KEY

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

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

1. *Fatḥah* is the vowel sign (٠) denoting “a”.

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

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

4. *Sukūn* is the sign (٠) denoting absence of a vowel.

5. *Shaddah* is the sign (١) 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:

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

کَبَّرَ، جَلَسَ، شَرَبَ

A verb consisting of three radicals is called a *thulāthī* verb. There are, however, certain verbs which consist of four radicals, e.g.:

ترجمَ ‘he translated’

بَسَمَ ‘he said bismillāhīrrahmānirrahīm’

هَرُومَ ‘he walked fast’

A verb consisting of four radicals is called a *rubā‘ī* verb.

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

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

سَلَمَ (salima) (1) ‘he was safe’

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

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

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

سَلَمَ (salama) (2) ‘he saved’. Here the second radical has been doubled.

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

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

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

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

2 The extra letters are written in bold type to distinguish them from the radicals.
Istaslama ‘he surrendered’. Here three letters (hamzah, sīn and lā) have been added before the first radical.

A rubā‘ī verb: from زَلَزَلَ (zalzala):

تَزَلَزَلَةٌ tazalzala ‘it shook violently’ \(^{13}\). Here a lā has been added before the first radical.

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

Abwāb of the mujarrad verb:

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

Here are the six groups:

1) a-u group: سَجَدَ: يَسَجَدُ (sajada ya-sjudu).
2) a-i group: جَلَسَ: يَجَلَسُ (jalasa ya-jilisu).
3) a-a group: فَتَحَ: يَفْتَحُ (fataha ya-ftahu).
4) i-a group: ﻟَفْهمُ: يَلْفُهمُ (fahima ya-hamu).
5) u-u group: قَرَبَ: يَقْرَبُ (qaruba ya-qrubu) ‘to approach, come near’.
6) i-i group: وَرَّثَ: يَوْرَثُ (waritha ya-rihu) ‘to inherit’.

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

قَبَلَ (qabbala) ‘he kissed’, دَرَسَ (darrasa) ‘he taught’,
سَجَلَ (sajala) ‘he recorded’, كَبَرَ (kabbara) ‘he said Allāhu akbar’,
عَلَمَ (`allama) ‘he taught’, رَتَبَ (rattaba) ‘he arranged’.

The muḍāri\(‘\):

Let us now learn the muḍāri\(‘\) of this bāḥ.\(^{4}\)

\(^{1}\) e.g. زَلَزَلَ اللَّهُ الأَرْضَ، قُزْزُتْ ‘Allāh shook the earth violently, and it shook.’

\(^{2}\) We have learnt in Book Two (lesson 10) that one of the four letters ي، ث، أ، ن is prefixed to the muḍāri\(‘\), e.g. حُرُوفُ المُضارَعَة (hurūf al-mudāra‘ai).

82
LESSON 16

As a rule the حرف المضارعة takes fathah if the verb is composed of four letters.

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

\[
(\text{yu-qabbil-u}) \quad \text{يِقَبِلُ} : \quad \text{قِبَلُ}
\]

\[
(\text{yu-sajjil-u}) \quad \text{يُسْجِجِلُ} : \quad \text{سَجَلُ}
\]

The amr:

The amr is formed by dropping the حرف المضارعة and the case-ending, e.g.:

\[
(\text{tu-qabbil-u} : \text{qabbil}) \quad \text{قَبِلُ} : \quad \text{قِبَلُ} \quad \text{‘kiss!’}
\]

\[
(\text{tu-darris-u} : \text{darris}) \quad \text{دُرَّسْنَ} : \quad \text{تُدَرَّسُ} \quad \text{‘teach!’}
\]

The maṣdar:

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

\[
\text{قُتِلَ} \quad \text{‘he killed’} \quad \quad \text{قِتَالُ} \quad \text{‘killing’}
\]

\[
\text{kَتَبَ} \quad \text{‘he wrote’} \quad \quad \text{kِتَابُ} \quad \text{‘writing’}
\]

\[
\text{دُخَلَ} \quad \text{‘he entered’} \quad \quad \text{دُخُوَلُ} \quad \text{‘entry’}
\]

\[
\text{sُرَبَ} \quad \text{‘he drank’} \quad \quad \text{sِرَبُ} \quad \text{‘drinking’}
\]

But in maṣfād verbs each bāb has its own pattern for maṣdar. The maṣdar-pattern of bāb faʿʿala is (tāf‘il-un), e.g.:

\[
(\text{taqbil-un}) \quad \text{قَبِيلُ} \quad \text{‘kissing’}
\]

\[
(\text{tasjil-un}) \quad \text{سَجِيلُ} \quad \text{‘recording’}
\]

\[
(\text{tadrīs-un}) \quad \text{تَدْرِسَ} \quad \text{‘teaching’}
\]

The maṣdar of a nāqis verb, and of a verb wherein the third radical is hamzah, is on the pattern of tāfʿilat-un, e.g.:

\[
\text{تَسَمَّى} \quad \text{‘he named’} \quad \quad (\text{tasmiyat-un}) \quad \text{‘naming’}
\]

\[
\text{تَرِى} \quad \text{‘he educated’} \quad \quad (\text{tarbiyat-un}) \quad \text{‘education’}
\]

\(^5\) Because of the doubling of second radical, the number of letters in this bāb is four. If the verb has four letters, the حرف المضارعة has dammah; and if it has three, five or six letters, the حرف المضارعة has fathah.
The *ism al-fā’il*:

We have learnt the formation of *ism al-fā’il* from the *thulūthī mujarrad* in Lesson 4 of this Book. Here we learn its formation from *bāb fa’ala*. It is formed by replacing the *حرف المضارع* with *mu-*. As the *ism al-fā’il* is a noun it takes *tanwīn*, e.g.:

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

The *ism al-maf‘ūl*:

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

- يجلد (mujallid-un) ‘book-binder’
- مخلد (mujallad-un) ‘bound’.

- يحمّد (muhammad-un) ‘one who praises much’
- محمّد (muhammad-un) ‘one who has been praised much’

The noun of place and time:

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

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

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

a) فعلة (fa’alat-un), e.g.: طالب ‘students’ plural of.

b) فعلة (fu’al-un), e.g.: نسخ ‘copies’ plural of.

(4) Here we learn two more patterns of the *masdar* from the *thulūthī mujarrad*.

a) فعلة (la’l-un) e.g.: شرح (sharb-un) *masdar* of ‘to explain’.

b) فعلة (fi’al-un), e.g.: غائب (ghiyyab-un) *masdar* of ‘to be absent’.
LESSON 16

Vocabulary

to be successful, triumph, achieve, accomplish (a-u)
to congratulate (ii)
copy
student (seeker of knowledge)
to be large, bulky, voluminous (u-u)
voluminous
benefit, utility, advantage, profit, use
to be perfect, complete (a-i)
full, complete, ample, abundant
to colour (ii)
to make clear (ii)
to bind (a book) (ii)
bound, volume
to bid farewell, say goodbye (ii)
to receive (a guest) (x)
to start (a machine) (ii)
air conditioner
youth camp
to stop (ii)
to prevent, hold back (a-a)
objection, anything to prevent

to distribute (ii)
to be numerous, manifold (v)
to explain (a-a)
to colour (ii)
to contain (a-i)
to explain (a-a)
to serve (a-u/a-i)
to write (a book) (ii)
to bid farewell, say goodbye (ii)
group
learned man, scholar

to be many, numerous (u-u)
to start (a machine) (ii)
air conditioner
youth camp

to greet (ii)
to camp (in tents) (ii)
to stop (ii)
to prevent, hold back (a-a)
objection, anything to prevent

to intensify, become severe (viii)
to be successful, triumph, achieve, accomplish (a-u)
to congratulate (ii)
copy
student (seeker of knowledge)
to be large, bulky, voluminous (u-u)
voluminous
benefit, utility, advantage, profit, use
to be perfect, complete (a-i)
full, complete, ample, abundant
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bound, volume
to bid farewell, say goodbye (ii)
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air conditioner
youth camp

to greet (ii)
to camp (in tents) (ii)
to stop (ii)
to prevent, hold back (a-a)
objection, anything to prevent

to intensify, become severe (viii)
to register, to tape-record (ii)
tape recorder
compassion, pity
mercy
with pleasure
to say assalāmu alaikum at the end of the salāh (ii)
to invoke Allah’s blessing on the Prophet

when

to buy, to sell (viii)
to repeat (ii)
to grow, increase (a-i)
to distinguish, separate, select (ii)
to scatter (rb)
to become a Muslim (iv)
to accept (i-a)
verb in its original form without additional letters
to praise, glorify (ii)
to advance in age (i-a)
to know (i-a)
tape (magnetic tape)
great, revered
new convert to Islam
to inherit (i-i)
to call, invite, invoke Allāh, pray (a-u)
to say Allāhu akbar (ii)
to please (a-u)
it is time for salāh
to call to prayer (ii)
to translate (rb)
to walk fast (rb)
to pronounce Bismillāh (rb)
to speak the truth (a-u)
to be safe (i-a)
to accept, grant ones prayer (v)
to buy, to sell (a-i)
a grammar rule based on tradition
a grammar rule based on analogy
to swim (a-a)
to teach (ii)
to become clear (a-i)
to educate or bring up a child (ii)
to make clear, to explain (ii)
to name (ii)
to shape, photograph (ii)
to speak to, to tell (ii)
to arrange (ii)
to smoke (a cigarette) (ii)
to arm (ii)
to suspend, hang (ii)
to praise (i-a)
to whip, flog (a-i)
to praise excessively (ii)
to colour (ii)
to derive a word from another (viii)
to welcome (to say marhaban) (ii)
to close, finish, end, seal (a-i)
to pave the way, prepare (ii)
to postpone (ii)

name of the hadith collection by Imam Malik (lit. a paved way, an easy access to the study of hadith)

meeting appointed time, deadline appointed time

sine die (from the Latin “without day”), e.g. to adjourn indefinitely - without setting any future date of meeting

to understand, to be reasonable, realize (a-i)
to reach, amount to (to come to knowledge) (a-u)
to specify, earmark, appoint, single out (ii)
to deviate from the right course, act sinfully and immorally (a-u)

libertine, debauchee (a person given to excessive indulgence in sensual pleasures)

nation, community

state, country

to prohibit (a-a)
to measure, to draw analogy (a-i)

invigorating medicine, e.g. tonic
to fill (a-a)
to make clear, to explain (ii)
to shape, photograph (ii)
to arrange (ii)
to arm (ii)
to praise (i-a)
to praise excessively (ii)
to derive a word from another (viii)
to close, finish, end, seal (a-i)
to postpone (ii)

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to measure, to draw analogy (a-i)

invigorating medicine, e.g. tonic
to fill (a-a)
LESSON 17

In this lesson we learn the following:

(1) *Bah af’ala*:

This is another *bah* from the *abwah* of *mazal*.

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

- نزل (nazala) ‘he came down’ : انزل (anzala) ‘he brought down’
- خرج (kharaja) ‘he went out’ : اخرج (akhraj) ‘he brought out’

The *muḍāri*:

The *muḍāri* should have been ُياَنْزَلْ (yu’anzil-u), but the *hamzah* along with its vowel is omitted. So it becomes ُيَنْزَلْ (yunzil-u)\(^1\).

Note that the حرف المضارعة has *dammah* because the verb originally had four letters. So ُيَنْزَلْ (yanzil-u) is the *muḍāri* for ُنْزَلْ (anzil-u) and ُيَنْزَلْ (yunzil-u) is that of ُنْزَلْ (anzil).

The *amr*:

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

So after omitting the حرف المضارعة and the case-ending from ُتَنْزَلْ (tu’anzil-u) we get ُنْزَلْ (anzil).

The *muṣdar*:

The *muṣdar* of this *bah* is on the pattern of *‘fāl* (if’āl-un), e.g.: 

- منزل (inzal-un) ‘sending down’
- خرج (ikhrāj-un) ‘bringing out’
- إسلام (islam-un) ‘becoming a Muslim’.

The *ism al-fā’il*:

As we have seen in *bah fa’ala*, the حرف المضارعة is replaced with *mu*-, e.g.: 

- يُسَلِّم (yu-slim-u) ‘he becomes a Muslim’ : مسلم (mu-slim-un) ‘a Muslim’

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\(^1\) yanzilu minus a = yunzilu.
LESSON 17

( yumkin-u) ‘it is possible’  :  ( mumkin-un) ‘possible’

The ism al-maf‘ūl:
It is just like the ism al-fā‘il except that the second radical has fathah, e.g.:
(yursil-u) ‘he sends’ : (mursil-un) ‘one who sends’

(mursal-un) ‘one who has been sent’

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

(mughlaq-un) ‘closed’

The noun of place and time (إِسْمَ الْمَكَانِ وَالْزَمَانِ):
It is the same as the ism al-maf‘ūl, e.g.:
(athafa:yuthif-u) ‘to present s.o. with a curio’

(muthaf-un) ‘museum’

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

<table>
<thead>
<tr>
<th>ظَلَّمَ</th>
<th>عَلَّمَ</th>
<th>عَلَّمَ</th>
<th>عَلَّمَ</th>
<th>عَلَّمَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>he made (him) stand</td>
<td>he made (it) obligatory</td>
<td>he completed</td>
<td>he put down</td>
<td></td>
</tr>
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<td>he put down</td>
<td></td>
</tr>
</tbody>
</table>
(2) The verb ‘he gave’ is from bāb af’ala. The muḍārī is ُعَطِّي, the maṣdār is ُعَطِّي, the amr is ُعَطِّي, ism al-fā’il is ُعَطِّي and the ism al-maf’ūl is ُعَطِّي.
It takes two objects, e.g.:‘I gave Bilāl a watch.’
In the Qur’ān:
‘We have indeed given you abundance.’
The objects may be pronouns, e.g.:
‘Who gave it to you?’
‘The teacher gave it to me.’

(3) ولَوّ means ‘even if’, e.g.:‘Buy this dictionary even if it is expensive.’
‘Attend the examination even if you are sick.’
‘I will not live in this house even if you give it to me free.’
Note that the verb after ولَوّ is mādī.

(4) لَام the eingda is a lām with a fathah prefixed to the mubtada’ for the sake of emphasis, e.g.:‘And indeed the remembrance of Allāh is the greatest.’ (Qur’ān, 29:45).
‘And indeed a believing slave girl is better than a mushrikah even though she might be pleasing to you.’ (Qur’ān, 2:221).
This lām is not to be confused with the preposition ل which has a kasra, but takes a fathah when prefixed to a pronoun, e.g.: لَامِ الإِبْتِدَاءِ لَامُ الإِبْتِداَءِ لَامُ الإِبْتِداَءِ لَامُ الإِبْتِداَءِ لَامُ الإِبْتِداَءِ لَامُ الإِبْتِداَءِ لَامُ الإِبْتِداَءِ لَامُ الإِبْتِداَءِ لَامُ الإِبْتِداَءِ لَامُ الإِبْتِداَءِ لَامُ الإِبْتِداَءِ لَامُ الإِبْتِداَءِ Lām‘The lām’ does not change the ending of the mubtada’.

(5) The verb ُعَلَى is a sister of ُعَلَى. It means ‘to become in the morning’, e.g.:
Lesson 17

أصبح حامد مريضاً. ‘Hāmid fell ill in the morning.’

Here is the ism of مريضاً and أصبح is its khabar. And in:

أصبحت شيطاناً. ‘I became active in the morning.’

Here the pronoun ُت is the ism.

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

فَأَلَّف بَيْنَ فُلَوْسَيْكَ فَأَصْبَحْتُ تَبْعِيمَتَيْنِي إِخْوَانًا

‘He united your hearts, and you became brothers by His grace.’ (Qur’an. 3:103).

(6) أُوْشَكُ is a sister of كان. Its muḍāri’ is يُوْشَكُ. It means ‘he is about to ...’, e.g.:

يُوْشَكُ الطالب أن يرجعوا إلى بيتهم في الإجازة.

‘The students are about to return to their countries in the holidays.’

Here is its ism and maṣdar mu’awwal,(2) (أن يرجعوا) is the khabar.

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

Here is another example:

أُوْشَكُ أن أتزوج. ‘I am about to get married.’

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

(7) لما يُريدُها لامرأ مًا is an adjective meaning ‘some’ or ‘certain’. لما لامرأ مًا means ‘for some reason’. Here are some more examples:

أَعْطِيْهَا كِتَابًا مَا. ‘Give me some book.’

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

سَنْتَفْهِمُهُ هذَا يوْمًا مَا. ‘You will understand this some day.’

This is called لما الكبيرة التامة المُتَهَمَّة مَا ‘the completely indefinite and vague mā’.

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

مُحَمَّدُ بْنُ وَيْلِيمَ ‘Muhammad son of William.’

---

(2) For the maṣdar mu’awwal (المَصْدَرُ المُؤْوَلُ) see Lesson 10 in this Book.
This omission is subject to the following two conditions:

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

\[
\text{الحسن بن علي}.
\]

‘Hasan son of ‘Ali.’, but

\[
\text{الحسن ابن الإمام علي}.
\]

‘Hasan son of Imam ‘Ali.’

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

\[
\text{خالد بن الوليد}
\]

If they are in different lines, the alif is not to be omitted, e.g.:

\[
\text{خالد ابن الوليد}
\]

Note that the word preceding ابن loses its tanwin, e.g.:

\[
\text{يا بلال بن حامد} \quad \text{(Bilāl bn-u Ḥāmid-in), not}
\]

\[
\text{يا بلال بن حامد} \quad \text{(Bilāl-un bn-u Ḥāmid-in).}
\]

**Vocabulary**

1. **اصْبَحْ** (1) to become in the morning, to become (sis kāna)
2. **نُورُ (ج، أَنْوَارٍ)** light
3. **أَطْفَأَ إِطفاءً** to put out (fire) (iv)
4. **حاجة (ج، جُوَاحِج)** need, necessity, requirement
5. **سُهلُ مُهِلْة** to be easy (u-u)
6. **نشاط (ج، نِاشِتةً)** activity
7. **ثقافة** culture
8. **رَدْ (على) ردًا** to reply, send back (a-u)
9. **مُعلَق** closed (passive participle)
10. **خطاب** letter
11. **أَنتَيْ يُبَتُي (على)** to praise (iv)
12. **أَعْطَيْيْ إِعطًا (إِعْطَاءً)** to give s.o. s.t. (iv)
13. **فَرَأْي (ج، مَتَاحِفُ) مَتَاحِفُ** museum
14. **فَرَأْي (ج، مَتَاحِفُ) مَتَاحِفُ** to appear, seem (a-u)
15. **مَعْلِق** to close (iv)
16. **بَدَا بِدْوْا** to please (a-u)
17. **مَعْلِق** cultural
18. **فَرَأْي (ج، مَتَاحِفُ) مَتَاحِفُ** a little while
19. **فَرَأْي (ج، مَتَاحِفُ) مَتَاحِفُ** piece of paper (note)
20. **فَرَأْي (ج، مَتَاحِفُ) مَتَاحِفُ** diarrhoea
21. **فَرَأْي (ج، مَتَاحِفُ) مَتَاحِفُ** (complete verb). (iv)
to please, delight, appeal (iv)
pleased, delighted (passive participle)
completer (the one who completes, active participle)
to make s.t. appear, to render victorious (iv)
to think over, remind, ponder (ii)
to address (a question, request, etc) (ii)
to be impossible (x)
to be on the point of, to be about to (sis kāna) (iv)
to excuse, to absolve from guilt (a-i)

never mind, it doesn’t matter, it is all right, may no harm come to you

to become a Muslim (iv)
to answer (a prayer), grant (a request) (iv)
(1) to raise, make s.o. get up
(2) to stay
(3) to say igāmah for salāḥ (iv)
to believe (iv)
to turn (a-u)
to make s.t. turn, to set things going, to direct (iv)
to enter into the state of iḥrām (iv)

(1) to indicate the system of case ending of a word
(2) to analyze a sentence indicating the function of each word, its case-ending and reason for taking such ending. (iv)
to hit (a target), to be right, to afflict (iv)
to refuse, reject (a-a)
matchless, unique
to complete s.t. (iv)
to hate, detest (i-a)
to disbelieve (a-u)
to finish, end, come to a close (viii)
disbeliever (active participle)
to send (iv)
to cast, throw (iv)
to inform (iv)
to enjoin, make s.t. obligatory (iv)
way, road
director (active participle)
to compel (iv)
to prepare, to fix s.t. (iv)
envelope
sender of a letter (active participle)
addressee of a letter (passive participle)
to marry (a girl) (a-a)
sheet covering the lower part of the body
sheet covering the upper part of the body
to grant s.t., to bring s.o. (iv)
shape, form
purposed, meaning, contents
to make, form (ii)
made up of (passive participle)
to overtake, catch up (iv)
to become (sis kāna)
to join the hearts in love, to unite (ii)
to be on the point (of doing s.t.) (sis kāna) (iv)
to prepare, fix up s.t. (iv)
to make s.t. obscure and undetermined (iv)
vague, ambiguous, unspecified (passive participle)
address
to be permissible (a-u)
to leave, let be, renounce (a-u)
extinction, vanishing, total ruin
to commit a crime (iv)
to live, to inhabitant
even if
free (without money)
recompense, reward
journey in the early morning
journey in the evening
to finish, conclude (a-u)
heart
blessing, favour, grace
to use (x)
In this lesson we learn the following:

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

فَتَتَّنَّ الْجَنُّدُ يِجَائِسَوْسٖ.

‘The soldier killed the spy.’

Here the soldier did the killing, so the word الْجَنُّدُ is the ْبَيْلُ (the subject), and the one affected by the killing is the spy. So the word يِجَائِسَوْسٖ is the ْمَعْلُوب ْبَيْلُ (the object). Here is another example:

بَنُو إِبْرَاهِيمَ ُعَلِيَ السَّلَامُ ُعَلَى الْكَعْبَةَ.

‘Ibrāhīm (peace be on him) built the Ka‘bah.’

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

فُرِحَ المَدْرَسَ.

‘The teacher was happy.’

عَرَضَ الطَّلَابُ.

‘The students went out.’

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

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

غَضَبَ المَدْرَسُ عَلَى الطَّالِبِ الْكَشْلَانِ.

‘The teacher got angry with the lazy student.’

دَهَنَتْ بِالْمَريضِ إِلَى الْمُسْتَشْفِى.

‘I took the patient to hospital.’

نَظَّنُنا إِلَى الْجَبَلِ.

‘We looked at the mountain.’

فَمَنْ رَغَبَ عَنْ مُنْتَجِنَيْ فَلْيُخْلِصَ مَنْيَ.

‘Whoever dislikes my way is not of me.’

أُرِيدُ أَنْ أَطْلُعَ عَلَى مُنْتَجِنِ مُدْرَسِيَّ.

‘I want to look into the syllabus of your school.’

لا أَرِغَبُ فِي السَّيِّرَ هذَا الْأَشْبِيَّ.

‘I don’t like to travel this week.’

The object of such a verb is called المَعْلُوبُ غَيرُ الصَّريحُ (inexplicit object). It is ْمَجِرَرَ because of the preposition, but it is in the place of ْمَشْبَ (في مَحْلُ نَصْبُ).

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1 Note that رَغَبَ عن الشَّيْء means to like a thing and رَغَبَ عَن الشَّيْء means to dislike it.
(2) How to make an intransitive verb transitive?
We say in English 'Rise' and raise your hand. Rise is intransitive, and by changing the pattern of the verb we get raise which is transitive. But this kind of change is very rare in English. In Arabic it is very common.

An intransitive verb can be made transitive by changing it to:
a) bāb fa'ala (فعلًا), e.g.:

- كَرَّ (nazala) 'he got down' : كَرَّ (nazzala) 'he brought down'

'He got down from the car, then I took down the child.'

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

b) bāb af'ala (فعلًا), e.g.:

- جَلَسَ (jalasa) 'he sat' : أَجَلَسَ (ajlasa) 'he seated'

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

The hamzah which is prefixed to the verb in bāb af'ala is called هُمزة التَّعديَّة (the transitive hamzah).

Certain verbs can be changed to both of these abwāb, e.g.:

- قَرَّنَ : كَرَّ and كَرَّ.

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

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

- دَرَسَتَ اللُّغَةَ العَرَبِيَّةَ 'I studied Arabic.'

Here the verb دَرَسَ has one object اللُّغَةَ.

- دَرَسَتَ اللُّغَةَ العَرَبِيَّةَ 'I taught you Arabic.'

Here it has two objects: اللُّغَةَ and اللُّغَةَ.

- فَهمَ بَلَى الدَّرَسَ 'Bilāl understood the lesson.'

- فَهمَ بَلَى إِبْرَاهِيمَ الدَّرَسَ 'Bilāl explained the lesson to Ibrāhīm.'

(Literally 'Bilāl made Ibrāhīm understand the lesson.')
(3) “he showed” is bāḥ ḥa’ala from رأى ‘he saw’. It was originally رأى (rā`ā), but the second hamzah has been omitted. The mudāriّ is يُعَرَّف (yurī) and the amr is أَرِى (ari).

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

أَرِىُّ هذَا الْكِتَابَ ْيَا عَلِيّ.  
أَرِىُّ هذَا الْكِتَابَ ْيَا مَرْيِمَ.  
أَرِىُّ هذَا الْكِتَابَ ْيَا أَخْوَاتُ.  

(4) We have just seen that when a verb is transferred to bāḥ fa’ala it becomes transitive, e.g.: تَرَّلَّ.  

If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g.: دَرَسْنَ.  

This bāḥ also signifies an extensive or intensive action. In Arabic the first is called التَكْطِيع the mubālaḥa.

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

قَتَلَّ الْمُجْرِمُ رَجَالًا.  ‘The criminal killed a man.’ but

قَتَلَّ الْمُجْرِمُ أَهْلَ الْقَرْيَةِ.  ‘The criminal massacred the people of the village.’

جَلَّتُ فِي هذَا الْبَلَدِ.  ‘I went round this country’ but

جَوَّلَتُ فِي مَشْأَرِقِ الأَرْضِ وَمَعَارِبِهَا.  ‘I travelled extensively all over the world.’

فَتَتَحَتَّ البَابِ.  ‘I opened the door.’ but

فَتَتَحَتَّ أَبْوَابَ الْفَصُولِ.  ‘I opened the doors of the classrooms.’

عَدَّتُ الرَّجُلُ مَالُهُ.  ‘The man counted his money.’ but

عَدَّتِ الرَّجُلُ مَالُهُ.  ‘The man repeatedly counted his money.’

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

كَبَسَتُ الْكُوبِ.  ‘I broke the glass.’ but

كَبَسَتُ الْكُوبِ.  ‘I smashed the glass.’

قَطَعَتُ الْحَلَلِ.  ‘I cut the rope.’

قَطَعَتُ الْحَلَلِ.  ‘I cut the rope to pieces.’
Note that the extensive action affects a number of objects, or one object a number of times, whereas an intensive action affects only one object only once but with great force.

(5) يَا أَيَاكَ وَالكِلَابْ means ‘Beware of dogs!’ This is called التحذير (warning).

Note that the noun after the wāw is mansūb.

يَا أَيَاكَ is for masculine singular. For masculine plural it is يَا أَيَاكُم, feminine singular إِيَّاكُ and for feminine plural إِيَّاكُنِ.

Here is a hadīth:

يَا أَيَاكُمَّ وَالخَيْدُ، فَإِنَّ الخَيْدُ يَأْكُلُ الحَسَنَاتِ كَمَا يَأْكُلُ النَّارَ الخَطَّبَ.

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

(6) إِنِّي أَنَا مَدَرِسٌ means ‘I am only a teacher’, i.e., I am a teacher, and nothing else.

إِنْ مَا is for the plural, i.e., the preventive mā, because it prevents ْبِّنَفْسِ ْبَعْضُهُ from rendering the following noun mansūb.

We say ‘Actions are judged only by the intentions.’ Here الأعمالُ is marfū and not mansūb.

Unlike إِنْ ْبَيِّن ْمَا the word إِنْما is used in a verbal sentence as well, e.g.:

إِنْما يَكُلُّدْ ‘He is only telling a lie.’

In the Qur’ān (9:18):

إِنْما يَعْقُرُ مُسْلِجَةٌ أَلِيْهِ مَنْ عَاصِمٌ بِاللهِ وَالْيَوْمِ الْآخِرِ

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

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

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

وَاللَّهِ لَقَدْ فَرِحْتُ بِكَ ‘By Allāh, I was greatly delighted.’

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

The wāw used for oath is a preposition, that is why the noun following it is muqarr. It should not be confused with wāw al’aff (وَالْعَطْف) which means ‘and’.
By Allah, I did not see him." (3)

The verb ْأَمَسَى is a sister of ْأَماَكِنَاء. It means ‘he became in the evening’, e.g.:

‘The weather became fine in the evening.’

Here ْأَمَسَى is ism and ْأَطِيِا is its khabar. See أَصِبَح in Lesson 17.

‘I am suffering from severe headache.’

‘What are you suffering from, Zainab?’

Note that many words denoting disease are on the pattern of ْفَعَال (fa‘alun), e.g.:

‘headache’ ْزَكَامٍ
‘cold’
‘vertigo’ ْشَعَالٍ
‘cough’

One of the patterns of the ْمَضَداَر is ْفَعَال (fa‘alun), e.g.:

‘going’ from ْذَهَابٍ, ْذَهَابٍ ‘success’ from ْنَجْحَ.

The plural of ْطُرَقَ is ْطُرَقَ, and the plural of ْبَرِيقَتَ is ْبَرِيقَتَ.

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

‘place’ ْمَكَانٍ
‘bracelet’ ْأَسْوَرٍ
‘hand’ ْأَيْدٍ

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

ْأَيْدٍ means ‘hands’ ْأَيِادٍ means ‘favours’
ْبَيْوَتٍ means ‘houses’ ْبَيْوَاتَ means ‘respectable families’.

3 See Lesson 2.
(12) 'he knew', أَدْرَى, 'he made (him) know', i.e. 'he informed (him')

‘And what informed you that he is telling a lie?’

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

In the Qur'an:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقُرْدَةٍ، وَمَا أُرْتُكَ مَا لَيْلَةُ الْقُرْدَةٍ، لَيْلَةُ الْقُرْدَةِ خَيرٌ مِّنْ أَلْفِ شَهْرٍ

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

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

(13) The meaning of the poetic line:

وَلَمْ أَرْ كَالْمَعْرُوفَ فَحْلُوَّةً، وَأَمَّا وَجْهُهُ فَجَمِيلٌ

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

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

وَمَا التَّقَبَّلَتْ لِإِسْمِ الشَّمْسِ عَبْبَ وَلَا الْنَّهْدُ بِبَهْرٍ لِلْهَلَالِ

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

Vocabulary

- to spend the evening, to enter into the evening (complete verb)
- to become in the evening (sis kāna)
- to take out, remove (iv)
- quickly
- to reach, amount to (a-u)
- beware of ...

- to rise (of sun) (a-u)
- to set (of sun) (a-u)
- to make enter (iv)
- brilliant, dazzling
- result
- east

*The word جميل should have the tanwīn, but it has been omitted formetrical reasons.*
to teach (ii)

to show (iv)

to make s.o. hear, to say (iv)

to make s.o. understand, to explain (ii)

to inform, notify, let be known (iv)

to cause s.o. to lie (iv)

speech, talk

to think, to deem (a-u)

sin

assumption, doubt, suspicion

(1) to remind, (gr) to treat a word as masculine (ii)

(gr) to feminize, give the feminine ending/form (ii)

to take into account (viii)

(1) to overstep, traverse, go beyond, (gr) to be transitive (v)

(gr) intransitive

transitive (active participle)

to fall down, come to pass, happen, be located, be situated (a-a)

to accept (i-a)

to go around or travel excessively (ii)

(1) West (2) time of sunset

couplet, verse

to utter, pronounce, speak (a-i)

to please, to gladden, to delight (ii)

to be mighty, powerful, noble (a-i)

to be great, powerful, sublime (a-i)

great, revered

to commit a sin, a crime (i-a)

defect, fault, flaw

pride

to be divided, distributed (vii)

consideration

(gr) action of a verb

to go beyond, overstep, cross (vi)

need

effect

(1) to return

(2) to visit a sick person (a-u)
venomous, poisonous

रुंग इन्तर (ि-ए) to dislike

moderate, middle

to inform, give an insight (ि-ए)
to be or become tired (ि-ए)

labourer, worker
guest

to become (सिस काना)

first aid

to move s.t. from its place, transport, transfer, remove (ए-ए)

ambulance

to escape, be saved (ए-ए)

to save (ि)

(1) to be turned upside down
(2) to return (ि)

(एर) to transfer an intransitive verb into a transitive verb (ि)

hunger

(1) to redouble
(2) (एर) to change a verb into form ii (ि)

to make s.o. cry (ि)

to marry (एए) (एए) (एए)

to give (एए) in marriage (ि)

to wrong, do wrong, oppress, treat unjustly (एए)

to shorten (ि)

to ask for a girl’s hand in marriage (एए)

to taste (एए)

to make s.o. taste (ि)

to perform Ṣumrah (ि)

evil

hair

pilgrim in the state of īḥrām
to disobey (a-i) disobedience
to deviate from the right course, act sinfully and immorally (a-u) to make s.o. dislike s.t. (ii)
to hate, detest (i-a) to accuse s.o. of lying (ii)
hated, detested thread
to refuse, reject (a-a) to give life (iv)
the low to reassure, set s.o. mind at rest, comfort (rb)
(1) to increase, multiply (gr) action affecting many (e.g. kill and massacre) (ii)
(1) to exaggerate (gr) action denoting intensity (e.g. break and smash) (iii)
to mislead, to lead stray (iv)

eye (of a needle) to roam, go round, rove (a-u)
to count many times (ii) to penetrate, go thru (a-i)
to close (doors) (ii) to tear into pieces (ii)
to slaughter (a-a) to inflict (a punishment) (a-u)
to slaughter excessively (denoting intensive or extensive) (ii) to be cautious, to fear (i-a)
to warn, to caution s.o. (ii) cautious warning
to draw s.o. attention, to notify (ii) notification
to deliver a sermon (a-u) to bring, fetch (iv)
to address, talk, speak, direct ones words (iii)
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>كسل</td>
<td>to avoid (viii)</td>
</tr>
<tr>
<td>كسل كسلة</td>
<td>to be lazy (i-a)</td>
</tr>
<tr>
<td>دخن تدخينا</td>
<td>to smoke (a cigarette) (ii)</td>
</tr>
<tr>
<td>أشرس</td>
<td>laziness</td>
</tr>
<tr>
<td>كسل</td>
<td>to destroy, ruin (iv)</td>
</tr>
<tr>
<td>مهلك</td>
<td>destroyer (active participle)</td>
</tr>
<tr>
<td>حطب</td>
<td>firewood</td>
</tr>
<tr>
<td>محددات الأسورة</td>
<td>religious practices and beliefs not based on the teaching of Qur’an and the sunnah but invented after the time of the Prophet (Saw)</td>
</tr>
<tr>
<td>تطبع السطح من الوجه</td>
<td>being unveiled, not covering the face (woman)</td>
</tr>
<tr>
<td>طريقة (ج طرق، طرقات)</td>
<td>display by a woman of her charms</td>
</tr>
<tr>
<td>سار سير سيرا</td>
<td>way, road</td>
</tr>
<tr>
<td>نظف تنظيفا</td>
<td>to go astray, loose ones way, to err (a-i)</td>
</tr>
<tr>
<td>سار سير سيرا</td>
<td>tablebearer</td>
</tr>
<tr>
<td>تمام</td>
<td>the work of a tablebearer</td>
</tr>
<tr>
<td>نظف تنظيفا</td>
<td>affirmative</td>
</tr>
<tr>
<td>بدعه (ج بدع)</td>
<td>innovation in religious matters</td>
</tr>
<tr>
<td>كفت كفا</td>
<td>the work of a tablebearer</td>
</tr>
<tr>
<td>ما الكافه</td>
<td>to specify, earmark, appoint, single out (ii)</td>
</tr>
<tr>
<td>_RULEING</td>
<td>to contact, to be connected, attached (viii)</td>
</tr>
<tr>
<td>أوجب توجب إجابة</td>
<td>(1) to enjoin, make s.t. obligatory</td>
</tr>
<tr>
<td></td>
<td>(2) gr. affirmation (iv)</td>
</tr>
<tr>
<td>تصدر تصدرará</td>
<td>to overtake, to catch up (iv)</td>
</tr>
<tr>
<td>أدرك إدراكا</td>
<td>(gr) to be the first word in a sentence (v)</td>
</tr>
<tr>
<td>معتدل</td>
<td>moderate</td>
</tr>
<tr>
<td>أدرك إدراكا</td>
<td>(gr) to emphasize the verb with the heavy nun. (ii)</td>
</tr>
<tr>
<td>تقلب</td>
<td>tired, weary</td>
</tr>
<tr>
<td>أغرب اغرابا</td>
<td>(1) to indicate the system of case ending</td>
</tr>
<tr>
<td></td>
<td>(2) to analyze a sentence (iv)</td>
</tr>
</tbody>
</table>
In this lesson we learn the following:

(1) Bāh فَاعِلُ (fā’ala): In this bāh an alif is added after the first radical, e.g.:

قَابَلَ (qābalā) ‘he met’

شاهَدَ (shāhada) ‘he watched’

سَاعَدَ (sā’adā) ‘he helped’

حَاوَلَ (hāwala) ‘he tried’

رَأسَلَ (rāsala) ‘he corresponded’

لَاقَيَ (lāqā) ‘he met’.

The muḍāri*: As the verb is made up of four letters, the حَرْفُ المُضايِعَة takes jammah, e.g.:

ُيَقاَبَلُ (yu-qābil-u) ‘he corresponded’

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

قَابَلُ (tu-qābil-u : qābil).

The yā’ is omitted from nāgis verb. So the amr of

لَاقِيَ (lāqā) is

The maṣdar: This bāh has two maṣdars:

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

‘help’ : قَابِلُ

‘meeting’ : حَاوَلُ

‘trying’ : مُقابِلُ

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

مُتَمَلَّقُ : لَاقِيَ

‘contest, match’ (mubārāt-un) for the original (mubārayat-un).

b) the other is on the pattern of فَعَالِ (fāʿal-un), e.g.:

‘striving’ : مُتَمَلَّقُ

‘hypocrisy’ : نَافِقُ

In nāgis verbs the yā’ is changed to hamzah, e.g.:

‘calling’ (nidā’un) for the original (nidāy-un).

The ism al-fāʿil:

مُرَاسلُ : يُرسِلُ (murāsil-un) ‘correspondent’

مشاهِدُ : يُشاهَدُ (mushāhid-un) ‘viewer’

مُتَمَلَّقُ : يُقاَبِلُ (mulāqi-un) ‘one who meets’

مُتَمَلَّقُ : يُقاَبِلُ (mulāqi-un) ‘one who calls’.

The ism al-mufʿil: This is just like the ism al-fāʿil except that the second radical has faṭah, e.g.:
LESSON 19

(muraqib-un) ‘one who observes’

(muraqab-un) ‘one who is observed’

(mukhartib-un) ‘one who addresses’

(mukhatab-un) ‘one who is addressed’

(mubarak-un) ‘blessed’

(mubarak-un) ‘he blesses’

(munadi-n) ‘one who calls’

(munada-n) ‘one who is called’

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

‘he migrates’ : ‘place of migration’

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

‘Indeed your house is more beautiful.’

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

‘Surely your house is indeed more beautiful.’

After its removal from its original position the lām is no longer called lām al-ibtidā‘. It is now called lām al-murhafla‘ (the displaced lām).

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

Here are some more examples:

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

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

‘Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah).’ (Qur’an, 3:96).
(3) The particle قد is prefixed to the verb, both مُذّلِي and مُذّلَّرِ.

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

قد دخل المدرس الفصل.  
‘The teacher has already entered the class.’

قد فاتتاك دروس.  
‘You did miss many lessons.’

b) With the مُذّلَّرِ it denotes one of the following things:

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

قد يعود المدير غدا.  
‘The headmaster may return tomorrow.’

قد ينزل المطر اليوم.  
‘It may rain today.’

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

قد ينجح الطالب الكسلان.  
‘A lazy student sometimes passes the examination.’

قد يصدق الكذوب.  
‘A liar sometimes tell the truth.’

3) certainty (التحديق), e.g.:  

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

(4) The plural of ذو is ذوو. It is declined like the sound masculine plural, i.e., its raf-ending is وَمِ، and مَشْبِدَ -ending is وَمِ، e.g.:  

رف: ذوو الغربى أحقَّ بمساعدتك.  
‘Relatives deserve your help more.’

Here ذوو is مَشْبِدَ as it is مبتدأ، and its raf-ending is وَمِ (dhawī).

ناش: ساعد ذوى العلم.  
‘Help people of knowledge.’

Here ذوى is مَشْبِد because it is مَشْبِدَلِه، and the مَشْبِد-ending is وَمِ (dhawī).

يار: سألت عن ذوى الحاجات.  
‘I asked about needy people.’

Here ذوى is مَشْبِد because it is preceded by a preposition, and the يار-ending is وَمِ (dhawī).
(5) We have learnt لکین in Book Two (Lesson 3). It is a sister of لخن, and its ism is manšūb, e.g.:

 جاء بلال، لکین حامدًا لم یحچی. 'Bilāl came, but Ḥāmid did not come.'

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

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

 جاء المدرس، لکین الطلاب ما جاءوا. 'The teacher came but the students did not come.'

Here the الطلاب is marfū'.

In the Qur'ān (19:38):

لکین الطالبون الّذیمین في ضائل میبين

'But the wrong-doers are today in manifest error.'

Note that the الطالبون are not the students.

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

 عاب علي، ولكن حضر أحمد. 'Ali was absent, but Ahmad attended.'

In the Qur'ān (2:12)

وألا هکن لا يشعرون

'But they do not perceive.'

(6) The لک in ذیلک may be replaced with کن, کم, لک, أولاک, أولاک, أولاک, أولاک, أولاک, أولاک, أولاک, أولاک according to whom you are speaking to, e.g.:

لیمن ذیلک البيت یابیلان؟
لیمن ذیلک البيت یامرابم؟
لیمن ذیلک الساعه جملة یاحامد.
لیمن ذیلک الساعه جملة یامرابم.

This is called Tṣwrf کافі الخطاب and it is optional.

In the Qur'ān:

ذیلک البيت خیر لکفی.
‘That is better for you.’ (2:54).

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

‘He said “Thus it will be”’ (19:21).

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

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

Here is for ‘believe’. That is why in the next āyah is *majzūm*.

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

‘visiting the sick’

‘reading’.

(9) ‘Lapse, passing’ is the *maḍār* of *muṣāli* (muḍīy-un), but because of the final *yā*, the *waw* has been changed to *yā*, and the *dammah* of the subsequently changed to *kasrah*, and the word became *muṣalī* (muḍīyy-un).

(10) The broken plural pattern *fä‘āl* (fa‘āl-un) like *fā‘ēt*, *fā‘id*, *fā‘ad*, *fā‘āl*, *fā‘al*, and its singular form has four letters.

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

‘programme’ has five consonants.

Its plural is *fā‘ālim*. Note that the letter *n* and *alif* have been dropped.

---

1 For the ḥamm al-ṭalīb see Lesson 13.

The plural pattern *fä‘al* is also called *fä‘al*.
Here are some more examples:

- **عَكَّارَةٌ** 'quince'
- **مُسْتَشفِّيٌّ** 'hospital'
- **سَفَارٌ** 'nightingale'

(11) The plural of **خَطَّاطَة** is **خَطَّاتَى**. Here are some examples of this pattern:

- **هُدَايَة** 'gift'
- **مَنَاتٌ** 'fate, death'
- **زُوايَة** 'angle'

Vocabulary

- **سَافِرْ مُسافَرَة** to travel (iii)
- **عَفَاهُ عَفَّٰقٌ** to forgive (a-u)
- **جَاهَدْ مِجاهَدًة، جِهادًة** to strive (iii)
- **ذُو (ذَوْو، ذَأْثُ، ذَأْثًا)** having, possessing
- **أُصَلًا** originally
- **قُرْبَى** kinship
- **هَاجِرْ مُهاجرة** to emigrate (iii)
- **قَابِل مَقابَلة** to meet, have an interview (iii)
- **رَاسِل مُرَاسِلَة** to correspond (iii)
- **دَايِماً** always
- **أَعْجَبْ إِعْجَابًا** to please, delight, appeal (iv)
- **أمَّ (ج أَعْمَام)** paternal uncle
- **خَالِ (ج أَخْوَال)** maternal uncle
- **وَلِدَ (ج أُوَلَاد)** (1) boy
(2) offspring (denoting singular, plural, masc., fem)
- **هَبَطَ هُبوِطًا** to descend (a-i)
- **بَارَك مُبارَكَة** to bless (iii)
- **مُهِبطٌ** place of descending
- **مُهِبطُ الوُسْحِي** land where revelation came to Prophet ﷺ, i.e., Madinah
- **وَسْحِي** sign, revelation
- **مَضِيُّ مُضِيًا** to depart, leave, go away (a-i)

---

3 has also a sound feminine plural **مُسَتَشَفِّية**.
place where one
migrates to
past
to start, begin,
commence (a-a)
to precede (a-i)
to try (iii)
preceding, previous
at, with
to be regular, attend
regularly (iii)
to help (iii)
to forgive (iii)
to revise (iii)
to save (iv)
to be in pain, suffer
fighter
most painful, very agonizing
(intensive active participle)
to admit, enter s.o.,
put in, insert (iv)
name of Gardens in
paradise, Eden,
Paradise
eternity
to urge, goad,
prompt (a-u)
building, structure
lead (metal)
to live, dwell,
inhabitate (a-u)
(1) compact building
dwelling
(2) building built with molten lead
row, rank, file
laqi, yilaqi, malaqa
enemy
to meet (iii)
to signify, notify,
inform, be useful (iv)
to watch (TV, etc)
(a-a)
to fix, consolidate,
strengthen (ii)
to censure, punish
match, game
middle
to feel drowsy
(a-a)
to be proper,
becoming (vii)
T.V. screen
to waste, lose, let
s.t. get lost (ii)
commerce, trade
to call, call out (iii)
to shake hands
to show, demonstrate, point out, direct, signify, indicate (a-u)

controller of attendance in schools

medical treatment

to address, talk, speak, direct one’s words (iii)

person spoken to

newspaper correspondent (a reporter)

to make a mistake (iv)

call, invocation of Allah, supplication, prayer

to separate, remove (iii)

to cleanse, purify (ii)

hailstone

to warn (iv)

to doubt (a-u)

possibility, probability

to perceive, feel, realize (a-u)

to report (a hadith) (a-i)

gift, present

riding animal

to be hypocritical (iii)

hypocrite

to treat (a patient) (iii)

to supervise (iii)

programme

to commence (x)

correspondent

newspaper

dirt, filth

ice, snow

to be weak (a-i)

weakest

family

having, possessing same as دُوَّرُ (1) harm, hurt (2) strength, might (3) war

to change (v)

to fall, swoop down (a-i)

quince (fruit)

spider
merit, advantage
military detachment
splinter
corner, angle
nightingale
creation
hospital
to waste, lose, let s.t. get lost (ii)
LESSON 20

In this lesson we learn the following:

1. *Bāb* (بَابِ). This *bāb* is formed by prefixing *ta* to *bāb* (بَاب) (ta + fa‘‘ala), e.g.:
   - تَكَلَّمَ (ta-‘allama) ‘he learnt’
   - تَلَقَّى (ta-kallama) ‘he spoke’
   - تَعَدَّى (ta-ghaddā) ‘he had lunch’
   - تَلَقَّى (ta-laqqā) ‘he received’.

The *muḍāri*: As the verb is made up of five letters, the خَرَفُ المُضَارِعَةَ takes *fathah*, e.g.:
   - تَكَلَّمَ (ya-takallam-u)
   - تَلَقَّى (ya-talaqqā).

This *bāb* commences with a ثَ, and if the خَرَفُ المُضَارِعَةَ is a ثَ, two ثّs come together, and this combination is somewhat difficult to pronounce. That is why one of the ثّs is omitted in literary writings. Here are two examples from the Qur’ān:
   - تَنُزَّلُ الْمَلَائِكَةَ وَالرُّوحُ فِيهَا
     ‘The angels and the Spirit (Jibril) descend therein.’ (97:4)
   - وَلاَ تَجَسَّسُوا
     ‘Do not spy.’ (49:12)

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

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

The *amr*: It is formed by omitting the خَرَفُ المُضَارِعَةَ and the case-ending, e.g.:
   - تَكَلَّمَ (ta-ta-kallam-u : takallam).

The *nāqis* verb drops the final <small>ا</small> (which is written مَى’), e.g.:
   - تَغَادَّى (ta-taghaddā : taghadda) ‘have lunch!’.

The *maṣdar*: The *maṣdar* of this *bāb* is on the pattern of تَتَحَدَّثُ (tafa‘‘ul-un), i.e.,
   - تَتَحَدَّثُ ‘he spoke’ : تَتَحَدَّثُ ‘speaking’
   - تَذَكَّرُ ‘he remembered’ : تَذَكَّرُ ‘remembering’

In *nāqis* verb, because of the final مَى’ the *dammah* of the second radical changes to *kasrah*, e.g.:
   - تَلَقَّى ‘he received’ : تَلَقَّى (talaqqin for talaqquy-un).
The *ism al-fā’il* and *ism al-maf‘ūl*: It is formed by replacing the حرف المضارعه with mu-. The second radical has kasrah in the *ism al-fā’il* and fatha in the *ism al-maf‘ūl*, e.g.:

(ya-ta’al-ūm-u : mu-ta’all-ūm-un)

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

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

(mutakallam-un).

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

‘place of wudu’

‘breathing place’.

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

‘My father married me to Zainab.’

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

‘I married Zainab’

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

Here is another example:

‘Bilāl taught me swimming.’

‘I learnt swimming.’

(2) ‘When I heard the adhān I went to the mosque.’

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

‘When Ruqayyah died he married her sister.’

In the Qur’ān (6:77)

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

This لَمَّا is called لَمَّا الحَبَيْثِ (lammā of time). It should not be confused with لَمَّا meaning ‘not yet’\(^1\) which is called لَمَّا الجَزَاءُ.

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\(^1\) See Book Two (Lesson 21).
LESSON 20

(3) The word ُنَحْنُ ‘we’ sometimes needs specification, e.g.:

ُنَحْنُ الطَّلَابُ ‘we, the students’

ُنَحْنُ الْجَارِ ‘we, the merchants’

ُنَحْنُ الْمُسْلِمِينُ ‘we, the Muslims’.

This process is called ُالْحَصَصَصُ and the noun that follows ُنَحْنُ is called ُالمَحْصُصُ.

As you can see, this noun is ُمَانِشَعَب, because it is the ُمَاجِل الْبِحْيَيْنَ of a supposed verb, ُأَخْصَتِ.

‘I specify, I mean’. Here are some examples:

ُنَحْنُ الْهَنِيْدُونَ ُتَسْكِلُمُ عَدَدَاتُ لُغاتٍ ‘We Indians speak a number of languages.’

ُنَحْنُ الْمُسْلِمِينَ لَا نَأْكُلُ لِحْمَ الْخَنزِيرِ ‘We Muslims do not eat pork.’

ُنَحْنُ الطَّلَابَةُ ُمُتْقَفَقِينَ حَصُّلَتْهَا عَلَى جَواْزِرَ ‘We the outstanding students received prizes.’

ُنَحْنُ وَرَثَتْهَا الْمُتْقَفَقَيْنَ تَوَافَقُ عَلَى ذَلِكَ ‘We the heirs of the deceased agree to that.’

Vocabulary

to perform ُوُذُعَ (v)

place for performing ُوُذُعَ

rightly-guided

to talk, speak (v)

to excel, surpass, be outstanding (v)

to stay away, fail to take part (v)

to nurse (ii)

to accept, grant one’s prayer (v)

to speak (v)

to teach (ii)

to learn (v)

to receive (a letter) (v)

to marry, join (in marriage) (ii)

to die (passive v)

dead, death

battle

to remember (v)

to be late (v)
### Lesson 20

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تَعَدَّلَى َتَغْدِيَأَ</td>
<td>to have lunch (v)</td>
</tr>
<tr>
<td>تَعْشَى َتَعَشْيِاَ</td>
<td>to have supper (v)</td>
</tr>
<tr>
<td>تَمُّنُّيَ ْتَمْنَيَا</td>
<td>to wish, desire (v)</td>
</tr>
<tr>
<td>عَجَّلَ ْتَعْجِيإَا</td>
<td>(1) hast, hurry</td>
</tr>
<tr>
<td>عَجَّلَ ْتَعْجِيإَا</td>
<td>(2) wheel</td>
</tr>
<tr>
<td>نَذَمَ ْنَذِمَةَا</td>
<td>to regret, repent (i-a)</td>
</tr>
<tr>
<td>حَاوِلَةَ مَحاوَلَةَ</td>
<td>to try (iii)</td>
</tr>
<tr>
<td>بُعِيدُ</td>
<td>a little after</td>
</tr>
<tr>
<td>تنَفَّسَ تنفَّسَا</td>
<td>to breath (v)</td>
</tr>
<tr>
<td>تنَفَّسَ تنفَّسَا</td>
<td>breathing space, place where one can breath fresh air</td>
</tr>
<tr>
<td>تَخْرَجَ ْتَخْرَجَا</td>
<td>to graduate, to pass out (v)</td>
</tr>
<tr>
<td>تَوَجَّهَ تَوَجَّهَا</td>
<td>to turn one's face, to go towards (v)</td>
</tr>
<tr>
<td>أَسْرَعَ أَسْرَعَا</td>
<td>to hurry, speed up (iv)</td>
</tr>
<tr>
<td>بَرَعَ بِرُوَعَا</td>
<td>to rise (of the sun) (a-u)</td>
</tr>
<tr>
<td>اِخْتِصَصَ اِخْتِصَصَا</td>
<td>(gr) to use a <em>mānsūb</em> noun after a pronoun to specify the pronoun</td>
</tr>
<tr>
<td>تَيَابَ</td>
<td>elucidation, explanation, indication</td>
</tr>
<tr>
<td>فَصِدَّ قَصِدَا</td>
<td>to intend, have in mind (a-i)</td>
</tr>
<tr>
<td>مَعْشَرُ (جَ مَعْشَرِ)</td>
<td>group, company</td>
</tr>
</tbody>
</table>

**Relatives, People, Kinsfolk**

- أهَلَ (جَ أَهَالِ (الأَهَالِ))
- عَجَّلَ (جَ لَعْجِيإَا)

**To Speed Up, Expedite (ii)**

- لَصُ (جَ لَصٌصُ)
- تَسْلَقَ تَسْلِقَا

**Thief**

- جَدَارُ (جَ جَدَرُ)
- وَارِثُ (جَ وَرَثُ)
- توَكَّلَ توَكَّلَا

**Wall**

- توَلكِيَ مَتَوَلَكْيَأ

**Heir**

- تَجْسَسَ تَجْسَسْا

**To Make Relevant**

- أَخْصَصَ أَخْصَصَأا

**To Spy (v)**

- تَجْسَسَ تَجْسَسْا

**To Concern, Be Peculiar (viii)**

- اِخْتِصَصَ اِخْتِصَصَا

**To Act Unhurriedly (v)**

- تَأْتَى تَأْتِيَا

**To Climb (v)**

- فَصِدَّ قَصِدَا
LESSON 21

In this lesson we learn the following:

1. **Bāb** تفَاعَل، *فعلَ (ta + fā’ala)* e.g.:
   - تَكَامَُسُ ‘he was lazy’
   - تَفَاعَلُ ‘he yawned’
   - تَفَاعَلُ ‘he was optimistic’
   - تَتَزَجاَّرُوا ‘they quarrelled with one another’
   - تَتَباَكَى ‘he pretended to cry’

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

- بتَكَامَُسُ، بتَفَاعَلُ، تَتَبَاكَى

As in bāb حَرَفُ المُضارِعَة تَفَعَل may be omitted in literary writings. Here are some examples from the Qur’ān:

- وَجَعَلْنَاكُم شَعُوبًا وَقَبَائِلٍ لِيَتَعَارَفُواْ
  ‘We have made you into nations and tribes so that you may know one another.’ (49:13).
  Here تَتَعَارَفُواْ is for تَتَعَارَفُواْ (ta’ārafū for ta-ta’ārafū).

- وَلَا تَتَابِعُواْ بِالَّذِينَ كُفَّارٍ
  ‘And do not insult one another by nicknames.’ (49:11).
  Here تَتَابِعُواْ is for تَتَابِعُواْ.

- وَلَا تَتَعاوَنُواٍ عَلَى الْإِثْمِ وَالْعِدْنَاءٍ
  ‘And do not help one another in sin and transgression.’ (5:2)
  Here لاَ تَتَعاوَنُواْ is for لاَ تَتَعاوَنُواْ.

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

- تَتَنَأُولُ ‘take!’ (tatanāwal-u → tanāwal).

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

- تَتَبَاكَى ‘pretend to cry!’ (tatabākā → tabāka).

**The maṣdar**: The maṣdar of this bāb in on the pattern of تفَاعُلُ (tafā’ul-un), e.g.:

- تَتَنَأُول ‘he took’
- تَتَنَأُول ‘taking’
- تَتَبَاكَى ‘he was pessimistic’
- تَتَبَاكَى ‘pessimism’
In the nāgis verb the dammah of the second radical changes to kasrah, e.g.:


The ism al-fā’il and ism al-maf‘ūl: These are formed by replacing the حرف المضارعة with mu-

The second radical has kasrah in the ism al-fā’il and fatḥah in the ism al-maf‘ūl, e.g.:


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


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

This bāb denotes, among other things, the following:

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


‘he asked’

‘the people asked one another’

‘the people helped one another, co-operated’.

b) pretended action (إظهار ما ليس في الباطن), e.g.:


‘he pretended to be sick’

‘he pretended to sleep’

‘he pretended to be blind’

(2) لَيْتَ is a sister of أنَّ and it is used to express a wish which is either impossible or remotely possible, e.g.:


‘Would that the stars were near’ (impossible)

‘Would that I were rich’ (remotely possible if it is said by a very poor man).

In the first example لَيْتَ is the ism of لَيْتَ and قرَبَة is its khabar.

Here are some more examples:


‘Would that youth returned.’

Here the verbal sentence يَعْودُ is the khabar.
LESSON 21

‘How I wish my mother did not bear me.’

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

Here مالاً is the ism and لي is the khabar.

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

‘Would that I were dust.’ (Qur’an 78:40)

(3) ‘I don’t have any kind of book.’ This لا is called لَا النَّافِئَةُ لِلْجِنْسِ (lā that negates the entire genus). In the above sentence لَا negates anything which can be called a book. Its ism and khabar should both be indefinite. Its ism is mabrū and has -a ending. Here are some more examples:

لا داعٍ لِلْخَوَفِ.
‘There is no need to fear.’

لا إِكْرَاةٌ فِي الْأَلْدِينِ
‘There is no compulsion in religion.’ (Qur’an, 2:256)

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

لا إِلَهَ إِلَّا اللَّهُ
‘There is no god but Allāh.’

لا صَلاَةَ بعِدَ الْغَدَةِ حَتَّى تَطَلَّعَ السَّمْسَرُ، ولا صَلاَةَ بعِدَ الْعَصْرِ حَتَّى تَغْرَبَ الشَّمْسُ.
‘There is no salāt after the fajr (salāt) till the sun rises, and there is no salāt after the ‘asr (salāt) till the sun sets.’

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

إِيَّاكَ وَهذَا الرَّجُلُ
‘Beware of this man.’

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

---

1 In the mutāri‘ is mānsūb because of the ف which is called فاتَصِدَقُ. It comes after negation or jalāb. We learnt in Lesson 15 that أَمْرٍ, nāḥy and istīfḥām are included in jalāb. Wish is also jalāb. So if a mutāri‘ verb is connected to jalāb by the ف it is mānsūb, e.g.,

لا تَكُن كَثِيرًا فَتَنَامَ
‘Don’t eat too much lest you go to sleep.’

ليتُ بِكَ غَيْرَ فَاسِعَ السَّاعَةِ
‘How I wish I were rich so that I might help the poor.’

2 See Lesson 11 for the maṣdar mu’awwal (المصَّدَرُ المَؤْوَلُ).
‘Beware of sleeping in the class.’

Here the thing warned against is a noun, التَّنَّامَة, and it is preceded by the wāw. But if a mašdar
mu‘awwal is used the wāw is dropped, e.g.:

‘Beware of illegal sex.’

‘Beware of jealousy.’

‘Beware of forgetfulness.’

(Note that تَنسِي is feminine. The masculine form is تَنسَى tansa).

(5) The feminine of أَرِجُهُ (a‘raj-u) ‘lame’ is أَرِجُهَا (‘arjā‘-u), and the plural of both the masculine and
the feminine forms is أَرِجُهُم (‘urj-un). This rule applies to all nouns on the pattern of أَقِيلُ denoting
defects and colours. Here is an example of a noun denoting colour: the feminine of أحْمَرُ is حُمْرَاء and
the plural of both is حُمَّام.

Note: الْهُنَودُ الحُمَّامُ ‘Red Indians.’

The plural of أَيْضًا and بِيْضًا (bīd-un) which is originally بِيْضًا (buyd-un). The dammah
has changed to kasrah because of the following yā’.

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

The second form takes a compensatory wāw:

‘he described’ صِفْفَ and ‘description’ صِفْفُ
‘admonition’ عَظْتَ and عَظْتُ
‘trust, confidence’. وَثَقَتَ and وَثَقَتُ
LESSON 21

(7) In the second letter has sukūn, but in the plural it has dammah. This rule applies to all nouns on the pattern of خَطْوَةٌ, عُرْفَةٌ, فُلَةٌ.

(8) A preposition preceding a mušdar muʿawwal may be omitted, e.g.:

أَعُوذُ بِاللَّهِ مِنَ الْكَذِبِ.

‘I seek refuge in Allāh from telling lies.’

The preposition مِن may be omitted if it is followed by a mušdar muʿawwal, e.g.:

أَعُوذُ بِاللَّهِ أَنْ أَكْذِبَ.

This omission is optional and we may also say:

أَعُوذُ بِاللَّهِ أَنْ أَكْذِب.

Here is another example:

آَمَرَنَا اللَّهُ بالصلاة.

Using the mušdar muʿawwal we say:

آَمَرَنَا اللَّهُ أَنْ نُصَلِّي or آَمَرَنَا اللَّهُ بِالْصَّلَاةِ.

(9) We have learnt the baḍal (البَدَلُ) in Lesson 1, e.g.:

أَينَ أَخوُكُ هَاشِمُ؟ ‘Where is your brother Hāshim?’

The baḍal is of four kinds:

1) total baḍal (بَدَلُ الكَلَّ مِنَ الْكَلَّ) e.g.:

تَنْجِحُ أَخوُكُ مُحَمَّدُ. ‘Your brother Muhammad has passed.’

Here أَخوُكُ مُحَمَّدُ is the same as أَخوُكُ.

2) partial baḍal (بَدَلُ الْبَعْضِ مِنَ الْكَلَّ), e.g.:

أَكْلَتُ الدَّجاجَةُ نِصْفَهَا. ‘I ate the chicken, half of it.’

Here الدَّجاجَةُ نِصْفَهَا is part of الدَّجاجَة.

3) comprehensive baḍal (بَدَلُ الإِشْتِمالِ) e.g.:

أَعْجِبَني هَذَا الكِتَابُ أَشْلُوبَهُ. ‘I like this book, its style.’

Here اَشْلُوبَهُ is not the same as اَشْلُوبَهُ, nor is it part of it, but it is something contained in it.

Here is another example:
We are asking each other about the examination, how it will be?

4) dissimilar badal (البدَل المَبَاني), e.g.:

أَعْطِني الَّذِي يُنَفِّذ الْدَفْتَر: ‘Give me the book - I mean - the notebook.’

Here, the intended word is الَّذِي يُنَفِّذ الْدَفْتَر, but by mistake the speaker said الَّذِي يُنَفِّذ الْدَفْتَر, then he corrected himself.

The noun for which the badal (البدَل) is the substitute is called the mubdal minhu (المُبَدَل مَنْهُ).

In the word البدَل باللال؟ the word البدَل is the badal, and اللال is the mubdal minhu.

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

أَعْرَفُ لَعْبِنَيْنِ الفَرْسِيَّةَ والَّتِينَ يُلْتَمِسُهُنَّ: ‘I know two languages: French and Spanish.’

Here يُلْتَمِسُهُنَّ is indefinite and الفَرْسِيَّةَ والَّتِينَ are definite.

The badal and the mubdal minhu may:

a) both be nouns, e.g.:

يُسَأَلُونَكَ عَنِ الْشَهْرِ الْحَرَامِ فَقُولُ فِيهِ: ‘They ask you regarding the sacred month - regarding warfare in it.’ (Qur’an, 2:217)

b) both be verbs, e.g.:

وَمَنْ يَفْعَلُ ذَلِكَ يُلْقَى أَفَامًا ۚ يُضَلُّعِفُ لَهُ الْعَذَابُ: ‘And whoever does this shall receive punishment: the torment will be doubled for him.’ (Qur’an, 25:68-69)

c) both be sentences, e.g.:

وَأَتَقُوا الَّذِي أَمَّدَّكُم بِهِ أَمَّدَكُم بِثَلَاتٍ ۗ أَمَّدُكُم بِأَنْعَامٍ وَبَيَانٍ: ‘And fear Him Who has provided you with (all good things) that you know: has provided you with cattle and sons.’ (Qur’an, 26:132-133)

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

أَفَلَا يَنظُرُونَ إِلَى الْإِلَيَّ كَيِّفَ خُلِقَتُ: ‘Don’t they look at the camels: how they have been created’ (Qur’an, 88:17).

(10) ‘It seems to be sleep-inducing.’. In this sentence the masdar mu’awwal is the fā’ il.

You have already learnt one type of masdar mu’awwal which is made up of ۗ أَن + muḍār, e.g.:

أَرِبَّكُ أَخْرَجَ ۗ ‘I want to go out.’
LESSON 21

There is another type of ْمَسْدَر مَعْوَدَل which is made up of ْأَن + its ْإِسْم and ْكِبَار, e.g.:

ْبُلْغُي ْأَنَّهُ مَاتٌ.

‘News has reached me that he died.’

Here the ْمَسْدَر مَعْوَدَل ْأَنَّهُ مَاتٌ is the ْفَلَِّل of the verb ْبُلْغُ.

Here are some more examples:

ْيُشْرُمُي ْأَنَّكَ تُلْبِّيْدِي.

‘I am pleased that you are my student.’

(literally: It pleases me that you are my student.)

ْيَبُدُّو ْأَنَّكَ مُسْتَعِجِلُ.

‘It appears that you are in a hurry.’

The Particles That Resemble The Verb

These are six: ْإِنْ, ْأَنَّ, ْكَانَّ, ْلَكِنَّ, ْلِيَتْ, ْلَعْلَ. They are also called ْإِن وَأَخْوَانُهَا (inna and its sisters). We have already learnt them. They resemble the verb in two points:

a) in their meaning, for

ْإِنَّ and ْأَنَّ mean ‘I emphasize’;

ْكَانَّ means ‘I liken’;

ْلَكِنَّ means ‘I correct’;

ْلِيَت means ‘I wish’;

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

b) in their grammatical function, for just as a verb renders its ْمَفْعُول بِهِ ْمَانْشَع, in the same way these particles render their ْإِسْم مَانْشَع.

The meanings of these particles:

ْإِنَّ: These signify emphasis (التَّوْكِيد), e.g.:

ْإِنَّ ْإِلَٰهِيَّ ْشَدِيدُ ْعَقَابٍ.

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

ْوَأَعْلَمُوا ْأَنَّ ْإِلَٰهِيَّ ْشَدِيدُ ْعَقَابٍ.

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

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

ْكَانَ ْعَلَٰمَ ْنُورٍ.

‘It is as if knowledge is light.’

125
It may also signify doubt (الظن), e.g.: ‘It looks as if I know you.’

signifies correction (الاستدراك), e.g.: ‘Hāmid is intelligent, but he is lazy.’

signifies wish (التهيي), e.g.: ‘Would that youth returned.’

signifies hope or fear (الترجو والاسفاق), e.g.: ‘I hope Allāh will forgive me.’

‘I am afraid the wounded man might die.’

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

إن الله غفر

khabar inna ism inna

khabar mubtada‘

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

Just like the khabar, the khabar inna may be mufrad, jumlah or shibhu jumlah, e.g.: 1) mufrad:

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

2) sentence:
   a) verbal sentence:
      ‘Surely Allāh forgives all sins.’ (Qur‘ān, 39:53).
   b) nominal sentence:
      ‘Surely, Allāh with Him is the knowledge of the Hour.’ (Qur‘ān, 31:34).

3) shibhu jumlah:
   a) prepositional phrase (الجار والمجرور): ‘It looks as if you are from China.’
LESSON 21
b) zarf:

‘I hope the teacher is at the headmaster’s.’

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

إنَّ الْإِيَابَةِنَا حَسَابَهُمْ

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

إنَّ الْإِيَابَةِنَا وَأَنَّ حَسَابَهُمْ عَلَيْنَا.

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

إنَّ لَدُنَا أَنَّكَ اللَّهُ وَحْيَانَا

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

إنَّ مَعِ الْعُسْرِ يُسَرَّا

‘Surely with hardship is ease.’ (Qur’an, 94:6).
Here it is incorrect to say:

إِنَّ يُسَرَّا مَعِ الْعُسْرِ إِنَّ أَنَّكَ اللَّهُ وَلَدُنَا.

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

لَكِنِي طُفُلَ. ‘Would that I were a child.’

With لَكِ it is optional.

So we may say لَكِنِي or لَكِنِ. Likewise with other three particles.

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

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

³ attachment means ‘fetter’, and the plural is

⁴ For نُونُ الوقاية (min of protection) see Key to Book Two (Lesson 9).
Vocabulary

to ask each other (vi)
to be comforted, be reassured
to spend (time), to judge, act as judge, decree (a-i)
to amuse oneself, kill time (a-u)
introduced to express a wish which is either impossible or very difficult to achieve (sis kāna)
there is no need to panic, (there is no reason/case for fear)
escape
it is absolutely imperative
(self) confidence
to yawn (vi)
to rest (x)
to quarrel (vi)
to be permissible (a-u)
to call each other names (vi)
to prohibit (a-a)
to deviate from the right course, act sinfully and immorally (a-u)
to seek forgiveness (x)
to like, love, wish, want (a-a)
to shake hands (vi)
to be or become tired
to be able, can (x)
to be lazy (vi)
to cooperate (vi)
to be optimistic (vi)
optimist (active participle)
to be pessimist (vi)
pessimist (active participle)
to appear, seem (a-u)
to put to sleep, induce sleep (ii)
one-eyed (fem. غُرَّةٌ)
lame (fem. عَرْجَاءٌ)
nick-name, title
evil
to name (ii)
to repent
to go away, depart (from school) (vii)
to perceive, feel, realize (a-u)
to be on the point of doing s.t. (sis kāna)
to feign sickness (vi) to graduate, pass out (v)

manner, method, procedure, way

to walk (v)
to learn (v)

idea

ijd (meaning)

to take with the hand, to take food/medicine (vi)
to feign crying, make a show of crying (vi)
participation of more than one subject (fā'īl) in an action
to make s.t. appear, to render victorious (iv)
tablet, pill (medicine)

blind (fem. عمياء) consultation

to give alms (v)
to hope, desire, aspire, covet (i-a)
to harm, hurt (a-u)

difference of opinion
dumb (fem بكما) difficulty

voiceless, unable to speak

squat-eyed (fem حلوا) weather

deaf (fem سماء) wing

red (fem حمراء) issue, matter, problem

manifest

when

style (literary) to connect (a-i)
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>different</td>
<td>عظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>penalty for sin</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to provide (iv)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to be clear, manifest (iv)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to liken (ii)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>(gr) fear</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to bring down, send down (ii)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>in the Qur'ān</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to place the ship at anchor (iv)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>type of badal where the second word is not part of the first, but s.t. contained in it</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>type of badal in which the second word is a correction of the first</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to stipulate, make conditional (viii)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>(1) to redouble</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>(2) to change a verb into form ii (ii)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>livestock (camels, cattle, etc)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>(gr) rectification, correction</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to wish, desire (v)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>(gr) hope</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>ease, prosperity, affluence</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to exhort, admonish (a-i)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to promise (a-i)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to give, grant, donate (a-a)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to brand (a-i)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to weigh (a-i)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>room</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>balcony</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>step</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to contain, include (viii)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to emphasize (ii)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>(1) to redouble</td>
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<td>(2) to change a verb into form ii (ii)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to punish (iii)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to happen, occur (a-u)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to be or come into middle (v)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>fetter</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
<tr>
<td>to be rare (a-u)</td>
<td>عَظَّةٍ، عَظَّةٍ، عَظَّةٍ، عَظَّةٍ</td>
</tr>
</tbody>
</table>
In this lesson we learn the following:

(1) **Bāb قَمَّلَ.** In this ḥāf in- is prefixed to فَعَلُ. We say:

> سَقَطَ الْبَيْنَجَةَ وَأَنْكَسَرَ. ‘The teacup fell and broke.’ (wa nkasara, not wa inkasara).

**The muḍāri:** The حَرْفُ المُضارِعَةَ takes fathah, e.g.:

ایْنُکُسْرُ : ینْکُسْرُ

(ینْضَقُ : یَنْضَقُ) (for.

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

> انْصِرَ فَنَصِرْتُ ‘return’ (tanṣarif-u → nṣarif → inṣarif).

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

ایْنُکُسْرَ ‘breaking’

ایْنُقْلَبَ ‘turning upside down’

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

ایْنُشِقْاقُ ‘splitting’ (inshaqa : inshiqāq-un)

In the nāqis verb the final یَا changes to hamzah, e.g.:

ایْنُحَلْلَ (ینْحِلَ) (for.

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

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

مُنْكُسْرُ : یَنْکُسْرُ

مُنْشَقُ : یَنْشَقُ (for.

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

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

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

The word مَنْحَنَى (munḥana-n) is also used in this sense.
This بَاب denotes the المُطاوَعَةُ، e.g.:

‘I broke the tumbler.’ : إنْكَسَرَ الكُوبُ ‘The tumbler broke.’

Note that الكُوبُ in the first sentence is maf‘ūl bihi, and in the second is fā‘il.

Here are some more examples:

فَنْفَعَ الْبَابُ. The door opened.

الْعَلَّامُ المُسْلِمُونَ الْكُفَّارُ. The Muslims defeated the unbelievers.

إنْفَعَ الْعَلَّامُ The unbelievers got defeated.

Note that إنْفَعَ is the دَخْلَة of فَعَلُّ and إنْفَعَ is the مُطَأوَعَ of فَعَلُّ, e.g.:

‘I broke the glass.’ : إنْكَسَرَ الزُّجاجُ. ‘The glass broke.’

‘I smashed the glass.’ : تَكَسَّرَ الزُّجاجُ. ‘The glass broke to pieces.’

(2) If the interrogative هَنْزَة (hawzah al-istifhām) is prefixed to this بَاب, the hawzat al-waṣl is omitted, e.g.:

أَنْفَعَ الْبَابُ؟ ‘Did the door open?’

أَنْفَعَ السَّيَارَةُ؟ ‘Did the car overturn?’

(3) ‘The sun was eclipsed the day Ibrāhīm died.’. Here the sentence مَاتَ إِبْرَاهِيمَ is muda‘if ilayhi, and in the place of جُرُوْم is muda‘if.

Here are some more examples:

‘I was born the day my grandfather died.’

‘I left the day the results appeared.’

(4) أَوَّلًا means ‘but for…’, e.g.:

أَوَّلًا الشَّمْسُ لِهِلْكِ الأرضُ. ‘But for the sun the earth would have perished.’

---

We have seen المُطاوَعَةُ in Lesson 20.
This particle (لولا) is called حرف أمنة استُناع لوجود which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun.

The noun that comes after لولا is a mubtada' whose khabar is to be omitted. The second sentence is called جواب لولا. It is a verbal sentence with the verb in the madda.

A لام is prefixed to an affirmative jawab. A negative jawab does not take this لام, e.g.:

لولا الأخبار ما خطرتَ اليوم.
‘But for the examination I would not have attended today.’

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

لولا أنَّ الجرو حار لحطرت المباحارة.
‘But for the fact that weather is hot, I would have attended the lecture.’

لولا أنني مريض لاسافرت معك.
‘But for the fact that I am sick, I would have gone with you.’

لولا أنك مستَعجل للذوقتك إلى البيت.
‘But for the fact that you are in a hurry, I would have invited you to (my) house.’

(5) من إبراهيم هذا؟
‘Who is this Ibrāhīm?’

سيارة المدير هذه جميلة.
‘This car of the headmaster is beautiful.’

If a demonstrative pronoun like هذا, هذه, ذاك, etc. comes after a proper noun or a muda' ilayhi it is a na'īt. Here are some more examples:

ليمَن جواز السفر هذا؟
‘Whose is this passport?’

أرني ساعتك هذه.
‘Show me this watch of yours.’

لعلَي لا أحج بعد عامي هذا.
‘I am afraid I will not perform hajj after this year of mine.’ (hadith)

أذهب بهديك هذا فآلفته إليهم.
‘Go with this letter of mine, and drop it to them.’ (Qur’ān, 27:28).

الَّذِي = adjective.

للَّهِ = for Allah.
is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g.:

‘My sons and daughters are studying.’

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

In the hadith:

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

Here يَنَكَّسَفان is the masculine form, and the pronouns in it refers to الْشَّمْسَ which is feminine and الْقُمَّرَ which is masculine.

Here is another example:

المَسْجِدُ والمَدْرَسَةُ قَرِيبَانِ

Vocabulary

- نَظَرَ to look at (a-u)
- نَظَارَةَ spectacles
- الكَهْرَبَاءَ electricity
- اِنْكَسَارُ to be broken (vii)
- اِنْقَطَعَ to be cut off (vii)
- اِنْقَلَبَ to be turned upside down (1) to return (vii)
- وَقَفَ to stop (ii)
- تَوَقَّفَ to stop, to come to stand still (v)
- مَعْطَفَ bridge
- فَضْلَ grace, favour, kindness
- اِنْخَلَصَ to be dislodged (vii)
- عُبَيْفَ violent
- عُدْرَ to excuse, absolve from guilt (a-i)
- قِبْلَ قَبِلَأَ to accept (i-a)
- اِسْتَطَاعَ to be able, can (x)
- اِسْتَمْتَرَ to last, continue (x)
- مَنْتَصِفَ middle
- جُسُورَ (جَسُورُ) bridge
- اِنْكَسَفَ اِنْكَسَافًا to be eclipsed (vii)
to break into pieces, smash (ii)  Copt, Coptic
glass  non-Arab
non-Arabic proper noun (gr)

(1) to go away, depart (from school)
(2) (gr) to take tanwīn (vii)

a verb in the active voice but with passive meaning in relation to another form of the same verb. (gr)

rope  to defeat (an army) (a-i)
to turn upside down (a-i)

to fall down, come to pass, happen, be located, be situated (a-a)
to be put out (a fire) (vii)

to burst, explode (vii)
battle  earth, floor (fem)

past  last year
any number between 3 and 9. It is treated exactly like a number.
team (in sports)  to speak the truth (a-u)
to appear, become visible (a-a)
result  proper name

to treat a combination of masc. and fem. elements as masculine (gr), to use one grammatical element to cover more than one element.
to subdue, conquer, overcome, overpower (a-i)  context
LESSON 23

In this lesson we learn the following:

(1) **Bābِ افْتَعَلْ.** In this **bāb** i- is added before the first radical, and ta after it (ifta’ala), e.g.:

\[\text{اَنْتَظَرَ (intazara)} \text{'he waited'}\]

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

\[\text{اِمْتَاحَنَ (imtaḥana)} \text{'he examined'}\]

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

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

\[\begin{align*}
\text{idta’ā} & \rightarrow \text{idda’ā} \\
\text{idhtakara} & \rightarrow \text{idhdakara} \rightarrow \text{iddakara}.
\end{align*}\]

With the assimilation of **ذ to د**, becomes

\[\begin{align*}
\text{إِذْدَكَر} & \rightarrow \text{إِذْدَكَر} \rightarrow \text{ذَكَرْ} \\
\text{(izdakara \rightarrow izdahama).}
\end{align*}\]

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

\[\begin{align*}
\text{إِنْتَزَهَ} & \rightarrow \text{إِنْتَزَهَ} \\
\text{idtaraba} & \rightarrow \text{idtaraba}.
\end{align*}\]

\[\begin{align*}
\text{إِسْتَبَارَ} & \rightarrow \text{إِسْتَبَارَ} \rightarrow \text{ضَرَّ} \\
\text{idtaraba} & \rightarrow \text{idtaraba}.
\end{align*}\]

\[\begin{align*}
\text{إِطْلَعَ} & \rightarrow \text{إِطْلَعَ} \\
\text{iṭtala’a} & \rightarrow \text{iṭtala’a}.
\end{align*}\]

\[\begin{align*}
\text{إِظْلَمَ} & \rightarrow \text{إِظْلَمَ} \\
\text{iẓtalama} & \rightarrow \text{iẓtalama}.
\end{align*}\]

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

\[\begin{align*}
\text{إِحْدَد} & \rightarrow \text{إِحْدَد} \\
\text{iwtalada} & \rightarrow \text{iṭtalada}.
\end{align*}\]

136
The **muḍāri**: The حرف المضارعة takes *fathah*, e.g.:

- ينتظرُ: *he waits*
- يُبسمُ: *he smiles*
- يسمعُ: *he listens*
- يُختارُ: *he selects*

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

- (tantazir-u : intazir)

The **maṣdar**: It is on the pattern of *إُفْعَال* (ifīʿāl-un), e.g.:

- *waiting* 
- *meeting* 
- *selection*

- *meeting* for

The **ism al-fāʿil** and the **ism al-mafʿūl**: These are formed by replacing the حرف المضارعة with *mu-.* The second radical takes *kasrah* in the *ism al-fāʿil* and *fathah* in the *ism al-mafʿūl*, e.g.:

- يُمتحنُ: *he examines* (mumtaḥin-un) 'examiner'
- مُمَتحَنُ: (mumtaḥan-un) 'one who is examined'

In the muḍa‘af and the ajwāf verbs both the *ism al-fāʿil* and the *ism al-mafʿūl* have the same form, e.g.:

- يُشتقُ: *he derives* which stands for *ism al-fāʿil*

In the same way:

- يُختارُ: *he selects* which stands for *ism al-fāʿil*

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

- *society*, literally 'place of gathering'
- المَتَرَزُومُ: *place of embracing*.
It is the name given to the part of the Ka‘bah which lies between the Black Stone and the door, because it is sunnah to embrace this part.

(2) As in ْفِعْلَ, the hamzat al-wasl is omitted in this ْفِعْل also when hamzat al-istifham is prefixed to the verb, e.g.: ْفِعْلَ

‘Did you wait for me?’ for ْفِعْلَ (a intaṣarata-nī ? → antaṣarata-nī?).

In the Qur’an (37:153)

‘Has He preferred daughters to sons?’

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

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

To express this unexpected turn of event you use ِإِذَا المُجَابَثة (idhā of surprise), e.g.:

ْجَعَلْتُ ِإِذَا شُرَطْتُ ْبِالْبَابِ

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

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

ْلَفَلَفَ عَصَا ِإِذَا هُوَ ْتَعْبُّنَانِ مَبَيِّنٌ، وَتَرْبَعُ بَدْعُهُ ِإِذَا هُوَ ْبَيْضَاءٌ لِلْبِصَائِرِ

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

Two things should be noted here:

a) a ِإِذَا is usually prefixed to ِإِذَا

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

ْحَلَّتُ ْعَرْفَة ِإِذَا حَيَّةٌ عَلَى ْسَرْيِرٍ

‘I entered the room, and to my shock and surprise, there was a snake on the bed.’

(4) The verb ْفَلِظَ takes two objects which are originally mubtada’ and khabar, e.g.:

ْفَلِظَ ْالْامِتحَانَ قَرْبِيَّ.

‘I think the examination is near.’

Here ْالْامِتحَانَ is the first object and ْقَرْبِيَّ is the second.

ْفَلِظَ ْالمُدِيرُ يَأتي غَداً.

‘I think the headmaster is coming tomorrow.’
LESSON 23

Here is the first object and the sentence يأبَي غدًا is the second object, and it is في محل نصب.

may be followed by أن or or, e.g.:

أظنه أن الأمينان سهل → الأمينان سهل (a) ‘I think the examination is easy.’

Here is ism inna, and سهل is khabar inna.

In the Qur’an (41:22)

وأَلَسْتُمْ أَظْنُتمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مَا تَعْمَلُونَ

‘But you thought that Allâh does not know much of what you are doing.’

بَلِيَّنَتْ أَن يَرْسَبُ أَحْمَدٌ → يَرْسَبُ أَحْمَدٌ (b) ‘I did not think that Ahmad would fail.’

In the Qur’an (18:35)

قَالَ مَا أَظْنَ أَنَّ يَبِيدَ هَذِهَا أَبْدًا

‘He said, “I do not think that all this will ever perish”.’

(5) We say دخلت البيت/ الورقة/ المسجد but دخلت في الأمينان/ في الإسلام.

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

In the Qur’an:

ودخل جنتكَهُ

‘And he entered his garden.’ (18:35).

But: ولَمْ يَدْخُلَ الامينان في قُلُوبِهِم

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

We have both usages in:

فَأَدْخِلُ فِي عبَّدِي وأدْخِلَ جَنَّتِي

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

(6) We have learnt اسم الفاعل (faʿal) which denotes intensity in the ism al-fāʿl, e.g.:

غافر ‘one who forgives’ غفار ‘one who forgives much’

رآف ‘one who provides’ رآف ‘one who provides much’
There are four forms which denote intensity. They are:

a) e.g. عَلَّمَ ‘one who knows much’
      سَمَعَ ‘one who hears much’. 

b) e.g. غَفُورٌ ‘one who forgives much’
       شَكُورٌ ‘one who thanks much’
       عَمِسٌ ‘one who frowns much’
       أُكْلٌ ‘one who eats much’.

c) e.g. حَذَر ‘very cautious’.

d) e.g. مَعْطَاءَ ‘one who gives much’.

These five patterns are called صِبْعُ مَعْلَغَةٍ أَسْمَ الفَاعِل ‘patterns denoting intensity in the ism al-fā'il’.

(7) ‘One must take the test.’ It literally means ‘There is no escape from the test.’

Here is which we have learnt in Lesson 21.

If a مَشَدَر مُتَوَّل is used، مَن may be omitted, e.g.:

لا بَدَّ أَن تَكُنْ لَهُ ‘You must write to him.’
لا بَدَّ أَن تَسافَر ‘We must travel.’
لا بَدَّ أَن تَتعلَّمْوا تَشغِيل الحاسوب ‘You must learn how to operate a computer.’.

Vocabulary

إِذْكَرْ إِفْتِرَاحاً to suggest, propose (viii)
إِلْطِلَاعُ (عَلَى) إِطْلَاعاً to look into, be informed (viii)
تَعْمَيْمٌ circular, notification
to wait (viii)
إِنْتَقَلْ إِنْتَقَالاً to shift, move (viii)
إِزْدَاحَ إِزْدَاحاً to be crowded (viii)
إِطِيَاقٌ (جِ طَوْاقٌ) storey (of a building), floor
مَنْدِيدُ correct, right
LESSON 23

- to be empty, vacant (a-u)
- chosen
- to avoid (viii)
- to spy (v)
- assumption, doubt, suspicion
- to backbite (vii)
- sin
- The Oft-Forgiving
- to be mindful of Allah, to be pious (2) (sw) to take shelter (viii)
- to have mercy (i-a)
- to content oneself, to be satisfied (viii)
- The Compassionate (one of the attributive names of Allah)
- The Most Merciful (one of the attributive names of Allah)
- to draw near (viii)
- selector/selected, chooser/chosen
- middle
- examiner
- to examine (viii)
- to test, examine (viii)
- to compel (viii)
- truth, right
- compeller, compelled
- to join (university, school, etc.) (viii)
- crossroads
- to be separated (viii)
- to liken (ii)
- (1) to be raise, rise (gr) have primary case-ending dammah or its equivalent secondary ending. (viii)
- to come together, assemble, meet (viii)
- meeting
- to mention, remember (a-u)
- to decorate, beautify (a-i)
- to be decorated (viii)
- to mention (viii)

141
to be or become clean, unpolluted (a-u)

to wrong, oppress, treat unjustly (a-i)

to be wronged, be oppressed (viii)

to contact, to be connected, attached (viii)

to move s.t. from its place, to transport, transfer, remove (a-u)

to lay claim, allege (viii)

to turn one’s face (viii)

to unite (become one) (viii)

to agree (viii)

to listen (viii)

to broadcast (iv)

radio announcer

to be filled up, be full (viii)

to be patient (viii)

way, path, road masc.& fem

part of the eastern wall of the Ka‘bah between the door and the Black Stone which is held as though in embrace

to embrace (viii)

to smile (viii)

to frown (a-i)

(1) to do s.t. to please Allāh,
(2) to expect (viii)

to bite (i-a)

(gr) to merge a letter with another, to assimilate (iv)

to adopt (viii)

where

to expect (v)

it fills the place of the two maf’ûls, i.e., it functions as two maf’ûls. (gr)
LESSON 24

In this lesson we learn the following:

1. **Bāb** اَلفَعَلْ. In this bāb i- is prefixed to the first radical, and the third radical is doubled (i'alla). This bāb is used only for colours and defects, e.g.:
   - اِعْتُقَ ‘it became red’
   - اِعْتُقَ ‘it became crooked’.

   The *mudārī* of يُحَمَّرْ is مُحَمَّرْ, and *ism al-fā'il* is مُحَمَّرْ.

   It has no *ism al-maf'ūl*.

   Its *maṣdar* is اِحْمَرَارَ.

   This bāb has another form with the addition of an *alif* after the second radical, i.e., اَلفَعَالْ, e.g.:
   - اِحْمَارَ ‘it became red’
   - اِذْهَامَ ‘it became dark green’

   The *mudārī* of يُحَمَّرْ is مُحَمَّرْ and its *maṣdar* is مُحَمَّرَارَ.

   Note that a verb like اِشْتَدَّ ْتَ اِفْغَعِلَ is not from bāb اَلفَعَالْ, but it is from اِفْغَعِلَ اِشْتَدَّ: the in اِشْتَدَّ is extra, but both the *dāls* (٤) are original, because its radicals are ْشَ د د. In determining the bābs we must find out the radicals. The forms in certain cases may be deceptive.

2. The verb رَأَيَ يَرَى has two meanings:
   
   (a) to see, and
   (b) to think, to deem, to judge.

   In the first sense it is called رَأَيَ الْبَصَرِيَّةُ (ra'a of the eye), and in the second sense it is called رَأَيَ الْغَلَبِيَّةُ (ra'a of the mind).

   The first takes only one object, e.g.:
   - رَأَيَ اِبْرَاهِيمَ ‘I saw Ibrāhīm.’

   The second takes two objects which are originally *mubtada* and *khabar*, e.g.:
   - رَأَيَ حَامِدَ عَالِمَ. → ‘I think Ḥāmid is a scholar.’

1 This bāb’s number is: ixa.

143
"I think he is ignorant."

In the Qur’an (70:6-7):

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

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

عَسَى أَلَّهُ أَنْ يَتَوَّبَ عَلَيْهِم

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

وَعَسَى أَنْ يَتَوَفَّىْهُمْ شَيْئًا وَهُوَ خَيرٌ لَّهُم

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

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

a) An incomplete verb (الفاعل النافص) is a sister of كَانَ, and takes ism and khabar, e.g.:

عَسَى أَلَّهُ أَنْ يَغْفِرَ عَنْهُم

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

Here أَلَّهُ is its ism and the masdār mu’awwal أَنْ يَغْفِرَ is its khabar.

Remember that its khabar should be masdār mu’awwal. Its ism can be a pronoun, e.g.:

عَسَى أَنْ أُتَزَوَّجَ هذَا الْعَامَ

‘It is hoped that I will get married this year.’

Here أَنْ is its ism.

b) A complete verb (الفاعل النازع) is followed by its fā’il, e.g.:

عَسَى أَنْ يَهْدِيَنِ رَبِّ

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

Here the masdār mu’awwal أَنْ يَهْدِيَ is the fā’il.

In عَسَى أَنْ أُرَسَبَ ‘I am afraid I will fail’ عَسَى is incomplete, and in

See Lesson 10.

انْ يَهْدِيَنِ = انْ يَهْدِيَنِ
it is complete.

(4) In `after the teacher entered.' Here ما along with the verb that follows it has the meaning of a ماض. So:

بعد دخول المدرس بعد ما دخل المدرس.

That is why this ما is called (the infinitive مأ). The verb that follows the infinitive مأ may be مثأ or مدأ.

Here is an example of the later:

سأريك المجلة بعد ما يخرج المدرس.

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

Here بعد خروج المدرس has the force of بعد خروج المدرس بعد ما يخرج المدرس.

Here are some more examples:

لهم عذاب شديد بما تستوى يوم الحساب.

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

قد وجهوا العذاب بما كنتم تعفتون.

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

(5) We have learnt in Book Two (Lesson 11) that the khabar coming after فما should take، e.g.:

أخي تدرس بالمدرسة، أما أنا فآدرُ بالجامعة.

In the أية (3:106) there is no because the khabar has been omitted as it is evident from the context. The omitted khabar is "it will be said to them."

Here is a translation of the meaning of this أية:

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

Vocabulary

أفتح افتحا to open (by it self) (vii)
قومن تقويما to straighten (ii)
أوعج أوعجا to become crooked (ix)
تمكن (من) تمكنأ to be able, to manage (v)
أغضب إغضبا to make s.o. angry, to anger, ensnare (iv)
أحمر إحمرأ to turn red (ix)
to seek forgiveness (x)

to become white (ix)

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

produce, yield (of a tree)

unripe date when it starts turning red or yellow

to fry (a-i)

defect, fault, flaw

to be defective, faulty (a-i)

to be sad (i-a)

to become green (ix)

to intensify, become severe (viii)

to split (vii)

(1) tooth
(2) age

spring (season)

at once, instantly

to be straight, to be right, proper, in order (x)

to content oneself, to be satisfied (viii)

(1) harm, hurt
(2) strength, might
(3) war

to mock, ridicule (i-a)

to perform wuqūf (v)

to become black (ix)

to sell (a-i)

to appear, seem (a-u)

date palm

to lose (a-i)

to become dark green (ixa)

to turn yellow (ix)

to turn yellow gradually (ixa)

to turn red gradually (ixa)

wood, timber

to become dark green (ixa)

to burn, get burnt (viii)

to clean the teeth (viii)

cheek (especially the raised part)

sickle

to hope, request (a-u)

to administer, govern, to be close, to come next, to follow (i-i)

to be in hurry (x)
In this lesson we learn the following

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

- استغفر ‘he asked for forgiveness’,
- استيقظ ‘he woke up’,
- استعد ‘he got ready’,
- استحم ‘he had a bath’,
- استقال ‘he resigned’,
- استلقى ‘he laid-down’.

**The mudāri'**. It is يَسْتَغْفِرُ يُسْتَجْهَمُ يُسْتَقْيلُ يُسْتَرْقِي. e.g., يَسْتَغْفِرُ، يُسْتَجْهَمُ، يُسْتَقْيلُ، يُسْتَرْقِي.

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

(tastaghfir-u → staghfir → istaghfir)

- استقال استضيل
- استقال استضيلي
- استقال استضي

(This has fatḥah at the end to avoid التقاء الساكنتين).

**The maṣdar**: It is on the pattern of استغفار (istif’al-un), e.g., استغفار.

In the ajwāf verbs a compensatory ُ is added at the end, e.g.:

- استقال استقال
- استشار استشار ‘he consulted’

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

- استلقِاء

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

- (mustaghfir) ‘one who seeks pardon’ and
- (mustaghfar) ‘one whose forgiveness is sought’.
The noun of place and time. It is the same as the *ism al-maf‘ūl*, e.g.:

- مُستَقِيمٌ ‘future’
- مُستَقِيمٌ ‘clinic’
- مُستَقِيمٌ ‘hospital’

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

- غَفَرَ ‘he forgave’
- استَعْفَرَ ‘he sought forgiveness’
- طَعَمَ ‘he ate’
- استَعْمَ ‘he asked for food’
- هَدَا ‘he guided’
- استَهَدَأ ‘he sought guidance’.

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

The word كَيْ is an infinitive particle, and كَيْ أَفْهَمُ الْقُرَآنَ الْكَرِيمَ means ‘I seek to understand the Qur‘ān.’

It is used with the *mudāri* which it renders *mansūb*.

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

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

Here كَيْ is for كَيْ.

لكَيْ is joined to لَا أَلَهَّةَ إِلَّا الْإِلَهَ الْقَهِيْرَ in writing, e.g.:

- إِجْتَهَدْ لِكَيْلاَ تَرْسَبْ ‘Work hard lest you should fail’.
- أَكْتَبْ رَقْمَ هَاتِنَيْ فِي الْمَفْكَرَةِ لِكَيْلاَ تَنَسَى ‘Write down my telephone number in the diary so that you do not forget.’

Here are some more examples of كَيْ

- دَهَبَ رَمَلَاتٌ إِلَى السَّوقِ لِكَيْ يَشْتَرُوا الخَواصِ ‘My colleagues went to the market to buy the necessaries.’
- يا مَرْيَمَ، اسْتَبِقُ مِبْكَرٍ لِكَيْلاَ يَفْوَاتَكُ الْقَطَارُ ‘Maryam, get up early lest you should miss the train.’

1 For لَتَمَّ التَّعْلِيلُ see Book Two (Lesson 17).

2 In English we say, ‘I missed the train’. In Arabic we say, ‘The train missed me’.

148
(3) إِذْنُ is another particle of našb. It precedes the muḍāri‘ and renders it mansūb.

It means ‘in that case’. It is used only in reply to a statement.
If your friend tells you:

‘The headmaster is returning today from abroad.’

you will reply saying:

‘In that case we will receive him at the airport.’

Note that the verb after إِذْنُ is mansūb.

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

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

In the example cited above all three conditions are met: إِذْنُ is at the beginning of the sentence, the verb تَسْتَفَقِيلُهُ immediately follow it, and it denotes futurity.

But if we say:

‘In that case we will receive him at the airport’.

the verb should be marfu‘ because إِذْنُ is not at the beginning of the sentence.

In the same way if we say

‘In that case we will receive him at the airport’.

the verb should be marfu‘ because the verb does not immediately follow إِذْنُ.

We may, however, say

‘In that case we will by Allāh receive him at the airport’, and also

‘In that case we will not receive him at the airport.’

The verb in these two cases is mansūb.

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

‘The bus arrives at the airport at two.’

‘In that case I am afraid I will miss the flight.’
Here is marfūʾ because it does not denote futurity.

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

ما أكلت. ‘I did not eat.’

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

لا أكلت ولا شربت. ‘I neither ate nor drank.’

 aliqua صدق ولا صلى ‘He neither believed nor prayed’ (Qurʾān, 75:31)

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

دخلت المسجد والإمام قرأ الفاتحة ‘I entered the mosque while the imam was reading the fātiḥah.’

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

دخلت المسجد وقد قرأ الإمام الفاتحة ‘I entered the mosque after the imam had finished reading the Fātiḥah.’

Here are some more examples.

خرجنا من الفصل وقد شرح المدرس الدروس ‘We left the class after the teacher had finished explaining the lesson.’

جاء الطبيب وقد مات المريض ‘The doctor came after the patient had died.’

وصلت الطائرة وقد ألغفت الطيارة ‘I arrived at the airport after the plane had taken off.’

(6) The verb جعل has four meanings:

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

سؤال هذه العروفة دَكَانًا. ‘I will make this room a shop.’

Here is the first object and دَكَانًا the second object.

Here are some more examples

جعل الله الحمر حراماً ‘Allāh had made alcoholic drinks harām.’
And He made the moon a light therein, and He made the sun a lamp." (Qur'an, 71:16).

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

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

أَجْعَلْنِي مُدِيِّرًا؟

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

وَجُعلُوا أَمْلِيْكَةُ الْأَلِيِّمِينَ هَمْ عِبَادَ الْرَّحْمَنِ إِنَّا

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

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

أَحْمَدَ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالأَرْضَ وَجُعِلَ الْقُلُوبِ وَالْحُورَ

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

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

جَعَلَ حَامِدٌ يُضْرِبُ وَيْبَي. ‘Hamid began beating me.’

Here حامِد is its ism and the sentence يُضْرِبُ وَيْبَي its khabar. (3)

(7) The plural of ‘pedestrian’ is مُسَنَّة. It is on the pattern فَعْلَة (fa'alaat-un).

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

Here are some more examples:

قاضِي ‘judge’ → قَضَاءَة
حَافِ ‘barefoot’ → حَقَاءَة
تَغَار ‘naked’ → عَرْازَة
وَالِ ‘ruler’ → وَلَاءَة

See Lesson 10.
The *nawāṣib* of the *muḍāri‘*

The particles that change the *muḍāri‘* to *manṣūb* are called *توَاصِبْ الفَعْلِ المُضارِعِ*.

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

a) *آنَ*, e.g.:

> وَأَلَّهُ يَرِيدُ أَنْ يُنْتَوبَ عَلَيْهِمْ<br>‘And Allāh wants to turn to you.’ (Qur‘ān, 4:27)

This particle is called *حَرْفُ مُضَارِعَةَ وَنَصْبٍ وَأَسْتَفْقَالَِّ* i.e., an infinitive particle that changes the *muḍāri‘* to *manṣūb* and denotes futurity.

b) *لَنَ*, e.g.:

> قَالَ إِنَّكَ لَنَ تَسْتَطِيعَ مَعَ صَبْرِي<br>‘He said, “Surely, you will not be able to have patience with me”.’ (Qur‘ān, 18:67)

This particle is called *حَرْفُ نَفْقِي وَنَصْبٍ وَأَسْتَفْقَالَِّ* i.e., a negative particle that changes the *muḍāri‘* to *manṣūb* and denotes futurity.

c) *قَدْ*, e.g.:

> كَيْ نُضَيِّحَكَ كَثِيرًا<br>‘So that we may glorify You much.’ (Qur‘ān, 20:33)

This particle is called *حَرْفُ مُضَارِعَةَ وَنَصْبٍ وَأَسْتَفْقَالَِّ* i.e., an infinitive particle that changes the *muḍāri‘* to *manṣūb* and denotes futurity.

d) *إِذْنَ*, e.g.:

> سَآذَرُكَ عَدَا إِنْ شَاءَ اللَّهُ<br>‘I shall come to visit you tomorrow *in shā‘Allāh*.’

> إِذْنَ أَنتَطَرِكَ<br>‘In that case I will wait for you.’

This particle is called *حَرْفُ جَوَابٍ وَجَزَاءٍ وَنَصْبٍ وَأَسْتَفْقَالَِّ* i.e., an answering particle that changes the *muḍāri‘* to *manṣūb* and denotes futurity.
to relax, have rest (x) to lie down on one’s back (x) nape (back part of the neck) (masc/fem) to receive (a guest) (x) president
to wake up (x) to seek guidance (x) to take a bath (x) to ask for food (x) (iv) to be or become hungry (a-u) to be naked (i-a) to have breakfast (iv) to clothe (a-u) to seek forgiveness (x) to ask for clothes (x) to seek for cleansing (x) to change, transform, transfer (ii) clean, means of cleansing to ask permission (x) may no harm come to you and may your indisposition be a means of cleansing you (from your sins). (said to the sick by a visitor).
to follow (i-a) subject, subject-matter to be shy, embarrassed, ashamed (x) to feed, give food amount to be in need to eat (iv) to lend, to advance a loan (iv) to ask for a loan (x) to make a mistake (iv) to borrow (viii) to seek (a-u) to benefit, drive benefit (x)
to prepare oneself, get ready (x)

to resign, tender one's resignation (x)

flat, apartment

to be desirable (x)

brilliant, bright

mostly, for most part

to precede (a-i) (gr) to be the first word in the sentence (v)

(1) to expel (from school) (2) to separate, cut off (a-i)

(1) to reject, disallow (gr) to negate

negative (gr)

lamp
to spread out (a-u)

carpet

ruler, governor

barefoot
to confide, to speak secretly (iv)

to rent (x)
to last, continue (x)
to surrender (x)
to seek help, to take help (x)
to be proud and haughty (x)
to interpret, construe (ii)
to join (school, university) (viii)

conditions

affirmative (gr)
to descend (a-i)
to become (siskana) (a-i)

plate, dish, layer

tribe

people, nation

one participating in a war

rewarding, recompensing

policeman
LESSON 26

In this lesson we learn the following

(1) الفعل الزائدي (the rubā‘ī or quadriliteral verb) i.e., a verb which has four radicals, e.g.:

\begin{align*}
\text{ترجمَ} & \quad \text{‘he translated’} \\
\text{بعثَ} & \quad \text{‘he scattered’} \\
\text{هرَولَ} & \quad \text{‘he walked fast’} \\
\text{بسَملَ} & \quad \text{‘he said bismillāh’}
\end{align*}

Like the thulāthī, the rubā‘ī is also either mujarrad or mazād.\(^{(1)}\)

The rubā‘ī mujarrad has only the four radicals without any extra letters as which is composed of t-r-j-m.

Now the rubā‘ī mujarrad has only one ḥāb, and it is فقاللا (fa‘lala).

The muḍāri‘ is, e.g.: يترجمُ. As the verb is composed of four letters, the has ḍammah.

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

The ism al-fā‘il is مترجم ‘translator’ wherein the third radical has kasrah, and in the ism al-maf‘ul it has fāṭḥah, e.g. كتاب مترجم ‘translated book’.

The rubā‘ī mazād has three obwāb. They are:

a) where ta- has been prefixed to the first radical (tafalala), e.g.:

\begin{align*}
\text{ترَغَعَ} & \quad \text{‘he grew up’} \\
\text{تمَضَمضَ} & \quad \text{‘he rinsed his mouth with water’}
\end{align*}

The muḍāri‘ is and the maṣdar is ترَغَع.

b) where i- is prefixed to the first radical, and the fourth radical is doubled (ifalalla), e.g.:

\begin{align*}
\text{إطمَانَ} & \quad \text{‘he felt reassured’} \\
\text{إشْمَارُ} & \quad \text{‘he detested’}
\end{align*}

\(^{(1)}\) For these terms see Lesson 16.
The *muḍāri* is ُيَطَمَّتْمُكُمْ (yatma’inn-u), and the *maṣdar* is ُتَطَمَّتْكُمْ أَلْلُوْبُ.

In the Qur‘ān (13:28)

أَلَّا يَذْكُرِ اللَّهُ تَطَمَّتْكُمْ أَلْلُوْبُ

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

c) ُهَمْ أَفْعَلَتْهُ

where ُi- is prefixed to the first radical, and ُn is added after the second (if’ānlala), e.g.:

إِفْعَلْتَ

The *muḍāri* is ُنَفَّضْتُهُ, and the *maṣdar* is ُنَفَّضْتُهُ.

The sentence ُنَفَّضْتُهُ التَّالِسَ means ‘The people dispersed’.

(2) ‘This is a man’ is ُهُذَا رَجُلٌ, and ‘This is the man’ is ُهُذَا ُرَجُلٌ. But this sentence may also mean ‘This man’. The listener may think that you mean ‘This man’ and wait for the *khabar*.

To avoid this ambiguity an appropriate pronoun is inserted between the *mubtada* and *khabar*, e.g.:

هُذَا هُوَ ُرَجُلٌ ‘This is the man’

هُؤُلَاءِ هُمُ ُمُحَرَّمُونَ ‘These are the criminals’

هُذَا هُيُّ السَّيَّارَةُ ‘This is the car’

هُؤُلَاءِ هُنُّ ُالمُسْلِمَاتُ ‘These are the Muslim ladies’

The pronoun (الضِّمَّيِّر) so used is called ضِمَّيِّرُ ُالفَضَّلْ (the differentiating pronoun).

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

حَامِدَ ُهُوَ ُاللَّاعِبُ ‘Hamid the player’ or ‘Hamid is the player’.

If we mean ‘Hamid is the player’ we say ُهُوَ ُاللَّاعِبُ حَامِدَ.

Here are some more examples of ضِمَّيِّرُ ُالفَضَّلْ:

وُأُوْلَٰٓاَءِ هُمُ ُمُتْفِقُونَ ‘And those are the successful.’ (Qur‘ān, 2:5).

ذَلِكَ هُوَ ُأَلْفُوْرُ ُالْعَظِيمَ ‘That is the great success’ (Qur‘ān, 9:72).

But the use of ضِمَّيِّرُ ُالفَضَّلْ is not compulsory. If you think that there is no ambiguity, you need not use it. We have in the Qur‘ān:
‘That is the Book’ (2:2),
‘That is the great success’ (9:89).

(3) If you are offered something to eat with the instruction كُلٌّ هَذَا you can eat the whole thing. But if the instruction is من هَذَا you are to take only part of it.

In the same way we say من الطَّلَّابِ مَنْ لا يُعْرِفُ الإِنْجِيلَيَةَ.
‘Of the students are some who do not know English’.

This is called من التَّعْضِيسِيَّةِ (the partitive min).

Here are some more examples

أَنتَ من أَحْسَن الطَّلَّابِ.
‘You are one of the best students.’

Compare with this

أَنتَ أَحْسَن الطَّلَّابِ.
‘You are the best student.’

وَمَا رَزَقَهُمْ يُنقُفُونَ
‘And they spend part of what We have given them.’ (Qur’an, 2:3).

وَمَا أَلْقَاهُ مَن يُقُولُ عَامِنًا بِاللَّهِ وَبِاليَمِ الَّاتِخِيرِ وَمَا هُمْ بِمُؤْمِنِينَ
‘And of mankind are some who say, ‘We believe in Allâh and the Last Day,’ but they are not believers.’ (Qur’an, 2:8).

(4) In وَهَلْ جَاءَ المُدِيرُ ؟ ‘And has the headmaster come?’ The conjunction وَ comes first, and then the interrogative particle هَلِ.

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

أَوَجَاءَ المُدِيرُ ؟

We cannot say وَأَجَاءَ المُدِيرُ ؟

Here are some examples from the Qur’an
And did they not look into the kingdom of the heavens and the earth?’ (7:185).

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

(5) Many āvah commences with ٌذ أذ, e.g.:

(3) Az qal Ibrāhīm

(Qur’ān 2:126)

In such cases ٌذ ذ is the object of the verb ‘Remember’ which is always omitted.

The meaning of the above āvah is ‘Remember when Ibrāhīm said…’

(6) The plural of ٌم bāmits ‘dead’ is مارثإ on the pattern of مارثإ. It is a diptote مارثإ, and has no fāsun. Here are some more examples:

- أستر ٍثإ ‘captive’
- مرضإ ‘patient’
- ٍثرخإ ‘wounded’

(7) If the munādā is a noun with the pronoun of the first person singular as its mudāf ilāyhi, it has five different forms, e.g.:

a) يارحثإ (yā rabbi) this is the original form.

b) يارث (yā rabbi) here the yā’ ي has been omitted.

c) يارحثإ (yā rabbīya) the yā’ is retained, but has fathah.

d) يارث (yā rabbā) the yā’ is omitted and the last letter has fathah.

e) يارث (yā rabbā) the yā’ is omitted and the last letter has fathah and alif.

The last form may take هاء the end: يارحثإ (yā rabbāh).

I have put all the five forms in this mnemonic: يربث، رثإ، يربث، رث، رثإ.

The first form يربث is the most frequently used in the Qur’ān.

7 - For Diptote see Lesson 34.
(8) We have seen in Lesson 14 that if the *jawāb al-shart* is a nominal sentence, it should take *fī*, e.g.:

> وَإِذًا مَرَضَتْ فَهُوَ يَسْتَقْلِعُ

(Qur’ān. 26:80).

This can be replaced with *fī* مَرَضَتْ إِذًا أَمْجَانَةُ, e.g.

> وَإِذًا ذَكَرَ الْذَّينَ مَنْ دُونِهِ إِذًا هُمْ يَسْتَبْشِرُونَ

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

> فَإِنْ أُعْطَوا مِنْهَا رَضُوًا وَإِنْ لَمْ يُعْطَوا مِنْهَا إِذًا هُمْ يُسْخَطُونَ

‘If they are given thereof⁵ they are pleased, but if they are not given thereof (surprisingly) they are displeased.’ (9:58).

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

> يَحَجُّ، يَحْجُجُ، يَحْجُجُونَ

> يَحَجُّنَ، يَحْجُجُونَ

> أَحَجُّ، نَحَجُّ

This process is called *al-adgām* (assimilation). Only the two forms do not undergo *idghām* because they are *insādī* to mutaharrīk pronouns.

Now, in the *muḍārī majzūm* these four forms:

> يَحَجُّ، نَحَجُّ، أَحَجُّ، نَحَجُّ

have two possibilities

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

> لَمْ يَحَجُّ (lam ya-hujja) or لَمْ يَحَجُّ (lam ya-hujj)

Remember that *yā-hujj-* (ya-hujj-u) is originally *yā-hujj-* (ya-hujj-u).

In the same way:

> لَمْ يَحَجُّ or لَمْ يَحَجُّ

> لَمْ أَحَجُّ or لَمْ أَحَجُّ

> لَمْ نَحَجُّ or لَمْ نَحَجُّ

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

---

⁵ i.e. out of zakāh.
The *amr* of the second person feminine plural is already without *idghām*. It cannot have *idghām* because it is *insād* to *mutaḥarrak* pronoun.

This process of removing the *idghām* is called *fākk al-idghām*.

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

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

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

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

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

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

**Vocabulary**

- تَرَجُمُ ِّيُتَرَجِّمُ تَرْجُمَةَ to translate (rb)
- عَوْنَ to help
- تَوزِّعُ تَوَّرَّبَعَ to distribute (ii)
- أَنْذَرَ to grow up (a-a)
- مُّشَيَّدٌ مُّشَيَّدَةٌ, نَشَأَةً to grow up (a-a)
- خَشْيَةٌ خَشْيَةً to fear, be afraid (i-a)
- أَقْرَبُ أَقْرَبَةٌ أَقْرَابَةٍ nearer, closer
- يَعْلَمُ يَعْلَمَ عِلْمَ to do s.t. very well (iv)
- يَعْلَمُ يَعْلَمَ عِلْمَ to live, be alive
- عَمِّيْشٌ عَمِّيَّةً, عَيْشَةً to bear (a child), to give birth (a-i)
- طَمَأْنَى طَمَأْنَةٌ to reassure, to set s.o. mind at rest, to comfort (rb)
- طَمَأْنَى طَمَأْنَةٌ to be comforted, be reassured (rb-iii)
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>قلب (ج قلوب)</td>
<td>heart</td>
</tr>
<tr>
<td>قشعر اقشعرا (قشعر)</td>
<td>to be or become soft, tender, gentle (a-i)</td>
</tr>
<tr>
<td>جلد (ج جلود)</td>
<td>skin, leather</td>
</tr>
<tr>
<td>شمار (شمارا)</td>
<td>to detest, feel disgust (rb-iii)</td>
</tr>
<tr>
<td>استبشر استبشرا</td>
<td>(x)</td>
</tr>
<tr>
<td>عسكر عسكره</td>
<td>to camp (rb)</td>
</tr>
<tr>
<td>أمين (ج أمهات)</td>
<td>secretary</td>
</tr>
<tr>
<td>أجور (ج أجور)</td>
<td>recompense, reward</td>
</tr>
<tr>
<td>أمين الصندوق</td>
<td>treasurer</td>
</tr>
<tr>
<td>فروق فروقة</td>
<td>to crack the joints of one’s fingers (rb)</td>
</tr>
<tr>
<td>عبرة</td>
<td>piety, righteousness</td>
</tr>
<tr>
<td>زلزال زلزلة، زلزالا</td>
<td>to shake violently, rock (rb)</td>
</tr>
<tr>
<td>وسوس وسوسة</td>
<td>to whisper, make eviled suggestions (rb)</td>
</tr>
<tr>
<td>دحرجة دحرجة</td>
<td>to guffaw (rb)</td>
</tr>
<tr>
<td>تمضضض تمضضا، (مضمض)</td>
<td>to roll (rb)</td>
</tr>
<tr>
<td>تدحرجة تدحرجا (دحرج)</td>
<td>to roll (by itself) (rb-ii)</td>
</tr>
<tr>
<td>نطق في كلامه</td>
<td>to speak using rare and unfamiliar words as if extracting them from the bottom (قفر) of the language</td>
</tr>
<tr>
<td>احترجهم احترجاما (احرجم)</td>
<td>to come together, to gather (rb-iv)</td>
</tr>
<tr>
<td>دغدا دغدغة</td>
<td>to tickle (rb)</td>
</tr>
<tr>
<td>افرنفع افرنفاعا (فرفع)</td>
<td>to disperse (rb-iv)</td>
</tr>
<tr>
<td>قشعر</td>
<td>to clean the nose during wudhu by inhaling water then exhaling it with force (x)</td>
</tr>
<tr>
<td>زحجة</td>
<td>(1) to gargle</td>
</tr>
<tr>
<td>زحجة</td>
<td>(2) to be in the throes of death (rb)</td>
</tr>
<tr>
<td>نحوي</td>
<td>to get into water to refresh oneself (v)</td>
</tr>
<tr>
<td>تكاكأ تكاكوا</td>
<td>to remove, keep away (rb)</td>
</tr>
<tr>
<td>سقط شقوطا</td>
<td>grammarian</td>
</tr>
<tr>
<td>سقط شقوطا</td>
<td>to gather, to crowd around (rb-ii)</td>
</tr>
<tr>
<td>سقط شقوطا</td>
<td>madness</td>
</tr>
<tr>
<td>سقط شقوطا</td>
<td>to fall (a-u)</td>
</tr>
</tbody>
</table>
mad
active, energetic
the partitive min, meaning "some"
to fall down, come to pass, happen, be located, be situated (a-a)
to make the owner of, assign to (iv)
when (at the beginning of a sentence)
pure, unadulterated
stupid, foolish
to disjoint, separate (a-u)
(1) to untie a knot (a-u)
(2) to alight, halt, stay (a-i)
period of time

to hate (i-a)
without offspring
to go, move, travel (a-i)
then
captive, prisoner
to turn upside down (a-i)
to become attached (i-a)
to dispense with, have no need of (x)
non-existence, absence
to obey (iv)
knot
LESSON 27

In this lesson we learn the following

(1) Kinds of pronouns

Pronouns are either separate (المُتَقِصِّلُ) or attached (المُتَقَلِّبُ).

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

أنا مسلمًّا 'I am a Muslim.'
ما فهم الدرس إلاّا أنتمّ 'No one understood the lesson except you.'
إياك رأيتّ 'It is you that I saw.'
ما رأيت إلاّ إلاّا إياك 'I saw none but you.'

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

ثُبُتُّ رأيت 'I saw you.'

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

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

الولد، (al-walad-u)
سألت الولد، (al-walad-a)
قلت للولد، (al-walad-l)

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

أنت أستألك من أنتم؟ So أنت is marfii form and أَلّا is the mansib form.

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

THE PRONOUNS OF RAF'

The separate forms:

Third person هُوُّ، هُمُّ، هُمَا، هُمْ، هُنَّ
Second person أنتُ، أنتَ، أنتُمَا، أنتَمَا، أنتُنَّ
First person أنا، نحنُ

The attached forms:

The following are the attached pronouns of raf':
1) *mutahārrik tā,* as in ُذَهَبْتُ, ذَهَبْتهُ, ذَهَبْتِه, ذَهَبْتُنَّ (-tu,-tum,-ti,-tunna).
2) the *alif* of the dual, as in ُذَهَبْتَ, ذَهَبْتِه, ذَهَبْتُنَّ (-ā)
3) the *wāw* of the plural, as in ُذَهَبْوُا, ذَهَبْوُونَ, ذَهَبْوُونَ, ذَهَبْوُنَّ (-ū)
4) the *yā* of the second person feminine, as in ُذَهَبْايْنِ, ذَهَبْيَنِ (-i)
5) the *nūn* of the feminine plural, as in ُذَهَبْيَنَّ, ذَهَبْيَنِنَّ, ذَهَبْيَنِنَّ (-na)
6) the -nā of the first person plural, as in ُذَهَبْنا (-nā)

The attached pronouns of *naš* are hidden in the following forms:

a) the *madī* : in the following two forms ُذَهَبْتُ and ُذَهَبْتُ.

Note that the ُت in ُذَهَبْتُ is not a pronoun. It is a particle denoting feminine gender.

b) the *mudāri* : in the following four forms ُذَهَبْبُ, ذَهَبْبُ, ذَهَبْبُ, ذَهَبْبُ.

**THE PRONOUNS OF NAŠB**

The separate forms:

You have not been introduced to these forms before. These forms are composed of the word ُت plus the attached pronouns of *našb* which you already know, e.g. ُتَايَكُ (iyyā-ka).

Third person ُتَاي, ُتَايَهَا, ُتَايَهُ, ُتَايَهُمَا, ُتَايَهُمُ.
Second person ُتَايَكُ, ُتَايُكُمَا, ُتَايَكُمُ.
First person ُتَايَيْنِ, ُتَايَيْنَ.

The attached forms:

These forms cannot be mentioned independently. They should be attached to a verb or to ُت or one of its sisters.

Third person ُتَتَايَهَا, ُتَتَايَهُمَا, ُتَتَايَهُمُ.
Second person ُتَتَايَكُمَا, ُتَتَايَكُمُ.
First person ُتَتَايَيْنَ, ُتَتَايَيْنَ. (1)

---

(1) The attached form of the pronoun of the first person singular is ُتَاي only. The *nūn* is the ُقَوْنَةُ الْوَقَاءِ (the nūn of protection). See Book Two (Lesson 9).
THE PRONOUNS OF JARR

The pronouns of jarr have only the attached form, and they are the same as the pronouns of našb, e.g.:

منه، منهما، منهما، منهن
منك، منكما، منكما، منكن
مني، متي

WHEN TO USE THE SEPARATE PRONOUNS OF NAŞB

The pronoun of našb should be separate in the following cases:

1) If it is maf’ul bihi, and precedes the verb, e.g.:

ناعبُدكَ
ناعبُدكَ نعبُدكَ
‘We worship You.’, but
‘It is You that we worship.’

We cannot say لا نعبُدكَلا نعبُدكَ, as لا is an attached pronoun, and cannot stand alone.

2) If it is a maf’ul bihi of a maşdar, e.g.:

ننتظر زيارة المدير إنا
‘We are awaiting the headmaster’s visit to us.’

Here إنا is the object of the maşdar زيارة.

Here is another example

مساعدتُكِ إناي كنت قبل مساعدتي إناي.
‘Your help to me was before my help to you.’

3) If it occurs after a conjunction, e.g.:

رأيتُك وَرأيته
‘I saw you and him.’

Here we cannot say وَرأيته، as وَ is an attached pronoun and cannot stand alone.

In the same way we say:

إنني وَإنك ناجحان.
‘Indeed I and you have passed.’

We cannot say إنك وَأنتٌ nor can we say أنتٌ إنني وَأنتٌ because أنتٌ is a pronoun of raf’.
4) If it occurs after إلا, e.g.: 

لا تَعْبِدُ الاَيَّاهُ.  
‘We worship none but Him.’

ما سَلَتُ الاَيَّاهُ.  
‘I asked none but you.’

5) If it occurs after an attached pronoun of nasb, e.g.: 

أين مَجلَة المدير؟ أَعطَاهَا.  
‘Where is the headmaster’s magazine? I gave it to him.’

Here we cannot say أَعْطَيْتهَا.

If both the pronouns belong to the same person - as in this example - the second pronoun should be separate. But if they belong to different persons, we may use either the attached or the separate pronoun, though it is better to use the attached pronoun, e.g.: 

أين كتابي؟  
‘Where is my book?’ you say

أَعْطِيْكَ يَا أَعْطِيْكَة.  
‘I gave it to you.’

(2) One of the patterns of the masdar is فَعِيلٌ (fa‘il-un), e.g.: 

زن الجرسُ  
‘The bell rang’ رَيْبَاتُ ‘ringing’

صَفر.  
‘He whistled’ صَفْرٌ ‘whistling’.

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>طَلَبَ طَلَبًا</td>
<td>to seek (a-u)</td>
</tr>
<tr>
<td>أَخَذَ أَخْذًا</td>
<td>to take (a-u)</td>
</tr>
<tr>
<td>اِشْتَرَكَ اِشْتَرَاكًا</td>
<td>to participate, take part (viii)</td>
</tr>
<tr>
<td>مَدِيرٌ (جَدَرَج)</td>
<td>drawer (of a table)</td>
</tr>
<tr>
<td>التَّحَقَ (ب) التَّحَافاً</td>
<td>to join (school, university) (viii)</td>
</tr>
<tr>
<td>قَضَى قَضَاءً</td>
<td>(1) to spend (time)</td>
</tr>
<tr>
<td>مُجَافَر</td>
<td>to run a race, compete (iii)</td>
</tr>
<tr>
<td>مَسْبَحٌ، سَبَحاً</td>
<td>to swim</td>
</tr>
<tr>
<td>بَيْسَاحَة</td>
<td></td>
</tr>
<tr>
<td>إذا اِذْن</td>
<td>in that case</td>
</tr>
<tr>
<td>ذَكَرْ تَذْكِيراً</td>
<td>(1) to remind</td>
</tr>
<tr>
<td>ذَكِرْ تَذْكِيراً</td>
<td>(gr) to treat a word as masc. (ii)</td>
</tr>
<tr>
<td>أَجَادَ يُجَيِّد، إِجَادَةً</td>
<td>to do s.t. very well</td>
</tr>
<tr>
<td>أَجَادَ يُجَيِّد، إِجَادَةً</td>
<td>(2) to judge, act as judge, to decree (a-i)</td>
</tr>
</tbody>
</table>
to contact, be
connected, be
attached (viii)

to be separated
(vii)

to utter, pronounce,
speak (a-i)

pronunciation (gr) person, i.e. first person,
second or third person

عاقب معاقبة
to punish (iii)

قُادْ يَقودُ قِيادة
to lead, drive (a car)
(a-u)

صَفَر يَصَفِرُ صَفيرة

to whittle (a-i)

صَهْل يَصِهْلُ صَهِيلا

to neigh (a-i)

to seek help, to take
help (x)

خاتم

طَلقْ نطقأ

مأْذبة (ج مأذب)

انْتقَل انْتقَلاً

إنْتقَل انْتقَلاً

نُطق نطقأ

مَأْذبة (ج مآذب)

خاتم

نطق
to ring

two

feast, banquet
LESSON 28

In this lesson we learn the following

(1) المَفْعُولُ المُطَلُّقِ (the absolute object). It is the maṣdar of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is mansūb, e.g.:

ضرَّبَ بِاللَّهِ صَدْرِي. ‘Bilāl beat me a beating.’

The words convey the meaning, but you can say this even if he did not actually beat you, but merely raised his hand, or gently placed his hand on your body. But you can say:

ضرَّبَ بِاللَّهِ صَدْرِيَةً only when he gave you a real beating.

The maf‘ūl muṭlaq has four uses. It is used:

a) to emphasize as we have just seen. Here is another example:

وَكَلَّمَ ﷺ مُوسَى تَحْكِيماً

‘And Allah spoke to Mūsā directly.’ (Qur’ān, 4:164).

b) to specify the number, e.g.:

طَبَعَ الكَتابُ طَيْعَتَينَ.

‘The book was printed twice.’

باَسْتَ وُسَجُّدَتْ سُجَّدَةً وَاحِدَةً.

‘I forgot and performed only one sajda.’

c) to specify the type of action, e.g.:

مَاتَ مَوْتَ الشَّهَداَةِ.

‘He died the death of martyrs.’

أَكْتَبَ كِتَابَةً وَأْصِيحَةً.

‘Write legibly.’ (literally, ‘Write a clear writing’).

d) as a substitute for the verb. In this case only the maṣdar is used, e.g.:

صَبِرْ ‘Have patience!’

Here the maṣdar is a substitute for the amr إِصْبِرُ.

شُكْرًا ‘I thank you.’

Here the maṣdar is a substitute for the muḍāri’ أُشْكُرُ ‘I thank.’

Words which deputize for the maṣdar

The following words deputize for the maṣdar, and are therefore mansūb, and are grammatically regarded as maf‘ūl muṭlaq:

1) the words كُلُّ, بَعْضُ, أَيْ with the maṣdar as their muḍaf ilayhi, e.g.:
LESSON 28

‘I know him fully well.’

‘The headmaster punished me to some extent.’

‘What sort of sleep are you sleeping?’

In the Qur’an (26:227)

وَسَيَعْلَمُ الَّذَينَ ظَلَّلُوا أَيَّ مَنْقَلَبٍ يَنْقِلِبُونَ

‘And those who do wrong will come to know how they will end up.’

2) a number with the masdar as its tamiyz, (1) e.g.:

طبع الكتاب ثلاث طبعات.

‘The book was printed thrice.’

In the Qur’an

فَأَجَلَّهُمْ كُلٌّ وَاحِدٌ فِي هَيْمَةٍ مَـانَعَةٍ جَلَّةً

‘... flog each one of them a hundred stripes.’ (24:2).

فَأَجَلَّهُمْ تَمْنِينَ جَلَّةً

‘... flog them eighty stripes...’ (24:4).

3) an adjective of the masdar (the masdar itself being omitted), e.g.:

فَهَمَّتُ الدَّرْسُ جَيِّدًا.

‘I understood the lesson well.’

This is for

فَهُمَّتُ الدَّرْسُ فَهَمًا جَيِّدًا.

which literally means ‘I understood the lesson with a good understanding.’.

4) ism al-masdar (اسم المصدر). It is a word which has the same meaning as the masdar, but has less letters than it, e.g.:

كلام ‘speaking’ is ism al-masdar and تكليم is masdar

قبل ‘kiss’ is ism al-masdar and تقبل is masdar

كلامي ‘I spoke to me harsh words.’

5) a cognate masdar. It is:

a) the masdar of the mujarad verb while the verb used in the sentence is mazid, e.g.:

اشترى هذه السيارة مباشرةً مباشراً.

‘I bought this car directly.’

---

(1) The tamiyz (التمييز) is a word used to specify a vague idea. The tamiyz of the number may be majrur or mansih, e.g.,

ثلاثة كتب، عشرون كتاباً.
Here is the *masdar* of the *mujarrad* شرِى يَشْرِى, ‘to buy’ whereas the *masdar* of شرِى يَشْرِى is شرِى يَشْرِى.

Here is an example from the Qur’ān (89:20)

وَتَحْبُّونَ الْمَالَ حَبًّا جَمِيعًا

‘And you love wealth with abounding love.’

Here حبُّ is the *masdar* of the *mujarrad* verb حَبُّ يُحِبُّ (a-i) which is very rarely used, whereas the *masdar* of the *mazīd* verb إِحْبَابُ أَحْبَابٍ يُحِبُّ is إِحْبَابٍ and this *masdar* is very rarely used.

b) a *masdar* of a *mazīd* bāḥ which is different from the bāḥ of the verb, e.g.:

يَسَمَّهُ إِنِّي إِنِّي. ‘I smiled.’

Here, إِنِّي is the *masdar* of the verb أَفْتَعَلُ، افْتَعَلُ, whereas the verb تَفْعَل receives تَفْعَلُ as its *masdar* and both have the same meaning.

In the Qur’ān (73:8):

وَتَصْلِينَ إِلَيْهِ تَبَيِّنَلا

‘And devote yourself to Him with complete devotion.’

Here the verb تَصْلِينَ belongs to bāḥ فَعَّل whereas the *masdar* is from bāḥ فَعَّل.

6) a *demonstrative pronoun* with the *masdar* as its *badal*, e.g.:

أَنْسَتْفِلَنْي هَذَا الإِسْتِقْبَال؟ ‘Do you accord me this kind of reception?’

Here هَذَا is the *mof'al* muflaq and so it is في مَصْبُ النَسْب and its *badal* is its *badal*.

7) a *pronoun* referring to the *masdar*, e.g.:

إِجْتَهَدْتُ إِجْتِهَادًا لَمْ يَجْتِهَدْ غِيْرِي. ‘I worked hard in a way nobody else did.’

Here the pronoun َه stand for إِجْتِهَادًا.

8) a *synonym* of the *masdar*, e.g.:

عَشَّتُ حَيَاةً سَعِيَّةً. ‘I lived a happy life.’

Here ‘life’ is synonymous with عَشَّة which is derived from عاش.
LESSON 28

(2) There are many kinds of maṣdar.

a) One of them is مَصْدَرُ المَرَّةُ (fa‘lat-un) e.g.:

ضرِبتْهُ ضَرِبتَهُ، وضَرِبتْيَ ضَرِبتِيْنَ.

"I hit him once, and he hit me twice."

طبعِهِ طَبَعَتِهِ، وطَبَعْتِيْنَ.

"This book was printed several times."

طبعَهُ تُطِيعُتُهُ

is the plural of تُطِيعُتُهُ.

In the abwāb of the mazīd the maṣdar al-marrah is formed by adding ١ to the original maṣdar, e.g.:

كِبَرْتُ ‘saying “Allāhu akbar”

كِبَرْتِ ‘saying “Allāhu akbar” once

إطَالَتْ ‘peeping out’

إطَالَتْ لْعَنَّا أَربعَ كَبِيرَاتِ فِي الصَّلاةِ عَلَى الْمَيْتِ

‘We say “Allāhu akbar” four times in the funeral prayer.’

أَطَالَتْ مِنَ النَّافِذةِ إِطَالَتِيْنَ.

‘I looked out from the window twice.’

b) Another kind of the maṣdar is مَصْدَرُ الْمِهْيَةُ (the maṣdar of manner). It is on the pattern of فَعَلَةُ (fi‘lat-un), e.g.:

جَلْسَتْ ‘manner of sitting’

مَمِيْسَةَ ‘manner of walking’.

We say:

لا تَمْسِحِ مَمِيْسَةَ النَّسَاءِ.

‘Don’t walk like women.’

إِجْلِسْ جَلْسَةَ طَالِبِ عَلَمٍ.

‘Sit as students sit.’

Note that the first letter has fathāh in the maṣdar al-marrah, and kasrah in maṣdar al-hay’ah. Maṣdar al-hay’ah is not formed from the mazīd abwāb.

c) Another kind of the maṣdar is the maṣdar mīmī (المَصْدَرُ الْمِيْمَيِّ). It is on the pattern of مَفْعُولَةُ / مَفْعَلُ (ma‘al-un/ma‘alat-un) and مَفْعُولَةُ / مَفْعَلُ (ma‘il-un/ma‘ilat-un), e.g.:

مَمَاتِ ‘death’

مَعَرَّفَةُ ‘knowledge’

مَغْفِرَةُ ‘forgiveness’.
In the *maẕd abw̱b* it is the same as the *ism al-maf̱āl*, e.g.:

- مُمَّرَقٌ  'tearing asunder'
- مُحَجَّرٌ  'taking out'
- مُنَقَّلٌ  'return'.

In the Qur'ān (34:19)

بَعَضُهُمْ أَحَادِيثٍ وَمُرَتَّبَتُهُمْ كُلُّ مُمَّرَقٍ

'So We made them tales, and totally scattered them.'

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَالَمُ قَدُومًا، مُقَدَّمًا</td>
<td>to come, arrive (i-a)</td>
<td>تَحَذِّيفُ</td>
</tr>
<tr>
<td>بَارِكَ مُبَارِكٌ</td>
<td>to bless (iii)</td>
<td>تَزَايدُ زِبَادَة</td>
</tr>
<tr>
<td>أَعَلَقَ إِغْلَاقًا</td>
<td>to close (a door) (iv)</td>
<td>طَفِيفٌ</td>
</tr>
<tr>
<td>طَفِيفُ تَحَذِّيفًا</td>
<td>(1) to lighten, reduce (speed)</td>
<td>أَفْرَدُ إِفْرَادًا</td>
</tr>
<tr>
<td>فَرَأَ قِرَاءَةٍ</td>
<td>to read (a-a)</td>
<td>مُقَرِّداتٌ</td>
</tr>
<tr>
<td>إِهْتَمَّ (ب) إِهْتَمَامًا</td>
<td>to pay attention (viii)</td>
<td>قَلَمُ تَكْلِيمًا، كَلَامًا</td>
</tr>
<tr>
<td>شَرَحَ شَرَحاً</td>
<td>to explain (a-a)</td>
<td>شَقَّ شِقَاءٍ</td>
</tr>
<tr>
<td>رَتَّلَ تَرَبَّلًا</td>
<td>to recite the Qur'ān slowly (ii)</td>
<td>سَلَامُ (عَلَى) سَلَيْمًا</td>
</tr>
<tr>
<td>سَلَامُ (عَلَى) سَلَيْمًا</td>
<td>to greet (ii)</td>
<td>قَالَ يَقُولُ فَوَلًا</td>
</tr>
<tr>
<td>حَبَسُ صِيَّاً</td>
<td>to pour (a-u)</td>
<td>سَمِيدٌ</td>
</tr>
<tr>
<td>فَازَ فَوْرًا</td>
<td>to be successful, to triumph, achieve (a-u)</td>
<td>جَلَدَ جَلَدًا</td>
</tr>
<tr>
<td>رَتَّى زَنْتٍ زَنٌّ</td>
<td>to have illicit sex (a-i)</td>
<td>تَنْتَكِيك</td>
</tr>
<tr>
<td>نُبِرَتُ بُرْحاً</td>
<td>to display one's charms (woman) (v)</td>
<td></td>
</tr>
<tr>
<td>فَتْحَ جَمِيلَةٍ</td>
<td>the Time of Ignorance preceding the advent of Islam</td>
<td></td>
</tr>
</tbody>
</table>
to draw s.o.'s. attention, to notify (ii)

suitable

word

to do s.t. leisurely, not to be in a hurry (a-a)

slowly, please!

to censure, punish (iii)

(gr) to derive a word from another (viii)

to be cut off the world and devote oneself to Allah (v)

to be cut off the world and devote o.s. to Allah (ii)

to make (plant, etc) grow (iv)

to announce (iv)

to confide, to speak secretly (iv)

immortality, eternal life

to be able, can

to treat (iii)

to incline, to be favourably disposed to (a-i)

to receive (a letter, etc) (v)

to show, demonstrate, point out, direct, indicate, signify (a-u)

the most inferior kind of dates

to measure (a-i)

mode of measuring

legacy, inheritance

domain, subject

to attain, achieve, get (i-a)

valid (accepted)

to bid farewell, say good bye (ii)

the one bidding farewell (active participle)

separated, dispersed

to become attached (i-a)

position, situation, mode, organization

lion

attribute, nature, habit
(1) to be turned upside down
to tear to pieces (ii)
(2) to return (vii)
to decorate, beautify (a-i)
to have power, be able (a-i)
to speed up, expedite (ii)

evil
speech, talk
to be in a hurry (x)
to be high (a-u)
to decree, spend (time), to judge, to act as a judge (a-i)
to pass, be located, be situated (a-a)
to be in a hurry (x)
to fall down, come
appointed time, deadline, time of death
(1) to ascend
(2) to be high, to be exalted (vi)
to love (iv)
natural
In this lesson we learn the following

(1) المَعْلُومٌ لِأَجْلِهِ المَعْلُومٌ لَهُ. It is a maṣdar which tells us the reason for doing an action, e.g.:

نم أخرج خوفًا من المطر.  
حضرت حباً للتحو.

‘I did not go out for fear of rain.’

Here the maṣdar حيًا tells us the reason for not going out, and the maṣdar حيًا tells us the reason for attending the class.

This maṣdar mostly denotes a mental action like fear, love, desire, respect etc. It is mansūb.

The maṣdar in muʿāl lahu is mostly with the tanwīn, but it may also be muḍāf, e.g.:

ولا تقتلونوا أو تолучكم حسنة إملق.

‘Do not kill your children for fear of poverty.’ Qurʾān (17:31).

Here is a hadīth:

نهى النبي صلى الله عليه وسلم أن يسفر بالقرآن إلى أرض العدو محافة أن يخاف العدو.

‘The Prophet (peace and blessings of Allāh be upon him) prohibited (the Muslims) from taking the Qurʾān to the land of the enemy for fear that the enemy should harm it.’

(2) هَلَا: This particle is used in a verbal sentence. It is used with the muḍārī to urge one to do an action, and with the mādfī to rebuke him for neglecting an action, e.g.:

هَلَا تشكوك إلى المدير.

i.e., ‘You should do’.

هَلَا شكوت إلى المدير.

‘Should you not have complained about him to the headmaster?’

i.e., ‘You should have.’

In the first case it is called حرف التحصيض (the particle of urging), and in the second حرف التنديم (the particle of rebuke).

The words أَلَّا, أَلَّا, أَلَّا, أَلَّا, أَلَّا, أَلَّا are also used for taḥḍīd and tāndīm.

In the Qurʾān (24:12)

ولأ إذ سمعتموه أئتمون وسلمت بأنفسهم خيرا وقالوا هندأ إلا فلك مبين.

‘Why did not the believers, men and women, when you heard it, think good of themselves, and say, “It is an obvious lie”?’

(3) Out of love for knowledge, not out of fear of examination.'
This لا is a conjunction (لا العاطفة). It is used in an affirmative sentence or one containing omr, e.g.:

لا خرج بلأل، لا حامد.
'Bilal left, not Hamid.'

لا استأذن المدير، لا المدرس.
'Ask the headmaster, not the teacher.'

لا الطماح، لا الموز.
'Eat apples, not bananas.'

Vocabulary

<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَبِيلَةَ</td>
<td>moment, time</td>
</tr>
<tr>
<td>هَامَّ</td>
<td>important</td>
</tr>
<tr>
<td>تَفَقَحُ</td>
<td>every now and then (adverb of time)</td>
</tr>
<tr>
<td>هَمُّ</td>
<td>to concern, to worry (iv)</td>
</tr>
<tr>
<td>تَفَقَحُ</td>
<td>important</td>
</tr>
<tr>
<td>هَمُّ</td>
<td>to concern, worry (a-u)</td>
</tr>
<tr>
<td>هَلْ</td>
<td>Shouldn’t you have waited for me?</td>
</tr>
<tr>
<td>هَلْ</td>
<td>(حرف التنديم)</td>
</tr>
<tr>
<td>هَلْ</td>
<td>(حرف التحضيض)</td>
</tr>
<tr>
<td>حَصْصَةَ</td>
<td>period (in an educational institution)</td>
</tr>
<tr>
<td>حَصْصَةَ</td>
<td>exemplary, ideal</td>
</tr>
<tr>
<td>مُتَلِّيَ</td>
<td>to fear, be afraid (i-a)</td>
</tr>
<tr>
<td>مُتَلِّيَ</td>
<td>finger (fem. / masc.)</td>
</tr>
<tr>
<td>مُتَلِّيَ</td>
<td>ear</td>
</tr>
<tr>
<td>رَهْبَ</td>
<td>to shun, avoid, keep away (vi)</td>
</tr>
<tr>
<td>رَهْبَ</td>
<td>to give alms (v)</td>
</tr>
<tr>
<td>رَهْبَ</td>
<td>to lie on one’s side (a-a)</td>
</tr>
<tr>
<td>رَهْبَ</td>
<td>bed</td>
</tr>
<tr>
<td>رَهْبَ</td>
<td>to hope, desire, aspire, covet (i-a)</td>
</tr>
</tbody>
</table>
LESSON 29

to remind someone of the favours he has done him

رَأِيَةَ يُوْلِدِيِّي رَأَيَةٌ (رَأَيَةٍ)

harm, injury, offence

dأَذَى

dأَذَب

dأَذَبُ وَذَيْدَنَّهُ

to intend, have in mind (a-i)

مَرَةً (جَ مَرَان)

once

even though

ضَرَّ

harm

to befriend (iii)
to retain, preserve (x)

مُصَدَّقَة

(1) to attain, achieve, get (2) to harm (i-a)

to ring (a bell) (a-a)

أَجْلَ أَجْجَالَا
to honour (iv)

الْتَحْقَقُ (بَ) إِلَيْهَا قَرْعُ قَرْعًا
to join (school, university) (viii)
to fear, be afraid of (i-a)

جَرْسٌ (جَ أَجْرَاسَ)
bell

إِلَيْهَا إِلَيْهَا، مُخَافَةً
to look into, be informed (viii)

صُوفٌ (جَ أَصْوَافٌ)

wool

تَدَمُّ يَنْدُمُ نَدَمًا، نَدَامَةً
to regret (i-a)

صَعَاعَةٌ (جَ صَوَاعَةٌ)
thunderbolt

أَصَابُ إِصَابَةً
to hit (target), to be right, to afflict (iv)

حَالَ (جَ أَحْوَالٌ)

condition, state, situation

to punish, discipline (ii)
to be late (v)
to improve, ameliorate, reform (iv)
to hope, fear (sis kāna)
to pay, push, get rid off (a-a)
to harm, hurt (a-u)
to overlook, ignore (vi)
lapse, slip, small mistake
to like, love, wish, want (i-a)
Lesson 30

In this lesson we learn the following

(1) التَمْيِيز. It is a noun used to specify and define an indeterminate idea contained in the previous word, or in the whole sentence, e.g.:

a) شَربَتْ لَيْلاً حَليباً. ‘I drank a litre of milk.’

The word لَيْلاً (litre) refers to an amount, but the meaning is not complete unless words like water, milk, oil, etc. are mentioned.

b) إِبْرَاهِيمُ أَحْسَنُ مَنِيّ حَتَّى. ‘Ibrahim is better than I with regard to handwriting.’

There are many things in which one may be better than the other. In this example the word خَطَّا specifies the particular aspect.

The التَمْيِز is مَنْسِب. There are two kinds of التَمْيِز:

a) التَمْيِيز الْذَاتِي. This comes after words denoting quantity. There are four kinds of quantity

1) العَدْد (number), e.g.:

ياَبَت إِلَيْنَا رَأَيت أَحَدَ عَشَرَ كَوْكِيَّا. ‘O my father I saw (in a dream) eleven stars’ (Qur’an, 12: 4).

The التَمْيِز of numbers is مَنْسِب after 11 to 99. After 3 to 10 it is plural and مَجْرَر, and after 100 and 1000 it is singular and مَجْرَر as we have seen in Book Two (Lesson 24).

2) المَسَاحَة (linear measurement), e.g.:

إِشْتَرَيْتُ مُثْراً خَرَباً. ‘I bought one metre of silk.’

3) الكَبْلَة (measure of capacity/volume), e.g.:

أَعْطَيْتُ لَيْثَيْنَ حَليباً. ‘Give me two litres of milk.’

4) الْوَزْنُ (weight) e.g.:

عَنْدِي كِيلَوْعَرَامٍ بَرْنُقَالاً. ‘I have one kilogram of oranges.’

Words resembling words of quantity also take التَمْيِز, e.g.:

1) The word كَمْ ‘how many’ resembles the number, e.g.:

كَمْ بَنَّتَ لَكَ؟ ‘How many daughters have you?’
LESSON 30

ما في السماة قدرُ راحة سحابٍ. (2) ‘There is not in the sky a piece of cloud the size of a palm of the hand.’

Here the words قدر راحة ‘the size of a palm’ resembles words denoting linear measurement.

هل عندك كيس دقيقاً? 3) ‘Have you got a sack of flour?’

Here the word كيس ‘sack’ resembles words denoting measure of capacity.

فمن يعمل متقال دارة خيرًا يرى. 4)

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

Here the words متقال دارة ‘atom’s weight’ resembles words denoting weight.

The tamyīz al-dhāt may also be majrūr either because of the preposition من or because of its being mudāf ilayhi, e.g.:

إشتريتِ مترًا من خيرٍ. can also be

إشتريتِ متر خيرًا.

or

إشتريت متر خير.

But this rule does not apply to the tamyīz of the number, which has its own rules.

b) تَمْيِيز النَّسَبَة. It is used to specify and define an indeterminate idea contained in the whole sentence, e.g.:

حسن هذا الطالب خلقًا. ‘This student is good with regard to manners.’

This tamyīz can be construed as either the fā‘l or the maf‘ūl bihi of the sentence, e.g.:

حسن بالله خلقًا. ‘Bilāl is good with regard to manners.’

can be construed as:

حسن خلق بلاه. ‘Bilāl’s manners are good.’ (fā‘l).

وِفَجَرْنَا الأَرْض غَيُونًا ‘We exploded the earth with springs.’ (Qur’ān, 54:12),

can be construed as:

وَفَجَرْنَا غِيُونَ الأرض. ‘We exploded the springs of the earth’ (maf‘ūl bihi).

This tamyīz is always mansūb, and cannot be majrūr. (1)

---

(1) There are certain exceptions which we can learn later.
(2) One of the patterns of the *masdar* is فَعْلُ (fu'l-un), e.g.:

‘he drank’  شرب
‘drinking’  شرب

‘he thanked’  شكر
‘thanks’  شكر

(3) We have learnt فَعْلُ التَّعْجِبُ (the verb of wonder) in Book Two (Lesson 9), e.g.:

ما أَجْمَالُ النَّجُومُ! ‘How beautiful the stars are!’

This verb has another form. It is أَفْقَرُ, e.g.:

ما أَفْقَرُ النَّجُومُ! ‘How numerous the stars are!’

ما أَفْقَرُ! ‘How poor he is!’

Both these forms have been used in the Qur’ān:

قَمَا أَصْبَرُهُمْ عَلَى آثَارٍ

‘How patiently they can endure fire!’ (2:175).

أَبْصَرُ بَيْنَ وَأَسْمَعُ!

‘How clearly He sees and how keenly He hears!’ (18:26).

The word بَيْنَ has been omitted after أَسْمَعُ to avoid repetition.

**Vocabulary**

- صُنَعَ صُنَعًا  to make, manufacture (a-a)
- مَصْنَعٌ (ج مَصْنَعٍ) factory
- لُوَّحَةٌ (ج لُوَّحَاتٍ) chart, poster
- لون (ج لُون) colour
- حَجَمٌ (ج حَجَامٍ) size
- إِختِلَافٌ إِختِلَافًا to differ (viii)
- مَخْتَلِفُ مَخْتَلِفٌ different
- نُهَجةٌ joy, delight
- مَثْقَالٌ ذَرُّةٍ the weight of an atom
- مَعْلُومٌ مَعْلُومٌ summary
- صَاعٌ a cubic measure
- تَضَمَّنُ تَضَمُّنًا to contain, to comprise (v)
- تَضَمَّنُ تَضَمُّنًا elucidation, explanation, indication
- شَعِيرٌ barley
side, direction (ذراع ج، أذراع) cubit
(gr) what is determined by counting, weighing, cubic measure or linear measure
to liken (ii) (رجل ج، أرجل) an ancient weight
to become attached (i-a)
extent, amount لَجْنُ (ب) لَحْقًا clouds
(1) reposer, rest سَحَابٌ sack
(2) palm of the hand
jar (كيس ج، أكياس) a quantity which fills something
flour (ملعقة ج، أملعقات) to explain, expand, elucidate (ii)
palm of a hand (including the fingers) to be good, beautiful
to bring to end, to eliminate, remove (iv) vague, ambiguous, unspecified
to make water gush forth, to explode (ii) to plant
to deal with the subject matter in detail (ii) to be good, pleasant (a-i)
to be cheerful companion
to be of a city (بلدية ج، أبلديات) to like, love, wish, want (a-i)
wheat (ودود ج، أوداد) to become intoxicated (i-a)
to abstain, renounce (i-a)
LESSON 31

In this lesson we learn the following

(1) **الحال.** It is a noun used to express the state of the *sāhib al-ḥāl* while an act is taking place, e.g.:

\[ \text{جاَءَ بِلَالُ رَاكِبًا.} \]

‘Bilāl came riding.’

Here Bilāl is the *sāhib al-ḥāl*, i.e., the one whose state is being described.

राकिबा is the *ḥāl* and 

جاَءَ is the act.

The *ḥāl* is the answer to the question *كيفِ جاءَ بِلَال؟* ‘how’. In answer to the question *كيفِ جاءَ راكِبًا* one says *جاَءَ راكِبًا*.

Here are some more examples:

\[ \text{جاَتَيْنِي الْطَّفْلَةُ باِكِيَةً، وَرَجَعْتُ ضَاحِكَةً.} \]

‘The child came to me weeping and returned laughing.’

\[ \text{أَجِبَ اللَّحْمَ مَشْوَيًّا، وَالسَّمَكَ مَقْلِيًّا، وَالبَيْضَ مَسْلَوْقًَا.} \]

‘I like the meat grilled, the fish fried and the egg boiled.’

The *ḥāl* is *mansiib*.

The *sāhib al-ḥāl* is one of the following:

a) the *fā’il*, e.g.:

\[ \text{كَلَّمَنِى الْرَّجُلُ يَسَامَأ.} \]

‘The man spoke to me smiling.’

b) the *nā’ib al-fā’il*, e.g.:

\[ \text{يُسْمِعُ الْادْنَانُ وَاِضْحَا.} \]

‘The adhān is clearly heard.’

c) the *majlī bihi*, e.g.:

\[ \text{إِشْتَريَتُ الْدِّجَاهَةَ مَدْبُوحةً.} \]

‘I bought the chicken slaughtered.’

d) the *muḥtada’*, e.g.:

\[ \text{الْطَّفْلُ فِي الْعَرْفَةَ نَائِمًا.} \]

‘The child is in the room sleeping.’

e) the *khabar*, e.g.:

\[ \text{ذَلِكَ الْهَلَالُ مُحْتَفِيَ خُلْفَ السَّحَابِ.} \]

‘That is the crescent hiding behind the cloud.’

The *sāhib al-ḥāl* is mostly definite as in the previous examples. It may indefinite, but then it should be:

a) qualified by an adjective, e.g.:
LESSON 31

‘A hard-working student came to me seeking permission.’

b) or *muḍāf* to an indefinite *muḍāf ilayhi*, e.g.:

‘A teacher’s son asked me angrily.’

If one of these requirements is not met, then the *hāl*:

a) should precede the indefinite *ṣahīb al-hāl*, e.g.:

‘A student came to me asking’, or

b) It should be a nominal sentence connected to the main sentence with *wāw al-hāl*, e.g.:

‘A boy came to me crying.’

In the Qur’ān (2:259):

أو كَانَذِكَ مَرَّ عَلَى قَرْيَةٍ وَهِيَ حَاسِبَةٌ عَلَى عَرُوشَهَا

‘Or like him who passed by a township while it was in utter ruins.’

Sometimes, the *ṣahīb al-hāl* may be indefinite without meeting these requirements as in the *hadith*:

صَلِّي رَسُولُ اللَّهِ صَلَّى الله عليه وسلم فَقَاعِدًا وَصَلِّي وَرَاعَةَ رَجَالٍ قِيَامًا.

‘The Prophet (may peace and blessings of Allāh be upon him) prayed sitting, and some men prayed behind him standing.

Kinds of *hāl*:

The *hāl* is either a word (*al-hāl al muḍfrūd*) or a sentence (*al-hāl al-jumłah*).

a) *al-hāl al muḍfrūd*. We have already seen examples of this. Here is another:

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

b) *al-hāl al-jumłah*. The sentence may be either nominal or verbal, e.g.:

**Verbal**

‘I sat listening the Qur’ānic recitation from the radio.’

Here the verb is *muḍārī*.

‘I joined the university after my brother had graduated.’

Here the verb is *mādī*.

**Nominal**

‘I memorized the Qur’ān while I was small.’

‘The wounded man came with blood gushing out.’
The should contain a word connecting it to the main sentence. This word is either a pronoun or wāw or both, e.g.:

a) جَاءَتُ الْأَخْوَاتُ يُضَحِكُّنَ ُ ‘The sisters came laughing.’

Here the in is the pronoun connecting the hāl to the sāhib al-hāl.

b) دَخَلَتُ مَكَّةَ وَالشَّمْسُ تَغْرَبُ ‘I entered Makkah while the sun was setting.’

Here the hāl has no pronoun connecting it to the sāhib al-hāl. The only connecting word is the wāw.

c) رَجَعَ الْطَّلَّابُ وَهُمْ مَتَعْيِينُ ‘The students returned tired.’

Here the pronoun and the wāw connect the hāl to the sāhib al-hāl.

Agreement of the hāl with the sāhib al-hāl.
The hāl agrees with the sāhib al-hāl in number and gender, e.g.:

جاِئَ الطَّالِبُ ضَاحِكًا. ‘The student came laughing.’

جاَئَ الطَّالِبَان ضَاحِكَتَيْنَ.

جاِئَ الطَّلَّابَ ضَاحِكِيْنَ.

جاَئَتِ الطَّالِبَة ضَاحِكَةً.

جاَئَتِ الطَّالِبَاتِ ضَاحِكَاتِ ‘The female student came laughing.’

جاَئَتِ الطَّالِبَيْن ضَاحِكَيْنَ.

جاَئَتِ الطَّالِبَاتِ ضَاحِكَاتِ.

(2) One of patterns of the madâr is فعل (fa’il-un), e.g.:

لعب ‘He played’ لِعب ‘playing’

(3) Here are two more patterns of the broken plural:

a) فعل (fi‘al-un), e.g.:

the plural of نائم is نيام

the plural of قائم is قيام

b) فعل (fu‘ul-un) e.g.:

the plural of قاعد is قعود

قاعد
the plural of جَالِسَةٌ is جَالِسٌ

In the Qur’an (3:191):

Those who remember Allâh standing, sitting and reclining …

In the hadith:

The Messenger of Allâh (peace and blessings of Allâh be upon him) went out, and there were women sitting.

### Vocabulary

<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be/become tired (i-a)</td>
<td>لَهَا يَلِهُوُ أَهْوَا</td>
<td>to amuse oneself, to kill time (a-u)</td>
<td>وَقَفَ تُوْفِيقاً</td>
</tr>
<tr>
<td>tired, weary</td>
<td>هُوَا هُوُيَا</td>
<td>to fall, to swoop down (a-i)</td>
<td>وَقَفَ تُوْفِيقاً</td>
</tr>
<tr>
<td>sleeping</td>
<td>ضَأْعُ بِطِيِعٍ ضِيَاعَا</td>
<td>to be lost (a-i)</td>
<td></td>
</tr>
<tr>
<td>opening</td>
<td>فَانْحَا</td>
<td>to lead s.o. to success</td>
<td></td>
</tr>
<tr>
<td>(gr) an element in a sentence which can be dispensed with like hâl and na’t. Opposed to عَمُّدَة which cannot be dispensed like fâ’il.</td>
<td></td>
<td></td>
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<tr>
<td>position, situation, mode</td>
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<tr>
<td>hall</td>
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<tr>
<td>to rise (a-u)</td>
<td>طَلْعُ طُلُوعًا</td>
<td>to be regular, attend regularly (iii)</td>
<td>وَجَوْد</td>
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<tr>
<td>to seek a fatwa (x)</td>
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<tr>
<td>to be linked, joined</td>
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<tr>
<td>(gr) a word linking the hâl to the sahebulhâl</td>
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<tr>
<td>to restore to health (iii)</td>
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<td>to roast, grill (a-i)</td>
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<td>crescent, new moon</td>
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<td>(gr) a justifying factor</td>
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<tr>
<td>existence, presence, being</td>
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<tr>
<td>to be empty (a-i)</td>
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<td>(1) throne (2) roof</td>
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<td>sitting</td>
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<tr>
<td>standing</td>
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<td></td>
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<tr>
<td>to pour, gush</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>to contain, include (viii)</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
to cook in boiling water (without adding any spices) (a-u)

سلق سلقاً

fish

to point out

قلأ قلياً
to fry (a-i)

آشار (إلى) إشارة

to be sad (i-a)

وزن يزن وزناً، زنة

to weigh (a-i)

أقوى

كال يكيل كيلاً
to measure (a-i)

strong

قعد قعوداً
to sit (a-u)

قوي (ج أقوياً)

to spread, disseminate, divulge (iv)

مفرد

(гр) singular

افشى افشاء

to give food to eat, to feed (iv)

لعب لعباً
to play (i-a)

اطعم اطعاماً

(1) womb

لتنزه تنزهاً
to go for a walk (v)

(2) kinship

وصل يصل صلة

to connect

نسوة = نساء
to arrive

وصل يصل وصولاً

to pray

صلّى

women
In this lesson we learn the following:

1. All the students have passed except Khalid.

This is an example of an exception. The istithnā' has three elements:

a) خالد: it is the thing that is excepted, and in the above example it is خالد.

b) الطلاب: it is the tool from which exception is made, and in the above example it is الطلاب.

c) الامتناء: it is the tool of exception which is اللأ in the above example.

is a. There are other tools also. These are:

- غير and سوى. These are nouns.
- ما عدة and ما خلا. These are verbs.

Kinds of istithnā':

1) If the mustathnā is of the same kind as the mustathnā minhu, the istithnā' is said to be متقاطع.

In the above example خالد is a student.

Here is another example

زرت البلاد الأوروبية كلهها اللأ اليونان.

'I have visited all the European countries except Greece.'

Greece is a European country.

2) If the mustathnā is wholly different in kind from the mustathnā minhu, the istithnā' is said to be متقاطع, e.g.:

وصلى الضيوف اللأ أمعتكم.

'The guests have arrived except their baggage.'

It is obvious that the baggage is wholly different in kind from the guests.

The meaning of the sentence is that the guest have arrived, but their baggage has not arrived.

In the Qur'an, Ibrāhīm عليه السلام says about the idols

فإنهم عدوتي اللأ رب العلمين.
‘Surely, they are enemies to me except the Lord of the universe.’ (26:77).
It is obvious that the Lord of the universe is not of the kind of the idols.

From another point of view, the *istiţnāʿ* is either "تَامُ" or "مَفْرَغَ." 

If the *mustathnāʿ minhu* is mentioned, it is *rāmm* as in the previous examples. 
And if it is not mentioned, it is *mufarragh*, e.g.:

ما جاءَ إلا حامدًا ‘Nobody came except Hāmid.’

ما رأيتُ إلا حامداً ‘I saw none but Hāmid.’

In the *istiţnāʿ* *mufarragh*, the sentence is always negative, prohibitive or interrogative.
The sentence containing the *istiţnāʿ* is also of two kinds:

a) an affirmative sentence is called "موجبَ", e.g.:

إفتح التوافد إلا الأخيرة ‘Open the windows except the last one.’

b) a negative, prohibitive or interrogative sentence is called "غير موجبَ", e.g.:

ما غاب الطلاب إلا إبراهيم / إبراهيمُ ‘The students were not absent except Ibrāhīm.’ (Negative)

لا يخرج أحد إلا الجدد / الجددُ ‘No one should leave except the new ones.’ (Prohibitive)

هل ترسب أحد إلا الكسانان / الكسانان؟ ‘Does anyone fail except the lazy?’ (Interrogative)

The *iʿrāb* of the *mustathnāʿ* :

The *mustathnāʿ* after *illā*

1) In the *istiţnāʿ* *mamqati*:
The *mustathnāʿ* is always *manṣūb*, e.g.:

لكل داء دواء إلا الموت ‘Every sickness has a medicine except death.’

Death is not a sickness.

2) In the *istiţnāʿ* *muttaṣil*:

a) If the sentence is *mījāb*, the *mustalmāʿ* is *manṣūb*, e.g.:

عُفِيَ الله الذنوب كلها إلا الشرك ‘Allāh forgives all the sins except shirk.’

b) If the sentence is *ghair mījāb*, there are two possibilities:
The *mustathnāʿ* may be *manṣūb*, or may have the same *iʿrāb* as the *mustathnāʿ minhu*, e.g.:

Negative (المنفي):

ما حضر الطلاب إلا حامداً / حامدًا.
‘The students did not attend except ہامید.’
ما سأَلَّتُ الطالبِ إلَّا ہامداً / ہامداً.
‘I did not ask the students except ہامید.’
ما آتِسِلْتُ بالطالبِ إلَّا ہامداً / ہامداً.
‘I did not contact the students except ہامید.’

Prohibitive (التلْهِيِّي):
لا يَخْرُجْ أحدُ إلَّا ہامداً / ہامداً.
‘No one should leave except ہامید.’
لا تَسَالُ أحدًا إلَّا ہامداً / ہامداً.
‘Don’t ask anyone except ہامید.’
لا تَصْلُ بْحَدً إلَّا ہامداً / ہامداً.
‘Don’t contact anyone except ہامید.’

Interrogative (الاسْتِفْهامُ):
هل غاب أحد إلَّا ہامداً / ہامداً؟
‘Was anybody absent except ہامید?’
هل رأيت أحدًا إلَّا ہامداً / ہامداً؟
‘Did you see anyone except ہامید?’
هل تَصْلُ بْحَدَ إلَّا ہامداً / ہامداً؟
‘Did you contact anyone except ہامید?’

3) In the isithmithا’ mufarragh:
Here the mustathnā does not have a fixed i’rāb. It takes the i’rāb it deserves in the sentence, e.g.:
ما رَسَب إلَّا بلالْ
‘No one failed except Bilāl.’

Here mustathnā (بلالْ) is the fā’īl.

To find out the i’rāb it deserves, omit إلَّا and it will become clear to you, e.g.:

If we omit إلَّا in the above example, we get ما رَسَب بلالْ and here بلالْ is the fā’īl. This is done only to find out the i’rāb. The meaning, of course, is the opposite of what the original sentence means. And in:
ما رأيت إلَّا بلالْ.
‘I saw no one except Bilāl.’

Here بلالْ is maf’ūl bihi as it is clear from ما رأيت بلالْ.

There is no problem with the majrūr as it is preceded by a preposition, e.g.:
‘I was looking for none except Khālid’,
‘We did not study in any university except Islamic University.’

Note: We have seen in Lesson 27 that only the separable form of the pronoun is used after َلا ِ. Here are some examples of this:

لا ُتَعَبَ، َلا ُتَعَبَ

‘We worship none but Him.’ (not َلا ِ).

سأل المدرس الطلاب كلهم َلا ِ َلا ِ.

‘The teacher asked all the students except you.’ (not َلا ِ).

The mustathnā after غير and سوى

The mustathnā after these words is majrūr because it is muḍāf i layhi. Its original i'rab is shown by these two words, e.g.:

ناجح الطلاب غير حامد.

Here غير is mansūb just as حامد is mansūb in

ناجح الطلاب َلا ِ حامدًا.

ما ناجح الطلاب غير حامد.

Here غير may be mansūb or marfū' just as حامد may be mansūb or marfū' in

ما ناجح الطلاب َلا ِ حامدًا / حامدًا.

ما ناجح غير حامد.

Here غير is marfū' just as حامد is marfū' in

ما ناجح َلا ِ حامدًا.

ما سألت غير حامد.

Here غير is mansūb just as حامد is mansūb in

ما سألت َلا ِ حامدًا.
LESSON 32

The i’rāb of سّوء is exactly like that of عَيْرِ، but it is latent as سّوء is a maqṣūr noun. (1)

The mustathnā after ما عَدا، ما حَلَّإ

After these two tools of exception the mustathnā is manṣūb, e.g.:

اَخْتَرَبَتُ الطَّلَّابِ ما عَدا ثَلَاثًا
‘I have examined the students except three.’

The poet says

أَلّا كُلُّ شَيْءٍ مَا حَلَّإ اللَّهُ بَاطِلٌ
‘Lo! every thing, except Allāh, is untrue.’

Here بِاللَّهِ should have the tanwi’n, but it has been omitted for metrical reason.

(2) أَلّا (alā) is a particle used to draw attention to something important, e.g.:

أَلّا إِنّهُمُ هُمُ الْمُفسِدُونَ وَلَحْكِمُ لَا يُشْعَرُونَ
‘Beware, they themselves are the mischief-makers, but they do not perceive.’ (Qur’ān, 2:12).

This particle is called حَرْفُ أَسْتِنْفَارِ وَتَنْبِيِّهِ i.e., the particle of commencement and cautioning.

(3) One of the patterns of the masdar is فعل (fa’l-un), e.g.:

شَرَحَ ‘he explained’ شَرَح ‘explanation’.

(4) The plural of دِينَارُ (dīnār-un) is دَنَارُ (danānīr-u).

Note that in the singular there is only one ن, but in the plural there are two.

There are some other words like دِیوَانُ، قِبْرَاطُ، دِبَّامَسْ which form their plural like دِبَّانَرُ.

(5) If the khabar of كَانَ is a pronoun, it may be either attached or separate, e.g.:

In reply to the question:

أَتَرِيدُ أَنْ تَكُونَ قَاضِيًا؟
‘Do you want to be a judge?’

You may say:

لَا، مَا أَرِيدُ أَنْ أَكوْنَ. ‘No, I don’t want to be one.’ with the attached pronoun

or:

See Lesson 1.
with the separate pronoun.
Both  أكون إياك and أكون إياك are right.

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>تائمة (ج نتائج)</td>
<td>result</td>
<td>جواب (عن)</td>
<td>reply, answer (iv)</td>
</tr>
<tr>
<td>خشى خشية</td>
<td>to fear, be afraid (i-a)</td>
<td>مهم</td>
<td>important</td>
</tr>
<tr>
<td>اقترب اقتربا</td>
<td>to draw near (viii)</td>
<td>شرح شرحها</td>
<td>to explain (a-a)</td>
</tr>
<tr>
<td>الامتحان النهائي</td>
<td>final examination</td>
<td>حاجة (ج خواص)</td>
<td>need, necessity, requirement</td>
</tr>
<tr>
<td>صح صحة</td>
<td>to correct (a-i)</td>
<td>هلك هلاكا</td>
<td>to perish, die (a-i)</td>
</tr>
<tr>
<td>بغلة</td>
<td>female mule</td>
<td>سلاح (ج أسلحة)</td>
<td>weapon</td>
</tr>
<tr>
<td>أرض</td>
<td>land, earth</td>
<td>تعلِم</td>
<td>to become void, invalid, untrue (a-u)</td>
</tr>
<tr>
<td>لا محالة من ذلك</td>
<td>it is inevitable, it is certain</td>
<td>كلاهم</td>
<td>to destroy (iv)</td>
</tr>
<tr>
<td>زائل</td>
<td>transitory, not eternal</td>
<td>يمكن (من)</td>
<td>to be able, to manage (v)</td>
</tr>
<tr>
<td>انصرف انصرفًا</td>
<td>to go away, depart from school</td>
<td>حفل الشاي</td>
<td>tea party</td>
</tr>
<tr>
<td>ممتع</td>
<td>enjoyable, pleasant</td>
<td>ممتع</td>
<td>(gr) that which is excepted</td>
</tr>
<tr>
<td>استثنى استثناء</td>
<td>(gr) to except (x)</td>
<td>ممتع</td>
<td>(gr) that from which something is excepted</td>
</tr>
<tr>
<td>استثناء</td>
<td>exception</td>
<td>ممتع</td>
<td>ruling, judgement, provision of a rule</td>
</tr>
<tr>
<td>دالة (ج آداب)</td>
<td>the tool of exception</td>
<td>حكم (ج أحكام)</td>
<td>disease</td>
</tr>
<tr>
<td>نفي نفي نفيا</td>
<td>to confirm (gr) to affirm (iv)</td>
<td>حسب</td>
<td>(1) to reject, disallow</td>
</tr>
<tr>
<td>حسب</td>
<td>category, kind, division</td>
<td>حسب</td>
<td>(gr) to negate (a-i)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>consideration</td>
</tr>
</tbody>
</table>
to follow (i-a) time, eternity
help (iii) grammatical
issue, matter, problem date
spring (season) accident
driver to drive (a car etc.)
oranges address
letter to walk
to depart, leave pedestrian
 غادر
(gr) a particle used at the beginning of a sentence to draw attention of the listener/reader to the important statement following it
to commence (x) to draw s.o. attention
to, notify (ii)
foolish to desire, covet, crave
friend, supporter an ancient silver coin
carat, karat (unit of an ancient gold coin
measurement of purity of gold) nation, community
slave, servant, servant of Allāh
(gr) analogy dungeon
to measure, to draw analogy (a-i) anthology, collection
of poems
In this lesson we learn the following

(1) ﷽َﻠَـٰٓ ﻥَذَٰٓنَ ٱلْإِسْمَٰٓ ﻲٓا ﺑَلَٰدِيَ (1) ‘By Allāh, I shall propagate Islam in my country.’

This is called نُونُ التَوْكِيْدِ (the nūn of emphasis). 1

It is of two kinds:

a) one with a double nūn, e.g.:

‘get out.’

This is called نُونُ التَوْكِيْدِ التَّقْيِيْمُ.

b) and the other with a single nūn, e.g.:

This is called نُونُ التَوْكِيْدِ الْخَفِيفَةُ.

This is less frequently used than the thaqīlah. This nūn signifies emphasis. It is used only with muḍārī and amr, not with the māḍī.

How to suffix this nūn?

a) 'The muḍārī marfūʿ:

1) In the four forms يَكُتَبُ، يَكُتَّبُ، أَكُتَبُ، نُكُتَبُ, the final demmah is replaced with the fatha.

So يُكَتَبُ becomes يَكْتَبُ (yaktub-u yaktub-a-nna).

The same process is used with the other three forms.

2) In the following three forms يَكُتِبُونَ، يَكُتِبُونَ، تَكُتِبُونَ, the final nūn along with the wāw or yā’ are dropped

So يَكْتِبُونَ becomes يَكْتِبُونَ.

After omitting -na from ‘yaktubūna’ and adding -nna we get ‘yaktubūnna’. As a long vowel is not followed by a vowelless letter in Arabic, the long ā is shortened. So we get ‘yaktubunna’.

In the same way from تَكُتِبُونَ is formed تَكْتِبُونَ (taktubūna → taktubūnna → taktubunna).

Note that the difference between the singular يَكْتِبُونَ and the plural يَكْتِبُونَ is the -a- in the first and -u- in the second (yaktub-a-nna, yaktub-u-nna).

1 European Arabists call it ‘the energetic nūn’.
LESSON 33

The second person feminine singular تَكَطُّبُتَن becomes تَكَطُّبُتْنَ. After omitting -na- from ‘taktubīna’ and adding -nna we get ‘taktubīnna’. Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is ‘taktubīnna’.

3) In the two dual forms يَكْتُبْان يَكْتُبْان the final nūn is omitted, but the alif is retained because its omission will make this dual form identical with the singular form. An important difference in the dual forms is that the nūn takes kasrah instead of fatha.

So the resulting form is يَكْتُبْان يَكْتُبْان. After omitting -ni from ‘yaktubānī’ and adding -nna we get ‘yaktubānnā’. The final -a is changed to -i for sake of dissimilation, and the resulting forms are ‘yaktubānnī’ and ‘yaktubānnī’.

4) In the two feminine plural forms, يَكْتُبْنُ يَكْتُبْنُ, the final nūn is retained and -ānnī is added.

As in the dual forms the nūn takes kasrah in these plural forms also.

The resulting forms are يَكْتُبْنُ يَكْتُبْنُ.

Note that an alif is added between the nūn of the pronoun and the nūn of emphasis (yaktubna yaktubnā-ānnī, taktubna taktubnā-ānnī).

b) The mudāri’ maiorūm

The process is the same as in the mudāri’ marfū’ except that the nūn in the five forms is already omitted in the mudāri’ maiorūm. Here are some examples:

لا تَجِلَسْ في هذا الكرسي فإنّه مكسورٌ
‘Don’t sit in this chair for it is broken.’

يَا إِخوَانَ لا تَتَخَرُّجُنَّ من الفصِّل قبل السَّاعَة الواجِدة
‘Brothers, don’t leave the class before one o’clock.’

يَا زَينَبَ لا تَغْسِيلُنَّ ثوبكْ بهذا الصَّائِمٍ
‘Zainab, don’t wash your clothes with this soap.’

يَا أَخواتِ لا تَتَرَّجِنَّ هذا الماء
‘Sisters, don’t drink this water.’

Note that in the nāqīs verb, the omitted third radical is restored before suffixing the nūn, e.g.:

لا تَنْصُرَ لاتْصِيِّنَ لا تنَّ تَتَدُّعَ لا تَتَدْعُونَ

This also happens in the amr.

c) The amr

The process is primarily the same in the amr also, e.g.:

أَكْتُبُ أَكْتُبُ (uktub uktub-anna)
أَكْتُبُ أَكْتُبُ (uktubā uktubā-nni)
أَكْتُبُ أَكْتُبُ (uktubū uktub-unna)
أَكْتُبُ أَكْتُبُ (uktubi uktubi-anna)
WHEN TO USE THIS NUN?

Its use is either optional, compulsory or near-compulsory.

a) Optional. It is optional in the following two cases:

1) in the amr, e.g.:

إِنْتَ لِنْ تَأْكُلْنَ من السيارة يا وَلْدَ.

‘Do get out of the car, boy.’

2) in the muḍāri‘ if it signifies talab ٌ (تَلْبٌ), i.e., amr, nahy or istifām, (2) e.g.:

لا تَأْكُلْنَ وَأَنتَ شَيْعٌ.

‘Never eat when you are full up.’

هل تُسَاوِرُنَّ وَأَنتَ مَرِيضٌ؟

‘Are you travelling when you are so sick?’

If the speaker feels the need for emphasis, he may use it.

b) Compulsory. It is compulsory in the muḍāri‘ if it is jawāb al-qasam, e.g.:

وَاللَّهُ لَأَحْفَظَنَّ القرآن الكريم.

‘By Allāh! I will memorize the Qur‘ān.’

Here the muḍāri‘ أَحْفَظَnَn happens to be jawāb al-qasam as it is preceded by the qasam لَوْلَمْ تَقْفُي القَسَم. This lām is called لَامُ تَقْفُي القَسَم.

Note that this verb has not only the nūn suffixed to it, but it has also a lām prefixed to it (la-ahlāz-anna). This lām is called لَامُ تَقْفُي القَسَم.

There are, however, three conditions for its use in the jawāb al-qasam. These are:

1) the verb should be affirmative as in the above example. Neither the lām nor the nūn are used with a negative verb, e.g.:

وَاللَّهُ لَا أَخْرِجُ.

‘By Allāh! I will not go out.’

2) the tense of the verb should be future. If it is present only the lām is used, not the nūn, e.g.:

وَاللَّهُ لَا أُحَبِّكَ.

‘By Allāh! I love you.’

وَاللَّهُ لَا أَصْدِقُ عَنْكَ.

‘By Allāh! I think he is truthful.’

Note that واللَّهُ لَأَسْأَعِدْنَهُ means ‘By Allāh! I will help him’

and واللَّهُ لَأَسْأَعِدْهُ means ‘By Allāh! I am helping him.’

3) the lām should be attached to the verb. If it is attached to a word other than the verb, the nūn cannot be used, e.g.:

وَاللَّهُ لَنْ يُقِدِّمُ مَكَّةَ أَدْخِلَ.

‘By Allāh! To Makkah I will go.’

Here the lām is attached to َإِلَيْ (la-ilā).

(uktubna uktubn-ā-nni)

Fortalab see Lesson 15.
LESSON 33

But if it is attached to the verb, the nūn has to be used, e.g.:

والله لأذهبُ إلى مكة.

Here is another example

والله لستوف أزورك.

‘By Allāh! I will visit you.’

In the Qur’ān (93:5)

وَلَسْتَ وَعْطِي.

‘And He will give you.’

This is jawāb al-gasam, and the gasam is گو. ‘By the forenoon!’

c) Near-compulsory. The use of the nūn is near-compulsory after the conditional particle إمَّا which is made up of إمَّا plus ما for strengthening. The nūn of ان is has been assimilated to the mīm of ما.

Here are some examples:

إمَّا تذهبُ إلى مكة أذهب معلق.

‘If you go to Makkah, I will go with you.’

In the Qur’ān (17:23):

إمَّا يبلغُ عندك أكبر أهدُمها أو كلهمها فلا تقول لهم أذى ولا تنهرهم.

وَقُلْ لَهُمَا قُولَا كَرِيمَا.

‘If one or both of them attain old age with you, do not say to them ‘Fie’, nor repulse them, but speak to them a gracious word.’

(2) أف is a verb-noun meaning ‘I am annoyed.’ or ‘I am irritated.’ It is mabnī.

(3) In the Qur’ān (3:169): بل أحياء\*. Here the muhtada’ is omitted. The full sentence is:

‘On the contrary, they are alive.’

When بل precedes a sentence it is called خِفْفٌ الإبتداء, i.e., introductory particle.

It denotes digression, i.e., change of subject.

This change signifies one of the two following things:

a) الإبْتِلَال, i.e., cancellation of the previous statement as in this verse:

ولا تحسُن أَلَدِين يَتْفُلُوْا في سِيْبِلِ أَلَّهَ أَمَوَّاتا بَل أَحْيَاءٌ. بل أحياءٌ عند رَبِّهِم يُرْزَقُونَ.

‘Never think of those who are killed in the way of Allāh as dead; on the contrary they are alive, with their Lord they have provision.’

197
is used here to cancel the idea that they are dead, and to assert that they are alive.

b) the الانتقال, i.e., transition from one idea to another without cancelling the first, e.g.:

إِبْرَاهِيمُ كَسَتَلَّهُ، بَلْ هُوَ مُهْيِمُ.

'Ibrāhīm is lazy; nay, he is vigilant.'

In the Qur‘ān (68:26-27)

قَلُّوا رَأَوْنا قَالَوْا إِنَّا لَضَالُونَ بَلْ تَحَقَّقَ فَخَزُومُونَ

‘When they saw it (3) they said, “Surely, we have lost our way; nay, we have been deprived (of our fruit)’.

Vocabulary

- دعوة (ج دعوات) prayer, supplication
- حرب محرارة to combat, wage war (iii)
- ترك تركا to leave, let be, renounce (a-u)
- ألف to write a book (ii)
- وفق توقيفا to lead s.o. to success (ii)
- حسنة good deeds, good things
- مرب مرب (المرب) educationist
- نهر نهرأ to rebuff, chide, talk harshly (a-a)
- نقل نقلأ to move s.t. from its place, to transfer, remove (a-u)
- لقي يلقى لقاءً to meet

- وعظ يعظ وعظا, عظة جادلا جادلا to be strong, powerful, honoured (a-i)
- نشر نشرأ (1) to saw (wood)
- علم تعالما (2) to spread (a-u)
- تعليم teaching
- تعلَّم to teach (ii)
- لتعلَّم to exhort, admonish
- جادلا جادلا, جادلا اججججج to argue, debate (iii)
- طاقه تربية to educate, to bring up (a child) (ii)
- مسكينة tranquility, peace of mind
- صام يصوم صوما, صياما to fast (a-u)
- لقي يلقى لقاءً to meet (iii)

- فتنة جفت (ج فتن) trial and temptation
- بيت (1) home (2) couplet, verse

- ردا ردأ to reply, to send back (a-u)
- بوز برودأ to come into view, stand out, protrude (a-u)

(i.e., their garden which had been burnt down.)
lion (جَلَّةَتْ، نُّبُوتُ) canine tooth

(gr) two or more identical consonants or vowels following each other in close succession. Arabic does not like this phonetic phenomenon and usually changes identical speech sound,

to become attached (i-a)

أَكَّدَ تَأكِيداً
to emphasize (ii)

مَوْضُوعٌ (جَمواضِيعُ) subject, subject matter

to be permissible (a-u)

جَازَ جَوْازاً
to be obligatory (a-i)

وَجَّبَ يَجِبُّ وَجْبَةً
to be annoying, be vexed (v)

تَضَجَّرَ تَضْجِراً
to change, alter (ii)

تَضَجَّرَ تَضْجِراً
to seek, desire

أَوْمَ أَرْوَا
to be necessary, required

تَضَجَّرَ تَضْجِراً
to wrong, commit aggression

صَوَاتٌ right, correct

تَضَجَّرَ تَضْجِراً
to completely abandon the previous subject

إِضْرَابٌ إِنطَالِيٌّ

إِضْرَابٌ إِنطَالِيٌّ

إِضْرَابٌ إِنطَالِيٌّ passing to another subject without abandoning the previous one.
LESSON 34

In this lesson we learn the following

(1) المُمْتَعَّ عَنْ الْصَّرْفِ (the diptote). It is a mu'rab noun which does not accept tanwin, e.g.:

إِبْرَاهِيمُ، فاطِمَةُ، أَخْمَرُ، مُسَاجِدُ، زِمْلاؤُ

It is of two kinds:
a) Nouns which do not accept the tanwin for only one reason.
b) Nouns which do not accept the tanwin for two reasons.

Nouns which do not accept the tanwin for only one reason

This reason is one of the two following things:
a) ألفُ الْقَبْلَةَ i.e., the alif signifying femininity. It is either مَمْتَعَّةً (short) or مَمْتَعَّةً (elongated).

The first is a long -ā written with a ya' (ی) or with an alif, and the second is a long -ā followed by a hamzah (ء), and both these should be extra added after the third radical, e.g.:

مَرْضَىٰ، ذَنْىٰ، حَبِّىٰ، ظَهَافِيٰ، فَتَأْوِىٰ : أَلْفُ الْقَبْلَةَ المَمْتَعَّةً

Note that words like صَرْفَةٰ، حَمْرَاءٰ، أَصْيَادٍ، فُقُراَةٍ: أَلْفُ الْقَبْلَةَ المَمْتَعَّةً because the alif in these words is the third radical, and not extra.

ب) المُمْتَعَّ عَنْ الْصَّرْفِ because these are like أَنْبَاءٍ، أَنْحَاءٍ، أَفْعَالٍ and the hamzah is the third radical, and not extra.

(3) i.e. that is the plural on the patterns of مُفَاعِيلٍ and مَفَاعِيلٍ, e.g.:
LESSON 34

Words on the pattern of مَعَالَةٌ (i.e., مَعَالَةٌ + تَالِمِدَّة) are not مَعَالَةٌ مَصْرُوفٌ مَمْتَوَعٌ مَنَ الصَّرَف (e.g.: تَالِمِدَّةٌ, ذَكَارِيَّةٌ, أَسَابِيْن). These words accept تَانْوِين.

Even singular nouns on these two patterns are مَمْتَوَعٌ مَنَ الصَّرَف (e.g.: تَامْوِةَ, بَطَاطِسٌ, طَالِمُهُمْ, تَخْلَّاَرِّ, تَوْمَّاسٍ).

Nouns which do not accept the تَانْوِين for two reasons

These are either proper nouns (الْعَلَم) or adjectives (الْوَضْف).

(a) Proper Nouns
Proper nouns do not accept the تَانْوِين when they have one of the following reasons:

1. If they are feminine, e.g.:

آَمْهَا, زَيْتُب, حَمْرَةٌ

Note that حَمْرَةٌ is the name of a man, but the word is feminine as it ends in تَاءَ مَارْبِتَةٌ.

2. If a feminine proper noun is made up of three letters of which the second letter is سَكِين, it may be used both as مَمْتَوَعٌ مَنَ الصَّرَف and as a مَصْرُوف, but it is better to use it as a diptote, e.g.:

هَنِّدَ, دَعَدَ, رَيْمٌ or هَنِّدَ, دَعَدَ, رَيْمٌ.

(b) Non-Arabic (نَجْمِيَّ) e.g.:

إِبْرَاهِيمُ, مُؤْنَمُ, بَاَكْسَتَانُ

If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is سَكِين, it accepts the تَانْوِين, e.g.:

نُوح, لُوطَ, شِيبَت, جَرْجَح, خَانٌ

These two words belong to the class of اسم الجِنْس الجمعي like البَنْدُ, الْعَبْنُ, اسم الجنْس المَجْمُوعٌ etc. These words are treated as singular, though they are plural in meaning.

The Arabic root نُوح and لُوط are names of prophets, شِيبَت is the name of one of the sons of Adam (may peace be on him), جَرْجَح is George, خَان is a proper name in India and Pakistan.
But if it is feminine, it remains a مَعَدُومٌ مِّنِ الْصَّرْفِ e.g.:

 البلُّوحُ، حَمْصُ، نِيسُ، مُحَمَّر، بَاتُ، بَرَّتُ.

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the تَانَّوْن، e.g.:

 جَوْهِرٍ which is a Persian word meaning a gem, and is also used as a proper name.

(3) if they are مَعَدُومُ، i.e., on the pattern of فعل (fu’al-u), e.g.:

 زَحْلُ، عُمَّرُ، هُبلُ، زَفْرُ.

(4) if they end in extra آلف and نين, e.g.:

 رَمْضانُ، مَروانُ، شَعَبانُ، عَمْمانُ.

The name حَسْانُ accepts تَانَّوْن because it is on the pattern مَعَالِم from حَسْنُ, and so the

 is the third radical, and is not extra.

(5) if they resemble a verb in their form, e.g.:

 أَحْمَدُ which is on the pattern of أَذَهْبُ ‘I go’

 بِيْعُ which is on the pattern of بِيْعُ ‘he sells’.

(6) if they are compound of two nouns, e.g.:

 مَعَدُومٌ جَوْهِرٍ، حَضَرُ مَوْتِ.

(b) Adjectives

Adjectives do not accept the تَانَّوْن in the following cases:

(1) if they are on the pattern of فعل provided they are not made feminine with the tā’ marbūtah

(5), e.g.:

 أَكْبَرُ، أَحْمَرُ.

The feminine of أَكْبَرُ is حَمْرَاءٌ and that of أَحْمَرُ is حَمْرَاءٌ.

The word أَرْمَلَةُ ‘widower’ accepts the تَانَّوْن because its feminine is أَرْمَلَةُ ‘widow’.

(2) if they are on the pattern of فعلان, e.g.:

 جُوُعِانُ، شِبَعُانُ، عُطْشانُ، مَلَانُ.

(3) if they are مَعَدُومُ. A مَعَدُوم adjective is one of the two following things:


Names of persons, زَحْلُ is the planet Saturn and عُمْرُ is the name of a pre-Islamic idol.
LESSEON 34

a) the numbers which are on the patterns of مَفْعُولٌ فَعَالٌ, e.g.:

ثلَث ‘three at a time’
رَبَع ‘four at a time’
مَثَلَث ‘two at a time’
مَثِلَث ‘three at a time’

In the Qur’an (4:3):

وَإِمَّا تَفَسَّوَّتُ فِي الْيَتَنَّثِيْنَ فَانْصَحَّوْا مَا ظَابَ لَحْمَ مِنِّ الْيَسَاءِ مَثِلَثَ وَثُلَثَ تِرِمَعٍ

‘And if you fear that you will not deal justly with regard to the orphans, then marry of the women, who please you, two or three or four…’

b) The أُحُرُّ plural of أُحْرٍ. In the Qur’an (2:185):

وَمَا كَانَ مُحُجَّسًا أَوْ غَلِّ سَفَرُ فَقَعَدَةٌ مِّنْ أَيَّامٍ أَخْرَ

‘And he who is sick or on a journey (let him fast the same number of) other days.’

I’RĀB OF THE مَمْلَوُعَ مِنَ الصَّرَفِ

We have learnt the i’rāb of the مَمْلَوُعَ مِنَ الصَّرَفِ in Book One (Lesson 23) and in the first lesson of this book.

The jarr-ending of the مَمْلَوُعَ مِنَ الصَّرَفِ is fathah instead of kasrah, e.g.:

درَسْتُ في مَدَارِسٍ كَثِيرَةٍ ‘I studied in many schools.’
سَافَرْتُ من لَندَنٍ إِلَى بِرْلِينَ ‘I travelled from London to Berlin.’
هَذِهِ كِتَابٌ زِينَبٌ ‘These are Zainab's books.’

But it takes kasrah like a regular noun in the following two cases:

a) when it has a definite article -al, e.g.:

نَزَلْتُ في هذِهِ الْفَنَادِق ‘I stayed in these hotels,’
أَكَتِبْ بِالْقَلمِ الأَحْمَر ‘Write with a red pen.’
سَلَّمْتُ الزَّيْجَيْفَ لِلْوَلَّدِ الْجَوْعِانِ ‘I gave the loaf to the hungry boy.’

203
In the Qur’ān (70:40)

‘But, nay! I swear by the Lord of the easts and the wests that we are indeed Able.’

b) When it is *mudāf*, e.g.:

- درست في مدارس المدينة (I taught in the schools of Madinah.)
- اتصلت بأصدقاء بلالي (I contacted Bilāl’s friends.)
- هُو من أحسن الطلاب (He is one of the best students.)

In the Qur’ān (95:4)

لقد خلقنا الإنسان في أحسن تقويم

‘We have indeed created man in the best stature.’

Note the words

- مَعْلَى: plural of مَعْنَى, ‘meaning’
- جَوْارِي: plural of جَوْارِيَة, ‘girl’
- نُوادِي: plural of نَوَادِي, ‘club’

Such words are on the pattern of مَعْلَى, and at the same time they are *manqūs* as their third radical is *yā*’, which appears if these words take the definite article -al,

المَعْلَى, الجَوْارِيَة, النُوادِي.

These are called *manqūs* of the الجُمْعُ الْمُتَناَهِي and they are treated just as the *manqūs* in i’rāb.

They take the *tanwīn* in the *ra’f* and *jarr* cases, but not in the *nāsib* case, e.g.:

*Marfū’* هِذِهِ الْكُلْمَةُ لَكَ مَعْنَى كَثِيرَةً ‘This word has many meanings.’

Here مَعْلَى is *mubtada*’ and is *marfū’*. Here it takes *tanwīn*.

*Manṣūb* أَعْرِفُ مَعْنَى كَثِيرَةً لِهذِهِ الْكُلْمَة ‘I know many meanings of this word.’

Here it is *mafūl bihi* and so it is *manṣūb*. Here it does not take *tanwīn*.

*Majrūr* تُسَتَّعْمِلُ هِذِهِ الْكُلْمَةُ مَعْنَى كَثِيرَةً ‘This word is used in many meanings.’

Here it is *majrūr* as it is preceded by a preposition. Here also it takes the *tanwīn*.

Here are other examples:

*Marfū’* تُواجدُ هُنا نوادٍ مُختلَفَةً ‘Various clubs are found here.’

*Manṣūb* أَسَسَ النِّسَاءِ نُوادٍ مُختلَفَةً ‘People have founded various clubs.’
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>مَسَألَةٌ (ج مسألاً)</td>
<td>issue, matter, problem (1) to set aside, particularize (gr) to specify (ii)</td>
</tr>
<tr>
<td>طَابِعٌ (ل) يُطِيبُ طِبْيًا</td>
<td>to be to one’s liking</td>
</tr>
<tr>
<td>عَدِلٌ عَدَالَةً</td>
<td>to act justly (a-i)</td>
</tr>
<tr>
<td>قَوْسُ قُرْحَ</td>
<td>rainbow</td>
</tr>
<tr>
<td>طَيْفٌ</td>
<td>spectrum</td>
</tr>
<tr>
<td>تَتَابِعُ تَتَابِعًا</td>
<td>to follow in succession (vi)</td>
</tr>
<tr>
<td>مَعْمَلٌ</td>
<td>laboratory, workshop</td>
</tr>
<tr>
<td>عَلَّةٌ (ج علل)</td>
<td>reason</td>
</tr>
<tr>
<td>هَدِيَّةٌ (ج هدايا)</td>
<td>present, gift</td>
</tr>
<tr>
<td>صَحْرَاءٌ (ج صحرارٍ)</td>
<td>desert</td>
</tr>
<tr>
<td>رِسَالَةٌ (ج رسائل)</td>
<td>message</td>
</tr>
<tr>
<td>فَنَحْجٌ (ج فناجين)</td>
<td>coffee cup</td>
</tr>
<tr>
<td>مَشْعُونٌ (ج مشاعٍ)</td>
<td>week</td>
</tr>
<tr>
<td>تَطْبِيضُ</td>
<td>chalk (to write)</td>
</tr>
<tr>
<td>سَرَاوِلٌ</td>
<td>trousers</td>
</tr>
<tr>
<td>مُسْمَىٌ</td>
<td>named, called, known</td>
</tr>
</tbody>
</table>

‘He is member in various clubs.’
(gr) adjective

(1) to add

to stipulate, to make conditional (viii)

proper name of a sahaabah

Proper name of a sahaabah

a region in south eastern Yemen

(rabbit)
radio and TV (literally the audible and visible transmissions)
couch, sofa
to hire
to have a bath
first aid
ambulance
announcement
suggestion, idea
to join (a school, a university)
half-yearly examination
secretary
cashier
departure from school

telegram
programme
potatoes
grocer
municipal corporation
VOCABULARY OF MODERN TERMS

to graduate
vaccination
circular
grade (in examination result)
with distinction
television (set)
to go for a walk
distribution
cultural
prize, award
cheese
pound (currency)
weather
directions
students from different sections, classes, colleges etc.

bus
size
world war
civil war
VOCABULARY OF MODERN TERMS

period (duration of a lesson)

tea party

graduate

map

habit

to smoke

postgraduate studies

drawer (in a table)

tonic

vertigo

State (country)

president

to fail (in examination)
one who has failed

Saturn (planet)

to record (in a tape-recorder)
to draw (money from a bank)
cancer
VOCABULARY OF MODERN TERMS

cough
quince
ambulance

lorry, truck
(TV) screen.
youth, young men
policemen
policeman
tape (of a tape-recorder)
to switch on (a machine)
flat (building)

fund
charity fund
exactly

storey, floor (in a high-rise building)
chalk (for writing)
model
tomatoes

to strike a student’s name off the rolls, to expel
VOCABULARY OF MODERN TERMS

another name of Madinah

spectrum

lentil

gargling

cover, title-page

break (during school time)
courtyard

from time to time

examination hall

ball-point pen

rainbow

football

electricity

sack, bag

kilogram

rules and regulations
VOCABULARY OF MODERN TERMS

litre
chart

objection
match
file (instrument)
museum
metre
exemplary
free (without money)
(railway) station
camp
vice-chancellor (or president) of a university
radio announcer, newsreader
correspondent
educationist
controller (of student’s attendance)
traffic
bolt (of a door)
contest
swimming contest
tape-recorder
pedestrians
VOCABULARY OF MODERN TERMS

supervisor

teacher in charge of cultural activities

bank

lift (in a building), elevator (US)

airport

dictionary

school level dictionary

university level dictionary

camp

institute

scoop

colic, grippe

crossroads

words

fan

interview, meeting

article (in a journal)

scissors

canteen

frying-pan

air-conditioner

million

distinction (grade)
VOCABULARY OF MODERN TERMS

eraser

sickle

bend or turn (in a road)

regular (in attendance)

car park

era after the birth of Christ

club

literary club

activity

news bulletin

to provide, to lay down, to specify

spectacles

telephone

absentees’ list

to distribute