh-i) is مَضْمَوْفٌ إِلَيْهِ. But none of the three has the ending. Compare this to:
دَعَ اِلَّيْ جَدِي أَسْتَاذِي مَعَ زِمَالَئي.

‘Your grandfather invited your teacher with your classmates’. Here jadd-u-ka has the u-ending, ustādh-a-ka has the a-ending and zumalā‘-i-ka has the i-ending.
c) The *Manqūs* (المُنقوص) : It is a noun ending in an original *yā*’, e.g., ‘the judge’, ‘the advocate’, ‘the culprit’. In this group the *u*- and the *i*-endings are latent, but the *a*-ending appears, e.g.,

*قاضيِ المجمرَ المُحادِيِ عن الجنائيِْ* (ال-*qādi*-y) which is مرفوع and *الجانيِْ* (al-*jāni*-y) which is *منصبَ* has *a*-ending.

Here *القاضيِ المُحاديِ عن الجنائيِْ* have no ending, but *المحاديِْ* (al-*muhāmi*-a) which is *منصبَ* has *a*-ending.

If the *manqūs* takes the *tanwīn* it loses the terminal *yā*’, e.g., *قاضيَِْ* which was originally *قاضيِْ*.

After the loss of the *u*-ending and the *yā*’ it became *قاضِين* (*qādi*-u-n → *qādi*-n).

The *yā*’, however, returns in the accusative case, e.g.,

‘This is a judge’.

‘I asked a judge’.

‘This is the house of a judge’.

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

1) If it has the definite artical *al-* , e.g., *قاضيِ، الواديِ، المحاديِْ*

2) If it is *مصادف* , e.g., *قاضيِ الدافع* ‘defence lawyer’, ‘the Valley of Aqīq’ (in Madinah Munawwarah).

3) If it is *منصب* , e.g., *أريد ثانية* ‘I crossed a valley’, ‘I asked a judge’, ‘أريد ثانيةَ’.

**The Indeclicable Nouns (المُمنِيبِ من الأسماء)***

We have seen that most Arabic nouns are declinable. Some are indeclinable, i.e., they do not indicate their functions by changing their endings. The following groups are indeclinable (*mabnī*).
1) The pronouns like: هو, أنت, أنا: (الضمائر) Likewise tu and hu in (I saw him) are pronouns. Also ka in ( вашего book) and ha in (her house) are pronouns.

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

‘We are students’. 

‘Did you see us?’

This is our house’.

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

2) Demonstrative pronouns like: (أسماء الإشارة) هذة, هذة, هؤلاء, أولئك: (معرّبة) and هذان هذان are declinable.

3) Relative pronouns like: (أسماء الوصولة) اللذان, اللذي, اللذين, اللدين: but اللذان and اللذان are declinable.

4) Some interrogative words like: ممن, أين, ما, متى, كيف.

5) Some adverbs like: إذا, حيث, أين, الآن: (الظروف).

6) The verb-nouns like: (أسماء الفعل) أق, آق meaning I am annoyed, آق meaning I feel pain, آق meaning accept.

7) Compound numbers: These are تسعة عشرة, وأحد عشر along with their feminine forms. Only the first part of and is declinable (as explained in Key to Part Two).

With regard to a mu‘rab noun we say ‘it is marfu‘, mansuh or mahrur‘, but with regard to a mabni noun, we say ‘it is in محل رفع/ محل نصب/ محل جر. i.e., it is in the place of raf‘, nasb or jarr, because a mabni noun cannot be
marfū', mansūb or majrūr, but it occupies a place that belongs to a marfū', mansūb or majrūr noun; and if the mabnī noun were to replaced by a mu'rab one it will be marfū', mansūb or majrūr, e.g., in رأيت بلآالا the noun is mansūb because it is مفَعُولُ به مَدَلِّلُ، but in رأيت هذا the noun this is ‘in the place of nasb’ because it occupies the same place as the mansūb بلآالا.

EXERCISES

(1) Sort out the mu'rab (declinable) from the mabnī (indeclinable).
(2) What are the primary endings of the noun?
(3) What are the secondary endings in the following groups?
   a) The Five Nouns,
   b) The Sound Masculine Plural, and
   c) The Dual.
(4) What is the jarr-ending in the Diptote?
(5) What is the nasb-ending in the Sound Feminine Plural?
(6) Use a maqsūr noun in three sentences making it marfū’ in the first, mansūb in the second and majrūr in the third.
(7) Use a manqūs noun with the yā’ in three sentences making it marfū’ in the first, mansūb in the second and majrūr in the third.
(8) Use a manqūs noun without the yā’ in three sentences making it marfū’ in the first, mansūb in the second and majrūr in the third.
(9) Use a mudāf of the pronoun of the first person singular (المضف إلى ياء المتكلم) in three sentences making it marfū’ in the first, mansūb in the second and majrūr in the third.
(10) Mention the i‘rāb of the underlined words.

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

A noun is marfū’ when it is:
1,2) mubtada' or khabar, e.g., الله أكبر, ‘Allah is the greatest.’

1 Mentioning the i‘rāb of a noun is to mention its case, the case-ending and the reason for its being in that case, e.g., سألت المسئول, We say: المسئول is mansūb because it is مفَعُولُ به, and its ending is khabar because it is sound feminine plural.

For Personal Use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem.
3) *ism* of käna, e.g., ‘The door was open.’

4) *khabar* of inna, e.g., ‘Surely, Allah is forgiving.’

5) *fā‘il*, e.g., ‘Allah created us.’

6) *nā‘ib al-fā‘il* 1, e.g., ‘Man has been created from dust.’

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

A noun is *mansūb* when it is:

1) *ism* of inna, e.g., ‘Surely, Allah is forgiving.’

2) *khabar* of käna, e.g., ‘The food was delicious.’

3) *maf‘ul bihi*, e.g., ‘I have understood the lesson.’

4) *maf‘ul fihi* 2, e.g., ‘My father travelled by night’. The teacher sat at the headmaster’s.

5) *maf‘ul lahu* 3, e.g., ‘I did not leave the house for fear of heat’.

6) *maf‘ul ma‘ahu* 4, e.g., ‘I walked along the mountain’. I went to the market along with Khalid’.

7) *maf‘ul mutlaq* 5, e.g., ‘Remember Allah much.’

8) *ḥāl* 6, e.g., ‘My grandfather prays sitting’.

---

1 Nā‘ib al-fā‘il is the subject of a verb in the passive voice. See Lesson 3.

2 al-maf‘ul fihi (المفعول فيه) is adverb of time or place. See Lesson 12.

3 al-maf‘ul lahu (المفعول له) is a noun that gives the reason for doing a thing.

4 al-maf‘ul ma‘ahu (المفعول معه) is a noun coming after the wāw which means ‘along with’.

5 al-maf‘ul al-mutlaq (المفعول المطلق) is the مَصَدَر of the verb occurring in the sentence. See Lesson 28.

6 al-ḥāl (الحال) is adverb of manner. See Lesson 31.

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem.
9) *tamyiz* 1, e.g., ‘I am better than you in handwriting’.

10) *mustathnā* 2, e.g., ‘All the students attended except Hamid’.

11) *munādā* 3, e.g., ‘O Abdullah!’

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

A noun is *majrūr* when it is:

1) *mudāf ilaihi*, e.g., ‘The Qur’an is the book of Allah.’

2) preceded by a preposition, e.g., ‘The students are in the class.’

Nouns of Dependent Declension (التوأب)

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

a) the *na’t* (النُّفَعُ), i.e. adjective. It follows its *man‘ūt* (المَنْعَةُ) in its declension. The *man‘ūt* is the noun which the adjective qualifies, e.g.,

‘Have you seen the new student?’

‘The headmaster wants the new student.’

‘This is the notebook of the new student.’

In these sentences the *na’t* of the new student follows the *man‘ūt* in the *i‘rāb*.

b) the *taukīd* (التوَكِيدُ), i.e., a noun denoting emphasis like *ka‘lam* all of them, *nafs* himself, e.g.,

---

1 *al-tamyiz* is a noun that specifies the meaning of a vague word. One may be better than the other in various fields; and ‘in handwriting’ specifies this. See Lesson 30.

2 *al-mustathnā* is the noun that comes after لَا meaning ‘except’. See Lesson 32.

3 You have learnt this in Book Two.
All the students attended', 'The headmaster himself told me this'.
'I asked all the students'. 'I asked the headmaster himself'.
'I greeted all the students'. 'I greeted the headmaster himself'.

Here the taukid (كـل، نفس) follows the mu'akkad (المـن، الملک) (الطلـاب، المدير) (المؤكـد). The mu'akkad is the noun which is emphasized.

c) ma'tuf (المعـتوف), i.e., a noun joined to another by a conjunction like و and, e.g.,

'Hamid and his friend went out'.
'The headmaster wanted Hamid and his friend'.

'Where are the books of Hamid and his friend?'

d) badal (البـدل) (الطلـاب), i.e., a noun in apposition to another, e.g.,

'Has your brother Hashim passed?'. 'Has this student passed?'
'I know your brother Hashim'. 'I know this student'.

'Where is your brother Hashim's room?'. 'Where is the room of this student?'

---

1 See Key to Book Two, Lesson 18 : 3. There taukid is written as ta'kid. Both the terms are in use.

2- See L 21.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
(B) MOODS OF VERBS

You have already learnt in Book Two (Lesson 10) that Arabic verbs have three forms: the māḏī, the ṭiḥā, and the amr. The māḏī and the amr do not undergo any change. So they are mabnī. The ṭiḥā undergoes changes to indicate its function in the sentence. So its muʿrāb. Just as the noun has three cases, the ṭiḥā also has three cases which in English grammar are called moods. These are marfūʿ, mansūb and majzūm. You have learnt this also in Book Two (Lessons 18 & 21).

The ṭiḥā is mabnī when it is isnāded to the pronoun of second & third persons feminine plural, e.g.,

الأخوات يكتبُنْ

‘The sisters are writing’.

ماذا تكتبُنْ يا أخوات؟
‘What are writing, sisters?’

These two forms remain unchanged.

The Four Forms have u-ending in the marfūʿ, a-ending in the mansūb and loss of ending in the majzūm:

Marfūʿ: (yaktub-u, taktub-u, aktub-u, naktub-u).
Mansūb: (lān yaktub-a, lān taktub-a, lān aktub-a, lān naktub-a).
Majzūm: (lām yaktub, lām taktub, lām aktub, lām naktub).

These are the Primary Endings (الأفعال الأمرية). There are Secodary Endings (الأفعال الفعَّالة). These are in the following verb or verb-forms:

a) In the Five Forms (الأفعال الخمسة) retention of the terminal nūn is the ending of the marfūʿ, and its omission is the ending of both the mansūb and majzūm, e.g.,

---

1- Marfūʿ and mansūb are common both to the nouns and the verbs; while majrūr is
Marfū‘ (yaktubā-ni, taktubā-ni, yaktubū-na, taktubū-na, taktubī-na).

Mansūb (lān yaktubā, lān taktubā, lān yaktubū, lān taktubū, lān taktubī).

Majzūm (lām yaktubā, lām taktubā, lām yaktubū, lām taktubū, lām taktubī).

b) In the nāqis verb the ending of the majzūm is the omission of the third radical which is a weak letter (See Book Two Lesson 28). Phonetically it amounts to shortening the long vowel, e.g.,

\( \text{ yatlu } \rightarrow \text{ yatlū } \) (lam yatlu).
\( \text{ yabkī } \rightarrow \text{ yabkikī } \) (lam yabkī).
\( \text{ yansās } \rightarrow \text{ yansā } \) (lam yansa).

**Latent Endings**

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

- The u-ending of the raf’ in verbs ending in yā’, wāw and alif, e.g.,
  ‘I walk’ (amshī), ‘I recite’ (atlū), ‘I forget’ (ansā) for the original
  ʼansā, ʼatlū, ʼamshī.

- The a-ending of the nasb in verbs ending in alif, e.g.,
  ‘I want to forget’ (ansā). But it appears in verbs ending in yā’ and wāw, e.g.,
  ‘I want to walk’ (amshiyy-a), ‘I want to recite’ (atlulw-a).

b) The sukūn of the jazm in the muda‘af verbs, e.g.,
  ‘I did not perform hajj’. Here ʻahjūj drops the dammah after ʻahjūj and becomes
  ʻahjūj (ahujj). As it involves the šākin a fathāh is added, so it becomes
  āḥjūj (lam ahujj-a). See also Book Two, Lesson 29.
Exercises

1) Sort out the mu’rah from the mabnî.
2) What are the primary endings in the mudârî‘?
3) What are the secondary endings in the Five Forms?
4) What is the jazm-ending in the nâqis verb?
5) What is the raf’-ending in the nâqîs verb?
6) What is the nasb-ending in the nâqîs verb ending in alif?
7) What is the jazm-ending in the muda’‘af verb?

LESSON 2

In this Lesson we learn the following:

#(1) Wâw can be a letter as in لَوْلَدُ وَحَامِدٌ, and it can be a word as in أَينَ بِلَالُ وَحَامِدٌ؟ ‘Where are Bilal and Hamid?’

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

a) and as in خَرَجَ الْزُّبَائِرُ وَحَامِدٌ, ‘I want a book and a pen’. The word و in this sense is a conjunction (حَرَفُ العَطْفِ).

b) by as used in an oath, e.g., ‘By Allah, I did not see him’. The word و in this sense is a preposition (حَرَفُ الْجُرِّ).

c) The third type of wâw is called wâw al-hâl. It is prefixed to a subordinate nominal sentence (الجملةُ الاسمية). This sentence describes the circumstance in which the action of the main sentence took place, e.g., دَخَلَت السَّجَدَةُ وَالإِمَامُ يَرَكَّعُ ‘I entered the mosque while the imam was performing rûkû’.
‘My father died when I was small.’

‘The teacher entered the class carrying a lot of books.’

‘The boy came to me crying.’

‘Do’nt eat when you are full up.’

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

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

‘I hope he is well.’ The meaning of hope is called الأرجح ‘I am afraid he is sick.’ The meaning of fear is called الإشقة.

Another example of الإشقة is the hadith in which the Prophet صلِّى الله عليه وسلم said ‘I am afraid I will not perform hajj after this year of mine’.

#(3) ‘Take some more examples’. Here فإنكم اسم الفعل إنكم إلى which literally means ‘Take the news bulletin’.

The radio and T.V. announcers say فإليكم نشرة الأخبار which means ‘Take these notebooks, sisters’. The pronoun changes according to the person addressed to كل كتاب إليك هذا الكتاب ‘Take this book, Ibrahim.’

يا إبراهيم يا أختي -- ‘Take the spoons, sister.’

يا أخوات -- ‘Take these notebooks, sisters’.
The word ‘things’ is a diptote because it is originally on the pattern of أشياء، أشياء، أشياء، أشياء، أشياء، أشياء، أشياء.

The mādi is also used to express a wish, e.g., رحمه الله ‘May Allah have mercy on him!’, غفر الله ‘May Allah forgive him!’, شفاه الله ‘May Allah grant him health!’

The mādi in this sense is negated by the particle لا أراك الله مكره، e.g., ‘May Allah not show you anything unpleasant!’، لا فض الله فاكل ‘May Allah not smash your mouth!’

‘Any question?’ The full construction of this sentence is like this: هل من سؤال عندك؟ ‘Do you have any question?’ Here سؤال is mubtada’ and is khabar, and in this construction is called من الرائدة (the extra min), and is used to emphasize the meaning of the sentence. There are two conditions for using the extra min. These are:

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

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

Negation: ‘No one is absent’. ما رأيت من أحد ‘I did not see any one’.

Prohibition: ‘None should go out’. لا يخرج من أحد ‘Don’t write anything’.

Interrogation: ‘Anything new?’ هل من جديد ‘Any question?’

In the Qur’an, the judgment of the day when We will say to Hell, “Are you full?” and it will say, “Have you any more?”

1- I.e., may Allah preserve your speech-organ. It is said in appreciation of a beautiful statement. مغفرة للذين كفروا مغفرة. It is a chapter of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdul Raheem.
Note that the noun following the extra min is majrūr because of this من, and loses its original ending, e.g., in ما رأيت أحدا the word is mansūb because it is فعل به, but after the introduction of the extra min it loses its nash-ending and takes the jarr-ending even though its function remains what it was before. In the same way, in أحد ما حضر أحد the word is marfū‘ because it is فعل. After the introduction of the extra min أحمد becomes majrūr, though it remains فعل in the sentence.

(7) لدائي (ladā) is a zarf (الطرف = adverb) and has the same meaning as عند لدائي, e.g., ‘What do you have?’ Note that the alif of لدائي changes to يأ when its مضاف إليه is a pronoun لدائي الباب (ladā), but لدائيك (ladai-ka).

(8) دخلت على المدير means ‘I went to the headmaster in his office’.

(9) The plural of معاني (meaning) is معانان, and with the definite article المعاني. Here are some more nouns which form their plural on this pattern:

- نوادي (nöadi) (girl) نادي (nödi) (club)
- ليلة (liyát) (night) ليلة (liyát) (jóari) جوار (júari) (جوار)

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

Marfū‘ ‘Wāw has many meanings’. (ma‘âni-n).

Masnsūb: أعرف للواعي معاني كثيرة ‘I know many meanings of wāw’. (ma‘âniy-â).

Majrūr: ‘Wāw is used in many meanings’. (ma‘âni-n).

Here is an example with -al:

Marfū‘ ‘The meanings are many’. (al-ma‘âni).

Mansūb: أكتب المعاني ‘Did you write the meanings?’ (al-ma‘âniy-â).
Majrûr: ‘I asked the teacher about the meanings’. (almā‘ānī)¹

EXERCISES

1) Answer the following questions.
2) Learn these examples of wāw al-hāl.
3) Draw one line under wāw al-‘aff (wāw meaning and), and two lines under wāw al-hāl.
4) Name every wāw in the following sentence.
5) Complete each of the following sentences using a hāl clause (wāw+ nominal sentence).
6) Make each of the following sentences a hāl clause, and complete it with a main clause.
8) What does لَعَلَ signify in each of the following sentences?²
9) Learn the examples of اسم الفعل.
11) Give an example from the lesson of the mādī used to express a wish.
12) Form sentences on the pattern of the example using هَلْ and the extra min.
13) Learn the use of للذى.
14) What is the opposite of مَرْيض؟
15) Give the mādī of each of the following verbs.
16) Give the singular of each of the following nouns.
17) Give the plural of each of the following nouns.
20) What is the difference between عَبْد and عَبْيد? What is the form عَبْيد called?

¹ See also L 34.
² The numbering in Key follows the numbering in the main book. Numbers not representing questions have been left out.
In this lesson we learn the following:

#(1) The Passive Voice (الفعل المبني للمجهول) : Here is an example of the passive voice in English : 'The soldier killed the spy' ---- 'The spy was killed'. In the passive voice the subject is omitted, and the object takes the place of the subject. Let us see how to express the same idea in Arabic:

Active voice: قتل الجندي الجاسوس (الفعل المبني للمجهول).

Passive voice: قُطِلَ الجندي الجاسوس (الفعل المبني للمجهول). Note that in the passive voice the الفاعل has been omitted, and the المفعول به has taken its place, and has become marfu'. It is now called الفاعل.

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

The original verb undergoes certain changes when it is converted to passive voice. In the ماضي, the first radical has دامح and the second has كسرة. In the المضارع, the letter of the المضارع أ has دامح, and the second radical has فتاء, e.g.,

\[\text{ماضي: } قُتلَ 'he killed' (تال : نشة)\]

\[\text{مضارع: } يُقتلُ 'he is killed' (تال : نشة)\]

If the second radical originally has كسرة, it remain, e.g., شرب 'he drank':

\[\text{ماضي: } شرب 'it was drunk' ; سمع 'he heard' ; سمع 'he/it was heard'.}\n
\[\text{مضارع: } يشربُ 'he drinks' ; يسمعُ 'he is heard' ; يسمعُ 'he/it is heard'.}\n
If the second radical originally has فتاء, it remain, e.g., يفتحُ 'he opens':

\[\text{ماضي: } يفتح 'it is opened' ; يقرأ 'he reads' ; يقرأ 'it is read'.}\n
---

1 The letters which are prefixed to the المضارع، as in: يكتب، تكتب، تكتب، كتب، كتب، كتب are called "letters of المضارع أ". These have been combined to form the word أنسن (they came).
You know that if wāw is the first radical, it is omitted in the mudāri‘ (See Book Two, Lesson 26). But is restored in the passive voice, e.g., يُجدُ ‘he finds’ يُولدُ ‘he is born’. Here are some examples of the passive voice:

خُلَقَ الإِنسانُ مِن طَينٍ ‘Man was created from clay.’

ثُقَّلَ عَلَى الْأَمْامِ ‘In which year were you born?’

يُقْتَلُ الآلَافُ مِن النَّاسِ ‘Thousands of people are killed in wars.’

لا يُبَدِّلْ الدَّوَيْ من جَلْدٍ واحِدٍ مِّرَتِينَ ‘A believer is not bitten (by a snake) from the same hole twice’ (hadīth), i.e., does not repeat the same mistake.

لَا يُوُجَّدُ هَذَا الْكِتَابُ فِي المَكَّاتِ ‘This book is not found in the bookshops’.

لم يُبَدِّلَ وَلَمْ يُوُجَّدَ ‘He neither begot, nor was he begotten’ (Qur’an, 112:3).

If the Nāṣīb of the feminine, the verb should also be feminine, e.g.,

عَمْ سُلِّمَتْ آمِنةَ ‘What was Aminah asked about?’

تُقْرَأ سُورةُ الفاتحةِ فِي كَلِّ رَكْعَةِ ‘Sūrat al-Fatihah is read in every rak‘ah.’

If the مفعول به is a pronoun, its corresponding raf ‘-form is used as explained in Ex 7 in the main Book. E.g.,

قُتِلُوا ‘They were killed’.

سُلِّمْتُ ‘I was asked’.

وُلِدْتُ عَامِ سَبْعَة وسَتِينَ وتسَعُّمْانَةَ وعَلِفَ اَلْمِيلادُ (2) ‘I was born in the year 1967 C.E.’

Here the word عام is mansūb because it is a noun denoting the time of action (adverb). It does not have the tanwin because it is mudāf. Here are some more examples:

سَأَلْتُُ اللَّهُ اللَّهَ القَدَمَ إن شاء اللَّهُ ‘I will study French next year.’

---

1 “C.E.” stands for “Christian Era”. We do not use A.D. as it stands for “Anno Domini” in Latin which means “in the year of (our) Lord”.
I was in Makkah on Friday.'

Where are you going this evening?

#(3) Certain proper names have ِال (al-) like ِالحسنَ، الحسينُ، الزبيرُ. When the particle ِيا is used with them, ِال is dropped, e.g., ِيا الحسنُ (not ِيا ِالحسنُ).

#(4) ِهندی means 'Indian'. This is formed from ِالهندُ by adding ِي (ي) at the end. This process is called ِناسب (الناسم), and the noun after the addition of this ِي is called ِم-install (المستور). 1

Note that certain nouns have irregular ِم-install forms, e.g., ِاخوی (brotherly) from ِنبي (prophetic) from ِأبو (fatherly) from ِبنوی (from)

#(5) ِأخر (ukhar-u) is the plural of ِاخر. It is a diptote. The plural of the masculine ِأخرون is ِأخرون. Here are some examples:

Gab al-yom plalو طلالب أخرُ 'Bilal and another student were absent today.'

Gab al-yom plalو طلالب أخرُ 'Bilal and other students were absent today.'

Gabt زینب وطلالب أخرُ 'Zainab and another female student were absent.'

Gabt زینب وطلالب أخرُ 'Zainab and other female students were absent.'

In the Qur’an (2:184): ‘But whoever of you is sick or is on a journey (fasts the same) number of other days’. As ِأخرى is an irrational noun the singular can agso be used with it, e.g., ِآخرى.'The hotels are expensive these days, but they are cheap on other days.'

---

1 Not to be confused with ِم-install which is with the letter ِي. For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
‘he offered salāh’. The mudāri‘ is, yusalli, and the amr is, salā. The expression salā-ya bīna-ya means ‘he led us in salāh’, i.e., he was our imām. So salā-bīna means ‘lead us in salāh as the imām’.

‘Either you visit me or I visit you.’

For the i’rāb of ṣusumāna see Key to Book Two, L 24(g).

is a generic plural noun (اسم الجمع الجمعي). Generic plural nouns are of two kinds:

a) those which make their singular with y (iyy-un), e.g., ‘Arabs’ (عربي), ‘an Arab’ (أرنب), ‘Turks’ (ترك), ‘a Turk’ (أرنب), ‘Englishmen’ (إنكليزى), ‘an Englishman’. Note that this is not the yā‘ of nasab which we have just learnt in #(4).

b) those which make their singular with tā‘ marbūtah (ة), e.g., ‘apples’ (تفاح), ‘an apple’ (تفاحة); ‘trees’ (شجرة), ‘a tree’ (شجر), ‘fish’ (سمك), ‘a fish’ (سمك).

To understand the use of the singular and the plural, consider the following examples: If the doctor asks you what fruit you like, you say, ‘I like моза‘. And if he asks you how many you eat after lunch, you say, ‘I eat one banana’.

In the same way you say, ‘I love the Arabs because the Prophet was an Arab.’

Note that the dual is formed from this singular form, e.g., ‘two Arabs’ ( две), ‘two bananas’ ( две).
EXERCISES

1) Answer the following questions.
2) Underline the نائب الفاعل in the following sentences.
4) Change the following verbs in the mādī to passive form.
5) Change the following verbs in the mudārī to passive form.
6) Read the examples, and then change the following sentences to passive voice.
7) Learn how to change the sentence to passive voice when the object مفعول به is a pronoun.
8) Point out the نائب الفاعل in the following sentences.
9) Change the following sentences to passive voice.
10) Write down all the sentences in the passive voice occurring in the lesson, and point out the نائب الفاعل in each of them.

11) Oral exercise: The teacher asks every student في أي عام ولدت؟ (‘In which year were you born?’), and the student replies saying ولدت عام... للهجرة/ للميلاد (commencing the date with the smaller number).

12) Use يا before the following proper name.
13) Write the mansūb form of each of the following nouns.
14) Point out all the mansūb forms occurring in the main lesson.

1 The word ولدت is pronounced ولدت with the assimilation of د in ت.
16) Learn the use of 

17) Learn 

18) Learn the names of the Arabic months.

19) Learn the use of ‘either ... or’.

20) What does mean? Is masculine or feminine? How did you find out its gender?

21) Write the of each of these verbs.

22) Write the plural of each of these nouns.

23) Use each of the following words in a sentence.

24) Learn the of through , then read these numbers correctly in the following sentences.

25) Learn the generic plural nouns.

---

**LESSON 4**

In this lesson we learn:

1. The اَسْمُ الْفَعَّالِ (ismu 'l-fâ‘il = active participle): In English one who reads is called a 'reader', and one who writes a 'writer'. In Arabic a noun on the pattern of فَاعِل (fa‘iL) is derived from the verb to denote the one who does the action, e.g.,

   क़ेब ‘he wrote’; क़ेब ‘writer’; स़र्प ‘he stole’; अद्व ‘he worshipped’; अद्व ‘worshipper’; ख़़ल ‘he created’; ख़़ल ‘creator’.

In the Qur’an (6:95): ‘Allah is the splitter of the grains and fruit kernels’ (i.e., makes them sprout).

---

1 This pattern can be represented by the formula 1â2i3-un, i.e., the first radical is followed by a long à, and the second radical is followed by a short i.
The اسم الفعل (ismu 'l-mafrūl = passive participle) is a noun on the pattern of mafūl-un (مفعل) derived from the verb to denote the one who suffers the action, e.g., قتل 'he killed' قتلن 'one who has been killed' خلق 'he created' مخلوق 'that which has been created' مسرور 'he pleased' سر 'that which is broken'.

The Prophet said, 'لَو طاعة لمخلوق في مَعْصِيَة الحاَقِيّ No creature has to be obeyed if it involves disobedience to the Creator.'

I am not unmindful of what you are doing.' This ما أنا بعفائِ عَمَّا تَعْمَل (ma ana bi'ufā' 'umma tumāl) is called لَيْس ما الحجازيَة (the Hijazi mā), and acts like لَيْس. It is used in a nominal sentence, and after its introduction the khabar is rendered mansūb. The khabar may also take an extra bā' rendering it majrūr, e.g., ليس البيت جديداً / ما البيت يبدي / ما البيت يجديد / البيت جديد 'just as we say, We have in the Qur'an (12: 31): ما هذا بشراً؟ 'This is not a human being.' Here the khabar is mansūb. We also have examples of the khabar having bā', e.g., in 2: 74: وما الله بعفائِ عَمَّا تَعْمَلون 'And Allah is not unmindful of what you do.'

EXERCISES

1) Answer the following questions.
2) Learn the formation of the ismu 'l-fā'il.
3) Form ismu 'l-fā'il from each of the following verbs.

---

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

2 The plural of اسم الفاعل is اسم الفاعلین.
4) Underline أسماء الفاعلين in the following sentences.

5) Learn the formation of the اسم المفعول.

6) Form اسم المفعول from each of the following verbs.

7) Draw one line under the أسماء الفاعلين and two lines under the أسماء المفعولين in the following sentences.

8) Learn the use of اشتريَ ‘he bought.’

9) Learn the Hijazi mà, and then rewrite the following sentences using this mà as shown in the example.

10) Write the مذاري of each of the following verbs.

11) Write the plural of each of the following the nouns.

---

**Lesson 5**

In this lesson we learn the following:

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

Mâdi: قال (qâla) becomes قيل (qîla) ‘it was said’; بيع (bâ‘a) becomes بيع (bî‘a) ‘it was sold’; زياد (zâda) becomes زيد (zîda) ‘it was increased / added’.

Mudâri: يقال (yaqál) becomes يقال (yuqâl) ‘it is said’; يبيع (yabî‘u) becomes يبيع (yubâ‘u) ‘it is sold’; يزيد (yazîd) becomes يزيد (yuzâd) ‘it is increased / added’.

Here are some examples:

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

‘Here newspapers and magazines are sold.’

---

1 The plural of أسماء الفاعلين is أسم الفاعل.
#(2) We have learnt in the previous lesson the formation of اسم الفاعل from the sālim verb. Now we learn its formation from non-sālim verbs.

a) Muda‘af verb: حاج (hājj-un) ‘pilgrim’ for حاج (hājī-un). The kasra of the second radical is dropped for assimilation.

b) Ajwaf wāwi: قال يقول (qâ’il-un) ‘one who says’ for قول (qâwil-un).

Ajwaf yâ’i: زاد يزيد (zâ’id-un) ‘more’ for زيد (ziyid-un).

c) Nāqīs wāwi: ناج (nâji-n / al-nâjiy) ‘one who has escaped disaster’ for ناج (nâjiw-un).

Nâqīs yâ’i: ساق (sâqi-n / al-sâqiy) ‘cupbearer’.

#(3) We have learnt in the previous lesson the formation of the اسم الفاعل from the sālim verb. Now we learn its formation from non-sālim verbs.

a) Muda‘af verb: The اسم الفاعل from this verb is regular, e.g., مَسْرُورُ ‘pleased’; محول ‘poured out’; مصوب ‘solved’.

b) Ajwaf wāwi: 3 قال يقول (maqûl-un) ‘that which has been said’ for مقول (maqwûl-un). Here the second radical has been dropped.

Here is one more example: ملوم (malûm-un) ‘blameworthy’ for ملوم (malwûm-un).

---

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

2 Ajwaf wâwî is ajwaf with wâw as the second radical, e.g., قال يقول; and ajwaf yâ’i has yâ’ as the second radical, e.g. زاد يزيد. This also applies to the nāqīs.

3 The اسم الفاعل is derived from the passive form of the verb. That is why the passive form of the verb is given in the main book. But here in the Key the active form is given as it is easier to understand.
Ajwaf ya’i: (mazîd-un) ‘more’ for (mazyûd-un). Here the second radical has been dropped, and the wâw of مَقَعُول has been changed to yâ.

Here is one more example: مَكِيِّل: كَانَ يَكَيِّلُ (makîl-un) for مَكْيِّل (makyûl-un).

c) Nâqis wâwi: (mad‘ûw-un) ‘invited’. It is regular. It is written with one wâw bearing shaddah. If it is written like this مَدْعُوَر, you can see the two wâws: the first is the wâw of مَقَعُول, and the second is the third radical.

Here is another example: مَلَتو: تَلاَ يَتَلُو (matlûw-un) ‘that which is recited’.

Nâqis ya’i: (mabnîy-un) ‘that which has been built’ for مَبْنِيِّي (mabnûy-un). Here the wâw of مَقَعُول has been changed to yâ.

Here is another example: مَشْوَى يَشْوَى (mashwîy-un) ‘grilled’ for مَشْوَى (mashwûy-un).

EXERCISES

1) Answer the following questions.
2) Form the passive voice from the following ajwaf verbs as shown in the examples.
3) Point out the ajwaf verbs in the following sentences.
4) Form the اسم الفاعل from the following muda‘af verbs as shown in the example.
5) Form the اسم الفاعل from the following ajwaf wâwi verbs as shown in the example.

1 The verb is laṣif maqrûn, but this rule is common to nâqis ya’i and laṣif maqrûn.
6) Form the اسم الفاعل from the following ajwaf yâ’î verbs as shown in the example.
7) Form the اسم الفاعل from the following nâqîs wâwî verbs as shown in the example.
8) Form the اسم الفاعل from the following nâqîs yâ’î verbs as shown in the example.
9) Form the اسم الفاعل from each of the following verbs and mention its original form, and other particulars as shown in the example.
10) Form the اسم الفاعل from the following ajwaf wâwî verbs as shown in the example.
11) Form the اسم الفاعل from the following ajwaf yâ’î verbs as shown in the example.
12) Form the اسم الفاعل from the following nâqîs wâwî verbs as shown in the example.
13) Form the اسم الفاعل from the following nâqîs yâ’î verbs as shown in the example.
14) Form the اسم الفاعل from each of the following verbs and mention its original form, and other particulars as shown in the example.
15) Point out all the examples of اسم الفاعل and اسم الفاعل occurring in the main lesson, and mention the verb from which each of them is derived, and also the type of this verb.
16) Point out اسم الفاعل / اسم الفاعل in each of the following sentences, and mention its original form, the verb from which it is derived, and the type of the verb.
17) Learn the use of the following verbs.
18) Write the نمذج of each of the following verbs.
19) Write the plural of each of the following nouns.
20) Write the singular of each of the following nouns.
LESSON 6

In this lesson we learn the formation of the nouns of place and time. Both have the same form which is either مفعول (maf'al-un) or مفعول (maf'il-un), e.g., مکتب time/place of playing, مطبخ time/place of writing, غرب time/place of cooking, مشرق time/place of the setting (of the sun), مشرق time/place of the rising (of the sun).

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

a) if the verb is nāqis irrespective of the vowel of the second radical, e.g., ملهی جری course, بلهو place of entertainment.

b) if the second radical of a non-nāqis verb has fathah or dammah in the mudāri', e.g., ملعب playground, شرب drinking place; دخل دخل entrance, طبخ مطبخ kitchen.

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

a) if the verb is mithāl irrespective of the vowel of its second radical, e.g., موضع place.

b) if the second radical of a non-mithāl non-nāqis verb has kasrah in the mudāri', e.g., منزل sitting-room, مجلس place of getting down.

A tā' marbūtah (8) may be added to both the patterns, e.g., منزلة position, مدرسة school.

EXERCISES

1) Form the nouns of time and place from the following verbs.

---

1- Exceptions to this rule are: مغرب from غرب, مشرق from شرق, مجد from عجِب.
2) Point out the nouns of time and place in the following passages mentioning the pattern of each of them and the verb from which it has been derived.

3) Point out the nouns of time and place occurring in the main lesson mentioning the pattern of each of them and the verb from which it has been derived.

LESSON 7

In this lesson we learn the formation of the noun of instrument ْاسم الآلة. It denotes the instrument for the action denoted by the verb, e.g., مفتاح ‘an instrument for opening’, i.e., a key. رأى ‘he saw’ مروأة ‘an instrument for seeing’, i.e., a mirror. وزن ‘he weighed’ ميزان ‘an instrument of weighing’, i.e., a balance.

There are three patterns of اسم الآلة. These are:

a) مفعول (mif'ál-un), e.g., منشار ‘a saw’ نشر ‘he sawed), محراث ‘a plough’ (حرث ‘he ploughed).

b) مفعول (mif'ál-un), e.g., مصعد ‘a lift’ صعد ‘he ascended), ملقب ‘a drill’ (لقب ‘he drilled).

c) مفعول (mif'al-at-un), e.g., مكتسة ‘a broom’ كس ‘he swept), مقلاة ‘a frying pan’ (originally منقلا ‘he fried), مكواة ‘an iron’ (originally منقلا ‘he ironed).

1- Note that ميزان is originally موزان (miwzān → m izān). Arabic phonetic system does not admit of the iw combination. Wherever this combination occurs it is changed to i, i.e., the w is omitted and i gets a compensatory lengthening.

2- It should be noted that words like مكواة are on the pattern of mif'alah and not mif'al. According to the Arabic phonetic system the combinations awa and awa are
EXERCISES

1) Answer the following questions.
3) Form the nouns of instrument on the pattern of *mif'āl-un* from the following verbs.
4) Form the nouns of instrument on the pattern of *mif'āl-un* from the following verbs.
5) Form the nouns of instrument on the pattern of *mif'ālat-un* from the following verbs.
6) Point out the nouns of instrument in the following *ahādīth* and mention the pattern of each of them.
7) Point out the nouns of instrument occurring in the main lesson and mention the pattern of each of them.
8) Mention the name of each of the following derivatives.
9) Mention the plural of each of the following nouns.

LESSON 8

In this lesson we learn the following:

#(1) The *ma'rifah* and the *nakirah*, i.e., the definite (المعرفة) and the indefinite noun (النكرة).

Read this passage, “A man came to me and said that he was hungry. He was a stranger. I gave the man some money.” Here a man is indefinite, because he is changed to أ، so *miqlayat-un* becomes *miqlāt-un*, and *misfawat-un* from صفا يصفع to filter, strain becomes *misfāt-un*.

1 - This number is not a question.
unkown to you and to your listener. But the man is definite because he has already been mentioned.

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

1) pronouns like أنا، أنت، هو.

2) proper names like أحمد, الهند، مكة.

3) demonstrative pronouns like هذا، ذلك، أولئك.

4) relative pronouns like الذي، الذين، التي، ما، من.

5) a noun with the article ال like الكتاب، الرجل.

6) a noun with a definite noun as its مدعِف إلينه like كتابٌ، كتابُ حامدٌ

A noun which has an indefinite noun as its مدعِف إلينه is indefinite like كتابُ طالبٌ، ‘a student’s book’, ‘a teacher’s house’.

6) a munâdâ specified by nidâ' (calling), e.g., ‘O man’, ‘O boy’.

Note that ولد and رجل are indefinite. But they have become definite because they are the ones meant by the caller. If, however, an indefinite noun is not specified by the caller, it remains indefinite even after being munâdâ, as a blind man saying, ‘يا رجلًا خذِي يدي’, ‘O man, hold my hand.’ It is obvious that he does not mean any particular person.

Note that in يا رجل the munâdâ is mabni and has u-ending while in يا رجل it is mansûb.

A nakirah becomes a ma’rifah by being munâdâ as we have seen, whereas a ma’rifah is not affected by nidâ’, e.g., سلاماً is ma’rifah, and remains so in يا سلام.

#(2) تَعَمَّل ‘come!’ This verb is used only in the amr. In the مادي and the 
mudârî, the verbs جاءتني or يأتي are used, e.g., جاءتني مالٍ أمس، ‘Bilal came to me yesterday.’ -- لا تأتي غداً ‘Don’t come to me tomorrow’,

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
Here is ṭeʿālā insnāded to the other pronouns of the second person:

 tackled ya awkwat, ṭeʿālā bi ḥādīsth (taʿālāi), ṭeʿālāw wa ya tākhwān (taʿālāin), ṭeʿālā bi ṭaʿālāi wa ṭaʿālā bi ṭaʿālān (taʿālay). The verb ṭeʿālā is, however, used in the mādi and the mudāri in the sense of ‘he went up, he rose, he was exalted’. The amr ṭeʿālā originally meant ‘come up’, ‘ascend’, then it came to mean just ‘come’.

**EXERCISES**

1) Answer the following questions.
2a) Mention three examples of the nakirah.
2b) Mention three examples of each of the seven categories of the maʿrifah.
2c) Mention all the nakirah nouns occurring in the main lesson.
2d) Mention all the maʿrifah nouns occurring in the main lesson and specify the category of each of them.
2e) Which of these two words has become maʿrifah because of nida: يَا وَلَدُ يَا مَالِكُ؟
2f) Read the following hadīth and point out the nakirah and maʿrifah nouns occurring in it, and specify the category of each of the maʿrifah nouns.
2g) Change each of the following nakirah nouns to maʿrifah using the method mentioned in front of it.

3) Point out the following in the main lesson:
   a) two examples of mudāf with maʿrifah nouns as mudāf ilaihi, and two examples of mudāf with nakirah nouns as mudāf ilaihi.
   b) three examples of اسم الفاعل.

---

1- The word الإضافة means making the word mudāf. Of course you have to use a suitable mudāf ilaihi with it.

The word تَحْلِيََةُ theklīyāẗa literally means ‘decorating’. The word تَحْلِيََةُ theklīyāẗa means ‘decorating the word with the article al’, i.e., using al with the word. The word with the article al is called تَحْلَيْةُ theklīyāẗa ‘decorated with al’.

The word الْدَعَاء means ‘calling’. In grammar it means using ِيا with the noun, e.g., يَا بِلَأْ.
c) an example of *nasab*.
4) The students practise the two following language drills:
   a) each student says to his colleague, ‘*أَعْطِيْهِ قَلمَكَ / كتابك / دفترك*’ ‘give me your pen/book/notebook...’
   b) each student says to his colleague pointing to another colleague ‘*أَعْطِيْهِ كتابك / دفترك*’ ‘give him your book/notebook...’
5) Learn the following verbs.
6) Mention the plural of each of the following nouns.
7) What is the the opposite of *فُوقَ*?

---

**Lesson 9**

In this lesson we learn the following:

#(1) the omission of the *nim* of the dual and the sound masculine plural.
You have seen in Book One that a noun loses its *tanwin* when it becomes *mudāf*, e.g.,


In the same way the *nim* of the dual and sound masculine plural is also omitted when they happen to be *mudāf*, e.g.,

*bintāni* : *بنتي بلال* ‘Where are Bilal’s two daughters?’
*bintaini* : *بنتي بلال* ‘I saw Bilal’s two daughters’.
*bintaini* : *بنتي بلال* ‘I am looking for Bilal’s two daughters’.

*mudarrisūna* : *مدرسون الحديث* ‘The teachers of hadīth came.’
سأَلْتُ مَدْرَسَيِّ الحَدِيثِ: سَأَلْتُ الْمَدْرَسَيْنَ (mudarrisīna : mudarrisī l-hadīth) ‘I asked the teachers of hadith.’
سَلَّمْتُ عَلَى مَدْرَسَيِّ الحَدِيثِ: سَلَّمْتُ عَلَى الْمَدْرَسَيْنَ (mudarrisīna : mudarrisī l-hadīth) ‘I greeted the teachers of hadith.’

(2) We have learnt in Book One that the dual of هذَا (hādsān) is هذَا مَسْجَدْانِ (ḥādsīn masjdān), وهَذَا مَدْرَسَانِ (ḥādsīn madrasān), and that of دَهْنِيْكَ (dhānīkā), and that of ثَانِكَ (tānīkā), e.g.,
هَذَا مَدْرَسَانِ وَذَا لَكَ طَالِبَانِ ‘These are two teachers, and those are two students’.
هَذَا طَيِّبَتَانِ وَذَا لَكَ مَمْسَارَتَانِ ‘These are two lady doctors, and those are two nurses’.
In the nash and jarr cases they become ذِبْنِكَ (dhainikā, tainikā), e.g.,
أَفْتَحْ ذِبْنِكَ الْبَابِينِ وَذِبْنِكَ النَّافِذَتَينَ ‘Open those two doors and those two windows.’
نَلَّهُ ‘من يسَكِّن فِي تَنَبِّكِ الفِلْسَتِينِ؟’ (villa).

(3) كَلَّا (kalla) means ‘both’, and its feminine is كَلَّا كَلَّا. These are always mudāf, and the mudāf ilaihi is a مُسْتَنَى, e.g.,
كَلَّا الطَّالِبَيْنِ فِي المَكْتِبَةِ ‘Both the students are in the library.’
كَلَّا السيَّارَيْنِ أَمَامَ الْبَيْتِ ‘Both the cars are in front of the house.’

كَلَّا وَكَلَّا are treated as singular words, so their predicate is singular, e.g.,
كَلَّا الطَّالِبَيْنِ تَخْرُج ‘Both the students have passed out.’ (Not: تَخْرِجُ جَمِيْعُهُمْ). (jimītān)
كَلَّا السَّاعَاتِيْنِ جَيْلَةً ‘Both the watches are beautiful.’ (Not: جَيْلَةٌ أَكْثَرُهُمْ). (jamīltān)
In the Qur’an (18:33): كَلَّا الجَنِينُ آتَيْتَ أَكْلُهَا ‘Both the gardens brought forth their produce.’

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
‘Both of us are happy.’

and remain unchanged in nasb and jarr cases if the mudāf ilahi is a noun, e.g., ‘I know both the men’; ‘I looked for both the men.’

But they are declined like the if the mudāf ilahi is a pronoun, e.g.,

‘I saw both of them.’ (kilai-himā).

‘Whom did you ask, Zainab or Aminah?’ - ‘I asked both of them.’ (kiltai-himā).

In the same way, ‘I looked for both of them.’

#(4) You know that ‘my book’ in Arabic is كتبتي. Note that the ya’ has sukūn.

But it takes a fathah if it is preceded by an alif or a sākin ya’, e.g., ‘my two daughters’ (bintā-yā); ‘I washed my two feet’ (rijlay-yā).

#(5) The amr from is آيت (iti). It was originally آيت (iti). If two hamzahs meet, the first having a vowel and the second having none, the second hamzah is omitted, and the vowel of the first gets a compensatory lengthening, e.g.,

According to this rule آيت becomes آيت. But if the word is preceded by another word, the first hamzah is omitted because it is hamzat al-wasl, and the second returns because there is no more meeting of two hamzahs now. So the amr now becomes ‘and come’, or ‘so come.’ It should have been written رأيت, فأت with the hamzat al-wasl, but it is omitted so that two alifs do not appear side by side.

#(6) You have learnt in Book Two (Lesson 26) that هاوردًا means ‘Here it is!’

or ‘Here he is!’ Its dual form is همذان (hāhumadhāni). Its feminine is
The masculine plural form is هَٰهَمَاتَانِ (hâhumâtâni). The feminine plural form is هَٰحَمُّلَانِ (hâhum’ulâni). Where is Bilal? ‘Here he is.’

Where are Bilal and Hamid? ‘Here they are.’

Where are Bilal and his two brothers? ‘Here they are.’

‘Here is Maryam!’ ‘Here she is.’

‘Here are Maryam and Aminah!’ ‘Here they are.’

‘Here are Maryam and her two sisters!’ ‘Here they are.’

‘Here am I.’ (hâ’anadhâ).

‘Here are Ibrahim and his classmates!’ ‘Here we are.’ (hânahnu’ulâni).

‘Here am I.’ (hâ’anadhi).

‘Here are Fatimah and her classmates?’ ‘Here we are.’

EXERCISES

1) Answer the following questions.

3) Point out the dual and the sound masculine plural nouns occurring in the main lesson whose nûn has been omitted1.

4) Read and understand the following examples of the dual and the sound masculine plural nouns whose nûn has been omitted.

5) Read the following examples, then write the figures in words.

6) There are groups of two words in the following. Make the first mudâf, and the second mudâf ilahi as shown in the example.

1-Number 2 is not a question.

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
7) Change the underlined word in each of the following sentences to dual as shown in the example.

8) Make each of the following words mudāf and the pronoun of the first person singular its mudāf ilahi as shown in the example.

9) Make the underlined word in each of the following sentences mudāf and the pronoun of the first person singular its mudāf ilahi as shown in the example.

11) Answer the following question using كننا or كنوا.

13) Fill in the blank in each of the following sentences with the suitable demonstrative pronoun indicating distance.

14) Give the mudāri of each of the following verbs.

15) Give the plural of each of the following nouns.

16) Give the singular of each of the following nouns.

---

**LESSON 10**

In this lesson we learn the following:

1. Types of Arabic sentence. You have already learnt in Book Two (Lesson One) that there are two types of sentences in Arabic: the nominal sentence (الفعلية) and the verbal sentence (الاسمية). The nominal sentence commences with a noun, e.g., البيت جميل 'The house is beautiful', whereas the verbal sentence commences with a verb, دخل المدرس 'The teacher has entered'.

Here are some more details about these two types.

**The Nominal Sentence:**

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

a) a noun or a pronoun, e.g., هذه المدرسة, أنا معتهد, الله غفور.

---

1- Number 10 is not a question.

2- Number 12 is not a question.
b) a masdar mu’awwal (المصدر الموالي), i.e., a clause functioning as a masdar 1, e.g., ‘That you fast is better for you.’ Here the clause أن تصوموا خير لكم تصوموا functions as a masdar (infinitive) as it means الصوم fasting.

c) a particle resembling the verb, e.g., إن الله غفور رحيم ‘Indeed Allah is Forgiving, Merciful.

The particles resembling the verb (الحروف المشابهة بالفعل) are إن and its sisters like لَيْتُ، لِلَّهَ، لَكُنْ etc.

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

a) a complete verb (الفعل الأكمل), e.g., The sun rose.

A complete verb is one that needs a fā’īl, like دخل، خرج، جاء، جلس etc.

b) an incomplete verb (الفعل الناقص), e.g., The weather was cold.

---

1- Here are some examples of the masdar mu’awwal:

In the place of raf’ : ‘That you study Arabic is better.’ (Here it is دراسة العربية الفصل = mubtada’.

Islam means that you believe in Allah.’ (Here it is khabar = الإسلام الإيمان = نؤمن بالله).

‘It is necessary that you write your address legibly.’ (Here it is fā’īl = ينصح كتابة العنوان بوضوح = لَيْتُ).

In the place of nasb :

‘I want to go out.’ (Here it is maf’ul bihi = أريد أخرج).

In the place of jarr :

‘Come before you leave.’ (Here it is mudāf’ilah = تعال قبل أن تخروج).

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

---
An incomplete verb is one that needs an ism and a khabar, e.g., صار الماء لثلجة. 'Water became ice.'

Bilal began to write. is an incomplete verb. In this sentence is its ism, and the sentence is its khabar. The verb in the khabar should be mudāri'. The verbs and are also used in the same way and with the same meaning, e.g.,

The teacher began to explain the lesson.

'I began to eat.' Here the pronoun is its ism, and the sentence its khabar.

**EXERCISES**

1) Answer the following questions.
2a) Point out all the nominal sentences occurring in the main lesson, and specify the type of beginning in each of them.
2b) Point out all the verbal sentences occurring in the main lesson, and specify the type of beginning in each of them.
2c) Change the masdar in each of the following sentences to masdar mu'awwal.
2d) Replace the masdar mu'awwal in this ayah by the corresponding masdar.
2e) Give three examples of the nominal sentence which begin with particles resembling the verb.
2f) Give three examples of the verbal sentence which begin with the complete verb.
2g) Give three examples of the verbal sentence which begin with the incomplete verb.
3) Use each of the following incomplete verbs in a sentence: طفق، جعل، أخذ.
4) Give the mudāri' of each of the following verbs: تحرك، عبث، سلم.

---

1- See Book Two, Lesson 25.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
LESSON 11

In this lesson we learn more about the nominal sentence. As you already know, the nominal sentence consists of the mubtada' and the khabar. The mubtada' is the noun about which you want to say something, and the khabar is what to have to say about it, e.g., القرآن جميل. In this sentence you want to speak about the moon (القمر), so it is the mubtada'. And the information you give about it is that it is 'beautiful' ( جميل), so that is the khabar. Both the mubtada' and the khabar are marfu' (القمر جميل).

About the mubtada'

Types of the mubtada':

The mubtada' may be:

a) a noun or a pronoun, e.g., الله ربنا, 'Allah is our lord.' Reading is useful.' Sitting here is prohibited.' We are students.'

b) a masdar mu'awwal, e.g., And that you fast is better for you.' And that you should forgive is nearer to piety.'

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

Muhammad (peace and blessings of Allah be on him) is the messenger of Allah.' (الyclم محمد هو المدرس. I am a teacher.' (أنا مدرس This is a mosque.' (هذا اسم الإشارة.

1- Al-Qur'an 2:184.
He who worships other than Allah is a *mushrik.* (الذِّي يَعْبُدُ غَيْرَ اللَّهِ مُشَرِّكٌ)

is definite because it is a relative pronoun (الاسم الموْصُول).

The Qur'an is the book of Allah. (القُرآنُ كِتَابُ اللَّهِ)

is definite as it has the definite article *al-.*

The key to Paradise is *salah.* (مَفْتَحُ الْجَنَّةِ الصَّلَاةُ)

is definite as its *mudaf ilaihi* is definite.

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

a) If the *khabar* is a *shibhu jumlah* (شيْبْحٌ جُمْلَة) which is one of the following two things:

- a prepositional phrase like: في البيت، على المكتب، كلاماء.
- a *zarf* (الظْرَف) like: اليوم، غدا، فجأة، عند.

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

‘There is a man in the room.’ (رجل في الغرفة is not a sentence).

Here the indefinite noun رجل is the *mubtada’,* and the phrase في الغرفة is the *khabar.*

Here is another example: لي أخ (literally, ‘there is brother for me’). Here the indefinite noun أخ is the *mubtada’.*

‘There is watch under the table.’ (ساعة تحت المكتب is not a sentence). Here is the *mubtada’,* and the *zarf* تحت is the *khabar.*

---

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

2- Words like *under,* ‘above,* ‘with’ are not prepositions in Arabic.

Prepositions like ‘في, ‘على, ‘من, ‘بِسْمَة are particles, but words like *تَحْتَ, فوق, عندَ, بِمْنَة* are nouns which are declinable (i.e., change their endings), e.g., *يَدْخِلُهُ, منْ فوقَهُ, منْ إِلَى* ‘under the water.’

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem.
Here is another example: ‘We have a car’ (literally, ‘There is car with us’).

b) If the mubtada’ is an interrogative noun like من ‘who’, ما ‘what’, كم ‘how many.’ These nouns are indefinite. E.g., ما بـك؟ ‘What is wrong with you?’ (Here ما is the mubtada’, and the prepositional phrase بـك is the khabar).

من مريض؟ ‘Who is sick?’ (Here من is the mubtada’, and مريض is the khabar).

كم طالبًا في الفصل؟ ‘How many students are there in the class?’ (Here كم is the mubtada’, and the prepositional phrase في الفصل is the khabar).

There are many more situations where the mubtada’ can be indefinite, and you will learn them later.

The order of the mubtada’ and the khabar:

Normally the mubtada’ precedes the khabar, e.g., أنت مدرس ‘Are you a teacher?’ This is strange for هذا عجيب.

But the mubtada’ should precede the khabar if it is an interrogative noun, e.g., ما بـك? من مريض?

And the khabar should precede the mubtada’ if:

a) it is an interrogative noun, e.g., ما اسمك؟ Here اسمك is the mubtada’, and ما is the khabar.

b) it is a shibhu jumlah, and the mubtada’ is indefinite, e.g., في المسجد رجال ‘There are some men in the mosque.’ أمام البيت شجرة ‘There is tree in front of the house.’

The omission of the mubtada’ / the khabar:

The mubtada’ or the khabar may be omitted, e.g., in reply to the question ما اسمك one may say حامد. This is the khabar, and the mubtada’ has been omitted. The full sentence is اسمك حامد.
Similarly, in answer to the question ‘Who knows?’ one may say انا أعرّفُ ‘I know.’

This is the mubtada’, and the khabar has been omitted. The full sentence is انا أعرف ‘I know.’

About the khabar
Types of the khabar
There are three types of khabar: mufrad, jumlah and shibhu jumlah.

a) The mufrad is a word (not a sentence), e.g., المؤمن مارآة المؤمن ‘The believer is the mirror of the believer.’

b) The jumlah is a sentence. It may be a nominal or a verbal sentence, e.g., بلال أبو ووزير ‘Bilal’s father is a minister.’ Literally, ‘Bilal, his father is a minister.’ Here بلال is the mubtada’, and the nominal sentence أبو ووزير is the khabar, and this sentence, in turn, is made up of the mubtada’ أبوه (أبوه) and the khabar (وزير).

Here is another example:
المدير ما اسمه؟ ‘What is the name of the headmaster?’ Literally, ‘The headmaster, what is his name?’ Here المدير is the mubtada’ and the nominal sentence ما اسمه is the khabar wherein اسمه is the mubtada’, and ما is the khabar.

الطلاة دخلوا ‘The students entered.’ Here الطلاة is the mubtada’ and the verbal sentence دخلوا ‘they entered’ is the khabar.

Here is another example:
الله خلقك ‘And Allah created you.’ Here الله is the mubtada’ and the verbal sentence خلقك ‘He created you’ is the khabar.

1- It means that a believer is like a mirror to another, i.e., just as a mirror shows a man the blemishes he may have on his face, a believer points out to his fellow-believer his defects that he may not perceive himself. This is a hadith reported by Abū Dāwūd, Kitâb al-Adab.
c) The *shibhu jumlah*, as we have already seen, is either a prepositional phrase or a *zarf*:

- الحمد لله وَاللَّهُ بَارِيُّ اللَّهِ **Praise belongs to Allah.** Here is the *mubtada*’ and the prepositional phrase (ِلِلَّهِ اللهُ لَهُ) is the *khabar*, and it is in the place of *raf* (ِلِلَّهِ اللهُ لَهُ) in *مَحْلُ رَقْعٍ*.

- ‘Paradise is under the shadows of the swords’. Here is the *mubtada*’ and the *zarf* is the *khabar*. As a *zarf* it is *mansūb*, and as a *khabar* it is in the place of *raf* (ِلِلَّهِ اللهُ لَهُ) in *مَحْلُ رَقْعٍ*.

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

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

a) in number : المدرس وافق، والطلاب جالسون. باب الفصل معلقان، ونافذاناه. We see here that if the *mubtada*’ is singular, the *khabar* is also singular. If its dual or plural, the *khabar* is also dual or plural.

b) in gender : حامد مهندس، وزوجته طيبة، وابناءها تاجران، ونناهنا مدرسان. Here we see that if the *mubtada*’ is masculine, the *khabar* is also masculine; and if it is feminine the *khabar* also is feminine.

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

<table>
<thead>
<tr>
<th>سبب التقدم/التأخير</th>
<th>مقدمة/مؤخر</th>
<th>معرفة/بكرة</th>
<th>المبتدأ</th>
</tr>
</thead>
<tbody>
<tr>
<td>The reason for being before the <em>khabar</em> or after it?</td>
<td>Is it before the <em>khabar</em> or after it?</td>
<td>definite or indefinite</td>
<td><em>mubtada</em>’</td>
</tr>
<tr>
<td>This is the original order.</td>
<td>before the <em>kh</em></td>
<td>definite</td>
<td>الله غفورِ</td>
</tr>
<tr>
<td>This is optional</td>
<td>after the <em>kh</em></td>
<td>definite</td>
<td>عجب كلامهُ</td>
</tr>
</tbody>
</table>

---

1- This is taken from a *hadith*. The wording of the *hadith* is *واعتمروا أن الجنة تحت ظلال السُيف*. It is reported by Bukhāri, Kitāb Jihād, 22, 112.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem.
<table>
<thead>
<tr>
<th>Because the <em>m</em> is indefinite and the <em>kh</em> is <em>shibhu jumlah.</em></th>
<th>the <em>m</em> should be after the <em>kh</em></th>
<th>definite</th>
<th>عندَك سِيَّارة.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Because the <em>m</em> is indefinite and the <em>kh</em> is <em>shibhu jumlah.</em></td>
<td>the <em>m</em> should be after the <em>kh</em></td>
<td>indefinite</td>
<td>أَفِي اللَّهِ شَكُّ؟</td>
</tr>
<tr>
<td>Because the <em>m</em> is an interrogative noun.</td>
<td>the <em>m</em> should be before the <em>kh</em></td>
<td>indefinite</td>
<td>مُنْ غَابَ؟</td>
</tr>
<tr>
<td>Because the <em>kh</em> is an interrogative noun.</td>
<td>the <em>m</em> should be after the <em>kh</em></td>
<td>definite</td>
<td>مُنْ أَنتَ؟</td>
</tr>
<tr>
<td>This is the original order.</td>
<td>before the <em>kh</em></td>
<td>definite because it means صَيَامُكُم</td>
<td></td>
</tr>
</tbody>
</table>

**EXERCISES**

1) Use each of the following nouns in a sentence as *mubitada’*.
2) Use each of the following nouns in a sentence as *khabar*.
3) Use the word اللَّدَرْس as *mubitada’* in five sentences, the *khabar* being a *mufrad* in the first, a *zarf* in the second, a prepositional phrase in the third, a verbal sentence in the fourth, and a nominal sentence in the fifth.
4) Give three sentences the *khabar* in each being a *zarf*.
5) Give three sentences the *khabar* in each being a prepositional phrase.
6) Use each of the following nouns in a sentence as *mubitada’* its *khabar* being a nominal sentence. Make the noun given in brackets the *mubitada’* of this nominal sentence.
7) Point out all the nominal sentences occurring in the main lesson in each of which the *mubitada’* has been omitted.
8) Point out all the nominal sentences occurring in the main lesson, and specify the type of *khabar* in each of them.

**LESSON 12**

In this lesson we learn the following:
#(1) The zarf (المَفْعُولُ فِيهِ) or the maf'ul fihi (الْمَفْعُولُ فِيهِ).

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

a) ‘I went out at night’ -- ‘نَمْتُ بعِدِ نَوْمِكّ’

b) ‘I slept after you slept.’

This is called zarf al-zaman (ظرف الزمان) i.e., adverb of time.

b) ‘I walked a mile.’

‘جَلَسْتُ عِنْدَ المديِّر’

‘I slept under a tree.’

This is called zarf al-makan (ظرف المكان) i.e., adverb of place.

The zarf is mansub.

Some zuruf are mabni. Here are some which ends in fathah:

أَمْسَ ‘When did you go out?’

أَمْسَ ‘Where do you study?’

أَمْسَ ‘I was not absent yesterday.’

أَمْسَ ‘I have never tasted this fruit.’

أَمْسَ ‘Sit here.’

أَمْسَ ‘Sit where you like.’

Here is an example of the i’rab of mabni zuruf:

In the sentence لم أَغْبِ أَمْسَ the word أمَس is zarfu zaman, it is mabni ending in kasrah, and is in the place of nasb (في محل نصب).

---

1. Zuruf (ظرف) is plural of zarf.
2. Because both these words end in alif which is sukun (سَكِين) is actually مَسْبِع. For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
In the sentence إنَّ تدرس؟ the word zarf makân, it is mabni ending in fathah, and is in the place of nasb (في محل نصب).

**Words which function as zurûf:**

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

a) words like كل بغض نصف ربع when they have place/time words as their mudâf ilaihi, e.g.,

سافرنا كل النهار

‘We travelled the whole day.’

بقيت في المستشفى بغض يوم

‘I remained in the hospital for part of a day.’

انتظرتك بربع ساعة

‘I waited for you fifteen minutes.’

مشيت نصف كيلو متّر

‘I walked half a kilometre.’

In these sentences the words كل بغض نصف ربع are mansûb because they function as zurûf. But the actual words denoting time or place are their mudâf ilaihi.

b) the adjective of a zarf after the zarf is omitted, e.g.,

جلسست طويلا

‘I sat for a long time.’ In the first sentence طويلا is mansûb because it functions as a zarf.

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

جني هذا الأسبوع

‘I came this week.’ Here هذا is mabni, and in the place of nasb.

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

مكنت في بغداد أربعة أيام

‘We have gone one hundred kilometres.’ Here أربعة is mansûb because it represents a word denoting time (أيام), and is mansûb because it represents a word denoting place (كميومتر).
In the same way, the word كم ‘how many’ functions as a zarf if it represents a time/place word, e.g.,

كم لست؟ ‘How long did you stay?’ or ‘How many (days/ hours) did you stay?’

كم مشيت؟ ‘How many (kilometres) did you walk?’

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

لَو اجتهدت لَوُنَجحت ‘Had you worked hard you would have passed.’ This means that you did not work hard, and so did not pass.

Its Arabic name is حرف امتناع لِامِتناع which means that this particle signifies that one thing failed to happen because of another.

As you can see, the sentence is made up of two parts. The second part is called the jawâb. In the above example لَوُنَجحت is the jawâb.

The jawâb takes a lâm. This lâm is mostly omitted if the jawâb is negative, e.g.,

لَو عرفت أنك مريض ما تأخرت ‘Had I known that you are sick I would not have been late.’

Here are some more examples of لَوُ:

لَو سمعت قصته لكيت ‘Had you heard his story you would have cried.’

لَو حضرت أمس ما شكوتك إلى المدير ‘Had you been present yesterday I would not have complained about you to the headmaster.’

هذا الطعام فاسد. لو أكلة الناس لم يمرضوا ‘This food is rotten. Had the people eaten it, they would have fallen sick.’

لَو رأيت ذلك المنظر لكيت ‘Had you seen that sight, you would have cried.’

لَو عرفت أن الرحلة اليوم ما تأخرت ‘Had I known the trip is today, I would not have been late.’

#(3) In the word قبل is mabnî and بعد becomes mabnî when the mudât ilaihi after them is omitted. We may say, 

أنا الآن مدرس، وكنت مديراً
I am now a teacher, and was before that a headmaster.’ Here is the mudāf ilaihi. ‘Before that’ means ‘before being a teacher.’ Now when the mudāf ilaihi is mentioned is mu’rab, and it takes the jarr-ending (-i) after the preposition من. But when the mudāf ilaihi is omitted it becomes mabnī, and we say which can be translated as ‘and I was a headmaster earlier.’

In the same way we say, ‘Bilal was with me till ten o’clock, but I didn’t see him after that.’ If we omit the mudāf ilaihi, we say, ‘But I didn’t see him later.’

In the Qur’an (30 : 4) : ‘The decision before and after (these events) is Allah’s.’

EXERCISES

General: Answer the following questions.

The zarf:
1) Point out the zuruf occurring in the main lesson, and specify whether they are zuruf al-zamān or zuruf al-makān.
2) Point out the mabnī zuruf occurring in the main lesson.
3) Point out in the main lesson words that are functioning as zuruf.
4) Point out the zuruf in the following sentences, and specify whether they are zuruf al-zamān or zuruf al-makān.
5) Point out the zuruf in the following ayāt, and specify whether they are zuruf al-zamān or zuruf al-makān.
6) Give three sentences in each of which a number functions as a zarf.
7) Give three sentences in each of which a demonstrative pronoun (اسم إشارة) functions as a zarf.
8) Use each of the following zuruf in a sentence.

The particle لَوْ:
1) Rewrite each of the following sentences using لَوْ.
2) Complete the following sentences.
3) Use لَوُ in two sentences. The jawāb of the first sentence should be affirmative, and that of the second sentence should be negative.

**General questions:**
1) Give the mudāri‘ of each of the following verbs.
2) Give the singular of زوارة and شداد.
3) Give the plural of جَرِيح and نَفْس.
4) Give the opposite of ضرر.
5) Use each of the following words in a sentence.

---

**Lesson 13**

In this lesson we learn the following:

1(1) You have learnt the amr in Book Two, e.g., أُكْتِب ‘write.’ This form of the amr is used to command (or request) the second person. To command (or request) the third person, the form لِيَكُتُبُ (li-yaktub) is used. It means ‘let him write’ or ‘he should write’, e.g.,

لِيَكُتُبُ كُل ّطَالِب ٌ اسْمَهُ فِي هذِهِ الْوَرَقَة ‘Let every student write his name on this paper.’

لِتَجْنَسُ كُل طَالِبَةٍ فِي مَكاَنَّهَا ‘Let every female student sit in her place.’

This form is also used with the first person plural, e.g., لَنَا كُلُّ (li-na’kul) ‘Let us eat.’

The lām used in this form is called لَامُ الأَمْر. It is used with the mudāri‘ majzūm:

لِيَكُتُبْ لَكَ، لِيَكُتُبْ لَكُمْ لَكَ، لِيَكُتُبْ لَكُمْ لَكَ، لِيَكُتُبْ لَكَ لِكُتُبْ

The lām has kasrah, but it takes sukūn after ف, و, ن, and e.g.,
Let every student sit and write.' (li-yajlis wa l-yaktub. Not: wa li-yaktub).
‘So let us go out.’ (fa l-nakhir. Not: fa li-nakhir).

We have learnt in Book Two (Lesson 15). Here is an example:
‘Don’t sit here.’ There we have learnt the use of لا الناتبة ل تجلس هنَا لا الناتبة with the second person only. Now we learn its use with the third person, e.g.,
‘Let no one leave the class’ or ‘No one should leave the class.’
Note the difference between these two sentences:
‘A taxi does not enter the university.’ (la tadhkhulu).
‘A taxi should not enter the university.’ (la tadhkhulu).
The لا in the first sentence is the من النافية لا الناتبة, and in the second sentence it is the من النافية لا الناتبة. The verb after the من النافية is من مروع, and after the من النائية it is من جرور.

A mudāri preceded by an amr or a nahy is majzūm, e.g.,
‘Read it again, and you will understand it.’
‘Don’t be lazy, and you will pass.’
This is called the madāri, i.e., the madāri being majzūm because of amr or nahy. The word الطلب means ‘demand’ and is used to include both the amr and nahy because both of them signify demand.

1- Nahy (النَهْيِ) is the negative amr, e.g. لا تجلس هنَا ‘Don’t sit here.’
The *mudāriʿ majzûm* that comes after the *amr* or the *nahy* is called "جواب المطلب".

This is used to express pain, and it is called "الندبة". From "رأسِي! رأِسِهَ!" the pronoun "ya'" is omitted and the ending "حَا (āh) is added. If one wants to express pain in his hand, he says "وأ يداه! (yad-i→ yadāh)."

"الندبة" is also used to express sorrow. To mourn the loss of "بالل走下去" we say "وأ بالل走下去 "Alas for Bilal!"

We have learnt *mudāriʿ majzûm* in Book Two (Lessons 15, 21), and we have been introduced there to three of the four particles that cause *jazm* in the *mudāriʿ*. These are لَمَّا (Lama) and لَمَّا لا الناهية (Lama lā nahatihā). And we have learnt the fourth particle in this lesson: لَامُ الأَمَرِ (Lām al-āmār). These four particles are called جوازم المضارع. Here are some *āyāt* which contain these:

1. *‘Have We not made for him a pair of eyes, and a tongue and a pair of lips?’ (Qur'an, 90:8-9).*
2. *‘And faith has not yet entered into your hearts’ (Qur'an, 49:14).*
3. *‘Don’t grieve. Surely Allah is with us’ (Qur'an, 9:40).*
4. *‘Let man look at his food’ (Qur'an, 80:24).*

"آَهٍ، آَهٍ" is a verb-noun meaning 'I feel pain.' Its *fāʿil* is a hidden pronoun representing "أنا".

**EXERCISES**

**General:**
Answer the following questions.

---

1. For the verb-noun see Lessons 1 and 2.
For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
لَامُ الَّامِرٍ

1) Point out all the instances of لَامُ الَّامِرٍ occurring in the main lesson.
2) Point out the lām al-amr in each of the following examples, and vocalize it correctly.
3) Write each of the following verbs with lām al-amr, and vocalize the lām and the verb correctly.
4) Give five sentences containing lām al-amr.

لاِ الناهيةٌ

1) Read the following examples of the lā al-nāhiyah, and vocalize the verb following it in each of them.
2) Fill in the blank in each of the following sentences with the verb given in brackets preceded by lā al-nāhiyah, and vocalize the verb correctly.
3) Give three examples of lā al-nāhiyah used with the third person.

جَوازُ الفَعْلِ المُضارع

Give four sentences of your composition each containing one of the four jawāzim.

الْحَرْمُ بِالطَّلَّبِ

1) Point out the jawāb al-talab in each of the following sentences, and vocalize it correctly.
2) Fill in the blank in each of the following examples with the verb given in brackets after making the necessary changes.
3) Give three examples of الحَرْمُ بِالطَّلَّبِ

الْمُدْبَحِ

Form the mudbah from the following nouns.

General questions:
1) Write the plural of each of the following nouns.
2) Write the singular of each of the following nouns.
3) Write the madāri‘ of each of the following verbs.
4) Oral exercise:
   a) Each student says to him colleague أَرْني كُتابَكُ / سَاعَتْكَ / دِفَّرَكَ ‘Show me your book/ watch/ notebook....’

1- The feminine form is أَرْني كِتَابَكَ
b) Each student says to him colleague pointing to another one: أره كتبك

‘Show him your book...’

LESSON 14

In this lesson we learn the following:

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

إذا رأيت خالدا فاسأله عن الكتاب

‘If you see Khalid ask him about the book.’

إذا جاء رمضان ففتحت أبواب الجنة

‘When Ramadan comes the gates of Paradise are opened.’

The Arabic word for ‘condition’ is shart (الشرط). There are two parts in the shart-construction: the first part is called shart, and the second jawāb al-shart (جواب الشرط), e.g., ففتحت أبواب الجنة إذا جاء رمضان is shart, and is jawāb al-shart.

We have seen earlier that the verb that comes after إذا is mostly mādi. Sometimes mudāri is also used. The verb in the jawāb al-shart may also be mudāri as we see in the following line:

والنفس راغبة إذا رغبتها وإذا ترد إلى قليل تفسح

‘The soul is desirous (of more) if you allow it to desire, but if you turn it towards a little, then it is content.’

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

1) if it is a nominal sentence, e.g., إذا اجتهدت فانجاح مضمون ‘If you work hard success is certain.’

1- The feminine form is أرها كتبك

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

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
And if My servants ask you about Me, then surely I am close by’ (Qur'an, 2:186).

2) if the verb in the jawāb al-shart is talābī. A talābī verb is one containing amr, nāhy or istīfḥām, e.g.,

a) ‘If you see Hamid ask him about the time of departure.’ (amr).

‘If one of you enters the mosque let him perform two rakʿahs before he sits down.’ (amr).

b) ‘If you find the patient sleeping don’t wake him up.’ (nāhy).

c) ‘If I see Bilal what should I tell him?’ (istīfḥām).

#(2) We have learnt the nasab in Lesson 3, e.g., Sūdāni. Now we learn that if a word ends in tāʾ marbūṭah (ة) it is omitted prior to the addition of the yāʾ of nasab, e.g., مدرسة ـ مکة ـ مکة ـ مدرسه.

EXERCISES

General:
Answer the following questions.

إذا:

1) Point out the shart and the jawāb al-shart in each of the following sentences. If the jawāb al-shart has ف mention the reason.

2) Use ф if in two sentences of your own without using ف in the shart.

3) Use إ إذا in four sentences of your own. The jawāb al-shart should be:

a) a nominal sentence in the first example,

b) an amr in the second,

c) a verb with the lām al-amr in the third,

d) and a nāhy in the fourth.

1- Istīfḥām (الاستفهام) is a question, e.g., أفهمت؟

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
LESSON 15

In this lesson we learn the following:

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

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

‘If you go I will (also) go.’ Note that the both the verbs (i.e., in the *shart* and the *jawab*) are *majzūm*. That is why مَاْ َاَنْ and its “sisters” (which we will shortly meet) are called أدوات الشروط الجزاء, i.e., conditional words which render the verb *majzūm*. Here are some more examples:

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

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

‘If You do not forgive me and have mercy on me I shall be among the losers’ (Qur’an, 11:47). Here مَاْ َاَنْ = إلا.

Here are the other words belonging to أدوات الشروط الجزاء:

1. ‘he who’, e.g., ‘فَمَنْ يَعْمَلُ مَثَالًا حَرَّمًا يَرَى’ Whoever does an atom’s weight of good shall see it’ (Qur’an, 99:7).
2. ‘that which’, e.g., ‘وَمَاْ ُاَتَّ عَلَيْهِ رَبِّي’ ‘And whatever good you do Allah knows it’ (Qur’an, 2:197).
3. ‘Whenever’, e.g., ‘مَاْ ُاَتَتْ سَافِرُ أَسَافِر’ ‘Whenever you travel I will (also) travel.’
4. ‘wherever’, e.g., ‘أَيْنَْاَنَّ ُاَتْتُكُنْ أَسَكُنُ’ ‘Wherever you stay I will (also) stay.’

An extra مَاْ َاَنْ is often added to أَيْنَْاَنََ for emphasis, e.g., ‘أَيْنَْاَنََ ُاَتْتُكُنْ يَدْرُكُ ُاَتْتُهُ الموت’ ‘Wherever you may be, death will overtake you’ (Qur’an, 4:78).1

---

1- The verb of *shart* in this āyah is مَاْ َاَنْ. This will be dealt with later in this lesson.
5) ‘whichever’, e.g., ‘أي مَعْجِمٌ نَجِدهُ فِي المَكَّةِ نُشَرَّهُ’, ‘Whichever dictionary we find in the bookshop we will buy it.’
6) ‘whatever’, e.g., ‘مَهْمَا تَقْلُلْ نَصْدَقْكَ’, ‘Whatever you say we believe you.’

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

a) Both of them may be *mudâri*, e.g., ‘إِنَّ نُعُودُ نَعُودُ’ ‘And if you return (to the attack) We (also) shall return’ (Qur’an, 8:19). In this case both the verbs should be *majzûm*.

b) Both of them may be *mâdi*, but the meaning is future, e.g., ‘إِنْ عَدَمْ عَدُّنا’ ‘And if you return We shall (also) return’ (Qur’an, 17:8). The *mâdi* is *mabhî*, so the conditional words do not affect any change in them.

c) The first may be *mâdi*, and the second *mudâri*, e.g., ‘مَن كَانَ يَرَى حَرْثَ الْآخِرَةِ نَزُدَّ لَهُ حَرْثُهُ’ ‘Whoever desires the harvest of the Hereafter, We give him increase in its harvest’ (Qur’an, 42:20). In this case the second verb is *majzûm*.

d) The first may be *mudâri*, and the second *mâdi*, e.g., ‘مَن يَقْبُل لِبَلَاءَ الْقَدْرِ إِمَانَا وَحَاتِسَباً عَفُورَ لَهُ مَا تَقْدَمَ مِنْ ذُنُوبِهِ’ ‘Whoever stands up (offering salah) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him.’ In this case the first verb is *majzûm*.

**When does the jawab take ف؟**

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

---

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


For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
3) If the jawāb al-shart is a jāmid' verb, e.g., من عَشَّـنا فَلَايِسَ مَا 'Whoever deceives us is not one of us.'

4) If the verb in the jawāb is preceded by qād, e.g., وَمَنْ يُبَيِّنِ الْلَّهُ وَرَسُولُهُ فَقَدْ فَازَ فِوْزَأ عَظِيمًا ‘Whoever obeys Allah and His messenger has indeed achieved a great success’ (Qur’an, 33:71).

5) If the verb in the jawāb is preceded by the negative mā, e.g., مَهْمَا تَكُن الطُّروُفُ فَمَا أَكْذَبُ 'Whatever may be the circumstances I don’t lie.'

6) If the verb in the jawāb is preceded by the an, e.g., An للنِّسَاء فِى الدَّنْيَا فِى الْأَخَرَى ‘Whoever puts on silk (dress) in this world will not put it on in the Hereafter.’

7) If the verb in the jawāb is preceded by s, e.g., إِنْ تَسَافَرْ فَسَافَرْ ‘If you travel, I will (also) travel.’

8) If the verb in the jawāb is preceded by sof, e.g., وَإِنْ خَفِفَتَ عِيلَة فَسَوَّفْ ‘And if you fear poverty Allah will enrich you, if He wills, out of His bounty’ (Qur’an, 9:28).

9) If the verb in the jawāb is preceded by kān, (as if), e.g., أنَّهُ مَنْ قَتَلْ نَفْسًا كَانَى ‘That whoever kills a human being for other than murder or corruption in the earth, it is as if he has killed all mankind’ (Qur’an, 5:32).

If the jawāb al-shart has ف, the mudāri verb therein is not majzūm. (See Nos 5, 6, & 8 above). In this case the whole jawāb al-shart is said to be in the place of jazm (في محل الجزم).

---

1 - A jāmid verb is one which has only one form like لِيْسَ, عَسَى. These verbs have no mudāri or amr.

2 - Hadīth reported by Muslim, Kitāb al-imān : 164.

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

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem.
#(2) We have learnt the word ٌکم ‘how many?’ in Book One, e.g.,
ٌکم ٌک کتاباً عندَک؟ ‘How many books you have?’ Here ٌکم is used to ask a
question, so it is called ٌکم الاستفهامیة (the interrogative kam).
But if I say, ٌکم کتاب عندَک! it means ‘How many books you have!’ Here I am
not asking you a question. I am wondering at the great number of books you
have, so it is called ٌکم الخبریة (the predicative kam).

The points in which ٌکم الخبریة and ٌکم الاستفهامیة differ from each other :
The tamyیز of ٌکم الاستفهامیة is always singular, and it is manسُبُ.
The tamyیز of ٌکم الخبریة may be singular or plural. It is mایرُ. It may be
preceded by ٌکم کتاب عندَک! / ٌکم کتّب عندَک! / ٌکم من کتاب عندَک!
It is better to avoid the construction!

Each of the two types of ٌکم has its own intonation in speech, and its own
punctuation mark in writing (?!, !).
Here are some more examples of ٌکم الخبریة :
ٌکم نجم في السماء! ‘How many stars are there in the sky!’
ٌکم من فیمَة قلیلة غلبت فیمَة كبيرة يؤذن اللہ ‘How many a small group has
overcome a mighty host with Allah’s leave!’ (Qur’an,2:249).

#(3) حَتّى has two meanings :
a) till, e.g., ٌمن جاء متأخراً فلا يدخل حَتّى يستأذن ٌ ‘Whoever comes late should
not enter till he seeks permission.’
Here is another example: انتظر حَتّى ألبس ٌ ‘Wait till I get dressed.’

1 The tamyیز (تامیز) is the noun that comes after ٌکم to specify what how many
denotes. This word is fully dealt with in Lesson 30.
For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com),
and by kind permission of Shaykh Dr. V. Abdur Raheem
b) so that, e.g., I entered (without seeking permission) so that I might not distract you.

Here is another example: I am studying Arabic so that I can understand the Qur’an.

The *mudāriʿ* which comes after حَتَّى is *mansūb* because of a latent أَن.

#(4) هآ is a verb-noun meaning ‘take’. It is an *amr*. This is how it is *insūd*ed to the other pronouns of the second person:

هآ الكتاب َِِّّا ِ عَلَيِ هآوُ م الكتاب َِِّّا ِ إِخْوَانُ
هآ الكتاب َِِّّا آمَنَة ِ هآوُ م الكتاب َِِّّا آخُوَات

In the Qur’an (69:19) ‘Take, read my book.’

#(5) We have been introduced to the diminutive in Book Two (Lesson 26). Here we learn more about it. The diminutive has three patterns:

a) e.g., جَبَلٌ from جَبَلَ (The first letter is followed by *u*, and the second by *ai*, e.g., jabal : jubail).

b) e.g., دَرَهْمٌ from دَرِّهِمْ (The first letter is followed by *u*, the second by *ai* and the third by *i*, e.g., dirham: duraihim).

Note that the diminutive of كتاب is كَتَب (kutaiyib) wherein the *alif* is changed to *ya*.

c) e.g., فُنِّجَانٍ from فُنِّجَ (The first letter is followed by *u*, the second by *ai* and the third by *i*, e.g., finjan : funaijin).

#(6) نَ يَكُونُ تَكُونُ, أَكُنْ نَكُنَّ (These four *majzūm* form of *yakun* may drop the and become *yik*, *tak*, *ak*, *nak*, e.g., يَكُنْ, يَكُنَ, أَكُنْ, نَكُنَّ)

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

وَقَدْ خَلَقْتُكَ مِنْ قَبْلِ وَلَمْ تَكُنْ شَيْئَا ‘And I created you before while you were nothing’ (Qur’an, 19:9).
They said, "We were not among those who perform salah" (Qur'an, 74:43).
And if they repent it will be better for them (Qur'an, 9:74).

Whoevers has a bitter sickly mouth finds with it the purest fresh water bitter.'
This optional omission of the nın, which is the third radical, is peculiar to
καν θεικνον.

(7) In ليل نهار two nouns have been combined into one. This combined word
is mabnî. The same is true of صباح مساء. We say, 'I work day
and night.' 'We worship Allah morning and evening.'

EXERCISES

General:
Answer the following questions.

The shart:
1) Each of the following examples contains two sentences. Combine them
using إن and make the necessary changes.
2) Each of the following examples contains two sentences. Combine them
using the conditional word given in brackets, and make the necessary changes.

The addition of ف to the jawâb al-shart:
1) Add ف to the jawâb wherever necessary in the following sentences, and
explain why it should be added.
2) Each of the following examples contains two sentences. Combine them
using the lâm al-amr as explained in the first example, and make the necessary
changes.

This line is by the famous poet al-Mutanabbi (915-965 C.E.).
For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com),
and by kind permission of Shaykh Dr. V. Abdur Raheem
3) Draw one line under the conditional word, two under the shart and three under the jawāb in the following examples. If the jawāb has taken ف explain why it has taken it.
4) Give ten examples of shart with the following as their jawāb:
   a) a nominal sentence.
   b) an amr.
   c) a nahy.
   d) an istifhām.
   e) a verb preceded by lan.
   f) a verb preceded by the negative mā.
   g) a verb preceded by saufa.
   h) a verb preceded by sa.
   i) a jāmīd verb.
   j) a verb preceded by qad.

ٌ: 

1) Change كم الاستفهامية كم الخبرية to كم الاستفهامية في the following sentences.

2) Change كم الاستفهامية كم الخبرية to كم الاستفهامية حتي in the following sentences.

لى: 

1) Specify the meaning of حتي in each of the following sentences, and vocalize the verb following it.
2) Make sentences using حتي on the pattern of the example with the help of the verbs given below.

The diminutive:
Form the diminutive of each of following nouns.

General questions:
1) Write the muḍāri of each of the following verbs.
2) Write the muḍāri of each of the following verbs.
3) Give the plural of each of the following nouns.
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 radicles, e.g., كتب, جلس, شرب.

A verb consisting of three radicals is called a thulāthi verb (الفعل الثلاثي).

There are, however, certain verbs which consist of four radicals, e.g., ترجم ‘he translated’, بسمل ‘he said bismillahirrahmanirrahim’. هرول ‘he walked fast’.

A verb consisting of four radicals is called a rubā‘i verb (الفعل الرباعي).

A verb in Arabic may be either mujarrad (المجرد) or mazid (المزيد).

a) A mujarrad verb has only three letters if it is thulāthi, and only four letters if it is rubā‘i, and no extra letters have been added to them in order to modify the meaning, e.g., سلما (salima)¹ ‘he was safe’, زلزلة (zalzala) ‘he shook (it) violently’.

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

a thulāthi verb: from سلم (salma):

سلمَ سلما² ‘he saved’. Here the second radical has been doubled.

سلمَ سلاما ‘he made peace’. Here an alif has been added after the first radical.

سلمَ تسلمَ taslama ‘he received’. Here a tā‘ has been added before the first radical, and the second radical has been doubled.

سلمَ أسلمَ ?aslama³ ‘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: سلم.

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

³ - I use this sign (?) to represent the hamzah (و) at the beginning of a word because the sign

(Fix for personal use. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem)
ِiṣṭaslama ‘he surrendered’. Here three letters (*hamzah*, *sīn* and *tā’*) have been added before the first radical.

a rubā‘i verb: from زَلَزَلَة zalzala:

†زَلَزَلَة zalzala ‘it shook violently’†. Here a *tā’* has been added before the first radical.

Each of these modified forms is called a ḏābah (الباب).

**Abwāb of the mujarrad verb:**

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

1) **a-u** group: سَجَد يسجَد (sajada ya-sjudu).
2) **a-i** group: جَلَس يجلس (jalasa ya-jlisu).
3) **a-a** group: فَتَحَ يفتح (fataha ya-ftahu).
4) **i-a** group: فَهَم يفهم (fahima ya-fhamu).
5) **u-u** group: قُرُب يقرب (qaruba ya-qrubu) ‘to approach, come near’.
6) **i-i** group: وَرَث يرث (waritha ya-rithu) ‘to inherit’.

(2) We have just been introduced to some of the *abwāb* of the *mazād* verb. We will now learn one of these *abwāb* in some detail. The ḏābah we are going to learn is ḏābah fa′‘la (باب فعل). In this ḏābah the second radical is doubled, e.g., قِبْلَة (qabala) ‘he kissed’, دَرَسَ (darsa) ‘he taught’, سَجَلَ (sajala) ‘he recorded’.

The mudāri‘: Let us now learn the mudāri‘ of this ḏābah. As a rule the حرفُ المضارعة takes *dammah* if the verb is composed of four letters. As the verb in
this بَابٍ is made up of four letters, the حَرُوفُ المُضارِعَةٌ takes دَمْمَةٌ. The first radical takes فَاتحَةٌ, the second takes سْكَعِنَ, the third takes كَسْرَةٌ, and the fourth١ takes the case-ending, e.g., 

tُقَبِّلُ (yu-qabbil-u)" SYHALU " (yu-sajjil-u).

The amr: The amr is formed by dropping the حَرُوفُ المُضارِعَةٌ and the case-ending, e.g., قَبِّلُ (tu-qabbil-u : qabbil) ‘kiss!’ -- تَدَرِسُ (tu-darris-u : darris) ‘teach!’

The masdar: We have been introduced to the masdar in Book Two (L. 11). The ثُلُثَةٌ المُجَرَّدَات verbs do not have any particular pattern for the masdar. It comes on different patterns, e.g., قَلْلَ ‘he killed’ -- قَلْلَ ‘he wrote’ : كتابة ‘writing’ -- دَخَلْ ‘he entered’ -- شَرَبَ ‘he drank’ : شُربَ ‘drinking’.

But in مَاذِد verbs each بَابٍ has its own pattern for masdar. The masdar-pattern of بَابٍ فَتَى ‘alā is تَقَبِّلَ (taqbil-un) ‘kissing’ -- تَدَرِسَ (tadris-un) ‘teaching’.

The masdar of a نَاقِس verb, and of a verb wherein the third radical is هَامِزَة, is on the pattern of تَفَعِّلَةٌ (ta'il-un), e.g., تَفَعِّلَةٌ ‘he named’ : تَسْجِيلٌ (tasjil-un) ‘recording’ -- تَهْنَىَةٌ (tahni'at-un) ‘congratulation’.

٢- We have learnt in Book Two (L. 10) that one these four letters is prefixed to the مُدَارِي, e.g., بِكَبْبُ، تَكَبْ، فُكْبُ، تَكَبْ. These four letters are called حُرُوفُ المُضارِعَةِ (huruf al-mudara'ati).

١- Because of the doubling of the second radical, the number of letters in this بَابٍ are four.

If the verb has four letters, the حَرُوفُ المُضارِعَةٌ has دَمْمَةٌ; and if it has three, five or six letters, the حَرُوفُ المُضارِعَةٌ has فَاتحَةٌ.
The *ism al-fā‘il* (اسم الفاعل): We have learnt the formation of *ism al-fā‘il* from the *thulāthī mujarrad* in L4 of this Book. Here we learn its formation from bāb fa‘ala. Its formed by replacing the حرف المضارعة with *mu-*. As the *ism al-fā‘il* is a noun it takes the *ianwīn*, e.g., مسجل : *yu-sajjil-u* : *mu-sajjil-un* ‘a tape-recorder’ -- مدرس : *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 second takes *fathah* instead of *kasrah*, e.g., مجلد : *mujallid-un* ‘book-binder’, مُحَمَّد : *muhammad-un* ‘bound’,

‘he praises much’ : مُحَمَّد : *muhammad-un* ‘one who praises much’, مُحَمَّد : *muhammad-un* ‘one who has been praised much’.

The noun of place and time (اسم مكان و الزمان): In all the *abwāb* of the *mazīd* the noun of place and time is the same as the *ism al-maf‘ūl*, e.g., صلّي : *mussalla-n* ‘place of prayer’.

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

a) *fa‘alat-un* (فعلة) طلِّب, ‘students’ plural of طالب.

b) *fu‘al-un* (فعل), e.g., نسخ ‘copies’ plural of نسخة.

#(4) Here we learn two more patterns of the *masdar* from the *thulāthī mujarrad*:

a) *fi‘āl-un* (فَعَلُ) شرح شرح, *sharh-un* *masdar* of ‘to explain’.

b) *fi‘al-un* (فَعَال) غيب غياب, *ghiyyab-un* *masdar* of ‘to be absent’.
EXERCISES

General:
Answer the following questions.
1a) Sort out the thuláthi from the rubá‘i in the following.
1b) Sort out the thuláthi mujarrad from the thuláthi mazid in the following.
2) Write the mudá‘iri, the amr and the masdar of each of the following verbs as shown in the example.
3) Write the ism al-fa‘il of each of the following verbs.
4) Write the mudá‘iri, ism al-fa‘il and ism al-maf‘úl of each of the following verbs.
5) Underline in the following sentences the verbs belonging to báb fa‘‘al and their various derivatives.
7) Give the plural of each of the following nouns on the pattern of َفَعَلَة.
8) Give the plural of each of the following nouns on the pattern of َفَعَل.
9) Give the masdar of each of the following verbs on the pattern of َفَعَال.
10) Give the masdar of each of the following verbs on the pattern of َفَعَال.
11) What is the plural of دُكْتُور؟
12) Use the word يُدْوَي in a sentence of your own.

LESSON 17

In this lesson we learn the following:

#(1) Báb ءافْالا (بَابُ أَفْعَال) : This is another báb from the abwáb of the mazid. In this a hamzah is prefixed to the first radical which loses its vowel, e.g., نُزْل (nazala) ‘he came down’ : أَنزَلَ (?anzala) ‘he brought down’ -- خَرَج (kharaja) ‘he went out’ : أَخْرَجَ (?akhraja) ‘he brought out’.

The mudá‘iri: The mudá‘iri should have been بَأَنْزِلَ (yu‘anzil-u) but the hamzah along with its vowel is omitted, so it becomes بَأَنْزِلَ (yu‘anzil-u).
(yunzil-u). Note that the حرف المضارعة has dammah because the verb originally had four letters. (yunzil-u is the mudâri' of نزل, and نزَلُ is that of آنَزل). The amr: Note that the amr is formed from the original form of the mudâri', and not from the existing form. So after omitting the حرف المضارعة and the case-ending from آنَزلُ (tu?anzil-u) we get آنَزلُ (?anzil).

The masdar: The masdar of this bâb is on the pattern of إفَالُ (?ifâl-un), e.g., إِفَالُ (?inâl-un) ‘sending down’ — إخْرَاجُ (?ikhrâj-un) ‘bringing out’ — إِسْلَامُ (?islâm-un) ‘becoming a Muslim’.

The ism al-fā’il: As we have seen in bâb fa‘ala the حرف المضارعة is replaced with mu, e.g., يُسَلِّمُ (yuslim-u) ‘he becomes a Muslim’ — يُسَلِّمُ (muslim-un) ‘Muslim’ — يُمْكِنُ (yumkin-u) ‘it is possible’ — يُمْكِنُ (mumkin-un) ‘possible’.

The ism al-maf‘ûl: It is just like the ism al-fā’il except that the second radical has fathah, e.g., يُرسِلُ (yursil-u) ‘he sends’ — يُرسِلُ (mursil-un) ‘one who sends’ — يُغَلِّقُ (yughliq-u) ‘he closes’ — يُغَلِّقُ (mughliq-un) ‘one who closes’ — يُغَلِّقُ (mughlaq-un) ‘closed’.

The noun of place and time (إِسْمَا المَكَانِ وَالزَّمان): It is the same as the ism al-maf‘ûl, e.g., يُتْحَفْ يُتْحَفُ (?athafa yuthif-u) ‘to present someone with a curio’ — يُتْحَفْ (muthaf-un) ‘museum’.

Here are some non-sâlim verbs transferred to this bâb:

<table>
<thead>
<tr>
<th>بِلَامِهِ</th>
<th>المضارع</th>
<th>المضاد</th>
<th>المضاد</th>
<th>اسم الفاعل</th>
<th>اسم المفعول</th>
</tr>
</thead>
<tbody>
<tr>
<td>أَقَامَ (him stand)</td>
<td>يَقِيمُ</td>
<td>إِقَامَةً</td>
<td>مُقِيمٌ</td>
<td>مَقَامَ</td>
<td>مَعْلُومٌ</td>
</tr>
</tbody>
</table>


For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
<table>
<thead>
<tr>
<th>فِیْمَنْ</th>
<th>يُومَانَ</th>
<th>لِنَعْمَانَ</th>
<th>ۡلِنَعْمَانَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘he</td>
<td>‘he</td>
<td>‘he</td>
<td>‘he</td>
</tr>
<tr>
<td>believed*</td>
<td>made</td>
<td>completed</td>
<td>put</td>
</tr>
<tr>
<td>(it) obligatory*</td>
<td>obligatory</td>
<td></td>
<td>down*</td>
</tr>
</tbody>
</table>

The verb ‘gave’ is from *bâb* ?af’alâ. The *mu’dâri* is ‘gave’, the *masdar* is ‘gave’, the *amr* is ‘gave’, the *ism al-fâ’il* is ‘gave’, and the *ism al-maf’ûl* is ‘gave’.

It takes two objects, e.g., ‘I gave Bilal a watch.’ In the Qur’ân: ‘إِنَّا أَعْطَيْنَاكَ الْكُوْثُرَ’ ‘We have indeed given you abundance.’

The objects may be pronouns, e.g., ‘مَنْ أَعْطَاكَهُ؟’ ‘Who gave it to you?’

‘The teacher gave it to me.’

*ولدَ* (3) means ‘even if’, e.g.,

‘استَرْهَبْنَا هذا المَعْجَمَ ولَوْ كانَ غَالِبًا’ ‘Buy this dictionary even if it is expensive.’

‘أَحْضُرْ الامْتِحَانَ ولَوْ كَانَ مَرْضًا’ ‘Attend the examination even if you are sick.’

‘لَن أُسَكَّنُ هذا الْبَيْتَ ولَوْ أُعْطِيْتُنِيهِ مَجَانًا’ ‘I will not live in this house even if you give it to me free.’

Note that the verb after *ولدَ* is *madi*.

المَبْتَدَأ (4) is a *lâm* with a *fathah* prefixed to the *mubtada*‘ for the sake of

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com),

and by kind permission of Shaykh Dr. V. Abdur Raheem
emphasis, e.g., ‘And indeed the remembrance of Allah is the greatest’ (Qur’an, 29:45).

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

This lām is not to be confused with the preposition ـ لـ which has a kasrah, but takes a fathah when prefixed to a pronoun, e.g., لِهَا، لِكُمْ. The lām 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., أَصْبَحَ حَامِدُ مَرْيَمًا ‘Hamid fell ill in the morning.’ Here حَامِدُ is the ism of حَامِدَة and مَرْيَمًا is its khabar. And in أَصَحبَتْ نُشِيطَاً ‘I became active in the morning’ the pronoun تَ is the ism.

It is also used in the sense of just ‘he became’ without reference to the timing, e.g., فَأَلْقَفْ بَيْنَ فُلُوْبُكُمْ فَأَصْبَحُتُ نُشِيطَاً ‘He united your hearts, and you became brothers by His grace’ (Qur’an, 3:103).

#(6) أُوشِكْ is a sister of كَانَ. يُوشِكْ isIts madārī. It means ‘he is about to...’, e.g., يُوشِكُ الطَّلَابُ أَنْ يَرْجُوا إِلَى بَلَادِهِمْ فِي الْإِجَازَةِ ‘The students are about to return to their countries in the holidays.’ Here الطَّلَابُ is its ism, and the masdar mu’awwal (أَنْ يَرْجُوا) is the khabar. Its khabar is always a masdar mu’awwal, i.e., أَنْ + the madārī. Here is another example أُوشِكْ أَنْ أُتَزَوْجَ ‘I am about to get married.’ Here its ism is the damir mustatir (hidden pronoun) أَنْ in the verb أُوشِكْ.
Here the word ما is an adjective meaning ‘some’ or ‘certain’. Here are some more examples:

‘I have seen him somewhere.’

‘You will understand this some day.’

This is called the completely indefinite and vague ما.

The alif of ابن is omitted in writing also if it is between the names of the son and the father, e.g., محمد بن وليم, ‘Muhammad son of William’. 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., الحسن بن علي, ‘Hasan son of Ali’, but الحسن ابن الإمام علي.

b) all the three words should be in the same line, e.g., خالد بن الوليد. If they are in different lines, the alif is not be omitted, e.g., خالد ابن الوليد.

Note that the word preceding ابن loses its tanwin, e.g., بلال بن حامد, (Bilâl-u bn-u Hâmîd-in), not بلال بن حامد (Bilâl-un bn-ul Hâmîd-in).

EXERCISES

1) Answer the following questions.
2) Write the mudâri and the masdar of each of the following verbs as shown in the example.
3) Write the amr of each of the following verbs as shown in the example.
4) Write the ism al-fâ’il of each of the following verbs.
5) Write the ism al-maf’ûl of each of the following verbs.
6) Underline in the following examples verbs belonging to bâb ạf’ala, and their various derivatives.
7) Point out the verbs belonging to bâb ạf’ala and their derivatives occurring in the main lesson.
8) Answer the following questions using pronouns as the two maf‘ūls as shown in the example.

9) Learn the use of لو in the following examples.

10) Learn the use of لام ال ابتداء in the following examples.

11) Rewrite the following sentences using أصبَح.

15) Give the plural of each of the following nouns.

16) Give the mādi of يأبَي.

17) Use each of the following words and expressions in a sentence of your own.

---

**LESSON 18**

In this lesson we learn the following:

#(1) Verbs are either transitive or intransitive. A transitive verb (الفعل المُعَداَمِي) needs a subject which does the action, and an object which is affected by the action, e.g., قتل الجندي الجاسوس ‘The soldier killed the spy.’ Here the soldier did the killing, so the word الجندي الجاسوس is the fā‘il (the subject), and the one affected by the killing is the spy. So the word الجندي الجاسوس is the maf‘ūl bihi (the object).

Here is another example: بني إبراهيم عليه السلام الكعبة ‘Ibrahim (peace be on him) built the Ka‘bah.’

An intransitive verb (الفعل اللازم) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g., فرح المدرس ‘The teacher was happy.’ خرج الطلاب ‘The students went out.’

---

1 - 12, 13 & 14 are not questions.
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.,

غَضَبَ المَدْرِسُ عَلَى الطَّلَّابِ الكَسْبَانِ The teacher got angry with the lazy student.

ذَهَبَ بِالرَّجُلٍ إِلَى المَتَشَدِّى 'I took the patient to the hospital.'

لَكَ نَظَرْتُ إِلَى الجَبِّلَ 'I looked at the mountain.'

فَمَنْ رَجَبَ عَنْ سَبِيلِ فَلِيَسْتَغْفِرْنَ 'Whoever dislikes my way is not of me' (hadith).

أَرْدُ أَن أَطْلُعُ عَلَى مَنْهِجَ مُدْرِسَتِكَ 'I want to look into the syllabus of your school.'

لَا أُرِبُّ فِي السَّلَّامِ هَذَا الأَسْبَعُ 'I don’t like to travel this week.'

The object of such a verb is called المَعْلُومُ غَيْرُ الصَّريَحٍ (indirect object). It is majrûr because of the preposition, but it is in the place of nashb في محل نصب.

(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) bâb fa‘ala (فعل), e.g., نزل (nazala) ‘he got down’; نزل (nazzala) ‘he brought down’. نزلت من السيارة، ثم نزلت الطفل ‘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 التضاعِيف (doubling).

b) bâb ?af’ala (فعل), e.g., أجلس (jalasa) ‘he sat’; أجلس (ja?jas) ‘he seated (him)’. أجلس في الصف الأول، وأجلس الطفل بجانبي ‘I sat in the first row and I seated the child by my side.’

Note:مُعْلُومٌ غَيْرُ الصَّريَحٍ means to like a thing and المَعْلُومٌ غَيْرُ الصَّريَحٍ means to dislike it.

Note:Permission to use this text is available from the Institute of the Language of the Qur'an (lugatulquran@hotmail.com) and by kind permission of Shaykh Dr. V. Abdur Raheem
The _hamzah_ which is prefixed to the verb in _bāb ?af‘ala_ is called (the transitive _hamzah_).

Certain verbs can be changed to both these _abwāb_, e.g., أَنْزَلْ، تَأْتَيْنَ. Most verbs 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.,

I studied Arabic.' Here the verb درَسْتُ اللغة العربية، درَسْتُكَ اللغة العربية، 'I taught you Arabic.' Here it has two objects: لك and اللغة.

The teacher listened to the Qur'an.'

The students read out Qur'an to the teacher.'

(Literally, 'The students made the teacher listen to the Qur'an).

#(2) _?arâ_ (آرَى) 'he showed' is _bāb ?af‘ala_ from رأى 'he saw'. It was originally أرى (آرَى) but the second _hamzah_ has been omitted. The _mudāri_ (يُرِى) and the _amr_ is أرَى (؟ارى). This is how the _amr_ is _isnaded_ to the other pronouns of the second person:

أرِني هذا الكتاب يا عمي.
أريني هذا الكتاب يا مريم.
أرَني هذا الكتاب يا أخوات.

#(3) We have just seen that when a verb is transferred to _bāb fa‘ala_ it becomes transitive, e.g., نزل تأثِير. If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g. دَرَسْتُ from._

This _bāb_ also signifies an extensive or intensive action. In Arabic the first is called _الفاعل_، and the second _المفعول_.

a) An _extensive_ action is one done on a large scale, or done repeatedly, e.g.,

The criminal killed a man', but قتل المجرم أهل القرية، 'The
criminal massacred the people of the village.

I went round this country', but جَلَّتُ في هَذَا الْبَلدٍ 'I travelled extensively all over the world.'

I opened the door', but فَقَطْتُ أَبوابَ الضَّوْعَ 'I opened the doors of the classrooms.'

The man counted his money', but عَدَّ الْرَّجُلُ مَالهُ 'The man repeatedly counted his money.'

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

I broke the glass', but كَسَرَتْ الكَوْبَ 'I smashed the glass.'

I cut the rope', but قَطَعَتْ الحَبلَ 'I cut the rope to pieces.'

Note 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.

(4) إِيَّاكَ والكلاب means 'Beware of dogs!' This is called التحذيرُ (warning).

Note that the noun after the wāw is mansūb. إِيَّاكَ is for masculine singular. For masculine plural it is إِيَّاكُمْ, for feminine singular إِيَّاكَ and for feminine plural إِيَّاكُنَّ.

Here is a hadith

إِيَّاكَ والخَسَد، إِنَّ الخَسَدَ يَبْلُغُ الحَسَنَاتُ كَمَا تَأْكُلُ النَّارُ الحَطْبَ 'Beware of jealousy, for jealousy eats up good deeds just as fire eats up the firewood.'

(5) إنَّما أَمْدَرْسُ means 'I am only a teacher', i.e., I am a teacher, and nothing else. إنَّمَا is اِئِنَّمَا ما the preventative مَا i.e., the preventive mà, because it prevents اِئِنَّمَا from rendering the following noun mansūb. We say إنَّمَا الأَعْمَالُ بِالْمَنْتَابِيَاتَ 'Actions are judged only by the intentions.' Here is marfūʿ and not mansūb. Unlike اِئِنَّمَا the word إنَّمَا is used in a
verbal sentence as well, e.g., ‘He is only telling a lie.’

In the Qur’an (9:18): ‘Only those tend the mosques of Allah who believe in Allah and the Last Day.’

By Allah’ is an oath. In Arabic it is called the qasam, and the statement that follows the qasam is called jawāb al-qasam. If the jawāb al-qasam commences with a mādī and is affirmative, it should take the emphatic particle, e.g., ‘By Allah, I was greatly delighted.’ If, however, the verb is mādī but negative, it does not take the emphatic particle, e.g., ‘By Allah, I did not see him.’

The verb qammās is a sister of qasam. It means ‘he became in the evening’, e.g., ‘The weather became fine in the evening.’ Here jāhu is its ism, and tā’īfa is its khabar. See Aṣbīḥ in L 17.

‘I am suffering from severe headache.’

What are you suffering from, Zainab?’

Note that many words denoting disease are on the pattern of fūāl (fa‘al), e.g., ‘headache’, ‘cold’, ‘vertigo’, ‘cough’.

One of the patterns of the masdar is fūal (fa‘al), e.g., ‘going’ from najjāh – dāhēb ‘success’ from dāhēb.

---

1. 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 (ذَا وَ الْعَفْف) which means ‘and’.

2. See L 2.
The plural of  طريق is طرقات and the plural of  جمع الجمع is جمع الجمع (plural of plural). Some nouns have جمع الجمع, e.g., أسوار → أسوار → أماكن → أماكن يد... يد، أيد → أياد means ‘hands’, but يُبوت → يُبوتات means ‘houses’, but يُبوتات means ‘respectable families’.

‘he knew’, i.e., ‘he informed (him)’.

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 (97.1-3):

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.

The meaning of the poetic line:

ولم أر كأعلمuroفَ : أما مداقة فحلو، وأمأ وجهة فجميل

‘I have not seen anything like a good deed: its taste is sweet, and its face is beautiful.’

EXERCISES

General:
Answer the following questions.

Transitive and intransitive verbs:
Sort out the transitive and the intransitive verbs in the following sentences.

Changing the intransitive to transitive verbs:
1) Use each of the following verbs in two sentences: in the first as it is, and in the second after changing it to بِدابُ عَفُ ‘الا.

1 The word جَمِيل should have the *tanwin*, but it has been omitted for metrical reasons.
2) Use each of the following verbs in two sentences: in the first as it is, and in the second after changing it to bāb fa‘‘ala.
3) By what process have the underlined verbs in the following sentences been rendered transitive?

The verb أَرَى (he showed):

1) Oral exercise: One student tells the other, أَرَى كُنْتِكَ, and the other replies, لَا أُرِيكُهُ, or سَارِيكُهُ بعد قلِيلٍ.
2) Oral exercise: The teacher says to a student, أَرَى بِكَ دَفَّرَكَ؟ ‘Did you show me your notebook?’ He replies saying, نَعِمُ، أُرِيتْكُهُ ‘Yes, I showed it to you’.

Bāb fa‘‘ala denotes extensive and intensive action:
Underline the verbs belonging to bāb fa‘‘ala in the following āyāt, and specify their meanings.

Tahdhīr:
Form examples of tahdhīr with the help of the following words.

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

The verb أَمَسَى:

Rewrite the following sentences using أَمَسَى:

إِنْ بَيِّ صَدَاٰعَاً

1) Write the i‘rāb (grammatical analysis) of إِنْ بَيِّ صَدَاٰعَاً.
2) Answer each of the following questions using the name of the disease mentioned in front of it in brackets.

General:
1) Give the masdar of each of the following verbs.
2) Use each of the following words in a sentence of your own.
3) Oral exercise: Each student says to his colleague something like سَيْرُجُعُ المَدِيرُ غَدَا. And he replies saying وما أَدْرَاكَ أَنَّهُ يرَجُعُ غَدَا؟

---

1 A female student says to another أَرِيَ كُنْتِكَ. She replies لَا أُرِيَكُهُ, or سَارِيَكُهُ بعد قلِيلٍ.
2 The teacher says to the female student أَرَى بِكَ دَفَّرَكَ. She replies أُرِيَتْكُهُ.


**Lesson 19**

In this lesson we learn lesson the following:

#(1) **Báb فَاعِل (fā’ala):** In this báb an alif is added after the first radical, e.g.,  
- شاهد ‘he met’,  
- ساعد ‘he helped’,  
- حاول ‘he tried’,  
- راسل ‘he corresponded’,  
- قابل ‘he watched’,  
- لاقی ‘he met’.

**The mudārī:** As the verb is made up of four letters, the حرف المضارعة (yu-qābil-u) takes  
دامح, e.g.,  
- يقابِل يحاول، يساعد.

**The amr:** After omitting the حرف المضارعة and the case-ending from تقابل we get  
قابل (tu-qābil-u : qābil). The ياء is omitted from the nāqis verb. So the  
amr of لاقِي is لاقِ.

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

a) one is on the pattern of مُفاعِلة (mufā’alat-un), e.g.,  
- مَساعدة ‘help’ -- مُحاولة ‘trying’,  
- مَقابلة ‘meeting’ -- حاول ‘trying’.

In nāqis verbs -ayaa- is changed to -a-, e.g.,  
- مُلاقِأة ‘laqiy’, (mulâqāt-un) for the original مَلائِأة (mulâqayat-un) ‘contest, match’  
- مَبارِئا (mubārāt-un) for the original مَبارِئّة (mubārayat-un).

b) The other is on the pattern of غَال (fi’al-un), e.g.,  
- جهاد ‘striving’ -- نافاق ‘hypocrisy’. In the nāqis verbs the ياء is changed to hamzah,  
e.g.,  
- نداء ‘calling’ (nidâ-un) for the original نداي (nidây-un).

**The ism al-fā‘il:**  
- كُرَاسِل ‘correspondent’ -- يشاهد  
- وَالمُشَاهِد (murâsil-un) ‘correspondent’ -- يشاهد  
- مَشاهِد ‘viewer’ -- يَنادِي ‘calls’,  
- مَنادِي ‘calls’.  

- مَلائِق ‘laqi’ (mulâqi-n) ‘one who meets’  
- مَناَدِي ‘calls’.  

**The ism al-maf‘ûl:** This is just like the ism al-fā‘il except that the second  
radical has fatnāh, e.g.,  
- مَرَابِق ‘observer’ (murâqib-un) ‘one who observes’.

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com),  
and by kind permission of Shaykh Dr. V. Abdur Raheem
For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com),
and by kind permission of Shaykh Dr. V. Abdur Raheem

The noun of place and time: It is the same as the ism al-maj‘ūl, e.g.,
‘he migrates’ : māhāj-r (muhājar-un) ‘place of migration’.

#(2) We have seen lām al-ibtidā’ in L 17, e.g., lā- bi‘thak ajāmī. ‘Indeed your house is more beautiful.’ Now if we want to use ēn 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: ēn bi‘thak lā ajāmī. ‘Indeed your house is more beautiful.’ After its removal from its original position the lām is no longer called lām al-ibtidā’. It is now called al-lām al-murūla (the displaced lām).

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

Here are some examples: ēn awkh al-bīyūt lībīt a‘nākūt. ‘Indeed the frailest of houses is the spider’s house’ (Qur’an, 29:41).
ēn al-ḥiim al-wāḥid. ‘Indeed your God is One’ (Qur’an, 37:4).
ēn awkh bīyīt wa‘ṣṣīl līnās lā ṣīdī bikku. ‘Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah)’ (Qur’an, 3:96).
ēn awkh al-a‘sūwāt līsīwāt al-ḥīmar. ‘Indeed the harshest of all voices is the voice of the ass’ (Qur’an, 31:19).

#(3) The particle qād ‘has’ is prefixed to the verb, both mādī and mudārī.

a) With the mādī it denotes certainty (al-tā‘akūd), e.g., qād dākh al-mardās al-fasll. ‘The teacher has already entered the class.’ You did miss many
b) With the mudāri‘ it denotes one of the following things:

1) doubt or possibility (الشَكُّ والِإِحْتِمَامُ), e.g., ‘قد يعود المديرين غدا.’ ‘The headmaster may return tomorrow.’ 

2) rarity or paucity (التَقلِيل), i.e., it conveys the sense of ‘sometimes’, e.g., ‘قد ينجِح الطالب الكِسْلَان.’ ‘A lazy student sometimes passes the examination.’ 

3) certainty (التحَقَيق), e.g., ‘قد تعلِمُون آنَي رَسُول الله إِلَيْكُم.’ ‘While you know for sure that I am the messenger of Allah to you’ (Qur’an, 61:5).

#(4) The plural of دور is دورين. It is declined like the sound masculine plural, i.e., its raf’-ending is وَاو, and nāsh/jarr-ending is يَا, e.g., دور ‘Relatives deserve your help more.’ Here دور is مرْفَع ‘as it is مُبْتَدَأ’, and the raf’-ending is وَاو. (دَحْوُ)=

nāsh ‘help people of knowledge.’ Here دور is مَسْجِد ‘because it is مُعْلَم, and the nāsh-ending is يَا’. (دَحْوُ)=

jarr ‘I asked about needy people.’ Here دور is مَأْثُور ‘because it is preceded by a preposition, and the jarr-ending is يَا’. (دَحْوُ)=

#(5) We have learnt لَكَن in Book Two (L 3). It is a sister of إنّ and its ism is مَسْجِد, e.g., جاء بالله، لكن حامدا لم يجي. ‘Bilal came, but Hamid did not.’ Its نَون has شَادَّ, but it is also used without the shaddah, i.e., لكن (لَكَن), and in this case it loses two of its characteristics:

a) It does not render the noun following it مَسْجِد, e.g., ‘The teacher came but the students did not come.’ Here مَجِد is مرْفَع. In the Qur’an (19:38) لَكَن الطَلاَبْ ما جاءوا.

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
'But the wrong-doers are today in manifest error.' Note not the wrong-doers. It may also be used in a verbal sentence, e.g., ‘Ali was absent, but Ahmad attended.’ In the Qur’an (2:12) ‘But they do not perceive.’

#(6) The in may be replaced with and according to whom you are speaking to, e.g.,

 lưng ذلك البيت يا بلال؟
 lưng ذلك البيت يا حمزة؟

***************

tلك الساعة جميلة يا حامد.
tلك الساعة جميلة يا مريم.

This is called تصرف كاف الخطاب, and it is optional.

In the Qur’an:

‘That is better for you.’ ‘Are your unbelievers better than those?’ (54:43). ‘He said, “Thus it will be”’ (19:21). It will be announced to them, “This Paradise you have inherited for what you used to do”’ (7:43).

#(7) the mudari‘ is sometimes used for the amr as in the Qur’an (61:11) تؤمنون بالله ورسوله. Here is for ‘believe’. That is why يغفر in the next ayah is majzûm.

---

1 - For the الجر in بالله see L. 13.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
#(8) One of the masdar patterns is: فَعَلَةُ (fi‘ālat-un), e.g., عَادَةٌ ‘visiting the sick’ -- قُرَأَةٌ ‘reading’.

#(9) ‘lapse, passing’ is the masdar of مُضَيِّ (mudīyy-un), it is on the pattern of فعل وَفُعُولٍ, and is originally مُضْوي (mudūy-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 مُضَيِّ (mudīyy-un).

#(10) The broken plural pattern (fa‘ālil-u) like فَانِقَّقاً, دَفَاتِرُ is called مُنْتَهَى الجُمْعِ, and its singular form has four letters¹. If the plural of a word with more than four letters is formed on this pattern, only four letters are retained in the plural and the rest are dropped, e.g., بِرْنَامَجٌ ‘programme’ has six letters. Its plural is بِرَنَامِجٌ. Note that the letters ن and alif have been dropped.

Here are some more examples:
- عَنْكَوْتُ ‘spider’
- مَشَافٌ ‘hospital’
- عَنْدِلِبُ ‘nightingale’

#(11) The plural of خِطِيَةٌ is خَطِيًّة. Here are some example of this pattern:
- زِوَائِيَّةٌ ‘angle’
- هِدَايَةً ‘fate, death’

EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to فَعَل* occurring in the main lesson.
3) Write the mudāri‘, the amr and the masdar of each of the following verbs.

---
¹ The plural pattern is also called مُنْتَهَيَةُ الجُمْعِ, e.g., جَمَاعٌ.
² The feminine plural also has a sound feminine plural: مَسْتَفَّيَاتٌ.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
4) Give the masdar of each of the following verbs on the pattern of فعل.
5) Give the ism al-fā'īl of each of the following verbs.
6) Give the ism al-fā'īl and the ism al-maf'ūl of the following verb.
7) Point out in the following sentences the verbs belonging to bāb and their derivatives.

14) Write the masdar of each of the following verbs on the pattern of فعل.
15) Give the masdar of هوئي bearing in mind the masdar of مَضى يَمِضي.
17) Give the plural of each of the following nouns on the pattern of خطَّاء.
18) Give the verb from which the comparative أَهْنُ is derived, and give its mudāri' and masdar.
Also give four āyāt in which this verb or one of its derivatives occurs.
19) Give the mudāri' of each of the following verbs.

---

**LESSON 20**

In this lesson we learn the following:

#(1) Bāb تَعْلَمَ. This bāb is formed by prefixing ta to bāb فعل (ta + fa‘ala), e.g., تَعَلَّمَ ‘he learnt’ – تَعْلَمَ ‘he spoke’ – تَغَدَّى ‘he had lunch’ – تَلَقَّى ‘he received’.

The mudāri’ : As the verb is made up of five letters, the حَرَفُ المُضارِعَةٍ takes fathah, e.g., يتَسَلَّقَ (ya-takallam-u), يتَتَأَقَّلَ (ya-talaqqâ).

This bāb commences with a tā‘, and if the حَرَفُ المُضارِعَةٍ is a tā‘, two tā’s come together, and this combination is somewhat difficult to pronounce. That is why one of the tā’s may be omitted in literary writings. Here are two

---

1 - Numbers omitted are not questions.
For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
examples from the Qur’an: ‘The angels and the Spirit (Jibril) descend therein’ (97:4). Note for ‘ثَنَّى’ for ‘ثُنُّى’ and ‘لا تَحَجَّسُوا’ for ‘لا تَحَسَّنُوا’.

The *amr* : It is formed by omitting the حَرْفُ المضارعَة and the case-ending, e.g., تَكَلَّمُ (ta-takallam-u : takallam). The *nāqīs* verb drops the final *alif* (which is written ḭāʾ), e.g., تَغْدُ (ta-taghaddā) (taghadda) ‘have lunch!’

The *masdar* : The *masdar* of this bāb is on the pattern of [tafa‘ul-un], e.g., تَذَكَّرْ ‘he spoke’ : تَذَكَّرَ ‘he remembered’ : تَذَكَّرَ ‘remembering’. In the *nāqīs* verb, because of the final ḭāʾ the *dammah* of his second radical changes to *kasrah*, e.g., تَلَقَّى : تَلَقَّى (talaqqi-n for talaqquy-un).

The *ism al-fā‘il* : It is formed by replacing the حَرْفُ المضارعَة with *mu‘*. The second radical has *kasrah* in the *ism al-fā‘il* and *fathah* in the *ism al-maf‘ūl*, e.g., يَتَزَوَّجُ : يَتَزَوَّجُ (ya-tazawwaj-u : mutazawwiy-un).

Here is an example of the *ism al-maf‘ūl* : (mutakallam) ‘one who is spoken to.’

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

This bāb denotes, among other things, mutāwa‘ah (المطارة) which means that the object of a verb becomes the subject, e.g., زُوَجَني أُبي زَيَّنَبَ ‘My father married me to Zainab.’ Here ‘my father’ is the subject. There are two objects ‘me’ and ‘Zainab’. Now if bāb *taf‘ala* is used, ‘I’ become the subject, and ‘Zainab’ becomes the object; and ‘my father’ has no role at all: تَزَوَّجَتْ زَيَّنَبَ ‘I married Zainab.’

Here is another example: عَلَمَني بِلال السَّباحة ‘Bilal taught me swimming.’

‘I learnt swimming.’

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
When I heard the adhān I went to the mosque. Here لَمْا is a zarf al-zamān meaning ‘when’. The verb following it and its jawāb should be mādi, e.g., لَمْا تُوقِيَتْ رُقْيَة تُزْوَّجَ أَخْتَهَا ‘When Ruqayyah died he married her sister.’ In the Qur’an (6:77) فَلَمْا رَأَيَ الْقَمْرَ. ‘When he saw the moon rising he said, “This is my lord”.’

This لَمْا is called لَمْا الحِيْيَيْة (lammā of time). It should not be confused with لَمْا الجَازِمَة which is called لَمْا الجَازِمَة لَمْا.

The word لَمْا ‘we’ sometimes needs specification, e.g., نَحْنُ الطَّلَابَ ‘we the students’, نَحْنُ الْمُسْلِمَينَ ‘we the Muslims’. This process is called الاِخْتِصَاص, and the noun that follows لَمْا is called المَحْصُور. As you can see this noun is mansūb, because it is the maf‘ūl bihi of a supposed verb, e.g., أَخْصُر, I specify, I mean’. Here are some examples:

نَحْنُ الْمُهَوْدُ نَتَكَلَّمُ عَدَّةَ لُغَاتِ, ‘We Indians speak a number of languages.’

نَحْنُ الْمُسْلِمُونَ لَا نَأكُلُّ نَحْمُ الحَنْذِيَرِ, ‘We Muslims do not eat pork.’

نَحْنُ الطَّلَابِ المَتَفَوَّقِينَ حَصَلَنا عَلَى جَوَابَزِ, ‘We the outstanding students received prizes.’

نَحْنُ وَرَثَةُ الْمَتَوَقِي نُوَافِقُ عَلَى ذَلِكِ, ‘We the heirs of the deceased agree to that.’

EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to bāb تَفْعَل and their derivatives occurring in the main lesson.
3) Write the mudāri‘, the amr, the ism al-fā‘il, and the masdar of each of the following verbs.
4) Write the mudāri‘, the amr, and the masdar of each of the following verbs.
6) Point out in the following sentences the verbs belonging to bāb tafa‘‘ala
and their derivatives.
8) Rewrite the following sentence using bāb tafa‘‘ala as shown in the example.
10) Fill in the blank in each of the following sentences using an appropriate

Oral exercise: Each student gives an example of the name of
his people, e.g., 
11) Give the mudāri‘ of each of the following verbs.
12) Give the singular of each of the following nouns.
13) Give the plural of each of the following nouns.

LESSON 21

In this lesson we learn the following :

#(1) Bāb تُفعل. This bāb is formed by prefixing ta to bāb (ta + fā‘ala),
   e.g., تُكسَل ‘he was lazy’, تُقْعِل ‘he yawned’, Tُقْعِل ‘he was optimistic’,
   تُشَجَّرُوا ‘they quarrelled with one another’, تُبَكَّأ ‘he pretended to cry’.

The mudāri‘: As the verb is made up of five letters, the حرف المضارعة
   يُتَكاَسْلِي, يُتَفِعَلُ ‘he threw a fit’, يُتَبَكَّأ ‘we were
   حرف المضارعة ta may be omitted in literary writings. Here are some examples
   from the Qur’an:
   ‘We have made you into nations and tribes so
   that you may know one another’ (49:13). Here تُعَارَفُوا is for تُعَارَفُوا.

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com),
and by kind permission of Shaykh Dr. V. Abdur Raheem
And do not insult one another by nicknames’ (49:11). Here
\[\textit{تَتَبَأَزُوَّا} \] is for
\[\textit{تَتَبَأَزُو} \] ‘And do not help one another in sin and
transgression’ (5:2). Here \[\textit{تَتَبَأَزُو} \] is for
\[\textit{تَتَبَأَزُوا} \]

The \textit{amr} : It is formed by omitting the \textit{حَرْفُ المضارَعَة} and the case-ending,
e.g., \textit{تَتَبَأَزُو} (tatanâwal-u : tanâwal). In the \textit{nāqis} verb
the final \textit{alif} (written \textit{yâ}) is omitted, e.g., \textit{تَبَاكَ : تَبَاكَيَ} \(= \textit{تَبَاكَيَ} \) ‘pretend to
cry!’ (tatabâkâ : tabâka).

The \textit{masdar} : The \textit{masdar} of this \textit{bâb} is on the pattern of \textit{فَاعِل} (tafâ-ul-un),
e.g., \textit{تَتَبَأَزُو} ‘he took’ : \textit{تَتَبَأَزُو} ‘taking’ -- \textit{تَتَبَأَزُو} ‘he was pessimistic’
‘pessimism’. In the \textit{nāqis} verb the \textit{dammah} of the second radical changes to
\textit{كِسَرَة}, e.g., \textit{تَبَاكَيَ} \textit{تَبَاكَي} \textit{تَبَاكَي} \(= \textit{تَبَاكَي} \) for
\textit{تَبَاكَي} (tabbâkuy-un).

The \textit{ism al-fa’il} and \textit{ism al-maf‘ul} : These are formed by replacing the
\textit{حَرْفُ المضارَعَة} with \textit{مِلْعَب}. The second radical has \textit{فَاحِث} in the \textit{ism al-fa’il} and
\textit{كِسَرَة} in the \textit{ism al-maf‘ul}, e.g., \textit{مُسَتَّسَالُ} \(= \textit{مُسَتَّسَالُ} \) ‘one who takes’ :
\textit{مُسَتَّسَالُ} ‘that which is taken’.

The noun of place and time : It is exactly like the \textit{ism al-maf‘ul}, e.g.,
\textit{مُسَتَّسَالُ} ‘place of taking, reach’. 
\textit{يَجِبُ} أن لا تَتَرُك الأدوية في مَسَتَّسَال أَيَّدَيَ الاطفال.
‘Medicines should not be left within the reach of children’s hands.’

This \textit{bâb} denotes, among other things, the following:

a) reciprocal action (المشاركة), e.g., سال ‘the people asked one another’,
\textit{تَتَبَأَزُو} ‘the people helped one another, cooperated’.

b) pretended action (إظهار ما ليس في الباطن), e.g., تَتَبَأَزُو ‘he pretended to be
sick’, تَتَبَأَزُو ‘he pretended to sleep’, تَتَبَأَزُو ‘he pretended to be blind’.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com),
and by kind permission of Shaykh Dr. V. Abdur Raheem


(2) لَيْتَ is a sister of إنَّ and it is used to express a wish which is either impossible, or remotely possible, e.g., لَيْتَ النَّجُومَ قَرِيبَةً ‘Would that the stars were near’ (impossible), لَيْتَيْنِي غَنِيٌّ ‘Would that I were rich’ (remotely possible). In the first example the ism of la'ita, and قَرِيبَةً is its khabar.

Here are some more examples:

‘Would that youth returned.’ Here the verbal sentence يَعْوَدُ يَعْوَدُ لَيْتَ الشَّابَّ يَعْوَدُ is the khabar.

‘How I wish my mother did not bear me.’ لَيْتِي أُمِّي لم تَدْنِي

‘How I wish I had a lot of money so that I could give it in alms.’ Here مَالًا is the ism, and لَيْتِي لَيْتِي لَيْتِي is the khabar.

Sometimes the vocative particle يَا is prefixed to لَيْتِ, e.g., يَا لَيْتِي كَنتَ لَيْتُ ‘Would that I were dust’ (Qur’an, 78:40).

(3) لَا كَتَبَ عَنْي ‘I don’t have any kind of book.’ This لَا is called لَا النَّافِعَةُ (lā that negates the entire genus). In the above sentence lā negate 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:

‘There in no need to fear.’ لَا دَاعِيٌّ لِلْخَوْفِ

‘There is no compulsion in religion.’ لَا إِكْرَاهٌ فِي الْdíَنِ

‘There is no doubt in it.’ لَا رِيبٌ فِيهِ

‘There is no god but Allah.’ لَا إِلَّهَ إِلَّا الَّلَّهُ

1 - In the mudāri‘ is mansūb because of the فَ which is called في ضمة. It comes after negation or talab. We have learnt in L 15 that amr, nahy and istifnām are included in talab. Wish is also talab. So if a mudāri‘ verb is connected to talab by the فَ it is mansūb, e.g., لَيْتُي عَلَّيْ فَعَامِدَةُ السَّحَرِ. ‘Don’t eat too much lest you go to sleep.’
لا صلاة بعد الغدنة حتى تطلع الشمس، ولا صلاة بعد العصر حتى تغرب الشمس
‘There is no salāh after the fajr (salāh) till the sun rises, and there is no salāh after the ‘asr (salāh) till the sun sets.’

In the previous lesson we learnt the tahdhir, e.g.,
‘Beware of this man.’ Now if the thing warned against is a masdar mu‘awwal
the wāw is omitted, e.g.,
‘Beware of sleeping in the class.’ Here the thing warned against is a noun, the wāw and it is preceded by the wāw. But if a masdar mu‘awwal is used the wāw is dropped, e.g., (not: يتَنَّسُتْ إِياكَ أن تَنَّامَ في القَسْلِ)
‘Beware of illegal sex.’
‘Beware of jealousy.’
‘Beware of forgetfulness’ (Note that tansai is feminine. The masculine form is tansā).

The feminine of ‘أَرْجُ (a‘raj-u) ‘lame’ is ‘أَرْجَةُ (arjâ’-u); and the plural of both the masculine and the feminine forms is ‘أَرْجَ (urj-un). This rule applies to all nouns on the pattern of أَفَلَ which denote defects and colours. Here is an example of a noun denoting colour: the feminine of ‘حَمْرَةٌ (humrâ’-a) is ‘حَمْرَ (humr); and the plural of both is ‘حَمْرَاءٌ. Note: إِفْتَنُوبُ الإمامُ الحُمْرَ = Red Indians. The plural of ‘بَيْضُ (bid-un) which is originally ‘بَيْضُ (buyl-d-un). The dammah has changed to kasrah because of the following yâ’.

1 See L. 11 for the masdar mu‘awwal (المصدر الموُلُوْل).
(6) The verbs with waw as the first radical have two masdars: one with the waw, and the other without it. The second form takes a copensatory ٌ‘he described’ ُ‘discription’ ُ‘admonition’ ُ‘trust, confidence’.

(7) In the second letter has sukun, but in the plural it has dammah. This rule applies to all nouns on the pattern of فَعْلَة, غَرَّة, خُطْرَة.

(8) A preposition preceding a masdar mu’awwal may be omitted, e.g.,ِ‘I seek refuge in Allah from telling lies.’ The preposition ُ‘ may be omitted if it is followed by a masdar mu’awwal, e.g.,ِ‘I seek refuge in Allah from telling lies.’ This omission is optional, and we may also say: أَوْمِنُنَّ اللَّهَ بِنَّ أَكْبَرِ. Here is another example: أَوْمِنُنَّ اللَّهَ بِنَّ أَنِّي نَصْلِيُّ. أَوْمِنُنَّ اللَّهَ بِنَّ اَلصَّلاةُ نَصْلِي.

(9) We have learnt the badal (البَدْلُ) in L 1, e.g.,ِ‘Where is your brother Hashim?’ The badal is of four kinds:

1) total badal (بَدْلُ الْكَلِمَ مِنَ الْكَلِمِ) e.g.,ِ‘Your brother Muhammad has passed.’ Here محمد is the same as محمد.

2) partial badal (بَدْلُ الْبَعْضِ مِنَ الْكَلِمِ) e.g.,ِ‘I ate the chicken, half of it.’ Here نَصْفِ الدِّجاجَةٍ نَصْفُهَا is part of the الدِّجاجَة.

3) comprehensive badal (بَدْلُ الْإِشْتِمالِ) e.g.,ِ‘I like this book, its style.’ Here أَسْلُوبُ الكِتابِ أَسْلُوبُ السَّمَتِ, nor is it part of it, but it is something contained in it. Here is another example: ِ‘We are asking each other about the examination, how it

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
will be.’

4) dissimilar \textit{badal} (البدل المباین), e.g., ‘Give the book - I mean - the notebook.’ Here, the intended word is the \textit{dفتر}, but by mistake the speaker said the \textit{كتاب}, then he corrected himself.

The noun for which the \textit{badal} (البدل) is the substitute is called the \textit{mubdal minhu} (المبدل منه). In the word بلال ابْن ابي سْك بلال, the word بلال is the \textit{badal}, and بلال is the \textit{mubdal minhu}.

The \textit{badal} need not agree with the \textit{mubdal minhu} in being definite or indefinite, e.g., ‘I know two languages, French and Spanish.’ Here, لغتي is indefinite, and the \textit{لغتي} are definite.

The \textit{badal} and the \textit{mubdal minhu} may:

a) both be nouns, e.g., ‘إِنْ يُسَأَلوكُنَّ عَنِ الْشَهْرِ الحَرَامِ قَاتِلْ فِيهِ’ (Qur’an, 2:217).

b) both be verbs, e.g., ‘وَمَنْ يَفْعَلُ ذلِكَ يَلَقُ أَثَامًا’ 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., ‘وَاتَقُوا الَّذِي أَمَّدَكُمْ بِما تَعْلَمُونَ’ ‘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., ‘إِنْ يُنظرُونَ إِلَى الإِبل كَيْفَ خَلَقَتْ’ ‘Don’t they look at the camels: how they have been created’ (Qur’an, 88:17).

‘يَبْدَوْ آنَا مَنْوًمٌ’ (10) ‘It seems to be sleep-inducing.’ In this sentence the \textit{masdar mu’awwal} آنَا مَنْوًمُ is the \textit{fā’il}.

You have already learnt one type of \textit{masdar mu’awwal} which is made up of أَنْ + \textit{mudāri}, e.g., ‘أَفَيَأْخَذْ أَنْ أُخْرِجْ’ ‘I want to go out.’ There is another type of \textit{masdar mu’awwal} which is made up of أَنْ + its \textit{ism} and \textit{khabar}, e.g., ‘بلْقَيُنِى’
‘News has reached me that he died.’ Here the *masdar mu‘awwal* is the *fā‘il* of the verb *بلاغ مات* . Here are some more examples: يُسْرُنيُ: ‘أَنْتُ مَاتُ ‘I am pleased that you are my student’ (literally, ‘It pleases me that you are my student’). يُبَدَّو أَنْكَ مُستَعِجْل ‘It appears that you are in a hurry.’

**EXERCISE**

1) Answer the following questions.
2) Point out the verbs belonging to *باب تفاعل* and their derivatives occurring in the main lesson.
3) Write the *mudāri‘*, the *amr*, and the *masdar* of each of the following verbs.
4) Write the *ism al-fā‘il* of each of the following verbs.
5) Point out in the following sentences all the verbs belonging to *باب تفاعل* and their derivatives.
6) Rewrite the following sentences using *ليت*.
8) Make sentences with the help of the following words using لا النافية للجنس.
9) Replace the noun with the *masdar mu‘awwal* in each of the following sentences.
10) Write the feminine, and the masculine-feminine plural of each of the following nouns.
11) Give the two *masdar* forms of each of the following verbs.
12) Write the sound feminine plural of each of the following nouns.

**The Particles That Resemble The Verb**

These are six: إنَّ وآخواتها (inna and its sisters). We have already learnt them. They resemble the verb in two points:

a) in their meaning, for إنَّ and إنَّ and إنَّ means ‘I emphasize’, كآنَ means ‘I liken’, لِكِنَ means ‘I correct’, لِيَت means ‘I wish’, and لِمْ means ‘I hope’ or ‘I fear’, and

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

The meanings of these particles:

- These signify emphasis (التوکیم), e.g., ‘Indeed, Allah is severe in punishment’ (Qur’an, 5:2).
- And know that Allah is indeed severe in punishment (Qur’an, 8:25).
- It is as if knowledge signifies resemblance (التّشییه), e.g., ‘It looks as if I know you.’
- It may also signify doubt (الظن), e.g., ‘I am afraid the wounded might die.’

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

Unlike the mubtada’, the ism inna may be indefinite if the khabar inna is a verbal sentence, e.g., ‘As if nothing has happened.’

Just like the khabar, the khabar inna may be mufrad, jumla or shibh jumla, e.g.,

1) mufrad : ‘Surely Allah is swift in taking account’ (Qur’an, 3:199).
2) sentence :
   a) verbal sentence : ‘Surely Allah forgives all sins’ (Qur’an, 39:53).
   b) nominal sentence : ‘Surely, Allah with Him is the knowledge of the Hour’ (Qur’an, 31:34).
3) shibh jumlah:

a) prepositional phrase ﴿كَآنُكَ مَنَ الصَّيْنِ﴾ (الجَارُ وَالمُجِرُورُ) ‘It looks as if you are from China.’

b) zarf ﴿لَعْلَ المَدِرَسَ عَنْ الدِّيْرِ﴾ ‘I hope the teacher is at the headmaster’s.’

If the khabar is shibh jumlah, it may precede the ism, e.g., ﴿إِنْ ِبِإِبَاهُمْ وَإِنْ﴾ ‘Surely to Us is their return, and Ours is their reckoning’ ﴿إِبَاهُمْ حُسَابُهُمَ﴾ (Qur'an, 88:25-26). The original sequence is ﴿إِنْ إِبَاهُمْ إِلَيْنا وَإِنْ حُسَابُهُمْ عَلَيْنَا﴾. Here the ism is definite ﴿إِبَاهُمْ حُسَابُهُمَ﴾, so the change of order is optional. But if the ism is indefinite, it is compulsory, e.g., ﴿إِنْ لَنَذَا أَنْكَالًا وَجَحَمًا﴾ ‘Surely with Us are fetters and a raging fire’ (Qur'an, 73:12), ﴿إِنْ ْعَسِرُ ْيُسِرَّا﴾ ‘Surely with hardship is ease’ (Qur'an, 94:6). Here it is incorrect to say ﴿إِنْ يُسِرَّا مَعَ العُسْرِ أَنْكَالًا لَنَذَا﴾. If the ism of لَيْتِ is the pronoun of the first person singular (يَنِي) it is compulsory to use ﴿لَيْسَنِي طَفْلٌ﴾ ‘Would that I were a child.’ With ﴿إِنْ﴾ it is optional. So one may say ﴿إِنِّي أَنْيَ إِنْ﴾ or ﴿إِنْ أَنْ﴾. Likewise with other three particles, ﴿وَنْ لَوْ نَوْقَبْ﴾ is not used with لَعْلَ. So we say لَعْلَ لَا أَرَاكَ مُّدَّةً طَوِيْلَةً ‘I am afraid I will not see you for a long time.’

LESSON 22

In this lesson we learn the following:

1. ﴿أَنْكَالٌ﴾ means ‘fetter’, and the plural is ﴿أَنْكَالُ﴾.

2. ﴿نُورُ الْوَقَابِهِ﴾ (nym of protection) see Key to Book Two (L. 9).
#(1) Bāb ْانْفَعَلَ: ِ In this bāb - in is prefixed to ْفَعَلَ: infa‘ala. The hamzah is hamzat al-wasl. We say سُقِطَ الفَنجَانُ وَانْفَكَرَ ‘The teacup fell and broke.’ (wa nkasara, not: wa inkasara).

The mudāri‘: ِ The ْحِرفُ المُضاْرَعَة ْيَنْفَعُ: anfūl features ْيَنْفَعُ: ْيَنْفَعُ (for يَنْفَعُ: anfūl).

The amr: ِ After the omission of the ْحِرفُ المُضاْرَعَة ْيَنْفَعُ the verb commences with a sākin letter, so it needs hamzat al-wasl, e.g., اَنْفَعِرُ → ْفَعُرُ → ْفَعُرِ → ْفَعُرِ ‘return!’ (tansarif-u → Ṽsarif → insarif).

The masdar: ِ It is on the pattern of ْفَعَلَ (infi‘al-un), e.g., اَنْفَعِرُ: انْفَعُرَ: اَنْفَعِرَ: انْفَعُرَ ‘breaking’ -- انْقِلَبَ: انْقِلَبَ ‘turning upside down’.

The assimilated letters get separated in the masdar, e.g., انْفَعِرَ: انْفَعُرَ: ‘splitting’ (inshaqqa : inshiqqa-un).

In the nāqis verb the final yā’ changes to hamzah, e.g., انْجَلَأَ: انْجَلَأَ: انْجَلَأَ for انْجَلَأَ.

The ism al-fā‘il: ِ It is formed by replacing the ْحِرفُ المُضاْرَعَة ْيَنْفَعُ with mu- as we have seen in abwāb. The second radical takes kasrah in the ism al-fā‘il, and fathah in the ism al-maf‘ūl, e.g., مَنْفَعَتْ: منْفَعَتْ: منْفَعَتْ: منْفَعَتْ (for منْفَعَتْ: منْفَعَتْ).

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., بتَعْطَفْ: بتَعْطَفْ ‘place of bending’, i.e., a road bend. The word (munhāna-n) is also used in this sense.

This bāb denotes ْمَطَارَةٌ, e.g., اَنْفَكَرَ: اَنْفَكَرَ: اَنْفَكَرَ ‘I broke the tumbler.’ ‘The tumbler broke.’ Note that اَنْفَكَرَ: اَنْفَكَرَ in the first sentence is maf‘ūl bihi, and in the second ḏā‘il. Here are

---

¹ We have seen ْمَطَارَةٌ in L 20.
some more examples: فَتَحَتَ الْبَابُ ‘I opened the door.’ — ‘The door opened.’
رزَعَ الْمُسْلِمُونَ َالْكَفَارَ ‘The Muslims defeated the unbelievers.’
انْهَزَمَ الْكَفَارُ ‘The unbelievers got defeated.’

Note that فعل is the indirect object of فعل; and فعل is the direct object of فعل, e.g.,
انْكَسَرَ الْرَجْاجَ ‘I broke the glass.’ — ‘The glass broke.’
انْكَسَرَ الْرَجْاجَ ‘I smashed the glass.’ — ‘The glass broke to pieces.’

#(2) If the interrogative hamzah (hamzat al-istifhām) is prefixed to this bàb, the hamzat al-wasl is omitted, e.g., أَنْكَرَ ؟ أَنْكَرَ ؟ (؟a inkasara → ؟ankasara).
‘Did the door open?’ — ‘Did the car overturn?’

#(3) The sun was eclipsed the day Ibrahim died.’ Here the sentence مات إِبْرَاهِيمَ is mudāf ilaihi, and in the place of jarr; and يوم is mudāf. Here are some more examples: وُلِدَتْ يَوْمَ مَاتِ جَدِي ‘I was born the day my grandfather died.’ — ‘I left the day the results appeared.’

#(4) لاَ means ‘but for...’, e.g., لَوْلَأَ الشَّمْسُ لَهَلَكَتْ الأَرْضُ ‘But for the sun the earth would have perished.’ This particle حَرَف اِمْتَنَعَ لَوْلَأَ (لَوْلَأَ) 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 لاَ is a muhtaḍa’ whose khabar is to be omitted.

The second sentence is called جَوًاب لَوْلَأَ. It is a verbal sentence with the verb in the māḍī. A لَم is prefixed to an affirmative jawāb. A negative jawāb does not take this لَم, e.g., لَوْلَأَ الاِخْتِبَارُ مَا حَصَّرَتْ الْيَوْمَ ‘But for the examination I
would not have attended today.'

Instead of the *mubtada* we may also have a nominal sentence withُ، e.g.,

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

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

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

(5) ‘Who is this Ibrahim?’

‘This car of the headmaster is beautiful.’ If a demonstrative pronoun like أَرْضِي صَعْبَتِي, which comes after a proper noun or a *mudāf ilaihi* it is a *nāf*.

Here are some more examples:

‘Whose is this passport?’

‘Show me this watch of yours.’

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

(2) ‘Go with this letter of mine, and drop it to them’ (Qur’ān, 27:28).

(6) The *talīb* is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g., ‘أَبَائِي وَبَنَائِي يَدْرُسُونَ’ ‘My sons and daughters are studying.’ Here we have used the masculine even though the pronoun refers to sons and daughters. In the hadīth:

‘وَالقَمرُ أَيْبَانَ لَا يَنْكَسَفُانَ لَمْوَاتٍ أُحْدَهْ وَلا لَحْيَاتِهِ’ ‘Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone’s death or birth.’

Here يَنْكَسَفُانَ is the masculine form, and the pronoun in it refers to

---

(1) *المُنْتَقَبُ* = adjective.

(2) أَلْقِهُمْ for أَلْقُهُمْ.
which is feminine, and which is masculine. Here is another example:

EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to bāb انفعال and their derivatives occurring in the main lesson.
3) Write the mudārī', the ism al-fā'il and the masdar of each of the following verbs.
6) Rewrite the following sentences using hamzat al-istifhām.
7) Point out in the following sentences the verbs belonging to bāb انفعال and their derivatives.
9) Complete each of the following examples of لا with a suitable jawāb.
15) Use each of the following words in a sentences of your own.

LESSON 23

In this lesson we learn the following:

#(1) Bāb استعمال. In this bāb is added before the first radical, and ta after it (ifta'ala), e.g., نظر intazara 'he waited'. Note that this is not bāb انفعال, because ن is the first radical in this verb, and ت is extra.

imtahana '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.,

'he claimed' for (idta'â → idda'â).
‘he remembered’ for ذكر الأذكار. With the assimilation of د to the form also becomes (idhtakara → idhdkara → iddakara).

ب) If the first radical is ص, ض, ط, ظ،ظ، then the extra ت changes to ط, e.g.,

- ‘he had patience’ for (istabara → istabara).
- ‘he was in state of unrest’ for (idtaraba → idtaraba).
- ‘he knew’ for (ittala’a → ittala’a).
- ‘he put up with wrong’ for (iztalama → iztalama).

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

- ‘it was united’ for (iwtahada → ittahada).
- ‘he feared’, ‘he protected himself’ for (iwtaq → ittaq).

The mudāri: The حرف المضارعة takes fathah, e.g., ‘he waits’ — ‘he smiles’ — ‘he listens’. ‘he selected’ for ‘he selects’ (tintazir). The amr: After the omission of the حرف المضارعة, the verb commences with a sākin letter, so hamzat al-wasl is to be prefixed, e.g., (tantazir-u : ntazir : intazir).

The masdar: It is on the pattern of اللفظ ‘waiting’, ‘taking’, ‘meeting’ for اللفظ ‘selection’, ‘meeting’ for اللفظ ‘selection’. The ism al-fā’il and the ism al-maf‘ul: These are formed by replacing the حرف المضارعة with mu-. The second radical takes kasrah in the ism al-fā’il and fathah in the ism al-maf‘ul, e.g., ‘he examines’ (mumtaḥin-un) ‘examiner’ (mumtaḥan-un) ‘one who is examined’.

In the muda‘af and the ajwab verbs both the ism al-fā’il and the ism al-
maf’ûl have the same form, e.g., يَشْتَقُّ which stands for the ism al-fā‘il, and يَشْتَقُّ for the ism al-maf’ûl.

In the same way from يَخْتَارُ which stands for the ism al-fā‘il, and يَخْتَارُ for the ism al-maf’ûl.

The noun of place and time: It is same as ism al-maf’ûl, e.g., مُجَمَّعٍ ‘society’, literally ‘place of gathering, مَلْتَزَمْ ‘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 بَابُ النَّفَعَلِ، the hamzat al-wasl is omitted in this bāb also when hamzat al-istifhām is prefixed to the verb, e.g., أَنْتَظَرْتُني ‘Did you wait for me?’ for أَنْتَظَرْتُني؟ (؟a intazarta-nî : ?antazarta-nî). In the Qur’an أَصْطَفَى الْبَنَاتِ عَلَى الْأَبْنَاءِ (37:153) ‘Has He preferred daughters to sons?’

#(3) We have learnt إذا ‘if’ or ‘when’ in L 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 الفجاءة (idhâ of surprise), e.g., خَرَجَتْ فِي اَذَا شَرْطُهُ بِالِيَامِ ‘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 Mūsâ عليه السلام dropped his stick, something unexpected happened: it turned into a snake. The Qur’an uses idhâ of surprise to express this event:

فَأَلَقَى عَصَاهُ فِي اَذَا هِيْ نَعْمٌ مُّبِينٌ وَنَزَعَ بَعْدَهُ فِي اَذَا هِيْ يِبَاءُ للْبَاطِرِينَ ‘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 prefixed to إذا

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

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., ‘أَظْنَّ الامْتِجَاحُ قُرُبًا’ ‘I think the examination is near.’ Here الامْتِجَاحُ is the first object, and قُرُبًا is the second.

‘أَظْنَّ الْمُدْرِبَ يَأْتِي غَدًا’ ‘I think the headmaster is coming tomorrow.’ Here المُدْرِبَ is the first object, and the sentence يَأْتِي غَدًا is the second object, and it is.

may be followed by اَنْ or أَنْ, e.g.,

‘أَظْنَّ اَنَّ الامْتِجَاحُ سَهَّلُ’ ‘I think the the examination is easy.’

Here الامْتِجَاحُ is ism inna, and سَهَّلُ is khabar inna. In the Qur’an (41:22) اَلْمَهْرِ يَأْتِي غَدًا: ‘But you thought that Allah does not know much of what you are doing.’

b) ‘أَنْ يَرُضَى أَحْمَدُ’ ‘I did not think that Ahmad would fail.’ In the Qur’an (18:35) ‘أَلَا أَظْنَّ أَنَّ يَتَبَيَّنُ هَذِهَ أَبْدًا’ ‘I do not think that all this will ever perish’.

#(5) We say دَخَلْتُ في الامْتِجَاحِ but دَخَلْتُ في الإِسْلَامِ. i.e., if what you enter is a place like a house or a mosque don’t use فِي, otherwise use فِي. In the Qur’an: ‘وَدَخَلَ جَنْسَتِهِ’ (18:35). But And faith has not yet entered into your hearts’ ولَمَّا يَدْخَلُوا الْإِسْمَانَ فِي قُلُوبِكُمْ (49:14). We have both these usages in...
enter among My servants, and enter My Paradise’ (89:29-30).

#(6) We have learnt فعالُ (fa‘āl) which denotes intensity in the ism al-fā‘il, e.g., غافِرُ ‘one who forgives’, and رازِقٌ ‘one who provides’, and رازِقٌ ‘one who provides much’ -- آكلٌ ‘one who eats’, and آكلٌ ‘one who eats much’.

There are four other forms which denote intensity. These are:
a) فعالُ، e.g., علِمُ ‘one who knows much’, سمِعُ ‘one who hears much’.
b) فعالُ، e.g., غفرُ ‘one who forgives much’, شكرُ ‘who thanke much’, عبوسُ ‘who eats much’.
c) ع宝贵的، e.g., حذرُ ‘very cautious’.
d) مفعول، e.g., معطِئ ‘one who gives much’.

These five patterns are called صيغّ مباعدة اسم الفاعل patterns denoting intensity in the ism al-fā‘il’.

#(7) ‘One must take the test.’ It literally means ‘there is no escape from the test.’ Here لا is not the negative للجنس لا which we have learnt in L 21.

If a masdar mu’awwal is used, e.g., ‘لا بُدْ أن تكتب له’ ‘You must write to him’, ‘لا بُدْ أن نسافر’ ‘We must travel’, ‘لا بُدْ أن تتعلموا تشغيل’ ‘You must learn how to operate the computer’.

EXERCISES

1) Answer the following questions.

2) Point out all the verbs belonging to bāb أَفْعَلُ and their derivatives occurring in the main lesson.

3) Write the mudāri’, the amr, the ism al-fā‘il and the masdar of each of the following verbs.
4) Change the following verbs to \( bāḇ \)  
5) Change the following verbs to \( bāḇ \)  
6) Change the following verbs to \( bāḇ \)  
7) Write the original form from which each of the following verbs has been derived as shown in the example, and name the \( bāḇ \).  
8) Rewrite the following sentences using \( bāḇ \) as shown in the example.  
9) Point out the verbs belonging to \( bāḇ \) and their derivatives occurring in the following sentences.  
10) Rewrite each of the following sentences using the form of \( ُظَنَّ \) indicated therein. Rewrite it again using \( ُأَنْ أُنَّ \) after \( ُظَنَّ \).  
11) Give the plural of each of the following nouns.  
12) Give the \( muddāri' \) of each of the following verbs.  
13) Derive the intensive form of \( ism \ al-fā'il \) on the patterns of \( فَعَالٌ، فَعَيْلٌ، فَعَارِجٌ \) from the verbs given with each of them.

**Lesson 24**

In this lesson we learn the following:

#(1) \( bāḇ \)  
In this \( bāḇ \) i- is prefixed to the first radical, and the third radical is doubled (if \( ُاَلَّا \)). This \( bāḇ \) is used only for colours and defects, e.g., ‘it became red’, ‘it became crooked’.

The \( muddāri' \) of \( ُيَحَمِّرُ \), \( ُأَحْمَرُ \), and \( ism \ al-fā'il \) is \( ُمَحَمِّرُ \). It has no \( ism \ al-maf'ūl \). Its \( masdar \) is \( ُأَحْمَرُ \).

This \( bāḇ \) has another form with the addition of an \( alif \) after the second radical, i.e., \( (fā'il) \), e.g., ‘it became red’, ‘it became dark green’.  

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
The *muḍāri* of ḥāmar is its *ism al-fā'il* is ḥāmar, and its *masdar* is ḥāmar.

Note that a verb like *aṣṭa* is not from *bāb* but it is *aflul* from the in *aṣṭa* is extra, but both the *dāls* (د) are original, because its radicals are. In determining the *bābs* we must find out the radicals. The forms in certain cases may be deceptive.

(2) The verb رأى *surū* has two meanings: (a) to see, and (b) to think, to judge. In the first sense it is called رأى البصرة (ra'ā of the eye), and in the second sense it is called رأى الفقية (ra'ā of the mind). The first takes only one object, e.g., رأى إبراهيم *I saw Ibrahim.* The second takes two objects which are originally *mubtada* and *khabar,* e.g., حامد عالما *I think Hamid is a scholar.* أراك ضعيفا *You are weak.* In the Qur'an (70:6-7) : إنهم برونها بعيدا ونراه قريبا : They indeed deem it (the punishment) far off, and We deem it near.

(3) ظاء is a verb signifying hope and fear like the particle عسى, e.g., عسى الله *It is hoped that Allah will turn to them in forgiveness* (Qur'an, 9:102). عسي أن تكرهوا *It is feared that you dislike a thing while it is good for you* (Qur'an, 2:216).

عسي can be used both as an incomplete and a complete verb.

a) An incomplete verb (الفعل النثاق) is a sister of قان and takes *ism* and *khabar,* e.g., عسي الله *It is hoped that Allah will forgive them* (Qur'an, 4:99). Here is its *ism,* and the *masdar* *mu'awwal* its

---

1 - See L. 10.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem

78
khabar. Remember that its khabar should be a masdar mu‘awwal. Its ism can also be a pronoun, e.g., عَسَى أَتَرْزَعُ هذَا الْعَامَّ ‘It is hoped that I will get married this year.’ Here عَسَى is its ism.

b) A complete verb (الفعل النام) is followed by the fā‘il, e.g., دَخَلَ الْمَدْرَسَ ‘It is hoped that my Lord will guide me’ (Qur’an, 18:24). Here the masdar mu‘awwal is the fā‘il.

In عَسَى أَنْ يَهْدِينَ رَبَّنَا ‘I am afraid I will fail’ عَسَى is incomplete, and in عَسَى أَنْ أَرْسَبُ أَرْسَبَ it is complete.

#(4) ‘After the the teacher entered.’ Here مَا دَخَلَ المَدْرَسِ along with the verb that follows it has the meaning of a masdar. So مَا دَخَلَ المَدْرَسِ means مَا الدَّخُولِ المَدْرَسِ (the infinitive mā). That is why this مَا is called the infinitive mā. The verb that follows the infinitive mā may be mādī or mudāri’. Here is an example of the latter: سَأْرِيكَ الْمَجْلَةَ بعد ما يَخْرُجُ المَدْرَسُ ‘I will show you the magazine after the tacher leaves.’ Here بعد ما يَخْرُجُ المَدْرَسُ has the force of بعد خُروُج المَدْرَسِ.

Here are some more examples: لَهُمْ عَذَابٌ شَدِيدٌ بما نسوا يَوْمَ الْحَسَابِ ‘For them is a severe punishment for their fogetting the Day of Reckoning’ (Qur’an, 38:26), فَذَوْفُوا العَذَابُ بما كَتَبْنَ طِبَاطِبْ ‘So taste the punishment for your rejection’ (Qur’an, 3:106).

#(5) We have learnt in Book Two (L 11) that the khabar coming after أَمَّا أَنْ يَدْرِسُ بالمَدْرَسَةِ should take e.g., فَأَنَا فَأَدْرَسُ بالجَامِعَةِ In the āyah
there is no khabar, because the khabar has been omitted as it is evident from the context. The omitted khabar is فَقَامَا الَّذِينَ اسْوَدَّتِ وَجُوهُهُمْ أَكْفَرُّتُمْ بِعَدَّةٍ إِمَانَكُمْ ‘it will be said to them.’ Here is a translation of the meaning of this āyah: ‘As for those whose faces will be darkened it will be said to them, “Did you reject the faith after believing?”’

EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to bāṣ and āfa‘al and their derivatives occurring in the main lesson.
3) Write the mudāri‘, the masdar and the ism al-fā‘il of each of the following verbs.
4) Write the mudāri‘, the masdar and the ism al-fā‘il of each of the following verbs.
5) Specify the bāb of each of the following verbs.
6) Point out the verbs belonging to bāṣ and āfa‘al and their derivatives occurring in the following sentences.
7) Rewrite the following sentences using رَأَى الْقَلْبِ.
8a) Change عَسَى النَّاقِصَةُ عَسَى التَّامَةُ in the following sentences.
8b) Change عَسَى النَّاقِصَةُ عَسَى التَّامَةُ in the following sentences.
8c) Use عَسَى in two sentences of your own. It should be nāqisah in the first, and tāmmah in the second.
11) Give the mudāri‘ of each of the following verbs.
12) What is the meaning of the wajha, and what is its plural?
LESSON 25

In this lesson we learn the following:

#(1) Bāb ista- is prefixed to the first radical (istaf' ala), e.g., 'he asked forgiveness', 'he woke up', 'he got ready', 'he had a bath', 'he resigned', 'he lay down'.

The mudāri': It is rgb-_days, rgb-pressed, rgb-quick, rgb-which.

The amr: It commences with a sākin letter, so it takes hamzat al-wasl, e.g., (tastaghfir-u : staghfr : istaghf) - rgb-pressed - rgb-quick - rgb-which - rgb-which - rgb-which (This has fathah at the end to avoid the collection of the qaṣākin).

The masdar: It is on the pattern of rgb-quick-rgb-which (istif' al-un), e.g., rgb-pressed rgb-quick rgb-which. In the ajwaf verbs a compensatory ی is added at the end, e.g., rgb-quick rgb-which rgb-quick rgb-which rgb-quick rgb-which rgb-quick rgb-which for rgb-quick rgb-which.

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., rgb-pressed rgb-quick, rgb-quick rgb-which rgb-quick rgb-which rgb-quick rgb-quick rgb-which rgb-which rgb-quick rgb-which, 'one who seeks pardon', and rgb-pressed rgb-quick, 'one whose forgiveness is sought' (mustaghfīr/mustaghfar).

The noun of place and time: It is the same as the ism al-maf'ūl, e.g., rgb-pressed rgb-quick, 'future', rgb-quick, 'clinic', rgb-quick, 'hospital'.

This bāb signifies, among other things, the meaning of seeking, e.g., rgb-quick 'he forgave', rgb-pressed 'he sought forgiveness', rgb-quick 'he ate', rgb-quick 'he asked for food', rgb-quick 'he guided', rgb-quick 'he sought guidance'.

لُفْهِمُ اللُّغَةِ الْعَرَبِيَّةِ لْكَيْ أَفْهَمُ الْقُرَآنِ الكَرِيمِ (2) '# I am studying Arabic so that I may understand the Qur'an.' The word كَيْ is an infinitive particle, and لْكَيْ means لْفُهْمُ الْقُرَآنِ It is used with the mudāri' which it rgb-which rgb-renders.
masūb. 'Lam al-tulūnī is prefixed to it which may sometimes be omitted, e.g.,

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

is for

is joined to in writing, e.g., ‘Work hard lest you should fail.’ ‘Write down my telephone number in the diary so that you do not forget.’

Here are some more examples of کی:

‘My colleagues went to the market to buy the necessaries.’ ‘Maryam, get up early lest you should miss the train.’

is another particle of nasb. It precedes the mudāri’, and renders it mansūb. It means ‘in that case’. It is used only in reply to a statement. If your friend tells you ‘The headmaster is returning today from abroad’, you will reply saying, ‘In that case we will receive him at the airport.’ Note that the verb after اذن is mansūb.

renders the verb mansūb only if the following three condition are met:

a) اذن 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 لا النافقة or an oath is permitted,

c) the verb should denote futurity.
In the example cited above all the three conditions are met. إذن is at the beginning of the sentence, the verb تستقبله immediately follows it, and it denotes futurity. But if we say ﱢ ﰡ ﱢ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ ﰣ ﰡ 

"For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem"
finished explaining the lesson.’ – ‘The doctor came after the patient had died.’ – ‘I arrived at the airport after the plane had taken off.’

#(6) The verb جَعَلَ has four meanings:

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

‘I will make this room a shop.’ Here جَعَلَ is the first object, and دَكَانَا is the second object. Here are some more examples:

‘Allah had made alcoholic drinks الحرام.’

‘And He made the moon a light therein, and He made the sun a lamp’ (Qur’an, 71:16).

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

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

‘Have you made a headmaster?’; i.e., ‘Do you think I am a headmaster?’

‘And they made the angels, who are servants of Rahman, females’ (Qur’an, 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.,

‘All praise is for Allah Who created the heavens and the earth, and made darkness and light’ (Qur’an, 6:1).

d) to begin. In this sense it acts like كان, and has ism and khabar. Its khabar is a verbal sentence with the verb in the modar, e.g.,

‘I began to explain the lesson.’
'Hamid began beating me.' Here حامد is its ism, and the sentence يضربني its khabar.

#(7) The plural of 'pedestrian' is مُشَهَّة. It is on the pattern of فِعْلَة (fu‘alat-un). So مُشَهَّة (mushayat-un) is originally مُشَهَّة (mushayat-un) where -aya- changes to -â-. Here are some more examples: قَاضٍ ‘judge’ → قاض ‘barefoot’ → عار ‘naked’ → عار ‘ruler’ → عار ‘alone’...

The nawasib of the mudâri

The particles that change the mudâri’ to mansûb are called نواصب الفعال المضارع. These are four, and we have learnt them all. They are:

a) ﴿وَلَيۡسَ رَبُّكُ وَلَيۡسَ تُمَتَّعُونَ﴾, e.g., ‘And Allah wants to turn to you’ (Qur’an, 4:27). This particle is called حَرُفُ مُصَدِّرَةَ وَنَصْبٌ وَاسْتِقْبَالَ, i.e., an infinitive particle that changes the mudâri’ to mansûb and denotes futurity.

b) ﴿قَالَ إِنَّكَ لَنَ تُسۡتَطِيعُ مُعۡيَ صُبُراً﴾, e.g., ‘He said, "Surely, you will not be able to have patience with me’’ (Qur’an, 18:67). This particle is called حَرُفُ نُفَّذِي وَنَصْبٌ وَاسْتِقْبَالَ, i.e., a negative particle that changes the mudâri’ to mansûb and denotes futurity.

c) ﴿كَيْ نَسۡتَحۡلِكَ كِتَابًا﴾, e.g., ‘So that we may glorify You much.’ This particle is called حَرُفُ مُصَدِّرَةَ وَنَصْبٌ وَاسْتِقْبَالَ, i.e., an infinitive particle that changes the mudâri’ to mansûb and denotes futurity.

d) ﴿إِذۡنَ أَنَّ إِسْتَمۡضِرَكَ﴾, e.g., ‘I shall come to visit you tomorrow in shâ’ Allah.’ In that case I will wait for you.’ This particle is called

---

1 See L.10. For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission Shaykh Dr. V. Abdur Raheem.
i.e., an answering particle that changes the mudāri' to mansūb and denotes futurity.

EXERCISES

1) Answer the following questions.

2) Point out the verbs belonging to bāb استُفْعَلٌ and their derivatives occurring in the main lesson.

3) Write the mudāri', the amr and the masdar of each of the following verbs.

4) Point out the verbs belonging to bāb استُفْعَلٌ and their derivatives occurring in the following sentences.

5) Fill in the blank in each of the following sentences with كِيْ or كِيْلَا and make necessary changes.

6a) Use إِذْنَ in three sentences of your own.

6b) Oral exercise: Each student says something, and his colleague replies to him using إِذْنَ.

7) Negate both the verbs in each of the following sentences.

8) Rewrite the following sentences changing the subordinate nominal sentences to verbal sentences.

9) Specify the meaning of جَعَلَ in each of the following sentences.

11) Oral exercise: Each student asks his colleague مَتى أُسْتَيْقَظْتُ؟ وَمَنْ أَيَقَطَكَ؟

12) Write the mudāri' of each of the following verbs.

13) Specify the bāb of each of the verbs occurring in the hadīth of Abū Dharr.

14) Write the singular of الفاْئلُ and the plural of الدَّافُعُ and the plural of الدَّافُعُ.

15) What is the original form of عَارِعَةٌ occurring in the hadīth?

16) Write the plural of each of the following nouns on the pattern of عَارَةٌ.
LESSON 26

In this lesson we learn the following:

(1) the quadradral verb i.e., a verb which has four radicals, e.g., تُرْجَمُ, هُوَلُ, بَعْثُ, تُرْجَمُ, he translated’, ‘he scattered’, ‘he walked fast’, ‘he said bismillah’.

Like the thulâth, the rubâ’i is also either mujarrad or mazi’d.

The rubâ’i mujarrad has only the four radicals without any extra letters as تُرْجَمُ which is composed of: t-r-j-m. Now the rubâ’i mujarrad has only one bâb, and it is فَعَّلَ (fa’lala). The mudâri‘ is يُتَرْجَمُ, e.g., As the verb is composed of four letters, the حَرْفُ الْمَضَارِعَةُ has dammah. The masdar is on the pattern of فَعَّلَةُ (fa’lalat-un), e.g., تُرْجَمَةَ ‘translator’ wherein the third radical has kasrah, and in the ism al-maf’il it has fathah, e.g., كِتَابٌ مُتْرَجَمٌ ‘translated book’.

The rubâ’i mazi’d has three abwâb. They are:

a) فَعَّلَ where ta- has been prefixed to the first radical (tafa’lala), e.g., تُرْعَعُ, تُتَرْعَعُ, ‘he grew up’, ‘he rinsed his mouth with water’.

The mudâri‘ is يُتَرْعَعُ, and the masdar is تُرْعَعُ.

b) فَعَّلَ where i- is prefixed to the first radical, and the fourth radical is doubled (if’alalla), e.g., اَمْمَانُ اَمْمَانُ, اَمْمَانُ, اَمْمَانُ, ‘he felt reassured’, ‘he detested’.

The mudâri‘ is يُتَرْعَعُ, يُتَرْعَعُ, (ya’ma’inn-u), and the masdar is تُرْعَعُ.

In the Qur’an (13:28) ‘Lo! in the remembrance of Allah do hearts find peace.’
c) اَفْرَنْقَعَ where i- is prefixed to first radical, and -n is added after the second (if'anlala), e.g., يَفْرَنْقَعُ يَفْرَنْقَعُ The mudāri' is يَفْرَنْقَعُ, and the masdar is اَفْرَنْقَعُ. The sentence اَفْرَنْقَعُ الأَنْسَانُ means 'The people dispersed.'

(2) 'This is a man' is هَذَا رَجُلٌ, and 'This is the man' is هَذَا الْرِجَالُ. 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 the khabar, e.g., هَذَا هوَ الْرِجَالُ 'This is the man', هُؤُلَاءِ هُمُ الْمُجْرِمُونَ 'These are the criminals', هُؤُلَاءِ هُمُ الْمُسْلِمَاتُ 'These are the Muslim ladies'.

The pronoun (الضَّمْيِر) so used is called ضِمْيِرُ الفَصِّلِي (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 الْلَاعِبُ 'Hamid the player' or 'Hamid is the player'. If we mean 'Hamid is the player' we say حَامِدٌ هوُ الْلَاعِبُ.

Here are some more examples of ضِمْيِرُ الفَصِّلِي:

ذَلِكَ هُوَ 'And those are the successful' (Qur'an, 2:5).
ذَلِكَ الْكِتَابُ 'That is the Book' (2:2).
ذَلِكَ الفَوْزُ العَظِيمُ 'That is the great success' (Qur'an, 9:72).
ذَلِكَ الفَوْزُ العَظِيمُ 'That is the great success' (9:89).

(3) If you are offered something to eat with the instruction كُلُّهَا هَذَا you can eat the whole thing. But if the instruction is كُلُّ مِنْ هَذَا you are to take only part of it. In the same way we say: Of the مَنْ الطَّلَابِ مِنْ لَا يَعْرِفُ الإِنْكِليزِيَّةُ.
students are some who do not know English.’ This is called من التعيضية أُنْتَ مِن أَحْسَنِ الطَّلَابِ (the partitive min). Here are some more examples:

أَنْتَ مِن أَحْسَنِ الطَّلَابِ ‘You are one of the best students.’ Compare this with

أَنْتَ أَحْسَنِ الطَّلَابِ ‘You are the best student.’

وَمِمَّا رَزَقَاهُمْ يَنفَقُونَ ‘And they spend part of what We have given them’ (Qur’an, 2:3).

أَنْتُ مِنَ النَّاسِ مِنْ يَقُولُ آمَنَ بِاللَّهِ وَيَبْلُوْمُ الآخِرَةَ وَمَا هُمْ بِمُؤْمِنِينَ ‘And of mankind are some who say, “we believe in Allah and the Last Day”, but they are not believers’ (Qur’an, 2:8).

#(4) In وهل جاء المدير؟ ‘And has the headmaster come?’ the conjunction و comes first, and then the interrogative particle هل. The hamzat al-istifham (أ) precedes the conjunction, e.g., وأُجِرَاء المدير؟ We cannot say ي؟. Here are some examples from the Qur’an:

أَوَلَمْ يَنْظُرُوا فِي مَلَائِكَتِ السَّمُوَاتِ وَالأَرْضِ ‘And did they not look into the kingdom of the heavens and the earth?’ (7:185).

ثُمَّ إِذَا وَقَعَ آمَنُوا بِهِ ‘Then, will you believe in it when it has actually happened?’ (10:51).

#(5) Many دِياَت commence with إذ. In such cases إذ is the object of the verb أَذَكَرُوا ‘Remember’ which is always omitted. The meaning of the above دِیَة is ‘Rememer when Ibrahim said ...’.

#(6) The plural of مَتَى ‘dead’ is مُتَوَى on the pattern of فعل. It is a diptote1, and so has no tanwin. Here are some more examples:

أُسِيرُ ‘captive’

جُرَحُ ‘wounded’

1 - For diptotes see L 34.

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
(6) If the *munādā* is a noun with the pronoun of the first person singular as its *mudāf ilaihi*, it has five different forms, e.g.,
a) *(yâ rabbī)* (يَأَرُبْبِيِّ) : this is the original form.
b) *(yâ rabb)* (يَأَرُبْب) : here the *yā* (ي) has been omitted.
c) *(yâ rabbiya)* (يَأَرُبْبِيَّ) : the *yā* is retained, but has *fathah*.
d) *(yâ rabb)* (يَأَرُبْب) : the *yā* is omitted, and the last letter has *fathah*.
e) *(yâ rabbâ)* (يَأَرُبْب) : the *yā* is omitted, and the last letter has *fathah* and *alif*.
The last form takes *hā* at the end *(yâ rabbâh)* (يَأَرُبْبَّه).
I have put all the five forms in this mnemonic : *râb, râb, râb, râb*.
The first form *(râb)* is the most frequently used in the Qur’ān.

(7) We have seen in L. 14 that if the *jawâb a‘l-shart* is a nominal sentence, it should take *fātihah*, e.g., *(wâ ilâ yâ kifâ yâ kifâ)*. This can be replaced with *fâ* *mâ* *(wâ ilâ yâ ru’d yâ ru’d)*. *And when those (whom they worship) beside Him are mentioned, (surprisingly) they rejoice’* (Qur’ān, 39:45).

*(fâ inâ a‘l-ma‘rûd ‘â l-ma‘rûd yâ allâh)* ‘If they are given thereof they are pleased, but if they are not given thereof (surprisingly) they are displeased’ (9:58).

(8) We have learnt the *muda‘af* verb in Book Two (L. 29). In all forms of the *mudârî*, except two, the second radical loses its vowel and is assimilated to the third radical, e.g., *(yâl ‘âl ‘âl ‘âl ‘âl ‘âl ‘âl ‘âl)*. This process is called *idghâm* (assimilation). Only the two underlined forms do not undergo *idghâm* because they are *isnâded* to *mutaharrik* pronouns.
Now, in the *mudāri‘ majzūm* these four forms: 

**حَجّ, تَحَجّ, أَحْجَ, نَحْج**

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

**(lam ya-hujja) or (lam ya-hujj)**. Remember that *(ya-hujj-u)* is originally *(ya-hujj-u)*.

In the same way, *(lam or or or or or)*. 

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

**(hujja) ‘perform hajj’ or **(uhjuj)**. The *amr* of the second person feminine plural is already without *idghām*: *(ahjajj)*. It cannot have *idghām* because it is *isnaded* to a *mutaharrik* pronoun.

The process of removing the *idghām* is called *(fakk al-idghām)*.

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

She said, “how can I have a son when no man has touched me?” *(19:20)*.

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

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

‘قُلْ إِنَّ كُلُّهُمَا تَحْوَلُانِ اللَّهُ أَنْ تَفْتَسَنُونِ يَحْسَبُكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذَنُوبَكُمْ’ *(3:31)*.

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

**EXERCISES**

1) Answer the following questions.
2) Point out the *rubā‘i* verbs and their derivatives occurring in the main lesson, and specify the *bāb* of each of them.
3) Write the *mudāri‘* and the *amr* of each of the following verbs.
4) Point out the *rubā‘i* verbs and their derivatives in the following sentences, and specify the *bāb* of each of them.
Lesson 27

In this lesson we learn the following:

1. Kinds of pronouns:

Pronouns are either separate (المُنْتَصِلُ or attached (المَنْتَصِلُ).

**The separate pronouns** are independent and not attached to any other word. They also occur after إلا, e.g.,

‘I am a Muslim’  أماَقَيمَ الدُّرِّسَ إلاَّ أَنتَ -- ‘No one understood the lesson except you.’

‘It is you that I saw.’ ْيَايَاكِ رَأَيْتُ -- ‘I saw none but you.’

**The attached pronouns** are not independent, but are always attached to other words, e.g., ِتُ رَأَيْتُكَ ‘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., قُلْ لِلْوَلَّدِ (al-walad-u), دَخَلَ الْوَلَّدَ (al-walad-a), سَأَلَ الْوَلَّدَ (al-walad-i). But pronouns do not change their endings; they change themselves entirely, e.g., أَسْأَلَكَ, من أَنتُ؟. So *أَنتَ* is the marfū‘ form,

and *كَنَّى* is the mansūb form.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
So there are two sets of pronouns: one for *raf*’ and the other for *nasb* 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: *هوَ، هما، همُ؛ هيَ، هما، هنُ.*

Second person: *أنتمَ، أنتِ، أنتُ؛ أنتَ، أنتِ، أنتُ.*

First person: *أنا، نحنُ.*

**The attached forms:** The following are the attached pronouns of *raf*’:

1) the *mutaharrik* *tā’*, as in *ذَهَبَتْ، ذهبَتمُ، ذهبَتْ، ذهبَتْ* (-tu, -tumâ, -tum, -ti, -tunna).

2) the *alif* of the dual, as in *ذَهْبَا، ذهْبَانَا، ذهْبَانَ، ذهْبَانِها.* (-â).

3) the *wāw* of the plural, as in *ذَهْبُوا، ذهْبُونَ، ذهْبُونَ، ذهْبُونِها.* (-u).

4) the *yâ*’ of the second person feminine, as in *ذَهَبَْيَنَّ، ذهَبَْيَنِها.* (-i).

5) the *nūn* of the feminine plural, as in *ذَهَبَْنََ، ذهَبَْنِنَّا.* (-na).

6) -nā of the first person plural, as in *ذَهَبْنَا.* (-nâ).

The attached pronouns of *raf*’ are hidden in the following forms:

a) the *mādī*: in the following two forms: *ذَهَبْتَْ وَذَهَبْتَ.* Note that the *tā’* in *ذَهَبْتَ* is not a pronoun. It is a particle denoting feminine gender.

b) the *mudârī*': in the following four forms: *يَذَهَبْ، تَذَهَبْ، أَذَهَبْ، نَذَهَبُ.*

**THE PRONOUNS OF *NASB***

**The separate forms:** You have not been introduced to these forms before. These forms are composed of the word *إِبَأ* plus the attached pronouns of *nasb* which you already know, e.g., *إِبَأَيْنَاكَ* (iyyâ-ka).
Third person: إياها، إياهم، إياهما; إياها، إياهم، إياهم.
Second person: إياك، إياكم، إياهما; إياك، إياكم، إيام.
First person: إياي، إيانا.

The attached forms: These form cannot be mentioned independently. They should be attached to a verb or to إن or one of its sisters.

Third person: سألته، سألهم، سألهما; سألته، سألهم، سألهما.
Second person: سألتكم، سألتكم، سألتما; سألتكم، سألتما.
First person: سألتني، سألتنا.

THE PRONOUNS OF JARR

The pronouns of jarr have only the attached form, and they are the same as the pronouns of nasb, e.g., منّه، منّها، منّنكم، منّكم، منّك، منّك.

WHEN TO USE THE SEPARATE PRONOUNS OF NASB

The pronoun of nasb should be separate in the following cases:

1) If it is a maf'ul bihi, and precedes the verb, e.g., نبّعذك، ‘We worship You,’ but إياك نبّد: ‘It is You that we worship.’ We cannot say لك نبّد، as is an attached pronoun, and cannot stand alone.

2) If it is a maf'ul bihi of a masdar, e.g., ننتظر زيارة المدير إيانا، ‘We are awiating the headmaster’s visit to us.’ Here إيانا is the object of the masdar. Here is another example: مساعدتك إياي كانت قبل مساعدتي إياك، ‘Your help to me was before my help to you.’

---

1. The attached form of the pronoun of the first person singular is يأ only. The nun is the
2. For Personal use only. Courtesy of Institute of the Language of the Qur'an (lugarulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
3) if it occurs after a conjunction, e.g., رَأَيْتُكَ وَإِيَاهُ ‘I saw you and him.' Here we cannot say رَأَيْتَكَ رَهُ as it is an attached pronoun and cannot stand alone.
   In the same way we say ‘إِني وَإِيَاكَ نَاجِحَانَ ‘Indeed I and you have passed.’ We cannot say ... مَنْ رَأَيْتَكَ because أَنْتُ is pronoun of raf`.
4) if it occurs after لَا تَعْبَدُ إِلَّا إِيَاهُ ‘We worship none but Him.’ -- ما سَأَلْتُ إِلَّا إِيَاهُ ‘I asked none but you.’
5) if it occurs after an attached pronoun of nasb, e.g., – أَيْنَ مَجلَّةُ المدير؟ – Where is the headmaster’s magazine? -- ‘I gave it him.’ Here we cannot say أَعْطَيْتُهُ إِيَاهُ. If both the pronouns belong to the same person – as in the 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 كَتابِي؟ ‘Where is my book?’ -- ‘I gave it to you.’

#(2) One of the patterns of the masdar is فَعَّلَ (fa‘il-un), e.g., رَنَّ الحَْرَضُ ‘The bell rang’ -- صَفَرَ ‘he whisled’ صَفْرَ ‘whistling’.

**EXERCISES**

1) Answer the following questions.
2) Point out all the pronouns occurring in the main lesson, and specify the category to which each of them belongs.
3) Point out all the separate pronouns of nasb occurring in the main lesson, and mention the reason for their being separate.
4) Rewrite the following sentences placing the pronoun of nasb before the verb in each of them.
5) Rewrite the following sentences using إلا as shown in the example.
6) Fill in the blank in each of the following sentences with the type of pronoun mentioned in brackets.
7) Answer the following questions using two pronouns of 

8) Answer the following questions using two pronouns of 

9) Oral exercise: Each student says to another ‘So-and-so wants your book. Shall I give it to him?’ And the other says ‘Yes, give it to him’, or ‘No, don’t give it to him.’

10) Write the masdar of each of the following verbs on the pattern of fa‘il.

11) Give the plural of the Following verbs

12) Write the mudāri‘ and amr of each of the following verbs.

LEsson 28

In this lesson we learn the following:

(1) (the absolute object): It is the masdar of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is mansūb, e.g., ‘Bilal beat me a beating.’ The words 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 only when he gave you a real beating.

The maf‘ūl muṭlaq has four uses. It is used:

a) to emphasize as we have just seen. Here is another example: ‘And Allah spoke to Mūsā directly’ (Qur’an, 4:164).

b) to specify the number, e.g., ‘The book was printed twice.’ ‘I forgot and performed only one

sajdah.’
c) to specify the type of action, e.g., مات مات الشهداء ‘He died the death of martyrs.’

‘Write legibly’ (literally, ‘write a clear writing’).

d) as a substitute for the verb. In this case only the masdar is used, e.g., صَبْرًا ‘Have patience!’ Here the masdar is a substitute for the amr وُفَكَّرْتُ ‘I thank you.’ Here the masdar is a substitute for the mudāri ‘أُسْتَكْرِرُ ‘I thank.’

Words which deputize for the masdar:

The following words deputize for the masdar, and are therefore mansūb, and are grammatically regarded as maf’ûl muflaq:

1) the words كُلُّ, بَعْضُ, أيُّ with the masdar as their madaf ilaihi, e.g.,

‘أعْرِفُهُ كُلُّ المُعًرفَة’

The headmaster punished me to some extent.’

‘أيّ نَومٍ تَنامُ؟’

‘What sort of sleep are you sleeping?’ In the Qur’an (26:227):

‘وَسَيَعْلَمُ الَّذِينَ ظَلَّواُ أيُّ مَنْ تَنْتَقَلُ بِهِ يَقْبَلُونَ’

And those who do wrong will come to know how they will end up.’

2) a number with the masdar as its tamīz, e.g.,

طَبِعُ الكِتَابِ ثَلَاثَ طِبَعَات ‘The book was printed thrice.’ In the Qur’an:

فَاجَلَدُوا كُلَّ وَاحِدٍ مِنْهُمَا مَائَةً جَلِدَةً ‘flog each one of them a hundred stripes’

(24:2) ‘فَاجَلَدُوهُمْ ثَلَاثَينَ جَلِدَةً ‘flog them eighty stripes’ (24:4).

3) an adjective of the masdar (the masdar itself being omitted), e.g.,

فَهِمَتُ الدَّرْسَ فَهِمًا ‘I understood the lesson well.’ This is for جَيْدًا which literally means ‘I understood the lesson with a good understanding.’

---

1 The tamīz (تَمِيز) is a word used to specify a vague idea. The tamīz of the number may be maqir, or mansūb, e.g., بَيْنَ يَدِينِ ‘between two hands’.
4) *ism al-masdar* (اسم المُصْدَرَ): It is a word which has the same meaning as the *masdar*, but has less letters than it, e.g., كلام ‘speaking’ is *ism al-masdar*, and *كلام* is *masdar*. ‘kiss’ is *ism al-masdar*, and *قبلة* is *masdar*. 'He spoke to me harsh words.'

5) a cognate *masdar*: It is:
(a) the *masdar* of the *mujarrad* verb while the verb used in the sentence is *mazid*, e.g., 'I bought this car directly.' Here is the *masdar* of the *mujarrad* verb شراء ‘to buy’ whereas the *masdar* of اشتري is ‘to buy’. Here is an example from the Qur’an (89:20) حبي وتحبون المال حبا جمها ‘And you love wealth with abounding love.’ Here is the *masdar* of the *mujarrad* verb حب (a-i) which is very rarely used, whereas the *masdar* of the *mazid* verb is حب and this *masdar* is very rarely used.
(b) a *masdar* of a *mazid bab* which is different from the *bab* of the verb, e.g., أقسمت ابتسامها ‘I smiled.’ Here is the *masdar* of the verb *ابتسام* which belongs to *باب* whereas the verb belongs to *باب* and both have the same meaning. In the Qur’an (73:8) وتبثبثل إليه (8) ‘And devote yourself to Him with complete devotion.’ Here the verb belongs to *باب* whereas the *masdar* is from *باب*.

6) a demonstrative pronoun with the *masdar* as its *badal*, e.g., أَكَسْتَقْبَلُي هَذَا ‘Do you accord me this kind of reception?’ Here is the maf’ul *استقبال* and so it is the *masdar* *استقبال*. And in *مَلْكُ نَصْب* and its *masdar* is its *badal*.

7) a pronoun referring to the *masdar*, e.g., أجْهَدْتُ إِجْهَادًا لِيُجْهَدْهُ ‘I worked hard in a way nobody else did.’ Here the pronoun *stand* for *إِجْهَادًا*. 

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
8) a synonym of the *masdar*, e.g., عاشت حياة سعيدة, ‘I lived a happy life.’ Here ‘life’ is synonymous with عيشة, derived from عاشت.

#(2) There are many kinds of *masdar*.

a) One of them is مَصَدَّر المُرَّةِ. This *masdar* denotes how many times the action took place, once, twice, thrice ... It is on the pattern of فَعْلَةٌ (fa‘lat-un), e.g., ضربت ضربة, ‘I hit him once, and he hit me twice.’ طبعت طبعات ‘This book has been printed several times.’ (taba‘at-un) is the plural of طبعت.

In the abwāb of the mazīd the *masdar al-marrah* is formed by adding ُة to the original *masdar*, e.g., إطلاع, ‘saying “Ahhahu akbar” once’, إطلاع, ‘peeping out’, إطلاعات, ‘peeping out once’, e.g., أطلعت من النافذة لإطلاعات, ‘We say ‘Allahu akbar’ four times in the funeral prayer.’ أطلعت, ‘I looked down from the window twice’.

b) Another kind of the *masdar* is مَصَدَّر الْمِنْهَةِ (the *masdar* of manner). It is on the pattern of فَعْلَةٌ (fi‘lat-un), e.g., جلسة, ‘manner of sitting’, مشي, ‘manner of walking’. We say, لا تمشي مشي النساء, ‘Don’t walk like women.’ إجلس جلسة طالب علم, ‘Sit as students sit.’

Note that the first letter has fathah in the *masdar al-marrah*, and kasrah in the *masdar al-hai‘ah*. *Masdar al-hai‘ah* is not formed from the mazīd abwāb.

c) Another kind of the *masdar* is the *masdar mimim* (المَصَدَّر الميمي). It is on the pattern of مَفْعُولةٌ / مَفْعَلَةٌ (mafa‘al-un / ma‘alat-un) and مَفْعُولةٌ / مَفْعَلَةٌ (ma‘il-un / ma‘ilat-un), e.g., ممات ‘death’, معرفة ‘knowledge’, مغفرة ‘forgiveness’.
In the mazid abwab it is the same as the ism al-maf'ul, e.g., ممزَق ‘tearing asunder’, مخرج ‘taking out’, مقلب ‘return’. In the Qur'an, فجعلناهم أحاديث وَمَزَقْناهم كُل ممزَق ‘So We made them tales, and totally scattered them’ (34:19).

EXERCISES

1) Answer the following questions.
3a) Point out all the instances of maf'ul mutlaq occurring in the main lesson, and specify the signification of each of them.
3b) Point out words deputizing for the masdar in the examples of the maf'ul mutlaq.
4) Point out the instances of maf'ul mutlaq occurring in the following sentences, and specify the signification of each of them.
5) Point out words deputizing for the masdar in the following examples of the maf'ul mutlaq.
6) Complete the sentence … سجلت with three instances of maf'ul mutlaq. In the first instance it should specify the number, in the second the type of action and in the third it should signify emphasis.
7) Mention all the words that deputize for the masdar in the maf'ul mutlaq.
8) Give three examples of the masdar which functions as a substitute for the verb.
9) Derive masdar al-marrah from each of the following verbs.
9) Derive masdar al-hai'ah from each of the following verbs.

LESSON 29

In this lesson we learn the following:

al-faw'ul لَأ جَلَهَ المَعْلُوْلُ لْهِ (1) : It is a masdar which tells us the reason for doing an action, e.g., لم أخرج خوفًا من المطر ‘I did not go out for fear of rain’. 
I attended (the class) for the love of grammar.’ Here the *masdar* حباً للنحو tells us the reason for not going out, and the *masdar* خوفاً tells us the reason for attending the class. This *masdar* mostly denotes a mental action like fear, love, desire, respect etc. It is *manṣūb*.

The *masdar* in *maf’ül lahu* is mostly with the *tanwin*, but it may also be *mudāf*, e.g., ‘Do not kill your children for fear of poverty’ (Qur’an, 17:31).

The Prophet (peace and blessings of Allah be upon him) prohibited (the Muslims) from taking the Qur’an to the land of the enemy for fear that the enemy should harm it.’

#(2) هلا : This particle is used in a verbal sentence. It is used with the *mudārī* to urge one to do an action, and with the *mādī* to rebuke him for neglecting an action, e.g., ‘هلا تشكوه إلى المدير، ‘Should you not complain about him to the headmaster?’ i.e., ‘you should do’, ‘هلا شكوته إلى المدير ‘Should you not have complained about him to the headmaster?’ i.e., ‘you should have.’

In the first case it is called حرف التحسيض (the particle of urging), and in the second حرف التدینيم (the particle of rebuke). The words ألا، ألا، ألا، لولا، لولا، لولا، إذ سمعتموه ظنً : (21:12) لولا إذ سمعتموه ظنً : (21:12)Why did not the believers, men and women, when you heard it, think good of themselves, and say, “It is an obvious lie”?

#(3) رغبة في العلم، لا رغبة من الإمتّحان : ‘out of love for knowledge, not out of fear of examination.’ This is a conjunction (لا العاطفة). It is used in an affirmative sentences, or one containing an *amr*, e.g., خرج بلال، لا حامد.
'Bilal left, not Hamid.' Ask the headmaster, not the teacher.' Eat apples, not bananas.'

EXERCISES

1) Answer the following questions.
3) Point out all the instances of maf'ul lahu occurring in the main lesson.
4) Point out all the instances of maf'ul lahu in the following sentences.
5) Fill in the blank in each of the following sentences with the word given in brackets making it maf'ul lahu.
7) Give the singular of each of the following nouns.
8) Oral exercise: Every student uses the expression دَابِي ودَيَيْنى in a sentence.
9) Oral exercise: Every student uses هَلَا in two sentences, one being for tahdīd and the other for tandīm.

LESSON 30

In this lesson we learn the following:

الْثَمَسَنَّ (1) : 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) 'I drank a litre of milk.' The word لَتر (litre) refers to an amount, but the meaning is not complete unless words like water, milk, oil etc are mentioned.
b) 'Ibrahim 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 خطّa specifies the particular aspect.

The tamyîz is mansûb.
There are two kinds of tamyîz:
a) تَمْيِيزُ الْذَٰلِكَ: This comes after words denoting quantity. There are four kinds of quantity:

1. **العَدْدُ** (number), e.g., \( \text{‘O my father I saw in a dream} \) eleven stars... (Qur’an, 12:4). The **tamyüz** 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 learnt in Book Two (L 24).

2. **المساحة** (linear measurement), e.g., ‘I bought one metre of silk.’

3. **الكِيلَّٰم** (measurement of capacity), e.g., ‘Give me two litres of milk.’

4. **الوَزْنُ** (weight), e.g., ‘I have one kilogram of oranges.’

Words resembling words of quantity also take **tamyüz**, e.g.,

1. the word **كم** ‘how many’ resembles the number, e.g., ‘كم بنتاً لك؟’ ‘How many daughters have you?’

2. ‘There is not in the sky a cloud the size of the palm of the hand.’ Here the wods **قَدْرُ رااحة** ‘the size of a palm’ resemble words denoting linear measurement.

3. **كِيسٌ** ‘Have you got a sack of flour?’ Here the word **كِيسٌ** ‘sack’ resembles words denoting measure of capacity.

4. ‘Whoever does an atom’s weight of good will see it’ (Qur’an, 99:7). Here the words **ذِرَةَ** ‘atom’s weight’ resemble words denoting weight.

The **tamyüz al-dhāt** may also be **majrūr** either because of the preposition **من** or because of its being **mudāf ilaihi**, e.g., ‘اشتَريتْ مَنْ ٌحَرِيرًا’ can also be **اشتَريتْ مَنْ ٌحَرِيرًا** or **اشتَريتْ مَنْ ٌحَرِيرًا**. But this rule does not apply to the **tamyüz** of the number, which has its own rules.
b) تمييز النسبة: It is used to specify and define an indeterminate idea contained in the whole sentence, e.g., حسن هذا الطالب خلق. ‘This student is good with regard to manners.’
This tamyiz can be construed as either the fā‘il or the maf‘ūl bihi of the sentence, e.g., حسن بلال خلق. ‘Bilal is good with regard to manners’ can be construed as حسن خلق بلال. ‘Bilal’s manners are good’ (fā‘il).
وفجرنا الأرض عيونا. ‘We exploded the earth with springs’ (Qur‘an, 54:12) can be construed as وفجرا الأرض عيونا. ‘We exploded the springs of the earth’ (maf‘ūl bihi).
This tamyiz is always mansūb, and cannot be majrūr.

(2) On of the patterns of the masdar is فعّل (fu‘l-un), e.g., شرب ‘he drank’:
شرب ‘drinking’ -- شكر ‘he thanked’ – شكر ‘thanks’.

(3) We have learnt (the verb of wonder) in Book Two (L 9), e.g., ‘How beautiful the stars are!’ This verb has another form.
It is فعّل به e.g., أفقر به ‘How poor he is!’ = أفقر به ‘I am poor.’
ما أكثر النجوم! ‘How numerous the stars are!’ = أفقر به ‘I am poor.’
ما أكثر النجوم! ‘How numerous the stars are!’

Both these forms have been used in the Qur‘an: فَما أصبرهم على النار ‘How patiently they can endure fire!’ (2:175).
‘How clearly He sees and how keenly He hears!’ (18:26).
The word به has been omitted after اسمع to avoid repetition.

---

1 There are certain exceptions which you can learn later.
EXERCISES

1) Answer the following questions.
3) Point out all the instances of tamyiz occurring in the main lesson and specify its kind in each of them.
4) Point out the tamyiz in the following sentences and specify its kind.
5) Complete each of the following sentences with a suitable tamyiz.
6) Change the tamyiz to majrur in the following sentence.
7) Write the masdar of each of the following verbs on the pattern of fu‘l.
8) Oral exercise: Each student says زَمْيَلِي أَحْسَنُ الطَّلَابَبُ using an appropriate tamyiz.
9) Rewrite each of the following sentences using both the forms of fi‘l al-ta‘ajub.
10) Use the word مَلْعَبُ in five sentences on the pattern of ٍأَرْبَى مَلْعَبُ كَفَّ سُكَرَاَا. I want a fistful of sugar.

LESSON 31

In this lesson we learn the following:

#(1) الحَالُ: It is a noun used to express the state of the sâhib al-hâl while an act is taking place, e.g., جاء بلال راكباً. ‘Bilal came riding.’ Here is the sâhib al-hâl, i.e., the one whose state is being mentioned, راكباً is the hâl and جاء is the act. The hâl is the answer to the question كيف جاء بلال؟ ‘How did Bilal come?’ one says, جاء راكباً. Here are some more examples:

‘The child came to me weeping and returned laughing.’

‘I like the meat grilled, the fish fried and the egg boiled.’
The ḥāl is mansūḥ.
The sāhib al-ḥāl is one of the following:
a) the fāʿil, e.g., كَلَّمَتِي الرَّجُلُ بَاسِمًا 'The man spoke to me smiling.'
b) the nāʿib al-fāʿil, e.g., يَسْمَعُ الْآذانَ وَأَضْحًا 'The adhān is clearly heard.'
c) the mafʿūl bihi, e.g., اشْتَرَتُ الدَّجَاجَةَ مُذْبُوحةً 'I bought the chicken slaughtered.'
d) the muḥtada', e.g., الطَّفِلُ في الغرفة نائمًا 'The child is in the room sleeping.'
e) the khabar, e.g., هَذَا الْهَلَّانُ طَالِعًا 'This is the crescent rising.'

The sāhib al-ḥāl is mostly definite as in the previous examples. It may be indefinite if it is:
a) qualified by an adjective, e.g., جاءَني طَالِبٌ مَجْتَهَدٌ مَسْتَأْنِسًا 'A hard-working student came to me seeking permission.'
b) or is muḍāf to an indefinite muḍāf ilaihi, e.g., سَأَلَني اِبْنُ مَدْرَسِ غَايِبًا '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., جاءَني سَائِلاً طَالِبًا '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., جاءَني وَلَدٌ وَهُوَ يُبْكِي 'A boy came to me crying.' In the Qur'an (2:259) أَوْ كَأَنَّ يَدْنَى مَرَّ عَلَى قَرْبِهِ وَهُوَ خَاوِيّ عَلَى عِرْوَشِهَا '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 requirement as in this hadith: صلى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَاعدًا وصلى وَازَعُ رَجُلٌ قِيَامًا 'The Prophet (may peace and blessings of Allah be upon him) prayed sitting, and some men prayed behind him standing.'

Kinds of ḥāl:
The ḥāl is either a word (الحَالَ المُفْرَد) or a sentence (الحَالَ الجَمِيْلَة).
a) دخل: We have already seen examples of this. Here is another, المدرس الفصل حاملا كتبا كثيرة: ‘The teacher entered the class carrying a lot of books.’

b) The sentence may be either nominal or verbal, e.g.,

Verbal: جلسست استمعب إلى تلاوة القرآن الكريم من الإذاعة: ‘I sat listening to the Quranic recitation from the radio.’ Here the verb is مداری.

Nominal: حفظت القرآن وأنا صغير: ‘I memorized the Quran while I was small.’ جاء الجريح دمٌ يتدفق: ‘The wounded came with blood gushing out.’

The حال الجملة should contain a word (الرابط) connecting it to the main sentence. This word is either a pronoun or الواو or both, e.g.,

a) جاءت الأخوات يضحكون: ‘The sisters came laughing.’ Here the ن is the pronoun connecting the حال to the Sahib al-hal.

b) دخلت مكة والشمسم تغرب: ‘I entered Makkah while the sun was setting.’ Here the حال has no pronoun connecting it to the Sahib al-hal. The only connecting word is the الواو.

c) رجع الطلاب وهم متعبون: ‘The students returned tired.’ Here the pronoun هم and the الواو connect the حال to the Sahib al-hal.

Agreement of the حال with the Sahib al-hal:
The حال agrees with the Sahib al-hal in number and gender, e.g., جاء الطالب صاحبكاً: ‘The student came laughing.’

 جاء الطلاب صاحبكة

 جاء الطلاب صاحبة

The female student came laughing’.
جاجة الطالبات ضاحكات

#(2) One of patterns of the *masdar* is فعلُ (fa‘il-un), e.g., لعبُ ‘he played’: لعب ‘playing’.

#(3) Here are two more patterns of the broken plural:
a) فعلُ (fi‘al-un), e.g., the plural of قائم and نائم is قائم and نائم -- the plural of قائم is قائمة.
b) قُوّول (fu‘ul-un), e.g., the plural of قاعد and قُوّول is قاعد and قُوّول -- the plural of جلوس and جالسة is جالسة and جلوس.

In the Qur’an (3:191): "أَلَاتَ يَذَكَّرُونَ اللَّهُ قِيَامًا وَقَعْوَةً وَعَلَى جُنُوبِهِمُ..." ‘Those who remember Allah standing, sitting and reclining...’

In the hadith: ‘خرج رسول الله صلى الله عليه وسلم فَإِذَا نَسْوَةُ جُلَّوسِ...’ ‘The Messenger of Allah (peace and blessings of Allah be upon him) went out, and (surprisingly) there were women sitting.’

**EXERCISES**

1) Answer the following questions.
3) Point out all the instances of the *hāl* occurring in the main lesson.
4) Point out the *hāl* and the *sāhib al-hal* in the following sentences.
5) Complete each of the following sentences with the *hāl* used in the example after making necessary changes.
6) Point out the *hāl*-sentence and the *rāhit* in each of the following sentences.
7) Oral exercise: Each student says، جلستُ أقرأ / أكتب / أفكرُ ‘I sat reading/writing/thinking.’
9) Give the *masdar* of each of the following verbs on the pattern of fa‘il-un.
10) Write the *mudārī* of each of the following verbs.
11) Give the plural of *بيت* (in the sense of ‘line of poetry’) and قُم.
12) Give the singular of *سَكَّارَى* and *أَرْحَام.*
LESSON 32

In this lesson we learn the following:

1. ‘All the students have passed except Khalid.’

This is an example of the istithnā’ (exception). The istithnā’ has three elements:

a) The ṣuṣṭūnaynī: it is the thing that is excepted, and in the above example it is Khalid.

b) The ṣuṣṭūnaynī mina: it is the thing from which exception is made, and in the above example it is the students.

c) The āda’ al-ṣuṣṭūnaynayn: it is the tool of exception which is ‘īla in the above example. ‘Hū’f ‘īla is a tool. There are other tools also. These are:

- ‘Īla and ‘Īla. These are nouns.
- ‘Īla ‘ālam. 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 muṭṭal. In the above example Khalid is a student. Here is another example: ‘Zūrat al-baṣā’ar al-‘arbīyayn ‘ālamūn ‘īla al-yūnayn: ‘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 muṭṭal. E.g., ‘Waṣṣal al-ṣuṣūf ‘īla ‘amūthum ‘ūqalūqum, ‘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 yet arrived. In the Qur’an, Ibrahim عليه السلام says about the idols: ‘Fannāhum ‘aḍzī ‘īla ‘al-ḥarb al-‘alамīn ‘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 مَفْرَعٌ or مَفْرَعٌ تَامٌ. 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., ‘Nobody came except Hamid’, ‘I saw none but Hamid.’

In the *istithnā’ mufarragh* the sentence is always negative, prohibitive or interrogative.

The sentence containing the *istithnā’* is also of two kinds:

a) an affirmative sentence is called مُوجَبٌ, e.g., مُوجَبٌ، ‘Open the windows except the last one.’

b) a negative, prohibitive or interrogative sentence is called غَيْرُ مُوجَبٌ, e.g., مَا غَابَ الْطَّلَابُ إِلَّا إِبْراهِيْمٍ / إِبْراهِيْمٍ, ‘The students were not absent except Ibrahim.’ (negative).

لا يَخْرُجُ أَحَدٌ إِلَّا الجَدَّدٌ / الجَدَّدٌ, ‘No one should leave except the new ones.’ (prohibitive).

هَلْ يُرْسَبُ أَحَدٌ إِلَّا أَلْكَسْلَانُ / أَلْكَسْلَانُ? (interrogative).

The *i’rāb* of the *mustathnā’*:

**The mustathnā’ after illā**

1) In the *istithnā’* munqati‘:

The *mustathnā’* is always *mansūb*, e.g., *لَكُلّ دَاءٍ دَاءَ إِلَّا الموت* ‘Every sickness has a medicine except death.’ Death is not a sickness.

2) In the *idtithnā’* muttaṣil:

a) If the sentence is *mūjāb*, the *mustathnā’* is *mansūb* e.g., *يَغْفِرُ اللهُ الذُّنُوبَ كُلَّها* ‘Allah forgives all the sins except *shirk*.’

b) If the sentence is *ghair mūjāb*, there are two possibilities: the *mustathnā’* may be *mansūb* or may have the same *i’rāb* as the *mustathnā’ minhu*, e.g.,

Negative (النفي): ‘The students did not attend except Hamid.’

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
I did not ask the students except Hamid.

I did not contact the students except Hamid.

Prohibitive

No one should leave except Hamid.

Don’t ask anyone except Hamid.

Don’t contact anyone except Hamid.

Interrogative

Was anybody absent except Hamid?

Did you see anyone except Hamid?

Did contact anyone except Hamid?

3) In the istithnā’ nufarrakh:

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

Ha’ rasab ʾilā ‘ilā Hamad.

Here the mustathnā (bila’llāh) is the fā’il. To find out the i’rāb it deserves omit ʾilā, and it will become clear to you, e.g., if we omit ʾilā in the above example, we get Ha’ rasab bila’llāh, and here 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 ‘I saw no one except Bilal’ bila’llāh is maf’ūl bihi as it is clear from:

Ha’ ra’ait bila’llāh.

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

Ha’ was looking for none except Khalid.

We did not study in any university except Islamic University.

Note: We have seen in L 27 that only the separable form of the pronoun is used after ʾilā. Here are some examples of this:

We worship

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
none but Him’ (not : ِإِلَّا ﴾ إِيَّاكَ ﴿)  ‘The teacher asked all the students except you’ (not : ِإِلَّا ﴾ إِيَّاكَ ﴿).

The mustathnā after غير and سوى

The mustathnā after after these words is majrūr because it is mudāf ilaihi. Its original i'rāb is shown by these two words, e.g.,

نجح الطلاب غير حامد. Here غير is mansūb just as is mansūb in

الطلاب إلا حامد. Here may be mansūb or marfū‘ just as may be mansūb or marfū‘ in

ما نجح الطلاب إلا حامد. Here may be mansūb or marfū‘ in

ما نجح إلا حامد. Here is marfū‘ just as is marfū‘ in

ما سألت غير حامد. Here is mansūb just as is mansūb in

ما سألت إلا حامد.

The i'rāb of سوى is exactly like that of غير, but it is latent as is a maqsūr noun.

The mustathnā after ما عدا ما خلَّا

After these two tools of exception the mustathnā is mansūb, e.g.,

‘I have examined the students except three.’ The poet says:

‘أَلَّا كُلُّ شَيْءٍ مَا خَلَّا اللَّهُ بَاطِلٌ’ ‘Lo! every thing, except Allah, is untrue.’ Here should have the tanwin, but it has been omitted for metrical reason.

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

‘أَلَّا إنَّهُمَّ هُمُ الْمُفسَدُونَ وَلَكِنَّ لَا يُسْتَعْفَرُونَ’ ‘Beware, they themselves are the

---

1. See Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
mischief-makers, but they do not perceive’ (Qur’an, 2:12). This particle is called حرف استفهام وتنبيه, i.e., the particle of commencement and cautioning.

#(3) One of the patterns of the masdar is فعَّل (fa‘-l-un), e.g., شَرَح ‘he explained’ : شَرَح ‘explanation’.

#(4) The plural of دِينار (dinar-un) is دُنانِر (dannir-u). Note that in the singular there is only one دَنِير, but in the plural there are two. There are some other words like دیوان, قیراط, دیماس which form their plural like دِینار.

#(5) If the khabar of كَانَ is a pronoun, it may be either attached or separable, e.g., أُرِيدُ أَنْ تَكُونَ فَلَايَةً؟ – لا، مَا أُرِيدُ أَنْ تَكُونَهُ / أَكُونِي إِيَاهُ. ‘Do you want to be a judge?’ -- ‘No, I don’t want to be one.’ Both أَكُونِي إِيَاهُ and أَكُونْهُ are right.

EXERCISES

1) Answer the following questions.
3) Point out all the instances of istithná‘ occurring in the main lesson, and specify the kind in each instance (muttasil, munqati‘, mufarragh).
4) Point out the mustathná‘ and mustathná‘ minhu, and specify the kind of istithná‘ in the following examples.
5) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
6) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
7) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
8) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
9) Complete each of the following sentences with a suitable mustathná‘.
11) Write the plural of each of the following nouns.
12) Write the masdar of each of the following verbs on the pattern of fa‘-l-un.
13) What is meaning of ﺍﻟْأَمَةُ? And what is its plural?

14) Write the plural of each of the following nouns on the pattern of دَنَائِرُ.

---

**LESSON 33**

In this lesson we learn the following:

#(1) ‘By Allah, I shall propagate Islam in my country.’ This is called نُونُ التَّوْكِيدُ (the nūn of emphasis¹). It is of two kinds:

a) one with a double nūn, e.g., أَخْرُجَ سُؤْلُ ‘get out.’ This is called نُونُ التَّوْكِيدُ النَّقِيَّةُ.

b) and the other with a single nūn, e.g., أَخْرُجَ سُؤْلً This is called نُونُ التَّوْكِيدُ الخَفِيفَةُ. This is less frequently used than the thaqilah.

This nūn signifies emphasis. It is used only with the mudāri and the amr, not with the mádī.

**How to suffix this nūn?**

**a) The mudāri’ marfū’:**

(1) In the four forms ﻋَکُبْ، ﻋَکِبْ، ﻋَکِبَ، ﻋَکِبْ the final dammah is replaced with the fathah. So يَکُبُ becomes يَکْبِنَ (yaktub-u : yaktub-a-nna). The same process is used with the other three forms also.

(2) In the following three forms, the final nūn along with the wāw or yā’ are dropped: ﻋَکُبْ، ﻋَکِبْ، ﻋَکِبَ. So ﻋَکُبْ becomes ﻋَکَبْنَ (yaktub-unna). After omitting -na from yaktubūna and adding -nna we get yaktubûnna. As a long vowel is not followed by a vowelless letter in Arabic, the long ū is

---

¹ European Arabists call it ‘the energetic nūn’.
shotened. So we get yaktubunna. In the same way from تکتبون is formed تکتُتُن (taktubûna: taktubûna : taktubunna). Note that the difference between the singular يكتبُن and the plural تكتبُن is -a- in the first and -u- in the second (yaktub-a-nna, yaktub-u-nna).

The second person feminine singular تكتبُن becomes تكتبُن. After omitting -na from taktubîna and adding -nna we get taktubînna. Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is taktubînna.

(3) In the two dual forms يكتبان, تكتبان 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 يكتبان, تكتبان. After omitting -ni from yaktubâni and adding -nna we get yaktubânna. The final -a is changed to -i for the sake of dissimulation.

(4) In the two feminine plural forms يكتبُن, تكتبُن the final nūn is retained and -ânni is added. As in the dual forms the nūn takes kasrah in these plural forms also. The resulting forms are يكتبُن, تكتبُن. Note that an alif is added between the nūn of the pronoun and the nūn of emphasis (yaktubna : yaktubn-â-nni).

b) The mudâri‘ majzûm

The process is the same as in the mudâri‘ marfû‘ except that the nūn in the five forms is already omitted in the mudâri‘ majzûm. Here are some examples:

‘Don’t sit in this chair for it is broken.’

‘Brothers, don’t leave the class before one o’clock.’

‘Zainab, don’t wash your clothes with this soap.’

‘Sisters, don’t drink this water.’

Note that in the māqṣûs verb, the omitted third radical is restored before suffixing the nūn, e.g.,
This also happens in the *amr*.

c) The *amr*:

This process is primarily the same in the *amr* also, e.g.,

 latino : latino-anna.

 latino : latino-nni.

 latino : latino-anna.

 latino : latino-nna.

 latino : latino-nni.

WHEN TO USE THIS *NUN*?

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., *انزل من السيارة يا ولد* (Do get out of the car, boy).

2. in the *mudāri*` if it signifies *talab* (الطلب), i.e., *amr*, *nahy* or *istifhám*¹,

   e.g., *لا تأكل وانت شعان* (Never eat when you are full up.)

   *هل تسافر وانت مريض؟* (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 *mudāri`* if it is *jawāb al-qasam*, e.g.,

   *والله لا أحفظ القرآن الكريم* (By Allah! I will memorize the Qur’an.) Here the

   *mudāri`* happens to be *jawāb al-qasam* as it is preceded by the *qasam* وَالله. Note that this verb has not only the *nun* suffixed to it, but it has also a

   *lām* prefixed to it (la-ahfaz-anna). This *lām* is called *لا لم تلقى الفَسَمْ*.

   There are, however, three conditions for its use in the *jawāb al-qasam*. These are:

¹ For *talab* see I. 15.

For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
a) the verb should be affirmative as in the above example. Neither the lám nor the nūn is used with a negative verb, e.g., ‘By Allah! I will not go out.’

b) the verb should be future. If it is present only the lám is used, not the nūn, e.g., ‘By Allah! I love you.’ – ‘By Allah! I think he is truthful.’

Note that ‘By Allah! I will help him.’ and ‘By Allah! I am helping him.’ means ‘By Allah! I will visit you.’ In the Qur’an 93:5: ‘And He will give you.’ This is jawāb al-qasam, and the qasam is ‘By the forenoon!’

c) Near-compulsory: The use of the nūn is near-compulsory after the conditional particle إِمَّا which is made up of إِن plus ما for strengthening. The nūn of إِن has been assimilated to the mīn of ما. Here are some examples:

‘If you go to Makkah, I will go with you.’ In the Qur’an (17:23) إِمَّا يُبَلُّغَ عَنْدَكَ الْكِبْرُ أَحَدهُمَا أَوْ كَلَّاهُمَا فَلا تَنَقِّلْ لَهُمَا أَفَوْلاً تُهِرْهُمَا وَقُلْ لَهُمَا قُولًا كَرِيمًا. ‘If one or both of them attain old age with you, do not asy to them ‘Fie’, nor repulse them, but speak to them a gracious word.’

Af is a verb-noun meaning ‘I am annoyed’ or ‘I am irritated’. It is mabnī.
(3) In the Qur'an, 3:169. Here the *mubtada'* is omitted. The full sentence is: 'On the contrary, they are alive.' When *bl* precedes a sentence it is called حرف الانتِداِء, i.e., introductory particle. It denotes digression, i.e., change of subject. This change signifies one of the two following things:

a) الإنتِداِء, i.e., cancellation of the previous statement as in this verse: وَلَا تَحْسَسُ النَّاسُ قَلْوًا فِي سَبِيلِ اللَّهِ أَمَّا بَلَى أَحْيَاءٌ عِندَ رَبِّهِمْ يُزِقُونَ, 'Never think of those who are killed in the way of Allah as dead; on the contrary, they are alive. With their Lord they have provision.' *bl* is used here to cancel the idea that they are dead, and to assert that they are alive.

b) الانتِداِء, i.e., transition from one idea to another without cancelling the first, e.g., إِبْرَاهِيمُ كَسَلَانَ, بل هو مُهَمَّل. 'Ibrahim is lazy; nay, he is negligent.' In the Qur'an 69:26-27: فَلَمْ آوَّهَا قَالُوا إِنَّا لَضَلِلُونَ بَلْ نَحْنُ مَخْرُومُونَ. When they saw it they said, "Surely, we have lost our way; nay, we have been deprived (of our fruit)."

EXERCISES

1) Make the following verbs emphatic using the *mīn al-taukid al-thaqīlah*.

2/1) Point out all the instances of *mīn al-taukid* occurring in the main lesson, and mention in which of them the use of the *mīn* is optional, and in which it is compulsory.

2/2) Oral exercises:

(a) Each student says to the other والله لا تفعل كذا, and he replies saying لا تفعل كذا لِأَفْعَلْ كَذَا.

(b) Each student says to the other والله لا أفعل كذا, and he replies saying أَفْعَلْ كَذَا لا تَجِلِسُ، أَجِلِّسْ، لا تَنْقَحُ، افْتَحْ كَذَا. Actual verbs like تَجِلِسُ, افْتَحُ should be used.

---

1. i.e., their garden which had been burnt down.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
2/3) Rewrite each of the following sentences making it jawāb al-qasām, and make necessary changes.
2/4) Write the mudāriʿ and amr of each of the following verbs.

LESSON 34

In this lesson we learn the following:

#(1) mānūn al-ṣarf (the diptote): It is a muʿrab noun which does not accept the tanwin, e.g., إبراهيم, فاطمة, أحمد, مسجد, زهلاة.

It is of two kinds:
a) Nouns which do not accept the tanwin for only one reason.
b) Nouns which do not accept the tanwin for two reasons.

Nouns which do not accept the tanwin for only one reason

This reason is one of the two following things:
a) أَلْفُ التَّانِبِثُ (the alif signifying femininity). It is either مَقْصُورَةً (short) or مَمْدُودَةً (elongated). The first is a long -اً written in Arabic with a یاء, and the second is a long -اً followed by a hamzah (ءاء), and both these should be extra added after the third radical, e.g., أَمْرَضِيَّ، ذَنيَّة، حَلَبيَّ، هَدِيَاة، فَتَايَأَ: أَلْفُ التَّانِبِثُ المَقْصُورَةُ.

Note that words like ‘young man’, ‘grinding stone’, ‘stick’ are not diptotes because the alif in these words is the third radical, and not extra.

b) صَحَرَاءٍ، حَمْرَاءٍ، أَصْدِقَاءٍ، فَتَرَأَ: أَلْفُ التَّانِبِثُ المَمْدُودَةُ.

Note that words like أَقْلاَمٍ، أَوْلَادٍ، أَنْحَاءٍ are not diptotes because these are like أَبَا، أَبَاءٍ، آَثَامٍ، أَشَامٍ.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
on the pattern of أفعالٍ, and the hamzah is the third radical, and not extra.

b) i.e., that is the plural on the patterns of مفاعِلٌ, مفاعل و and مفاعلٌ المُنتَهِيِّ (الجمع المنتهى).

e.g., مساجد, مدارس, أسواق, حدائق, سلاسل, أتام, فنادق.

Mفاتهج, أسباب, فتائين, تعاين, مناديل.

Words on the pattern of مفاعِلٌ (i.e., مفاعِلٌ + ة) are not diptotes, e.g., أساتذة, تلاميذ, دكاترة. These words accept the tanwin.

Even singular nouns on these two patterns are diptotes, e.g., طماطم, ‘tomatoes’, بطاطس, ‘potatoes’, طاول, ‘chalk’, سراويل, ‘trousers’.

**Nouns Which Do Not Accept the Tanwin for Two Reasons**

These are either proper nouns (العُلم) or adjectives (الوصف).

**Proper Nouns**

Proper nouns do not accept the tanwin when they have one of the following reasons:

(1) if they are feminine, e.g., حمراء, زرقاء, حمراء. Note that حمراء is the name of a man, but the word is feminine as it ends in tā’ marbūṭah (ة).

---

1. Theجمع المُنتَهِيِّ means 'the ultimate plural'. Some plural forms can be changed to this form to get what is called theplural of the جمع المُنتَهِيِّ, e.g., أكماة is the plural of مكانت, and it can be changed to أكما. But this last form cannot be made plural further. That is why it is called the 'ultimate plural'.

2. These two words belong to the class of اسم الجمعر الجمعي like الشمَر, السَرّب, etc. These words are treated as singular, though they are plural in meaning.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem.
If a feminine proper noun is made up of three letters of which the second letter is *sākin*, it may be used both as a diptote and as a triptote\(^1\), but it is better to use it as a triptote, e.g., هَنَّ، دَعْدَ، رِمْ.

(2) If they are non-Arabic *إِبْرَاهِيمُ، وَلِيْمُ، بَاْكِسْتَانُ* (أُعْجَمْيَيْي)\(^2\). If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is *sākin*, it accepts the *tanwin*, e.g., نُوحُ، لُوطُ، شِبَتُ، جُرْجَ، خَانُ. But if it is feminine, it remains a diptote, e.g., بَلْحُ، حَمَّصُ، نِسْسُ، مُوشُ، بَاثُ، بُرْثُ.

(3) If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the *tanwin*, e.g., جُهُورُ, which is a Persian word meaning a gem, and is also used as a name.

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the *tanwin*, e.g., جُهُورُ, which is a Persian word meaning a gem, and is also used as a name.

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the *tanwin*, e.g., جُهُورُ, which is a Persian word meaning a gem, and is also used as a name.

(3) If they are مَعْطَدُوْلَ, i.e., on the pattern of *فُعَالُ*( fu‘al-u), e.g., عُمَرُ، زَفَرُ، رَحْلُ، هُبُلُ.

(4) If they end in *alif* and *nun*, e.g., رَمْضَانُ، مُروانُ، شُبَانُ، عُشْمَانُ. The name حُسَانُ accepts the *tanwin* because it is on the pattern of حُسَنُ, فَعَالُ, and so the *n* is the third radical, and is not extra.

(5) If they resemble a verb in their form, e.g., أَحْمَدُ, which is on the pattern of ‘I go’; يُبِيِعُ, which is on the pattern of ‘he sells’.

(6) If they are compound of two nouns, e.g., مُعْتِدُ كُربٍ، حَضْرَ غُزنَ، حَضْرَ غُزنَ.

---

\(^1\) - A triptote is a regular noun which accepts the *tanwin*.

\(^2\) - *Nun* and *lām* are prophets, *sākin* is one the sons of Adam (may peace be on him), جُرْجَ, *is George*, خَانُ is a name in India and Pakistan.

\(^3\) - Names of cities in Australia, England, Turkey, France, Syria and Afghanistan: Perth, Bath, مُسْلِمُ, Nice, Homs, Bakh.

\(^4\) - *alif* and *zāy* are names of persons, *lāl* is the planet Saturn, and *bāl* is the name of a pre-Islamic idol.
Adjectives

Adjectives do not accept the tanwin in the following cases:

1. If they are on the pattern of أَفْعَلُ أَكْبَرُ أَحْمَرُ. The feminine of أَكْبَرُ is كَبِيرَة, and that of أَحْمَرُ is أحَمْرا. The word ‘widower’ accepts the tanwin because its feminine is أَرَمَّةَةَ ‘widow’.

2. If they are on the pattern of جَوْرَانُ, شَعَانُ, عَطْشانُ, مَلَانُ, فَعَلَانُ, etc.

3. If they are مَعْدُول. A ma’dūl adjective is one of the following things:

   a) The numbers which are on the patterns مَعْدُولُ فَعَالُ, e.g., مَثْلُ ‘three at a time’, مَثْلُ ‘three at a time’, مَثْلُ ‘three at a time’.

   In the Qur’an (4:3) وَإِنْ خَفَتُ أَنْ نَغْلِبْكُمْ فَأَتْمِمْنَا لَكُمْ مَسَاءٌ: 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 word أَخْرَى, plural of أَخْرَى. In the Qur’an (2:185) وَمَنْ كَانَ مَرَيضاً أَوْ عَلَيْ: And he who is sick or on a journey (let him fast the same number of) other days.

I’rāb of the Diphtote

We have learnt the i’rāb of the diphtote in Book (L 23), and in the first lesson of this book. The jarr-ending of the diphtote is fathah instead of kasrah, e.g., سَافَرْتُ مِنْ لَندَنْ إِلَى بَرْلِينْ ‘I travelled from London to Berlin.’ These are Zainab’s books.

But it takes kasrah like a regular noun in the following two cases:
a) when it has the definite article -al, e.g., ‘I stayed in these hotels.’

In the Qur'an (70:40) ‘But, nay! I swear by the Lord of the easts and the wests that We are indeed Able.’

b) when it is mudaf, e.g., ‘I taught in the schools of Madinah.’

He is one of the best students.

In the Qur'an (95:4) ‘We have indeed created man in the best stature.’

Note the words: plural of معنى‘meaning’, جووار‘girl’ -- plural of ناد‘club’. Such words are on the pattern of مفاعل, and at the same time they are manqūs as their third radical is yā, which appears if these words take the definite article -al, الـ. These are called the manqūs of the جمع المتناهي, and they are treated just as the manqūs in i'rab. They take the tanwin in the raf' and jarr cases, but not in the nasb case, e.g., Marfū‘هذـه الـكـلمة ـها معانـي كثيرة.’ Here معـنـى is mubtada‘, and is marfū‘. Here it takes the tanwin.

Mansūb ‘أعـرف معـنـى كثيرة ـهذـه الـكلمة.’ Here it is maf'ul bihi, and so it is mansūb. Here it does not take the tanwin.

Majrūr ‘تـسـتـعمل ـهذـه الـكلمة ـبـمعانـي كثيرة.’ Here it is majrūr as it is preceded by a preposition. Here also it takes the tanwin. Here is another example:

Marfū‘تـوجـد هـنا نواد مـختلفة.’

Mansūb ‘أوـسـس الـناس نواد مـختلفة.’

Majrūr ‘هـو عضو في نواد مـختلفة.’

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
EXERCISES

1) Point out all the instances of the diptote (الْمَنْعُوطُ مَنَ الْصِّرَفَ) occurring in the main lesson, and mention the reason for their being diptotes.
2) Point out the diptotes occurring in the main lesson which have kasrah in the jarr case, and mention the reason for that.
3) Point out the diptotes (الْمَنْعُوطُ مَنَ الْصِّرَفَ) in the following sentences, and mention the reason for their being so. If they have kasrah in the jarr case, mention the reason for that.
4) Rewrite the following sentence with the diptote having kasrah.
5) Use the word جَوَار in three sentences making it marfūʿ in the first, mansūb in the second and majrūr in the third.
6) In the sentence عائشة عائشة the first word has no tanwin while the second has. Why?
7) Why is the word أَرْتب not a diptote though it has a verbal pattern?
8) Give an example of a diptote having kasrah in the jarr case because of its having the definite article.
9) Give an example of a diptote having kasrah in the jarr case because of its being mudāf.
10) Give an example of each of the following:
    a) an adjective which is maʿdūl.
    b) non-Arabic proper noun.
    c) an adjective on the pattern of فعلان.
    d) a feminine proper noun.
    e) a maʿdūl proper noun.
    f) an adjective on the pattern of فعلُ.
    g) a proper noun ending in extra alif and mun.
    h) a compound proper noun.
    i) الجمع المُتَنَاهي.
    j) a noun ending in alif al-taʾnīth al-mamdūdah.
    k) a noun ending in alif al-taʾnīth al-maqṣūrah.
    l) the manqūṣ of the الجمع المُتَنَاهي.

For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
m) a feminine proper noun which accepts the tanwin.

n) a non-Arabic proper noun which accepts the tanwin.

11) Both the proper nouns إبراهيم and لوط are non-Arabic, but the first does not accept the tanwin while the second does. Why?

12) Both the proper nouns جرح and ينخ are non-Arabic, and both are made of three letters of which the second is sākin. But the first accepts the tanwin while the second does not. Why?

13) Which proper noun may be used both as a diptote and a triptote?
General Questions  
(covering the whole book)

#1 Read the *hadith qudsi*, and answer the questions following it:

1(a) What does جعل mean here? How many objects does it take?

1(b) Mention another meaning of جعل, and use it in a sentence.

2(a) What has been omitted in تطألُموا? and why?

2(b) Mention the two abwâb in which this omission takes place, and give an āyâh for each bâb.

2(c) To which bâb does تطآلُموا belong? What does this bâb signify in this hadîth? Mention the other signification of this bâb, and give an example in a sentence.

3) Point out a thulâthi mujarrad verb occurring in the hadîth, and mention its bâb, its masdar and its masdar mimî.

4) Point out a mazad verb with one extra letter, and mention its bâb, its masdar and its ism al-fâ‘îl.

5) What kind of derivative is each of the following nouns? Mention the verb from which it has been derived.

6) Write the i‘râb of the underlined words.

#2 Read the āyâh, and answer the questions following it:

1) What is طلَّت لا تقل made up of? Is the use of the emphatic nûn in the mudâri‘ following it optional or compulsory?

2) Why has طلَّت لا تقل been taken the way it has?

3) Write the i‘râb of the underlined words.

#(3) Write the i‘râb of the underlined words in the following āyâhs.

#(4) Write the i‘râb of the underlined words in the following hadîth.

#(5) Write the i‘râb of the underlined words in the following āyâh.

#(6) Read the following couplet, and answer the questions following it:

1) Is the use of the emphatic nûn in the mudâri‘ here optional or compulsory?

2) Is the verb رأى here ra‘â of the eye or ra‘â of the mind?

3) To which bâb does the verb بَيَسِم belong? How many extra letters are there in it? Give its mādî, amr and masdar.
4) What is the meaning of اللّيث and what is its plural?

5) What is meaning of النّيبوب and what is its singular? Does this word have another plural?

6) Why has the verb لا تظَّنُن فً taken the؟

7) Write the i’rāb of the underlined words.

#(7) What is the i’rāb of هذه in each of the following sentences?

#(8) What is the i’rāb of خُوَفًا in each of the following sentences?

#(9) What is the i’rāb of كَم in each of the following sentences?

#(10) What is the i’rāb of أي in each of the following sentences?

#(11) What is the i’rāb of ثلاث in each of the following sentences?

#(12) Illustrate each of the following in a sentence.

#(13) Give an example of each of the following.

#(14) Change each of the following verbs to bāb أَفْتَعَلْ.

#(15) Give an example of each of the following masdar patterns.

#(16) Rewrite the following sentences using hamzat al-istifhâm.

#(17) Specify the type of مَا in each of the following sentences.

#(18) Specify the type of لَام in each of the following sentences.

#(19) Wonder at the beauty of the stars using the two verbs of wonder.

#(20) Give an āyah containing each of the two verbs of wonder.

#(21) Give the masdar, masdar al-marrah, masdar al-hai’ah and masdar mimī of the verb مَات

#(22) Give the complete i’rāb of the following couplet.

#(23) Write the i’rāb of the underlined words in the following.

#(24) Read the couplet, and answer the questions following it:

1) What does قد signify here?

2) What type of مَا is the one in بعدما?

3) Write the i’rāb of the underlined words.

#(25) Write the complete i’rāb of the following āyah.

#(26) Use each of the following sentences as hāl.

#(27) Why has the separate form of the pronoun of nasb been used in each of the following sentences?
#(28) Rewrite each of the following sentences replacing the verb with the 
*masdar.*

#(29) Answer each of the following sentences using two pronouns as the 
objects. In which answer can both the pronouns be in the attached form?

#(30) Illustrate each of the following meanings of *jā'ul* in a sentence.

#(31) What does *ūísī* signify in each of the following sentences?

#(32) Is the use of the emphatic *nūn* in each of the following examples 
optional or compulsory?

#(33) Use each of the following sentences as *jawāb al-qasam*, and make 
necessary changes.

#(34) Give two examples of the *istithnā’ mungati’*. One of them should be 
your own composition and the other from the Qur’an.

#(35) Give two examples of the *istithnā’ mufaragh*. One of them should be 
your own composition and the other from the Qur’an.

#(36) Rewrite the following sentence using *ma’sā* instead of *ḥan*, and make 
necessary changes.
VOCABULARY

radio & TV (literally: the audible and the visible transmissions)
couch, sofa
to hire
to have a bath
first aid
ambulance
announcement
suggestion, idea
to join (a school, a university etc)
half-yearly examination
secretary
cashier
departure from school
telegram
programme
potato
grocer
municipal corporation
(\%) per cent
to graduate
vaccination
circular
grade (in examination result)
with distinction
television (set)
to go for a walk
distribution
cultural
prize
cheese
pound (currency)
weather
directions
students from different sections, classes, colleges etc

bus
size
war
world war
civil war
period (duration of a lesson)
tea party
graduate
map

habit
to smoke
postgraduate studies
drawer (in a table)
tonic
vertigo
state (country)

president
to fail (an examination)
one who has failed
Saturn

to record (in a tape-recorder)
to draw (money from a bank)
cancer
cough
quince
ambulance

lorry
(T.V) screen
youth, young men
policemen
policeman
tape (of a tape-recorder)
to switch on (a machine)
flat (building)
fund
charity fund

exactly

storey
chalk (for writing)
model
tomato
to strike a student’s name off the rolls, to expel
another name of Madinah
spectrum

lentil
gram

bargling

cover, title-page

break (during school time)
courtyard

from time to time

examination hall

ball-point pen

rainbow

football

electricity

sack, bag

kilogram

rules and regulations
chart

objection

match

file (instrument)

museum

metre

exemplary

free (without money)

(railway) station

camp

vice-chancellor (or president) of a university

radio announcer,

newsreader

correspondent

educationist

controller (of students' attendance)

traffic

bolt (on a door)

contest

swimming contest

tape-recorder
pedestrians
supervisor
teacher in charge of cultural activities
bank
lift (in a building)
airport
dictionary
school level dictionary
university level dictionary
camp
institute
scoop
colic, gripe
crossroads
words
fan
interview, meeting
article (in a journal)
scissors
canteen
frying-pan
air-conditioner
million
distinction (grade)
eraser
sickle
bend or turn (in a road)
regular (in attendance)
car park
era after the birth of Christ

club
literary club
activity
news bulletin
to provide, to lay down, to specify
spectacles

telephone

absentees’ list
to distribute
كان الفرار منّه الساعة السادسة مساءً مقام يوم الجمعة السابع والعشرين من صفر عام ١٤٢٠ للهجرة الموافق الحادي عشر من يونية عام ١٩٩٩ للميلاد، في داره في مدينة الرسول صلى الله عليه وسلم. والحمد لله الذي بفضله تتم الصلاحيات. والصلاة والسلام على أشرف الأنبياء والمرسلين نبينا محمد وعلى آله وصحبه أجمعين.