KEY

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

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Explanation of certain Grammatical Terms & Symbols

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

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

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

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

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

كتب، جلّس، شرب

A verb consisting of three radicals is called a *thulāthī* verb (الفعلُ الثَّلَاثِيُّ).

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

ترجمَ  ‘he translated’

بسمَ الله  ‘he said bismillāhirrahmāninraḥīm’

هوَّنَ  ‘he walked fast’

A verb consisting of four radicals is called a *rubā‘ī* verb (الفعلُ الرَّباعِيُّ).

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.:

سلمَ (ṣalīma) (1) ‘he was safe’

زلزالَ (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 سلمَ (ṣalīma):

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

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

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

اسلمَ (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, sin and tā’) have been added before the first radical.

a rubāʾī verb: from ẓaʾlala (zalzala):

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

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

Abwāb of the mujarrad verb:

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

Here are the six groups:

1) a-u group: سجى: سجىٛ (sajada ya-sjudu).
2) a-i group: جليس: يجليس (jalasa ya-jlisu).
3) a-a group: فتح: يفتح (fataḥa-ya-ftahu).
4) i-a group: فهم: يفهم (fahima ya-fhamu).
5) u-u group: قرب: يقرب (qaruba ya-qrubu) ‘to approach, come near’.
6) i-i group: ورث: يورث (waritha ya-rithu) ‘to inherit’.

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

قُبِلَ (qabbala) ‘he kissed’, دَرَسَ (darrasa) ‘he taught’,
سُجِّلَ (sajjala) ‘he recorded’, كَبَرَ (kabbara) ‘he said Allāhu akbar’,
عَلَمَ (‘allama) ‘he taught’, رَتَّبَ (rattaba) ‘he arranged’.

The muḍāriʾ:

Let us now learn the muḍāriʾ of this bāb.(4)
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As a rule the حرف المضارع takes fatḥah if the verb is composed of four letters.

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

\[
\begin{align*}
\text{yu-qabbil-u} & : \text{قَبِلُ} \\
\text{yu-sajjil-u} & : \text{سَجِلُ}
\end{align*}
\]

The amr:

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

\[
\begin{align*}
\text{tu-qabbil-u : qabbil} & \text{‘kiss!’} \\
\text{tu-darris-u : darris} & \text{‘teach!’}
\end{align*}
\]

The maṣdar:

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

\[
\begin{align*}
\text{taqbiλ-un} & : \text{قَبِلُ} \quad \text{‘kissing’} \\
\text{tasjīl-un} & : \text{سَجِلُ} \quad \text{‘recording’} \\
\text{tadrīs-un} & : \text{تَدْرِسُ} \quad \text{‘teaching’}
\end{align*}
\]

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

\[
\begin{align*}
\text{taqbiλ-un} & : \text{قَبِلُ} \\
\text{tasjīl-un} & : \text{سَجِلُ} \\
\text{tadrīs-un} & : \text{تَدْرِسُ}
\end{align*}
\]

The maṣdar of a nāgis verb, and of a verb wherein the third radical is hamzah, is on the pattern of (tafʿīlat-un), e.g.:

\[
\begin{align*}
\text{tasmiyat-un} & : \text{تَسَمِّيَةٌ} \\
\text{tarbiyat-un} & : \text{تَربِيَةٌ}
\end{align*}
\]

\(^5\) Because of the doubling of second radical, the number of letters in this bāb is four. If the verb has four letters, the حرف المضارع has dammah; and if it has three, five or six letters, the حرف المضارع has fatḥah.
‘he congratulated’ : تُهُنَّأ (tahni‘at-un) ‘congratulation’

The *ism al-fā‘il* (اسم الفاعل):

We have learnt the formation of *ism al-fā‘il* from the *thulāthī mujarrad* in Lesson 4 of this Book. Here we learn its formation from *bāb fa‘ala*. It is formed by replacing the حرف المضارعة with *mu*-.

As the *ism al-fā‘il* is a noun it takes *tanwīn*, e.g.:

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

The *ism al-maf‘ūl* (اسم المفعول):

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

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

‘he praises much’:

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

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

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

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

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

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

   b) فَعْل (fu‘al-un), e.g.: نسْخ ‘copies’ plural of نسخة.

4. Here we learn two more patterns of the *masdar* from the *thulāthī mujarrad*.

   a) فَعْل (fa‘l-un) e.g.: شَرْح (sharh-un) *masdar* of شرح ‘to explain’.

   b) فَعْل (fi‘al-un), e.g.: غَاب (ghiyab-un) *masdar* of غائب ‘to be absent’.
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 register, to tape-record (ii) tape (magnetic tape)

great, revered

compassion, pity new convert to Islam

mercy to inherit (i-i)

with pleasure to call, invite, invoke Allāh, pray (a-u)

to say ṣalāḥ alaikum at the end of the ṣalāh (ii) to say Allāhu akbar (ii)
to invoke Allah’s blessing on the Prophet  صلَّى على النبيَّ

to draw near (a-i) to please (a-u)

when it is time for ṣalāh
to call to prayer (ii)

to buy, to sell (viii) to translate (rb)
to repeat (ii) to walk fast (rb)
to grow, increase (a-i) to pronounce Bismillāh (rb)
to distinguish, separate, select (ii) to speak the truth (a-u)
to scatter (rb) to be safe (i-a)
to become a Muslim (iv) to accept, grant ones prayer (v)
to accept (i-a) to buy, to sell (a-i)

verb in its original form without additional letters a grammar rule based on tradition

verb in which one, two or three letters have been added a grammar rule based on analogy

to praise, glorify (ii) to swim (a-a)
to advance in age (i-a) to teach (ii)
to know (i-a) to become clear (a-i)
to educate or bring up a child (ii)

وَضَعَّ تَوْضِيحًا
to explain (ii)

ضَوْرَ تَصْوِيْراً
to shape, photograph (ii)

to name (ii)

صُوْرَ تَصْوِيْراً
to arrange (ii)

to speak to, to tell (ii)

رَتْبَ تَرْتِيبًا
to arm (ii)

to smoke (a cigarette) (ii)

سَلَحَ تَسْلَيْحاً
to praise (i-a)

to suspend, hang (ii)

حَمْدَ حَمْدًا
to praise excessively (ii)

to whip, flog (a-i)

حَمْدُ تَحْمِيذهَا
to derive a word from another (viii)

to colour (ii)

إِشْتِقَّ
to close, finish, end, seal (a-i)

to welcome (to say marhaban) (ii)

خَمْمَ خَمَأْ
to postpone (ii)

to pave the way, prepare (ii)

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

المُوْطِئَة
meeting

اجْمَا عَ
appointed time, deadline

أَجْلُ مَسْتَنَى
appointed time

إِلَى أَجْلٍ غَيْرِ مَسْتَنَى
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)

خَطَّيْر
dangerous

to reach, amount to (to come to knowledge) (a-u)

سَرْطَان
cancer

to specify, earmark, appoint, single out (ii)

قَوْىَ تَقْویَة
to strengthen, fortify, invigorate (ii)

to deviate from the right course, act sinfully and immorally (a-u)

فَاجْرُ (جِ فَجْرُ، فِجْرَ)
libertine, debauchee (a person given to excessive indulgence in sensual pleasures)

فَسْقَ فُسُوقًا

أَمْةٌ (جِ أَمْم)
nation, community
dوَةَءَ مَقْوُ
invigorating medicine, e.g. tonic

دَوْلَةً (جِ دُولٍ)
state, country

مَلاَ مَلَأْا
to fill (a-a)

قَاسِ، يُقِيسُ قِيَاسًا
to measure, to draw analogy (a-i)

نَهْى يُنْهَى نَهْيًا
to prohibit (a-a)
In this lesson we learn the following:

(1) باب الفعل (baab af‘ala):

This is another bāb from the abwāb of mazāid.
In this a hamzah is prefixed to the first radical which loses its vowel, e.g.:

نزل (nazala) ‘he came down’ : أنزل (anzala) ‘he brought down’
خرج (kharaja) ‘he went out’ : أخرج (akhraj) ‘he brought out’

The muḍāri‘:

The muḍāri‘ should have been ُيُنزِلُ (yu‘anzil-u), but the hamzah along with its vowel is omitted.
So it becomes ُيُنزلُ (yunzil-u). (1)

Note that the حرف المضارعة has dammah because the verb originally had four letters. So ُنزلُ (yanzil-u) is the muḍāri‘ for ُنزلُ and ُنزلُ (yunzil-u) is that of ُنزلَ (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 ُنزلَ (tu‘anzil-u) we get ُنزلَ (anzil).

The maṣdar:

The maṣdar of this bāb is on the pattern of َإِفْعَالُ (if‘āl-un), e.g.:

إِنزَالُ (inzāl-un) ‘sending down’
أَخْرَجُ (ikhraj-un) ‘bringing out’
إِسْلَامُ (islām-un) ‘becoming a Muslim’.

The ism al-fā‘il:

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

ُيُسَلَّمُ (yu-slim-u) ‘he becomes a Muslim’ : مُسَلِّمٌ (mu-slim-un) ‘a Muslim’

(1) yu‘anzilu minus a = yunzilu.
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(yumkin-u) ‘it is possible’

(mumkin-un) ‘possible’

**The ism al-mafūl:**

It is just like the *ism al-fā‘il* except that the second radical has *fatḥah*, 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**

(ā‘ṣama al-makān wal-zaman)

(āthafayuthif-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>He made (him) stand</th>
<th>He believed</th>
<th>He made (it) obligatory</th>
<th>He completed</th>
<th>He put down</th>
</tr>
</thead>
<tbody>
<tr>
<td>ِأَقَامَ</td>
<td>ِأَمْنَ</td>
<td>ِأَوْجَبَ</td>
<td>ِأَتَمَ</td>
<td>ِأَلْقَى</td>
</tr>
<tr>
<td>ِقَيْمَ</td>
<td>ِيْمَنَ</td>
<td>ِيْجَبَ</td>
<td>ِتَمَ</td>
<td>ِلْقَيَ</td>
</tr>
<tr>
<td>ِقَيْمَةَ</td>
<td>ِيْمَنَةَ</td>
<td>ِيْجَبَةَ</td>
<td>ِتَمَةَ</td>
<td>ِلْقَيَةَ</td>
</tr>
<tr>
<td>ِمَقَامَ</td>
<td>ِمَوْمَنَ</td>
<td>ِمَوْجَبَ</td>
<td>ِمَتَمَ</td>
<td>ِمُلْقَىَ (المُلْقَيَ)</td>
</tr>
<tr>
<td>ِمَقَامٍ</td>
<td>ِمَوْمَنٍ</td>
<td>ِمَوْجَبٍ</td>
<td>ِمَتَمٍ</td>
<td>ِمُلْقَىٰ (المُلْقَيٰ)</td>
</tr>
</tbody>
</table>
(2) The verb ‘he gave’ is from bāb af‘ala. The muḍāri‘ is ʿuṭṭā‘, the maṣdar is ʿuṭṭā‘, the amr is ʿuṭṭā‘, ism al-fā‘il is ʿuṭṭā‘ and the ism al-maf‘ūl is ʿuṭṭā‘.

It takes two objects, e.g.: ʿuṭṭā‘, ʿuṭṭā‘ ‘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) ولَوْ 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 ولَوْ is mādī.

(4) لَامُ الإِبْتِداءُ is a lām with a fāthah 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 لِ which has a kasrah, but takes a fāthah when prefixed to a pronoun, e.g.: لَامُ الإِبْتِداءُ لَهَا, لَكُمْ. The لَامُ الإِبْتِداءُ does not change the ending of the mubtada‘.

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

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

‘I became active in the morning.’

Here the pronoun بَتُّ is the ism.

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

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

(6) اُوْشَكُ (اُوْشَكُ) is a sister of كَانَ. Its mudāri’ بُوْشَكُ. It means ‘he is about to …’, e.g.:

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

Here is its ism and maṣdar mu’awwal, (أَنَّ يَرِجُوا) is the khabar.

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

Here is another example:

‘I am about to get married.’

Here its ism is the damīr mustatir (.hidden pronoun) أَنَا in the verb اُوْشَكُ أَنْ أَتَرِجُ.

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

‘Give me some book.’
‘I have seen him somewhere.’
‘You will understand this some day.’

This is called مَا the completely indefinite and vague mā’. (المَعْتَجمَةُ النَّابِعَةُ المُبَلْعَةَ)

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

‘Muhammad son of William.’

For the maṣdar mu’awwal (المُصْدَرُ 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.:  

‘Hasan son of ‘Alī.’, but  

‘Hasan son of Imām ‘Alī.’

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

Khālid b. ʿAbd ʾal-ʿUla.  

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

Khālid ʾAbd ʾal-ʿUla.

Note that the word preceding *ʾabn* loses its *tanwīn*, e.g.:  

Bilāl bn ʾHamīd, not  

Bilāl bn ʾHamīd.

**Vocabulary**

(1) to become in the morning, to become (sis kāna)  
(2) to spend the morning, to enter in the morning  
(complete verb). (iv)

to put out (fire) (iv)  
light

need, necessity, requirement

piece of paper (note)

to be easy (u-u)

diarrhoea

activity

to supervise (iv)

cultural

to reply, send back (a-u)

a little while

closed (passive participle)

to close (iv)

letter

to appear, seem (a-u)

to give s.o. s.t. (iv)
to please (a-u)
to please, delight, appeal (iv) to refuse, reject (a-a)
pleased, delighted (passive participle) matchless, unique
completer (the one who completes, active participle) to complete s.t. (iv)
to make s.t. appear, to render victorious (iv) to hate, detest (i-a)
to think over, remind, ponder (ii) to disbelieve (a-u)
to address (a question, request, etc) (ii) to finish, end, come to a close (viii)
to be impossible (x) disbeliever (active participle)
to be on the point of, to be about to (sis kāna) (iv)
to excuse, to absolve from guilt (a-i) to send (iv)
never mind, it doesn’t matter, it is all right, may no harm come to you

to become a Muslim (iv) to inform (iv)
to answer (a prayer), grant (a request) (iv) to cast, throw (iv)
(1) to raise, make s.o. get up
(2) to stay
(3) to say iqāmah for  ṣalāh (iv)
to believe (iv) to enjoin, make s.t. obligatory (iv)
to turn (a-u) way, road
to make s.t. turn, to set things going, to direct (iv)
director (active participle)
to enter into the state of iḥrām (iv) to compel (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 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
purport, 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 (الفعل المُعَادٍ) needs a subject which does the action, and an object which is affected by the action, e.g.:

‘The soldier killed the spy.’

Here the soldier did the killing, so the word الجُنُديُّ (the subject), and the one affected by the killing is the spy. So the word الجاسوسُ (the object). Here is another example:

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

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

‘The teacher was happy.’
‘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.:

‘The teacher got angry with the lazy student.’
‘I took the patient to hospital.’
‘We looked at the mountain.’
‘Whoever dislikes my way is not of me.’
‘I want to look into the syllabus of your school.’
‘I don’t like to travel this week.’

The object of such a verb is called (номинированный объект) (inexplicit object). It is majrūr because of the preposition, but it is in the place of nasb (في محل نقض).
(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) *bāḥ faʿʿala* (فعلًا)، e.g.:

: َنَزلَ (nazala) ‘he got down’

أَنْزَلَ (nazzala) ‘he brought down’

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

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

b) *bāḥ afʿala* (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 *bāḥ afʿala* is called هَمزة التَتْعَدِيَة (the transitive hamzah).

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

اَنْزَلَ َنْزَلَ (nazzal) and َنْزَلَ (nazzala).

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.:

: ُدْرَسْتَ الْلِّغَةَ العَرْبِيَّةُ.

‘I studied Arabic.’

Here the verb ُدْرَسْنَ has one object الْلِّغَةَ.

: ُدْرَسْتَكَ الْلِّغَةَ العَرْبِيَّةُ.

‘I taught you Arabic.’

Here it has two objects: َلَكَ and الْلِّغَةَ.

: َفَهَمَ بَلَالَ الدَّرْسِ.

‘Bilāl understood the lesson.’

: َفَهَمَ بَلَالَ إِبْرَاهِيمَ الدَّرْسِ.

‘Bilāl explained the lesson to Ibrāhīm.’

(Literally ‘Bilāl made Ibrāhīm understand the lesson.’)
LESSON 18

(3) (arā) ‘he showed’ is bāb af‘āla from رأى ‘he saw’. It was originally أرأى (ar‘ā), but the second hamzah has been omitted. The muḍāri‘ is ير (yurī) and the amr is أر (ari).

This is how the amr is isnāded to the other pronouns of the second person:
أرني هذا الكتاب يا عليُّ. أرني هذا الكتاب يا إخوانيُّ.
أرني هذا الكتاب يا مريمُ. أرني هذا الكتاب يا أخواتُ.

(4) We have just seen that when a verb is transferred to bāb fa‘ala it becomes transitive, e.g.: نزل from نزل. If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g.: درس من درس.

This bāb also signifies an extensive or intensive action. In Arabic the first is called التكبير المبالغة and the second المبالغة.

a) An extensive action is one done on a large scale, or done repeatedly, e.g.:
قتل المجرم رجلاً. ‘The criminal killed a man.’ but
قتل المجرم أهل القرية. ‘The criminal massacred the people of the village.’
جُلِّست في هذا البلد. ‘I went round this country’ but
جُولَت في مشارق الأرض ومغاربها. ‘I travelled extensively all over the world.’
فتحت الباب. ‘I opened the door.’ but
فتحت أبواب الفصول. ‘I opened the doors of the classrooms.’
عدد الرجل ماله. ‘The man counted his money.’ but
عدد الرجل ماله. ‘The man repeatedly counted his money.’

b) An intensive action is one done thoroughly and with great force, e.g.:
كسَرت الكوب. ‘I broke the glass.’ but
كسَرت الكوب. ‘I smashed the glass.’
قطعت الحبل. ‘I cut the rope.’
قطعت الحبل. ‘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) 
التحذير means ‘Beware of dogs!’ This is called التحذير (warning).

Note that the noun after the 

is for masculine singular. For masculine plural it is 

feminine singular 

and for feminine plural 

Here is a hadith:

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

(6) 
إنِّي أنا مدرس is ‘I am only a teacher’, i.e., I am a teacher, and nothing else.

is for masculine singular. This is called the preventive مَارَبَر because it prevents اِنِّي from rendering the following noun مَارَبَر.

We say ‘Actions are judged only by the intentions.’ Here الأَعْمَالُ is مَارَبَر and not مَارَبَر.

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

‘He is only telling a lie.’

In the Quran (9:18):

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

(7) ‘By Allâh’ is an oath. In Arabic it is called القَسم, and the statement that follows the qasam is called جواب القسم (جواب القسم).

If the جواب القسم commences with a مَلَد and is affirmative, it should take the emphatic لَقَد. e.g.:

‘By Allâh, I was greatly delighted.’

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

The wâw used for oath is a preposition, that is why the noun following it is مَلَد. It should not be confused with مَلَد al’aff (وَاللهِ مَلَدَ) which means ‘and’.
LES SSOON 18

‘By Allāh, I did not see him.’ (3)

(8) The verb ٌ Educação is a sister of ًغود. It means ‘he became in the evening’, e.g.: ًغود الجَوِّ لطيفاً.

‘The weather became fine in the evening.’

Here ٌغود is ism and ًطيفاً is its khabar. See ًاصبح in Lesson 17.

(9) إنِّي بِي صَداعٌ شَدِيدًا.

‘I am suffering from severe headache.’

ماذا بِكِ يا زَينَب؟

‘What are you suffering from, Zainab?’

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

‘headache’ صداع
‘cold’ زَكَام
‘vertigo’ دُوار
‘cough’ سَعال

(10) One of the patterns of the َماشَر is ًفعَال (fa'ālun), e.g.:

نَجَاح ‘success’ نَجَاح
‘going’ from دَهَاب

(11) The plural of ًطَرْقَات is ًطَرْق and the plural of َأَسَاوُر is َأَسَاوُر. This is called ٌجَمَعُ الجَمْعَ (the plural of the plural). Some nouns have ٌجَمَعُ الجَمْعَ, e.g.:

‘place’ أفْياَكْنَٰعَ مِكَانٍ
‘bracelet’ أُساوُرَ أَسَاوُر
‘hand’ أُيَادٍ أُيَادٍ

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

أُيَادٍ أُيَادٍ means ‘hands’
أُيَادٍ أُيَادٍ means ‘favours’
ٌعُيَوتٍ ٌعُيَوتٍ means ‘houses’
ٌعُيَوتٍ ٌعُيَوتٍ means ‘respectable families’.

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3 See Lesson 2.
‘he knew’, ‘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’ān:

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

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

This expression has been used in the Qur’ān about thirteen times.

(13) The meaning of the poetic line:

وَلَمْ أَرْ كَالْمَعْرُوفَ، أَمَا مَدَافُهُ فَحُلُولُ، وَأَمَا وَجَهَهُ فَجَيْحِيلُ.

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

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

وَمَا الْتَأْيِبُ لِإِسْمِ الشَّمْسِ غَيْبَ، وَلَا التَّذْكِيرُ فَحْرُ للهَلَالِ

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

### Vocabulary

- أمَّسَى (with complete verb) to spend the evening, to enter into the evening
- أمَّسَى (with *sis kāna*) to become in the evening
- أَخْرَجْ (iv) to take out, remove
- بِسُرُعةِ quickly
- بَاهِرْ brilliant, dazzling
- بَلْغَ (a-u) to reach, amount to
- نَتِيجَةٌ (جَ نَتِئَجَ) result
- مَشْرَقٌ (جَ مَشْرَقَ) east
- شَرَقَ (a-u) to rise (of sun)
- غَرَبَ (a-u) to set (of sun)
- أَدْخُلْ to make enter (iv)

*(4)* The word جَيْحِيل should have the *tamān*, but it has been omitted for metrical reasons.
to teach (ii) 
(1) West (2) time of sunset

to show (iv)
couplet, verse

to make s.o. hear,
to say (iv)
to utter, pronounce,
speak (a-i)
to make s.o. understand, to explain (ii)
to please, to gladden, to delight (ii)
to inform, notify, let be known (iv)
to be mighty, powerful, noble (a-i)
to cause s.o. to lie (iv)
to be great, powerful, sublime (a-i)
speech, talk
great, revered

to think, to deem (a-u)
to commit a sin, a crime (i-a)
sin
defect, fault, flaw
assumption, doubt, suspicion
pride

(1) to remind, (gr) to treat a word as masculine (ii)
to be divided, distributed (vii)
(gr) to feminize, give the feminine ending/form (ii)
to take into account (viii)
consideration
(1) to overstep, traverse, go beyond,
(gr) to be transitive (v)
(gr) intransitive
(gr) action of a verb
to go beyond, overstep, cross (vi)
transitive (active participle)
need
to fall down, come to pass,
happen, be located, be situated (a-a)
effect
to accept (i-a)
(1) to return
(2) to visit a sick person (a-u)

عَادَ يَعْوُدُ عَوْدَةً، عَوْدَةً، عَيْبَادَةً
venomous, poisonous

to desire, covet, crave

(i-a)

syllabus, curriculum

pure, unadulterated

to distinguish, separate, select

(ii)

抽查 (ج ضيوف، أضياف)

ضيف (ج ضيوف، أضياف)

to become (sis kāna)

to move s.t. from its place, transport, transfer, remove

first aid

ambulance

to escape, be saved

to save (ii)

(1) to be turned upside down

(2) to return (vii)

(gr) to transfer an intransitive verb into a transitive verb (ii)

hunger

(1) to redouble

(2) (gr) to change a verb into form ii (ii)

to make s.o.

cry (iv)

to marry (a girl) (a-a)

to give (a girl) in marriage (iv)

to wrong, do wrong, oppress, treat unjustly

to shorten (ii)

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

to dislike

moderate, middle

to inform, give an insight (iv)

to be or become tired (i-a)

labourer, worker

guest

to become clear (a-i)

to become, clear (viii)

to bring down, send down (ii)

to put s.o. to sleep, to induce sleep (ii)

insect

to become dry (a-i)

أَحِيَ عِنْ (i-a)

woo, court

مُهِّد (ج مناهج)

مُهْدٌ (ج مناهج)

مُهَدِّبٌ (ج مناهج)
to disobey (a-i)

disobedience
to make s.o. like s.t., to endear (ii)

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)
hated, detested

to refuse, reject (a-a)
the low

(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)
to roam, go round, rove (a-u)
to penetrate, go thru (a-i)
to count many times (ii)
to tear into pieces (ii)
to close (doors) (ii)
to inflict (a punishment) (a-u)
to be cautious, to fear (i-a)
to slaughter (a-a)
to be cautious
to warn, to caution s.o. (ii)
to draw s.o. attention, to notify (ii)
to deliver a sermon (a-u)
to bring, fetch (iv)
to address, talk, speak, direct ones words (iii)

eye (of a needle)
to inflict (i-a)

to inflict (a punishment) (a-u)
to inflict (i-a)

needle
thread

to accuse s.o. of lying (ii)
to give life (iv)
to reassure, set s.o. mind at rest, comfort (rb)
<table>
<thead>
<tr>
<th>English</th>
<th>Arabic</th>
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<td>كَسَلَة</td>
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<td>to smoke (a cigarette) (ii)</td>
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<td>to make s.o. sick, ill (iv)</td>
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<td>to be jealous (a-u)</td>
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<tr>
<td>good deed, good thing</td>
<td>حَسَنَة</td>
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<tr>
<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>
<td>مُحْدِثَاتُ الامْرَ عَلَى الْأَمْرَ</td>
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<tr>
<td>being unveiled, not covering the face (woman)</td>
<td>تَبْرَجُ (جِبَّةٍ،  طُرُقَةٍ)</td>
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<tr>
<td>to go, move, travel (a-i)</td>
<td>سَارَ  يَسِيرُ  سِيرًا</td>
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<td>to clean (ii)</td>
<td>نَظَفَتْ نَظِيفًا</td>
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<td>innovation in religious matters</td>
<td>بَدْعَةٍ (جِبَّةٍ)</td>
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<td>to prevent, to hold back, refrain (a-u)</td>
<td>كُفَ كِفًا</td>
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<tr>
<td>the particle mā in innamā (meaning only) so called because it prevents inna from rendering the following noun mansūb.</td>
<td>مَا الكَافِة</td>
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<tr>
<td>to specify, earmark, appoint, single out (ii)</td>
<td>عَسَى تَعَيَّنًا</td>
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<td>to confirm (iv)</td>
<td>أَتَضَلَّ (وَضَلَّ)  إِضَالَة</td>
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<td>ruling</td>
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<td>(1) to enjoin, make s.t. obligatory (2) gr. affirmation (iv)</td>
<td>أَوْجَبَ  بِيَوْهُبٍ  إِضَابَا</td>
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<tr>
<td>(gr) to be the first word in a sentence (v)</td>
<td>تَصَدَّرَ  تَصَدْرًا</td>
</tr>
<tr>
<td>(gr) to emphasize the verb with the heavy nun. (ii)</td>
<td>أَكَّدَ تَأَكَّدًا</td>
</tr>
<tr>
<td>shape, shaping</td>
<td>تَقْدِيم</td>
</tr>
<tr>
<td>(1) to indicate the system of case ending (2) to analyze a sentence (iv)</td>
<td>أعْرَبُ إِغْرَابًا</td>
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<tr>
<td>to be lazy (i-a)</td>
<td>كَسَلَة</td>
</tr>
<tr>
<td>laziness</td>
<td></td>
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<td>to destroy, ruin (iv)</td>
<td>أُهْلَكَة</td>
</tr>
<tr>
<td>destroyer (active participle)</td>
<td>مُهْلَكَة</td>
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<tr>
<td>firewood</td>
<td>حَطَب</td>
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<tr>
<td>way, road</td>
<td>طَرِيقٍ (جِبَّةٍ،  طُرُقَةٍ)</td>
</tr>
<tr>
<td>to go astray, loose ones way, to err (a-i)</td>
<td>سَارَ  يَسِيرُ  سِيرًا</td>
</tr>
<tr>
<td>tablebearer</td>
<td>نَظَفَتْ نَظِيفًا</td>
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<tr>
<td>the work of a tablebearer</td>
<td>بَدْعَةٍ (جِبَّةٍ)</td>
</tr>
<tr>
<td>affirmative</td>
<td>كُفَ كِفًا</td>
</tr>
<tr>
<td>to contact, to be connected, attached (viii)</td>
<td>مَا الكَافِة</td>
</tr>
</tbody>
</table>

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In this lesson we learn the following:

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

قَابِلَ (qābilā) ‘he met’
شَاهِدَ (shāhada) ‘he watched’
سَاعِدَ (sā‘ada) ‘he helped’
حَاوْلَ (hāwala) ‘he tried’
رَابِلَ (rāsala) ‘he corresponded’
لَاقِيَ (lāqā) ‘he met’.

The muqāriː: As the verb is made up of four letters, the حرف المضارع (dammah), e.g.:

يَلُاقِيَ يَحَاوْلُ يُسَاعِدَ يُقَابِلُ.

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

قَابِلُ (tu-qābil-u : qābil).

The yā is omitted from nāqis verb. So the amr of

لَاقِيَ is تَلَاقِي.

The maṣdar: This bāb has two maṣdars:

a) one is on the pattern of مَعْلَمَة (mufa‘alat-un), e.g.:

مُقَابِلَة ‘meeting’
حَاوْلَة ‘trying’
قَابِلَ ‘help’
سَاعِدَ ‘satisfy’

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

مَلَائَقَة (mulāqat-un) for the original مَلَائِقَة (mulāqayat-un)
مَبَارِكَة (mubārak-un) for the original مَبَارِكَة (mubārayat-un).

b) the other is on the pattern of فَعَال (fi‘al-un), e.g.:

نَافِقَ ‘hypocrisy’
نَافِقَ ‘striving’
جَاهِدَ ‘hard work’

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

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

The ism al-fā’il:

مُعَالِسِ (murāsil-un) ‘correspondent’
مُشَاهِدِ (mushāhid-un) ‘viewer’
مُلَقِّي (mulāqi-n) ‘one who meets’
مُنَايِدِ (munādi-n) ‘one who calls’.

The ism al-maf‘ul: This is just like the ism al-fā’il except that the second radical has fāṭah, e.g.:
(murāqib-un) ‘one who observes’  

(murāqab-un) ‘one who is observed’

(mukhāṭib-un) ‘one who addresses’

(mukhāṭab-un) ‘one who is addressed’

(mubārik-un) ‘he blesses’

(mubārak-un) ‘blessed’

(munādī-n) ‘one who calls’

(munāda-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’ : مُهاجر ‘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 ََٰٓٓ 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 *اللَّٰهُ المُرَحَلَةُ* (the displaced *lām*).

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

Here are some more examples:

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

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

‘Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah).’ (Qur’ān, 3:96).
‘Indeed the harshest of all voice is the voice of the ass.’ (Qur’an, 31:19).

(3) The particle قَدْ is prefixed to the verb, both māḏī and muḏārī.

a) With māḏī denotes certainty (الثَّلاَثَ الكَيْدِ), e.g.:

قدَ دَخَلَ المَدْرَسَةُ الفضْلِ.  
‘The teacher has already entered the class.’

قدَ فَاتَتَكَ دُروُسُ.  
‘You did miss many lessons.’

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

1) doubt or possibility (الشَّكُّ والاخْتِنَامُ), e.g.:

قدُ يَعاودُ الْمُدِيرُ غدًا.  
‘The headmaster may return tomorrow.’

قدْ يَنْزِلُ المَطرُ الْيَوْمِ.  
‘It may rain today.’

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

قدْ يَنْجِحُ الطَّالِبُ الكَبْسَانُ.  
‘A lazy student sometimes passes the examination.’

قدْ يُصْدِقُ الكَذَبُونَ.  
‘A liar sometimes tell the truth.’

3) certainty (المَحْقَقُ), e.g.:

وَقَدْ تَعَلَّمُونَ أَنَّى رَسُوْلُ اللَّهِ ﷺ إِلَيْهِ تَبَثُّمُ  
‘While you know for sure that I am the messenger of Allāh to you.’ (Qur’an, 61:5)

(4) The plural of دُوُوِْ دُوُوْ دُوُوٌ is دُوُوْ دُوُوْ دُوُوٌ. It is declined like the sound masculine plural, i.e., its raf-ending is wāw, and nasb/jarr-ending is ya’, e.g.:

ضُرُوْ الْمُقَرَّبَيْنِ أَحْقُ مُسَاعِدَتِيْنِ.  
‘Relatives deserve your help more.’

Here دُوُوْ دُوُوْ دُوُوٌ is marfu’ as it is mubtada’, and its raf-ending is wāw (dhawī).

سُعَدُ دُوُوٍ الْعِلْمِ.  
‘Help people of knowledge.’

Here دُوُوْ دُوُوٌ is mansūb because it is maf‘ūl bihi, and the nasb-ending is ya’ (dhawī).

سَأَلْتُ عَنْ دُوُوٍ الْحاجَاتِ.  
‘I asked about needy people.’

Here دُوُوْ دُوُوٌ is majrūr because it is preceded by a preposition, and the jarr-ending is ya’ (dhawī).

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

 جاءَ بلالٌ، لَكُنَ حامداً لم يُحْجِي.  ‘Bilāl came, but Ḥāmid did not come.’

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

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

 جاءَ المدرسُ، لَكُنَ الطالبُ ما جاءوا.

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

Here the ضَلَالُ is marfū’.

In the Qur’ān (19:38):

لاَسِكِنُ الظَّالِمُونَ الْيَوْمَ في ضَلَالٍ مَّبِينٍ 8

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

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

غَابَ عَلِيٌّ، وَلَكُنَ حَضَرَ أَحْمَدُ.

‘Ali was absent, but Ahmad attended.’

In the Qur’ān (2:12):

وَلَا يَشَغَّلُونَ

‘But they do not perceive.’

(6) The إن in ذَلِكَ may be replaced with كَمْ, كَمْ, كَمْ, كَمْ, أَوْكَلَكَ لَكَّنَّ according to whom you are speaking to, e.g.:

لِمَنْ ذَلِكَ الْبَيْتُ يَأْيَلَانُ؟

لِمَنْ ذَلِكَ الْبَيْتُ يَأْمَرَنُ؟

لِمَنْ ذَلِكَ الْبَيْتُ يَأْخُوُنُ؟

تَلَّكَ السَّاعَةُ جَمِيلةً يَأْحَمَدُ.

تَلَّكَ السَّاعَةُ جَمِيلةً يَأْمَرِيُّ.

تَلَّكَ السَّاعَةُ جَمِيلةً يَأْخُوُتُ.

This is called تصْرَفُ كافِ الخِطَابِ and it is optional.

In the Qur’ān:

دَلْ أَحْسَنَ خِيَرَ لَحْسُنَ
'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 *mudāri* is sometimes used for the *amr* as in the Qur’ān (61:11)

 toxinsun bāllah wargasulah

Here toxinsun is for ‘believe’. That is why *yعمر* in the next āyah is *mazūm*.(1)

(8) One of the *maṣdar* patterns is *فعلَة* (fiʿalat-un), e.g.:

عِبادَة: عَدَّ‘visiting the sick’

قُراءَة: قَرَأٌ ‘reading’.

(9) ‘lapse, passing’ is the *maṣdar* of *مُضَوي* (muḍūy-un), but because of the final *yā*, the *wāw* has been changed to *yā*’, and the *dammah* of the *ض* subsequently changed to *kasrah*, and the word became *مُضَوي* (muḍiyy-un).

(10) The broken plural pattern *(faʿālil-u)* like *مَنْتَهَىِ al-jumla* is called *مَنْتَهَىِ al-jumla* and its singular form has four letters.(2)

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

برَنامِجْ ‘programme’ has five consonants.

Its plural is بَرَنامِجُ. Note that the letter *نا* and *alif* have been dropped.

---

1 For the *حَمْر* *بِالْطَّلِب* see Lesson 13.

2 The plural pattern *فَنَادِقُ* is also called *فَنَادِقُ*.
LESSON 19

Here are some more examples:

- 'quince' اَلْقَرْجَلِ: سَفَارِحٌ
- 'spider' عُنْكَدُ: عَنْكَدُوتُ
- 'nightingale' عَنْدَلُ: عَنْدَلِيَّتُ
- 'hospital' مَسَافِ: مَسَافِيَّاتُ

(11) The plural of خطّاء is خطّاءات. Here are some examples of this pattern:

- 'gift' هَدْيَة
- 'fate, death' مَتَناَة
- 'angle' زَوَائَة

Vocabulary

- to travel (iii) عَفَّا يَعْفُو عَفْوًا
to forgive (a-u)
- to restore to health (iii) حَافِ: مُجَافَةً, جَهَادًا
to strive (iii)
- originally ذُو (ذَوْ, ذَاتُ, ذَوَاتُ)
having, possessing
- to emigrate (iii) هَاجِر مُهاجرةً
- kinship قَرْبَى
- to meet, have an interview (iii) قَابِل مَقَابِلَة
- to correspond (iii) رَاسِل مُرَاسِلَةٌ
- always دَائِمًا
- paternal uncle عَم (جَ أَعْمَامْ)
- maternal uncle خَال (جَ أَخوَالْ)
- to please, delight, appeal (iv) أَعُجِبَ: إَعْجَابًا
- (1) boy وَلْدٍ (جَ أَوْلَادٍ)
- (2) offspring (denoting singular, plural, masc., fem) هَبْطُ هُبْوَطًا
to descend (a-i)
- بَارَك مُبَارِكَةٌ
to bless (iii)
- place of descending مَهْبِطُ
- land where revelation came to Prophet ﷺ, i.e., Madinah مَهْبِطُ الوَحِي
- sign, revelation وَحَيٍّ
to depart, leave, go away (a-i)

3 has also a sound feminine plural مَسَافِيَّاتِ. 111
place where one migrates to
start, begin, commence (a-a)
try (iii)
at, with
help (iii)
revise (iii)
to be in pain, suffer
most painful, very agonizing (intensive active participle)
name of Gardens in Paradise
urge, goad, prompt (a-u)
fight (iii)
lead (metal)
(1) compact building
(2) building built with molten lead
meet (iii)
signify, notify, inform, be useful (iv)
fix, consolidate, strengthen (ii)
feel drowsy (a-a/u)
match, game
T.V. screen
waste, lose, let s.t. get lost (ii)
shake hands (iii)
past
to precede (a-i)
preceding, previous
to be regular, attend regularly (iii)
to forgive (iii)
to save (iv)
fighter
to admit, enter s.o., put in, insert (iv)
paradise, Eden, eternity
building, structure
to live, dwell, inhabitate (a-a)
dwelling
row, rank, file
enemy
to watch (TV, etc) (iii)
to censure, punish (iii)
middle
to be proper, becoming (vii)
to call, call out (iii)
commerce, trade
to show, demonstrate, point out, direct, signify, indicate (a-u)
to fight (iii)  
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)  
to be probable (viii)  
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)  
novel  
to be weak (a-i)  
weakest  
family  
the family  
having, possessing same as (a-i)  
(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)
In this lesson we learn the following:

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

- (ta-‘allama) ‘he learnt’
- (ta-kallama) ‘he spoke’
- (ta-ghadda) ‘he had lunch’
- (ta-laqqā) ‘he received’.

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

- (ya-takallam-u) يَتَكَلَّمُ
- (ya-taqqā) يَتَلُقَّى.

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

- تنزلَ ٱلْمَلَّاکِه وَٱلرُوحُ فِيهَا ‘The angels and the Spirit (Jibril) descend therein.’ (97:4)
- ۡلَا تَعْجَسُوا ‘Do not spy.’ (49:12)

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

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

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

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

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

- ‘he spoke’ تَحَدَّثَ ‘speaking’
- ‘he remembered’ تَذَكَّرَ ‘remembering’

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

- تَلَقَّى (talaqqi) تَلِقَّى ‘he received’ (talaqqin for taqquy-un).
The *ism al-fā‘il* and *ism al-maf‘ūl*: It is formed by replacing the حرف المضارع with *mu*-

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

(ya-ta‘allam-u : mu-ta‘allim-un)

(ya-tazawwaj-u : mu-tazawwiy-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 *wudū‘*’

‘breathing place’.

This *bāb* denotes, among other things, *mutāwa‘ah* (المطاوعة) 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 tafa‘’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 is called لَمَّا للحبيبة (lammā of time). It should not be confused with لَمَّا لِمَا meaning ‘not yet’\(^1\) which is called لَمَّا الجَازِمَةُ.

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\(^1\) See Book Two (Lesson 21).
(3) The word تَحْنُ is sometimes needs specification, e.g.: تَحْنُ الْعَالِمَات ‘we, the students’
تَحْنُ النَّجَّار ‘we, the merchants’
تَحْنُ النَّسَبِيْن ‘we, the Muslims’.

This process is called المَخْصُوصُ and the noun that follows تَحْنُ is called الاحْتِصَاصُ.

As you can see, this noun is منشوب, because it is the مَفْعُولِ بِهِ of a supposed verb، أَخْصُ.

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

تَحْنُ الْهُوَدِ تَسْكَلِمُ عَدْدٌ لُغَاتٍ.
تَحْنُ النَّاسِ لا نَأَكُلُ لَحْمَ الحَنْذِيرِ.
تَحْنُ الْعَالِمَاتُ المَتَفَقِّقَةُ حَصَلْنَا عَلَى جَوَازِ.
تَحْنُ الْعَالِمَاتُ المَتَفَقِّقَةُ أُوفِقْ عَلَى ذَلِكَ.

‘We Indians speak a number of languages.’
‘We Muslims do not eat pork.’
‘We the outstanding students received prizes.’
‘We the heirs of the deceased agree to that.’

Vocabulary

- to perform وُذِّرُ (v)
- place for performing وُذِّرُ (v)
- rightly-guided رَأْيَ (v)
- 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)
- علمْ تعلَّماً (v)
- تعلَّماً تعلَّماً (v)
- تلقَّى تلقَّى (v)
- زوجْ تزوّجاً (v)
- توفيْ توفيْ (v)
- وفاةْ (مَعَاكِ) (v)
- معركةْ (بَحَثْنِكُ) (v)
- تذكرْ تذكرْ (v)
- تأخرْ تأخرْ (v)
- to teach (ii)
- to learn (v)
- to receive (a letter) (v)
- to marry, join (in marriage) (ii)
- to die (passive v)
- death
- battle
- to remember (v)
- to be late (v)
to have lunch (v)

to have supper (v)

to wish, desire (v)

(1) hast, hurry
(2) wheel

to regret, repent (i-a)

to try (iii)

a little after

to breath (v)

breathing space, place where one can breath fresh air

to graduate, to pass out (v)

to turn one's face, to go towards (v)

to hurry, speed up (iv)

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

(gr) to use a *mangūb* noun after a pronoun to specify the pronoun

elucidation, explanation, indication

to intend, have in mind (a-i)

to act unhurriedly (v)

relatives, people, kinsfolk

to speed up, expedite (ii)

thief

to climb (v)

wall

heir

to reply, trust (v)

deceased

to make relevant

to spy (v)

to concern, be peculiar (viii)

group, company
LESSON 21

In this lesson we learn the following:

1. **Bar** ُتَفَاعَلْلَ. This **bāb** is formed by prefixing **ta** to **bāb** (ta + fā‘ala) e.g.:
   - ‘he was lazy’
   - ‘he yawned’
   - ‘he was optimistic’
   - ‘they quarrelled with one another’
   - ‘he pretended to cry’

   **The muḍāri**: As the verb is made up of five letters, the **تَفَعَّل** of the **مُضارعَة** takes **fatḥah**, e.g.:
   - بَنِي كَسَّالٍ، بُنتِئَابٍ، بِتِبَاكِيٍ

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

   - وَجَعَلْنَا خَلْقَكْ شُعُوبًا وَقُبُورًا لِتَعَاقرُواُ
     - ‘We have made you into nations and tribes so that you may know one another.’ (49:13).
   - وَلَا تَتَابَوْا بَالْلَّقِبِ
     - ‘And do not insult one another by nicknames.’ (49:11).
   - وَلَا تَتَعاوَنُوا عَلَى الْإِثْمِ وَالْعُدُوْنِ
     - ‘And do not help one another in sin and transgression.’ (5:2)

   **The amr**: It is formed by omitting the **تَفَعَّل** and the case-ending, e.g.:
   - تَتَنَاوُلْ ‘take!’ (tatanāwal-u → tanāwal).

   In the **nāqis** verb the final **alif** (written **yā**) is omitted, e.g.:
   - تَبَاكِي ‘pretend to cry!’ (tatabākā → tabāka).

   **The maṣdar**: The maṣdar of this **bāb** in on the pattern of ُتَفَاعَلْلَ (tafā‘ul-un), e.g.:
   - ‘he took’
   - ‘taking’
   - ‘he was pessimistic’
   - ‘pessimism’
In the nāqis verb the dammah of the second radical changes to kasrah, e.g.:

\[
\text{تَبَاوُل} \quad \text{كَبَأَكَيْكَ} \quad \text{تَبَاوُل}.
\]

The ism al-fā‘il and ism al-maf‘ūl: These are formed by replacing the حرف المضارعَة with mu-. The second radical has kasrah in the ism al-fā‘il and fatḥah in the ism al-maf‘ūl, e.g.:

\[
\text{مُتَتَاوُل} \quad \text{‘one who takes’}
\]

\[
\text{مُتَتَاوُل} \quad \text{‘that which is taken’}
\]

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

\[
\text{مُتَتَاوُل} \quad \text{‘place of taking, reach’}
\]

\[
\text{يَجِبْ أَنْ لَا تَتَرَكَ الرُّمَادُ في مُتَتَاوُلٍ أُيُنْيِي الأَطْفَالِ.}
\]

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

This bāb denotes, among other things, the following:

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

\[
\text{سَاَلَلَّ} \quad \text{‘he asked’}
\]

\[
\text{تَسَاءَلَ النَّاسُ} \quad \text{‘the people asked one another’}
\]

\[
\text{تَعاَوَنَ النَّاسُ} \quad \text{‘the people helped one another, co-operated’.}
\]

b) pretended action (إِظْهَارٌ مَا لَيْسَ فِي الْبَاطِن), e.g.:

\[
\text{تَمَارَضَ} \quad \text{‘he pretended to be sick’}
\]

\[
\text{تَنَآَوَ} \quad \text{‘he pretended to sleep’}
\]

\[
\text{تَعَامَى} \quad \text{‘he pretended to be blind’}
\]

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

\[
\text{لَيْتَ الْنَّجُومَا قَرِيبَةٌ} \quad \text{‘Would that the stars were near’ (impossible)}
\]

\[
\text{لَيْتَ غَنِيًّا} \quad \text{‘Would that I were rich’ (remotely possible if it is said by a very poor man).}
\]

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

Here are some more examples:

\[
\text{لَيْتَ الْشَّابِ يُؤْدُ} \quad \text{‘Would that youth returned.’}
\]

Here the verbal sentence يُؤْدُ 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 لَيْتَ, e.g.:

ٖليَتْ مَنْ تُلدَّني

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

 Laira‘a لَيْتْ مَنْ تُلدَّني

‘I don’t have any kind of book.’ This لَيْتْ مَنْ تُلدَّني (lā that negates the entire genus). In the above sentence لَيْتْ مَنْ تُلدَّني should be indefinite. Its ism and khabar should both be indefinite. Its ism مَبْنِي and has -a ending. Here are some more examples:

لَا دَاعِيَ لِلْخَوَفِ

‘There is no need to fear.’

لا إِكْرَأُهُ فِي الْأَلْدَّيْنِ

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

لا رَيْبَ فِيهِ

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

لا إِلَهَ إِلَّا اللَّهُ

‘There is no god but Allāh.’

لا صَلاةٌ بعَدَّ الْغَدَاةِ حَتَّى تَطْلِعَ الْشَّمْسُ، وَلا صَلاةٌ بعَدَّ العَصْرِ حَتَّى تَعْرَبَ الْشَّمْسُ.

‘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 tāhdhīr, e.g.:

إِيَّاهُ وَهَذَا الرَّجُلُ

‘Beware of this man.’

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

ٖلا تَجَلَّ كَثِيراً فَتَنَاَمَ

‘Don’t eat too much lest you go to sleep.’

ٖلِيْتَيْ فِيَأْسَاعَ الْفَقَرَاءِ

‘How I wish I were rich so that I might help the poor.’

1 In the muḍārī is maņṣūb because of the فَ طَفَّ اصْدَقَّ which is called فَ طَفَّ اصْدَقَّ. It comes after negation or jālab. We learnt in Lesson 15 that amr, nahi and istifshām are included in jālab. Wish is also jālab. So if a muḍārī verb is connected to jālab by the فَ it is maņṣūb, e.g.,

ٖلَا تَجَلَّ كَثِيراً فَتَنَاَمَ

‘Don’t eat too much lest you go to sleep.’

ٖلِيْتَيْ فِيَأْسَاعَ الْفَقَرَاءِ

‘How I wish I were rich so that I might help the poor.’

2 See Lesson 11 for the maṣdar mu’awwal (المصَّدِرُ المَعْوَلُ).
Beware of sleeping in the class.

Here the thing warned against is a noun, النَّومِ and it is preceded by the wāw. But if a maṣdar muʿawwal is used the wāw is dropped, e.g.:

(6) ‘Beware of illegal sex.’

‘Beware of jealousy.’

‘Beware of forgetfulness.’

(Note that tansay is feminine. The masculine form is tansa).

(5) The feminine of أُرِجُ (aʿraj-u) ‘lame’ is عَرْجَانَأ (ʿarjāʿ-u), and the plural of both the masculine and the feminine forms is عُرْجُ (ʿurj-un). This rule applies to all nouns on the pattern of أَفْعَلُ denoting defects and colours. Here is an example of a noun denoting colour: the feminine of أحْمَرُ is حَمْرَاءُ and the plural of both is حُمَرُ.

Note: ‘Red Indians.’

The plural of بَيْضُ (bīḍ-un) which is originally بَيْضُ (buyd-un). The dammah has changed to kasrah because of the following yā’.

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

The second form takes a compensatory َةَ: ْوَصَفَ ‘he described’ ْوَصَفَ ‘description’ ْوَعَظَ ‘admonition’ ْوَثَوقَ ‘trust, confidence’.
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(7) In the second letter has sukūn, but in the plural it has dammah. This rule applies to all nouns on the pattern of خِطْوَة, عُرُفَة, like خَطْوَةً, عُرُفَةً.

(8) A preposition preceding a maṣdar mu‘awwal may be omitted, e.g.:

أَعُوذُ بِاللَّهِ مِنَ الْكُذِّبِ.

‘I seek refuge in Allāh from telling lies.’

The preposition may be omitted if it is followed by a maṣdar mu‘awwal, e.g.:

أَعُوذُ بِاللَّهِ أَن أَكُذِّب.

This omission is optional and we may also say:

أَعُوذُ بِاللَّهِ مِنْ أَن أَكُذِّب.

Here is another example:

أَمْرُنَا اللَّهَ بِالصَّلاةِ

Using the maṣdar mu‘awwal we say:

أَمْرُنَا اللَّهَ أَن نُصَلِّيَنَّ أَمْرُنَا اللَّهَ بِأن نُصَلِّيَنَّ.

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

أَيُّنَ أَخْوَكُ هَاشِمَ؟

‘Where is your brother Hāshim?’

The badal is of four kinds:

1) total badal (بَدَلُ الْكُلِّ مِنَ الْكُلِّ) e.g.:

تَجَّهَ أَخْوَكُ مُحِمَّدَ.

‘Your brother Muhammad has passed.’

Here جَّهَ is the same as جَهَ.

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

أَكْلَتُ الدَّجاجَةَ نَصْفَهَا.

‘I ate the chicken, half of it.’

Here نَصْفَ is part of الدَّجاجَةَ.

3) comprehensive badal (بَدَلُ الْإِشْتِراَمَال) (e.g.):

أَعْجَبْتُي هذَا الكِتَابُ أَسْلُوبُهُ.

‘I like this book, its style.’

Here نُصْلُوبُ is not the same as نُصْلُوبُ, 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* (البدال المباين), e.g.:

‘Give me the book - I mean - the notebook.’

Here, the intended word is *الدفتر*، but by mistake the speaker said *الكتاب*، then he corrected himself.

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

In *أين أنتَ بلال؟* the word *بلال* is the *badal*, and *أنتَ* is the *mubdal minhu*.

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

‘I know two languages: French and Spanish.’

Here *الفرنسية* و *الأسبانية* are indefinite.

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

a) both be nouns, e.g.:

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

b) both be verbs, e.g.:

‘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.:

‘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.:

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

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

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

‘I want to go out.’
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There is another type of *maṣdar muʿawwal* which is made up of 
\[ \text{أَنَّ} + \text{its ism and khabar}, \] e.g.:

\[ \text{بُلْغِيَ} \text{أَنَّهُ مَاتَ.} \]

‘News has reached me that he died.’

Here the *maṣdar muʿawwal* *أَنَّهُ مَاتَ* is the *fāʾil* of the verb *بُلْغَ.*

Here are some more examples:

\[ \text{يُصْرِي} \text{أَنَّكَ تَلْمِيذَيْكَ.} \]

‘I am pleased that you are my student.’

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

\[ \text{يَتَدُّو} \text{أَنَّكَ مَسْتَعَجِّلْ.} \]

‘It appears that you are in a hurry.’

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**The Particles That Resemble The Verb**

These are six: 
\[ \text{إِنَّ،} \text{ أَنَّ،} \text{ كَاَنَّ،} \text{ لِكَنَّ،} \text{ لِيُتَّ،} \text{ لِعَلَّ.} \] They are also called *inna* and its sisters. We have already learnt them. They resemble the verb in two points:

a) in their meaning, for

\[ \text{إِنَّ} \text{ mean \ ‘I emphasize’;} \]

\[ \text{كَاَنَّ} \text{ means \ ‘I liken’;} \]

\[ \text{لِكَنَّ} \text{ means \ ‘I correct’;} \]

\[ \text{لِيُتَّ} \text{ means \ ‘I wish’;} \]

\[ \text{لِعَلَّ} \text{ means \ ‘I hope’ or \ ‘I fear’, and} \]

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

The meanings of these particles:

\[ \text{إِنَّ،} \text{ أَنَّ} \text{ These signify emphasis (التو Kidd,)} \text{ e.g.:} \]

\[ \text{إِنَّ اللهَ شَدِيدُ العَقَابِ;} \]

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

\[ \\
\text{وَأَعْلَمُوُا أَنَّ اللهَ شَدِيدُ العَقَابِ;} \]

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

\[ \text{كَاَنَّ} \text{ signifies resemblance (التشبيهة,)} \text{ e.g.:} \]

\[ \text{كَاَنَّ العَلِيمُ نورٌ.} \]

‘It is as if knowledge is light.’

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It may also signify doubt (الْضَرْعُ), e.g.: 
كَانَتْي، أَعْرُفُكَ. ‘It looks as if I know you.’

signifies correction (الْقَرَأَنُ), e.g.: 
حَمَّدَ الْذِّكْرِ، وَكَبَّرَهُ كَسَانُ. ‘Hāmid is intelligent, but he is lazy.’

signifies wish (الْتَمْمِيَّةَ), e.g.: 
لَيْتَ الشَّيْبَ يَعْوَدُ. ‘Would that youth returned.’

signifies hope or fear (الْتَرْجِيَّةُ والإِشْفَاقُ), e.g.: 
لَعْلَ اللَّهِ يَغْفِرْ لَي. ‘I hope Allāh will forgive me.’
لَعْلَ الْجَرَّاحَ يَعْمَتْ. ‘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’.

إنَّ اللَّهَ غَفُّورٌ
khabar inna ism inna
اللَّهُ غَفُّورٌ khabar mubtada’

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

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

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

2) sentence:
   a) verbal sentence:

إنَّ اللَّهَ يَغْفِرُ الْذُّنُوبَ جَمِيعًا
‘Surely Allāh forgives all sins.’ (Qur’ān, 39:53).

b) nominal sentence:

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

3) shibhu jumlah:
   a) prepositional phrase (الجَارُ والمَجْرَوْرُ):

كَانَتِكَ مِنَ الْقَصَّيْنِ. ‘It looks as if you are from China.’
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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 إِلَيْنَا إِيَابُهُمْ، ثُمَّ إنَّ عَلَيْنَا حِسَابُهُمْ.

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

The original sequence is:

إنَّ إِيَابُهُمْ إِلَيْنَا وَإِنَّ حِسَابُهُمْ عَلَيْنَا.

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

إنَّ لَدَيْنَا أَنْتَكَالَا وَجَهِيمًا.

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

إنَّ مَعَ الْعُسْرِ يُسْرًا.

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

Here it is incorrect to say:

إنَّ يُسْرًا مَعَ الْعُسْرِ إِنَّ أَنْتَكَالَا لَدَيْنَا.

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

ليَتَبَرَّكَ الْطَفْلُ.

‘Would that I were a child.’

With إنَّ, أَنَّ, كَانَ, لَكِنَّ it is optional.

So we may say لَتَبَرَّكَ الْطَفْلُ. Likewise with other three particles.

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

لَعَلَّيْ لَا أَرَاكَ مُدَتَّا طَوِيْلَةً.

‘I am afraid I will not see you for a long time.’

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3 أَنْتَكَالُ means ‘fetter’, and the plural is أَنْتَكَا.
4 For نُونُ الوقاية (nun of protection) see Key to Book Two (Lesson 9).
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<td>أَطْمُمْ أَطْمِمْنَا</td>
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<td>to feign sickness (vi)</td>
</tr>
<tr>
<td>تَعْلَمُ تَعلَماً</td>
<td>to learn (v)</td>
</tr>
<tr>
<td>مَجْدُ</td>
<td>good</td>
</tr>
<tr>
<td>تَعَامِيٌ تَعَامِيًا</td>
<td>to feign blindness (vi)</td>
</tr>
<tr>
<td>بَاطِنُ</td>
<td>interior</td>
</tr>
<tr>
<td>تَبَارَكُ</td>
<td>to be praised, blessed (vi)</td>
</tr>
<tr>
<td>مِلَّٰٰ ما ليس في الباطن</td>
<td>(gr) to show what is not in the inside, to feign</td>
</tr>
<tr>
<td>رَأْيُ</td>
<td>consultation</td>
</tr>
<tr>
<td>عَسَرُ</td>
<td>difficulty</td>
</tr>
<tr>
<td>جَوَّ (ج أَجْوَاءٍ)</td>
<td>weather</td>
</tr>
<tr>
<td>جَاثَحُ (ج أَجْيَحْة)</td>
<td>wing</td>
</tr>
<tr>
<td>مَسْأَلَةٌ (ج مَسْأَئِلٍ)</td>
<td>issue, matter, problem</td>
</tr>
<tr>
<td>حُوراَةٌ (ج حُورَى)</td>
<td>need, necessity, requirement</td>
</tr>
<tr>
<td>صَفْرَاءٌ (ج صَفْرَى)</td>
<td>dark-eyed (fem صَفْرَيْة)</td>
</tr>
<tr>
<td>صَفْرَاءٌ (ج صَفْرَى)</td>
<td>yellow (fem صَفْرَيْة)</td>
</tr>
<tr>
<td>أسودُ</td>
<td>black</td>
</tr>
<tr>
<td>عَيَّنَاءٌ (ج عَيْنَى)</td>
<td>wide-eyed (fem عَيَّنَيْة)</td>
</tr>
<tr>
<td>وَقِيقٌ وَقُوفًا, نُقَةً</td>
<td>to trust (i-i)</td>
</tr>
<tr>
<td>وَصِفُ وَصَفَأ، صِفَةٌ</td>
<td>to describe (a-i)</td>
</tr>
<tr>
<td>وَضَلَّ يَضِيلُ وَضَلاً، صِلَةٌ</td>
<td>to connect (a-i)</td>
</tr>
</tbody>
</table>
LESSON 21

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

(1) **Bāb** \(\text{ ملف }\). In this **bāb in**- is prefixed to **فعل**. We say:

\[\text{سقطَ الينْجَانُ وانْكَسَرَ.} \]

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

**The mudāri:** The **حَرْفُ المُضارِعَة** takes **fatḥah**, e.g.:

\[\text{إِنْكِسَرَ} \rightarrow \text{ينْكِسْرُ} \rightarrow \text{ينْشَقُ} \]

(for **نِشْقٍ**).

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

\[\text{إِنْصَرْتُ} \rightarrow \text{تَنصِرُ} \rightarrow \text{تَنصِرُ (tanṣarif-u → nṣarif → inṣarif).} \]

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

\[\text{إِنْكِسَرْتَ} \rightarrow \text{إِنْكِسَرَ} \rightarrow \text{إِنْقَلَبَ} \]

‘breaking’

\[\text{إِنْقِلَبُ} \rightarrow \text{إِنْقِلَبُ} \rightarrow \text{إِنْقِلَبُ} \]

‘turning upside down’

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

\[\text{إِنْشَقَ} \rightarrow \text{إِنْشَقَ (inshaqa : inshiqaq-un)} \]

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

\[\text{إِنْجَلَيْ} \rightarrow \text{إِنْجَلَيْ (for **نَجَلِي**)} \]

**The ism al-fāʿil:** it is formed by replacing the **حَرْفُ المُضارِعَة** with **mu-** as we have seen in other **abwāb**.

The second radical takes **kasrah** in the **ism al-fāʿil**, and **fatḥah** in the **ism al-mafʿūl**, e.g.:

\[\text{مُكِسَرُ} \rightarrow \text{ينْكِسْرُ} \rightarrow \text{ينْشَقُ (for **نِشْقَة**)} \]

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

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

\[\text{مَعْطَفُ} \rightarrow \text{‘it bends’} \rightarrow \text{‘place of bending’, i.e., a road bend.} \]

The word **مَنْحَتَوْنَى** (munḥana-n) is also used in this sense.
This bāb denotes (1) e.g.:

‘I broke the tumbler.’ ‘The tumbler broke.’

Note that the  in the first sentence is mafʿūl bihi, and in the second is fāʿil.

Here are some more examples:

I opened the door. The door opened.

The Muslims defeated the unbelievers.

Note that is the of mātāwa and is the of fūl, e.g.:

‘I broke the glass.’ ‘The glass broke.’

‘I smashed the glass.’ ‘The glass broke to pieces.’

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

‘Did the door open?’

‘Did the car overturn?’

(3) ‘The sun was eclipsed the day Ibrāhīm died.’ Here the sentence is mudaṭ ilayhi, and in the place of jarr, and is mudaṭ.

Here are some more examples:

‘I was born the day my grandfather died.’

‘I left the day the results appeared.’

(4) means ‘but for ...’, e.g.:

‘But for the sun the earth would have perished.’

1 We have seen  in Lesson 20.
This particle (لوّلا) is called حَرْفُ آمَنَّا لِوُجُودٍ 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 لوّلا is a mubtada whose khabar is to be omitted. The second sentence is called جَوَابُ لوّلا. It is a verbal sentence with the verb in the مَذِى. A لَام is prefixed to an affirmative جَوَاب. A negative جَوَاب does not take this لَام, e.g.:

لوّلا الاختبار ما حَصّرت اليوم.
‘But for the examination I would not have attended today.’

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

لوّلا أنَّ الجوّ حار لَحَصّرت المُحاضرة.
‘But for the fact that weather is hot, I would have attended the lecture.’

لوّلا أنّي مرض لْسَافَرتْ مَعك.
‘But for the fact that I am sick, I would have gone with you.’

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

Who is this Ibrāhīm?’

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

If a demonstrative pronoun like هذّا, هذّه, ذَلِك etc. comes after a proper noun or a mudāf ilayhi it is a nَاّت. Here are some more examples:

ليَمَن جُواز السفر هذا؟
‘Whose is this passport?’

أَرْتِي سَاعَتَكِ هذِه.
‘Show me this watch of yours.’

لَعْلَي لا أُحِج بعَد عامي هذا.
‘I am afraid I will not perform hajj after this year of mine.’ (hādīth)

أُذْهِب بِيْسْكَتِي هذِه فأَلْقِه مَّا أَلْقَتْهُم.
‘Go with this letter of mine, and drop it to them.’ (Qurʾān, 27:28).

2 التَّعَتُ = adjective.
3 أَلْقَيْهُ = for أَلْقَيْهُ. 
4 أَلْقَيْهُ
is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g.:

أبنائي وبناتي يدرسون.

‘My sons and daughters are studying.’

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

In the hadīth:

إن الشمس والقمر أبناي لا ينكسفان لموت أحد ولأحياء.

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

Here ينكسفان is the masculine form, and the pronouns in it refers to الشمس which is feminine and القمر which is masculine.

Here is another example:

المسجد والمدرسة قريبان.

Vocabulary

نظرًا (a-u) to look at
نظارة (a-u) spectacles
الكهرباء (a-u) electricity
انكسارًا (vii) to be broken
قطعًا (vii) to be cut off
انقلبًا (vii) to be turned upside down
وقفتًا (vii) to stop
توقفًا (vii) to stop, to come to stand still
مرورًا (v) traffic
عفيف (a-i) violent
انخلعًا (vii) to be dislodged
انكسافًا (vii) to be eclipsed

عذرًا (a-i) to excuse, absolve from guilt
قبولًا (a-i) to accept
استطاعة (i-a) to be able, can
منتصف (x) middle
مُمَعْطَف (vii) to open (by itself)
جسر (جسور) bridge
فصل (x) grace, favour, kindness
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 be defeated (vii)

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 (ج غزوات) 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) to make a noun definite (ii) (gr)

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
In this lesson we learn the following:

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

إِتَنْظَرَ (intāzara) ‘he waited’.

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

إِمْتَحَنَ (imtaḥana) ‘he examined’

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

a) If the first radical is د، ذ، تص، ض، ط، ذلُك, the extra ت changes to د, e.g.:

إِذْدَعَيْ (idta’a) إِذْدَعَيْ إِذْدَعَيْ دَعَا ‘he claimed’

إِذْدَكَرْ (idhtakara) إِذْدَكَرْ إِذْدَكَرْ ذَكَر ‘he remembered’

With the assimilation of to د, إِذْدَكَرْ ‘it became crowded’

إِذْدَحَمْ (iztaḥama) إِذْدَحَمْ ‘it became crowded’

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

إِضْطَرِبْ (istiṭabara) إِضْطَرِبْ أَبْيَأ ‘he had patience’

إِضْطَرَبْ (idtaraba) إِضْطَرَبْ ‘he was in state of unrest’

إِطْلَعْ (iṭṭala’a) إِطْلَعْ ‘he knew’

إِطْلَعْ (iẓṭalam) إِطْلَعْ ‘he put up with wrong’

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

إِتَحَدَ (iwtalada) إِتَحَدَ ‘he was united’
Lesson 23

‘he protected himself’

\[ \text{iwtaqā} \rightarrow \text{ittaqā} \]

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

- يَنْتَظَرُ ‘he waits’
- يَبْسَمُ ‘he smiles’
- يَسْمَعُ ‘he listens’
- يَخْتَارُ ‘he selects’

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

- (tantazir-u : intazir)

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

- ‘waiting’ إِيَتَارَ ‘meeting’ إِجْمَاعَ ‘selection’ إِلَيْقَاءَ

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

- يَمَتَجَنُ ‘he examines’ (mumtaḥīn-un) ‘examiner’
- يَمَتَجَنُ (mumtaḥan-un) ‘one who is examined’

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

- يَشْتَقُ ‘he derives’ which stands for *ism al-fā‘il*

In the same way:

- يَخْتَارُ ‘he selects’ which stands for *ism al-fā‘il*

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

- ‘society’, literally ‘place of gathering’
- ‘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 bāhī, the hamza al-wasl is omitted in this bāh also when hamza al-istihām is prefixed to the verb, e.g.:

‘Did you wait for me?’ for (a intażarta-nī ? → antażarta-nī?).

In the Qur‘ān (37:153)

‘Has He preferred daughters to sons?’

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

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

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

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

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

‘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 ف is usually prefixed to إذا

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

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

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

‘I think the examination is near.’

Here the first object and قربياً is the second.

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

Here is the first object and the sentence يأتي غذاً is the second object, and it is
في مَحلٍ نَصْبٍ.
may be followed by أن or or.e.g.:
أَظْنُ أن الامتحان سهل → الامتحان سهل (a) ‘I think the examination is easy.’

Here is ism inna, and سهل is khabar inna.

In the Qur’an (41:22)
وَأَظْنَيْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ
‘But you thought that Allāh does not know much of what you are doing.’

b) ‘I did not think that Ahmad would fail.’
In the Qur’an (18:35)
قَالَ مَا أَظْنُ أَن تَبِيَّنَ هَذِهِ أَبْنَا
‘He said, “I do not think that all this will ever perish”.’

(5) We say دخلت البيت/الغرفة/المسجد but
دخلت في الامتحان/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:
وَدَخَلَ جَنَّتَهُ
‘And he entered his garden.’ (18:35).
But:
وَلَمَّا يَدَخَلَ الْإِيَّامَ في قُلُوبِهِمْ
‘And faith has not yet entered into your hearts.’ (49:14).
We have both usages in:
فَأَدَخَلَي فِي عِبَادِي وَأَدَخَلَي جَنَّتِي ۚ
‘So enter among My servants, and enter My Paradise.’ (89:29-30).

(6) We have learnt اسم الفاعل فعال (fa‘āl) which denotes intensity in the ism al-fā‘l, e.g.:
غافر ‘one who forgives’
غرَافِر ‘one who forgives much’
رائِق ‘one who provides’
رَأِاق ‘one who provides much’
‘one who eats’  
أَكِيلٌ 
‘one who eats much’  
أَكِيلٌ 

There are four forms which denote intensity. They are:

a) عِلَمْ  
فَعِيلٌ  
‘one who knows much’  
‘one who hears much’.

b) غَفُورٌ  
فَعُولٌ  
‘one who forgives much’  
‘one who thanks much’

‘one who frowns much’
‘one who eats much’.

c) حَذَرٌ  
فَعُولٌ  
‘very cautious’.

d) مُعَضَّاءٌ  
فَعُولٌ  
‘one who gives much’.

These five patterns are called صِيٍّبَعَ مَبْالِغَةٍ أَسْمَ الفَاعِل ‘patterns denoting intensity in the ism al-fā‘il’.

‘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 mašdar mu‘awwad is used, may be omitted, e.g.:

لاَ بَدٌ أَن تَكُونَ لَهُ ‘You must write to him.’

لاَ بَدٌ أَن نَسَفِرَ ‘We must travel.’

لاَ بَدٌ أَن تَتَعَلَّمُوا تَشْعِيْلُ الحَاسُوبِ ‘You must learn how to operate a computer.’

Vocabulary

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>اطْلَاعٌ (على) إطْلاعاً</td>
<td>to look into, be informed</td>
</tr>
<tr>
<td>تَعْقِيمٌ</td>
<td>circular, notification</td>
</tr>
<tr>
<td>تَعْقِيمٌ</td>
<td></td>
</tr>
<tr>
<td>اَذْهَامٌ اَذْهَامًا</td>
<td>to wait</td>
</tr>
<tr>
<td>اَذْهَامٌ اَذْهَامًا</td>
<td></td>
</tr>
<tr>
<td>طَابِقٌ (ج طَوابِقٍ)</td>
<td>storey (of a building), floor</td>
</tr>
<tr>
<td>طَابِقٌ (ج طَوابِقٍ)</td>
<td></td>
</tr>
<tr>
<td>اقتِرَحَ اقتِرِحاً</td>
<td>to suggest, propose</td>
</tr>
<tr>
<td>اقتِرَحَ اقتِرِحاً</td>
<td></td>
</tr>
<tr>
<td>انتَظَرَ انتظاراً</td>
<td></td>
</tr>
<tr>
<td>انتَظَرَ انتظاراً</td>
<td></td>
</tr>
<tr>
<td>انتَقلَ انتقالاً</td>
<td>to shift, move</td>
</tr>
<tr>
<td>انتَقلَ انتقالاً</td>
<td></td>
</tr>
<tr>
<td>سَدِيدٌ</td>
<td>correct, right</td>
</tr>
<tr>
<td>سَدِيدٌ</td>
<td></td>
</tr>
</tbody>
</table>

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to be empty, vacant (a-u)
empty

مُصْطَفِفَة
chosen

to avoid (viii)

اجْتَجَبَتْ إِجْتَنَابًا
to spy (v)

تَجُسَّسَ تَجْسِيسًا

assumption, doubt, suspicion

إِغْتِبَابٌ إِغْتِبَايَاً
to backbite (vii)

تَوَابٌ

sin

The Oft-Forgiving

رَحْمَةُ الرَّحِيمُ
to have mercy (i-a)

إِكْفَنَى إِكْفِنَاءً
to be satisfied (viii)

The Compassionate (one of the attributive names of Allāh)

الرَّحِيمُ

The Most Merciful (one of the attributive names of Allāh)

إِكْفَنَى إِكْفِنَاءً
to content oneself, to

تَوَابٌ
to be satisfied (viii)

The Oft-Forgiving

(1) to be mindful of Allāh, to be pious

(2) (→) to take shelter (viii)

to have mercy (i-a)

إِكْفَنَى إِكْفِنَاءً
to be satisfied (viii)

The Compassionate (one of the attributive names of Allāh)

The Most Merciful (one of the attributive names of Allāh)

to draw near (viii)

إِخْتَارَ اِخْتِيَارًا إِخْتِيَارًا
to select, choose (viii)

مُخْتَارٌ

selector/selected, chooser/chosen

مُنْتَصَفٌ

examiner

إِخْتَارَ اِخْتِيَارًا
to examine (viii)

to test, examine (viii)

إِفْتَرَأَ اِفْتَرَأً
to compel (viii)

مُفْترِرٌ

compeller, compelled

حَقٌّ (جَ حُقُوق)

الحَقَّ إِلَّا حَقًا
to join (university, school, etc.) (viii)

مُفْتَرِقٌ الْطَّرْقِي
to be separated (viii)

crossroads

شَيْبَةٌ تَشْبِيهاً
to liken (ii)

(1) to be raise, rise (gr) have primary case-ending dammah or its equivalent secondary ending. (viii)

to join (university, school, etc.) (viii)

مُفْتَرِقٌ الْطَّرْقِي
to be separated (viii)

to be decorated (viii)

إِذْكَرُ إِذْكِرًا
to mention (viii)

to mention, remember (a-u)

زَانُ يَزِينُ زِينًا
to decorate, beautify (a-i)

إِذْدَانُ إِذْدِيَاً إِذْدِيَاً
to be decorated (viii)

to be decorated (viii)

إِذْدَانُ إِذْدِيَاً إِذْدِيَاً
to be decorated (viii)

إِذْكَرُ إِذْكِرًا
to mention (viii)
to be or become clean, unpolluted (a-u)

to be wronged, oppressed (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

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 smile (viii)

(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)

(1) to claim, allege

(2) to expect (v)

(1) to find, discover (iv)

(2) to expect (v)

serpent (J. جَيْلَةٌ)

bosom friend

to draw forth, pull out (a-i)

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

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

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

- إِحْمَارُ ‘it became red’
- إِعْوَجُ ‘it became crooked’.

The *muḍāriʿ* of *bāb* is *إِحْمَارُ* and *ism al-fāʿil* is *مُحَمَّرُ*.

It has no *ism al-mafʿūl*.

Its *maṣdar* is *إِحْمَرَأَرُ*.

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

- إِحْمَارَ ‘it became red’
- إِذْهَامُ ‘it became dark green’

The *muḍāriʿ* of *bāb* is *إِحْمَارُ* and its *ism al-fāʿil* is *مُحَمَّرُ* and its *maṣdar* is *إِحْمَرَأَرُ*.

Note that a verb like *إِشْتَدَّ* is not from *bāb* إِفْعَالُ, but it is from *إِفْعَالُ* إِشْتَدَّ* from *شَدَّ* إِفْعَالُ: the *in* is extra, but both the *dāl* (د) are original, because its radicals are *شَدَّ* د د.

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

(2) The verb *رَأَى يَرى* has two meanings:

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

In the first sense it is called *رَأَى الْبصَرِيَّة* (raʿā of the eye), and in the second sense it is called *رَأَى الْعَلَمِيَّة* (raʿā of the mind).

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

- رَأَيْتُ إِبْرَاهِيمَ. ‘I saw Ibrāhīm.’

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

- أَرَى حَامِدًا عَالِمًا. َّمَ حَامِدًا عَالِمًا. ‘I think Ḥāmid is a scholar.’

---

1 This *bāb*’s number is: ixa.
‘I think he is ignorant.’

In the Qur’ān (70:6-7):

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

is a verb signifying hope or fear like the particle لعلَّل, e.g.:

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

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

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

a) An incomplete verb (الفعل الباقِس) is a sister of كانْ أَنْ يَغْفُرُ عَنْهُمْ, and takes ism and khabar, e.g.:

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

Here is its ism and the maṣdar muʿawwal is its khabar.

Remember that its khabar should be maṣdar muʿawwal.

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

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

Here is its ism.

b) A complete verb (الفعل الناسم) is followed by its fāʿil, e.g.:

If is used as a complete verb it is immediately followed by the maṣdar muʿawwal, e.g.:

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

Here the maṣdar muʿawwal is the fāʿil.

‘I am afraid I will fail’ is incomplete, and in

See Lesson 10.

أَنْ يَهِدَىٰنِّيَ = أَنْ يَهِدِينِيَ
it is complete.

(4) In Arabic, ‘After the teacher entered.’ Here مَا the meaning of a مَعْدَر. So:

بعدَ مُدَارَ مَعْدَرَ بعدَ مَعْدَرَ مَعْدَرَ.

That is why this is called مَعْدَر (the infinitive مَا). The verb that follows the infinitive مَا may be مَا or مَا.

Here is an example of the later:

سَارِكَ المَجلَّةَ بعدَ مَا يَخْرُجُ المَدْرَسَ.

‘I will show you magazine after the teacher leaves.’

Here بعدَ خُروَجُ المَدْرَسَ has the force of بعدَ خُروَجُ المَدْرَسَ.

Here are some more examples:

لُهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسَواً يَوْمَ الْحِسَابِ.

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

فَذَوَّقُوا عَذَابَ بِمَا كَانُوا تَكْفِيرُونَ.

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

(5) We have learnt in Book Two (Lesson 11) that the كُلَّا coming after فَأَمَأَ should take فَأَمَأَ, e.g.:

أَخَيِّي يَدْرُسُ بِالمَدْرَسَةِ، أَمَأَ أَنَا فَأَدْرُسُ بِالجَامِعَةِ.

In the فَاذَا أَلَّذِينَ أَسْوَدَتُ وَجَوهُهُمْ أَسْكَرَتُمْ بَعْدَ إِيمَانِهِمْ (3:106) there is no فَأَمَأَ because the كُلَّا has been omitted as it is evident from the context. The omitted كُلَّا is فَاذَا أَلَّذِينَ أَسْوَدَتُ وَجَوهُهُمْ أَسْكَرَتُمْ بَعْدَ إِيمَانِهِمْ ‘it will be said to them.’

Here is a translation of the meaning of this فَاذَا أَلَّذِينَ أَسْوَدَتُ وَجَوهُهُمْ أَسْكَرَتُمْ بَعْدَ إِيمَانِهِمْ:

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

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>اِفْتِحَ اِفْتِحَاً</td>
<td>to open (by itself) (vii)</td>
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<tr>
<td>اِعْجَعِ اِعْجُواٌجاً</td>
<td>to become crooked (ix)</td>
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<tr>
<td>اِغْضَبَ اِغْضَباً</td>
<td>to make s.o. angry, enrage (iv)</td>
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<td>قُولَ تَقْوِيماً</td>
<td>to straighten (ii)</td>
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<tr>
<td>تَمْكِنَ (مِن) تَمَكْنُا</td>
<td>to be able, manage (v)</td>
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<tr>
<td>اَحِمرَ اِحِمْراً</td>
<td>to turn red (ix)</td>
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<td>Arabic</td>
<td>English</td>
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<td>-------------------------------------------------------------------------</td>
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<tr>
<td>استغفر (من) سخرائي</td>
<td>to seek forgiveness (x)</td>
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<td>أبيض إيضاضًا</td>
<td>to become white (ix)</td>
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<tr>
<td>صلح صلاحًا</td>
<td>to be good, proper, in order, pious (a-u)</td>
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<td>نحلة (ج نحل)</td>
<td>produce, yield (of a tree)</td>
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<td>نحلة (ج نحل)</td>
<td>unripe date when it starts turning red or yellow</td>
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<td>تمرة</td>
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<td>قلالي قليلاً</td>
<td>to fry (a-i)</td>
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<tr>
<td>عيب (ج عيب)</td>
<td>defect, fault, flaw</td>
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<tr>
<td>عاب يعيب</td>
<td>to be defective, faulty (a-i)</td>
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<td>حزن حزناً حزناً</td>
<td>to be sad (i-a)</td>
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<tr>
<td>إصفرار إصفرارا</td>
<td>to become green (ix)</td>
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<td>إصفرار إصفرارا</td>
<td>to intensify, become severe (viii)</td>
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<td>إنشقان إنشقاقًا</td>
<td>to split (vii)</td>
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<tr>
<td>سن (ج أسنان)</td>
<td>(1) tooth (2) age</td>
</tr>
<tr>
<td>ربيع (ج ربيع)</td>
<td>spring (season)</td>
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<td>فورًا</td>
<td>at once, instantly</td>
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</table>
| إصطفاء إص...

To mock, ridicule (i-a) to perform wudū' (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** استُغُفِّرَلَ. In this **bāb** ista- is prefixed to the first radical (istaffala), e.g.:

- استُغُفِّرَلَ ‘he asked for forgiveness’,
- استيقظَ ‘he woke up’,
- استعدَ ‘he got ready’,
- استحمَ ‘he had a bath’,
- استقالَ ‘he resigned’,
- استلقيَ ‘he laid-down’.

**The mudāri**: It is بَسِّطُ جْرَ، بَسِّطَ جِلْدَ، بَسِّتْ جَلْدَی. e.g. بَسِّطُ جْرَ، بَسِّطَ جِلْدَ, بَسِّتْ جَلْدَی.

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

- تَسْتُغَفِّرُ (tastaghfir-u → staghfir → istaghfir)
- تَسْتَجِبِّي (tastajibbi)
- تَسْتَقلِّي (tastaskellii)
- تَسْتَجِحَ (tastajh)

(This has fatḥah at the end to avoid the ligature الساكنين.)

**The maṣdar**: It is on the pattern of بَسِّتُ جْرَ (istifal-un), e.g. بَسِّتُ جْرَ.

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

- بَسِّتَ قَالَ ‘he consulted’

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

- بَسِّتْ لَا قَاءَ for بَسِّتْ لَا قَاءَ

**The ism al-fāʿil and the ism al-maf’ūl**: The second radical has kasrah in the ism al-fāʿil and fatha in the ism al-maf’ūl, e.g.:

- مُستَغْفِرُ (mustaghfir) ‘one who seeks pardon’ and
- مُستَخْلَفُ (mustakhfar) ‘one whose forgiveness is sought’.

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

- مُستَقَّلٍ  ‘future’
- مُستَقَّمٍ  ‘clinic’
- مُستَقَّمٍ  ‘hospital’

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

- غَفَرْتُ ‘he forgave’
- إِسْتَعْفَرَ ‘he sought forgiveness’
- طَعَمَ ‘he ate’
- إِسْتَطَعَ ‘he asked for food’
- هَدَى ‘he guided’
- إِسْتَهْدِدَ ‘he sought guidance’.

(2) آدَرْسُ الْلِّغَةِ الْعَرَبِيَّةَ لِكَيْ أَفْهَمُ الْقُرْآنَ الْكَرِيمَ.

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

The word ِلِكَيْ is an infinitive particle, and ِلِكَيْ أَفْهَمُ الْقُرْآنَ means لِفِهْمِ الْقُرْآنَ.

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

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

- كَيْ دَسْمَحَكَ كُثْبًٍا

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

Here ِلِكَيْ is for ِلِكَيْ.

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

- إِجْتَهَدَ لِكُبْلَةٍ رَسُوبَ

   ‘Work hard lest you should fail.’

- أَكْتُبْ رَقْمَ هَاتِيفٍ فِي الْمَفْكَرَةِ لِكُبْلَةٍ تَتَسَئُ

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

Here are some more examples of ِلِكَيْ:

- ذَهَبْ زُمَالَايِ إِلَى الْسَّوقِ لِكَيْ يُشْتَرَوا الْحَوَائِجِ

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

- يَا مَرَيْمٍ، إِسْتَتَقَّمْتُ مُبْكَرًا لِكُبْلَةٍ يَفْوَنَّا الْقَطَارُ

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

---

1 For ِلَامُ ‹الُّتَعْلِيْلِ› see Book Two (Lesson 17).

2 In English we say, ‘I missed the train’. In Arabic we say, ‘The train missed me’. ِفَاتَيْنِي الْقَطَارُ.
(3) إذنٌ is another particle of *naṣb*. It precedes the *muḍāri’* and renders it *mansūb*.

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

\[ \text{‘The headmaster is returning today from abroad.’} \]

you will reply saying:

\[ \text{‘In that case we will receive him at the airport.’} \]

Note that the verb after إذنٌ is *mansūb*.

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

a) إذنٌ should be at the beginning of the sentence, and it should not be preceded by any other word,

b) the verb should immediately follow it. Intervention by لا الدافعية or an oath is permitted,

c) the verb should denote futurity.

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

But if we say:

\[ \text{تَحْنَُ إذنٌ نَتَسْتَقَبِلُهُ.} \]

the verb should be *marfu’* because إذنٌ is not at the beginning of the sentence.

In the same way if we say

\[ \text{إذنٌ في المطار نَتَسْتَقِبِلُهُ.} \]

the verb should be *marfu’* because the verb does not immediately follows إذنٌ.

We may, however, say

\[ \text{‘In that case we will by Allāh receive him at the airport’,} \]

and also

\[ \text{‘In that case we will not receive him at the airport.’} \]

The verb in these two cases is *mansūb*.

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

\[ \text{‘The bus arrives at the airport at two.’} \]

\[ \text{‘In that case I am afraid I will miss the flight.’} \]
Here خُفَّ is marfūʿ because it does not denote futurity.

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

ما أَكْلَتْ.

‘I did not eat.’

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

لا أَكْلَتْ وَلَا شَرِبْتَ.

‘I neither ate nor drank’.

قَلَّا صَدَقْتُ وَلَا صَلَّ.

‘He neither believed nor prayed’ (Qur’ān, 75:31)

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

دَخَلَتُ المسجدَ وَقَدَ قُرَأَ الإِمَامُ الفاتِحَةَ.

‘I entered the mosque while the imam was reading the fāṭihah.’

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

دَخَلَتُ المسجدَ وَقَدَ قُرَأَ الإِمَامُ الفاتِحَةَ.

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

Here are some more examples

خَرَجْنا من الفصل وقد شَرَحَ المدرِسُ الدَّرْسَ.

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

جَاءَ الطَّبِيبُ وقد ماتَ المَريضُ.

‘The doctor came after the patient had died.’

وُضَلَّتُ المَطَارُ وقد أَلَقَّتُ الطائرةُ.

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

(6) The verb جَعَلَ has four meanings:

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

سَجَعَلَ هَذِهِ الْعَرْفَةِ دُكَانًا.

‘I will make this room a shop.’

Here is the first object and the second object.

Here are some more examples

جَعَلَ اللَّهُ الحَجْمَرَ حَرَاماً.

‘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.:

أَجِدْتُنِي مُدِيراً؟

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

وَجِئَلوا الْمُلْكَةِ أَلَّذِينَ هُمْ عِبَّادُ الرَّحْمَنِ إِنَّمَا

‘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 اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الْظَّلَمَاتِ وَالْنُّورِ

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

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

جُعِلَ حَامِدٌ يَضْرِبُ بِنَيْنِي.

‘Hāmid began beating me.’

Here حَامِدٌ is its ism and the sentence يَضْرِبُ بِنَيْنِي its khabar. (3)

(7) The plural of ‘pedestrian’ is مَائَاَةُ. It is on the pattern فُعَالَةُ (fu’alat-un).

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

Here are some more examples

‘judge’ → قَضَىَةُ
‘barefoot’ → حَقَفَةُ
‘naked’ → عَرَاَةُ
‘ruler’ → وَلَاَةُ

³ See Lesson 10.
The nawaṣīb of the muḍārī
tawāṣṣub al-faḍlī al-mustarṣārūn.}

The particles that change the muḍārī to mašūb are called تناصب الفعل المضارع.

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

a) أَنْ, e.g.:

وَأَلَّهُ يَرِيدُ أَنْ يَتَوَّبَ عَلَيْهِمْ

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

This particle is called حرف مُصَدْرَبِيَّة وَتَصْبِبِيَّة وَأَشْقَبْبِيَّة i.e., an infinitive particle that changes the muḍārī to mašūb and denotes futurity.

b) لَنْ, e.g.:

قَالَ إِنَّكَ لَنْ تُصْبِتْ مَعِيَ صَبْرًا

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

This particle is called حرف نِفِي وَتَصْبِبِيَّة وَأَشْقَبْبِيَّة i.e., a negative particle that changes the muḍārī to mašūb and denotes futurity.

c) كِنْ, e.g.:

كَنْ نُسْبِحَكَ كَثِيرًا

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

This particle is called حرف مُصَدْرَبِيَّة وَتَصْبِبِيَّة وَأَشْقَبْبِيَّة i.e., an infinitive particle that changes the muḍārī to mašūb and denotes futurity.

d) إِذْنَ, e.g.:

سَأَورِكَ عَدَا إِنْ شَاءَ اللَّهُ

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

إِذْنَ أُتْتَشَرِكَ. ‘In that case I will wait for you.’

This particle is called حرف جَوَابِيَّة وَجَرَاءِيَّة وَتَصْبِبِيَّة وَأَشْقَبْبِيَّة i.e., an answering particle that changes the muḍārī to mašūb and denotes futurity.
to relax, have rest (x)  

to wake up (x)  

to take a bath (x)  

to have breakfast (iv)  

to wake s.o. up (iv)  

to be or become hungry (a-u)  

hungry  

to feed, give food to eat (iv)  

to make a mistake (iv)  

to seek forgiveness (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)  

amount  

wealth  

to lend, to advance a loan (iv)  

the one who is resting, relaxing  

to seek (a-u)  

subject, subject-matter  
to be shy, embarrassed, ashamed (x)  
to be in need  
to ask for a loan (x)  
to borrow (viii)  
to benefit, drive benefit (x)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>استعد استعداداً</td>
<td>to prepare oneself, get ready</td>
</tr>
<tr>
<td>استقال استقالة</td>
<td>to resign, tender one's resignation</td>
</tr>
<tr>
<td>شقة (ج شفق)</td>
<td>flat, apartment</td>
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<tr>
<td>استحبح استحباباً</td>
<td>to be desirable</td>
</tr>
<tr>
<td>زاهراً</td>
<td>brilliant, bright</td>
</tr>
<tr>
<td>غالباً</td>
<td>mostly, for most part</td>
</tr>
<tr>
<td>سبق سابقاً</td>
<td>to precede (a-i)</td>
</tr>
<tr>
<td>تصدّر تصدراً</td>
<td>(gr) to be the first word in the sentence (v)</td>
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<td>فصل فصلاً</td>
<td>(1) to expel (from school)</td>
</tr>
<tr>
<td>نفسي ينفي نفياً منفيَّاً</td>
<td>(2) to separate, cut off (a-i)</td>
</tr>
<tr>
<td>منفيَّاً</td>
<td>(1) to reject, disallow (gr) to negate</td>
</tr>
<tr>
<td>سراج (ج سرْج)</td>
<td>lamp</td>
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<tr>
<td>بسط بسطاً</td>
<td>to spread out (a-u)</td>
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<tr>
<td>بسط (ج بسط) واث (ج وَاث)</td>
<td>carpet</td>
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<tr>
<td>حاف (ج حفا)</td>
<td>ruler, governor</td>
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<tr>
<td>حاف (ج حفا)</td>
<td>barefoot</td>
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<td>أسر (إلى) إسراراً</td>
<td>to confide, to speak secretly (iv)</td>
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<td>to rent</td>
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<td>to last, continue</td>
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<td>to surrender</td>
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<td>to seek help, to take help</td>
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<td>to be proud and haughty</td>
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<td>to interpret, construe (ii)</td>
</tr>
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<td>to join (school, university) (viii)</td>
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<td>conditions</td>
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<td>affirmative (gr)</td>
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<td>to descend (a-i)</td>
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<td>to become (siskana) (a-i)</td>
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<td>plate, dish, layer</td>
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<td>tribe</td>
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<td>people, nation</td>
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<td>one participating in a war</td>
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<td>rewarding, recompensing</td>
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<td>policeman</td>
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In this lesson we learn the following

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

- ترجم ‘he translated’
- بعثَ ‘he scattered’
- هَرْوَل ‘he walked fast’
- بسمل ‘he said bismillāh’

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

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

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

The muḍārī is, e.g.: يَرْجُمْ ‘translation’. As the verb is composed of four letters, the حرف المضارع اَلْمُؤَجِّم has dāmmah.

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

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

The rubā‘ī mazīd has three abwāb. They are:

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

- ترَعَع ‘he grew up’
- تَمْضَمْض ‘he rinsed his mouth with water’

The muḍārī is يتَرَعَع and the maṣdar is ترَعَع.

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

- إطمَان ‘he felt reassured’
- إشْمَار ‘he detested’.

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1 For these terms see Lesson 16.
The *muḍārī* is یاطَمْمَنُ (yatma’inn-u), and the *maṣdar* is اطمُمْنُوُ.  

In the Qur’ān (13:28)  

اَلَّا يَذَّكُرُ اَللّهُ تَطَمْمَنُ اَلْفَلَوْبٌ  

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

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

The *muḍārī* is یَفَنَقْعُ, and the *maṣdar* is اَلْفَنَقْعُ.  

The sentence اَلْفَنَقْعُ الْكُلُّ means ‘The people dispersed’.

(2) ‘This is a man’ is َرَجُلٌ هذا, and ‘This is the man’ is ُرَجُلٌ هذا. 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.:

هُوَ رَجُلٌ الْمُجْرِمُونَ. ‘These are the criminals’

هَذَا الْكُلُّ. ‘This is the car’

هُوَلَا الْمُسْلِمَاتُ. ‘These are the Muslim ladies’

The pronoun (الْصَّمِيمُ) so used is called ضَمِيمُ الْفَصْلِ (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.:

ْحَامِيدُ الْمُعَلِّبُ. which may mean ‘Ḥāmid the player’ or ‘Ḥāmid is the player’.

If we mean ‘Ḥāmid is the player’ we say ْحَامِيدُ هوَ الْمُعَلِّبُ.

Here are some more examples of ضَمِيمُ الْفَصْلِ:

ْوَأَوَلِيَاءُ هُمْ الْمُفْلِحُوْنَ ‘And those are the successful.’ (Qur’an, 2:5).

ْذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ‘That is the great success’ (Qur’an, 9:72).

But the use of ضَمِيمُ الْفَصْلِ is not compulsory. If you think that there is no ambiguity, you need not use it. We have in the Qur’an:
‘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 هذَا you can eat the whole thing. But if the instruction is كُلٌّ مِن هذَا you are to take only part of it.

In the same way we say

من الطلَّاب مِن لا يَعْرِف الإنجليزية.

‘Of the students are some who do not know English’.

This is called من التَّبعيَة (the partitive min).

Here are some more examples

أَنْتُ مِن أَحْسَن الطَّلَّاب.

‘You are one of the best students.’

Compare with this

أَنْتُ أَحْسَن الطَّلَّاب.

‘You are the best student.’

وَمَا رَفَقَهُمْ يُنفَقون.

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

وَمَن أَلَّاَسَ مَن يَقُولُ عَامِنَا بِالله وَبِالْيَوْم الْآخِر وَمَا هُم بِمُؤْمِنِينَ.

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

(4) In وَهَلْ جاء المُديِّر؟ ‘And has the headmaster come?’ The conjunction و comes first, and then the interrogative particle هل.

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

أَوَجَاهُ المُديِّر؟

We cannot say وَأَجَاهُ المُديِّر؟

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 āyāt commences with إِذْ, e.g.:

إِذْ قَالَ إِبْرَاهِيْمُ (Qur’ān 2:126)

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

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

(6) The plural of ‘dead’ is مَوْتِي on the pattern of فعل

فَعَلَى (مُمْتَعُوْغ مِنِّ الصَّرْفِ), and has no tanwīn. Here are some more examples:

أتيِسرُ ‘captive’

آسرُ ‘captive’

مرضٌ ‘patient’

جَرَحٌ ‘wounded’

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

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

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

c) (yā rabbiya) the yā’ is retained, but has fatḥah.

d) (yā rabba) the yā’ is omitted and the last letter has fatḥah.

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

The last form may take هَاءُ السُّكْكِ at the end: (yā rabbāh).

I have put all the five forms in this mnemonic:

رَبُّ، رَبِّي، رَبُّ، رَبِّي، رَبِّي

The first form (رَبُّ) is the most frequently used in the Qur’ān.

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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 فَ، e.g.:

(Qur’ān, 26:80).

This can be replaced with فَ أَيَّا فَ، e.g.

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

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

(9) We have learnt the muda‘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.:  

This process is called الدَّغَامُ (assimilation). Only the two forms do not undergo idghām because they are insnād to mutaharrīk pronouns. 

Now, in the muḍārī majzūm these four forms:

have two possibilities

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

(lam ya-hujja) or (lam ya-hujj)

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

In the same way:

or

or

or

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

\[^{3}\text{i.e. out of zakāh.}\]
The *umr* of the second person feminine plural is already without *idghām* (احْجَحْجُنَّ). It cannot have *idghām* because it is *insād* to *mutaḥarrīk* pronoun.

This process of removing the *idghām* is called *فَلَّكُ الأذْغَام* (fakk 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**

| عَلَى | to translate (rb) to do s.t. very well (iv) to live, be alive to bear (a child), to give birth (a-i) to grow up, to develop (rb-II) to reassure, to set s.o. mind at rest, to comfort (rb) to be comforted, be reassured (rb-iii) |
|---|---|---|---|---|---|---|
| عَلَى | to fear, be afraid (i-a) | بِكَتَبَ | nearer, closer |
LESSON 26

- heart
- to be or become soft, tender, gentle (a-i)
- to rejoice (x)
- to camp (rb)
- recompense, reward
- to crack the joints of one’s fingers (rb)
- to shake violently, rock (rb)
- to whisper, make eviled suggestions (rb)
- to guffaw (rb)
- to have goose flesh (from fear) (rb-iii)
- skin, leather
- to detest, feel disgust (rb-iii)
- secretary
- treasurer
- piety, righteousness
- to scatter (rb)
- to walk fast (rb)
- to roll (rb)
- to wash the mouth (rb-ii)
- to roll (by itself) (rb-ii)
- to speak using rare and unfamiliar words as if extracting them from the bottom (فَعَّ) of the language
- to come together, to gather (rb-iv)
- to disperse (rb-iv)
- to clean the nose during wudū by inhaling water then exhaling it with force (x)
- (1) to gargle
- (2) to be in the throes of death (rb)
- to get into water to refresh oneself (v)
- to fall (a-u)
- to remove, keep away (rb)
- grammarian
- to gather, to crowd around (rb-ii)
- madness
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 disjoin, 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 (المَنْقَصَلُ) or attached (الْمَنْقَصَلُ).

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

انَا مُسْلِمٌ.  ‘I am a Muslim.’
ما فَهمَ الْدَرْسَ إِلَّا أَنتَ.  ‘No one understood the lesson except you.’
إِيَاكَ رأَيْتُ.  ‘It is you that I saw.’
ما رأَيْتُ إِلَّا إِيَاكَ.  ‘I saw none but you.’

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

وَلَا أُبَتْكِ إِلَّا.  ‘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.:

نَحْلَ الْوَلَدُ.  (al-walad-u)
سَأَلَتُ الْوَلَدَ.  (al-walad-a)
قَلْتُ لِلْوَلَدِ.  (al-walad-i)

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

أَنتَ؟  من أنت؟  So is marfū‘ form and كَلْ is the mansūb form.

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

THE PRONOUNS OF RAF‘

The separate forms:

Third person هُوَ، هُمَا، هُمَّ، هُمًا، هُمُّ
Second person أَنتُ، أَنتَ، أَنتُمَا، أَنتَمُّ، أَنتُمْ
First person أَنَا، أَنْحَنُ

The attached forms:

The following are the attached pronouns of raf‘:
1) **mutaḥarrir tā**, as in: َذْهَبُتْ, َذْهَبُتْ, َذْهَبُتْ, َذْهَبُتْ ( -tu,-tumā,-tum,-ti,-tunna).

2) the **alif** of the dual, as in: َذْهَبَ, َذْهَبَ, َذْهَبَانِ, َذْهَبَانِ, إِذْهَبَانِ (-ā)

3) the **wāw** of the plural, as in: َذْهَبُو, َذْهَبُو, َذْهَبُو, إِذْهَبُوا (-ū)

4) the **yā** of the second person feminine, as in: َذْهَبَينِ, إِذْهَبْي (-ī)

5) the **nūn** of the feminine plural, as in: َذْهَبَينِ, َذْهَبَينِ, َذْهَبَينِ, إِذْهَبْنِ (-na)

6) the -nā of the first person plural, as in: َذْهَبَنا (-nā)

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

a) the **mādī** : in the following two forms َذْهَبُ and َذْهَبُ.

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

b) the **muḍāri** : in the following four forms: َيُذْهَبُ, َتَذْهَبُ, أَذْهَبُ, نَذْهَبُ.

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**THE PRONOUNS OF NAṢB**

The separate forms:

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

**Third person**

ُإِيَّاهُ, ُإِيَّاهُمَا, ُإِيَّاهُمُ ُإِيَا, ُإِيَّاهُمُ ُإِيَاً

**Second person**

ُإِيَّاكَ, ُإِيَّاكَمَا, ُإِيَّاكَمُ ُإِيَاكَ, ُإِيَّاكَمُ ُإِيَاً

**First person**

ُإِيَاكُ, ُإِيَاكُمَا, ُإِيَاكَمُ

The attached forms:

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

**Third person**

ُساَلِهَا, ُساَلِهَا, ُساَلِهُمُ ُساَلِهَا, ُساَلِهُمُ

**Second person**

ُساَلَكَ, ُساَلَكَمَا, ُساَلَكَمُ ُساَلَكَ, ُساَلَكَمُ

**First person**

ُساَلَتُ, ُساَلَتَمَا, ُساَلَتَمُ ُساَلَتَ, ُساَلَتَمُ

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1 The attached form of the pronoun of the first person singular is ُيُذَّرِّي only. The **nūn** is the ُنُونُ الْوَقَائِيُّ (the nūn of protection). See Book Two (Lesson 9).
LESSON 27

THE PRONOUNS OF JARR

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

منَّهُ، منْهَما، منْهُم
منْكَ، منْكُما، منْكُم
مني، منَّا

WHEN TO USE THE SEPARATE PRONOUNS OF NAṢB

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

1) If it is mafʿūl bihi, and precedes the verb, e.g.:

‘We worship You.’, but

‘It is You that we worship.’

We cannot say لِكَ نَعْبُدُ, as لِكَ is an attached pronoun, and cannot stand alone.

2) If it is a mafʿūl bihi of a maṣdar, e.g.:

‘We are awaiting the headmaster’s visit to us.’

Here اِتَّبَعُنا is the object of the maṣdar زِيَارَة.

Here is another example

مُسَاعِدَتُكَ اِلَيْشَاءِ كانَتْ قَبْلَ مُسَاعِدَتِي اِلَيْكَ.

‘Your help to me was before my help to you.’.

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

‘I saw you and him.’

Here we cannot say ﷺ ﷺ اِتَّبَعْتُكَ وَأَتَنَّا, as ﷺ اِتَّبَعْتُكَ is an attached pronoun and cannot stand alone.

In the same way we say:

‘Indeed I and you have passed.’

We cannot say اِنَّا وَأَنَّتُ اِنَّي وَأَنَّتُ because اِنَّتُ is a pronoun of raf’.

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4) If it occurs after إلاِّ، e.g.:

لاَّ تَعْبُدُ الَّذِي لاَ إِيَاهُ.

‘We worship none but Him.’

ماَ سَالَتُِّ الَّذِي إِيَاهُ.

‘I asked none but you.’

5) If it occurs after an attached pronoun of الناشِب، e.g.:

أَيْنَ مَجلَةُ المِدير؟ أَعْطَيتهُ إِيَاهَا.

‘Where is the headmaster’s magazine? I gave it to him.’

Here we cannot say ٌأُعْطِيْتُهَا.

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

أَيْنَ كِتَابِي؟ ‘Where is my book?’. you say

أَعْطَيْتُهُ إِيَاهُ/ أَعْطَيْتُهَا ‘I gave it to you.’

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

ْرُنَّ الْجُرْسُ. ‘The bell rang’ رَنَّ ‘ringing’

صَفْر. ‘He whistled’ صَفْر ‘whistling’.

**Vocabulary**

to seek (a-u) طَلَبَ طَلَبًا
to take (a-u) أَخَذَ أَخْذًا

to participate, take part (viii) إِشْتَرَكَ إِشْتَراَكاً
drawer (of a table) دُرْجَ (جَ أَدْرَاجٍ)
to join (school, university) (viii) النَّحَاقَ (ب) النَّحَاقًا
case ٌفَضْلُٕاَ (1) to spend (time)
(2) to judge, act as judge, to decree (a-i)

to run a race, compete (iii) سَابِقُ مُساَبِقَةٍ
to swim سَبَحُ سَبْحًا، سَبَحَةٌ
in that case إذاً، إِذْنُ ذَكَرَ تَذْكِيراً
(1) to remind (gr) to treat a word as masc. (ii) أَجَادُ يُحْيِدُ إِجَادَةٌ
to do s.t. very well أَجَادَ يُحْيِدُ إِجَادَةٌ
to contact, be connected, be attached (viii)  
اتصل (ب) إتصلاناً

to be separated (vii)  
إفصل إفصلناً

to utter, pronounce, speak (a-i)  
نطق نطقناً

pronunciation  
نطق

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

to punish (iii)  
قاد يقود قيادة

to whistle (a-i)  
صفر يصفر صفير

to seek help, to take help (x)  
استعان استعاً

ring  
خاتم

two  
اثنان

feast, banquet  
مأدبة (ج مأدبة)

to lead, drive (a car) (a-u)  
قهله يقهله صهيل

to neigh (a-i)  
صهيل يصهيل صهيلًا
In this lesson we learn the following

المفعول المطلق (the absolute object). It is the masdar of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is mansūb, e.g.:

ضَرَّبَهُ بِلَالٍ ضَرًّيًا. '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:

ضَرَّبَهُ بِلَالٍ ضَرًّيًا. only when he gave you a real beating.

The maf‘il mutlaq has four uses. It is used:
a) to emphasize as we have just seen. Here is another example:

وَكُلُّمَ اللَّهُ مُوسَى تَصَلِّيٓا. ‘And Allāh spoke to Mūsā directly.’ (Qur‘ān, 4:164).
b) to specify the number, e.g.:

طَبَعَ الكَبُّ طَبِيعً. ‘The book was printed twice.’

نَسيَتْ وسَجَدَتْ سَجْدَةً واحِدَةً. ‘I forgot and performed only one sajdah.’
c) to specify the type of action, e.g.:

مَاتَ مَوْتَ الشَّهِيدَاء. ‘He died the death of martyrs.’

أَكْتَبَ كِتَابَةً واسِعَةً. ‘Write legibly.’ (literally, ‘Write a clear writing’).
d) as a substitute for the verb. In this case only the masdar is used, e.g.:

صَبْرًا ‘Have patience!’

Here the masdar is a substitute for the amr إِصْبِرُ. ‘I thank you.’

Here the masdar is a substitute for the muḍāri أَشْكُرْ. ‘I thank.’

Words which deputize for the masdar

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

1) the words كَلّ, بَعْضًا, أَيِّ with the masdar as their muḍāf 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’ān (26:227)

وَسَيَعْلَمُ الَّذِينَ ظَلَّلُوكُمْ أَيُّ مَنْقَلِبٍ يَنْقِلُونَ

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

2) a number with the maṣdar as its tamyīz, (1) e.g.:  

طَبَعَ الكِتَابُ ثَلَاثَ طَبَعَاتٍ.  ‘The book was printed thrice.’

In the Qur’ān

فَأَجُلِّدُوهُمْ كَلَّهَا وَاحِدٍ مِّنْهُمْ مِّنْهَا جَلَّدًا

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

فَأَجُلِّدُوهُمْ ثَمَانِينَ جَلَّدًا

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

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

فَهِمَتُ الدَّرْسَ جَيِّدًا.  ‘I understood the lesson well.’

This is for  

فَهِمَتُ الدَّرْسَ فَهِمًا جَيِّدًا. which literally means ‘I understood the lesson with a good understanding.’.

4) ism al-maṣdar (اسم المَصادِرِ). It is a word which has the same meaning as the maṣdar, but has less letters than it, e.g.:  

كَلَامَ ‘speaking’ is ism al-maṣdar and تَكَلَّمُ is maṣdar

كَبِيلَ ‘kiss’ is ism al-maṣdar and تَقْبِيلُ is maṣdar

كَلَّامًا كَبِيلًا شَدِيدًا. ‘He spoke to me harsh words.’

5) a cognate maṣdar. It is:

a) the maṣdar of the mujarrad verb while the verb used in the sentence is maẓād, e.g.:  

إِشْتَرَيْتُ هذِهِ السَّيَارَةَ بِمَدِينَةٍ مُّباشِرًا.  ‘I bought this car directly.’

---

1 The tamyīz (التمييز) is a word used to specify a vague idea. The tamyīz of the number may be majrūr or maṣhūh, e.g.,

ثلاثة كتب، عشرون كتاباً.
Here is the *maṣdar* of the *mujarrad* ُشِرَى ُيُشَرَى ‘to buy’ whereas the *maṣdar* of

إِشْرَى ُيُشَرَى.

Here is an example from the Qur’ān (89:20)

وَتَحِبُّونَ أَلْمَالَ حُبًا جَمِيعًاٌ

‘And you love wealth with abounding love.’

Here حِبٌّ ُيُحِبُّ is the *maṣdar* of the *mujarrad* verb حِبُّ ُيُحِبُّ (a-i) which is very rarely used,

whereas the *maṣdar* of the *mazīd* verb إِحَابُ ُعِبَّ ُيُحِبُّ is أَحَبَّ ُعِبَّ ُيُحِبُّ and this *maṣdar* is very rarely used.

b) a *maṣdar* of a *mazīd* bāb which is different from the bāb of the verb, e.g.:

تَبْسَّمْتُ أَيْسَامَا. ‘I smiled.’

Here, the *maṣdar* of the verb اَتْبَسَّمْ أَيْسَامَا. belongs to bāb ُتَفَعَّلُ and both have the same meaning.

In the Qur’ān (73:8):

وَتَبْتَلِل أَلَّيْهِ تَبْتَلِلَا

‘And devote yourself to Him with complete devotion.’

Here the verb ُتَبْتَلِل belongs to bāb ُتَفَعَّل whereas the *maṣdar* is from bāb ُفَعَّل.

6) a demonstrative pronoun with the *maṣdar* as its *badal*, e.g.:

أَتْسَفَّلْيُهَا ِهِذَا الإِسْتِقْبَالُ؟ ‘Do you accord me this kind of reception?’

Here هذا is the *maṭīl* *muṭlaq* and so it is في مَجْحِلُ نصْبُ and الاستِقْبَالُ is its *badal*.

7) a pronoun referring to the *maṣdar*, e.g.:

يَجْتَهَدُ إِجْتِهَادًا لَمْ يُجْتِهَدْهُ غَيْرِي. ‘I worked hard in a way nobody else did.’

Here the pronoun ُهُ stand for إِجْتِهَادًا.

8) a synonym of the *maṣdar*, e.g.:

عَاشَتْ حَيَاتَ سَعِيَةً. ‘I lived a happy life.’

Here حَيَاتَ ‘life’ is synonymous with عَيشَةَ derived from عَاشَ.
LESSON 28

(2) There are many kinds of mašdar.

a) One of them is مَصْدَرُ المَرَّة. This mašdar denotes how many times the action took place: once, twice, thrice … It is on the pattern of فعلة (fa‘lat-un) e.g.:

ضرَبتُه ضَربَةً، وضَربْتُي ضَربَتَيْنِ. ‘I hit him once, and he hit me twice.’

طبعَ هذا الكتاب طبعات. ‘This book was printed several times.’

طبعَةٌ is the plural of طبَّعَةٌ.

In the abwāb of the mazīd the mašdar al-marrah is formed by adding 5 to the original mašdar, e.g.:

تَكَبَّرْتُ ‘saying “Allāhu akbar”’

إِطَالَةٌ ‘peeping out’

نُكَبَّرُ أَرَبَعَ تَكَبِيراتٍ في الصَّلاة عَلَى الرَّجُلِ. ‘We say “Allāhu akbar” four times in the funeral prayer.’

أَطْلَالٌ مَّن النَّافِذة إِطَالَاتٍ. ‘I looked out from the window twice.’

b) Another kind of the mašdar is مَصْدَرُ الْهَيْبَة (the mašdar of manner). It is on the pattern of فعلة (fi‘lat-un), e.g.:

جلْستُ ‘manner of sitting’

مشيَّةٌ ‘manner of walking’.

We say:

لا تمشِّي مشيَّة النِّساء. ‘Don’t walk like women.’

إِجْلَسْ جِلْسَةَ طالِبٍ عَلِّم. ‘Sit as students sit.’

Note that the first letter has fathah in the mašdar al-marrah, and kasrah in mašdar al-hay’ah. Mašdar al-hay’ah is not formed from the mazīd abwāb.

c) Another kind of the mašdar is the mašdar mīmī (المَصْدَرُ المَيْمِي). It is on the pattern of مَفْعُوْلةٌ / مَفْعَلٌ (maf‘al-un/maf‘alat-un) and مَفْعُوْلةٌ / مَفْعَلٌ (maf‘il-un/maf‘ilat-un), e.g.:

مَمَاتُ ‘death’

مَعْرَفةٌ ‘knowledge’

مَغْفِرَةٌ ‘forgiveness’.

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In the *maṣāid abwāb* it is the same as the *ism al-mafūd*, e.g.:

مُزَهَقٌ ‘tearing asunder’

مُخْرَجٌ ‘taking out’

مُنْتَقَلٍ ‘return’.

In the Qurʾān (34:19)

فَجَعَلْتَلَهُمْ أَحَادِيثٍ وَمَرَّتَلَهُمْ كُلُّ مَرَّةٍ

‘So We made them tales, and totally scattered them.’

**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>قَادِمٌ قُدُومًا، مِقْدَمًا</td>
<td>to come, arrive (i-a)</td>
</tr>
<tr>
<td>تَحْفَيقٌ</td>
<td>reduction</td>
</tr>
<tr>
<td>بَارِكَ مُبارِكَةٌ</td>
<td>to bless (iii)</td>
</tr>
<tr>
<td>زَادَ يِزَايَدَ زِيادةً</td>
<td>to grow, increase (a-i)</td>
</tr>
<tr>
<td>أَعْلَقَ إِغْلَاقاً</td>
<td>slight, little</td>
</tr>
<tr>
<td>طَفِيقٌ تَحْفَيقًا</td>
<td>(1) to lighten, reduce (speed)</td>
</tr>
<tr>
<td>طَفِيقٌ تَحْفَيقًا</td>
<td>(gr) to pronounce a letter without shaddah (ii)</td>
</tr>
<tr>
<td>فَرُأَ قَرَاءَةٌ</td>
<td>to read (a-a)</td>
</tr>
<tr>
<td>أَفْرَدَ إِفْرَادًا</td>
<td>(gr) to render a word singular (iv)</td>
</tr>
<tr>
<td>إِهْتِمَّ (ب) إِهْتِماَماً</td>
<td>to pay attention (viii)</td>
</tr>
<tr>
<td>مُقَرَّداتٍ</td>
<td>words</td>
</tr>
<tr>
<td>شَرَحَ شَرنَحاً</td>
<td>to explain (a-a)</td>
</tr>
<tr>
<td>وَجِيزٌ</td>
<td>short, concise</td>
</tr>
<tr>
<td>رَتَّبَ تَرْتِبَلاً</td>
<td>to recite the Qurʾan slowly (ii)</td>
</tr>
<tr>
<td>كَلِمَةَ كَلِيَمًا، كَلَامًا</td>
<td>to speak, talk (to someone) (ii)</td>
</tr>
<tr>
<td>سَلَّمَ (عَلِي) تَسْليماً</td>
<td>to greet (ii)</td>
</tr>
<tr>
<td>مَنَقَّشَةً</td>
<td>to split (a-u)</td>
</tr>
<tr>
<td>مَسْبَ صَباً</td>
<td>to say, to tell (a-u)</td>
</tr>
<tr>
<td>قَالَ يُقُولُ قَوْلاً</td>
<td>correct, right</td>
</tr>
<tr>
<td>سَدِيدٌ</td>
<td>to whipe, flog (a-i)</td>
</tr>
<tr>
<td>رَئِي زِنَي رَئِي</td>
<td>to have illicit sex (a-i)</td>
</tr>
<tr>
<td>جَلَدَ جَلَداً</td>
<td>here I am, at your service!</td>
</tr>
<tr>
<td>لَتَبِينَٰكَ</td>
<td>to display ones charms (woman) (v)</td>
</tr>
<tr>
<td>الجَهَالِيَةُ</td>
<td>the Time of Ignorance preceding the advent of Islam</td>
</tr>
</tbody>
</table>
to draw s.o.’s. attention, to notify (ii) | جَلَسَ جُلُوسًا | to sit (a-i)  
suitable | أَطْلَقَ إِطْلَاقًا | to set free, release (iv)  
word | مُطَلَّقَ | free, unrestricted, absolute  
slowly, please! | مُطَلَّقَ |  
(ge) to derive a word from another (viii) | لَاقِفَ يَلَاقي مُلَاقيَة | to meet (iii)  
to censure, punish (iii) | لَاقِفَ يَلَاقي مُلَاقيَة |  
eto be cut off the world and devote oneself to Allah (v) | لَاقِفَ يَلَاقي مُلَاقيَة |  
to be cut off the world and devote o.s. to Allah (iv) | لَاقِفَ يَلَاقي مُلَاقيَة |  
to make (plant, etc) grow (iv) | لَاقِفَ يَلَاقي مُلَاقيَة |  
to announce (iv) | لَاقِفَ يَلَاقي مُلَاقيَة |  
to confide, to speak secretly (iv) | لَاقِفَ يَلَاقي مُلَاقيَة |  
immortality, eternal life | لَاقِفَ يَلَاقي مُلَاقيَة |  
to be able, can | لَاقِفَ يَلَاقي مُلَاقيَة |  
to treat (iii) | لَاقِفَ يَلَاقي مُلَاقيَة |  
to incline, to be favourably disposed to (a-i) | لَاقِفَ يَلَاقي مُلَاقيَة |  
to receive (a letter, etc) (v) | لَاقِفَ يَلَاقي مُلَاقيَة |  
to show, demonstrate, point out, direct, indicate, signify (a-u) | لَاقِفَ يَلَاقي مُلَاقيَة |  
the most inferior kind of dates | لَاقِفَ يَلَاقي مُلَاقيَة |  
to measure (a-i) | لَاقِفَ يَلَاقي مُلَاقيَة |  
mode of measuring | لَاقِفَ يَلَاقي مُلَاقيَة |  
legacy, inheritance | مِخْال | domain, subject  
to attain, achieve, get (i-a) | مِخْال |  
valid (accepted) | مِخْال |  
to bid farewell, say good bye (ii) | مِخْال |  
the one bidding farewell (active participle) | مِخْال |  
separated, dispersed | مِخْال |  
to become attached (i-a) | مِخْال |  
position, situation, mode, organization | مِخْال |  
lion | مِخْال |  
attribute, nature, habit | مِخْال |
(1) to be turned upside down
(2) to return (vii)
to have power, be able (a-i)

مرَقَّ تَمْزيقاً
زَانَ يَزِينُ زِيَناً
عَجِّلَ تَعْجِيلًا
حديثُ (جَ أحاديثُ)
علا يَعلُو عُلوًا
وقَعَ يَقعُ وُقُوعًا
to tear to pieces (ii)
to decorate, beautify (a-i)
to speed up, expedite (ii)
speech, talk
to be high (a-u)
to fall down, come to pass, be located, be situated (a-a)
(1) to ascend
(2) to be high, to be exalted (vi)
natural

to be in a hurry (x)
to decree, spend (time), to judge, to act as a judge (a-i)
appointed time, deadline, time of death
to love (iv)

شَرْرٌ
تَمْتعُجَلْ تَمْتعَجَالاً
قَضَى قَضاً
 أجلُ (جَ أجالُ)
أَحبَّ يُحبُّ
evil
to be in a hurry (x)
to be in a hurry (x)
to be in a hurry (x)
to be in a hurry (x)
to be in a hurry (x)
In this lesson we learn the following

(1) **ماضر** or **أصل المضار**. It is a **ماضر** which tells us the reason for doing an action, e.g.:

‘I did not go out for fear of rain.’

‘I attended (the class) for the love of grammar.’

Here the **ماضر** tells us the reason for not going out, and the **ماضر** tells us the reason for attending the class.
This **ماضر** mostly denotes a mental action like fear, love, desire, respect etc. It is **منشَعِب**.
The **ماضر** in **ماضِر لعله** is mostly with the **تانوين** but it may also be **معذَر** e.g.:

‘Do not kill your children for fear of poverty.’ Qur‘an (17:31).

Here is a **حديث**:

‘The Prophet (peace and blessings of Allâh be upon him) prohibited (the Muslims) from taking the Qur‘an to the land of the enemy for fear that the enemy should harm it.’

(2) **هلا**: This particle is used in a verbal sentence. It is used with the **معذَر** to urge one to do an action, and with the **مذِر** to rebuke him for neglecting an action, e.g.:

‘Should you not complain about him to the headmaster?’

i.e., ‘You should do’.

‘Should you not have complained about him to the headmaster?’

i.e., ‘You should have.’

In the first case it is called **حرفَ التحصيص** (the particle of urging), and in the second **حرفَ التدِيم** (the particle of rebuke).

The words **ألا**، **ألا**، **لومة**، **لولا** are also used for **تأكيد** and **تذكيم**.

In the Qur‘an (24:12)

‘Why did not the believers, men and women, when you heard it, think good of themselves, and say, “It is an obvious lie”?’. 

‘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 amr, e.g.:

"Bilāl left, not Hāmid."

"Ask the headmaster, not the teacher."

"Eat apples, not bananas."

**Vocabulary**

- **فِیْتَة** (عَدَد الفِیْتَة) moment, time
- **هَامُّ** important
- **أَهمٌّ إِهْمَامًا** to concern, to worry (iv)
- **مُهِمٌّ** important
- **هَمُّ هُمًا** to concern, worry (a-u)
- **هَلَّ أَنتَ أَنطَرْتَنِي؟** Shouldn’t you have waited for me?

(1) followed by a mādī verb signifies that the action contained in the sentence should have been done. In this case it is a particle that makes you feel sorry.

(2) Followed by a muḍāri‘ verb it goads. In this sense it is a particle of encouragement.

- **حَصَّةٌ (ج حَصَّن)** period (in an educational institution)
- **مِثَالٌ** exemplary, ideal
- **رَهْبُ رَهْبًا، رَهْبَةُ** to fear, be afraid (i-a)
- **أسْبُعُ (ج أَصابُع)** finger (fem. / masc.)
- **أَذْنُ (ج آذان)** ear
- **تَجَافِى (عَن) تَجَافِياً** to shun, avoid, keep away (vi)
- **قَسَدَةٌ تَسْدَقُةً** to give alms (v)
- **ضَجْعٌ ضَجْعًا** to lie on one’s side (a-a)
- **شَرْطٌ طَمَعاً** bed
- **ضَجْعٌ ضَجْعًا** to hope, desire, aspire, covet (i-a)

- **جَنْبَ (ج جُنْبَ)** side (of human body)
- **عالمُ (ج عَالِمْ) world**
- **صَدْقَةٌ** charity, alms

- **إِسْمَّاءٌ المِدِيرٍ، لا المِدِيرٍ**
- **كُلُّ التَفَقَحٍ، لا التَفَقَحٍ**
to remind someone of the favours he has done him

رَأِيَةُ ٌيُرَأِيَةُ رَأِيَةَ (رَأَى) to do a pious act not to please Allāh but to show people

harm, injury, offence

آَذَاٰ to punish, discipline (ii)

دَعْ أَذَاٰ تَاذَّبِبَاٰ to be late (v)

هَدْيَةَ دُهْيَةَ his habit

أَصْلُحَ إِسْتَلَاحًا to improve, ameliorate, reform (iv)

قُصُدَ قُصُدًا to intend, have in mind (a-i)

عَسِىَ لَعَلَّ to hope, fear (sī kāna)

مَرَّةٌ (جَ مَرَّانِ) once
dَفْعُ دَفْعًا to pay, push, get rid off (a-a)

ضُرْرًا ضَرْرًا to harm, hurt (a-u)

even though

ضَرْرًا تَغْضُبَ (عَنْ) تَغْضُبِيَّةً to overlook, ignore (vi)

صَادِقَ صَادِقَةٌ to befriend (iii)

لَفَوَةً (جَ لَفَوَاتِ) lapse, slip, small mistake

إِسْتَبْقَى إِسْتَبْقَاءً to retain, preserve (x)

تَلَّكَ إِلَيْهِ نَيَالاً to like, love, wish, want (i-a)

(1) to attain, achieve, get (2) to harm (i-a)

to ring (a bell) (a-a)

إِلْتَحَقَّ (بِ) إِلْتَحَاقًا to join (school, university) (viii)

فَرْعَا فَرْعًا to fear, be afraid of (i-a)

جَرَسُ (جَ جَرَّاسِن) bell

إِلْطَلَعُ (عَلَى) إِلْطَلَاعًا to look into, be informed (viii)

صُوْفُ (جَ صُوْفُ) wool

إِلْتَحَلَّلَا أَجْلًا إِلْتَحَلَّلَا to regret (i-a)

تَحْقِيقًا (جَ تَحْقِيقٍ) thunderbolt

إِلْخَالَ (جَ أَخْوَال) condition, state, situation

to hit (target), to be right, to afflict (iv)

أَصَابْتَ إِسْتَبْلَةً
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) شَربتُ لَترًا حَليباً. ‘I drank a litre of milk.’

The word لَتر (litre) refers to an amount, but the meaning is not complete unless words like water, milk, oil, etc are mentioned.

b) إِبْرَاهِيمُ أَحْسَنُ مِنِّيَ خَطَا. ‘Ibrāhīm is better than I with regard to handwriting.’

There are many things in which one may be better than the other. In this example the word خَطَا specifies the particular aspect.

The tamyīz is manṣūb.

There are two kinds of tamyīz:

a) التَمْيِيزُ الْدَأْت. This comes after words denoting quantity. There are four kinds of quantity

1) العَدَد (number), e.g.:

يَأْتِي إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَباً.

‘O my father I saw (in a dream) eleven stars ’ (Qur‘ān, 12: 4).

The tamyīz of numbers is manṣūb after 11 to 99. After 3 to 10 it is plural and majrūr, and after 100 and 1000 it is singular and majrūr as we have seen in Book Two (Lesson 24).

2) الْمِسَاحَة (linear measurement), e.g.:

إِشْتَرِيتُ مِترًا حرَيرًا. ‘I bought one metre of silk.’

3) الْكِيلَّ (measure of capacity/volume), e.g.:

أُعْطِينِي لَترَينَ حَليباً. ‘Give me two litres of milk.’

4) الْوُزُن (weight) e.g.:

عَنْدِي كِيلَوْجَرامٌ برَنْقَالاً. ‘I have one kilogram of oranges.’

Words resembling words of quantity also take tamyīz, e.g.:

1) The word كَم ‘how many’ resembles the number, e.g.:

كَمُ بَنَتٌ لَكَ؟ ‘How many daughters have you?’
LESSON 30

ما في السَّماء قَدرٌ راحةٌ سَحابٌ. (2)

‘There is not in the sky a piece of cloud the size of a palm of the hand.’

Here the words قَدرٌ راحةٌ ‘the size of a palm’ resembles words denoting linear measurement.

هَلْ عَنْدَكَ كِيسٌ دِقيقٌ؟. (3)

‘Have you got a sack of flour?’

Here the word كِيس ‘sack’ resembles words denoting measure of capacity.

فَمَن يَعْمَلُ مِثْقَالَ ذَرَةٍ خَيْرًا يَرْهَبُ. (4)

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

Here the words مِثْقَالٌ ذَرَةٍ ‘atom’s weight’ resembles words denoting weight.

The tamyīz al-dhāt may also be majrūr either because of the preposition مِنْ or because of its being mudāf ilayhi, e.g.:

إِشْتَرَبَتْ مِثْرًا مِنْ حَرْرٍ can also be

إِشْتَرَبَتْ مِثْرًا حَرْرًا.

or

إِشْتَرَبَتْ مِثْرًا حَرْرٍ.  

But this rule does not apply to the tamyīz of the number, which has its own rules.

b) تَمْيِيز النَّسِبة. It is used to specify and define an indeterminate idea contained in the whole sentence, e.g.:

حُسْنُ هذا الطَّالِبُ خُلِفًا. ‘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.:

حُسْنُ بِلاَلٍ خُلِفًا. ‘Bilāl is good with regard to manners.’

can be construed as:

حُسْنُ خُلُفٍ بِلاَلٍ. ‘Bilāl’s manners are good.’ (fā‘l).

وَفَجَرَنَا الأَرْضَ عَيْوُنًا. ‘We exploded the earth with springs.’ (Qur‘ān, 54:12),

can be construed as:

وَفَجَرَنَا عَيْوَنَ الأَرْضِ. ‘We exploded the springs of the earth’ (maf‘ūl bihi).

This tamyīz is always manṣūb, and cannot be majrūr. (1)

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1 There are certain exceptions which we can learn later.
(2) One of the patterns of the *māṣdar* is *(fūl-un)*, e.g.:

- شربتُ ‘he drank’
- شرب ‘drinking’
- شكرتُ ‘he thanked’
- شكر ‘thanks’.

(3) We have learnt *(fūl al-tubjub)* (the verb of wonder) in Book Two (Lesson 9), e.g.:

‘How beautiful the stars are!’

This verb has another form. It is *(fūl bi-yeh)*, e.g.:

‘How numerous the stars are!’ = أكثر بالنجوم

‘How poor he is!’ = أفقر بك

Both these forms have been used in the Qur’ān:

- فَمَا أَصْبَرْهُمْ عَلَى الْنَّارِ (2:175) ‘How patiently they can endure fire!’
- أَبْصَرُ بِهِ وَأَسْمَعُ (18:26) ‘How clearly He sees and how keenly He hears!’

The word *يِه* has been omitted after *أَسْمَعُ* to avoid repetition.

### Vocabulary

- صناعَةً *(mussanah)*
  - صناعة ‘to make, manufacture (a-a)'
- لوناً *(luwana)*
- لون ‘colour'
- إختلافاً *(hiqafat)*
  - إخليافاً ‘to differ (viii)'
- نهجة *(nejat)*
  - نهج ‘joy, delight'
- مكثفتُ *(mutakhafat)*
  - مُكثَف ‘a cubic measure'
- صاعَ *(sa‘)*
  - صاع ‘to contain, to comprise (v)'
- تضمنَ تضمنَ *(thamannat)*(thamannat)*
  - تضمن ‘elucidation, explanation, indication'
- نيَانْ *(smeen)*
- نيَن ‘factory'
- رصانغَ *(raskan)*
  - رصانغ ‘chart, poster'
- لوحاتُ *(luwahat)*
  - لوحة ‘size'
- حجامْ *(hajam)*
  - حجَام ‘different'
- مثقالِ دِرَةً *(mithqal darra)*
  - مثقال ‘the weight of an atom'
- همَالْ *(himal)*
  - همَل ‘summary'
- شعيرُ *(shuyer)*
  - شعير ‘barley’

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side, direction  ذرع (ج أذرع)  cubit
(gr) what is determined by counting, weighing, cubic measure or linear measure

مقادير  رطل (ج أرطال)  an ancient weight
to liken (ii)

شبه  لحق (ب) لحقا  to become attached (i-a)
extent, amount

قدر  سحاب  clouds
(1) repose, rest
(2) palm of the hand

راحة  كيس (ج أكياسن)  sack
jar

ذycz  ملَّة  a quantity which fills something
flour
to explain, expand, elucidate (ii)
palm of a hand
(including the fingers)
to bring to end, to eliminate, remove (iv)

كف  حسن حسنا  to be good, beautiful
to make water gush forth, to explode (ii)
to deal with the subject matter in detail (ii)

أزال إزاله  غرس  to plant
to be cheerful

فجر  فصيل  to be good, pleasant (a-i)
to be cheerful

طرق (ج رفقان)  municipality

بر  ود يود ودًا، مودة (وددت)  to like, love, wish, want (a-i)
wheat
to abstain, renounce (i-a)

زهد زهدًا  to become intoxicated (i-a)
companion
LESSON 31

In this lesson we learn the following

(1) الحَالُ. It is a noun used to express the state of the sahib al-ḥāl while an act is taking place, e.g.:

‘Bilāl came riding.’

Here Bilāl is the sahib al-ḥāl, i.e., the one whose state is being described, and the hāl is the act.

The hāl is the answer to the question كَيْفَ؟ ‘how’. In answer to the question كَيْفَ؟ one says جَاءَ رَاكِبًا.

Here are some more examples:

‘The child came to me weeping and returned laughing.’

‘I like the meat grilled, the fish fried and the egg boiled.’

The hāl is mansūb.

The sahib al-ḥāl is one of the following:

a) the fāʿil, e.g.:

‘The man spoke to me smiling.’

b) the nāʿib al-fāʿil, e.g.:

‘The adhān is clearly heard.’

c) the mafʿūl bihi, e.g.:

‘I bought the chicken slaughtered.’

d) the mubtadaʿ, e.g.:

‘The child is in the room sleeping.’

e) the khabar, e.g.:

‘That is the crescent hiding behind the cloud.’

The sahib 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 mudāf to an indefinite mudāf ilayhi, e.g.:

‘A teacher’s son asked me angrily.’

If one of these requirements is not met, then the ḥāl:

a) should precede the indefinite sāhib al-ḥāl, e.g.:

‘A student came to me asking’, or

b) It should be a nominal sentence connected to the main sentence with wāw al-ḥāl, e.g.:

‘A boy came to me crying.’

In the Qur’ān (2:259):

أوْ كَانَ مَرّ عَلَىٰ قَوْمٍ وَهُوَ خُمْسٌ عَلَىٰ عُروْشَهَا

‘Or like him who passed by a township while it was in utter ruins.’

Sometimes, the sāhib al-ḥāl may be indefinite without meeting these requirements as in the hadīth:

صَلَّى رَسُولُ اللَّهِ صَلَّى الَّلَّهُ عَلَيْهِ وَسَلَّمُ فَأَمَّلَى، وَصَلَّى وَرَاءَهُ رَجَالَ قِيَامًا

‘The Prophet (may peace and blessings of Allāh be upon him) prayed sitting, and some men prayed behind him standing.

Kinds of ḥāl:

The ḥāl is either a word (الَّحَالُ الْجَمِيلَةُ) or a sentence (الَّحَالُ الْمُفْرَدُ).

a) The ḥālُ الْمُفْرَدُ. We have already seen examples of this. Here is another:

دَخَلَ المَدْرَسَةُ الفَصْلُ حَامِلاً كَثِيْراً كَثِيرَةً

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

b) The ḥālُ الْجَمِيلَةُ. The sentence may be either nominal or verbal, e.g.:

Verbal

جَلَّسْتُ أَسْتَمَعْ إِلَى تَلاوَةِ الْقُرْآنِ الكَرِيمِ مِنِّ الإِذَاْعَةِ

‘I sat listening the Qur’ānic recitation from the radio.’

Here the verb is muḍārī.

إِلَتَحَقَّتْ بِالجَامِعَةِ وَقَدْ تَخْرَجَ أَخِي

‘I joined the university after my brother had graduated.’

Here the verb is muḍi.

Nominal

حَفَظْتُ الْقُرْآنَ وَأُنَا صَغِيرٌ

‘I memorized the Qur’ān while I was small.’

جَاءَ الْحَرْجَٰحُ دَمَّهُ يَدَفْقُ

‘The wounded man came with blood gushing out.’

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The **حالُ الحَلَّة** (الْرَابِطُ) connecting it to the main sentence. This word is either a pronoun or **wāw** or both, e.g.:

a) جاءت الأخوات يضحكنَّ ُنًّ. ‘The sisters came laughing.’

Here the **نًّ** in يضحكنَّ is the pronoun connecting the **حَلَّة** to the **شَهِبِ الْحَلَّة**.

b) دخلت مكة والشمس تغرب ُبُ. ‘I entered Makkah while the sun was setting.’

Here the **حَلَّة** has no pronoun connecting it to the **شَهِبِ الْحَلَّة**. The only connecting word is the **وَاه**.

c) رجع الطلاب وهم متعبون. ُبُنًّ. ‘The students returned tired.’

Here the pronoun **هم** and the **وَاه** connect the **حَلَّة** to the **شَهِبِ الْحَلَّة**.

Agreement of the **حَلَّة** with the **شَهِبِ الْحَلَّة**.

The **حَلَّة** agrees with the **شَهِبِ الْحَلَّة** in number and gender, e.g.:

- جاء الطالب ضاحكَه. ‘The student came laughing.’
- جاء الطلابان ضاحكَين.
- جاء الطلاب ضاحكَين.
- جاءت الطالبة ضاحكَة. ‘The female student came laughing.’
- جاءت الطلابتان ضاحكَين.
- جاءت الطلابات ضاحكَات.

(2) One of patterns of the **ماضِكر** is **فعلُ** (فاعِل-عِن), e.g.:

- لعب ‘playing’
- لعب ‘He played’

(3) Here are two more patterns of the broken plural:

a) **فاعِلُ** (فاعِل-عِن), e.g.:

- the plural of **نائمَة** and **نائم** is **نائمَات**
- the plural of **قائِمَة** and **قائم** is **قائمَات**

b) **فعالُ** (فاعِل-عِن) e.g.:

- the plural of **قاعدَة** and **قاعد** is **قاعدَات**
- the plural of **قاعدَة** and **قاعد** is **قاعدَات**
the plural of جَالِسَةٍ جَالِسٌ is جَالُوسٌ جَالِسٌ

In the Qur‘ān (3:191):

‘Those who remember Allāh standing, sitting and reclining …’

In the hadith:

‘The Messenger of Allāh (peace and blessings of Allāh be upon him) went out, and there were women sitting.’

**Vocabulary**

- تَعْبَ تَعاً: to be/become tired (i-a)
- هُوَةٌ: tired, weary
- ضَاعَ يَضِيعُ صُبْاحًا: sleeping
- فَاتِحَا: opening
- فَضْلَةً: (gr) an element in a sentence which can be dispensed with like ḥāl and na‘t. Opposed to عَمَّدَة which can not be dispensed like fā‘il.
- قَاعَةٌ: position, situation, mode
- فُجُودٌ: hall
- طَلُوءَ: to rise (a-u)
- وُجُودُ: to be regular, attend regularly (iii)
- ضَوْعُ: to seek a fatwa (x)
- إِسْتَفْتَاءَ: to be linked, joined
- عَرَّضَانَ: (gr) a word linking the ḥāl to the sāhebulhāl
- عَفَطُ: to restore to health (iii)
- شَوَى تَشَوُّي: to roast, grill (a-i)
- لَهَا يَتَّهُوُّ آذَا: to amuse oneself, to kill time (a-u)
- هُوَا: to fall, to swoop down (a-i)
- ضَعَٰغُ: to be lost (a-i)
- فَتَوَفَقَّاٰ: to lead s.o. to success
- خَواَةٌ: crescent, new moon
- مُسْوِعُ: (gr) a justifying factor
- وَجُودُ: existence, presence, being
- خَوَاءٌ: to be empty (a-i)
- عَرَضُ (ج عَرْوَشُ): (1) throne
- دَفْقُ (ج قَيْمَ): (2) roof
- فَاعِلُ: sitting
- قَاعِدُ: standing
- فَاعِلٌ: to pour, gush
- إِسْتَمَالَ: to contain, include
to cook in boiling water
(without adding any spices) (a-u)

fish

to point out

to fry (a-i)

to be sad (i-a)

to weigh (a-i)

stronger

to measure (a-i)

strong

to sit (a-u)

to spread, disseminate,
divulge (iv)

(gr) singular

to give food to
eat, to feed (iv)

to play (i-a)

(1) womb
(2) kinship

(1) to go for a walk (v)


to connect

women

to pray

serve

(1) آشَارَ (إِلَي) ِإِشَارَةُ
(2) أَقْوَىَ (جَ أَقْوَيَاءُ)
(3) أَفْشَىَ إِفْشَاءُ
(4) أَطْعَمَ أَطْعَامًاٌ
(5) رُحمُ (جَ أَرْحَامُ)
(6) وُصلَ يُصِلُ صِلْةً
(7) صَلَّىُ
In this lesson we learn the following

(1) ‘All the students have passed except Khālid.’

This is an example of the exception. The *istithnā‘* has three elements:

a) ما المُستَثنى: it is the thing that is excepted, and in the above example it is خالد.

b) المُستَثنى من: it is the thing from which exception is made, and in the above example it is الطلاب.

c) أدأ الاستثناء: it is the tool of exception which is إلا in the above example.

There are other tools also. These are:

- غير. These are nouns.
- وسو. These are verbs.
- ما خال. These are verbs.

Kinds of *istithnā‘*:

1) If the *mustathnā‘* is of the same kind as the *mustathnā‘ minhu*, the *istithnā‘* is said to be مُتَصِّلٌ.

In the above example خالد is a student.

Here is another example

‘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 مَنْقَطِعٌ. e.g.:

‘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

Fe’īnām ʿalā ʿalā ʾlā ʾlā ʿaʿlā al-ʿulāmin ٧٧
‘Surely, they are enemies to me except the Lord of the universe.’ (26:77).
It is obvious that the Lord of the universe is not of the kind of the idols.

From another point of view, the *istithnā* is either or تامَّ مَّقَرَّغ.  

If the *mustathnā minhu* is mentioned, it is *tāmm* as in the previous examples.
And if it is not mentioned, it is *mufarragh*, e.g.:

ما جاء إلا حامد.  ‘Nobody came except Hāmid.’

ما رأيت إلا حامداً.  ‘I saw none but Hāmid.’

In the *istithnā* *mufarragh*, the sentence is always negative, prohibitive or interrogative.
The sentence containing the *istithnā* is also of two kinds:

a) an affirmative sentence is called موجب, e.g.:

افتتح النوافذ إلا الأخيرة.  ‘Open the windows except the last one.’

b) a negative, prohibitive or interrogative sentence is called غير موجب, e.g.:

ما غاب الطلاب إلا إبراهيم / إبراهيم.  ‘The students were not absent except Ibrāhīm.’ (Negative)

لا يخرج أحد إلا الجدد / الجدد.  ‘No one should leave except the new ones.’ (Prohibitive)

هل يرسب أحد إلا الكسانان / الكسانان؟  ‘Does anyone fail except the lazy?’ (Interrogative)

The *i‘rāb* of the *mustathnā*:

The *mustathnā* after *illā*

1) In the *istiithnā* *mungaṭf*:
The *mustathnā* is always *mansūb*, e.g.:

لكل داء دواء إلا الموت.  ‘Every sickness has a medicine except death.’

Death is not a sickness.

2) In the *istiithnā* *mutassil*:
a) If the sentence is *mujab*, the *mustathnā* is *mansūb*, e.g.:

يغفر الله الذنوب كلها إلا الشرک.  ‘Allāh forgives all the sins except *shirk*.‘

b) If the sentence is *ghair mujab*, there are two possibilities:
The *mustathnā* may be *mansūb*, or may have the same *i‘rāb* as the *mustathnā minhu*, e.g.:

Negative (النفي):

ما حضر الطلاب إلا حامداً / حامد.
The students did not attend except Ḥāmid.'
ما سألت الطلاب إلا حامداً/ حامداً.
'I did not ask the students except Ḥāmid.'
ما أتصلت بالطلاب إلا حامداً/ حامداً.
'I did not contact the students except Ḥāmid.'

Prohibitive (النهب):
لا يخرج أحد إلا حامداً/ حامداً.
'No one should leave except Ḥāmid.'
لا تسأل أحدا إلا حامداً/ حامداً.
'Don’t ask anyone except Ḥāmid.'
لا تتصقل بأخلاق إلا حامداً/ حامداً.
'Don’t contact anyone except Ḥāmid.'

Interrogative (الاستفهام):
هل غاب أحد إلا حامداً/ حامداً؟
'Was anybody absent except Ḥāmid?'
هل رآيت أحدا إلا حامداً/ حامداً؟
'Did you see anyone except Ḥāmid?'
هل أتصلت بأحد إلا حامداً/ حامداً؟
'Did you contact anyone except Ḥāmid?'

3) In the ɪstiθnā’ ɪmuṣarragh:
Here the mustathnā does not have a fixed i’rāb. It takes the i’rāb it deserves in the sentence, e.g.:
ما رسب إلا بلال.
'No one failed except Bilāl.'

Here mustathnā (بلال) is the fā‘il.

To find out the i’rāb it deserves, omit إلا and it will become clear to you, e.g.:

If we omit إلا in the above example, we get ما رسب بلال and here بلال is the fā‘il. This is done only to find out the i’rāb. The meaning, of course, is the opposite of what the original sentence means.

And in:
ما رآيت إلا بلالاً.
'I saw no one except Bilāl.'

Here بلالاً is mafūl bihi as it is clear from ما رآيت بلالاً.

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 ِالَّا.

Here are some examples of this:

لا نَتَّبَعُونَ ِالَّا ِإِيَّاهُ.

‘We worship none but Him.’ (not ِاللَّهُ).

سَأَلَ المَدْرَسَةَ الطَّلَّابَ ِكَلَّمَهُمْ ِالَّا ِإِيَّاهُ.

‘The teacher asked all the students except you.’ (not ِاللَّهُ).

The mustathnā after غير and سيئٍ

The mustathnā after these words is majrūr because it is muḍāf ilayhi. Its original i‘rāb is shown by these two words, e.g.:

ٍنَجَّحَ الطَّلَّابُ غَيْرِ حَامِدٍ.

Here غير is manṣūb just as حامد is manṣūb in

ٍنَجَّحَ الطَّلَّابُ ِالَّا حَامِدًا.

ما نَجَّحَ الطَّلَّابُ غَيْرِ حَامِدٍ.

Here غير may be manṣūb or marfū‘ just as حامد may be manṣūb or marfū‘ in

ما نَجَّحَ الطَّلَّابُ ِالَّا حَامِدًا / حامدًا.

ما نَجَّحَ غَيْرِ حَامِدٍ.

Here غير is marfū‘ just as حامد is marfū‘ in

ما نَجَّحَ ِالَّا حَامِدًا.

ما سَأَلَتُ غَيْرِ حَامِدٍ.

Here غير is manṣūb just as حامد is manṣūb in

ما سَأَلَتُ ِالَّا حَامِدًا.
LESSON 32

The i’rāh of مَعَارِضَة is exactly like that of غَير. but it is latent as مَعَارِضَة is a maqṣūr noun. (1)

The mustathnā after ما عدا ما خلا

After these two tools of exception the mustathnā is mansūb, e.g.:

‘I have examined the students except three.’

The poet says

‘Lo! every thing, except Allâh, is untrue.’

Here should have the tanwîn, but it has been omitted for metrical reason.

(2) أَلَّا (alâ) is a particle used to draw attention to something important, e.g.:

‘Beware, they themselves are the mischief-makers, but they do not perceive.’ (Qur’ān, 2:12).

This particle is called حَرُفٌ أَسْتَيْتَفَاхٌ وَتَنْبِيهٌ i.e., the particle of commencement and cautioning.

(3) One of the patterns of the maṣdar is فَعَلٌ (fa’l-un), e.g.:

‘he explained’ شَرَحَ ‘explanation’.

(4) The plural of دَينَارٍ (dīnār-un) is دَنَايِرٌ (danānîr-u).

Note that in the singular there is only one دِينَار, but in the plural there are two.

There are some other words like دِيوانَ, قِيراطَ, دُيماسَ which form their plural like دِينَارَ.

(5) If the khabar of كَانَ is a pronoun, it may be either attached or separate, e.g.:

In reply to the question:

‘Do you want to be a judge?’

You may say:

‘No, I don’t want to be one.’ with the attached pronoun or:

1 See Lesson 1.
Vocabulary

- لَا، مَا أُرِيدُ أَنْ أَكُونَ إِيَاهَا. with the separate pronoun.
- Both أُكُون إِيَاهَا and أُكُونَ إِيَاهَا are right.

<table>
<thead>
<tr>
<th>Result</th>
<th>to reply, answer (iv)</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَيْثَ ءِبَابٌ إِجابةٌ (ج نِتَائِجُ)</td>
<td>important</td>
</tr>
<tr>
<td>مُهْمٌ (i-a)</td>
<td>to explain (a-a)</td>
</tr>
<tr>
<td>اَفْتَرَب اَفْتَرَب (viii)</td>
<td>need, necessity, requirement</td>
</tr>
<tr>
<td>الامِتَخَان النهَائِيُ</td>
<td>to perish, die (a-i)</td>
</tr>
<tr>
<td>صَح صَحَةٌ (ج حَوَائِجُ)</td>
<td>weapon</td>
</tr>
<tr>
<td>بُطَلَانَا (ج أَسْلَحَةٌ)</td>
<td>to become void, invalid, untrue (a-u)</td>
</tr>
<tr>
<td>بُطَلَانَا</td>
<td>comfort, amenities, happiness</td>
</tr>
<tr>
<td>أَرْض</td>
<td>to destroy (iv)</td>
</tr>
<tr>
<td>لَا مِحَالَةٌ مِن ذَلِكَ</td>
<td>to be able, to manage (v)</td>
</tr>
<tr>
<td>زَأْئِل</td>
<td>tea party</td>
</tr>
<tr>
<td>إنْصَرَفَ إنْصَرَافَا</td>
<td>(gr) that which is excepted</td>
</tr>
<tr>
<td>مُمَمُّتٌ (ج أَشْيَاءٍ)</td>
<td>(gr) that from which something is excepted</td>
</tr>
<tr>
<td>إِسْتَثِنَاءٌ إِسْتَثِنَاءٌ</td>
<td>ruling, judgement, provision of a rule</td>
</tr>
<tr>
<td>إِسْتَثِنَاءٌ</td>
<td>disease</td>
</tr>
<tr>
<td>إِسْتَثِنَاءٌ إِسْتَثِنَاءٌ</td>
<td>(1) to reject, disallow</td>
</tr>
<tr>
<td>إِسْتَثِنَاءٌ</td>
<td>(gr) to negate (a-i)</td>
</tr>
<tr>
<td>إِسْتَثِنَاءٌ</td>
<td>consideration</td>
</tr>
<tr>
<td>إِسْتَثِنَاءٌ</td>
<td>category, kind, division</td>
</tr>
</tbody>
</table>
to follow (i-a)  دُهرُ (ج دُهرَ)  time, eternity

to help (iii)  النحوَيةُ  grammatical

issue, matter, problem  تَمرةٌ  date

spring (season)  خَوادُتُ (ج خَوادُتُ)  accident

driver  سَاقِ يَسُوقُ سَوقًا, سَيافَة  to drive (a car etc.)

oranges  عَطْوَانُ (ج عَطْوَانِ)  address

letter  مَشْيًا مَشْيًا  to walk

to depart, leave  غَادِرَ  pedestrian

(гг) 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)  تَبِيَّةٌ (ج تَبِيَّةٌ)  to draw s.o. attention to, to notify (ii)

foolish  رَغْبَ (في)  to desire, covet, crave

friend, supporter  دَرْهمُ (ج دَرْهمُ)  an ancient silver coin

carat, karat (unit of measurement of purity of gold)  دُنارٌ (ج دُنارٍ)  an ancient gold coin

nation, community  عَبَدٌ (ج عَبَدٌ, عَبدُ)  slave, servant, servant of Allāh

(gr) analogy  قَاسَ قِياسًا  analogy (a-i)

to measure, to draw analogy (a-i)  دِيوُانٌ (ج دُوَاِوْنِ)  anthology, collection of poems
In this lesson we learn the following

(1) ‘By Allāh, I shall propagate Islam in my country.’

This is called نُون التَّوْكِيد (the nūn of emphasis). (1)

It is of two kinds:

a) one with a double nūn, e.g.:

‘get out.’

This is called نُون التَّوْكِيد الأَثْقَالَة.

b) and the other with a single nūn, e.g.:

This is called نُون التَّوْكِيد الْخَفِيَّة.

This nūn signifies emphasis.
It is used only with muḍārī’ and amr, not with the māḍī.

How to suffix this nūn?

a) The muḍārī’ marfū’:

1) In the four forms يَكُتِّبُ، يَكُتِّبُ، أَكُتِّبُ، نُكَتِّبُ, the final dammah is replaced with the fathah.

So يَكُتِّبُ becomes (yaktub-u, yaktub-a-nna).

The same process is used with the other three forms.

2) In the following three forms يَكُتِّبُون، يَكُتِّبُون، تَكُتِّبُون, the final nūn along with the wāw or yā’ are dropped.

So يَكُتِّبُون becomes تَكُتِّبُون.

After omitting -na from ‘yaktubūna’ and adding -nna we get ‘yaktubūnna’. As a long vowel is not followed by a vowelless letter in Arabic, the long ū is shortened. So we get ‘yaktubunna’.

In the same way from تَكُتِّبُون is formed (taktubūna → taktubūnna → taktubunna).

Note that the difference between the singular تَكُتِّبُون and the plural تَكُتِّبُون 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’.

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The second person feminine singular becomes تَكُنْ. After omitting -نا- from ‘تكتوبِنا’ and adding -ننا we get ‘تكتوبُننا’. Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is ‘تكتوبِننا’.

3) In the two dual forms يُكِنُّانِ، تَكُنْانِ the final نِن is omitted, but the الاف 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 نِن takes kasrah instead of fatḥah.

So the resulting form is يُكِنُّانِ، تَكُنْانِ. After omitting -ني from ‘يكتوبَانِ’ and adding -ننا we get ‘يكتوبُانِن’. The final -ا is changed to -ي for sake of dissimilation, and the resulting forms are ‘يكتوبُانِ’ and ‘تكتوبُانِ’.

4) In the two feminine plural forms، يُكِنُّانِ، تَكُنْانِ the final نِن is retained and -انِن is added.

As in the dual forms the نِن takes kasrah in these plural forms also.

The resulting forms are يُكِنُّانِ، تَكُنْانِ.

Note that an الاف is added between the نِن of the pronoun and the نِن of emphasis (يكتوبنا ، يكتوبُنا، تكتوبنا، تكتوبُنا).

b) The muḍārī’ majzūm

The process is the same as in the muḍārī’ marfū’ except that the نِن in the five forms is already omitted in the muḍārī’ majzūm. Here are some examples:

لا تَكُونَ في هذا الكرسي فإنه محصور.

‘Don’t sit in this chair for it is broken.’

يا إخوان، لا تخرجُون من الفصل قبل الساعةِ الواحدة.

‘Brothers, don’t leave the class before one o’clock.’

يا زينب، لا تغسلين ثوبك بحذاء الصالون.

‘Zainab, don’t wash your clothes with this soap.’

يا أخوات، لا تشربنِن هذا الماء.

‘Sisters, don’t drink this water.’

Note that in the nāqis verb, the omitted third radical is restored before suffixing the نِن, e.g.:

لا تمشي لانْتَيْ شَيْنِنَ لا تنْسِن لانْتَيْ شَيْنِنَ لا تدُعني لانْتَيْ شَيْنِنَ

This also happens in the amr.

c) The amr

The process is primarily the same in the amr also, e.g.:

أَكْتُب أَكْتُبُنَّ (uktub uktub-anna)
أَكْتَب أَكْتُبَنَّ (uktubā uktubā-nni)
أَكْتُبُوا أَكْتُبُنَّ (uktubū uktub-unna)
أَكْتُبُ أَكْتُبُنَّ (uktubī uktubī-nna)

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WHEN TO USE THIS NŪN?

Its use is either optional, compulsory or near-compulsory.

a) Optional. It is optional in the following two cases:
   1) in the amr, e.g.:
   ‘Do get out of the car, boy.’

   2) in the mudārī if it signifies tālāb (الطلب), i.e., amr, nahy or istifḥām, (2) e.g.:
   ‘Never eat when you are full up.’
   ‘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 mudārī if it is jawāb al-qāsam, e.g.:
   ‘By Allāh! I will memorize the Qur‘ān.’

   Here the mudārī أَحْفَظُ the qāsam وَاللَّهُ happens to be jawāb al-qāsam as it is preceded by the qāsam وَاللَّهُ.

   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 تَلْقَى القَسْم.

   There are, however, three conditions for its use in the jawāb al-qāsam. 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.:

   ‘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.:

   ‘By Allāh! I love you.’

   ‘By Allāh! I think he is truthful.’

   Note that وَاللَّهُ لا أُحْتَّخَ and وَاللَّهُ لا أُفْصِلَ respectively means ‘By Allāh! I will help him’ and ‘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.:

   ‘By Allāh! To Makkah I will go.’

   Here the lām is attached to إِلَي (la-ilā).

3 For tālāb see Lesson 15.
LESSON 33

But if it is attached to the verb, the *nūn* has to be used, e.g.:

والله لا أذهبُنَّ إلى مكة.

Here is another example

والله ليسَوفْ أوركَ.

‘By Allāh! I will visit you.’

In the Qur’ān (93:5)

وَلَسَوْفْ يَعْطِيَكَ

‘And He will give you.’

This is *jawāb al-qasam*, and the *qasam* is ُمْكَحِي ُوَالْضُّحَّي ‘By the forenoon!’

c) Near-compulsory. The use of the *nūn* is near-compulsory after the conditional particle ُإِنَّما which is made up of ُإِنْ ُما plus ُمَا for strengthening. The *nūn* of ُإِنْ ُما has been assimilated to the *mīm* of ُمَا.

Here are some examples:

إِمَّا تَدْهَبُنَّ إِلَى مَكَّةَ أَذْهَبْ مَا عَلَكَ.

‘If you go to Makkah, I will go with you.’

In the Qur’ān (17:23):

إِمَّا يَبْلَغُكَ عِنْدَكَ الْكَبْرَ أَحْدُهُمَا أَوْ كُلَّهُمَا فَلَا تَقُولُ لَهُمَا أَفْ وَلَا تَنْهَرُهُمَا

وَقَلِلْ لَهُمَا قَوْلًا كَرِيمًا ۚ

‘If one or both of them attain old age with you, do not say to them ‘Fie’, nor repulse them, but speak to them a gracious word.’

(2) *أَفْ* is a verb-noun meaning ‘I am annoyed.’ or ‘I am irritated.’ It is *mabnī*.

(3) In the Qur’ān (3:169): ُبَلْ أَحْيَاَءَ Here the *mubtada‘* is omitted. The full sentence is:

بَلْ هُمْ أَحْيَاَءَ

‘On the contrary, they are alive.’

When ُبَلْ precedes a sentence it is called ُحَرْفُ الْإِبِيْدَاء*, i.e., introductory particle.

It denotes digression, i.e., change of subject.

This change signifies one of the two following things:

a) ُالْإِبْطَالَ, i.e., cancellation of the previous statement as in this verse:

وَلَأَ تَحْسَسِنَ الْذِّينَ قُتِّلُواْ فِي سَبِيلِ اللَّهِ أَمَّمَتْ بَلَّ أَحْيَاَءَ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

‘Never think of those who are killed in the way of Allāh as dead; on the contrary they are alive, with their Lord they have provision.’
is used here to cancel the idea that they are dead, and to assert that they are alive.

b) the الأَنتِقَالُ, i.e., transition from one idea to another without cancelling the first, e.g.:

إِبْرَاهِيمُ كَسَّلَانُ، بَلْ هُوَ مُهِيْمُ

‘Ibrāhīm is lazy; nay, he is negligent.’

In the Qur’an (68:26-27)

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ، بَلْ حَنَّ حَرُومُونَ

‘When they saw it they said, “Surely, we have lost our way; nay, we have been deprived (of our fruit)”.’

Vocabulary

| دَعْوَةُ | جَذَعَتَاتٍ | عَرْقَ عَرَاءٍ، عَرَطَةُ | عَرَعَ عَرَعَةُ | to be strong, powerful, honoured (a-i)
|———|———|———|———|———|
| دَعْوَةُ | جَذَعَاتٍ | نَشَرَ نَشْرًا | عَرَعَ عَرَعَةُ | (1) to saw (wood)
|———|———|———|———|———|
| حَارِبَةٌ، مُعْحَارِبَةٌ | (i) | نِسَرَ نَسْرًا | عَرَعَ عَرَعَةُ | (2) to spread (a-u)
|———|———|———|———|———|
| تَرَكَ تَرَكًا | عَرَعَ عَرَعَةُ | عَلَمَ تَعْلِيمًا | عَلِيمٌ | to teach (ii)
|———|———|———|———|———|
| أَلْفَ | عَرَعَ عَرَعَةُ | تَعْلِيمٌ | تَعْلِيمٌ | teaching
|———|———|———|———|———|
| وَفْقًا تَوْفِيقًا | عَطَةٌ | تَعْلِيمٌ | تَعْلِيمٌ | to exhort, admonish
|———|———|———|———|———|
| حَسَنَةٌ | عَطَةٌ | جَادِلَ مُجَادَلَةً | جَادِالَّا | to argue, debate (iii)
|———|———|———|———|———|
| مُرْبِبٌ (المُرْبِبِي) | رَكِيَّةٌ تَرْبِيَةٌ | جَادِلَ مُجَادَلَةً | جَادِالَّا | to educate, to bring up (a child) (ii)
|———|———|———|———|———|
| نَهْرٌ نَهْراً | حَنْدَقٌ | جَادِلَ مُجَادَلَةً | جَادِالَّا | trench, the Battle of Trench
|———|———|———|———|———|
| نَقْلَ نَقْلًا | سَكِينةٌ | جَادِلَ مُجَادَلَةً | جَادِالَّا | tranquility, peace of mind
|———|———|———|———|———|
| لَقِيَ يَلْقَى لُقَاءً | صَامَ يَصُومُ صَوْمًا، صِيَامًا | جَادِلَ مُجَادَلَةً | جَادِالَّا | to fast (a-u)
|———|———|———|———|———|
| لَقِيَ يَلْقَى مُلاَفَةً | صَامَ يَصُومُ صَوْمًا، صِيَامًا | جَادِلَ مُجَادَلَةً | جَادِالَّا | to fast (iii)
|———|———|———|———|———|
| فَيْنَةٌ | جَذَعَتَاتٍ | رَدَّ رَدًا | رَدَّ رَدًا | to reply, to send back (a-u)
|———|———|———|———|———|
| فَيْنَةٌ | جَذَعَاتٍ | بَرُوزٌ بَرْؤُوْرًا | بَرُوزٌ بَرْؤُوْرًا | to come into view, stand out, protrude (a-u)
|———|———|———|———|———|

¹ i.e., their garden which had been burnt down.
lion  
لَعِبَةٍ (جَ أَلْبَعَة، مُلْبَعَة)  
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 تَأْكِيدًا  
to emphasize (ii)  
وَكَّدَ تَوْكِيدًا  
to emphasize (ii)  
مُوْضُوعٌ (جَ مَوْضِعٌ)  
subject, subject matter

to be permissible (a-u)  
جَازَ جُوَازًا  
to be obligatory (a-i)  
وَجَبَّ يَجِبُ وَجُوجًا  
to be necessary, required  
عِمَّ أَرْمَأَتُ  
ضَرْوَاتٌ  
right, correct

( gr) literally ‘abandoning’. The particle بِن لل signifies abandoning the subject preceding it and proceeding to a different subject.

totally abandoning the previous subject

passing to another subject without abandoning the previous one.
In this lesson we learn the following

الممّنوع من الصّرف (1)

It is a mu′raḥ noun which does not accept tanwīn, e.g.:

أبْرَاهِيمُ، فاطِمَةُ، أُحْمَرُ، مساجِدُ، زملاءُ

It is of two kinds:

a) Nouns which do not accept the tanwīn for only one reason.

b) Nouns which do not accept the tanwīn for two reasons.

Nouns which do not accept the tanwīn for only one reason

This reason is one of the two following things:

a) ألف التانيث i.e., the alif signifying femininity. It is either ممدودة (short) or مقتصورة (elongated).

The first is a long -ā written with a yāʾ (ى) or with an alif, and the second is a long -ā followed by a hamzah (أَء), and both these should be extra added after the third radical, e.g.:

مرضى، دنيا، حبللى، هدایا، فتاوى : ألف التانيث المقتصورة ١(1)

Note that words like ‘young man’, ‘grinding stone’, ‘stick’ are not ممّنوع من الصّرف because the alif in these words is the third radical, and not extra.

صحراء، حمراء، أصدقاء، فقراء : ألف التانيث الممدودة ٢(2)

Note that words like أسماء، آباه، أنجاح are not ممّنوع من الصّرف because these are like أفعال on the pattern of ألف and the hamzah is the third radical, and not extra.

b) الجمّع المتناهي (3), i.e. that is the plural on the patterns of مفاعل and مفاعيل, e.g.:
LESSON 34

Masajid, Madrasa, Sinwaq, Hadith, Masala, Hanafi, Fadlak

Words on the pattern of مَمْتَعُونَ مِنَ الْصَّرْفِ (i.e., مَمْتَعُونَ مِنَ الْصَّرْفِ) are not مَمْتَعٌ. These words accept tanwin.

Even singular nouns on these two patterns are مَمْتَعُونَ مِنَ الْصَّرْفِ e.g.: tomatoes, potatoes, chalk, trousers.

Nouns which do not accept the tanwin for two reasons

These are either proper nouns (الوْضُفُ) or adjectives (العَلَمُ).

(a) Proper Nouns

Proper nouns do not accept the tanwin when they have one of the following reasons:

1. If they are feminine, e.g.: آمنة, زينب, حمزه

Note that حمزه is the name of a man, but the word is feminine as it ends in tā’ marbūtah (مرّاة).

2. If a feminine proper noun is made up of three letters of which the second letter is sākin, it may be used both as مَمْتَعٌ مِنَ الْصَّرْفِ and as a مَمْتَعُ مِنَ الْصَّرْفِ, but it is better to use it as a diptote, e.g.: 

3. If they are non-Arabic (أَعْجَميُّ) e.g.: إبراهيم, ولد, باكستان

If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is sākin, it accepts the tanwin, e.g.: نوح, لوط, شبث, جرح, خان

These two words belong to the class of اسم الجنس الجمعي like the, the, the, etc. These words are treated as singular, though they are plural in meaning.

4. Noah and and are names of prophets, جرح is the name of one of the sons of Adam (may peace be on him), and خان is a proper name in India and Pakistan.
But if it is feminine, it remains a مَمْتَعُونِ مِنَ الْصَّرْفِ e.g.:

6 بَلْحَ، جَمْصُ، نِسْرُ، مُوسُ، بَاتُ، بَرْزُثُ

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the tanwîn, e.g.:

جُوُهرٍ which is a Persian word meaning a gem, and is also used as a proper name.

(3) if they are مَعْدُودٌ, i.e., on the pattern of فعلٌ (fu‘al-u), e.g.:

(7) رَحْلٌ، عُمَرٌ، هَبِيلٌ، زَفْرٌ

(4) if they end in extra alif and nûn, e.g.:

رَمْضَانٍ، مُروُانٍ، شَعْبَانٍ، عُمَّانٌ

The name ُهُسَانُ accepts tanwîn because it is on the pattern نَفَعَلَلٌ فَعَالٌ from نَحْسُ, and so the

is the third radical, and is not extra.

(5) if they resemble a verb in their form, e.g.:

أَذَهَبُ which is on the pattern of ‘I go’

ىَبِيعُ which is on the pattern of ‘he sells’.

(6) if they are compound of two nouns, e.g.:

مَعْدَيْكَرٍ، حَضْرَمُوْتُ

(b) Adjectives
Adjectives do not accept the tanwîn in the following cases:

(1) if they are on the pattern of أَفْعَلُ أَفْعَلٌ, provided they are not made feminine with the tâ‘ marbūţah

5 أَكْبَرُ، أَحْمَرُ

The feminine of أَكْبَرُ is أَكْبِرَة and that of أَحْمَرُ is أَحْمَرَة.

The word أَرْمَلَة ‘widower’ accepts the tanwîn because its feminine is أَرْمَلَة ‘widow’.

(2) if they are on the pattern of فَعَلُانٍ, e.g.:

جُوُعانٍ، شَبَعَانٍ، عَطْشَانٍ، مَلَانُ

(3) if they are مَعْدُودٌ. A ma`dîl adjective is one of the two following things:

— Names of persons, زَحْلُ, عُمَرُ, زَفْرُ, زُحْلُ, هَبِيلُ, Hâlî, Zafir, Zâhîl, are names of persons, Zohul, Zafir is the planet Saturn and Hâlî is the name of a pre-Islamic idol.
a) the numbers which are on the patterns of الفعل and مفعل، e.g.:

 ثلاثُ
‘three at a time’

رباعٌ
‘four at a time’

مُثنَى
‘two at a time’

مَثَلَتُ
‘three at a time’

In the Qur’an (4:3):

وَإِنْ حَفَثْتمَ أَلَا تُقِسَطُوا فِي أَلَبَةَنْيَ فَأَنْصَحُوا مَا طَابُ لَكُمْ مِنْ أَلَبَةَنْيَ

مَثَلَتُ وَثَلَتُ وَزَبَعُ

‘And if you fear that you will not deal justly with regard to the orphans, then marry of the women, who please you, two or three or four…’

b) The plural of أُحُرُ. In the Qur’an (2:185):

وَمَنْ كَانَ مَرْيَمًا أَوْ عَلَى سَفْرٍ فَقَدَّدَ مِنْ أَيَامَ أُحُرٍ

‘And he who is sick or on a journey (let him fast the same number of) other days.’

I’RĀB OF THE مَمْثُوعٍ مِنْ الصَّرْفِ

We have learnt the i’rāb of the مَمْثُوعٍ مِنْ الصَّرْفِ in Book One (Lesson 23) and in the first lesson of this book.

The jarr-ending of the مَمْثُوعٍ مِنْ الصَّرْفِ is fathah instead of kasrah, e.g.:

درسَتُ في مدارس كثيرة
‘I studied in many schools.’

سافَرَتُ من لندن إلى برلين
‘I travelled from London to Berlin.’

هذَهَا كِتَبٌ زَيْنَبُ
‘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.:

نزلتُ في هذه الفنادق
‘I stayed in these hotels,’

أَكْتَبْ بِالْقَلمِ الأَحْمَرِ
‘Write with a red pen.’

سَلَّمْتُ الرَّجِيبَ لِلْوَلَّدِ الجَوْعَانِ
‘I gave the loaf to the hungry boy.’
In the Qur’ān (70:40)

 فلا أقسم برب المشرق والغرب إني لآقدر وُقْرُون

‘But, nay! I swear by the Lord of the easts and the wests that we are indeed Able.’

b) When it is muḍāf, e.g.:

| I taught in the schools of Madinah. |
| اتَّصَلْتُ بِاصْدَاقٍ بِلَالِ |
| ‘I contacted Bilāl’s friends.’ |
| هُوَ مِنْ أَحْسَنِ الطَّلَاب |
| ‘He is one of the best students.’ |

In the Qur’ān (95:4)

لَقد خَلَفْنَا الْإِنْسَانَ فِي أَحْسَنِ تَّقْوِيْمٍ

“We have indeed created man in the best stature.’

Note the words

| مَعْنِي | plural of | ‘meaning’ |
| جَوْارِي | plural of | ‘girl’ |
| نَوَادِي | plural of | ‘club’ |

Such words are on the pattern of مَفْعَالْ, and at the same time they are manqūṣ as their third radical is yā’, which appears if these words take the definite article -al,

المَعْنَيَيْنِ، الجَوْارِيَّةِ، النَّوَادِيَّ.

These are called manqūṣ of the الجمع المتناثر and they are treated just as the manqūṣ in i’rāb.

They take the tanwīn in the raf’ and jarr cases, but not in the našb case, e.g.:

Marfū‘

هِذِهِ الْكَلْمَةُ لَهَا مَعْنَى كَثِيرَةٍ

‘This word has many meanings.’

Here مَعْنَى is mubtada’ and is marfū‘. Here it takes tanwīn.

Manṣūb

أَعْرَفْ مَعْنَى كَثِيرَةٍ لِهَذِهِ الْكَلْمَةِ

‘I know many meanings of this word.’

Here it is maf‘ūl bihi and so it is manṣūb. Here it does not take tanwīn.

Majruṭ

تُسْتَعْمَلُ هَذِهِ الْكَلْمَةُ مَعْنَى كِبْرَاءٍ

‘This word is used in many meanings.’

Here it is majruṭ as it is preceded by a preposition. Here also it takes the tanwīn.

Here are other examples:

Marfū‘

تُوجدُ هَذَا نَوَادٍ مَخْتَلَفَةٌ

‘Various clubs are found here.’

Manṣūb

أَسَسَ النَّاسُ نَوَادٍ مَخْتَلَفَةٍ

‘People have founded various clubs.’
**Vocabulary**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Majrūr</strong></td>
<td>He is member in various clubs.</td>
</tr>
<tr>
<td><strong>شريعة</strong></td>
<td>Islamic Law</td>
</tr>
<tr>
<td><strong>المسألة</strong></td>
<td>issue, matter, problem</td>
</tr>
<tr>
<td><strong>خصصت تخصصًا</strong></td>
<td>(1) to set aside, particularize</td>
</tr>
<tr>
<td><strong>عدل عدلًا</strong></td>
<td>to act justly (a-i)</td>
</tr>
<tr>
<td><strong>إقصاط إقصاطًا</strong></td>
<td>to act justly, deal fairly (iv)</td>
</tr>
<tr>
<td><strong>طيف</strong></td>
<td>spectrum</td>
</tr>
<tr>
<td><strong>تابعون تابعًا</strong></td>
<td>to follow in succession (vi)</td>
</tr>
<tr>
<td><strong>لحق لحقًا</strong></td>
<td>to become attached (i-a)</td>
</tr>
<tr>
<td><strong>عدالة</strong></td>
<td>reason</td>
</tr>
<tr>
<td><strong>هدية</strong></td>
<td>present, gift</td>
</tr>
<tr>
<td><strong>شبهة</strong></td>
<td>similar, like</td>
</tr>
<tr>
<td><strong>رسالة</strong></td>
<td>message</td>
</tr>
<tr>
<td><strong>نفعان</strong></td>
<td>serpent</td>
</tr>
<tr>
<td><strong>طماطم</strong></td>
<td>tomato</td>
</tr>
<tr>
<td><strong>بطاطس</strong></td>
<td>potato</td>
</tr>
<tr>
<td><strong>علم</strong></td>
<td>(gr) proper name</td>
</tr>
<tr>
<td><strong>وصل يصل وصلًا، صلة</strong></td>
<td>to connect</td>
</tr>
<tr>
<td><strong>استقلل استقلالًا</strong></td>
<td>to be independent (x)</td>
</tr>
<tr>
<td><strong>مستقل</strong></td>
<td>independent, separate</td>
</tr>
<tr>
<td><strong>طلب طلبًا طلباً</strong></td>
<td>to be to one’s liking</td>
</tr>
<tr>
<td><strong>قوس قرب</strong></td>
<td>rainbow</td>
</tr>
<tr>
<td><strong>أسر إسراراً</strong></td>
<td>to confide, to speak secretly (iv)</td>
</tr>
<tr>
<td><strong>عمل معملًا</strong></td>
<td>laboratory, workshop</td>
</tr>
<tr>
<td><strong>اختم اختماً</strong></td>
<td>to close, finish, end, seal (a-i)</td>
</tr>
<tr>
<td><strong>حاصل حصلًا</strong></td>
<td>pregnant</td>
</tr>
<tr>
<td><strong>فتوى</strong></td>
<td>religious ruling</td>
</tr>
<tr>
<td><strong>صحراء صحراري</strong></td>
<td>desert</td>
</tr>
<tr>
<td><strong>فنجان فنجانيين</strong></td>
<td>coffee cup</td>
</tr>
<tr>
<td><strong>أسماع أسابيع</strong></td>
<td>week</td>
</tr>
<tr>
<td><strong>طلباشٍ</strong></td>
<td>chalk (to write)</td>
</tr>
<tr>
<td><strong>سراويل</strong></td>
<td>trousers</td>
</tr>
<tr>
<td><strong>سمى</strong></td>
<td>named, called, known</td>
</tr>
</tbody>
</table>
(gr) adjective  
وسط  
middle

(гр) a three-letter word with its middle letter being vowelless

مركب  
compound

مردوأ  
transformed

شريطة  
to stipulate, to make conditional (viii)

أرملة  
widow

جارية (ح جوار)  
girl

مرجي  
combined, mixed

عثرة بن معديكرت  
Proper name of a sahaabah

(1) to add

(гр) to add a noun to another to signify the meaning of possession. (iv)

حضمرموت  
a region in south eastern Yemen

أرنب (ح أرناب)  
rabbit
VOCABULARY OF MODERN TERMS

radio and TV (literally the audible and visible transmissions)

المَذَاكرَةُ المَسْمُوعَةِ وَالْمَرْيَةُ

coch, sofa

الأَريكةُ

to hire

استَأجرَ

to have a bath

استَحمَّ

first aid

الإِسْقَافُ

ambulance

سيِّارَةُ الإِسْقَافِ

announcement

الإِلَانُ

suggestion, idea

الاقْترَاحُ

to join (a school, a university)

إِلَتِٰخَةُ

half-yearly examination

الْمِتْحَاثُ التَّصِفيَّ

secretary

الأَمِينُ

cashier

أَمِينُ الصَّنُودُقِ

departure from school

الانْصرَافُ

telegram

البَرْقِيَةُ

programme

البَرْنَامِجُ

potatoes

البَطَاطِسُ

grocer

البَقالُ

municipal corporation

البَلدَةُ
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)
الحصاَة

tea party
حَفْل الشَّاي

graduate
الخريج

map
الخريطة

habit
الدَّارب والديِّدُن

drink
دَخَن

postgraduate studies
الدراسات العليا

degree
الدْرِّج

drugs
الدوَّار

vertigo
الدوُّرَة - الجمع دُوْلَة

State (country)

president
الرَئيِّس

fail (in examination)
رَسَب

one who has failed
رَيِّس

Saturn (planet)
زَحل

record (in a tape-recorder)
سجل

draw (money from a bank)
سحب

cancer
السبطان
VOCABULARY OF MODERN TERMS

cough
quince
ambulance

لَوْنَاءُ
السَّرِّيرَةُ
سيارة الإسعاف

لَوْنَاءُ
الشَّاحَنةُ
شاحنة

لَوْنَاءُ
الشَّرِطَةُ
شرطة

لَوْنَاءُ
الشَّرِطَةُ
شرطة

شَابُّ
(جَمْعُ شَابٍ)
شباب

لَوْنَاءُ
الشَّرِطَةُ
شرطة

شَغَلَّ
الشقة

صَندُوق
الصندوق

صَندُوقُ الْبُرَّ
الصندوق (بالضمة)

ضَبْطٌ
الطابق

طَبَاشِير
الطباشير

طَرْارُ
الطماطم

طْوِيَّ قَيْدُهُ
الطمطم

to strike a student’s name off the rolls, to expel

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, gripe

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