KEY

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

By:
Dr. V. Abdur Rahim
Explanation of certain Grammatical Terms & Symbols

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

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

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

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

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

   “ā” is long “a” as in father.

   “ī” is long “i” as in machine.

   “ū” is long “u” as in rule.
In this lesson we learn the following:

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

(A) Declension of Nouns

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

1) The *dammah* to indicate the nominative case (الرفوع). A noun with this ending is called مرفوع.

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

3) The *kasrah* to indicate the genitive case (المجرور). A noun with this ending is called مجرور.

Here is an example:

دخل المدرس. ‘The teacher entered.’

Here al-mudarris-u is مرفوع because it is the فاعل (fā‘il).

سألت المدرس. ‘I asked the teacher.’

Here al-mudarris-a is منصوب because it is the مفعول به (mumfūlüh).

هذه سيارة المدرس. ‘This is the teacher’s car.’

Here al-mudarris-i is مجرور because it is muḍāf ilayhi (مضاف إليه).

Now these endings (*dammah, fatḥah* and *kasrah*) are called the **Primary Endings** (علامات الأعراب 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 المساالم): Only the *nasb*-ending is different in this group. It takes *kasrah* instead of *fatḥah*, e.g.:

سألت المديرة المدرسات. ‘The headmistress asked the female teachers.’

Here al-mudarrisat-i takes *kasrah* instead of *fatḥah* because it is sound feminine plural. Note that in this group the *nasb*-ending is the same as the *jarr*-ending, e.g.:
‘I saw the cars.’

Here al-sa'yārāt-i is منصوب because it is the object.

‘The people came out of the cars.’

Here al-sa'yārāt-i is مُجرور because it is preceded by a preposition.

b) The Diptote (المثنى من الصرَف):

In this group the jarr-ending is fa'thah instead of kasrah, e.g.:

‘This is Zainab’s book.’

Here Zainab-a has fa'thah instead of kasrah because it is a diptote. Note that in this group the jarr-ending is the same as na'sh-ending, e.g.:

‘I asked Zainab.’

Here Zainab-a is منصوب because it is preceded by a diptote.

‘I went to Zainab.’

Here Zainab-a is مُجرور because it is preceded by a preposition.

c) The Five Nouns (الأسماء الخمسة):

These are أُبّ, أَبّ, أَحَ, حَمّ, فَمّ, دُو, مُضاف, مُضاف. These nouns take the secondary endings only when they are مُضاف, and the أُبّ is not the pronoun of the first person singular. In this group the raf'-ending is wāw, the na'sh-ending is alif and the jarr-ending is yā', e.g.:

‘What did Bilāl’s father say?’

Note it is أُبّ (abū) with a wāw, not أَبّ (abu).

‘I know Bilāl’s father.’

Note it is أَبّ (aba) with an alif, not أُبّ (abā).

‘I went to Bilāl’s father.’

Note it is أَبّ (abi) with a yā, not أُبّ (abī).

---

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

2 - The مَحْمُ means the male relative of the husband such as his brother and his kasher.
The مضاف إليه can be a pronoun, e.g.:

أين ذهب أخوك؟ ‘Where did your brother go?’ (akhū-ka)

ما رأيت أخاك؟ ‘I did not see your brother.’ (akhā-ka)

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

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

يدرس أخي بالجامعة. ‘My brother is studying at the university.’

أعرف أخي؟ ‘Do you know my brother?’

خذ العنوان من أخي؟ ‘Take the address from my brother.’

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

فمك نظيف. ‘Your mouth is clean.’

افتح فمك. ‘Open your mouth.’

ماذا في فمك؟ ‘What is in your mouth?’

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

فوك صغير. ‘Your mouth is small.’ (fū-ka)

إفتح فاك. ‘Open your mouth.’ (fā-ka)

ماذا في فيك؟ ‘What is in your mouth?’ (fī-ka)

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

هو أخ. ‘He is a brother.’

أين الأخ؟ ‘Where is the brother?’

رأيت أخا. ‘I saw a brother.’

سألت الأخ. ‘I asked the brother.’

هذا من أخ. ‘This is from a brother.’
This is the brother’s car.’

The Sound Masculine Plural (جَمْعُ المذكُور السَّالِمُ). This group has -ū(na) as the raf’ ending, and -ī(na) as the nashb/jarr-ending, e.g.:

‘The teachers entered.’

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 محور.

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

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

‘Where are the Qur’ān teachers?’ (mudarris-ū)

‘Did you see the Qur’ān teachers?’ (mudarris-ī)

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

e) The Dual (المستَثنى):

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

‘Have the two new teachers come?’ (al-mudarris-āni)

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

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

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

‘Where are Bilāl’s two sisters studying?’ (ukht-ā)

‘Do you know Bilāl’s two sisters?’ (ukht-ai)

‘Did you write to Bilāl’s two sisters?’ (ukht-ai)

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

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

a) The *maṣṣūr* (المُصَّصُورِ): It is a noun ending in a long ā like المُصَّصَفَ، العَصَا، الفَتَى،

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

The young man killed the viper with a stick.’

Here (al-fatā) is the فاعل، but has no u-ending;

(al-afā) is the مرفوع، but has no a-ending;

(al-ʿaṣā) is preceded by a preposition, and so it is مَجْرَوْرَ،

but has no i-ending.

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

(qatala l-walad-u l-ḥayyat-a bi l-ʿūd-i)

In this sentence the endings of all nouns appear.

b) The *Muḍāf* of the Pronoun of the First Person Singular (الْمُضَافِ إِلَى يَا الْمَتَكَلِّمِ) like زُمَّلي. In this group also all the three endings are latent, e.g.:

My grandfather invited my teacher with my classmates.

Here (jaddī) is فاعل، (ustādhī) is مرفوع، (zumalā’ī) is مضاف. إِلِيْهِ.

But none of the three has the ending.

Compare this to:

‘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 *Maṃqūṣ* (المَنْقُوصِ):

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.:

The judge asked the advocate about the culprit.’

Here (al-qādiy) which is مرفوع has no ending,
الجاني (al-jāniy) which is مجرور also has no ending,

but المحمامي (al-muljāmiy-a) which is منصوب has a-ending.

If the manqūs takes the tanwin it loses the terminal yā’, e.g.:

قاضي which originally was قاضي.

After the loss of the u-ending and the yā’ it became qādī-n (qādiy-u-n → qādī-n).

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

هذا قاضي. ‘This is a judge.’

سأل قاضي. ‘I asked a judge.’

هذا بيت قاضي. ‘This is the house of a judge.’

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

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

القاضي, الوادي, المحمامي

2) If it is ماضف, e.g.:

قاضي مكة. ‘qādiy of Makkah’

محمامي الدفاع. ‘defence advocate’

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

3) If it is منصوب, e.g.:

عبرتُ واديا. ‘I crossed a valley.’

سألت قاضيا. ‘I asked a judge.’

أريد ثانيا. ‘I want a second.’

The Indeclinable Nouns (المبني 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 (مابني).

1) The pronouns (الضمير) like: هو, أنت, أنا. Likewise tu and hu in رأيت (I saw him) are pronouns.

You might have noticed that there are two sets of pronouns. One set is used as raf' pronouns, and another set as 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 (أَسْمَاءُ الإِشْرَاةُ) like: هذَا، هذَٰلَكَ، هؤُلاءَ، أُولُوٰهُ (مُعْرَبٌ) هاتانِ

3) Relative pronouns (الَّذِينَ المُوَضُّوْلَةُ) like: اللَّذَانَ، اللَّذِينَ، اللَّاتِي، الذيَّ، الذيَّينَ، اللَّاتِي

4) Some interrogative words like: مَنْ، أَيُّنَ، مَتَى، كَيْفَ.

5) Some adverbs (الظُّرُوفُ) like: إِذَا، حِينَ، أَمَسَ، الدَّيْنَ.

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

‘I am annoyed.’

‘I feel pain.’

‘Accept.’

7) Compound numbers. These are تَسْعَةَ عَشَرَ, أَحَدَ عَشَرَ along with their feminine forms.

Only the first part of أَثْنَى عَشَرَ and أَعْشَرَ is declinable (as explained in Key to Part Two).

With regard to a múráb noun we say it is marfū‘, mansūb or majrūr, but with regard to a mabnī noun, we say: it is مَحْلُ جَرْرُ in مَحْلٍ رَفَعٍ, مَحْلٍ نَصْبٍ (i.e., it is in the place of raʕ, našb or jarr, because a mabnī noun cannot be marfū‘, mansūb or majrūr, but it occupies a place that belongs to a marfū‘, mansūb or majrūr noun; and if a mabnī noun were to be replaced by a múráb one it will be marfū‘, mansūb or majrūr, e.g.:

in المفعولُ بِهِ، the noun بَلَالاً is mansūb because it is بَلَالاً، but

in رأَيْتُ بَلَالاً، the noun بَلَالاً is ‘in the place of našb’ because it occupies the same

place as the mansūb بَلَالاً.
When is a noun *marfu‘* (in the nominative case)?

A noun is *marfu‘* when it is:

1.2) *mubtada‘* or *khabar*,

   e.g.: 
   الله أَكْبَرِ
   ‘Allāh is the greatest.’

3) ism of *kāna*,

   e.g.: 
   كَانَ الْبَابُ مَفَتَوَحًا
   ‘The door was open.’

4) *khabar* of *inna*,

   e.g.: 
   إِنَّ اللَّهَ غَفُورٌ
   ‘Surely, Allāh is forgiving.’

5) *fā‘il*,

   e.g.: 
   خَلَقَنَا اللَّهُ
   ‘Allāh created us.’

6) *nā‘ib al-fā‘il*,

   e.g.: 
   خَلَقَ الإِنسانُ مِنْ طَينٍ
   ‘Man was created from clay.’

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

A noun is *mansūb* when it is:

1) ism of *inna*,

   e.g.: 
   إِنَّ اللَّهَ غَفُورٌ
   ‘Surely, Allāh is forgiving.’

2) *khabar* of *kāna*,

   e.g.: 
   كَانَ الطَّعَامُ لَذِيدًا
   ‘The food was delicious’

3) *maf‘ul bihi*,

   e.g.: 
   فَهَمَثَ الْدُّرَسَ
   ‘I have understood the lesson.’

4) *maf‘ul fihī*,

   e.g.: 
   سَافَرَ أَبِي لِيْلَةٌ
   ‘My father travelled by night.’

5) *maf‘ul lahu*,

   e.g.: 
   ما خَرَجَتْ مِنَ الْبَيْتِ خَوْفاً مِنَ الحَرِّ
   ‘I did not leave the house for fear of heat.’

6) *maf‘ul ma‘aḥī*,

   e.g.: 
   سَرَتْ وَالْحَجَلُ
   ‘I walked along the mountain.’

7) *maf‘ul muṭlaq*,

   e.g.: 
   أَذَكَّرُوا اللَّهَ ذِكْرًا كَبِيرًا
   ‘Remember Allāh much.’

---

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

*Al-maf‘ul fihī* (المفعول فيه) is an adverb of time or place. See Lesson 12.

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

*Al-maf‘ul ma‘aḥī* (المفعول معه) is a noun coming after the *waw* which means ‘along with’.

*Al-maf‘ul Al-muṭlaq* is the مصَدَّر of the verb occurring in the sentence. See Lesson 28.
LESSON 1

8) ḥāl, (8) e.g.: جَدَّي يُصْلِب قاعداً ‘My grandfather prays sitting.’

9) tamyīz, (9) e.g.: أَنَا أَحْسَن مَنْك خطأ ‘I am better than you in handwriting.’

10) mustathnā, (10) e.g.: حضَر الطَّلَاب كُلُّهم إلا هَامِد ‘All the students attended except Hāmid.’

11) munādā, (11) e.g.: يَا عَبَد اللَّه ‘O Abdullāh!’

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

A noun is majrūr when it is:

1) muḍāf ilayhi, e.g.: القرآن كتاب اللَّه ‘The Qur‘ān is the book of Allāh.’

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

Nouns of Dependent Declension (التَّوابَع)

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’r (العَت), i.e. adjective. It follows its man‘ūt (المَنْعوَت) in its declension. The man‘ūt is the noun which the adjective qualifies, e.g.:

‘Did the new student attend?’
‘The headmaster wants the new student.’
‘This is the notebook of the new student.’

In these sentences the na’r (الجَدِيد) follows the man‘ūt (الطَّالِب) in the i’rāb.

---

1 Al-ḥāl (الحَال) is an adverb of manner. See Lesson 31.
2 Al-tamyīz (التَّميِّيز) 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.
3 Al-mustathnā (المَسْتَثْنَى) is the noun that comes after إلا meaning ‘except’. See Lesson 32.
4 You have learnt this in Book Two.
b) the *tawkīd* (التوکیدُ), i.e., a noun denoting emphasis like ‘all of them’, ‘himself’, e.g.:

\[
\begin{align*}
&\text{حَضَرَ الطَّلَابِ كُلَّهُمُ.} & \quad \text{‘All the students attended.’} \\
&\text{قال لي هذا المدير تَفْصِیْهُ.} & \quad \text{‘The headmaster himself told me this.’} \\
&\text{سَأَلَ الطَّلَابِ كُلَّهُمُ.} & \quad \text{‘I asked all the students.’} \\
&\text{سَأَلَ المدير تَفْصِیْهُ.} & \quad \text{‘I asked the headmaster himself.’} \\
&\text{سَلَّمَ على الطَّلَابِ كُلَّهُمُ.} & \quad \text{‘I greeted all the students.’} \\
&\text{سَلَّمَ على المدير تَفْصِیْهُ.} & \quad \text{‘I greeted the headmaster himself.’}
\end{align*}
\]

Here the *tawkīd* (كُلُّ، تَفْصِیْهُ) follows the *muʿakkad* (المَوْكَدُ، كُلُّ، تَفْصِیْهُ) in *الطالب، المدير* (الْطَّلَابِ، المُدِیرُ). The *muʿakkad* (المَوْكَدُ) is the noun which is emphasized.

c) The *maʿṭaf* (المعطوفُ), i.e., a noun joined to another by a conjunction like *و* and, e.g.:

\[
\begin{align*}
&\text{خَرَجَ حَامِدٌ وصَدیقهُ.} & \quad \text{‘Hāmid and his friend went out.’} \\
&\text{طلبَ المدير حامِداً وصَدیقهُ.} & \quad \text{‘The headmaster wanted Hāmid and his friend.’} \\
&\text{أين كُتبُ حامِدٌ وصَدیقهُ؟} & \quad \text{‘Where are the books of Hāmid and his friend?’}
\end{align*}
\]

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

\[
\begin{align*}
&\text{أَنْجَعَ أَخْوَكُ هَاشِمُ؟} & \quad \text{‘Has your brother Hāshim passed?’} \\
&\text{أَنْجَعَ هذا الطَّالِبُ؟} & \quad \text{‘Has this student passed?’} \\
&\text{أَعْرِ فُ أَخْوَكُ هَاشِمُ.} & \quad \text{‘I know your brother Hāshim.’} \\
&\text{أَعْرِ فُ هذا الطَّالِبُ.} & \quad \text{‘I know this student.’} \\
&\text{أين عَرْفَتْ أَخْيكُ هَاشِمُ؟} & \quad \text{‘Where is your brother Hāshim’s room?’} \\
&\text{أين عَرْفَتْ هذا الطَّالِبُ؟} & \quad \text{‘Where is the room of this student?’}
\end{align*}
\]

---

12 See Key to Book Two, Lesson 18:3. There *tawkīd* is written as *taʿkid*. Both terms are in use.

13 See Lesson 21.
(B) Moods of Verbs

You have already learnt in Book Two (Lesson 10) that Arabic verbs have three forms: the māḍī, the muḍārī' and the amr.

The māḍī and the amr do not undergo any change. So they are mabnī. The muḍārī' undergoes changes to indicate its function in the sentence. So it is muˈrab.

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

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

The muḍārī' is mabnī when it is isnāded to the pronouns of the second & third persons feminine plural, e.g.:

الأخوات تكتبن. ‘The sisters are writing.’

ماذا تكتبن يا الأخوات؟ ‘What are you writing, O sisters?’

These two forms remain unchanged.

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

Marfū': يكتب، تكتب، أكتب، تكتب
(yaktub-u, taktub-u, aktub-u, naktub-u).

Mansūb: لن يكتب، لن تكتب، لن أكتب، لن تكتب
(lan yaktub-a, lan taktub-a, lan aktub-a, lan naktub-a)

Majzūm: لم يكتب، لم تكتب، لم أكتب، لم تكتب
(lam yaktub, lam taktub, lam aktub, lam naktub)

These are the Primary Endings (العلامات الأصلية). There are Secondary Endings (العلامات الفرعية). These are in the following verbs or verb forms:

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

Marfū': يكتبُن، تكتبُن، يكتَبوُن، تكتبُون، تكتبُين
(yaktubā-ni, taktubā-ni, yaktubū-na, taktubū-na, taktubī-na)

Mansūb: لن يكتبُوا، لن تكتبُوا، لن يكتبُوا، لن تكتبُوا، لن تكتبُوا
(lan yaktubā, lan taktubā, lan yaktubū, lan taktubū, lan taktubī)

14 Marfū' and mansūb are common to both nouns and verbs while majrūr is peculiar to nouns and majzūm to verbs.
b) In the nājis verb the endings of the majzūm mood is the omission of the third radical which is a weak letter (see Book Two, Lesson 28).

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

\[
\begin{align*}
\text{yatlū} & \rightarrow \text{lam yatlu} \\
\text{yabkū} & \rightarrow \text{lam yabki} \\
\text{yansā} & \rightarrow \text{lam yansa}
\end{align*}
\]

Latent Endings

(الاعراب التقديري)

a) In the nājis 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) for the original āmshī
‘I recite’ (atlū) for the original ātlū
‘I forget’ (ansā) for the original ānsā

- 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’ (amshiy-a)
‘I want to recite’ (atluw-a)

b) The sukūn of the jazm in the muḍa‘af verbs, e.g.:

‘I did not perform ḥajj.’

Here (ahujj-u) drops the dammāh after lām and becomes āḥujj (ahujj). As it involves the deletion of the sukūn the sajūn a fathah is added, so it becomes lām ahujj (lam ahujj-a).

See Book Two, Lesson 29.
LESSON 1

Vocabulary

محامٌ (المُمَحَامِي) (ج مُمَحَامُونَ) lawyer

جَانٍ (الجَانِي) (ج جَنَّةٌ) criminal, culprit

افْعَعَ (ج أَفْعَعَ) heat

مَاعَةٌ except

مُتَقٍّ (المُتَقِي) (ج مُتَقُونَ) viper (with tanwīn)

جَرِيحٌ (ج جَرِيحٍ) god-fearing, pious

تَبَتْ يَتَبَتْ at that time

جَرِيحٌ (ج جَرِيحٍ) wounded person

بَاشَرُ (بَاشَرُ) to be directly attached (iii)

مَثَلَتْ مُثَلَّتْ to appear (a-a)

تَبَتْ يَتَبَتْ to remain, stay (a-u)

نَحَّوٌ (ج نَحَاةٌ) to sort out, separate (ii)

جَرِيحٌ (ج جَرِيحٍ) grammarian

مُطْلَقًا absolutely

فيَةٌ (ج فيَةٌ) group, class

آَقْرَبُ (ج أَقْرَبُونَ، أَقْارِبُ) relative

حَذَفَ يَحْذِفُ to omit (a-i)
LESSON 2

In this lesson we learn the following:

(1) Wāw can be a letter as in لُوُهُ، وَلُدُّ. Where are Bilāl and Hāmid?

and it can be a word as in ْلِنَلَف، ْوَلِلْلَّامِدَ ْمَ؟ Where are Bilāl and Hāmid?

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

a) and as in أَرِيد كَتَابًا وَقَلمًا. ‘I want a book and a pen.’
   خُرْجَ الزِّبَير وَحَامِدَ. al-Zubair and Hāmid went out.

The word ْوَلِلْلَّامِدَ in these sentences is a conjunction (حَرْفُ اللُّامِدِ).

b) by as used in an oath, e.g.:
   وَاللَّهُ مَا رَأِيْتُهُ. ‘By Allāh, I did not see him.’

The word ْوَلِلْلَّامِدَ in this sense is a preposition (حَرْفُ اللُّامِدِ).

c) The third type of wāw is called wāw al-hāl. It is prefixed to a subordinate nominal sentence (الجملة الاسمية). This sentence describes the circumstance in which the action of the main sentence took place, e.g.:
   دَخَلَ الْمُسْلِمَ وَالْإِمَامُ يَرْكُبُ. ‘I entered the mosque while the imām was performing rukū‘.’
   مَاتَ أَبِي وَأَوْنَا صَغِيرً. ‘My father died when I was small.’
   دَخَلَ المَدْرَسَةُ الْفَصِيلُ وَهُوَ يَحْيَلُ كَتِبًا كَثِيرًا. ‘The teacher entered the class carrying a lot of books.’
   جَاءَتِي الْوَلَدُ وَهُوَ يُبْكِي. ‘The boy came to me crying.’
   لَنَا تَأْكُلْ وَلَا تَبْنِي. ‘Don’t eat when you are full.’

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

(2) We have seen in Book Two (Lesson 1) that لَعْلَلَ signifies hope or fear, e.g.:
   لَعْلَلَ يَبْنِي. ‘I hope he is well.’ The meaning of hope is called التَّرْجِي. لَعْلَلَ مَرْيَضٌ. ‘I am afraid he is sick.’ The meaning of fear is called الإِشْفَاقُ.

Another example of the الإِشْفَاقُ is the hadīth in which the Prophet صلى الله عليه وسلم said:
‘I am afraid I will not perform hajj after this year of mine.’

‘Take some more examples.’

Here اَلَّيْكُمْ is the noun اَلَّيْكُمْ (verb-noun).

It is made of the preposition إِلَى and the pronoun كُمْ. But in this construction it means ‘take’, and منصوب به is the preterite مَنْصُوب بِه. The radio and TV announcers say:

إِلَيْكُمْ نَشْرَةَ الأَخْبَارِ.

which literally means ‘Take the news bulletin.’

The pronoun changes according to the person addressed to:

إِلَيْكِ هذا الكتاب يا إبراهيم.

إِلَيْكُمْ المَلاَعِقَ يا أختي.

إِلَيْكَنِهِ هذِهِ الدَّفَاتِرَ يا أخوات.

‘Take this book, Ibrāhīm.’

‘Take the spoons, sister.’

‘Take these notebooks, sisters.’

(4) The word أَشْيَاءٌ ‘things’ is a diptote because it is originally أَشْيَيْتَاٰ on the pattern of:

أَغْنِيَاءٌ, أَ نِيَاءٌ, أَصْدِيَاءٌ

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

رَجِمْهُ اللَّهُ ‘May Allāh have mercy on him!’

غَفِّرَ اللَّهُ لَهُ ‘May Allāh forgive him!’

شَفَاهُ اللَّهُ ‘May Allāh grant him health!’

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

لَا أَرَاكَ اللَّهُ مَكْرُوهَا! ‘May Allāh not show you anything unpleasant!’

لَا فِسَّ اللَّهُ فَاكِدَ! ‘May Allāh not smash your mouth!’(1)

‘Any question?’

The full construction of this sentence is like this:

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

Here is \textit{mubtada’} and \textit{khabar}, and in this construction is called \textit{من الزائدة} (the extra \textit{min}), and is used to \textit{emphasize} the meaning of the sentence. There are two conditions for using the extra \textit{min}:

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

2) The noun following the extra \textit{min} should be indefinite, e.g.:

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

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

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

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

**Interrogation:**
هل مِنْ سَؤالٍ ؟
‘Any questions?’

هل مِنْ جَدِّي ؟
‘Anything new?’

In the Qur‘ān (50:30)  

‘On the day when We will say to Hell, “Are you full?” and it will say, “Have you any more?”’

Note that the noun following the extra \textit{min} is \textit{majrūr} because of this مَنْ, and loses its original ending, e.g.:

In the word مَأَهَلْ أَحَدُا\textsuperscript{a} because it is the مَفَعُولُ به, but after the introduction of the extra \textit{min}, it loses its مَنْ-ending and takes the jarr-ending even though its function remains what it was before.

In the same way

In the word مَأَهَلْ أَحَدُا\textsuperscript{b} because it is the مَفَعُولُ به. After the introduction of the extra \textit{min} becomes مَجْرِعُ أَحَدُ, though it remains مَفَعُولٌ in the sentence.

(7) لَدَى (ladā) is a \textit{zarf\textsuperscript{c}} (الطَّرف = adverb) and has the same meaning as عند\textsuperscript{d}, e.g.:

ماذا لَدَيْكَ ؟
‘What do you have?’

Note that the \textit{alif} of لَدَى changes to ۚ when its مَضْاف إِلَيْهِ is a pronoun:

لَدَى الْبَابِ (ladā), but لَدَيْكُ (laday-ka).
LESSON 2

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

(9) The plural of المَعْلُوْنَى (meaning) is مَعْلُوْنَى, and with the definite article المَعْلُوْنَى.

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

الجَوَّارِ (girl) جَوَّارَاتِ
اللَّيْاليِ (night) لَيْاليَاتِ
النَّوادِى (club) نَوادِيَ

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

Marfūʿ: لَوَلَا مَعْلُوْنَى كَثِيرَةً ‘Wāw has many meanings.’ (maʿāni-n)

Mansūb: أَعْرَفُ لَوَلَا مَعْلُوْنَى كَثِيرَةً ‘I know many meanings of wāw.’ (maʿāniy-a)

Majrūr: تَأْتِي الْوَلَا لَمَعْلُوْنَى كَثِيرَةً ‘Wāw is used in many meanings.’ (maʿāni-n)

Here are examples with -al:

Marfūʿ: المَعْلُوْنَى كَثِيرَةً ‘The meanings are many.’ (al-maʿāni)

Mansūb: أَكْتِبْتَ المَعْلُوْنَى؟ ‘Did you write the meanings?’ (al-maʿāni-y-a)

Majrūr: سَأَلْتَ المَدْرَسَ عَنِ المَعْلُوْنَى؟ ‘I asked the teacher about the meanings.’ (al-maʿāni)²

Vocabulary

a ḥadīth reported by both Imām Bukhārī and Imām Muslim in their ḥadīth collections known as الصَّبِيحَانُ

مُحْرِمُ a hājj (pilgrim) who has assumed the state of sanctity
حَرَّبُ group, party
المَائَةُ name of the 5th sūrah (literally, dining table)
طَلَّعُ يَطْلُعُ طَلْعًا to rise (of the sun) (a-u)
نَطُّقُ يَنْطُقُ نَطْقاً to speak, utter (a word), talk, pronounce (a-i)
أَقَامَ يَقِيمُ to say iqāmah (iv)
نَشْرَةُ الأَخْبَارِ news bulletin
نَبَقَيَ يَنْبَقُ to remain (i-a)
قَلْبُ يَقْلُبُ to overturn, change (a-i)

² See also Lesson 34.
to deliver a lecture, address a gathering (a-u)

healthy

condition

to inform; to convey the meaning, denote, signify (iv)
one who has failed (in an examination)
another name for Madīnah (without tamwīn)
happy, rejoicing

name of the 30th surah (literally, the Byzantines)
to set (of the sun) (a-u)
to explain (a-a)
state, situation, circumstance
to respond, answer (a prayer), grant (a request) (x)
in this manner, on this pattern

to be, being (masdar of kāna yakūn)
In this lesson we learn the following:

(1) The passive voice (الفعل المبني للجهول): 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 (الفعل المبني للجهول):

قاَلَ الْجَنَّيُ الْجَاصِّسٌ (qatala l-jundiy-yu l-jāṣūs-a)

Passive voice (الفعل المبني للمجهول):

يُقْتَلُ الْجَاصِّسٌ (qutila l-jāṣūs-u)

Note that in the passive voice the fā'īl (الجَنَّي) has been omitted and the maf'ūl bihi has taken its place, and has become marfū'. It is now called نائِب الفاعِل.

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 mādī, the first radical takes ẓammah and the second has kasrah.

In the muḏāri’, the letter of the muḏāra‘ah(1) has ẓammah, and the second radical has fatha‘, e.g.:

Mādī:  قَتَلَ ‘he killed’ → قُتِلَ ‘he was killed’ (qatala → qutila)

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

شَرَبَ ‘he drank’ → شَرَبُ ‘it was drunk’ (shariba → shuriba)

سُمِّعَ ‘he heard’ → سُمِّعُ ‘it was heard’ (sami‘a → sumi‘a)

Muḏāri’: يُقْتَلُ ‘he kills’ → يُقْتَلُ ‘he is killed’ (yaqṭulu → yuqṭalu)

If the second radical originally has fatha‘, it remains, e.g.:

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

---

1 The letters (اً، تً، يً، نً) which are prefixed to the muḏāri‘ as in يَكُنْبُ، تَكُنْبُ، أَكُنْبُ، نَكُنْبُ are called ‘letters of muḏāra‘ah. These have been combined to form the word أَتَيْنُ ‘they came’.

21
‘he reads’ → َيَقُرْאُ َيَقُرْأَ (yaqra‘u → yuqra‘u)
‘it is read’

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

‘he finds’ → ُيُوجَدُ ُيوجد ‘he/it is found’
‘he begets (a child)’ → ُيُولَدُ ُيولد ‘he is born’

Here are some examples of the passive voice:

‘Man was created from clay.’
‘In which year were you born?’
‘Thousands of people are killed in wars.’
‘A believer is not bitten (by a snake) from the same hole twice.’ (hadith), i.e., does not repeat the same mistake.
‘This book is not found in the bookshops.’
‘He neither begot, nor was He begotten’ (Qur‘ān 112:3).

If the نائب الفاعل is feminine, the verb should also be feminine, e.g.:

‘What was ʿĀminah asked about?’

‘Surat al-Fāṭiḥah is read in every rak‘ah.’

If the مفعول به (of the active voice) is a pronoun, then its corresponding raf‘-form is used for نائب الفاعل as explained in Ex 7 in the main Text Book, e.g.:

‘The criminals killed them.’ → ُقُتَلُوا ‘They were killed.’
‘The headmaster asked me.’ → ُسَأَلَتُ ‘I was asked.’
‘I was born in the year 1967 CE.

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

2
LESSON 3

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

‘I will study French next year.’

‘Where are you going this evening?’

(3) Certain proper names have الْ- (al-) like الحَسَنُ, الحَسَنْيَةُ, الزَّيْتِيرُ. When the particle الُ is used with them, الُ is dropped, e.g.:

يا حَسَنُ (not يا الحَسَنُ).

(4) هُنَديٌّ means ‘Indian’. This is formed from الْهِنَدَ by adding -(i)y-un(a) at the end.

This process is called *nasab* (الْنَسَبُ), and the noun after the addition of this -(i)y-un(a) is called *mansūb* (الْمَنْصُوبُ).

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

أخيٌّ (brotherly) from أَخُ

أبَيٌّ (fatherly) from أَبُ

نبيٌّ (prophetic) from نَبِيٌّ

(5) أَخَرٌ (ukhar-u) is the plural of أَخُ. It is مَمَوْعَ مِنَ الْصِّرَفِ أَخَرُون. The plural of the masculine آخَرُون is آخَرُ. Here are some examples:

‘Bilāl and another student were absent today.’

‘Bilāl and other students were absent today.’

‘Zainab and another female student were absent.’

‘Zainab and other female students were absent.’

---

3 Not to be confused with *mansūb* (منْصُوب, which is with the letter ص.)
In the Qur’an (2:184):

فَمَنْ كَانَ مَنْسُوقًا مَّرِيضاً أَوْ عَلَى سَفَرٍ فَعَدَّةٌ مِّنْ أَيَامٍ أَخْرَى

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

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

الفَنَادِقِ غَالِبَةُ هَذِهِ الْأَيَامِ، وَلَكِنْهَا رَخِيَّةُ فِي اَيَامٍ أَخْرَى.

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

(6) صَلَّى ‘he offered salāh’. The muḍāri‘ is بُصَلَّى، and the amr is صَلَّى.

The expression صَلَّى بِنا means ‘he led us in salāh’, i.e., he was our imam. So صَلَّى means ‘lead us in salāh as the imām’.

(7) إِما... إِما... إِما... إِما... means ‘either ... or’, e.g.:

أَمَّامٍ إِما مُذَكَّرٌ إِما مُؤْنِثٌ.

إِما تُورَنِي إِما أَزْوَرُكَ.

‘Either you visit me or I visit you.’

(8) For the i’rāb of through التسْعَمَانِيةُ، see Key to Book Two, Lesson 24(g).

(9) اليهودٌ is a generic plural noun (اَسمُ الْجِنْسِ الْجَمْعِي). Generic plural nouns are of two kinds:

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

عَرَبُ ‘Arabs’
تُركُ ‘Turks’
إنْكَلْبِرِ ‘Englishmen’

‘an Arab’
’a Turk’
’an Englishman’

Note that this يُ is not the yā’ of nasab which we have just learnt in (4).

b) Those which make their singular with tā’ marbūtah (ۤ)، e.g.:

تُفَاحّ ‘apples’
شَجَرَة ‘trees’

‘an apple’
’a tree’
LESSON 3
‘fish’ سمكة ‘a fish’

To understand the use of the singular and the plural, consider the following examples:
If the doctor asks you what fruit you like, you say:

أَحْبَبُ الْمُؤْرَة. ‘I like bananas.’

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

أَكْلُ مُؤْرَة. ‘I eat one banana.’

In the same way you say:

أَحْبَبُ الْعَرَب لِأَنَّ النَبِي صَلَّى اللَّه عَلَيْهِ وَسَلَّمَ عَرَبِيًّا. ‘I love the Arabs because the Prophet was an Arab.’

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

عَرَبِيَانِ ‘two Arabs’ (not عَرَبِيَينِ)

مُؤْرَانِ ‘two bananas’ (not مُؤْرانِ).

Vocabulary

قاعدة كاترب (ج قواعد) rule

وثن كاترب (ج أوتان) idol

حذاء كاترب (ج أحذية) shoe

حب كاترب (ج أحب) grain

سوار كاترب (ج أسورة) bracelet

مُؤْدودة كاترب (ج مُسْدَدَات) pistol

تَمْرَة female child buried alive after birth

نَحْلَة name of the 16th surah (literally, bees) dates

رَديء كاترب (ج جواسيس) to give (iv)

جَرْسَة كاترب (ج أجراس) bad spy

ذَبَحْ يَذْبِحَ دَيْخُ in that case, therefore, that means
to slaughter (an animal) (a-a)

راَثْ عِشْرِينَ عاماً twenty years old

to attach, join, affix (iv)

سَطَح to spread out (a-a)
to be late (v)

ساق to drive (a vehicle) (a-u)
to bite (of a snake); to sting (of a scorpion) (a-a)
late
last night
to name, call (ii) handwriting, writing
ticket
Kufah (a town in Iraq)
clothes
war
to direct (a question towards) (ii)
crime, offence, sin

clarity
with clarity, clearly
clear
civil war
to be able to, can (x)
important
deputy
to take the place of, replace (a-u)
to pray, offer salāh (ii)
to erect, set up (a-i)
to crucify (a-i)

truck (US), lorry (UK)
first world war
hole (of a snake)
2009 CE
to be born
consider, think over, ponder (v)
to precede (v)
a number of days

most of the books
LESSON 4

In this lesson we learn the following:

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

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

- كاتب ‘wrote’ كاتب ‘writer’
- سارق ‘stole’ سارق ‘thief’
- عابد ‘worshiped’ عابد ‘worshipper’
- خالق ‘created’ خالق ‘creator’

In the Qur’ān (6:95):

إِنَّ اللَّهَ قَالَ: أَحْبَبْنَاهُ وَأَلِمْنَاهُ

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

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

- قتل ‘killed’ مقتول ‘one who has been killed’
- خلق ‘created’ مخلوق ‘that which has been created’
- سرر ‘pleased’ مسرور ‘he who is pleased’
- كسر ‘broke’ مكسور ‘that which is broken’

The Prophet صلى الله عليه وسلم said:

لا طاعة لمشروق في معصية الخالق

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

---

1 This pattern can be represented by the formula ُلأي3-un, i.e., the first radical is followed by a long َع, and the second radical is followed by a short ِ.

2 This pattern can be represented by the formula ما12أ3-un, i.e., an extra ُم- is prefixed to the first radical, and the second radical is followed by a long َع.
‘I am not unmindful of what you are doing.’ This مَا مَا َلِسَ is called (the Hijâzi mà) and acts like لِسَ الْبِيْتُ الْجَدِيدُ. It is used in a nominal sentence, after its introduction the khabar is rendered mansūb. The khabar may also take an extra bā', rendering it majrûr, e.g.:
لِسَ الْبِيْتُ الْجَدِيدُ. or مَا الْبِيْتُ الْجَدِيدُ.
just as we say ليس البيت جديد. or ما البيت جديد.
We have in the Qur'an (12:31):
مَا هَلَدَا بِشَرًا ‘This is not a human being.’
Here the khabar is mansūb. We also have examples of the khabar having bā', e.g. in 2:74:
وَمَا أَلَّهُ بِغَفْلَ ْلَعْمَا تَعْمَلُونَ ‘And Allâh is not unmindful of what you do.’

Vocabulary

قَفَّلُ (ج. أَفْقَالٌ) lock
مَنْكَبُ (ج. مَنْكَبُ) shoulder
فَاتِحٌ conqueror
مَعْجَمٌ (ج. مَعْجَمٌ) dictionary
جَرَأَةُ recompense
تَأَصَرُّ live coal
كَفَّلَ يَكَفَّلُ to support, provide for (a-u)
سَلَقَ يَسَلُّقَ to cook in boiling water (a-u)
يُبَرَّ to create (a-a)
شَهِدَ to bear witness (i-a)
نَهَرَ to chide, rebuff, reproach (a-a)
فَلَقَ to split, cleave (a-i)

غَافِلٌ unmindful
يَنْتَمُّ (ج. أَنْتَمَى) orphan
وَجَلْبٌ (ج. وَجَلْبٌ) traveller, wayfarer
tَأْمَنْ (ج. أَرْمَنَهُ) period of time
tَنْتِبِجَ (ج. نَتْبِجَ) result
tَأْمَثَ (ج. أَمْثَ) typist
مَجِيءٌ (ج. مَجِيءٌ) Zoroastrian
مَجِيءٌ (ج. مَجِيءٌ) side; part, section; direction; quarter
to carry out, perform (a-u)

to remove, move away (a-u)

to earn (a-i)

to point (iv)

to form a word (a-u)

disobedience

good

Spain, especially southern Spain

theft

to cross, traverse (a-u)

to escape, flee, run away (a-i)

to indicate, denote (a-u)

to understand (a-i)

conjecture

monthly

stranger

to catch hold of (a-i)

to separate, keep apart (ii)

to derive a word from another (viii)

to buy (viii)

during

fruit kernel, fruit stone

to bury (a-i)

to be ignorant (i-a)

to hate (i-a)

to be sorry (i-a)

to fail in an examination (a-u)

to fall (a-a)

obedience
LESSON 5

In this lesson we learn the following:

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

\[
\begin{align*}
\text{Mādī:} & \quad \text{قَالُ (qāla) becomes قَالُ (qīla)} \quad \text{‘it was said’} \\
\text{بَعَ (bā’a) becomes بَعَ (bī’a)} \quad \text{‘it was sold’} \\
\text{زَادَ (zāda) becomes زَادَ (zīda)} \quad \text{‘it was increased/added’}
\end{align*}
\]

\[
\begin{align*}
\text{Muḍāri’i:} & \quad \text{يُقَولُ (yaqūlu) becomes يُقَولُ (yuqālu)} \quad \text{‘it is said’} \\
\text{يَبِعُ (yabī’u) becomes يَبِعُ (yubā’u)} \quad \text{‘it is sold’} \\
\text{يَزَيدُ (yazīdu) becomes يَزَيدُ (yuzādu)} \quad \text{‘it is increased/added’}
\end{align*}
\]

Here are some examples:

\[
\begin{align*}
\text{يُقَالُ إنَّ هذِهِ الأَرْضَ بَعُضَ بَيْتُوْنَ رَيْلَ.} \\
\text{‘It is said that this land was sold for one million riyals.’}
\end{align*}
\]

\[
\begin{align*}
\text{هِنَا تَبَعُ الصَّحِيفَةُ وَالْمَجَالِدُ.} \\
\text{‘Here newspapers and magazines are sold.’}
\end{align*}
\]

(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.\(^1\)

a) **Muḍā’af:** حَاجَ (hājj-un) ‘pilgrim’ for حَاجَ (hājj-un)

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

b) **Ajwaf wāwī:** قَاوُلُ (qā’il-un) ‘one who says’ for قَاوُلُ (qāwil-un)

\[
\begin{align*}
\text{أَجَفَ fā‘i} & : \text{زَادَ (zāid-un) ‘more’ for زَادَ (zāyid-un)} \\
\text{Naqis wāwī:} & \quad \text{نَجَ (nāji-n/al-nājiyy) (النَّاجِي)}
\end{align*}
\]

---

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

2 *Ajwaf wāwī* is *Ajwaf* with *wāw* as the second radical, e.g., قَاوُلُ; and *ajwaf yā‘i* has *yā‘* as the second radical, e.g., زَادَ. This also applies to the *naqīs.*
‘one who has escaped’ for  

\[ \text{ناَجِوُ (nājiw-un)} \]

\[ \text{Nāqīṣ yāʿ}: \text{سَاقِي (sāqi-n/al-sāqi)} \text{‘cup bearer’} \]

(3) We have learnt in the previous lesson the formation of the  

\[ \text{إِسْمُ المَفْعُولُ} \]  

from the  

\[ \text{sālim} \]  

verb.

Now we learn its formation from non-\[ \text{sālim} \]  

verbs.

a)  

\[ \text{Muṣṭafā}: \]  

The  

\[ \text{إِسْمُ المَفْعُولُ} \]  

from this verb is regular, e.g.:

\[ \text{مَسْتَرْورُ} \text{‘pleased’} \]

\[ \text{مَعْدُودُ} \text{‘counted’} \]

\[ \text{مَصْبُوبُ} \text{‘poured out’} \]

\[ \text{مَخْلُولُ} \text{‘solved’} \]

b)  

\[ \text{Ajwāf wāwī}: \]  

\[ \text{مَقْفُولُ} \text{‘that which has been said’} \]  

\[ \text{فَالِي: يُقُولُ} \]

\[ \text{حَلَّلُ} \text{‘lied’} \]

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

\[ \text{مَلَومُ} \text{‘blameworthy’} \]  

\[ \text{لَامَ: يَلَومُ} \]  

\[ \text{Ajwāf yāʾ}: \]  

\[ \text{مَزِيدُ} \text{‘more’} \]  

\[ \text{مَزْيَدُ} \text{‘maza‘id-un’} \]

Here the second radical has been dropped, and the  

\[ \text{wāw} \]  

of  

\[ \text{مَفْعُولُ} \]  

has been changed to  

\[ \text{yāʾ} \] . Here is one more example:

\[ \text{مَكِيلُ} \text{‘measured’} \]  

\[ \text{مَاكِيلُ} \text{‘maki‘il’} \]

c)  

\[ \text{Nāqīṣ wāwī}: \]  

\[ \text{مَدْعُو} \text{‘invited’} \]

\[ \text{دَعَ: يَدْعُو} \]

It is regular. It is written with one  

\[ \text{wāw} \]  

bearing  \text{shaddah}. If it is written like this  

\[ \text{مَدْعُو} \], you can see the two  

\[ \text{wāw}s: \]  

the first is the  

\[ \text{wāw} \]  

of  

\[ \text{مَفْعُولُ} \]  

, and the second is the third radical. Here is another example:

\[ \text{مَلَومُ} \text{‘that which is recited’} \]  

\[ \text{مَاشْتَاء} \text{‘desired’} \]

\[ \text{Nāqīṣ yāʾ}: \]

\[ \text{3 The  

\[ \text{إِسْمُ المَفْعُولُ} \]  

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.} \]
Here the \textit{wāw} of \textit{muqawûl} has been changed to \textit{yā}. Here is another example:

\( \textit{mashwīy-un} \) ‘grilled’ for \( \textit{mashwūy-un} \)\footnote{The verb \textit{shawī} is \textit{lajif maqrün}, but this rule is common to \textit{nāqis yā} \textit{i} and \textit{lajif maqrün}.}.

\textbf{Vocabulary}

\begin{itemize}
  \item \textit{mubāhī} (J Mūāhī) \quad institute
  \item \textit{mūnāhī} (J Mūnāhī) \quad syllabus
  \item \textit{bātāfāhā} (J Bātāfāhā) \quad card
  \item \textit{mījānā} \quad free (without payment)
  \item \textit{sīllūq} (J Sīllūq) \quad centre
  \item \textit{mūtāmār} (J Mūtāmārāt) \quad centre for da‘wah affairs
  \item \textit{harāl} \quad travel
  \item \textit{sīllūq} \quad commodity
  \item \textit{dilālī} \quad until we meet again! au revoir!
  \item \textit{mūtāmār} \quad to obtain (a-u)
  \item \textit{bāhār} (J Bāhārār) \quad secret
  \item \textit{mūlā} \quad to protect (a-u)
  \item \textit{sīhā} \quad to reproach, blame (a-u)
  \item \textit{fīshā} \quad to take the opportunity (viii)
  \item \textit{marḥabā} \quad spaciousness
  \item \textit{sīllūq} \quad to call to prayer (ii)
  \item \textit{rāzī} \quad one’s kith and kin
  \item \textit{shā‘bā} \quad welcome (originally meaning: you are with your own kith and kin, you are on level ground on which you can proceed with your journey without difficulty and there is enough room in my tent for your stay).
  \item \textit{shawī} \quad visitor
  \item \textit{fūrṣā} (J Fūrṣā) \quad opportunity
\end{itemize}
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>copy</td>
<td>نسخة (ج نسخ)</td>
</tr>
<tr>
<td>purchase</td>
<td>شراء</td>
</tr>
<tr>
<td>matter, affair</td>
<td>أصل</td>
</tr>
<tr>
<td>native speakers of Arabic</td>
<td>ضلل</td>
</tr>
<tr>
<td>hollow, (gr) a verb with وَاَل or يَأَل as the second radical</td>
<td>عفًا عن عففو</td>
</tr>
<tr>
<td>present, gift</td>
<td>رجاء يرجو</td>
</tr>
<tr>
<td>to flow (a-i)</td>
<td>May safety be your companion while you stay and while you travel!</td>
</tr>
<tr>
<td>to suspect, doubt (a-u)</td>
<td>to accompany (i-a)</td>
</tr>
<tr>
<td>to take the opportunity (viii)</td>
<td>to ask permission (x)</td>
</tr>
<tr>
<td>to acquaint oneself, get information (viii)</td>
<td>soft, level ground</td>
</tr>
<tr>
<td>to knock at the door (a-u)</td>
<td>period of time, duration</td>
</tr>
<tr>
<td>to give someone something to drink (a-i)</td>
<td>knock</td>
</tr>
<tr>
<td>egg</td>
<td>شابات (ج شبات، شبات)</td>
</tr>
<tr>
<td>youth, young man</td>
<td>ساق</td>
</tr>
<tr>
<td>cup-bearer</td>
<td>طرق</td>
</tr>
<tr>
<td>lecturer</td>
<td>مُحاضِرٍ (ج محاضرون)</td>
</tr>
<tr>
<td>auction</td>
<td>مزاد</td>
</tr>
<tr>
<td>original form (of a word)</td>
<td>أصل</td>
</tr>
<tr>
<td>to go astray (a-i)</td>
<td>ضلل</td>
</tr>
<tr>
<td>to forgive (a-u)</td>
<td>عفًا عن عففو</td>
</tr>
<tr>
<td>to hope (a-u)</td>
<td>رجاء يرجو</td>
</tr>
</tbody>
</table>
In this lesson we learn the formation of the nouns of place and time.

Both have the same form which is either مَفْعُولٌ (māfūl-un) or مَعْلُو (māfūl-il-un), e.g.:

- مَلَعْبُ ‘time/place of playing’
- مَكْتِب ‘time/place of writing’
- مَطْحِب ‘time/place of cooking’
- مَعْرِب ‘time/place of the setting (of the sun)’
- مَشْرَق ‘time/place of the rising (of the sun)’

It is on the pattern of مَفْعُولٌ (māfūl-un) in the following cases:

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

- مُجْرَى ‘course’
- مَلَعْبُ ‘place of entertainment’

b) if the second radical of a non-nāqīs has fāthah or dāmmah in the muḍārī’, e.g.:

- مَلَعْبُ ‘playground’
- مَشْرَب ‘drinking place’
- مَدْخِل ‘entrance’
- مَطْحِب ‘kitchen’

It is on the pattern of مَعْلُو (māfūl-il-un) in the following cases:

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

- مَوْقُف ‘car-park’
- مَوْسِع ‘place’

b) if the second radical of a non-mithāl, non-nāqīs verb has kasrah in the muḍārī’, e.g.:

- مَجْلِس ‘sitting-room’
A tā marbūṭah (a) may be added to both the patterns, e.g.:

- مَعْرِضٌ (ج مَعَرِضٌ) ‘position’
- مَدرَسة (ج مَدَرَسة) ‘school’.

### Vocabulary

- مَوقَفٌ السَّيَاراتِ (ج مَوَاقِفٌ) car park
- لِيَلَهُو to amuse oneself, play (a-u)
- أُوْيِ يَاوِي to seek refuge (a-i)
- هَجَعُ to sleep (a-a)
- نَوْيُ يَتَّوِي to stay (a-i)
- سَعْيُ يَسَعَى to walk between Ṣafā and Marwah (a-a)
- عَرْضٌ يَعْرَضُ to display, exhibit (a-i)
- فَرْ يَقْرُ to settle down, abide (a-i)
- مَقْرَة (ج مَقَرٌ) residence, place of work, headquarters
- الرَّحَامُ crowd, traffic jam
- طَعَمَ to eat (i-a)
- تَفِّي يَتَفَّي to banish, deport (a-i)
- حَزَّ يُحَظُّ to take down a load (a-u)
- يَسَرُّ to facilitate, make a difficult task easy (ii)
- مَستُعدُ ready
- تَجْهِيْهُ you must go
- تَجْهِيْهُ greet
- مَسْتَعِدُ to call (iii)
- مَسْتَعِدُ to take refuge (a-a)
- فَطَّرٌ (ج فَطَرَاتِ, قَفْطَرٌ) train
- قَطَارٌ (ج قَطَاراتِ) to go round the Ka‘bah. (a-u)
- تَجْهِيْهُ to meet (viii)
- مَسْتَعِدُ one who facilitates

---

1 Exceptions to this rule are: مَعْرِضٌ from مَعْرِضٌ, بَاتِكَةٌ from مَبَاذِةٌ. According to the rule these should have been on the pattern of maf‘al.
In this lesson we learn the formation of the noun of instrument. It denotes the instrument for the action denoted by the verb, e.g.:

- فُتُحَ ‘he opened’ مَفْتَاحٌ ‘an instrument for opening’, i.e., a key.
- رَأَى ‘he saw’ مَرَأَةٍ ‘an instrument for seeing’ i.e., a mirror.
- وَزَنَ ‘he weighed’ مِيزَانٌ (1) ‘an instrument for weighing’, i.e., a balance.

There are three patterns of اسم الالة. These are:

a) مَفْعُولٌ (mif'āl-un), e.g.:
   - مَنْشَرُ ‘a saw’ نَشَرٌ ‘he sawed’
   - مَحْرَاتٌ ‘a plough’ حُرَّتٌ ‘he ploughed’

b) مَفْعُولٌ (mif'al-un), e.g.:
   - مَصَعَّدٌ ‘a lift’ صَعَدٌ ‘he ascended’
   - مَثْقَبٌ ‘a drill’ ثَقَبٌ ‘he drilled’

c) مَفْعَلَةٌ (mif'alat-un), e.g.:
   - مَكْنَسَةٌ ‘a broom’ كَنَسٌ ‘he swept’
   - مَقْلاَةٌ ‘a frying pan’ (originally مَقْلُبةٌ from قَلِيَ ‘he fried’)
   - مِكْوَةٌ ‘an iron’ (originally مَكْوَيَةٌ from كَوَى ‘he ironed’) (2).

---

(1) Note that مِيزَانُ is originally مَوْزَانُ (miwzān → mizān). 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 مَقْلَةٌ، مِكْوَةٌ are on the pattern of mif'alat-un and not mif'al. According to the Arabic phonetic system the combination اya and awa are changed to ā, so miqālayat-un becomes miqlāt-un, and mišfawat-un from صَفَا يَصْفَوُ to filter, strain becomes mişfāt-un.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>طبعًا</td>
<td>of course</td>
</tr>
<tr>
<td>عدس</td>
<td>lentils</td>
</tr>
<tr>
<td>مطخف</td>
<td>one who weighs or measures less</td>
</tr>
<tr>
<td>كوي يكوي</td>
<td>to iron (a-i)</td>
</tr>
<tr>
<td>مكنواة</td>
<td>iron (the instrument)</td>
</tr>
<tr>
<td>رقي يرقي</td>
<td>to climb, ascend (i-a)</td>
</tr>
<tr>
<td>مرقاة</td>
<td>step (in a staircase)</td>
</tr>
<tr>
<td>حاك يحلك</td>
<td>to rub, scratch (a-u)</td>
</tr>
<tr>
<td>محك</td>
<td>touchstone</td>
</tr>
<tr>
<td>قبض يقبض</td>
<td>to seize, grasp (a-i)</td>
</tr>
<tr>
<td>مقبض</td>
<td>handle</td>
</tr>
<tr>
<td>برد يبرد</td>
<td>to file (a-u)</td>
</tr>
<tr>
<td>مبرد</td>
<td>file (metal tool with a rough surface)</td>
</tr>
<tr>
<td>قاد يقود</td>
<td>to lead an animal by a halter (a-u)</td>
</tr>
<tr>
<td>مقود</td>
<td>halter, steering (of an automobile)</td>
</tr>
<tr>
<td>قمح</td>
<td>wheat</td>
</tr>
<tr>
<td>نصح له ينصحَ</td>
<td>to advise, exhort (a-a)</td>
</tr>
<tr>
<td>ism al-tafdil of</td>
<td>جيد (الجلب)</td>
</tr>
<tr>
<td>ذنب</td>
<td>to trim, sharpen a pencil (a-i)</td>
</tr>
<tr>
<td>بردى يبردى</td>
<td>pencil-sharpener</td>
</tr>
<tr>
<td>مُحاَة</td>
<td>model</td>
</tr>
<tr>
<td>آلة</td>
<td>tool</td>
</tr>
<tr>
<td>نمر</td>
<td>leopard, tiger</td>
</tr>
<tr>
<td>وداع يودعُ</td>
<td>to bid farewell, say goodbye (ii)</td>
</tr>
<tr>
<td>قل قل يقللي</td>
<td>farewell, goodbye</td>
</tr>
<tr>
<td>مقلاة</td>
<td>to fry (a-i)</td>
</tr>
<tr>
<td>محراث</td>
<td>frying-pan</td>
</tr>
<tr>
<td>حل جحرُ</td>
<td>to plough (a-u)</td>
</tr>
<tr>
<td>محراث</td>
<td>plough (the instrument)</td>
</tr>
<tr>
<td>لعع يلععُ</td>
<td>to lick (i-a)</td>
</tr>
<tr>
<td>ملعقة</td>
<td>spoon (literally, instrument for licking)</td>
</tr>
<tr>
<td>قاس يقياسُ</td>
<td>to measure (a-i)</td>
</tr>
<tr>
<td>مقياس</td>
<td>measure, measuring instrument</td>
</tr>
<tr>
<td>عصر يعصُر</td>
<td>to press, squeeze (grapes, olives, etc.) (a-i)</td>
</tr>
<tr>
<td>مُصَرة</td>
<td>press (for extracting oil, fruit juice, etc.)</td>
</tr>
<tr>
<td>طلبة</td>
<td>request, demand</td>
</tr>
<tr>
<td>جُلَبَة (ج مخالب)</td>
<td>claw</td>
</tr>
<tr>
<td>ذَنَبَة (ج ذنابة)</td>
<td>wolf</td>
</tr>
<tr>
<td>مَحَا بَمَحَو٤</td>
<td>to erase (a-u)</td>
</tr>
<tr>
<td>مُمَحَاة</td>
<td>eraser</td>
</tr>
</tbody>
</table>
to be pure and unpolluted (a-u)  
strainer, filter  
منشأة  
Mish'ah  
to slide along (a-i)  
سلّاح  
Målaj  
sliding bolt  
تصعد  
Tsyed  
to climb, ascend (i-a)  
elevator (US), lift (UK)  
意味  
Ma'ayy  
meaning  
棘  
Bar  
wheat  
ورّط  
Wurt  
to draw lines (on a sheet of paper) (a-u)  
مسطرة  
Masturah  
ruler (the instrument)  
طرق يطرقُ  
M'turaq  
to strike metal with a hammer (a-u)  
Hammer  
to denote (a-u)  
نشر ينشرُ  
Nashr  
to saw (a-u)  
saw (the instrument)  
مسشار  
Mashar  
to cut (a-u)  
مقص  
Maqṣ  
pair of scissors  
حلب يحلبُ  
Hashib  
to milk (an animal) (a-u)  
محلب  
Hashib  
milking vessel  
غرف يغرفُ  
Margh  
to scoop (a-i)  
مغرفة (مغفرة)  
Marghah (maghrah)  
scoop, large spoon, ladle  
واسطة  
Wasita  
means; medium  
بواسطته  
Bayasatuh  
by means of it, through it  
ويل  
Wayl  
woe, affliction  
دل على كذا يدلُ  
Yadil  
to denote (a-u)
Lesson 8

In this lesson we learn the following:

(1) The *ma’rifah* and the *nakirah*, i.e., the *definite* (*المعرفة*) and the *indefinite* (*النكرة*) nouns.

Read this passage:
“*A man* came to me and said that he was hungry. He was a stranger. I gave *the man* some money.”

Here *a man* is indefinite, because he is unknown to you and to your listener. But *the man* is definite because he has already been mentioned.

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

1) pronouns like *أنا*, *أنت*, *هوَ*.

2) proper names like *أحمد*, *بلال*, *مكة*.

3) demonstrative pronouns like *هذَا*, *ذلِك*, *ولَكِن*.

4) relative pronouns like *الذي*, *الذيِن*, *التيِن*, *ما*, *من*.

5) a noun with the article like *الكتاب*, *الرجلُ*.

6) a noun with a *definite* noun as its *mudāf ilayhi* like

*كتاب هذَا*, *كتاب المدرسِي*, *كتابة*, *كتاب حامدِ.

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

*كتاب طالبٍ*  
*بيت المدرسِي*  

is *indefinite*.

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

*يا رجلُ*  
*يا ولدُ*  

‘*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 *munādā*, as a blind man saying:

*يا رجلَ هذَي يدي*  
‘*O man, hold my hand.*’

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

Note that in the *munādā* is *mabnī* and has *u*-ending, while in *رجل* it is *manṣūb*.

A *nakirah* becomes a *ma’rifah* by being *munādā* as we have seen, whereas a *ma’rifah* is
not affected by the *nidā*, e.g.:

\[ \text{يا بلالا} \]

is *ma’rifah* (definite) and remains so in

\[ \text{يا بليللا} \]

(2) ‘**come!**’ This verb is used only in the *amr*. In the *mādī* and the *mudāri* the verbs

\[ \text{أتأتي بليللا} \]

\[ \text{أتأتي بليللاني} \]

or

\[ \text{يأتأتي بليللا} \]

\[ \text{يأتأتي بليللاني} \]

are used, e.g.:

‘Bilāl came to me yesterday’

‘Don’t come to me tomorrow’

Here is *te`allā* insāded to the other pronouns of the second person:

\[ \text{كأتأتيلينا يا أخوانا} \]

\[ \text{كأتأتيلينا يا ولدان} \]

\[ \text{كأتأتيلينا يا بنتان} \]

\[ \text{كأتأتيلينا يا أخوات} \]

\[ \text{كأتأتيلينا يا خديجة} \]

The verb *te`allā* is, however, used in the *mādī* and the *mudāri* in the sense of ‘he went up, he rose, he was exalted’. The *amr* *te`allā* originally meant ‘come up’, ‘ascend’ then it came to mean just ‘come’.

**Vocabulary**

- رصاص • pencil
- خرائط • map
- العالم الإسلامي • the Islamic world
- قيم • value, price
- لوح • plaque, cardboard with writing, chart, etc.
- جبر • ink
- محدد • specified, opposite
- توحي • to contain, hold (a-i)
- قلم جبر • fountain pen
- اسم المُحلّى بلال • a noun with al- attached to it (literally, a noun which has been decorated with the ornament of al-)

**Section**

- ج أقسام • section
- ج غلف • cover, wrapper, title-page
- ج أفرائ • to call (iii)
- ج خرائط • to give, hand over (ii)

**Lesson 8**
dry
ball-point pen
ruled paper
to be safe (i-a)
to pay (a-a)
to be exhausted, come to an end (i-a)
to adorn someone with ornaments (ii)
adding al- to the noun

كياس (جُ ۢكِياس) bag
gift, present
kind
buyer
tongue
specified by calling
to point to (iv)
In this lesson we learn the following:

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

<table>
<thead>
<tr>
<th>Kitāb-un</th>
<th>Kitāb-u Hāmid-in (not Kitāb-un Hāmid-in).</th>
</tr>
</thead>
</table>

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

<table>
<thead>
<tr>
<th>ʾAin bintān?</th>
<th>ʾAin ʾaṭīṭ Bilāl? (bintānī but bintā Bilāl-in)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rāʾīṭ ʾaṭīṭ</td>
<td>Rāʾīṭ ʾaṭīṭ Bilāl. (bintaynī but bintay Bilāl-in)</td>
</tr>
<tr>
<td>Ābāḥūt ʿaṭīṭ</td>
<td>Ābāḥūt ʿaṭīṭ Bilāl. (bintaynī but bintay Bilāl-in)</td>
</tr>
<tr>
<td>Ḥājā mudarisūn</td>
<td>Ḥājā Mudarisū l-ḥadīth-i (mudarisīna but mudarisī l-ḥadīth-i)</td>
</tr>
<tr>
<td>Šallūt mudarrisīn</td>
<td>Šallūt Mudarrisī l-ḥadīth-i (mudarisīna but mudarisī l-ḥadīth-i)</td>
</tr>
</tbody>
</table>

(2) We have learnt in Book One that the dual of هذان is هذان, and that of هذان is هذان, e.g.:

<table>
<thead>
<tr>
<th>Hawādżān</th>
<th>Hawādżān, ar-Rāżīqān.</th>
</tr>
</thead>
</table>

Now we learn that the dual of *dhāniqa* is *dhāniqā* (dhānīka) and that of *tānīqā* is *tānīqā* (tānīka), e.g.:

<table>
<thead>
<tr>
<th>Hawādżān mudārṣān, wa-dārṣāt tablān.</th>
<th>Hawādżānṭābiṭān, wa-tābiṭtānār.</th>
</tr>
</thead>
</table>

‘These two are teachers, and those two are students.’

‘These two are lady doctors, and those two are nurses.’

In the *nasb* and *jurr* cases they become *dhāniqā* and *tāniqā* (dhaynika, taynika), e.g.:

|-------------------------------------------|--------------------------------------------------------|

‘Open those two doors and those two windows.’

‘Who lives in those two villas?’
LESSON 9

(3) كُلَّنا means ‘both’, and its feminine is كُلَّنَا.

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

كَلَا الطَّلَابَيْنِ فِي المَكْتُوبَةٍ. 
‘Both the students are in the library.’

كِلَّنَا السَّاعَتَيْنِ أَمَامَ الْبُيُوتِ.
‘Both the cars are in front of the house.’

كَلَا and كِلَّنَا are treated as singular words, so their predicate is singular, e.g.:

كَلَا الطَّلَابَيْنِ تَخَرَّجَ. 
‘Both the students have passed out.’ (Not تَخَرَّجْجُأ).

كِلَّنَا السَّاعَتَيْنِ جَمِيلَةٌ. 
‘Both the watches are beautiful.’ (Not جَمِيلَتَانِ).

In the Qur’ān (18:33):

كِلَّنَا الْجَنََّتَيْنِ أَتْلَتَ أَسَلَعِيَّاهَا.
‘Both the gardens brought forth their produce.’

كَلَا مَسْتَرَوْرٌ.
‘Both of us are happy.’

كَلَا and كِلَّنَا remain unchanged in naṣb and jarr cases if the muḍāf ilayhi is a noun, e.g.:

أَعْرَفْ كِلَّا الرَّجُلَيْنِ. 
‘I know both the men,’

بْحَثْتُ عَن كِلَّا الرَّجُلَيْنِ.
‘I looked for both the men.’

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

رَأَيْتُ كِلَّيْهِمَا.
‘I saw both of them.’ (kilay-himā)

مَنْ سَأَلَتْ؟ زَيَّنَتْ أُمَّ أَمْيَةٌ؟
‘Whom did you ask, Zainab or Aminah?’

سَأَلَتْ كِلَّيْهِمَا.
‘I asked both of them.’ (kiltay-himā)

In the same way، بْحَثْتُ عَن كِلَّيْهِمَا / عَن كِلَّيْهِمَا، ‘I looked for both of them.’

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

بْنَائِي. 
‘my two daughters’ (bintā-ya)

غُسِّلَتْ رَجَائِي. 
‘I washed my two feet.’ (rijlay-ya)

(5) The amr from إِنْتَي بُيَتِي is أَنْتَيْ (i’ti). It was originally إِتْيْ (i’ti).
If two *hamzahs* meet, the first having a vowel and the second having none, the second *hamzah* is omitted, and the vowel of the first gets a compensatory lengthening, e.g.:

\[
\begin{align*}
\text{أي} & \rightarrow \text{أي} \\
\text{إي} & \rightarrow \text{إي}
\end{align*}
\]

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

\[
\begin{align*}
\text{وَأَت} & \quad \text{‘and come’ or} \\
\text{فَأَت} & \quad \text{‘so come’}
\end{align*}
\]

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

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

Its dual form is: *هَهُمَاذَانَ* (hāhumādhāni)

Its feminine is: *هَهُمَاطَانَ* (hāhumātāni)

The masculine plural forms is: *هَاهُمُ أُوْلَئِيْ* (hāhumʿulāʾi)

and the feminine plural form is: *هَاهُنَ أُوْلَئِيْ* (hāhunnaʿulāʾi)

\[
\begin{align*}
\text{أينَ بلال؟} & \quad \text{‘Where is Bilāl?’} \\
\text{هَاهُرَدًَا} & \quad \text{‘Here he is.’} \\
\text{أينَ بلال وحامد؟} & \quad \text{‘Where are Bilāl and Hāmid?’} \\
\text{هَهُمَاذَانَ} & \quad \text{‘Here they are.’} \\
\text{أينَ بلال وأخوه؟} & \quad \text{‘Where are Bilāl and his two brothers?’} \\
\text{هَاهُمُ أُوْلَئِ} & \quad \text{‘Here they are.’} \\
\text{أينَ مرثم؟} & \quad \text{‘Where is Maryam?’} \\
\text{هَاهُنَ ذِي} & \quad \text{‘Here she is.’}
\end{align*}
\]
‘Where are Maryam and Āminah?’

‘Here they are.’

‘Where are Maryam and her sisters?’

‘Here they are.’

‘Where is Ibrāhīm?’

‘Here I am.’ (hā’anadhā)

‘Where are Ibrāhīm and his classmates’

‘Here we are.’ (hānahnu’ulā‘i)

‘Where is Fātimah?’

‘Here I am.’ (hā’anadhi)

‘Where are Fātimah and her classmates?’

‘Here we are.’ (hānahnu’ulā‘i)

Vocabulary

حَصَّةٌ (ج حصْصُن) period (duration of a lesson in an educational institution)

مُقَدَّسَ (ج مَقَدُسُ) holy

couch, sofa

إِلَهَ (ج آلهَة) god, deity

أَرْيَّةٌ (ج أَرْيَائُك) hireling, labourer

الْمَسَدَّ (ج المَسَّالِغ) sum of money, amount

الْمَسَدَّ (ج المَسَّالِغ) literally meaning ‘the man of flame’, it was the nickname of ’Abd al-‘Uzzā, an uncle of the Prophet (صلَّى الله عَلَيْهِ وَسَلَّم). He was so named for his ruddy complexion.

أَبُو لِهِبٍ (ج أَبِي لِهِيْبِ) those two (feminine نَائِكَةٌ تَنَائِكَ)

تَنَائِكَ (ج تَنَائِيكَ) proof, evidence

المَقَالُ (ج مَقال) article (in a newspaper, magazine, etc.)

نَطِقَ (ج نَطِيقَ) pronunciation

نَحْوٌ (ج نَحْوٍ) syntax (study of sentence structure)

صَرَفَ (ج صَرَف) morphology (study of the forms of words)
bracelet
to close the eyes (ii)
to raise (a-a)
to vowelize (a word) (a-i)
Both the gardens brought forth their produce
meeting
currency
country, state
copy
an Indian
courtiers
witness
to take off the sandals (a-a)
to perish, be destroyed (a-i)
to give (iv)
dual
fruit
to withdraw (money from a bank account) (a-a)
to be enough, suffice (a-i)
produce
loud
in a loud voice, loudly
diarrhoea
sandal (feminine)
number
flame
tea break (between lessons at school)
both of them (feminine)
leaving school (to go home)
to be lost (a-i)
garden
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 (المُبَيَّنَةُ الْعَلَمِيَّةِ) and the verbal sentence (الْجِمَاعَةُ الْفِعْلِيَّةِ).

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.:

هَذِهِ مَدرَسةٌ

أَنَا مَجَّدُهُ

اللَّهُ غَفُورٌ

b) a *maṣdar muʾawwal* (المُصَدَّرُ المُؤَوَّلِ) i.e., clause functioning as a *maṣdar* (1) e.g.:

أن تَصُوموا خَيرًا لَكُمْ

‘That you fast is better for you.’

---

1 Here are some examples of the *maṣdar muʾawwal*:

In the place of *raʾf*:

أن تَدْلِسَ الْعَزْيْزَيْنَ أَفْضَلُ

‘That you study Arabic is better.’ (Here it is *mubtada*).

الإِلَامَةُ الْإِيَمَانُ بِاللَّهِ

‘Islam means that you believe in Allâh.’ (Here it is *khabar*).

تَبَيَّنَيْنِي أَنْ تَكُتِبُ عَنْوَانَكِ بِتَوْضِيحٍ

‘It is necessary that you write your address legibly.’

(Here it is *fāʾil*).

In the place of *nasb*:

أَرِدُ أَنْ أَخْرُجَ

‘I want to go out.’ (Here it is *mafʿil bihi*).

In the place of *jarr*:

تَعَالَ قَبْلَ أَنْ تَخْرُجَ

‘Come before you leave.’ (Here it is *mudāf ilayhi*).

لا تَنْهَى إِلَى أَنْ أَرْجَعَ

‘Don't go till I return.’ (Here it is preceded by a preposition).
Here the clause أن نصُوموا which functions as a masdar (infinitive) as it means الصَّوْمُ ‘fasting’.

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

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

The particles resembling a verb لَيْتَ are لَيْتَ and its sisters like لَيْتَ, لُكِنَّ etc.

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

a) a complete verb (الفعل البَاقِي) e.g.:

طلَعَ الشَّمسُ ‘The sun rose.’

A complete verb is one that needs a fāʿil, like دَخَلَ, خَرَجَ, نَامَ, جَلَسَ etc.

b) an incomplete verb (الفعل النَّاقص), e.g.:

كَانَ الجَوُءُ بَارِداً ‘The weather was cold.’

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

صَارَ المَاءُ تَلْجَأَ ‘Water became ice.’ (2)

(2) ‘Bilāl began to write.’ طَقَفَ بِاللَّهِ يَكْتُبُ is an incomplete verb. In this sentence بَلَالَ is its ism and the sentence يَكْتُبُ is its khabar. The verb in the khabar should be muḍāri’.

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

أَخَذَ المَدْرَسَةَ يَسْخَرُ الْدِّرَسَ ‘The teacher began to explain the lesson.’

جَعَلَ أَكْلٍ ‘I began to eat.’

Here the pronoun تُ is its ism, and the sentence أَكْلُ its khabar.

Vocabulary

مَكَانَ (جَ أَمْكَيْنَة جَ جَ أَمَاكِينُ) place

مَعْهَدَةٌ (جَ جَ مَعَايِهَدُ) institute

See Book Two, Lesson 25.
confusion, chaos (without tanwin)
piety, God-consciousness (without tanwin)

بَقِيَّـيَّةُ بَقِيَّةُ (جِمَال)

sentence

calligraphy, handwriting; line
to forgive someone (a-u)

عَفَّا عَنْ فَلَانٍ يَعْفُو

waiting

انتظار

suddenly

فُجَاة

holiday

to be bored, fed up with
something (i-a)
to visit the sick (a-u)

to transform (ii)

building

suitable

m nasbah

to stay (a-u)

عَادَ المَرْيَض يَعْوَدُ عِبَادَةً

to pass by someone (a-u)

حَوْلُ يَحْوَلُ

weather
LESSON 11

In this lesson we learn more about the nominal sentence.

As you already know the nominal sentence consists of the *mubtada'* and the *khabar*. The *mubtada'* is the noun about which you want to say something, and the *khabar* is what you have to say about it, e.g.:

نَحْنُ طَلَّابَٰۚ

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

Both the *mubtada'* and the *khabar* are *marfū'* (بِلَالُ-عَنْ مَارِفٍ-عَنْ).

### About the *mubtada'*

**Types of the *mubtada'*:**

The *mubtada'* may be:

- a noun or a pronoun, e.g.:
  - اللَّهُ رَبُّنَا ‘Allāh is our Lord.’
  - الْقِرَاءَةُ مُفِيِّدَةٌ ‘Reading is useful.’
  - الجِلْوُسُ هُنا مَمْضَوعً ‘Sitting here is prohibited.’
  - نَحْنُ طَلَّابَٰ ‘We are students.’

- a *masdar* mu‘awwal, e.g.:
  - وَأَنْ تُصُومُوا خَيْرًا لِكُنَّا ‘And that you fast is better for you.’ (Qur’ān 2:184)
  - وَأَنْ تُعْفُوا أَقْرَبُ لِلْقَوْةِ ‘And that you should forgive is nearer to piety.’ (Qur’ān 2:237).

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

- محمد ﷺ رَسُولُ اللَّهِ ‘Muhammad (peace and blessings of Allāh be on him) is the messenger of Allāh.’ (مُحَمَّدُ ﷺ is definite because it is a proper noun.

- أَنَا مُدَرَٰسٌ ‘I am a teacher.’ (أَنَا is definite because it is a pronoun).

- هَذَا مَسْجِدٌ ‘This is a mosque.’ (هَذَا is definite because it is a demonstrative pronoun).
LESSON 11

الذّي يِعْبَرُ عَيْنَاءَ اللّهِ مَعْرِكَ.

‘He who worships other than Allāh is a mushrik.’ (الذّي is definite because it is a relative pronoun (الإِسْمُ المَوْضُوعُ).)

القرآن كتب الله.

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

مفتتح الجَنَّةِ الصَّلاةَ.

‘The key to Paradise is salāt.” (مفتتح is definite as its muḍāf ilayhi is definite).

The mubtada’ may be indefinite in the following circumstances:

a) If the khabar is a shibhu jumla (شَبْحٌ ٍ جَمَالَة) (1) which is one of the following two things:

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

- a zarf (الطرف) like (2):

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

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

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

Here is another example:

-haired آخ.

‘I have a brother.’ (literally, ‘there is a brother for me’).

Here the indefinite noun َآخ is the mubtada’.

‘There is watch under the table.’ (ساعة تحتَ المكتبِ is not a sentence).

Here ساعة is the mubtada’, and the zarf تحتَ is the khabar.

Here is another example:

عندنا سيارة.

‘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.:

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

2 Words like َتحَتَ ‘under’, َفوقَ ‘above’, َعندَ ‘with’ are not prepositions in Arabic. Prepositions like ِإِلَى ‘to’, ِبَيْنَ ‘between’, ِفِي ‘in’ are particles, but words like َتحَتَ ‘under’, َفِي ‘in’, َعندَ ‘with’ are nouns which are declinable (i.e., change their endings), e.g., هذا َتحَتَ َفِي ‘under the water’. And a majrūr noun following one of these words is a muḍāf ilayhi, e.g., َتحَتَ َالماءَ ‘under the water’.
‘What is wrong with you?’

Here المَّا is the mubtada’ and the prepositional phrase بُكَّا بِكَّا is the khabar.

‘Who is sick?’

Here مُّنْ مَرِيضٌ is the mubtada’ and مَرِيضٌ is the khabar.

‘How many students are there in the class?’

Here كَمْ تَلَامِبَا فِي الفَصْلِ is the mubtada’ and the prepositional phrase فِي الفَصْلِ is the khabar.

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

The order of the mubtada’ and the khabar:

Normally the mubtada’ precedes the khabar, e.g.: أَنتُ مُدْرَسٌ but this order may also be reversed, e.g.:

‘Are you a teacher?’

عَجِيبّهِ هَذَا. ‘This is strange.’ for عَجِيبّهِ هَذَا.

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

ما بِكَّا ؟ Here المَّا is the mubtada’.

مُّنْ مَرِيضٌ ؟ Here مُّنْ is the mubtada’.

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

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

ما أَسْمَعْكَ ؟ Here المَّا is the khabar.

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

فِي المسْجِد رَجَالٌ. ‘There are some men in the mosque.’

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

The omission of the mubtada’/the khabar:

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

in reply to the question المَّا أَسْمَعْكَ ؟ one may say: حَامِدُ. 52
LESSON 11

This is the khabar and the mubtada’ has been omitted. The full sentence is إِسْمِيُ حَامِدٌ.

Similarly, in answer to the question ‘Who knows?’ one may say أنا أَعْرِفُ.

This is the mubtada’, and the khabar has been omitted. The full sentence is أَنَا أَعْرِفُ.

About the khabar

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

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

المُؤْمِنُ مِراَةُ الْمُؤْمِنِ.

‘The believer is the mirror of the believer.’

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

بِلَالُ أَبُوهُ وَزَيرُ.

‘Bilāl’s father is a minister.’ Literally ‘Bilāl, his father is a minister.’

Here is the mubtada’, and the nominal sentence أَبُوهُ وَزَيرُ is the khabar, and this sentence, in turn, is made up of the mubtada’ أَبُوهُ (أَبُوهُ) and the khabar (وَزَيرُ).

Here is another example:

المُدِّيْرُ مَا أَسْمَهُ؟

‘What is the name of the headmaster?’ Literally, it means ‘The headmaster, what is his name?’

Here is the mubtada’, and the nominal sentence مَا أَسْمَهُ is the khabar wherein أَسْمَهُ is the mubtada’ and مَا is the khabar.

الْطَّلَابُ دَخَلُوا.

‘The students entered.’

Here is the mubtada’ and the verbal sentence دَخَلُوا ‘they entered’ is the khabar.

Here is another example:

وَاللَّهُ خَلَقَكُمْ.

‘And Allāh created you.’

Here is the mubtada’ and the verbal sentence خَلَقَكُمْ ‘He created you’ is the khabar.

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

الحَمْدُ لِلَّهِ.

‘Praise belongs to Allāh.’

---

3 It means that a believer is like a mirror to another, i.e., just as a mirror shows a man the blemishes he may have on his face, a believer points out to his fellow-believer his defects that he may not perceive himself. This ḥadith is reported by Abū Dāwūd, Kitāb al-Adab:57.
Here is the *mubtada* and the prepositional phrase *لَيْلَةٍ لِلَّهِ* is the *khabar*, and is in the place of *رَفْعُ* (في مَحَلِّ رَفْعٍ).

`Paradise lies under the feet of mothers.'

Here is the *mubtada* and the *zarf* *تَحْتَ* is the *khabar*. As a *zarf* it is *maṣūb* and as a *khabar* it is in the place of *رَفْعُ* (في مَحَلِّ رَفْعٍ).

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

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

a) in number: المُدَرِّسُ واقفٌ والطَّلَّابُ جالِسُونَ.

بابا الفصْلِ مُعلِقَانِ، ونافذَانِ مَفْتوحَانِ.

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

b) In gender: حامِدُ مُهْنِدِسٍ، ورِجْلَةٌ طَيِّبَةٌ، وابنَاهُما تَأَجْرَانِ، وبنانِهَا مَدْرَسَتَانِ.

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 التقديم / التأخير</th>
<th>مقدم / محسن</th>
<th>معرفة / نكرة</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>khabar</em></td>
<td>definite</td>
<td></td>
</tr>
<tr>
<td>This is optional.</td>
<td>after the <em>khabar</em></td>
<td>definite</td>
<td></td>
</tr>
<tr>
<td>Because the <em>mubtada'</em> is indefinite and the <em>khabar</em> is <em>shibhu jumlah</em>.</td>
<td>the <em>mubtada'</em> should be after the <em>khabar</em></td>
<td>indefinite</td>
<td></td>
</tr>
<tr>
<td>Because the <em>mubtada'</em> is indefinite and the <em>khabar</em> is <em>shibhu jumlah</em></td>
<td>the <em>mubtada'</em> should be after the <em>khabar</em></td>
<td>indefinite</td>
<td></td>
</tr>
<tr>
<td>Because the <em>mubtada'</em> is an interrogative noun.</td>
<td>the <em>mubtada'</em> should be before the <em>khabar</em></td>
<td>indefinite</td>
<td></td>
</tr>
<tr>
<td>Because the <em>khabar</em> is an interrogative noun.</td>
<td>the <em>mubtada'</em> should be after the <em>khabar</em></td>
<td>definite</td>
<td></td>
</tr>
<tr>
<td>This is the original order.</td>
<td>before the <em>khabar</em></td>
<td>definite because it means صيامكم</td>
<td></td>
</tr>
</tbody>
</table>
Vocabulary

- box, case, tin: عَلْبَةٌ (جُ عَلْبَ)
- exactly: بالضِبْطُ
- benefit, advantage, use, utility: فَائِدَةٌ (جُ فَوَائِدُ)
- doubt: شَكُّ
- sports club: النَادِي الْرَياضِيُّ
- place, location: مَجْلَسٌ
- agreement: مُطَابِقَةٌ
- to be complete (a-i): تَتمُّ رَيْبُ
- chalk (without tanwîn): طَبَّاشِرُ
- to cut and remove (a-u): جَبَ
- to be complete (a-i): طَبَّاشِرُ
- one who associates anyone or anything with Allâh subhânahû wa ta‘âlá: مُشاَكَرٌ
- to intend (a-i): يَسَرُ
- ease, facility; easy: یُسَرُّ
- to talk, speak (v): تَتَحَدَّثُ تَتَحَدَّثُ
- to seek permission (x): إِسْتَأْذَنَّ فِي الْأَمْرِ إِسْتَأْذَنَّ إِسْتَأْذَنَّا
- condition, stipulation: شَرْطٌ (جُ شُرْوَطُ)
- strange, odd, wonderful: عَجِيبٌ
In this lesson we learn the following:

(1) The zarf (الظَرْفُ) or the mafʻūl fihi (المَفْعُولُ فِيه).  
The zarf is a noun which denotes the time or place of an action, e.g.:

a) خرجت ليلاً.  ‘I went out at night.’

ب) سافرت غداً لزيارة الله.  ‘I shall travel tomorrow.’

نمت بعد نومك.  ‘I slept after you slept.’

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

b) مشيت ميلاً.  ‘I walked a mile.’

جلست عند المدير.  ‘I sat at headmaster’s.’

نمت تحت شجرة.  ‘I slept under a tree.’

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

The zarf is mansūb.  
Some zurūf are mabnī. Here are some:

أين  which ends in fathah,

أمس  which ends in kasrah,

فِي and  ْحِي  which end in dammah,

وِي and  ُهِنَا which ends in sukūn.  

متى خرجت؟  ‘When did you go out?’

أين تدرس؟  ‘Where do you study?’

لم أرغب أن أسى.  ‘I was not absent yesterday.’

---

1 zurūf (ظرف) is the plural of zarf.

2 Because both these words end in alif which is sākin (مَتَى) is actually متى.  

57
I have never tasted this fruit.
Sit here.
Sit where you like.

Here is an example of the i'rab of mabnī zuríf:
In the sentence: I'm afraid the word is zarf zamān, it is mabnī ending in kasrah, and it is in the place of našb (في محل نصب).
In the sentence: Ayin the word is zarf makān, it is mabnī ending in fatha, and it is in the place of našb (في محل نصب).

Words which function as zuríf:
A word may represent a zarf and so take the našb-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 muḍāf ilayhi, e.g.: ِ

سافرنا ٌكل النهار.

تبقى في المشفى بغض يوم.

انتظرلما ربع ساعة.

مساءت نصف كيلومتر.

We traveled the whole day.
I remained in the hospital for part of a day.
I waited for you fifteen minutes.
I walked half a kilometre.

In these sentences the words ٌكل, بغض, ربع, نصف are mansūb because they function as zuríf. But the actual words denoting time or place are their muḍāf ilayhi.

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

جلست وقتا طويلا.

I sat for a long time.

In the first sentence is mansūb because it functions as a zarf.

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

جئت هذا الأسبوع.

I came this week.

Here is mabnī, and in the place of našb.
d) numbers representing place/time words, e.g.:

\[
\text{مَكُنتُ في بُعْدَاد أربعةُ أيامُ.}
\]

‘I stayed in Baghdād four days.’

\[
\text{سَرَنا مائَةَ كِيلُومِترَ.}
\]

‘We have traveled one hundred kilometres.’

Here is \textit{mansūb} because it represents a word denoting time (أيامُ), and "مائَةَ كِيلُومِترَ" is \textit{mansūb} because it represents a word denoting place.

In the same way, the word \textit{كم} ‘how many’ functions as a \textit{zarf} if it represents a time/place word, e.g.:

\[
\text{كمُ لَبثَتِ؟}
\]

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

\[
\text{كمُ مَشيَتَ؟}
\]

‘How many (kilometres) did you walk?’

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

\[
\text{لَوّ أَجْتَهَدْتَ لَنَجْحَتْ.}
\]

‘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 حَرُفُ الكَيْبَتْا 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 \textit{jawāb}. In the above example لَنَجْحَتْ is the \textit{jawāb}.

The \textit{jawāb} takes a لَم. This لَم is mostly omitted if the \textit{jawāb} is negative, e.g.:

\[
\text{لَوّ عُرِفتَ أَنَّكَ مَريضٌ ما تَأَخَرْتُ.}
\]

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

Here are some more examples of لَوّ:

\[
\text{لَوّ سَمَعتَ قَصَّةَ لَبَكيتْ.}
\]

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

\[
\text{لَوّ حَضَرْتَ أَمسٍ ما شَكَوْتَكَ إِلَى المَدير.}
\]

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

\[
\text{هَذَا الطَّعَامُ فَاسِدٌ، لَوّ أَكَلْتَ النَّاسَ لَمَرْضواً.}
\]

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

\[
\text{لَوّ رَأَيتَ ذَاكَ المَنْظُورُ لَبَكيتْ.}
\]

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

\[
\text{لَوّ عُرِفتَ أنَّ الرَّحَلَةَ الَّيَومَ ما تَأَخَرْتُ.}
\]
‘Had I known the trip is today, I would not have been late.’

(3) In the word المَبْنٌ is المَبْنَىٰ, البَعْدُ المَبْنَى when the المَدِّتَةُ يَلَّهُ after them is omitted. We may say:

أَنَا الْآنَ مَدَّرَسٌ، وَكُنتُ مُدِيرًا مِنْ قَبْلٍ ذلِكَ.

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

Here ذلك is المَدِّتَةُ يَلَّهُ.

‘Before that’ means ‘before being a teacher’.

Now when the المَدِّتَةُ يَلَّهُ is mentioned قَبْلٍ is المَعْرَب, and it takes the جَُرْ-ending (-i) after the preposition مِنْ. But when the المَدِّتَةُ يَلَّهُ is omitted it becomes المَبْنَىٰ, and we say:

وَكُنتُ مُدِيرًا مِنْ قَبْلٍ.

which can be translated ‘and I was a headmaster earlier.’

In the same way we say:

كَايَنَ بَلَلَّ مُتَسَاءٍ إِلَى السَّاعَةِ العاَشِرَةِ، وَلَمْ أَرَهُ مِنْ بَعْدِ ذلِكَ.

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

If we omit the المَدِّتَةُ يَلَّهُ, we say:

وَلَمْ أَرَهُ مِنْ بَعْدِ.

‘But I didn’t see him later.’

In the Qur’ān (30:4) ۡاَلَّذِي أَلَّهُ مُرْبَعَ مِنْ قَبْلٍ وَمِنْ بَعْدُ...

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

Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>استَنْتَقَىٰ</td>
<td>to preserve, to retain (x)</td>
</tr>
<tr>
<td>استَقْبَلَ يَسْتَقْبِلُ</td>
<td>to receive (a guest) (x)</td>
</tr>
<tr>
<td>أَتَّمَّ مَثَرْمُ</td>
<td>to last, to continue (x)</td>
</tr>
<tr>
<td>يَلْتَرُمُ</td>
<td>to embrace (viii)</td>
</tr>
<tr>
<td>يَمْتَنِعُ يَمْتَنِعُ</td>
<td>to be prevented, to refrain, abstain, cease (viii)</td>
</tr>
<tr>
<td>أَبَدًا يَؤُدِّيٰ</td>
<td>never (used with a negative verb in the future tense).</td>
</tr>
<tr>
<td>بلْدٌ (ج بَلَادُ)</td>
<td>town, country</td>
</tr>
<tr>
<td>إِضْرَّرُ</td>
<td>to compel (viii)</td>
</tr>
<tr>
<td>إِقْتَرَنَ يَقْتَرِنُ</td>
<td>to be linked, to be joined (viii)</td>
</tr>
<tr>
<td>البَارِحَةُ</td>
<td>last night</td>
</tr>
<tr>
<td>إِنتَظَرُ يَنْتَظُرُ</td>
<td>to wait (viii)</td>
</tr>
<tr>
<td>أَتَتَ يَتَتُّ</td>
<td>to confirm (iv)</td>
</tr>
<tr>
<td>بَقَى يَبْقِىٰ</td>
<td>to remain (i-a)</td>
</tr>
</tbody>
</table>
to signify, notify, inform, be useful (iv) تَقْدِيرُ grade (in an exam)
to accept, to grant one’s prayer. (v) ثُمَّ then
to stand firm, be unshakable (a-u) ثُمَّ = ثَمَّة there
to fix, consolidate, strengthen (ii) جَاجَاء يَجِيُّهُ to come (a-i)
to taste (a-u) جَاجَاء يَجِيُّهُ (ب) to bring
to grow, increase (a-i) جَحَّرَ يَجِرْحُ to wound (a-a)
wounded جَحْرَةُ (ج أَجِرْحَةُ) part

name of the particle لَو which denotes that an action has been prevented from taking place because of another action.
to contain (a-i) دَرْجَةٌ mark (obtained in an exam)

where (the muđāf ilayhi is a verbal or a nominal sentence)
to show, demonstrate, point out, direct, signify, indicate (a-u)
to return (a-i) رَاجَعُ رَاجِعُ to revise (iii)
to welcome (ii), to say زَارَ يُؤْرُ مَرْحَبَأ to visit (a-u)
to fail (in exam) (a-u) رَأَيْرُ (ج رُوَّارُ) visitor
to go, move, travel (a-i) سَارَ يُسَاءَدُ to help (iii)
to forgive (iii) شَاءَ يَشَاءُ to want, to wish (i-a)
to permit, to allow (a-a) سَمَحَ يُسْمَحُ (ل) car
to be patient (a-i) ضَرَّ يُصِرُ to harm, to hurt (a-u)
his name has been struck off the registry (in school)
to fold (paper) (a-i) فَاتَ يُفْوَىto escape, elude, miss (a-u)
to change, to alter (ii) قَابِلُ يُقَابِلُ to meet, to have an interview. (iii)

61
sitting
never (used with a negative verb in the past tense)
record, registry, entry, enrolment
to be necessary, to be required (i-a)
had he/it ...(introduces a hypothetical condition).
even if ...
had it not been ... but for ...
objection, anything that prevents
period of time
seat
to stay, to remain (a-u)
etern south of the bezel between the door and the Black Stone which is held as though in embrace.
to prevent, to hold back (a-a)
to deputise, to act on s.o. behalf (a-u)
to look at (a-u)
to come, to appear, show up, to be found, to occur (a-i)
to arrive (a-i)
Tuesday
to accept (i-a)
to sit (a-u)
to tarry, to stay, to remain (i-a)
moment
affirmative
negative
pedestrian
to pass (by) (a-a)
traffic
to walk (a-i)
distinction (over 90%
shorts
spectacles
day, daytime (from dawn to dusk)
to stand, to stop (a-i)
LESSON 13

In this lesson we learn the following:

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

أَكِّبَتْ ‘write’

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

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

ليَكُتِبَ كُلُّ طَالِبٍ أَسْمَاهُ فِي هِذَهِ الْوَرَقَةِ. ‘Let every student write his name on this paper.’

ليَتَجَلِّسَ كُلُّ طَالِبٍ فِي مِكَانِهَا. ‘Let every female student sit in her place.’

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

ليَتَكِلُّ. ‘Let us eat.’

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

لَيْكُتَبَ، لَيْكُتِبَا، لَيْكُتَبُوا (li-yaktub, li-yaktubā, li-yaktubū).

لَيْكُتَبَ، لَيْكُتِبَا، لَيْكُتَبُنَا (li-taktub, li-taktubā, li-yaktubna).

لَاَ لَيْكُتَبَ، لَاَ لَيْكُتَبُ (li-aktub, li-nakhtub).

The *lām* has kasrah, but it loses this kasrah after فَ، وَ and نُمُّ e.g.:

ليَتَجَلِّسَ كُلُّ طَالِبٍ وَلَيْكُتَبَ. ‘Let every student sit and write’


فَلَا نَخْرَجُ. ‘So let us go out’


لَنْ تَقْرَأْ قَلِيلًا ثُمَّ نَنَمُّ. ‘Let us read for sometime, then sleep.’


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

لَا تَتَجَلِّسُ هَنَا. ‘Don’t sit here.’

There we have learnt the use of لَا لَلَّهُ أَقْلِصُ 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:

لا تدخل سيارة الجامعة. (la tadkhulu)

لا تدخل سيارة الجامعة. (la tadkhul)

The verb after the لا النافية is مُرْفوع and after the لا النافية لا النافية is مُرْفوع.

A mudařî’ preceded by an amr or a nahlî is mazjûm, e.g.:

إقرأ مرة أخرى تفهمه. ‘Read it again, and you will understand it.’

لا تكسَّل تَلحَج. ‘Don’t be lazy, and you will pass.’

This is called the mudařî’ being mazjûm because of the amr or nahlî.

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

The mudařî’ mazjûm that comes after the amr or nahlî is called جواب الطَّلب.

This is used to express pain and it is called النُذَّة.

From رأسي ‘my head’ the pronoun yâ is omitted and the ending أ (āh) is added.

If one wants to express pain in his hand, he says (yadā’t → yadā’h).

The nuddâ’ is also used to express sorrow. To mourn the loss of يلال we say وابلاّه ‘Alas for Bilâ!’

We have learnt the mudařî’ mazjûm in Book Two (Lessons 15,21), and we have been introduced there to three of the four particles that cause jazm in the mudařî’. These are لَم، لَمَا، لا النافية. And we have learnt the fourth particle in this lesson: لَام الأَمَر.

These four particles are called جواثم المضارع.

Nahlî (النَّهي) is the negative amr, e.g. لا تجلس هنا. ‘Don’t sit here.’
Here are some āyāt which contain these جِوَازُمُ:

1) َألَمْ يُحَلَّ لَهُ عَيْنَيْنِ وَلِسَانًا وُضُفَتْنِينَ؟
‘Have We not made for him a pair of eyes, and a tongue and a pair of lips?’ (Qur’an, 90:8-9).

2) َوَلَمَّا يَدْخُلُ الَّذِينَ فِي قُلُوبِهِمْ
‘And faith has not yet entered into your hearts.’ (Qur’an, 49:14).

3) َلَا تَحَزَّنُ إِنَّ اللَّهَ مَعَنَا
‘Don’t grieve. Surely Allāh is with us.’ (Qur’an, 9:40).

4) َفَلْبِينَظُرُ الْإِنسَانِ إِلَىْ طَعَامِهِ
‘Let man look at his food.’ (Qur’an, 80:24).

(6) ā‘, ā‘organic (2) meaning ‘I feel pain.’. Its fā‘il is a hidden pronoun representing أَنَا.

Vocabulary

- اِشْتَرِى يَشْتَرِي: to ask for food (x)
- إِسْتَطَعَمُ يَسْتَطَعَمُ: to buy (viii)
- إِسْتَعَازَ يَسْتَعِيدُ بِاللَّهِ: left (hand)
- أَجَابَ يَجْبِِبَ: to seek/take refuge in Allāh (x)
- أَشْرَكَ يُشَرِّكَ: to associate s.o. with Allāh (iv)
- أَطْعَمُ يُطَعَمُ: to reply (iv)
- إِتْعَامُ: to feed, give food to eat. (iv)
- إِتْعَامُ: announcement
- بَاغِيَةٍ يَبِيعُ: to sell (a-i)
- صَوْتُ (ج أصْوَاتُ): voice, sound
- تَطْعِمُ: vaccination, inoculation
- وَتَجَرَّعُ يتَجَرَّعُ: to suffer pain (v)
- جَاهِدُ يَجَاهِدُ: to strive (iii)
- جَاهِدُ يَجَاهِدُ: wall
- جَوَازُمُ: word that make a verb majzūm
- جِوَازُمُ: ink
- جَوَازِبَ (ج أَجَوَازَ): reply, answer

For the verb-noun see Lessons 1 and 2.
passport

period (in schools)

to memorize, to protect (i-a)

to contain (a-i)

to call, invite, to invoke Allāh, to pray

visitor

to abuse, insult, call names (a-u)

taxi (rental car)

to be good, proper, in order, pious (a-u)

food

to eat, to taste (i-a)

to inoculate, vaccinate (ii)

to finish, to conclude (a-u)

finishing, conclusion

a verb isnādīd to the pronoun of the first person

a verb isnādīd to the pronoun of the second person

a verb isnādīd to the pronoun of the third person

to meet, to have an interview (iii)

reader, reciter of the Qur'an

hall

dress, clothes
to be lazy (i-u)
to wear, to put on (dress) (i-a)
restaurant, dinning room

**Majm\á'** (ج مطاعم)

**Masla**
issue, matter, problem

**Mushtaqib**
future

**Mua**
together

**Makkan** (ج أماكن)
place

**Maksura**
broken; pronounced with kasrah

devolution

**Waq\u00e1d** (ج وفود)
to happen, to fall down, to come to pass, to be located, to be situated (a-a)

**Wajh**
pain, ache

**Nadib**
expression used to express pain
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 خالداً فاسأل الله عن الكتاب.
If you see Khālid, ask him about the book.

إذا جاء رمضان ففتح أبواب الجنة.
When Ramaḍān comes, the gates of Paradise are opened.

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

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

إذا جاء رمضان is shart, and
ففتح أبواب الجنة is jawāb al-shart.

We have seen earlier that the verb that comes after إذا is mostly mādī. Sometimes muḍāri' is also used.

The verb in the jawāb al-shart may also be muḍāri' as we see in the following duet:

والنفس راغبة إذا وعفتها
The soul is desirous (of more) if you allow it to desire,

وإذا ترّد إلى قليل تفنع
but if it is turned towards a little, then it is content.

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

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

وإذا سأللك عبادي عيني فأتي قريب
‘And if My servants ask you about Me, then surely I am close by.’ (Qur’ān 2:186)

2) if the verb in the jawāb al-shart is talaḥī. A talaḥī verb is one containing amr, nahy or istīfām (2) e.g.:

إذا رأيت حامداً فاسأل الله عن موعده السفر

---

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

2 Istīfām (الاستفهام) is a question, e.g., ¿أفهمت؟
LESSON 14

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

إذا دخل أحدهكم المسجد فإن يركع ركعتين قبل أن يجلس

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

b) إذا وجدت المريض نائماً فلا توقطه

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

c) إذا رأيت بلالاً قمذا أقول له ؟

‘If I see Bilāl, what should I tell him?’ (istifhām).

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

شُوداني

Now we learn that if a word ends in tā’ marbūṭah (5) it is omitted prior to the addition of the yā’ of nasab, e.g.:

مكتب

from مكتبة and not

مدرس

from مدرسة.

جامعي

from جامعة.

Vocabulary

telegram

قَام يَقْصُم قِيَامًا
to get up (a-u)

habit

عَادَة

to sneeze (a-i)

sneeze

عُطَاس

to have mercy (i-a)

حِمَد يَحْمَدُ حَمَدًا
to praise (i-a)

to guide (a-i)

guide (active participle)

guide (passive participle)

gift, present

to improve, ameliorate, reform (iv)

state, condition

تَصَلَحْ إِصْلَاحًا
to be linked, joined (viii)

to be good, proper, in order, pious (a-u)
to change, transform, transfer (ii) to contain, comprise (v)

to wake s.o. up (iv) to desire, covet, crave (i-a)

to reply, send back (a-u) to be content, to satisfy (i-a)

elbow to dislike (i-a)

to proceed, strive (a-a) to precede, go before (x)

term, appointed time, deadline, time of death vessel, container, utensil

to be late, be delayed (x) plague
to leave behind, discard (iii) to feel drowsy (a-a/u)

to fall down, come to pass, happen, be located, be situated (a-a) to leave (a-a) (only the mudāri‘ and the amr are used.)
In this lesson we learn the following:

(1) In the previous lesson we have been introduced to the *sharf*. We will learn more about it in this lesson. Another very important word denoting *sharf* is ḍann. It means ‘if’, e.g.:

\[ ḍann ṭadhubbū ẓūdhaabbū. \]

‘If you go I will (also) go.’

Note that both verbs (i.e., in the *sharf* and in the *jawāb*) are *majzūm*. That is why ḍann and its ‘sisters’ (which we will shortly meet) are called ḍawāt al-shawārūd al-jāzi‘ah, i.e., conditional words which render the verb *majzūm*. Here are some more examples:

\[ ḍann ṭātkul ẓu‘ama fāsīda ẓumrass. \]

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

\[ ḍann tansirūwa Allāh yintsirakīm wānīnīt ʿāدامakīm. \]

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

\[ ṭalāa taffar li wātirkhīni ʿasātin ṭan al-khunsrin. \]

‘If You do not forgive me and have mercy on me, I shall be among the losers.’ (Qur’ān, 11:47). Here ḍann + ʿarā = lāa.

Here are other words belonging to ḍawāt al-shawārūd al-jāzi‘ah:

1) ‘he who’, e.g.:

\[ ṭasīn yūmūn maqāl dārahill xīrā yirēh. \]

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

2) ‘that which’, e.g.:

\[ wāma taffulwa ẓan xīrī yelamna Allāh. \]

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

3) ‘whenever’, e.g.:

\[ mutṭi tssafir aṣafir. \]

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

4) ‘wherever’, e.g.
‘Wherever you stay, I will (also) stay.’

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

أيَّمَا تَحْكُمْ أَيُّمًا يُدْرِكْكُمُ الْمُوْتُ

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

5) ‘whichever’, e.g.:

أيَّ مَعْجِمٌ نُجِدْ فِي الْمَكَّةِ نُشَقَّرُ

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

6) ‘whatever’, e.g.:

مَهْمَا تَقُلْنَ نَصَدَقَكَ

‘Whatever you say, we believe you.’

The tense of the sharīf and the jawāb verbs:

a) Both of them may be muḍārī, e.g.:

وَإِنْ تُعْقُدوْاْ تَعْقُدُ

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

In this case (when the verbs are muḍārī) both the verbs should be majzūm.

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

وَإِنَّ عُدُمْ عُدَّنَا

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

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

c) The first may be māḍī and the second muḍārī, e.g.:

فَمَ كَانَ يُرِيدُ حَرَثَ الْأَخَرَيْنَ نَرَى لَهُ فِي حَرْثِهِ

‘Whoever desires the harvest of the Hereafter, We give him increase in its harvest.’ (Qurʾān, 42:20).

In this case the second verb is majzūm.

d) The first may be muḍārī and the second māḍī, e.g.:

مَنْ يَقْدِرُ لَيْلَةَ الْقَدْرِ إِبَنَانَا وَأَحْسَابَ اَعْصَارُ مَعْرَفُ لَهُ ما تَقْدِمُ مِنْ ذَنْبِهِ

‘Whoever stands up (offering salāt) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him.’

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

2 Hadith reported by Bukhārī, Kitāb al-Imān:25; and al-Nasāʾī, Kitāb al-Imān:22
LESSON 15

In this case the first verb is *majzūm.*

When does the *jawāb* take فِئ؟

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

3) If the *jawāb al-shart* is a *jāmi'id* verb, *e.g.*:

\[منَّ عَسَّا فَلِيِّسَ هُمَا.\]

‘Whoever deceives us is not one of us.’

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

\[وَمَن يَطَعُ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْرًا عَظِيمًا.\]

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

5) If the verb in the *jawāb* is preceded by الْمَا, *e.g.*

\[مُهَّمَا تَكُنِّ الْظُّرُوفُ فَمَا أَكْذِبُ.\]

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

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

\[مَنْ لَيْسَ الْحَرَّى فِي الدُّنِيَا فَلَنْ يَبْنِسَهُ فِي الْآخِرَةِ.\]

‘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 سَ, *e.g.*

\[إِنْ تُسَايِّرُ فَسَاسَافُ.\]

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

8) If the verb in the *jawāb* is preceded by سُوْفَ, *e.g.*

\[وَإِنْ خَفَتْكُمْ عَيْلَةٌ سُوْفَ يَعْتِبُكُمْ أَللَّهُ مِن فَضْلِهِ إِن شَاءَ.\]

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

---

3 A jamid verb (الفعلُ الجاميد) is one which has only one form like لِيِّسَ، عَسَّا. These verbs have no *muḍārī* or *omr.*

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

5 Ḥadīth reported by Bukhārī, Kitāb al-Lībās:25.
9) If the verb in the jawāb is preceded by كَانَ (as if), e.g.:

```
۴۰۷۴

أَنَّهُ مَنَ قَتَلَ نَفْسَاَ يَغيِّرْ نَفْسَهُ أَوْ فَسَادٍ في الْأَرْضِ فُكَانَ إِلَّا أَلْيَاسُ جَمِيعًا
```

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

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

In this case the whole jawāb al-sharīf is said to be in the place of jazm (فِي مَحلَ جَزْمَ).

(2) We have learnt the word كَمْ ‘how many?’ in Book One, e.g.:

```
کَمْ کُتاباً عَنْدَكَ؟
```

‘How many books you have?’

Here كَمْ is used to ask a question, so it is called كَمْ الْأسْئِفَهَايْمٌ (the interrogative kam).

But if I say:

```
کَمْ کُتاب عَنْدَكَ!
```

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 كَمْ الْحَبْرِيْةُ (the predicative kam).

The points in which کَمْ الْحَبْرِيْةُ and کَمْ الْأسْئِفَهَايْمٌ differ from each other:

a) The tamyīz (٦) of کَمْ الْأسْئِفَهَايْمٌ is always singular and it is manṣūb.

The tamyīz of کَمْ الْحَبْرِيْةُ may be singular or plural and it is majrūr.

It may be preceded by مَنْ, e.g.:

```
کَمْ مِنْ کُتاب عَنْدَكَ!
کَمْ کُتاب عَنْدَكَ!
کَمْ کُتَب عَنْدَكَ!
کَمْ کُتَب عَنْدَكَ!
```

It is better to avoid the construction کَمْ کُتَب عَنْدَكَ!

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

---

*The tamyīz (الْتَمْيِيزَ) is a noun that comes after كَمْ to specify what how many denotes. This word is fully dealt with in Lesson 30.*
LESSON 15

Here are some more examples of كم الحمّة:

كم نحن في السماء!
‘How many stars are there in the sky!’

كم من فئة قليلة ألْبَتَ فئة كثيرة بِيَدُنِ أَنَّ اللَّهُ
‘How many a small group has overcome a mighty host with Allāh’s leave!’
(Qur‘ān, 2:249).

(3) حَتَّى has two meanings:

a) till, e.g.:
من جاء متأخرًا فلا يدخل حتّى يسألك.
‘Whoever comes late should not enter till he seeks permission.’

Here is another example:
смотреть حتّى النسي.
‘Wait till I get dressed.’

b) so that, e.g.:
دخلت حتّى لا أشعلك.
‘I entered (without seeking permission) so that I might not distract you.’

Here is another example:
أدرست اللغة العربية حتّى أفهم القرآن.
‘I am studying Arabic so that I can understand the Qur‘ān.’

NOTE: The mudāri’ which comes after حتّى is mansūb because of a latent أن.  

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

هاؤم الكتاب يا إخواني.
هاؤم الكتاب يا أخوات.

In the Qur‘ān (69:19):

هاؤم أقرروا كتبیة
‘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) فعَّالٍ e.g.:
b) e.g.: 

\[ \text{from } دَرَهُمَّ} \]

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

Note that the diminutive of كِتَابٌ (kutaiyb) wherein the \textbf{alif} is changed to \textbf{ya}'.

c) e.g.: 

\[ \text{فَنَجَانُ} \]

The first letter is followed by \textbf{u}, the second by \textbf{ay} and the third by \textbf{i}, e.g., finjān to funayjīn.

\(6\) these four \textit{majzūm} forms of يَكُونُ may drop the \textbf{n} and become:

\[ \text{يَكُونُ, يَكُنْ, أَكُنْ, نَكُنْ (6) } \]

e.g.: 

\[ \text{وَلَمْ أَلْكَ بَعِيِّاً} \]

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

\[ \text{وَقَدْ خَلَقْتَكَ مِنْ قَبْلَ وَلَمْ تَكُنْ شَيْئًا} \]

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

\[ \text{قَالُواْ لَمْ نَكُنْ مِنَ الْمُصْلِبِينَ} \]

‘They said, “We were not among those who perform \textit{salāt}.”’ (Qur’an 74:43).

\[ \text{فَإِنَّ يَكُونُواْ يَكُونُ خَيْرًا لِلْمُؤْمِنِينَ} \]

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

\[ \text{وَمَنْ يَكُونُ ذا فَعْمَ مَرِيضٌ} \]

\[ \text{بَيْجَدَ مَرَأً يُبِيهِ السَّمَاءِ الْرَّزَّالا} \]

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

This optional omission of the \textit{nūn}, which is the third radical, is peculiar to كَانَ: يَكُونُ.

\(7\) In لَيْلَةَ نِهارٍ (‘day and night’) two nouns have been combined into one. This combined word is \textit{mabnī}.

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

---

\(7\) should have been الْزَّالَٰلَا without the \textbf{alif} which has been added for metrical reason. This line is by the famous poet al-Mutanabbi (915-965 C.E).
LESSON 15
‘I work day and night.’
‘We worship Allāh morning and evening.’

Vocabulary

to backbite (viii) غَابَتْ تَغِيبُ غَيَابًا
backbiting غَابِثٌ غَيَابًا
forest كَمَالًا كَمَالًا
to concern (a-u) كَامِلٌ كَامِلًا
important أَذَن إِذْنًا أَذَن إِذْنًا
to deal with the subject in detail. (ii) إِسْتَنْدًا إِسْتَنْدًا
to stipulate, lay down (a-u) لَائِحَةٌ (جَ لَوَاتِحُ)
rules and regulations to strike the name off the register (in school), to fold (paper) (a-i) غَدِرَ عَذَراً وَمَعْذِرةً
excuse غَدِرَ عَذَراً وَمَعْذِرةً
to excuse (a-i) مَهْمَا (أَدَاةُ الشَّرْطُ)
to accept (i-a) مَهْمَا (أَدَاةُ الشَّرْطُ)
to separate, cut-off, to expel (from school) (a-i) أَسْفَ أَسْفَا
to feel sorry (i-a) أَسْفَ أَسْفَا
sorrry (active participle) هَاء، هَاوُمْ، هَاء، هَاوُن (إِسْمُ الفَعْل)
take! (verb noun) فَصُصْ فَصُصًا
to narrate (a-u) الْفَصْصَاءُ (جَ فَصْصِانُ)
booklets النَّاْرَأْءَةُ (جَ نَارَأْءًا)
useful, informative مُفَيَّدٌ مُفَيَّدٌ
when, at the time جَ حُيْانُ جَ حُيْانٌ جَ حُيْانٌ جَ حُيْانٌ
time, period of time جَ حُيْانُ جَ حُيْانٌ جَ حُيْانٌ جَ حُيْانٌ
to run a race, compete (iii) سَاَنَقُ مُسَابِقَةَ
to participate, take part (viii) إِشْتَرَكَ إِشْتَرَاكًا
to be absent (a-i) غَابَتْ تَغِيبُ غَيَابًا
absent, (active participle) غَابِثٌ غَيَابًا
to be or become complete (a-u) كَمَالًا كَمَالًا
complete (active participle) كَامِلٌ كَامِلًا
to permit, allow (i-a) أَذَن إِذْنًا أَذَن إِذْنًا
to ask permission (x) إِسْتَنْدًا إِسْتَنْدًا
to be or become complete (a-u) كَمَالًا كَمَالًا
complete (active participle) كَامِلٌ كَامِلًا

77
contest
to register, to tape-record

to fix, consolidate, strengthen

help

to visit a patient

loser

to become attached

to overtake, catch up

additional lecture

to benefit, derive benefit

to do s.t. to please Allāh, to expect.

paragraph, section, passage

to be good, proper, in order, pious

prize

to wake s.o.

to repent (from sin), man’s turning to Allāh in repentance

mighty, great

to be successful, to triumph, achieve, accomplish

to keep quite

acts prohibited by Divine Law

weakest

nickname of the famous Arabic poet Abu Tayyib (literally one falsely claiming to be prophet)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>رُلَالَ = الماء الزلالِ</td>
<td>pleasant cold water</td>
</tr>
<tr>
<td>(gr) word denoting a grammatical tool, instrument, function</td>
<td></td>
</tr>
<tr>
<td>تَجِرُّ النَّاسَ</td>
<td>to be linked, joined (viii)</td>
</tr>
<tr>
<td>حُكْمُ (ج أَحْكَامَ)</td>
<td>judgement, ruling, provision of a rule</td>
</tr>
<tr>
<td>بَلْغُ مَدَّةً</td>
<td>to reach, amount to (a-u)</td>
</tr>
<tr>
<td>جَارُ جَوَارًا</td>
<td>eloquent, conforming to the rules of rhetoric</td>
</tr>
<tr>
<td>وَحِبُّ يَجِبُ وَجْوَابًا</td>
<td>to be obligatory (a-i)</td>
</tr>
<tr>
<td>جَمِيعَ جَمِيعًا</td>
<td>to gather, to turn a noun into plural (a-a)</td>
</tr>
<tr>
<td>جَمِيعُ مَجِيدًا</td>
<td>to render a word singular (iv)</td>
</tr>
<tr>
<td>مَفْرَدُ</td>
<td>singular words</td>
</tr>
<tr>
<td>مَفْرَدَاتِ</td>
<td>to come together, assemble, meet (viii)</td>
</tr>
<tr>
<td>حَوْلُ تَحْوِيلاً</td>
<td>to change, transform, transfer (ii)</td>
</tr>
<tr>
<td>حَوْلَةُ مَحاوَلَةٍ</td>
<td>to give s.t. to s.o</td>
</tr>
<tr>
<td>اسْتِحْمَالُ اسْتِحْمَالَةٌ</td>
<td>intonation, voice modulation</td>
</tr>
<tr>
<td>تَنَوَّلُ تَنَوَّلاً</td>
<td>to occupy s.o, keep s.o. busy (a-a)</td>
</tr>
<tr>
<td>خَصْصُ عِصْصُوحاً</td>
<td>to escape, be saved (a-u)</td>
</tr>
<tr>
<td>عِلاَمَةُ التَّرْقِيمِ</td>
<td>to perform wudū (v)</td>
</tr>
<tr>
<td>شَغْلُ شَغْلاً</td>
<td>to escape, elude (a-u)</td>
</tr>
<tr>
<td>ذَلِيلُ (ج ذَلِيدلُ)</td>
<td>to sow (seeds) (a-a)</td>
</tr>
<tr>
<td>عَلَاءُ عَلَاءًا</td>
<td>to act dishonestly, deceive, fool, mislead (a-u)</td>
</tr>
<tr>
<td>رَجُمُ رَحْمَةٍ</td>
<td>to have mercy (i-a)</td>
</tr>
<tr>
<td>مُسْجَلُ</td>
<td>tape recorder</td>
</tr>
<tr>
<td>فَأَتَ فَوَاتًا وَفَوَاتًا</td>
<td>to harvest, reap (a-i/u)</td>
</tr>
<tr>
<td>غَصَدُ حَصَداً</td>
<td>to subdue, conquer, overcome, overpower (a-i)</td>
</tr>
<tr>
<td>غَلْبُ غَلْبَةٍ</td>
<td>to disobey (a-i)</td>
</tr>
<tr>
<td>عَصِيَ يَعْصِي عَصِيَّانًا وَمَعْصِيَّةً</td>
<td>to change, alter (ii)</td>
</tr>
<tr>
<td>صَدِيقٌ تَصَدِيقًا</td>
<td>to believe, trust, deem s.o. credible (ii)</td>
</tr>
<tr>
<td>Arabic Word</td>
<td>English Translation</td>
</tr>
<tr>
<td>-------------</td>
<td>---------------------</td>
</tr>
<tr>
<td>أطَالَعَ اطاعة</td>
<td>to obey (iv)</td>
</tr>
<tr>
<td>أَغْنَى إِغْنَاء</td>
<td>to make s.o. rich, enrich (iv)</td>
</tr>
<tr>
<td>تَأَخَّرَ تأخرًا</td>
<td>to be late (v)</td>
</tr>
<tr>
<td>تَعَلَّمَ تعلماً</td>
<td>to learn (v)</td>
</tr>
<tr>
<td>أَحْترَمَ أَحْتراماً</td>
<td>to honour, respect (viii)</td>
</tr>
<tr>
<td>أَشْرَكَ إِشْرِكَاً (ب)</td>
<td>to associate s.o. with Allāh (iv)</td>
</tr>
<tr>
<td>عُدْرَ (ج أَعْدَارَ)</td>
<td>excuse</td>
</tr>
<tr>
<td>دَوَاءَ (ج أَدويةَ)</td>
<td>medicine</td>
</tr>
<tr>
<td>آمنَ يُؤمِنَ إِيمانًا</td>
<td>to believe (iv)</td>
</tr>
<tr>
<td>إِتْفَقَ إِتفقاءً</td>
<td>to be mindful of Allāh, be pious (viii)</td>
</tr>
<tr>
<td>تَطْوَعَ تطوعًا</td>
<td>to volunteer (v)</td>
</tr>
<tr>
<td>إِسْتَغْفَرَ إِستغفارًا</td>
<td>to seek forgiveness (x)</td>
</tr>
<tr>
<td>إِسْتِقَافَ إِستيقاظًا</td>
<td>to wake up (x)</td>
</tr>
<tr>
<td>أميرَ (ج أَمْرَاءَ)</td>
<td>commander</td>
</tr>
<tr>
<td>سَلَاحَ (ج أَسلحة)</td>
<td>weapon</td>
</tr>
</tbody>
</table>