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# KEY

## TO

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

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## Foreword

The long-awaited key to Part III of *Durūs al-lughat al-'arabiyyah li ghair al-nāfiqīna bihā* is now in your hands, *al-hamdu lillāh*.

As in the keys to Parts I & II, copious explanation of all the grammatical points occurring in each lesson is given in this key also. A translation of the questions contained in the Exercise Section is also given. Numbers not containing questions have been left out. The meanings of new words are not given in each lesson; but a vocabulary of important words occurring in the whole book is given at the end of

the book<sup>1</sup>. The reader is advised to make use of a dictionary to find out the meanings of words not given in the vocabulary. We recommend the use of Hans Wehr's *A Dictionary of Modern Written Arabic*. In all good Arabic dictionaries entries are made only of the radicals. So words like **كَاتَبَ**: **مَكُوتَ**, **مَكْتَبَ** are found under **كُتِبَ**, and words like **تَكْسَرُ**, **تَكْسُرُ**, **مَكْسُورَ** under **تَكْسَرُ**.

In European dictionaries of Arabic the *abwāb* of the *mazīd* are indicated by the following numbers: II **فَعَّلَ**, III **فَاعَلَ**, IV **أَفْعَلَ**, V **تَفَعَّلَ**, VI **تَفَاعَلَ**, VII **اِنْفَعَلَ**, VIII **اِفْتَعَلَ**, IX **اِنْفَعِلَ**, X **اِسْتَفْعَلَ**.

In Hans Wehr's dictionary, the *bāb* of the *thulāthi mujarrad* and its *masdar* are indicated as follows:

**قَتَلَ qatala u (qatl)** to kill, slay, murder...As you can see, the vowel of the second radical in the *māḍī* can be learnt from the Roman transcription. The vowel of the second radical in the *mudārī* is given separately. The *masdar* is given in brackets.

A diptote is indicated by a small number 2 placed after it, e.g.,

**أَحْمَرُ ahmar<sup>2</sup>**, f. **أَحْمَرَاءُ hamrā<sup>2</sup>**, pl. **أَحْمَرُ humr** red. Both *ahmar* and *hamrā'* have the small number two, which means they are diptotes. The letter f. stands for *feminine*.

<sup>1</sup>There are three appendices at the end of the Arabic book. The first is a list of the *masdar*-patterns of the *thulāthi mujarrad* verbs. The second is a list of the patterns of the broken plural. The third contains general questions covering the whole book. The third

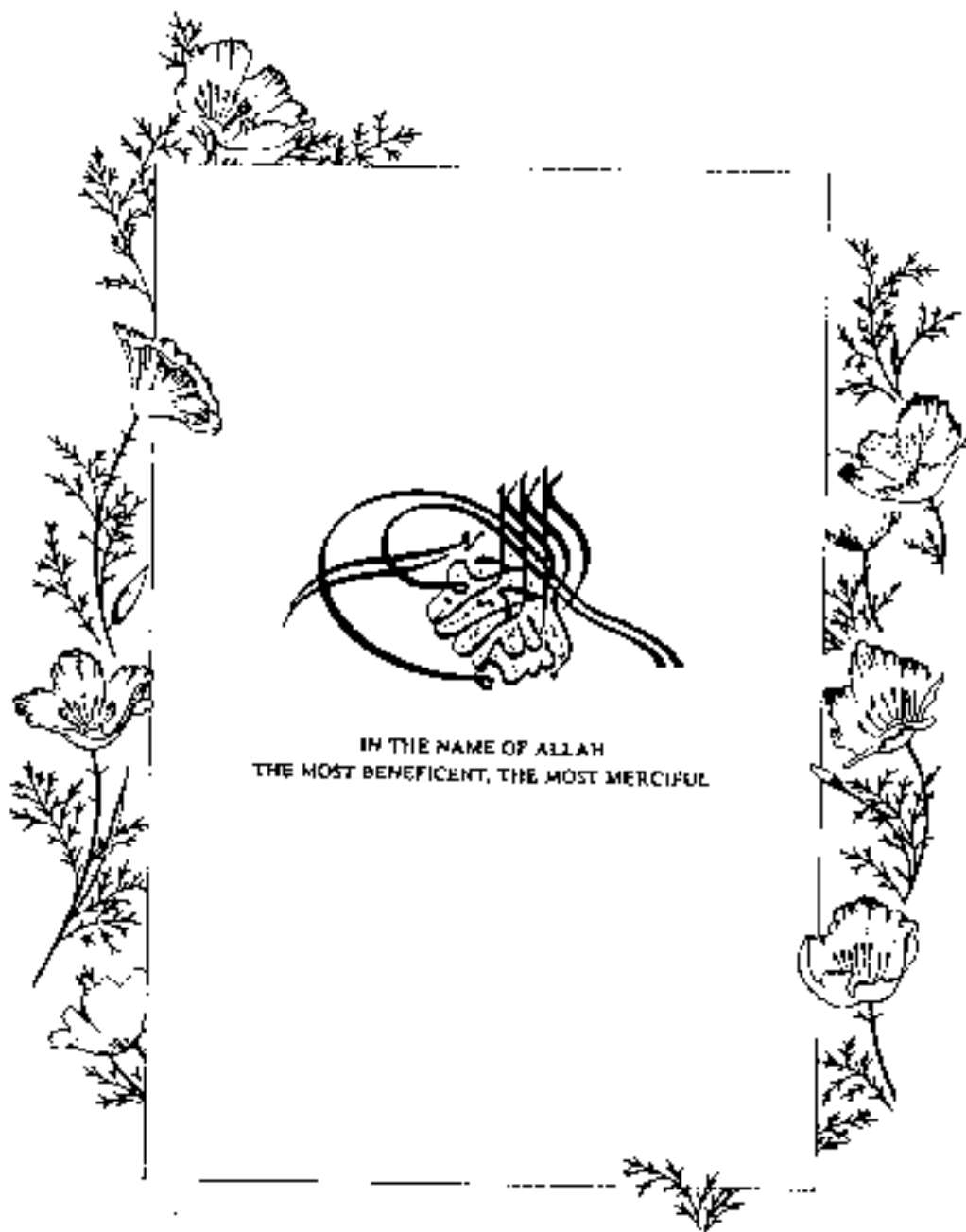
A good Arabic-to-Arabic dictionary is *المُعْجَمُ الوُسْطَى* which is a publication of the Academy of the Arabic Language, Cairo. A concise classical Arabic-to-Arabic dictionary is *المُعْجَمُ الْكَبِيرُ* by al-Fayyūmī. For in-depth study the student should consult the six-volume *المُعْجَمُ* by al-Jauharī. Here the words are arranged according to their last letter. For further reading the following books are recommended :

- 1) *فُصُصُ النَّبِيِّينَ* by Shaikh Abu I-Hasan al-Nadwi.
- 2) *نُصُوصٌ مِنَ الْحَدِيثِ النَّبَوِيِّ الشَّرِيفِ* by Dr V. Abdur Rahim (an I.F.T. publication).
- 3) *نُصُوصٌ إِسْلَامِيَّةٌ* by Dr V. Abdur Rahim (an I.F.T. publication).

The student has been introduced to the Glorious Qur'an in Part Three, and has studied many *āyahs*. The reader is advised to read *Sūrat al-Baqarah* with the help of a good translation of its meanings. He may later on read *التَّسْعُ فِي لُغَةِ وَعَرَابِ سُورَةِ يُوسُفَ* by the author which is a grammatical analysis of *Sūrat Yusuf*. May Allah *subhānahu wa ta'ālā* help us all to learn Arabic in order to understand His Book.

al-Madinah al-Munawwarah,  
27.02.1420 AH = 11.06.1999 CE

The Author



## LESSON 1

In this lesson we learn :

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

### (A) Declension of Nouns

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

- 1) the *dammah* to indicate the nominative case (الرفع). A noun with this ending is called مرفوع.
- 2) the *fathah* to indicate the accusative case (النصب). A noun with this ending is called منصوب.
- 3) the *kasrah* to indicate the genitive case (الجر). A noun with this ending is called مجرور.

Here is an example :

دَخَلَ المدرسُ 'The teacher entered' Here *al-mudarris-u* is مرفوع because it is the *fā'il* (الفاعل).

سَأَلْتُ المدرسَ 'I asked the teacher' Here *al-mudarris-u* is منصوب because it is the object (المفعول به).

هذه سَيَّارَةُ المدرسِ 'This is the teacher's car' Here *al-mudarris-i* is مجرور because it is *mudāf ilaihi* (إليه).

Now these endings (*dammah*, *fathah* and *kasrah*) are called the Primary Endings (عَلَامَاتُ الْإِعْرَابِ الْأَصْلِيَّةِ). There are other endings also which are called the Secondary Endings (عَلَامَاتُ الْإِعْرَابِ الْفُرْعَانِيَّةِ). The following groups of nouns have these endings

- a) The Sound Feminine Plural (جَمْعُ الْمَوْثِقَاتِ). Only the *nash*-ending is different in this group. It takes *kasrah* instead of *fathah* e.g.

سَأَلَتِ الْمُدَرِّسَاتُ 'The headmistress asked the female teachers' Here *al-mudarrisāt-i* takes *kasrah* instead of *fathah* because it is sound feminine plural. Note that in this group the *nayb*-ending is the same as the *jarr*-ending, e.g.,

رَأَيْتُ السَّيَّارَاتِ 'I saw the cars'. Here *al-sayyārāt-i* is منصوب because it is the object.

خَرَجَ النَّاسُ مِنَ السَّيَّارَاتِ 'The people came out of the cars'. Here *al-sayyārāt-i* is مجرور because it is preceded by a preposition.

b) The Diptote (الْمَنْشُوعُ مِنَ الصَّرْفِ) : In this group the *jarr*-ending is *fathah* instead of *kasrah*, e.g.,

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

سَأَلْتُ زَيْنَبَ 'I asked Zainab'. Here *Zainab-a* is منصوب because it is مفعول به

ذهبتُ إِلَى زَيْنَبَ 'I went to Zainab'. Here *Zainab-a* is مجرور because it is preceded by a preposition

c) The Five Nouns (الْأَسْمَاءُ الْخَمْسَةُ) These are أَبٌ، أَخٌ، حَمٌّ، ذُو، and أُمٌّ. These nouns take the secondary endings only when they are مُضَافٌ, and the مُضَافٌ إليه is not the pronoun of the first person singular. In this group the *raf*-ending is *wāw*, the *nash*-ending is *alif* and the *jarr*-ending is *yā'*, e.g.,

مَاذَا قَالَ أَبُو بِلَالٍ؟ 'What did Bilal's father say?' Note it is أَبُو (abū) with a *wāw*, not أَبٌ (abu).

أَعْرِفُ أَبَا بِلَالٍ 'I know Bilal's father' Note it is أَبَا (abā) with an *alif*, not أَبٌ (aba).

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

2 *الحَمُّ* means the male relative of the husband such as his brother and his father.

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ذهبتُ إلى أبي بلال 'I went to Bilal's father' Note it is أبي (**abī**) with a *yā'*, not :  
أب (**abi**)

The مضاف إليه can be a pronoun, e.g.,

أين ذهب أخوك? 'Where did your brother go?' (akhū-ka)

ما رأيت أخاك 'I did not see your brother'. (akhā-ka)

ما اسم أخيك? 'What is your brother's name?' (akhī-ka)

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

يدرس أخي بالجامعة 'My brother is studying at the university'.

أعرف أخي? 'Do you know my brother?'

خذ العنوان من أخي 'Take the address from my brother'

The word فَم (mouth) can be used in two ways . with the *mīm*, and without it

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

فمك نظيف 'Your mouth is clean'.

افتح فمك 'Open your mouth'.

ماذا في فمك? 'What is in your mouth?'

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

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

افتح فاك 'Open your mouth'. (fā-ka)

ماذا في فيك? 'What is in your mouth?' (fī-ka)

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

هو أخ 'He is a brother'. أين الأخ? 'Where is the brother?'

رَأَيْتُ أَخًا 'I saw a brother' سَأَلْتُ الْإِخَ 'I asked the brother'.

هَذِهِ سَيَارَةُ الْإِخَ 'This is the house of a brother' هَذَا بَيْتُ أَخٍ 'This is the brother's car'

d) The Sound Masculine Plural (جَمْعُ الْمَذَكَّرِ السَّامِ) This group has -û (na) as the *raf* '-ending, and -î (na) as the *nash/jarr*-ending, e.g.,

دَخَلَ الْمُدَرِّسُونَ الْفَصْلَ 'The teachers entered the classes' Here *al-mudarris-ûna* is مَرْفُوعٌ.

مَا سَأَلْتُ الْمُدَرِّسِينَ 'I did not ask the teachers'. Here *al-mudarris-îna* is مَنْصُوبٌ.

أَيْنَ غُرْفَةُ الْمُدَرِّسِينَ؟ 'Where is the teachers' room?' Here *al-mudarris-îna* is مَجْرُورٌ.

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

The û of -û (na) and -î (na) is omitted if the noun happens to be مَصْدَرٌ, e.g.

أَيْنَ مُدَرِّسُو الْقُرْآنِ 'Where are the Qur'an teachers?' (literally, teachers of the Qur'an).

أَرَأَيْتَ مُدَرِّسِي الْقُرْآنِ? 'Did you see the Qur'an teachers?'

You will learn more about the omission of the *nân* in Lesson 9

e) The Dual (الْمُتَنِي) The dual takes -â (ni) as the *raf* '-ending, and -ai (ni) as the *nash/jarr*-ending, e.g.,

أَجَاءَ الْمُدَرِّسَانِ الْجَدِيدَانِ 'Have the two new teachers come?' (*al-mudarris-âni*)

أَرَأَيْتَ الْمُدَرِّسَيْنِ الْجَدِيدَيْنِ? 'Did you see the two new teachers?' (*al-mudarris-aini*).

أَسْأَلُ عَنْ الْمُدَرِّسَيْنِ الْجَدِيدَيْنِ 'I am asking about the two new teachers'. (*al-mudarris-aini*).

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

أَيْنَ تَدْرُسُ أُخْتَا بِلَالٍ? 'Where are Bilal's two sisters studying?' (*ukht-â*).



أَتَعْرِفِينَ أُخْتَيْ بِلَالٍ؟ 'Do you know Bilal's two sisters?' (ukht-ai).

أَكْتَبْتُ إِلَى أُخْتَيْ بِلَالٍ؟ 'Did you write to Bilal's two sisters?' (ukht-ai)

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

### Latent Endings (الإعرابُ الخديري)

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

a) The *Maqṣūr* (القصُور) . It is a noun ending in long ā like الْعَصَا الْفَتَى, الْمُسْتَنْفَى.

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

قَتَلَ الْفَتَى الْأَفْعَى بِالْعَصَا 'The young man killed the viper with the stick.'

Here الْفَتَى (al-fatā) is the فَاعِلٌ, but it has no u-ending, الْأَفْعَى (al-af'ā) is مَفْعُولٌ بِهِ, but has no a-ending, and الْعَصَا (al-'aṣā) is preceded by a preposition, and so it is مَجْرُورٌ, but has no i-ending. Compare this sentence to the following sentence with the same meaning : قَتَلَ الْوَلَدُ الْحَيَّةَ بِالْعُودِ (qatala l-walad-u l-hayyat-a bi l-'ūd-i). In these nouns all the endings appear.

b) The *Mudāf* of the Pronoun of the First Person Singular (المضافُ إلى ياء المتكلم) like زَمِيلِي. In this group also all the three endings are latent, e.g.,

دَعَا جَدِّي أَسَاطِذِي مَعَ زَمَلَاتِي 'My grandfather invited my teacher with my classmates'. Here جَدِّي (jadd-i) is فَاعِلٌ, أَسَاطِذِي (ustādh-i) is مَفْعُولٌ بِهِ and زَمَلَاتِي (zumalā-i) is مضافٌ إِلَيْهِ. But none of the three has the ending. Compare this to

دَعَا جَدُّكَ أَسَاطِذَكَ مَعَ زَمَلَاتِكَ 'Your grandfather invited your teacher with your classmates'. Here jadd-u-ka has the u-ending, ustādh-a-ka has the a-ending and zumalā-i-ka has the i-ending.

c) The *Manqûs* (المنقوص). It is a noun ending in an original *yā'*, e.g., القاصي 'the judge', المحامي 'the advocate', الجاني 'the culprit'. In this group the u- and the i-endings are latent, but the a-ending appears, e.g.,

سأل القاضي المحامي عن الجاني 'The judge asked the lawyer about the culprit'.

Here القاضي (*al-qāḍī*) which is مرفوع and الجاني (*al-jānī*) which is مجرور have no ending, but المحامي (*al-muhāmī*-a) which is منصوب has a-ending.

If the *manqûs* takes the *tamwīn* it loses the terminal *yā'*, e.g., قاضي which was originally قاضي. After the loss of the u-ending and the *yā'* it became qāḍī-n (*qāḍī*-u-n > qāḍī-n).

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

هذا قاضي 'This is a judge'

سألت قاضياً 'I asked a judge'

هذا بيت قاضي 'This is the house of a judge'.

Note that the *yā'* of the *manqûs* is retained only in the following three cases :

- 1) If it has the definite article *al-*, e.g., القاضي، الوادي، المحامي.
- 2) If it is مضاف، e.g., قاضي مكة 'qāḍī of Makkah', محامي الدفاع 'defence lawyer', وادي العقيق 'the Valley of Aqīq' (in Madinah Munawwarah).
- 3) If it is منصوب، e.g., عَبرْتُ وادياً 'I crossed a valley', سألت قاضياً 'I asked a judge', أريد ثانياً 'I want a second'.

### The Indeclible Nouns

(المَبْنِي من الأسماء)

We have seen that most Arabic nouns are declinable. Some are indeclinable, i.e., they do not indicate their functions by changing their endings. The following groups are indeclinable (*mabnī*).

1) The pronouns (الضمائر) like **أنا**, **أنت**, **هو**, Likewise **tu** and **hu** in **رَأَيْتُهُ** (I saw him) are pronouns. Also **ka** in **كِتَابُكَ** (your book) and **hā** in **بَيْتُهَا** (her house) are pronouns.

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

**نَحْنُ طُلَّابٌ** 'We are students'.

**أَرَأَيْتُمْ؟** 'Did you see **us**?'

**هَذَا بَيْتُنَا** 'This is **our** house'.

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

2) Demonstrative pronouns (أَسْمَاءُ الْإِشَارَةِ) like **هَذَا**, **هَذِهِ**, **ذَلِكَ**, **هُوَ**, **أُولَئِكَ** but **هَذَانِ** and **هَاتَانِ** are declinable (مُعْرَبٌ).

3) Relative pronouns (أَسْمَاءُ الْمَوْصُولَةِ) like **الَّذِي**, **الَّتِي**, **الَّذِينَ**, **الَّذِي** but **الَّذَانِ** and **الَّتَانِ** are declinable.

4) Some interrogative words like **مَنْ**, **أَيْنَ**, **مَا**, **مَتَى**, **كَيْفَ**.

5) Some adverbs (الظُرُوفُ) like **إِذَا**, **حَيْثُ**, **أَمْسَ**, **الآنَ**.

6) The verb-nouns (أَسْمَاءُ الْفِعْلِ): A verb-noun is a noun with the meaning of a verb, like **أُفٍّ** meaning *I am annoyed*, **آه** meaning *I feel pain*, **أَمِنٌ** meaning *accept*.

7) Compound numbers: These are **أَحَدٌ** **عَشْرَ** up to **تِسْعَةَ** **عَشْرَ** along with their feminine forms. Only the first part of **أَتْنَا** **عَشْرَ** and **إِثْنَا** **عَشْرَةَ** is declinable (as explained in Key to Part Two).

With regard to a *mu'rab* noun we say 'it is *marfū*', *mansūb* or *majrūr*', but with regard to a *mabni* noun, we say 'it is *في محل نصب* / *في محل جر*' i.e. it is in the place of *raf*, *nash* or *jarr*, because a *mabni* noun cannot be

*marfū'*, *mansūb* or *majrūr*, but it occupies a place that belongs to a *marfū'*, *mansūb* or *majrūr* noun: and if the *mabnī* noun were to be replaced by a *mu'rab* one it will be *marfū'*, *mansūb* or *majrūr*, e.g., in رَأَيْتُ بِلَالًا the noun بِلَالًا is *mansūb* because it is مَفْعُولٌ بِهِ, but in رَأَيْتُ هَذَا the noun هَذَا is 'in the place of *marfū'* because it occupies the same place as the *mansūb* بِلَالًا.

## EXERCISES

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

## When is a noun *marfū'* (in the nominative case)?

A noun is *marfū'* when it is .

1,2) *muḥtada'* or *khabar*, e.g. , الله أكبر 'Allah is the greatest' .

1) Mentioning the *i'rab* of a noun is to mention its case, the case-ending and the reason for its being in that case, e.g. مَاتَتِ الْمُسْلِمَاتُ . We say : الْمُسْلِمَاتُ is *mansūb* because it is مَفْعُولٌ بِهِ , and its ending is *kasrah* because it is sound feminine plural.

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- 3) *ism of kāna*, e.g., كَانَ الْبَابُ مَفْتُوحًا 'The door was open.'
- 4) *khabar of anna*, e.g., إِنَّ اللَّهَ غَفُورٌ 'Surely, Allah is forgiving.'
- 5) *fa'il*, e.g., خَلَقَ نَسَبًا اللَّهُ 'Allah created us'
- 6) *nā'ib al-fā'il* 1, e.g., خُلِقَ الْإِنْسَانُ مِنْ طِينٍ 'Man has been created from dust.'

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

A noun is *mansūb* when it is

- 1) *ism of anna*, e.g., إِنَّ اللَّهَ غَفُورٌ 'Surely, Allah is forgiving.'
- 2) *khabar of kāna*, e.g., كَانَ الطَّعَامُ لَذِيذًا 'The food was delicious.'
- 3) *maf'ul bihi*, e.g., فَهِمْتُ الدَّرْسَ 'I have understood the lesson.'
- 4) *maf'ul fih* 2, e.g., سَافَرَ أَبِي لَيْسًا 'My father travelled by night', جَلَسَ الْمُدْرِسُ عِنْدَ الرَّائِيسِ 'The teacher sat at the headmaster's'
- 5) *maf'ul lahu* 3, e.g., مَا خَرَجْتُ مِنَ الْبَيْتِ خَوْفًا مِنَ الْحَرِّ 'I did not leave the house for fear of heat'.
- 6) *maf'ul ma'ahu* 4, e.g., ذَهَبْتُ سَرًا وَالْجَبَلَ 'I walked along the mountain', وَجَاءْتُ مَعَ خَالِدٍ 'I went to the market along with Khalid'.
- 7) *maf'ul mutlaq* 5, e.g., أَذْكُرُوا اللَّهَ كَثِيرًا 'Remember Allah much'
- 8) *hāl* 6, e.g., جَدِّي يُصَلِّي قَاعِدًا 'My grandfather prays sitting'.

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

2 *al-maf'ul fih* (المفعول فيه) is adverb of time or place. See Lesson 12.

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

4 *al-maf'ul ma'ahu* (المفعول معه) is a noun coming after the *waḥw* which means 'along with'.

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

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

9) *tamyîz* 1, e.g., أنا أحسن منك خطاً 'I am better than you in handwriting'.

10) *mustathná* 2, e.g., حضر الطلابُ كلُّهم إلا حامداً 'All the students attended except Hamid'.

11) *munādhā* 3, e.g., يا عبدُ الله 'O Abdullah!'

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

A noun is *majrûr* when it is :

1) *mudâf ilaihi*, e.g., القرآنُ كتابُ الله 'The Qur'an is the book of Allah.'

2) preceded by a preposition, e.g., الطلابُ في الفصلِ 'The students are in the class.'

## Nouns of Dependent Declension (التوابع)

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

a) the *na't* (النعت), i.e. adjective. It follows its *man'ût* (المنعوت) in its declension. The *man'ût* is the noun which the adjective qualifies, e.g.,

أحضر الطالبُ الجديدُ؟ 'Did the new student attend?'

يطلبُ المديرُ الطالبُ الجديدُ 'The headmaster wants the new student'

هذا دفترُ الطالبِ الجديدِ 'This is the notebook of the new student'.

In these sentences the *na't* الجديد follows the *man'ût* الطالب in the *i'râb*

b) the *taukid* (التوكيد), i.e., a noun denoting emphasis like كلُّهم all of them, نفسه himself, e.g.,

---

1 *al-tamyîz* is a noun that specifies the meaning of a vague word. One may be better than the other in various fields; and 'in handwriting' specifies this. See Lesson 10.

2 *al-mustathná* (الاستثنى) is the noun that comes after إلا meaning 'except'. See Lesson 32.

3 You have learnt this in Book Two.

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‘The headmaster himself’ told me this’. قال لي هذا المدير نفسه ‘All the students attended’ حضر الطلاب كلهم

‘I asked the headmaster himself’. سألت المدير نفسه. ‘I asked all the students’. سألت الطلاب كلهم

‘I greeted the headmaster himself’ سألت على المدير نفسه ‘I greeted all the students’ سلمت على الطلاب كلهم

Here the *tankid* (كُلّ، نفس) follows the *mu’akkad* (الطلاب، المدير). The *mu’akkad* (المؤكد) is the noun which is emphasized.

c) *ma’ tūf* (المعتوف), i.e., a noun joined to another by a conjunction like *and*.  
e.g.,

‘Hamid and his friend went out’ خرج حامد وصديقه

‘The headmaster wanted Hamid and his friend’ طلب المدير حامداً وصديقه

‘Where are the books of Hamid and his friend?’ أين كتب حامد وصديقه؟

d) *badal* (البدل) 2, i.e., a noun in apposition to another. e.g.,

‘Has your brother Hashim passed?’ أنجح هذا الطالب؟ ‘Has this student passed?’ أنجح أخوك هاشم؟

‘I know your brother Hashim’. أعرف أخاك هاشم. ‘I know this student’. أعرف هذا الطالب

‘Where is your brother Hashim’s room?’ أين غرفة أخيك هاشم؟

‘Where is the room of this student?’ أين غرفة الطالب؟

1- See Key to Book Two, Lesson 18 : 2. There *tankid* is written as *ta kid*. Both the terms are in use

2- See L 21.

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## (B) MOODS OF VERBS

You have already learnt in Book Two (Lesson 10) that Arabic verbs have three forms: the *māḍī*, the *muḍāri'* and the *amr*. The *māḍī* and the *amr* do not undergo any change. So they are *mabnī*. The *muḍāri'* undergoes changes to indicate its function in the sentence. So its *mu'raḥ*. Just as the noun has three cases, the *muḍāri'* also has three cases which in English grammar are called moods. These are *marfū'*, *mansūb* and *majzūm*. You have learnt this also in Book Two (Lessons 18 & 21) <sup>1</sup>.

The *muḍāri'* is *mabnī* when it is *ismā'īd* to the pronoun of second & third persons feminine plural, e.g.,

الْأَخَوَاتُ يَكْتُبْنَ 'The sisters are writing'.

مَاذَا تَكْتُبْنَ يَا أَخَوَاتُ? 'What are writing, sisters?'

These two forms remain unchanged

The Four Forms have u-ending in the *marfū'*, a-ending in the *mansūb* and loss of ending in the *majzūm*.

*Marfū'* يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ (yaktub-u, taktub-u, aktub-u, naktub-u)

*Mansūb* لَنْ يَكْتُبَ، لَنْ تَكْتُبَ، لَنْ أَكْتُبَ، لَنْ نَكْتُبَ (lan yaktub-a, lan taktub-a, lan aktub-a, lan naktub-a)

*Majzūm* لَمْ يَكْتُبْ، لَمْ تَكْتُبْ، لَمْ أَكْتُبْ، لَمْ نَكْتُبْ (lam yaktub, lam taktub, lam aktub, lam naktub)

These are the Primary Endings (الْعَلَامَاتُ الْأَصْنَفِيَّةُ). There are Secondary Endings (الْعَلَامَاتُ الْفَرْعِيَّةُ). These are in the following verb or verb-forms.

a) In the Five Forms (الْأَفْعَالُ الْخَمْسَةُ) retention of the terminal *nūn* is the ending of the *marfū'*, and its omission is the ending of both the *mansūb* and *majzūm*, e.g.,

1- *Marfū'* and *mansūb* are common both in the nouns and the verbs; while *majzūm* is peculiar to nouns and adjectives only.



*Marfū'* : يَكْتُبُ، تَكْتُبُ، يَكْتُوبُ، تَكْتُوبُ، تَكْتُبِينَ (yaktubā-ni, taktubā-ni, yaktubū-na, taktubū-na, taktubī-na).

*Mansūb* : لَنْ يَكْتُبَ، لَنْ تَكْتُبَ، لَنْ يَكْتُوْا، لَنْ تَكْتُوْا، لَنْ تَكْتُبِي (lan yaktubā, lan taktubā, lan yaktubū, lan taktubū, lan taktubī)

*Majzūm* : لَمْ يَكْتُبْ، لَمْ تَكْتُبْ، لَمْ يَكْتُوْا، لَمْ تَكْتُوْا، لَمْ تَكْتُبِي (lam yaktubā, lam taktubā, lam yaktubū, lam taktubū, lam taktubī)

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

لَمْ يَتَلَّ (lam yatlu) > يَتَلُّ (yatlu).

لَمْ يَبْكْ (lam yabki) > يَبْكِي (yabkī)

لَمْ يَنْسَ (lam yansa) > يَنْسَى (yansā)

### Latent Endings (الإعرابُ التَّخْفِيْ)

a) In the *nāqṣ* verbs the following ending are latent:

-The *u*-ending of the *raf'* in verbs ending in *yā'*, *wāw* and *alif*, e.g.,

أَمْشِي 'I walk' (amshī), أَتْلُو 'I recite' (atlū), أَنْسى 'I forget' (ansā) for the original أَتْلُو، أَمْشِي، أَنْسى

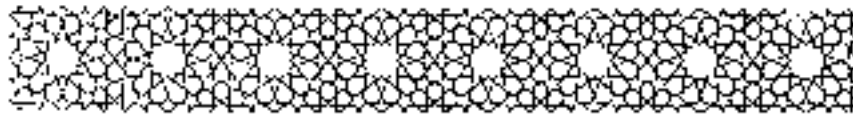
-The *a*-ending of the *nasb* in verbs ending in *alif*, e.g., أُرِيدُ أَنْ أَنْسى 'I want to forget' (ansā) But it appears in verbs ending in *yā'* and *wāw*, e.g.,

أُرِيدُ أَنْ أَمْشِي 'I want to walk' (amshiy-a), أُرِيدُ أَنْ أَتْلُو 'I want to recite' (atluw-a).

b) The *sukūn* of the *jazm* in the *mudā'af* verbs, e.g., أَمْ أَحْجُ 'I did not perform hajj'. Here أَحْجُ (ahujj-u) drops the *ḍammah* after لَمْ and becomes لَمْ أَحْجُ (ahujj). As it involves اَلْبَقَاءُ السَّاكِنِ a *fathah* is added, so it becomes لَمْ أَحْجَ (lam ahujj-a) See also Book Two, Lesson 29

## Exercises

- 1) Sort out the *mubtadi* from the *matbu*.
- 2) What are the primary endings in the *mudāri*?
- 3) What are the secondary endings in the Five Forms?
- 4) What is the *jazm*-ending in the *nāqis* verb?
- 5) What is the *ruf*-ending in the *nāqis* verb?
- 6) What is the *nash*-ending in the *nāqis* verb ending in *alif*?
- 7) What is the *jazm*-ending in the *mudā'af* verb?



## LESSON 2

In this Lesson we learn the following :

(1) *hā* can be a letter as in **هَـ** **وَلَدَ** and it can be a word as in **أَيْنَ** **بِلَالٍ** **وَحَامِدٍ** 'Where are Bilal and Hamid?'

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

a) *and* as in **أُرِيدُ كِتَابًا وَقَلَمًا** 'I want a book and a pen', **خَرَجَ الزُّبَيْرُ وَحَامِدٌ** 'al-Zubair and Hamid went out'. The word **و** in this sense is a conjunction (**حَرْفُ الْعَطْفِ**).

b) *by* as used in an oath, e.g. **وَاللَّهِ مَا رَأَيْتُهُ** 'By Allah, I did not see him'. The word **و** in this sense is a preposition (**حَرْفُ الْجَرِّ**).

c) The third type of *was* is called *was al-hāl*. It is prefixed to a subordinate nominal sentence (**الْجُمْلَةُ الاسْمِيَّةُ**). This sentence describes the circumstance in which the action of the main sentence took place, e.g.,

**دَخَلْتُ الْمَسْجِدَ وَالْإِمَامُ يَرْكَعُ** 'I entered the mosque while the imam was performing *rak'at*'.

ماتَ أبي وأنا صغيرٌ 'My father died when I was small.'

دخلَ المدرسُ الفصلَ وهو يحملُ كتباً كثيرةً 'The teacher entered the class carrying a lot of books.'

جاءني الولدُ وهو يبكي 'The boy came to me crying.'

لا تأكلِ وانتَ شبعانٌ 'Do not eat when you are full up.'

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

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

نَعْلُهُ بخيرٍ 'I hope he is well.' The meaning of hope is called **الترحمي**.

نَعْلُهُ مريضٌ 'I am afraid he is sick.' The meaning of fear is called **الإشفاق**.

Another example of **الإشفاق** is the hadith in which the Prophet **صلى الله عليه** is said **لَعَلِّي لَا أَحُجُّ بَعْدَ عَامِي هَذَا** 'I am afraid I will not perform hajj after this year of mine.'

#(3) **إِلَيْكُمْ أَمثلةٌ أخرى** 'Take some more examples'. Here **إِلَيْكُمْ** is **اسمُ الفِعْلِ** (verb-noun). It is made of the preposition **إِلَى** and the pronoun **كُمْ**. But in this construction it means 'take', and **أَمثلةٌ** is **منصوبٌ** because it is its **مفعول به**.

The radio and T.V. announcers say **إِلَيْكُمْ نُشْرَةُ الْأَخْبَارِ** which literally means 'Take the news bulletin'.

The pronoun changes according to the person addressed to: **إِلَيْكَ هَذَا الْكِتَابُ** 'Take this book.'

**إِلَيْكَ الْمَلَأَقِ يَا أَخِي** 'Take the spoons, Ibrahim.' -- **يا إبراهيمُ**

**إِلَيْكُنَّ هَذِهِ الدِّفَاتِرُ يَا أَخَوَاتُ** 'Take these notebooks, sisters.' -- **يا أخواتُ**

\*(4) The word أَشْيَاءُ 'things' is a diptote because it is originally أَشْيَاءُ on the pattern of أَغْيَاءُ, أَنْبَاءُ, أَصْدَقَاءُ.

\*(5) The *maidi* is also used to express a wish, e.g. رَحِمَهُ اللهُ 'May Allah have mercy on him!', غُفِرَ اللهُ لَهُ 'May Allah forgive him!', شَفَاهُ اللهُ 'May Allah grant him health'.

The *maidi* in this sense is negated by the particle لَا, e.g. لَا أُرَاكَ اللهُ مَكْرُوهًا 'May Allah not show you anything unpleasant', لَا فَضْرُ اللهِ فَانِكَ 'May Allah not smash your mouth'.

\*(6) هَلْ مِنْ سُؤَالٍ 'Any question?' The full construction of this sentence is like this: هَلْ مِنْ سُؤَالٍ عِنْدَكَ? 'Do you have any question?' Here سُؤَالٍ is *muttada'* and عِنْدَكَ is *khabar*, and مِنْ in this construction is called مِنَ الزَّائِدَةِ (the extra *min*), and is used to emphasize the meaning of the sentence. There are two conditions for using the extra *min*. These are:

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

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

Negation: مَا رَأَيْتُ مِنْ أَحَدٍ 'I did not see any one', مَا غَابَ مِنْ أَحَدٍ 'No one is absent'.

Prohibition: لَا تَكْتُبْ مِنْ شَيْءٍ 'Don't write anything', لَا يَخْرُجْ مِنْ أَحَدٍ 'None should go out'.

Interrogation: هَلْ مِنْ جَدِيدٍ 'Anything new?', هَلْ مِنْ سُؤَالٍ 'Any question?'.

In the Qur'an (50:30) يَوْمَ نَقُولُ لِلْجَهَنَّمَ هَلِ امْتَلَأْتَ وَتَقُولُ هَلْ مِنْ مَزِيدٍ 'On the day when We will say to Hell, "Are you full?" and it will say, "Have you any more?"'.

1- I.e., may Allah preserve your speech-organ. It is said in appreciation of a beautiful

Note that the noun following the extra *min* is *majrūr* because of this *هـ*, and loses its original ending. e.g. in *مَا رَأَيْتُ أَحَدًا* the word *أَحَدًا* is *mansūb* because it is *مفعول به*, but after the introduction of the extra *min* it loses its *nash*-ending and takes the *jarr*-ending even though its function remains what it was before. In the same way, in *مَا خَظَرْتُ أَحَدًا* the word *أَحَدًا* is *marfū'* because it is *فاعل*. After the introduction of the extra *min* *أَحَدًا* becomes *majrūr*, though it remains *فاعل* in the sentence.

#(7) *لَدَى* (*ladā*) is a *ḡarf* (الظرف = adverb) and has the same meaning as *عِنْدَ*, e.g. *مَاذَا لَدَيْكَ؟* 'What do you have?' Note that the *alif* of *لَدَى* changes to *yā'* when its *إليه* is a pronoun: *لَدَى الْبَابِ* (*ladā*), but *لَدَايْكَ* (*ladai-ka*).

#(8) *دَخَلْتُ عَلَى الْمَدِيرِ* means 'I went to the headmaster in his office'.

#(9) The plural of *مَعْنَى* (meaning) is *مَعَانٍ*, and with the definite article *المعاني*. Here are some more nouns which form their plural on this pattern:  
*نَوَادٍ* (club) -- *النَّيَالِي* (لبالي) : *لَيْلَةٌ* (night) -- *الْجَوَارِي* (جوار) : *جَارِيَةٌ* (girl) -- *النَّوَادِي* (النوادي).

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

*Marfū'* : *لِنَوَارٍ مَعَانٍ كَثِيرَةٌ* 'Wāw has many meanings'. (ma'āni-n).

*Musnūb* : *أَعْرِفُ لِنَوَارٍ مَعَانِي كَثِيرَةً* 'I know many meanings of wāw'. (ma'āniy-a).

*Majrūr* : *قَاتِي النَّوَارِ لِمَعَانٍ كَثِيرَةٍ* 'Wāw is used in many meanings' (ma'āni-n).

Here is an example with -al .

*Marfū'* : *المَعَانِي كَثِيرَةٌ* 'The meanings are many' (al-ma'āni).

*Mansūb* : *أَكْتَبْتَ الْمَعَانِي؟* 'Did you write the meanings?' (al-ma'āniy-a).

*Majrūr* : سألتُ المدرسَ عن المعاني 'I asked the teacher about the meanings'. (al-ma'ānī)<sup>1</sup>.

## EXERCISES

- 1) Answer the following questions.
- 2) Learn these examples of *wāw al-ḥāl*.
- 3) Draw one line under *wāw al-'atf* (*wāw* meaning *and*), and two lines under *wāw al-ḥāl*.
- 4) Name every *wāw* in the following sentence
- 5) Complete each of the following sentences using a *ḥāl* clause (*wāw* + nominal sentence)
- 6) Make each of the following sentences a *ḥāl* clause, and complete it with a main clause.
- 8) What does *لعل* signify in each of the following sentences?<sup>2</sup>
- 9) Learn the examples of *اسمُ الفعل*
- 11) Give an example from the lesson of the *māḍī* used to express a wish.
- 12) Form sentences on the pattern of the example using *هل* and the extra *min*.
- 13) Learn the use of *لدى*.
- 14) What is the opposite of *مريض*?
- 15) Give the *māḍī* of each of the following verbs.
- 16) Give the singular of each of the following nouns.
- 17) Give the plural of each of the following nouns
- 20) What is the difference between *عبد* and *عبيد*? What is the form *عبيد* called?



<sup>1</sup> See also L 34.

<sup>2</sup> The numbering in Key follows the numbering in the main book. Numbers not representing questions have been left out.

## LESSON 3

In this lesson we learn the following

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

Active voice (الفعل المبني للمعلوم) قَتَلَ الْجُنْدِيُّ الْجَاسُوسَ

Passive voice (الفعل المبني للمجهول) قُتِلَ الْجَاسُوسُ. Note that in the passive voice the *fā'il* (الجندي) has been omitted, and the *maf'ūl bihi* has taken its place, and has become *maf'ūl*. It is now called نائب الفاعل.

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

The original verb undergoes certain changes when it is converted to passive voice. In the *mādi*, the first radical has *ḍammah* and the second has *kasrah*. In the *mudāri*, the letter of the *mudāra'ah*<sup>1</sup> has *ḍammah*, and the second radical has *fathah*, e.g.

*Mādi* : قَتَلَ 'he killed' قُتِلَ 'he was killed' (qatala : qutifa).

If the second radical originally has *kasrah*, it remain, e.g. شَرِبَ 'he drank' :

شُرِبَ 'it was drunk' ; سَمِعَ 'he heard' : سُمِعَ 'he/it was heard'.

*Mudāri* : يَقْتُلُ 'he kills' : يُقْتَلُ 'he is killed' (yaqtulu : yuqtalu).

If the second radical originally has *fathah*, it remain, e.g., يَفْتَحُ 'he opens' :

يُفْتَحُ 'it is opened' ; يَقْرَأُ 'he reads' : يُقْرَأُ 'it is read'

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1 The letters (ن، ي، ت، ث، ذ، ز) which are prefixed to the *mudāri*, as in نكتب، تكتب، يكتب are called "letters of *mudāra'ah*" These have been combined to form the word *نُكْتَبُ*

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You know that if *waḥ* is the first radical, it is omitted in the *mudāri'* (See Book Two, Lesson 26). But is restored in the passive voice, e.g., *يَجِدُ* 'he finds', *يُوجَدُ* 'he/it is found', *يَلِدُ* 'he bears (a child)', *يُولَدُ* 'he is born'

Here are some examples of the passive voice :

*خُلِقَ الْإِنْسَانُ مِنْ طِينٍ* 'Man was created from clay.'

*في أي عام وُلِدْتَ؟* 'In which year were you born?'

*يُقْتَلُ آلَافٌ مِنَ النَّاسِ فِي الْحُرُوبِ* 'Thousands of people are killed in wars.'

*لَا يُدْنِغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ* 'A believer is not bitten (by a snake) from the same hole twice' (hadith), i.e., does not repeat the same mistake

*لَا يُوْجَدُ هَذَا الْكِتَابُ فِي الْمَكْتَبَاتِ* 'This book is not found in the bookshops'.

*وَلَمْ يَلِدْ وَلَمْ يُولَدْ* 'He neither begot, nor was he begotten' (Qur'an, 112:3)

If the *فَاعِلٌ* is feminine, the verb should also be feminine, e.g.:

*عَمَ سَأَلَتْ أَمِينَةٌ؟* 'What was Aminah asked about?'

*تُقْرَأُ سُورَةُ الْفَاتِحَةِ فِي كُلِّ رَكْعَةٍ* 'Sūrat al-Fatīḥah is read in every *rak'ah*.'

If the *مَفْعُولٌ بِهِ* is a pronoun, its corresponding *raf'*-form is used as explained in Ex 7 in the main Book. E.g.:

*قَتَلَهُمُ الْمَجْرُمُونَ* 'The criminal killed them'. → *قُتِلُوا* 'They were killed'

*سَأَلَنِي الْمَدِيرُ* 'The headmaster asked me'. → *سُئِلْتُ* 'I was asked'

*وُلِدْتُ عَامَ سَبْعَةٍ وَسِتِّينَ وَتِسْعِمِائَةٍ وَالْفِ لِنَمِيلَادِ (2)* 'I was born in the year

1967 C.E.' Here the word *عام* is *mansūb* because it is *مَفْعُولٌ فِيهِ*, i.e., a noun denoting the time of action (adverb). It does not have the *tanwīn* because it is *mudāf*. Here are some more examples:

*سَأَدْرُسُ اللُّغَةَ الْفَرَنْسِيَّةَ الْعَامَ الْقَادِمَ إِنْ شَاءَ اللَّهُ* 'I will study French next year'

1 "C.E." stands for "Christian Era". We do not use A.D. as it stands for "Anno Domini" in

Latin which means "in the year of (our) Lord".

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كُنْتُ فِي مَكَّةَ يَوْمَ الْجُمُعَةِ 'I was in Makkah on Friday.'

أَيْنَ تَذْهَبُونَ هَذَا الْمَسَاءَ? 'Where are you going this evening?'

#(3) Certain proper names have ال (al-) like الْحَيُّ، الزُّبَيْرُ. When the particle بِا is used with them, ال is dropped, e.g. يَا حَسَنُ (not يَا الْحَسَنُ).

#(4) هِنْدِي means 'Indian'. This is formed from الْهِنْدُ by adding ي (-iyy-un) at the end. This process is called *mansub* (النَّسَبُ), and the noun after the addition of this ي is called *mansub* (النَّسُوبُ).

Note that certain nouns have irregular *mansub* forms, e.g. أَخَوِي (brotherly) from أَبَوِي (fatherly) from أَب (prophetic) from نَبِي.

#(5) أُخَرُ (ukhar-u) is the plural of أُخْرَى. It is a diptote. The plural of the masculine أَخْرَ is آخَرُونَ. Here are some examples.

غَابَ الْيَوْمَ بِلَالٌ وَطَالِبٌ أُخَرُ 'Bilal and another student were absent today.'

غَابَ الْيَوْمَ بِلَالٌ وَطُلَّابٌ آخَرُونَ 'Bilal and other students were absent today.'

غَابَتْ زَيْنَبُ وَطَالِبَةٌ أُخْرَى 'Zainab and another female student were absent.'

غَابَتْ زَيْنَبُ وَطَالِبَاتٌ أُخَرُ 'Zainab and other female students were absent.'

In the Qur'an (2: 184): فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ 'But whoever of you is sick or is on a journey (fasts the same) number of other days'. As أَيَّام is an irrational noun the singular أُخْرَى can also be used with it, e.g., الْفنادقُ غَالِيَةٌ هَذِهِ الْأَيَّامَ، وَلَكِنَّهَا رَخِيصَةٌ فِي أَيَّامٍ أُخْرَى 'The hotels are expensive these days, but they are cheap on other days.'

1 Not to be confused with *mansub* (مَنْسُوبٌ) which is with the letter م

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#(6) صَلَّى 'he offered *ṣalāh*' The *mudārrī* is يُصَلِّي and the *amr* is صَلِّ The expression صَلَّى بِنَا means 'he led us in *ṣalāh*', i.e., he was our *imām*. So صَلِّ بِنَا means 'lead us in *ṣalāh* as the *imām*'.

#(7) إِمَّا ... وَإِمَّا means 'either .. or', e.g., إِمَّا مُؤْتٍ 'A noun is either masculine or feminine' إِمَّا تَزُورُنِي وَإِمَّا أَزُورُكَ 'Either you visit me or I visit you.'

#(8) For the *irāb* of ثَلَاثُمِائَةٍ through تِسْعِمِائَةٍ see Key to Book Two, I. 24(g)

#(9) الْيَهُودُ is a generic plural noun (اسْمُ الْجِنْسِ الْجَمْعِيِّ) Generic plural nouns are of two kinds

a) those which make their singular with يَ (iyy-un), e.g., عَرَبٌ 'Arabs': عَرَبِيٌّ 'an Arab'; تُرُكٌ 'Turks': تُرْكِيٌّ 'a Turk'; إِنْكَلِيزِيٌّ 'Englishmen': إِنْكَلِيزِيٌّ 'an Englishman'. Note that this يَ is not the *yā* of *nasab* which we have just learnt in #(4)

b) those which make their singular with تَ *marbūṭah* (ة), e.g., تَفَاحٌ 'apples': تَفَاحَةٌ 'an apple'; شَجَرٌ 'trees': شَجَرَةٌ 'a tree'; سَمَكٌ 'fish': سَمَكَةٌ 'a fish'.

To understand the use of the singular and the plural, consider the following examples. If the doctor asks you what fruit you like, you say, أَحِبُّ الْمَوْزَ 'I like bananas.' And if he asks you how many you eat after lunch, you say, أَكُلُ مَوْزَةً 'I eat one banana'

In the same way you say, أَحِبُّ الْعَرَبَ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَبِيٌّ 'I love the Arabs because the Prophet was an Arab.'

Note that the dual is formed from this singular form, e.g., عَرَبِيَّانِ 'two Arabs' (not عَرَبَانِ); مَوْزَتَانِ 'two bananas' (not مَوْزَانِ).

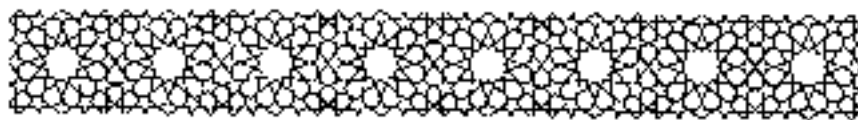
## EXERCISES

- 1) Answer the following questions
- 2) Underline the نائب الفاعل in the following sentences.
- 4) Change the following verbs in the *mudî* to passive form
- 5) Change the following verbs in the *mudîrî* to passive form
- 6) Read the examples, and then change the following sentences to passive voice.
- 7) Learn how to change the sentence to passive voice when the object (مفعول به) is a pronoun
- 8) Point out the نائب الفاعل in the following sentences
- 9) Change the following sentences to passive voice.
- 10) Write down all the sentences in the passive voice occurring in the lesson, and point out the نائب الفاعل in each of them
- 11) Oral exercise : The teacher asks every student 'في أيّ عام ولدت؟' (In which year were you born?), and the student replies saying '... للهجرة', and the student replies saying '... للهجرة' (commencing the date with the smaller number)
- 12) Use يا before the following proper name.
- 13) Write the *mansûb* form of each of the following nouns.
- 14) Point out all the *mansûb* forms occurring in the main lesson

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1 The word وَلَدْتُ is pronounced : وَلَسْتُ with the assimilation of د in ت

- 16) Learn the use of **يَسْتَطِيعُ** meaning 'he can'.
- 17) Learn **صَلَّى** 'he offered *ṣalāt*'
- 18) Learn the names of the Arabic months
- 19) Learn the use of **إِمَّا ... وَإِمَّا** 'either ... or'.
- 20) What does **الْحَرْبُ الْعَالَمِيَّةُ الْأُولَى / الثَّانِيَّة** mean? Is **الْحَرْبُ** masculine or feminine? How did you find out its gender?
- 21) Write the *mudārī'* of each of these verbs
- 22) Write the plural of each of these nouns.
- 23) Use each of the following words in a sentence.
- 24) Learn the *r'āb* of **ثَلَاثُمِائَةٍ** through **تِسْعُمِائَةٍ**, then read these numbers correctly in the following sentences.
- 25) Learn the generic plural nouns.



## LESSON 4

In this lesson we learn :

#(1) The **اسْمُ الْفَاعِلِ** (*ismu 'l-fā'il* = active participle) In English one who reads is called a 'reader', and one who writes a 'writer' In Arabic a noun on the pattern of **fā'il-un** (فَاعِلٌ)<sup>1</sup> is derived from the verb to denote the one who does the action, e.g.

**عَبَدَ** 'he worshipped' ; **عَابِدٌ** 'worshipper' ; **خَلَقَ** 'he created' ; **خَالِقٌ** 'creator' .  
**كَتَبَ** 'he wrote' ; **كَاتِبٌ** 'writer' ; **سَرَقَ** 'he stole' ; **سَارِقٌ** 'thief' .

In the Qur'an (6:95) : ﴿ **إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى** ﴾ 'Allah is the splitter of the grains and fruit kernels' (i.e., makes them sprout)

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1 This pattern can be represented by the formula **1ā2i3-un**, i.e., the first radical is followed by a long ā, and the second radical is followed by a short i.

#(2) The **إِسْمُ الْمَفْعُولِ** (*ismu 'l-maf'ûl* = passive participle) This is a noun on the pattern of **maf'ûl-un** (مَفْعُولٌ) derived from the verb to denote the one who suffers the action, e.g.,

مَخْلُوقٌ 'he created' : خَلَقَ 'he created' : مَقْتُولٌ 'one who has been killed' : قَتَلَ 'he killed' : مَنْزُورٌ 'he who has been created / that which has been created' : سَرَّ 'he pleased' : مَنْزُورٌ 'he who is pleased' : كَسَرَ 'he broke' : مَكْسُورٌ 'that which is broken'

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ 'No creature has to be obeyed if it involves disobedience to the Creator.'

#(3) مَا أَنَا بِفَاعِلٍ عَمَّا تَعْمَلُ 'I am not unmindful of what you are doing.' This مَا is called مَا الْحِجَازِيَّةُ (the Hijāzi mā), and acts like لَيْسَ. It is used in a nominal sentence, and after its introduction the *khabar* is rendered *mansûb*. The *khabar* may also take an extra *hā'* rendering it *majrūr*, e.g.,

لَيْسَ الْيَتُّ جَدِيدًا / مَا الْيَتُّ جَدِيدًا : الْيَتُّ جَدِيدٌ / لَيْسَ الْيَتُّ بِجَدِيدٍ

We have in the Qur'an (12. 31) : ﴿ مَا هَذَا بِشَرٍّ ﴾ 'This is not a human being' Here the *khabar* is *mansûb*. We also have examples of the *khabar* having *bā'*, e.g., in 2 : 74, ﴿ وَمَا اللَّهُ بِفَاعِلٍ عَمَّا تَعْمَلُونَ ﴾ 'And Allah is not unmindful of what you do.'

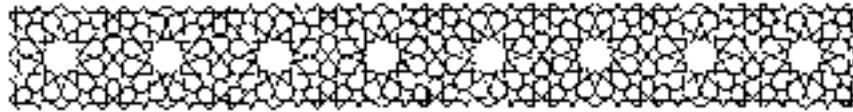
## EXERCISES

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

1 This pattern can be represented by the formula **ma12û3-un**, i.e., an extra **ma-** is prefixed to the first radical, and the second radical is followed by a long **û**

2The plural of اِسْمُ الْفَاعِلِ is اِسْمَاءُ الْفَاعِلِينَ

- 4) Underline **أَسْمَاءُ الْفَاعِلِينَ** in the following sentences<sup>1</sup>.
- 5) Learn the formation of the **إِسْمُ الْمَفْعُولِ**.
- 6) Form **إِسْمُ الْمَفْعُولِ** from each of the following verbs.
- 7) Draw one line under the **أَسْمَاءُ الْفَاعِلِينَ** and two lines under the **أَسْمَاءُ الْمَفْعُولِينَ** in the following sentences
- 8) Learn the use of **اِشْتَرَى** 'he bought.'
- 9) Learn the Hijāzi *mā*, and then rewrite the following sentences using this *mā* as shown in the example
- 10) Write the *mudāri*' of each of the following verbs
- 11) Write the plural of each of the following the nouns



## LESSON 3

In this lesson we learn the following :

#(1) We have learnt the formation of the passive voice from the *sālim* verb.

Now we learn its formation from the *afʿaf* verb

*Mādi* : قَالَ (qāla) becomes قِيلَ (qīla) 'it was said' ; بَاعَ (bā'a) becomes

بُعِيَ (bū'i) 'it was sold' ; زَادَ (zāda) becomes زِيدَ (zīda) 'it was increased / added.'

*Mudāri* : يَقُولُ (yaqūlu) becomes يُقَالُ (yuqālu) 'it is said' ;

يَبِيعُ (yabī'u) becomes يُبَاعُ (yubā'u) 'it is sold' . يَزِيدُ (yazīdu) becomes

يُزَادُ (yuzādu) 'it is increased / added'

Here is are some examples . يُقَالُ إِنَّ هَذِهِ الْأَرْضَ بِيَعَتْ بِمَلْيُونِ رِيَالٍ . 'It is said

that this land was sold for one million riyals' . هُنَا تُبَاعُ الصُّحُفُ وَالْمَجَلَّاتُ .

'Here newspapers and magazines are sold '

<sup>1</sup> The plural of **أَسْمَاءُ الْفَاعِلِينَ** is **أَسْمَاءُ الْفَاعِلِينَ**

#(2) We have learnt in the previous lesson the formation of اسمُ الفاعل from the *sālim* verb. Now we learn its formation from non-*sālim* verbs<sup>1</sup>

a) *Mudā'af* verb : حَاجَّ (hājj-un) 'pilgrim' for حَاجَّجَ (hājjj-un). The *kasrah* of the second radical is dropped for assimilation

b) *Ajwaf wāwī* 2 : قَالَ يَقُولُ : قَائِلٌ (qā'il-un) 'one who says' for قَارِلٌ (qāwil-un).

*Ajwaf yā'ī* : زَادَ يَزِيدُ : زَائِدٌ (zā'id-un) 'more' for زَائِيْدٌ (zāyid-un)

c) *Nāqṣ wāwī* : نَجَا يَنْجُو : نَاجٍ (nāji-n / al-nājiy) 'one who has escaped disaster' for نَاجِيٌّ (nājiw-un).

*Nāqṣ yā'ī* : سَقَى يَسْقِي : سَاقٍ (sāqi-n / al-sāqiyy) 'cupbearer'.

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

a) *Mudā'af* verb The اسمُ المفعول from this verb is regular, e.g., سَرَّرَ : مَسْرُورٌ 'pleased'; عَدَّ : مَعْدُودٌ 'counted'; صَبَّ : مَصْبُوبٌ 'poured out'; حَلَّ : مَحْلُولٌ 'solved'.

b) *Ajwaf wāwī* 3 : قَالَ يَقُولُ : مَقُولٌ (maqûl-un) 'that which has been said' for مَقْوُولٌ (maqwûl-un). Here the second radical has been dropped

Here is one more example : مَلَّوْمٌ : لَامٌ يَلُومُ : مَلُومٌ (malûm-un) 'blameworthy' for مَلْوُومٌ (malwûm-un)

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

2 *Ajwaf wāwī* is *ajwaf* with *wāw* as the second radical, e.g., قَالَ يَقُولُ, and *ajwaf yā'ī* has *yā'* as the second radical, e.g., زَادَ يَزِيدُ. This also applies to the *nāqṣ*.

3 The اسمُ المفعول is derived from the passive form of the verb. That is why the passive form of the verb is given in the main book. But here in the Key the active form is given as it is easier to understand.

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*Ajwaf yā'ī* : زَادَ يَزِيدُ (mazīd-un) 'more' for مَزِيدٌ (mazyūd-un). Here the second radical has been dropped, and the wāw of مَفْعُول has been changed to yā'.

Here is one more example كَالٌ يَكِيلُ : مَكِيلٌ 'measured' (makīl-un) for مَكْيُولٌ (makyūl-un).

c) *Nāqis wāwī* : دَعَا يَدْعُو : مَدْعُوٌّ (mad'ūw-un) 'invited'. It is regular. It is written with one wāw bearing *shaddah*. If it is written like this مَدْعُورٌ, you can see the two wāws : the first is the wāw of مَفْعُول, and the second is the third radical.

Here is another example . تَلَا يَتْلُو : مَتْلُوٌّ (matlūw-un) 'that which is recited'.

*Nāqis yā'ī* : بَنَى يَبْنِي : مَبْنِيٌّ (mabnīy-un) 'that which has been built' for مَبْنُويٌّ (mabnūy-un). Here the wāw of مَفْعُول has been changed to yā'.

Here is another example . شَوَى يَشْوِي : مَشْوِيٌّ (mashwīy-un) 'grilled' for مَشْوُويٌّ (mashwūy-un).

## EXERCISES

- 1) Answer the following questions.
- 2) Form the passive voice from the following *ajwaf* verbs as shown in the examples.
- 3) Point out the *ajwaf* verbs in the following sentences.
- 4) Form the اسم الفاعل from the following *mudā'af* verbs as shown in the example.
- 5) Form the اسم الفاعل from the following *ajwaf wāwī* verbs as shown in the example.

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!The verb شَوَى يَشْوِي is *laṣṣif maqrūn*, but this rule is common to *nāqis yā'ī* and *laṣṣif*

*maqrūn*



- 6) Form the **اسمُ الفاعِلِ** from the following *ajwaf yā'ī* verbs as shown in the example
- 7) Form the **اسمُ الفاعِلِ** from the following *nāqis wāwī* verbs as shown in the example.
- 8) Form the **اسمُ الفاعِلِ** from the following *nāqis yā'ī* verbs as shown in the example.
- 9) Form the **اسمُ الفاعِلِ** from each the following verbs and mention its original form, and other particulars as shown in the example
- 10) Form the **اسمُ المفعولِ** from the following *ajwaf wāwī* verbs as shown in the example
- 11) Form the **اسمُ المفعولِ** from the following *ajwaf yā'ī* verbs as shown in the example.
- 12) Form the **اسمُ المفعولِ** from the following *nāqis wāwī* verbs as shown in the example
- 13) Form the **اسمُ المفعولِ** from the following *nāqis yā'ī* verbs as shown in the example.
- 14) Form the **اسمُ المفعولِ** from each the following verbs and mention its original form, and other particulars as shown in the example.
- 15) Point out all the examples of **اسمُ الفاعِلِ** and **اسمُ المفعولِ** occurring in the main lesson, and mention the verb from which each of them is derived, and also the type of this verb.
- 16) Point out **اسمُ الفاعِلِ / اسمُ المفعولِ** in each of the following sentences, and mention its original form, the verb from which it is derived, and the type of the verb.
- 17) Learn the use of the following verbs
- 18) Write the *mudārī'* of each of the following verbs
- 19) Write the plural of each of the following nouns.
- 20) Write the singular of each of the following nouns.



## LESSON 6

In this lesson we learn the formation of the nouns of place and time **أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ**. Both have the same form which is either **مَفْعَلٌ** (maf'al-un) or **مَفْعِلٌ** (maf'il-un). e.g., **مَلْعَبٌ** time/place of playing, **مَكْتَبٌ** time/place of writing, **مَطْبَخٌ** time/place of cooking, **مَغْرِبٌ** time/place of the setting (of the sun), **مَشْرِقٌ** time/place of the rising (of the sun).

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

- a) if the verb is *nāqis* irrespective of the vowel of the second radical, e.g.,  
**مَلْهَى** : **لَهَا يَلْهَوُ** place of entertainment, **مَجْرَى** : **جَرَى يَجْرِي** course.
- b) if the second radical of a non-*nāqis* verb has *fathah* or *dammah* in the *mudāri'*, e.g., **مَشْرَبٌ** : **شَرِبَ يَشْرَبُ** drinking place, **مَلْعَبٌ** : **لَعِبَ يَلْعَبُ** playground, **مَطْبَخٌ** : **طَبَخَ يَطْبَخُ** kitchen, **مَدْخَلٌ** : **دَخَلَ يَدْخُلُ** entrance.

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

- a) if the verb is *mithāl* irrespective of the vowel of its second radical, e.g.,  
**مَوْضِعٌ** : **رَضَعَ يَضَعُ** place, **مَوْقِفٌ** : **وَقَفَ يَقِفُ** car-park.
- b) if the second radical of a non-*mithāl* non-*nāqis* verb has *kasrah* in the *mudāri'*, e.g., **مَنْزِلٌ** : **نَزَلَ يَنْزِلُ** place of getting down, **مَجْلِسٌ** : **جَلَسَ يَجْلِسُ** sitting-room.

A *tā' marbūṭah* (ة) may be added to both the patterns, e.g., **مَنْزِلَةٌ** position, **مَدْرَسَةٌ** school.

## EXERCISES

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

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1- Exceptions to this rule are **مَسْجِدٌ** from **سَجَدَ**, **مَشْرِقٌ** from **بَشَرَ**, **مَغْرِبٌ** from **بَغَرَ**.

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



## LESSON 7

In this lesson we learn the formation of the noun of instrument **اسم الآلة**. It denotes the instrument for the action denoted by the verb, e.g.,

**فَتَحَ** 'he opened' · **مِفْتَاحٌ** 'an instrument for opening', i.e., a key

**رَأَى** 'he saw' · **مِرْآةٌ** 'an instrument for seeing', i.e., a mirror.

**وَزَنَ** 'he weighed' · **مِيزَانٌ** 'an instrument of weighing', i.e., a balance.

There are three patterns of **اسم الآلة**. These are :

a) **مِفْعَالٌ** (mif'al-un), e.g., **مِشَارٌ** 'a saw' (**نَشَرَ** he sawed), **مِجْرَاتٌ** 'a plough' (**حَرَثَ** he ploughed).

b) **مِفْعَلٌ** (mif'al-un), e.g., **مِصْعَدٌ** 'a lift' (**صَعِدَ** he ascended), **مِثْقَبٌ** 'a drill' (**ثَقَبَ** he drilled).

c) **مِفْعَلَاتٌ** (mif'alat-un), e.g., **مِكَتَسَةٌ** 'a broom' (**كَسَّ** he swept), **مِقْلَاةٌ** 'a frying pan' (originally **مِقْلِيَةٌ** from **قَلَّى** he fried), **مِكَوَاةٌ** 'an iron' (originally **مِكَوِيَةٌ** from **كَوَّى** he ironed)<sup>2</sup>.

1- Note that **مِيزَانٌ** is originally **مِيزَانٌ** (miwzân → mizân). Arabic phonetic system does not admit of the **iw** combination. Wherever this combination occurs it is changed to **î**, i.e., the **w** is omitted and **i** gets a compensatory lengthening.

2- It should be noted that words like **مِقْلَاةٌ مِكَوَاةٌ** are on the pattern of **مِفْعَلَاتٌ** and not **مِفْعَلٌ**. According to the Arabic phonetic system the combinations **aya** and **awa** are

## EXERCISES

- 1) Answer the following questions.
- 3) Form the nouns of instrument on the pattern of **miṣ'āl-un** from the following verbs<sup>1</sup>
- 4) Form the nouns of instrument on the pattern of **miṣ'āl-un** from the following verbs
- 5) Form the nouns of instrument on the pattern of **miṣ'alat-un** from the following verbs
- 6) Point out the nouns of instrument in the following *ahādīth* and mention the pattern of each of them
- 7) Point out the nouns of instrument occurring in the main lesson and mention the pattern of each of them.
- 8) Mention the name of each of the following derivatives<sup>2</sup>.
- 9) Mention the plural of each of the following nouns



## LESSON 8

In this lesson we learn the following :

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

Read this passage, "A *man* came to me and said that he was hungry. He was a stranger. I gave *the man* some money." Here *a man* is indefinite, because he is

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changed to *ā*, so **miqlayāt-un** becomes **miqlāt-un**, and **miṣlawāt-un** from صفا يصفو *so filter*, strain becomes **miṣfāt-un**.

<sup>1</sup> This number is not a question.

3- You have studied four types of derivatives (الاشتقاق). These are : اسم الفاعل، اسم المفعول،

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

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

- 1) pronouns like *أنا، أنت، هو*.
- 2) proper names like *أحمد، الهند، مكة*.
- 3) demonstrative pronouns like *هذا، ذلك، أولئك*.
- 4) relative pronouns like *الذي، الذين، التي، ما، من*.
- 5) a noun with the article *الـ* like *الكتاب، الرجل*.
- 6) a noun with a definite noun as its *mudāf ilaihi* like *كتاب حامد، كتابه*  
*كتاب هذا، كتاب الذي خرج، كتاب المدرس*

A noun which has an indefinite noun as its *mudāf ilaihi* is indefinite like *كتاب* 'a student's book', *بيت مدرسي* 'a teacher's house'.

- 6) a *munāddā* specified by *mdā'* (calling), e.g., *يا رجل* 'O man', *يا ولد* 'O boy'.

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

Note that in *يا رجل* the *munāddā* is *mabnī* and has u-ending while in *يا رجلاً* it is *mansūb*.

A *nakirah* becomes a *ma'rifah* by being *munāddā* as we have seen, whereas a *ma'rifah* is not affected by *mdā'*, e.g., *بلال* is *ma'rifah*, and remains so in *يا بلال*.

#(2) *تعال* 'come!' This verb is used only in the *amr*. In the *mādhī* and the *mudāri'* the verbs *جاء يجيء* or *أتى يأتي* are used, e.g., *جاءني بلال أمس* 'Bilal came to me yesterday.' -- *لا تأتني غداً* 'Don't come to me tomorrow.'

Here is تعالى *ismāded* to the other pronouns of the second person :

تَعَالَيْنِ يَا أَخَوَاتُ (ta'ālai), تَعَالِي يَا خَدِيجَةُ (ta'ālai), تَعَالَوْا يَا إِخْوَانُ (ta'ālaw), تَعَالِيَا يَا وَلَدَانِ / يَا بَنَانِ (ta'ālayā)

The verb تَعَالَى is, however, used in the *mādi* and the *mudkiri* in the sense of 'he went up, he rose, he was exalted'. The *amr* تعالى originally meant 'come up', 'ascend', then it came to mean just 'come'.

### EXERCISES

1) Answer the following questions

2a) Mention three examples of the *nakirah*.

2b) Mention three examples of each of the seven categories of the *ma'rifah*.

2c) Mention all the *nakirah* nouns occurring in the main lesson.

2d) Mention all the *ma'rifah* nouns occurring in the main lesson and specify the category of each of them

2e) Which of these two words has become *ma'rifah* because of *nida*? يَا وَلَدُ يَا مَالِكُ?

2f) Read the following *ḥadīth* and point out the *nakirah* and *ma'rifah* nouns occurring in it, and specify the category of each of the *ma'rifah* nouns.

2g) Change each of the following *nakirah* nouns to *ma'rifah* using the method mentioned in front of it.

3) Point out the following in the main lesson .

a) two examples of *mudāf* with *ma'rifah* nouns as *mudāf ilaihi*, and two examples of *mudāf* with *nakirah* nouns as *mudāf ilaihi*.

b) three examples of اسم الفاعل.

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

The word تَجْنِيسٌ literally means 'decorating'. تَجْنِيسُ الْكَلِمَةِ بِأَلٍ means 'decorating the word with the article al', i.e. using al with the word. The word with the article al is called لَمُجَنَّى بِأَلٍ 'decorated with al'.

The word التَّيَادُ means 'calling'. In grammar it means using يَا with the noun, e.g., يَا مَالِكُ.

c) an example of *muwath*.

4) The students practise the two following language drills .

a) each student says to his colleague, اَعْطِنِي قَلَمَكَ / كِتَابَكَ / دَفْطَرَكَ 'give me your pen/book/notebook . '

b) each student says to his colleague pointing to another colleague اَعْطِهِ اَعْطِهِ 'give him your book/ notebook . '

5) Learn the following verbs

6) Mention the plural of each of the following nouns.

7) What is the the opposite of فَوْق ?



## LESSON 9

In this lesson we learn the following :

#(1) the omission of the *nûn* of the dual and the sound masculine plural

You have seen in Book One that a noun loses its *tanwîn* when it becomes *mudâf*, e.g .

كِتَابٌ kitâb-un كِتَابُ حَامِدٍ kitâb-u Hâmid-in (not : kitâb-un Hâmid-in).

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

أَيْنَ ابْنَتَا بِلَالٍ؟ (bintâni : bintâ Bilâl-in) 'Where are Bilal's two daughters?'

رَأَيْتُ ابْنَتَيْ بِلَالٍ . رَأَيْتُ ابْنَتَيْنِ (bintaini : bintai Bilâl-in) 'I saw Bilal's two daughters'.

أَبْحَثُ عَنْ ابْنَتَيْ بِلَالٍ : أَبْحَثُ عَنْ ابْنَتَيْنِ (bintaini . bintai Bilâl-in) 'I am looking for Bilal's two daughters'.

جَاءَ مُدَرِّسُو الْحَدِيثِ : جَاءَ الْمُتَرَسُّونَ (mudarrisûna : mudarrisû l-hadîth) 'The teachers of hadîth came.'

سَأَلْتُ مُدَرِّسِي الْحَدِيثِ : سَأَلْتُ الْمُدَرِّسِينَ (mudarrisīna : mudarrisī l-hadīth) 'I asked the teachers of ḥadīth.'

سَلَّمْتُ عَنِّي مُدَرِّسِي الْحَدِيثِ : سَلَّمْتُ عَلَى الْمُدَرِّسِينَ (mudarrisīna : mudarrisī l-hadīth) 'I greeted the teachers of ḥadīth.'

#(2) We have learnt in Book One that the dual of هَذَا is هَذَانِ, and that of هَذِهِ is هَاتَانِ, e.g., هَذَانِ مُدَرِّسَتَانِ, وَهَاتَانِ مُدَرِّسَتَانِ. Now we learn that the dual of ذَلِكَ is ذَٰلِكَ (dhānika), and that of تِلْكَ is تَانِكَ (tānika), e.g.,

هَذَانِ مُدَرِّسَانِ، وَذَٰلِكَ تَالِيتَانِ 'These are two teachers, and those are two students'.

هَاتَانِ طَبِيبَتَانِ، وَتَانِكَ مُمَرِّضَتَانِ 'These are two lady doctors, and those are two nurses'.

In the *maṣb* and *jarr* cases they become ذَيْتِكَ and تَيْتِكَ (dhanika, tainika), e.g.,

اِفْتَحْ ذَيْتِكَ الْبَابَيْنِ وَتَيْتِكَ النِّافِذَتَيْنِ 'Open those two doors and those two windows.'

مَنْ يَسْكُنُ فِي تَيْتِكَ الْقُلُوبَتَيْنِ؟ (villa القُلَّة) 'Who lives in those two villas?'

#(3) كِلَا means 'both', and its feminine is كِلْتَا. These are always *mudāf*, and the *mudāf ilaḥi* is a مُتَنِي, e.g.,

كِلَا الطَّالِبَيْنِ فِي الْمَكْتَبَةِ 'Both the students are in the library.'

كِلْتَا السَّارَتَيْنِ أَمَامَ الْبَيْتِ 'Both the cars are in front of the house'

كِتَا and كِلْتَا are treated as singular words, so their predicate is singular, e.g.,

كِلَا الطَّالِبَيْنِ تَخَرَّجَا 'Both the students have passed out.' (Not تَخَرَّجَا).

كِلْتَا السَّاعَتَيْنِ جَمِيلَةٌ 'Both the watches are beautiful.' (Not جَمِيلَانِ)

In the Qur'an (18:33) : ﴿كِلَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا﴾ 'Both the gardens brought forth their produce'



كِلَانَا مَسْرُورٌ 'Both of us are happy.'

كِلَا and كِلَانَا remain unchanged in *nash* and *jarr* cases if the *mudāf ilahī* is a noun, e.g. اِبْحَثْتُ عَنْ كِلَا الرَّجُلَيْنِ 'I know both the men'; اِبْحَثْتُ عَنْ كِلَا الرَّجُلَيْنِ 'I looked for both the men'

But they are declined like the مُنْنَى if the *mudāf ilahī* is a pronoun, e.g.

رَأَيْتُ كِلَيْهِمَا 'I saw both of them' (kilai-himā).

مَنْ سَأَلْتَ؟ زَيْنَبُ أَمْ أَمِينَةُ؟ - سَأَلْتُ كِلْتُمَاهُمَا 'Whom did you ask, Zannab or Aminah?' - 'I asked both of them.' (kiltai-himā)

In the same way, اِبْحَثْتُ عَنْ كِلَيْهِمَا / عَنْ كِلْتُمَاهُمَا 'I looked for both of them.'

#(4) You know that 'my book' in Arabic is كِتَابِي. Note that the *yā'* has *sukūn*

But it takes a *fathah* if it is preceded by an *alif* or a *sākin yā'*, e.g. يَنْتَايِ 'my

two daughters' (bintā-ya): غَسَلْتُ رِجْلَيْي 'I washed my two feet' (rijlay-ya)

#(5) The *amr* from أَتَى يَأْتِي is أَتِ (it). It was originally أَتِ (i'ti). If two *hamzahs* meet, the first having a vowel and the second having none, the second *hamzah* is omitted, and the vowel of the first gets a compensatory lengthening, e.g. أَوْ - أَأْ : إِي - إِي : أَمْ - أَمْ

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

#(6) You have learnt in Book Two (Lesson 26) that هَاهُنَا means 'Here it is!'

or 'Here he is' Its dual form is هَاهُمَاذَانِ (hāhumādhāni). Its feminine is

هَاهُمْ أَوْلَاءُ (hāhumātāni). The masculine plural form is هَاهُمْ أَوْلَاءُ (hāhum'ulā'i), and the feminine plural form is هَاهُنَّ أَوْلَاءُ (hāhunna'ulā'i).

هَاهُوَذَا - أين بلال؟ 'Where is Bilal?' 'Here he is.'

هَاهُمَاذَا - أين بلال وحامد؟ 'Where are Bilal and Hamid?' 'Here they are.'

هَاهُمَاذَا - أين بلال وأخواته؟ 'Where are Bilal and his two brothers?' 'Here they are.'

هَاهِيْ ذِي - أين مريم؟ 'Where is Maryam?' 'Here she is.'

هَاهُمَاذَا - أين مريم وأمنة؟ 'Where are Maryam and Aminah?' 'Here they are.'

هَاهُنَّ أَوْلَاءُ - أين مريم وأختاتها؟ 'Where are Maryam and her two sisters?' 'Here they are.'

هَآنَذَا - أين إبراهيم؟ 'Where is Ibrahim?' 'Here I am.' (hā'anadhā).

هَآنَا هُنَّ أَوْلَاءُ - أين إبراهيم وزملائه؟ 'Where are Ibrahim and his classmates?' 'Here we are.' (hānahnu'ulā'i).

هَآنَذِي - أين فاطمة؟ 'Where is Fatimah?' 'Here I am.' (hā'anadhī).

هَآنَا هُنَّ أَوْلَاءُ - أين فاطمة وزميلاتها؟ 'Where are Fatimah and her classmates?' 'Here we are.'

## EXERCISES

- 1) Answer the following questions.
- 3) Point out the dual and the sound masculine plural nouns occurring in the main lesson whose *nūn* has been omitted.
- 4) Read and understand the following examples of the dual and the sound masculine plural nouns whose *nūn* has been omitted.
- 5) Read the following examples, then write the figures in words.
- 6) There are groups of two words in the following. Make the first *mudāf*, and the second *mudāf ilahi* as shown in the example.

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1-Number 2 is not a question.

- 7) Change the underlined word in each of the following sentences to dual as shown in the example.
- 8) Make each of the following words *mudâf* and the pronoun of the first person singular its *mudâf ilahî* as shown in the example.
- 9) Make the underlined word in each of the following sentences *mudâf* and the pronoun of the first person singular its *mudâf ilahî* as shown in the example.
- 11) Answer the following question using **كنا** or **كلا** 1
- 13) Fill in the blank in each of the following sentences with the suitable demonstrative pronoun indicating distance (اسم الإشارة للبعد) 2
- 14) Give the *mudâri'* of each of the following verbs
- 15) Give the plural of each of the following nouns.
- 16) Give the singular of each of the following nouns.



## LESSON 10

In this lesson we learn the following :

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

Here are some more details about these two types.

**The Nominal Sentence :**

The beginning of the **nominal sentence** is one of the following .

a) a noun or a pronoun, e.g. هذه مدرسة، أنا مُجتهد، الله غفور

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1- Number 10 is not a question.

2- Number 12 is not a question

- b) a *masdar mu'awwal* (المصدر المؤول), i.e., a clause functioning as a *masdar* 1, e.g., أَنْ تَصُومُوا خَيْرٌ لَكُمْ 'That you fast is better for you.' Here the clause أَنْ تَصُومُوا functions as a *masdar* (infinitive) as it means الصَّوْمُ 'fasting.'
- c) a particle resembling the verb, e.g., إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ 'Indeed Allah is Forgiving, Merciful.'

The particles resembling the verb (الحروف المشبهة بالفعل) are إِنَّ and its sisters like لَيْتَ، لَعَلَّ، لَئِنْ etc.

### The Verbal Sentence :

The beginning of the **verbal sentence** is one of the following .

- a) a complete verb (الفعل التام), e.g., طَلَعَتِ الشَّمْسُ 'The sun rose.'

A complete verb is one that needs a *fā'il*, like حَلَسَ، نَامَ، خَرَجَ، دَخَلَ etc.

- b) an incomplete verb (الفعل الناقص), e.g., كَانَ الْجَوُّ بَارِدًا 'The weather was cold.'

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

In the place of *rafi'* أَنْ تَدْرُسَ الْعَرَبِيَّةَ أَفْضَلُ 'That you study Arabic is better.' (Here it is *mukhtala'a* - دراسة العربية أفضل).

الإِسْلَامُ الْإِيْمَانُ 'Islam means that you believe in Allah' (Here it is *khabar* = الإيمان بالله).

يَنْبَغِي أَنْ تَكْتُبَ عُنْوَانَكَ بوضوح 'It is necessary that you write your address legibly.' (Here it is *fā'il* = ينبغي كتابة العنوان بوضوح).

In the place of *nasb* :

أُرِيدُ أَنْ أَخْرُجَ 'I want to go out.' (Here it is *maf'ul bihi* - أريد الخروج).

In the place of *jarr* :

تَعَالُ قَبْلَ الْخُرُوجِ 'Come before you leave.' (Here it is *mu'daf ilah* = تعال قبل الخروج).

لَا تَذْهَبْ إِلَيَّ أَنْ أَرْجِعَ 'Don't go till I return.' (Here it is preceded by a preposition لا تذهب إلي - رجوعي).

An incomplete verb is one that needs an *ism* and a *khabar*, e.g. صار الماء ثلجاً. 'Water became ice 1.'

#(2) طَفِقَ بِلالٌ يَكْتُبُ 'Bilal began to write.' طَفِقَ is an incomplete verb. In this sentence بِلالٌ is its *ism*, and the sentence يَكْتُبُ is its *khabar*. The verb in the *khabar* should be *mudāri'*. The verbs أَخَذَ and جَعَلَ are also used in the same way and with the same meaning, e.g.,

أَخَذَ المدرسُ يشرحُ الدرسَ 'The teacher began to explain the lesson.'

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

## EXERCISES

1) Answer the following questions.

2a) Point out all the nominal sentences occurring in the main lesson, and specify the type of beginning in each of them.

2b) Point out all the verbal sentences occurring in the main lesson, and specify the type of beginning in each of them.

2c) Change the *masdar* in each of the following sentences to *masdar mu'awwal*.

2d) Replace the *masdar mu'awwal* in this *ayah* by the corresponding *masdar* وَأَنْ تَعْقُوا أَقْرَبُ لِلتَّقْوَى.

2e) Give three examples of the nominal sentence which begin with particles resembling the verb.

2f) Give three examples of the verbal sentence which begin with the complete verb.

2g) Give three examples of the verbal sentence which begin with the incomplete verb.

3) Use each of the following incomplete verbs in a sentence. طَفِقَ، جَعَلَ، أَخَذَ.

4) Give the *mudāri'* of each of the following verbs: تَحَوَّك، عَيْثُ، سَمِ.

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1- See Book Two, Lesson 25

## LESSON 11

In this lesson we learn more about the nominal sentence.

As you already know the nominal sentence consists of the *muḥtada*<sup>1</sup> and the *khābar*. The *muḥtada*<sup>2</sup> is the noun about which you want to say something, and the *khābar* is what to have to say about it, e.g., الْقَمَرُ جَمِيلٌ. In this

sentence you want to speak about the moon (القمر), so it is the *muḥtada*.

And the information you give about it is that it is 'beautiful' (جَمِيلٌ), so that is the *khābar*.

Both the *muḥtada* and the *khābar* are *marfū*<sup>3</sup> (al-qamar-u jamīl-u-n).

### About the *muḥtada*

#### Types of the *muḥtada*

The *muḥtada* may be .

a) a noun or a pronoun, e.g., اللَّهُ رَبُّنَا 'Allah is our lord.' -- الْقِرَاءَةُ مُفِيدَةٌ 'Reading is useful' -- نَحْنُ طُلَّابٌ 'We are students' -- الْجُلُوسُ هُنَا مَنُوعٌ 'Sitting here is prohibited.'

b) a *masdar mu'awwal*, e.g., وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ 'And that you fast is better for you.' -- وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى 2 'And that you should forgive is nearer to piety.'

The *muḥtada* is normally definite as in the following examples :

مُحَمَّدٌ مَرْسُومٌ مِنْ رَسُولِ اللَّهِ 'Muhammad (peace and blessings of Allah be on him) is the messenger of Allah.' (محمد is definite because it is a proper noun الْعِلْمُ)

أَنَا مُدَرِّسٌ 'I am a teacher.' (أنا is definite because it is a pronoun).

هَذَا مَسْجِدٌ 'This is a mosque.' (هذا is definite because it is demonstrative pronoun الإِشَارَةُ).

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1- Al-Qur'an 2:184

2- Al-Qur'an 2:227  
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الَّذِي 'He who worships other than Allah is a *musḥrik*.' (الَّذِي is definite because it is a relative pronoun *الاسم الموصول*).

الْقُرْآنُ 'The Qur'an is the book of Allah' (الْقُرْآنُ is definite as it has the definite article *al-*).

مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ 'The key to Paradise is *salah*.' (مِفْتَاحُ is definite as its *mudāf ilaihi* is definite)

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

a) If the *khavar* is a *shibhu jumah* (شِبْهُ جُمْلَةٍ) which is one of the following two things :

- a prepositional phrase like : فِي الْبَيْتِ عَلَى الْمَكْتَبِ، كَأَمَّا :

- a *zarf* (الظرف) like : غَدًا، تَحْتَ، فَوْقَ، عِنْدَ :

In this case the *khavar* should precede the *mubtada'*, e.g.

رَجُلٌ فِي الْعُرْفَةِ 'There is a man in the room.' (رَجُلٌ فِي الْعُرْفَةِ is not a sentence)

Here the indefinite noun رَجُلٌ is the *mubtada'*, and the phrase فِي الْعُرْفَةِ is the *khavar*

Here is another example : لِي أَخٌ 'I have a brother' (literally, 'there is brother for me') Here the indefinite noun أَخٌ is the *mubtada'*.

سَاعَةٌ تَحْتَ الْمَكْتَبِ 'There is watch under the table' (سَاعَةٌ تَحْتَ الْمَكْتَبِ is not a sentence). Here سَاعَةٌ is the *mubtada'*, and the *zarf* تَحْتَ is the *khavar*.

1. The expression *shibhu jumah* literally means 'that which resembles a sentence'.

2. Words like تَحْتَ 'under', فَوْقَ 'above', عِنْدَ 'with' are not prepositions in Arabic. Prepositions like كَ، مِنْ، إِلَى، عَنْ are particles, but words like تَحْتَ، فَوْقَ، عِنْدَ are nouns which are declinable (i.e., change their endings), e.g. تَحْتِ الْمَاءِ، فَوْقَ الْمَاءِ، عِنْدَ الْمَاءِ. And a *mayjar* noun following one of these words is a *mudāf ilaihi*, e.g. تَحْتِ الْمَاءِ 'under the water.'

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Here is another example .عِنْدَنَا سَيَّارَةٌ 'We have a car' (literally, 'There is car with us').

b) If the *mubtada'* is an interrogative noun like مَنْ 'who', مَا 'what', كَمْ 'how many.' These nouns are indefinite. E.g.,

مَا بِكَ؟ 'What is wrong with you?' (Here مَا is the *mubtada'*, and the prepositional phrase بِكَ is the *khabar*)

مَنْ مَرِيضٌ؟ 'Who is sick?' (Here مَنْ is the *mubtada'*, and مَرِيضٌ is the *khabar*).

كَمْ طَالِبًا فِي الْفَصْلِ؟ 'How many students are there in the class?' (Here كَمْ is the *mubtada'*, and the prepositional phrase فِي الْفَصْلِ is the *khabar*).

There are many more situations where the *mubtada'* can be indefinite, and you will learn them later إِنَّ شَاءَ اللَّهُ.

#### **The order of the *mubtada'* and the *khabar* :**

Normally the *mubtada'* precedes the *khabar*, e.g., أَنْتَ مُدَرِّسٌ. but this order may also be reversed, e.g. أَمْدَرِّسُ أَنْتَ؟ 'Are you a teacher?', عَجِيبٌ هَذَا 'This is strange' for هَذَا عَجِيبٌ.

But the *mubtada'* should precede the *khabar* if it is an interrogative noun, e.g. مَا بِكَ؟ - مَنْ مَرِيضٌ؟

And the *khabar* should precede the *mubtada'* if

a) it is an interrogative noun, e.g. مَا اسْمُكَ؟ Here اسْمُكَ is the *mubtada'*, and مَا is the *khabar*

b) it is a *shubhu jumlah*, and the *mubtada'* is indefinite, e.g., فِي الْمَسْجِدِ رِجَالٌ 'There are some men in the mosque' أَمَامَ الْبَيْتِ شَجَرَةٌ 'There is tree in front of the house.'

#### **The omission of the *mubtada'* / the *khabar* :**

The *mubtada'* or the *khabar* may be omitted, e.g. in reply to the question مَا اسْمُكَ one may say حَامِدٌ This is the *khabar*, and the *mubtada'* has been omitted. The full sentence is اِسْمِي حَامِدٌ.



Similarly, in answer to the question **مَنْ يَعْرِفُ** 'Who knows?' one may say **أَنَا** 'I know'. This is the *muhtada'*, and the *khabar* has been omitted. The full sentence is **أَنَا أَعْرِفُ** 'I know'.

### About the *khabar*

#### Types of the *khabar*

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

a) The *mufrad* is a word (not a sentence), e.g., **الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ** 'The believer is the mirror of the believer'.

b) The *jumla* is a sentence. It may be a nominal or a verbal sentence, e.g., **بِلَالٌ أَبَوُهُ وَزِيرٌ** 'Bilal's father is a minister.' Literally, 'Bilal, his father is a minister.' Here **بِلَالٌ** is the *muhtada'*, and the nominal sentence **أَبَوُهُ وَزِيرٌ** is the *khabar*, and this sentence, in turn, is made up of the *muhtada'* (**أَبَوُهُ**) and the *khabar* (**وَزِيرٌ**).

Here is another example :

**الْمَدِيرُ مَا اسْمُهُ** 'What is the name of the headmaster?' Literally, 'The headmaster, what is his name?' Here **الْمَدِيرُ** is the *muhtada'* and the nominal sentence **مَا اسْمُهُ** is the *khabar* wherein **اسْمُهُ** is the *muhtada'*, and **مَا** is the *khabar*.

**الطُّلَابُ دَخَلُوا** 'The students entered.' Here **الطُّلَابُ** is the *muhtada'* and the verbal sentence **دَخَلُوا** 'they entered' is the *khabar*.

Here is another example :

**وَاللَّهُ خَلَقَكُمْ** 'And Allah created you.' Here **اللَّهُ** is the *muhtada'* and the verbal sentence **خَلَقَكُمْ** 'He created you' is the *khabar*.

---

1- It means that a believer is like a mirror to another, i.e., just as a mirror shows a man the blemishes he may have on his face, a believer points out to his fellow-believer his defects that he may not perceive himself. This is a hadith reported by Abū Dāwūd, Kitāb al-Adab: 57.

c) The *shibhu jumlah*, as we have already seen, is either a prepositional phrase or a *zarf*.

- الحمد لله 'Praise belongs to Allah' Here الحمد is the *muhtada'* and the prepositional phrase لله (ل + الله) is the *khabar*, and it is in the place of *raf'* (في محل رفع).

- الجنة تحت ظلال السيوف 'Paradise is under the shadows of the swords' Here الجنة is the *muhtada'* and the *zarf* تحت is the *khabar*. As a *zarf* it is *mansub*, and as a *khabar* it is in the place of *raf'* (في محل رفع).

#### Agreement between the *muhtada'* and *khabar* :

The *khabar* agrees with the *muhtada'* in number and gender, e.g.,

a) in number : المدرس واقف، والطالب جالسون. بابا الفصل مغلقان، ونافذاته :

مفتوحتان We see here that if the *muhtada'* is singular, the *khabar* is also singular. If its dual or plural, the *khabar* is also dual or plural.

b) in gender : حامد مهتم، وزوجه طيبة، وأبناهما تاجران، وبنتاهما مدرستان

Here we see that if the *muhtada'* is masculine, the *khabar* is also masculine, and if it is feminine the *khabar* also is feminine.

#### The order of the *muhtada'* and *khabar*

سبب التقديم/التأخير The reason for being before the <i>khabar</i> or after :	مقدم/مؤخر Is it before the <i>khabar</i> or after it?	معرفة/نكرة definite or indefinite	المبتدا <i>muhtada'</i>
This is the original order.	before the <i>kh</i>	definite	الله عفو.
This is optional	after the <i>kh</i>	definite	عجيب كلامه.

1- This is taken from a hadith. The wording of the hadith is واعلموا ان الجنة تحت ظلال السيوف

'Know that Paradise is under the shadow of the swords.' It is reported by Nukhâri, Kitâb Jihâd, 22, 112.

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Because the <i>m</i> is indefinite and the <i>kh</i> is <i>shibhu jumlah</i> .	the <i>m</i> should be after the <i>kh</i>	definite	عندك سيارة.
Because the <i>m</i> is indefinite and the <i>kh</i> is <i>shibhu jumlah</i> .	the <i>m</i> should be after the <i>kh</i>	indefinite	أفي الله شك؟
Because the <i>m</i> is an interrogative noun.	the <i>m</i> should be before the <i>kh</i>	indefinite	من غائب؟
Because the <i>kh</i> is an interrogative noun.	the <i>m</i> should be after the <i>kh</i>	definite	من أنت؟
This is the original order	before the <i>kh</i>	definite because it means <i>مباينكم</i>	وإن تصوموا خير لكم.

## EXERCISES

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



## LESSON 12

In this lesson we learn the following:

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#(1) The *ẓarf* (الظرف) or the *maf'ul fihi* (المفعول فيه)

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

a) مَسَافِرُ غَدًا إِنْ شَاءَ اللَّهُ 'I shall travel tomorrow' -- خَرَجْتُ لَيْلًا 'I went out at night' -- نِمْتُ بَعْدَ نَوْمِكَ 'I slept after you slept.'

This is called *ẓarf al-zamân* (ظرف الزمان) i.e. adverb of time.

b) جَلَسْتُ عِنْدَ الْمَدِيرِ 'I sat at the headmaster's' -- مَشَيْتُ مِيلًا 'I walked a mile' -- نِمْتُ تَحْتَ شَجَرَةٍ 'I slept under a tree.'

This is called *ẓarf al-makân* (ظرف المكان), i.e., adverb of place.

The *ẓarf* is *manzûb*.

Some *ẓurûf* are *mabni*. Here are some *أَيْنَ* which ends in *fathah*, *أَمْسٍ* which ends in *kasrah*, *حَيْثُ* and *قَطُّ* which end in *damma*, *هُنَا* and *هَنَى* which end in *sukun*<sup>2</sup>.

مَتَى خَرَجْتَ؟ : مَتَى 'When did you go out?'

أَيْنَ تَدْرُسُ؟ : أَيْنَ 'Where do you study?'

لَمْ أَغِبْ أَمْسٍ : أَمْسٍ 'I was not absent yesterday'

لَمْ أَذُقْ هَذِهِ الْفَاكِهَةَ قَطُّ : قَطُّ 'I have never tasted this fruit.'

اجْلِسْ هُنَا : هُنَا 'Sit here'

اجْلِسْ حَيْثُ شِئْتَ : حَيْثُ 'Sit where you like.'

Here is an examples of the *i'râb* of *mabni ẓurûf*:

In the sentence لَمْ أَغِبْ أَمْسٍ the word *أَمْسٍ* is *ẓarf al-zamân*, it is *mabni* ending in *kasrah*, and is in the place of *nashb* (في محل نصب).

1- *Zurûf* (الظُرُوفُ) is plural of *ẓarf*

2- Because both these words end in *ain* which is *sâkin*. (أَيْنَ is actually *مَيْنَ*).  
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In the sentence 'أين تدرُس؟' the word 'أين' is *zarf makân*, it is *mabni* ending in *fathah*, and is in the place of *nashb* (في محل نصب).

#### Words which function as *zurûf* :

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

a) words like *كُلّ*, *بعض*, *نصف*, *رُبّع* when they have place/time words as their *mudâf ilaihi*, e.g.,

سافَرنا *كُلّ* النَّهار 'We travelled the whole day.'

بَقِيتُ في الْمَسْتَشْفَى *بعض* يَوْمٍ 'I remained in the hospital for part of a day.'

اِنْتَظَرْتُكَ *رُبّع* سَاعَةٍ 'I waited for you fifteen minutes.'

مَشَيْتُ *نصف* *كَيْلومتر* 'I walked half a kilometre.'

In these sentences the words *نصف*, *رُبّع*, *بعض*, *كُلّ* are *mansûb* because they function as *zurûf*. But the actual words denoting time or place are their *mudâf ilaihi*.

b) the adjective of a *zarf* after the *zarf* is omitted, e.g., *جلستُ طويلاً* for *جلستُ طويلاً وقتاً طويلاً* 'I sat for a long time.' In the first sentence *طويلاً* is *mansûb* because it functions as a *zarf*.

c) a demonstrative pronoun whose *badal* is a word denoting time or place, e.g., *جئتُ هذا الأسبوع* 'I came this week.' Here *هذا* is *mabni*, and in the place of *nashb*.

d) numbers representing place/time words, e.g., *مكثتُ في بغداد أربعة أيام* 'I stayed in Baghdad four days.' -- *سَرنا مائة كيلومتر* 'We have gone one hundred kilometres.' Here *أربعة* is *mansûb* because it represents a word denoting time (أيام), and *مائة* is *mansûb* because it represents a word denoting place (كيلومتر).

In the same way, the word **كَمْ** 'how many' functions as a *zarf* if it represents a time/place word, e.g .

**كَمْ لَبِثْتَ** 'How long did you stay?' or 'How many (days/ hours) did you stay?'

**كَمْ مَشَيْتَ** 'How many (kilometres) did you walk?'

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

**لَوْ اجْتَهِدْتَ لَلَّجَحْتَ** 'Had you worked hard you would have passed.' This means that you did not work hard, and so did not pass

Its Arabic name is **حَرْفُ امْتِنَاعٍ لِامْتِنَاعٍ** which means that this particle signifies that one thing failed to happen because of another.

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

The *jawāb* takes a *lām*. This *lām* is mostly omitted if the *jawāb* is negative, e.g . **لَوْ عَرَفْتُ أَنَّكَ مَرِيضٌ مَا تَأَخَّرْتُ** 'Had I known that you are sick I would not have been late '

Here are some more examples of **لَوْ** :

**لَوْ سَمِعْتَ قِصَّتَهُ لَبَكَيتَ** 'Had you heard his story you would have cried.'

**لَوْ حَضَرْتَ أَمْسٍ مَا شَكَوْتُكَ إِلَى الْمَدِيرِ** 'Had you been present yesterday I would not have complained about you to the headmaster.'

**لَوْ أَكَلَهُ النَّاسُ لَمَرَضُوا** 'This food is rotten. Had the people eaten it, they would have fallen sick.'

**لَوْ رَأَيْتَ ذَلِكَ لَمَنْظَرٍ لَبَكَيتَ** 'Had you seen that sight, you would have cried '

**لَوْ عَرَفْتُ أَنَّ الرِّحْلَةَ الْيَوْمَ مَا تَأَخَّرْتُ** 'Had I known the trip is today, I would not have been late.'

#(3) In **مِنْ قَبْلُ** the word **قَبْلُ** is *mahnī* **قَبْلُ** and **بَعْدُ** become *mahnī* when the *mudāf ilaihi* after them is omitted. We may say, **وَكُنْتُ مُدِيرًا**, **أَنَا الْآنَ مُدِيرٌ**,

مِنْ قَبْلُ ذَلِكَ 'I am now a teacher, and was before that a headmaster.' Here **ذَلِكَ** is the *mudāf ilaihi*. 'Before that' means 'before being a teacher.' Now when the *mudāf ilaihi* is mentioned **قَبْلُ** is *mu'rab*, and it takes the *jarr*-ending (-i) after the preposition **مِنْ**. But when the *mudāf ilaihi* is omitted it becomes *mabni*, and we say **وَكُنْتُ مَدِيرًا مِنْ قَبْلُ** which can be translated as 'and I was a headmaster earlier.'

In the same way we say, **كَانَ بِنَاوِلٌ مَعِيَ إِلَى السَّاعَةِ الْعَاشِرَةِ، وَلَمْ أَرَهُ مِنْ بَعْدِ ذَلِكَ** 'Bilal was with me till ten o'clock, but I didn't see him after that.' If we omit the *mudāf ilaihi*, we say, **وَلَمْ أَرَهُ مِنْ بَعْدِ** 'But I didn't see him later.'

In the Qur'an (30 : 4) : **لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ** 'The decision before and after (these events) is Allah's.'

## EXERCISES

**General** Answer the following questions.

**The zarf :**

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

**The particle لَوْ :**

- 1) Rewrite each of the following sentences using **لَوْ**.
- 2) Complete the following sentences.

3) Use لَسُو in two sentences. The jawāb of the first sentence should be affirmative, and that of the second sentence should be negative.

**General questions :**

1) Give the *mudārri'* of each of the following verbs

2) Give the singular of زَوَّار and شَدَّاد.

3) Give the plural of نَفْس and جَرِيح.

4) Give the opposite of ضَرَّ

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



## LESSON 13

In this lesson we learn the following .

#(1) لَامُ الْأَمْرِ : You have learnt the *amr* in Book Two, e.g. اُكْتُبْ 'write.' This form of the *amr* is used to command (or request) the second person. To command (or request) the third person, the form لِيَكْتُبْ (li-yakṭub) is used. It means 'let him write' or 'he should write', e.g.,

لِيَكْتُبْ كُلُّ طَالِبٍ اسْمَهُ فِي هَذِهِ الْوَرَقَةِ 'Let every student write his name on this paper.'

لِيَجْلِسَ كُلُّ طَالِبَةٍ فِي مَكَانِهَا 'Let every female student sit in her place.'

This form is also used with the first person plural, e.g., لِنَأْكُلْ (li-na'kul) 'Let us eat'

The *lām* used in this form is called لَامُ الْأَمْرِ. It is used with the *mudārri' majzūm* :

لِيَكْتُبْ، لِيَكْتُبَا، لِيَكْتُبُوا -- لِيَكْتُبِي، لِيَكْتُبِيَنَّ -- لِيَكْتُبِيَنَّ، لِيَكْتُبِيَنَّ

The لَامُ الْأَمْرِ has *kasrah*, but it takes *sukūn* after رَ، فَ and ثُمَّ, e.g.,



لِيَجْلِسَ كُلُّ طَالِبٍ وَيَكْتُبَ 'Let every student sit and write.' (li-yajlis wa l-yaktub. Not : wa li-yaktub)

فَلْيَخْرُجْ 'So let us go out.' (fa l-nakhruj Not : fa li-nakhruj)

لِنَقْرَأَ قَلِيلًا ثُمَّ نَنَامَ 'Let us read for sometime, then sleep.' (li-naqra` thumma l-nanam. Not : thumma li-nanam).

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

لَا تَجْلِسْ هُنَا 'Don't sit here ' There we have learnt the use of لَا النَّاهِيَّةُ with the second person only. Now we learn its use with the third person, e.g.,

لَا يَخْرُجُ أَحَدٌ مِنَ الْقَصْرِ 'Let no one leave the class' or 'No one should leave the class'

Note the difference between these two sentences :

لَا تَدْخُلُ سَيَّارَةُ الْأَجْرَةِ الْجَامِعَةَ 'A taxi *does not* enter the university ' (la tadkhulu).

لَا تَدْخُلْ سَيَّارَةُ الْأَجْرَةِ الْجَامِعَةَ 'A taxi *should not* enter the university ' (la tadkhu).

The لَا in the first sentence is the النَّاهِيَّةُ, and in the second sentence it is the مَجْزُومٌ. The verb after the النَّاهِيَّةُ is مَرْفُوعٌ, and after the مَجْزُومٌ لَا النَّاهِيَّةُ it is مَجْزُومٌ.

#(3) الجَزْمُ بِالطَّلَبِ A *mudāri'* preceded by an *amr* or a *nahy*<sup>1</sup> is *majzūm*, e.g.,

اقْرَأْهُ مَرَّةً أُخْرَى تَفْهَمَهُ 'Read it again, and you will understand it '

لَا تَكُنْ لَازِئًا 'Don't be lazy, and you will pass '

This is called الجَزْمُ بِالطَّلَبِ, i.e., the *mudāri'* being *majzūm* because of *amr* or *nahy*. The word الطَّلَبُ means 'demand' and is used to include both the *amr* and *nahy* because both of them signify demand.

1. *Nahy* (النهي) is the negative *amr*, e.g. لَا تَجْلِسْ هُنَا 'Don't sit here '

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The *mudāri' majzūm* that comes after the *amr* or the *nahy* is called جَوَابُ  
الطلب.

#(4) رأسي رأسا. This is used to express pain, and it is called التذبة. From رأسي  
'my head' the pronoun *ya'* is omitted and the ending *âh* (أه) is added. If one  
wants to express pain in his hand, he says رأى يداه (يدي : يداه yad-i → yadâh).  
وأبلا لأه is also used to express sorrow. To mourn the loss of بلال we say  
'Alas for Bilal!'

#(5) We have learnt *mudāri' majzūm* in Book Two (Lessons 15, 21), and we  
have been introduced there to three of the four particles that cause *jazm* in the  
*mudāri'*. These are *لَمْ*, *لَا* *النَّاهِيَةُ* and *لَمَّا*. And we have learnt the fourth particle  
in this lesson : *لَا أَمْرٌ*. These four particles are called جَوَازِمُ الْمُضَارِعِ. Here are  
some *āyāt* which contain these جَوَازِمُ :

- 1) أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ \* وَلِسَانًا وَشَفَتَيْنِ (1) 'Have We not made for him a pair of eyes,  
and a tongue and a pair of lips?' (Qur'an, 90:8-9).
- 2) وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ (2) 'And faith has not yet entered into your  
hearts' (Qur'an, 49:14).
- 3) لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا (3) 'Don't grieve. Surely Allah is with us' (Qur'an, 9:40).
- 4) فَانْظُرْ إِلَى طَعَامِهِ (4) 'Let man look at his food' (Qur'an, 80:24)

#(6) آه, آه is a verb-noun meaning 'I feel pain.' Its *fa'il* is a hidden pronoun  
representing أنا.

## EXERCISES

General :

Answer the following questions.

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

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لَا أَمْرٌ :

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

لَا نَهْيٌ :

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

جَوَازِمُ الْفِعْلِ الْمُضَارِعِ :

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

الْجَزْمُ بِالطَّلَبِ :

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

النُّدْبَةُ :

Form the *mudbah* from the following nouns

**General questions .**

- 1) Write the plural of each of the following nouns
- 2) Write the singular of each of the following nouns.
- 3) Write the *mudāri'* of each of the following verbs.
- 4) Oral exercise :

a) Each student says to his colleague : أُرِيكَ كِتَابَكَ / سَاعَتَكَ / دِفْطَرَكَ<sup>1</sup> 'Show me your book/ watch/ notebook....'

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1- The feminine form is : أُرِيكِ كِتَابَكَ

b) Each student says to his colleague pointing to another one : **أَرِهْ كِتَابَكَ** 'Show him your book.'



## LESSON 14

In this lesson we learn the following :

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

**إِذَا رَأَيْتَ خَالِدًا فَاسْأَلْهُ عَنِ الْكِتَابِ** 'If<sup>2</sup> you see Khalid ask him about the book.'

**إِذَا جَاءَ رَمَضَانُ فَتُفْتَحُ أَبْوَابُ الْجَنَّةِ** 'When Ramadân comes the gates of Paradise are opened.'

The Arabic word for 'condition' is *shart* (الشَّرْطُ). There are two parts in the *shart*-construction : the first part is called *shart*, and the second *jawâb al-shart* (جَوَابُ الشَّرْطِ), e.g., **إِذَا جَاءَ رَمَضَانُ** is *shart*, and **فُتُحَتْ أَبْوَابُ الْجَنَّةِ** is *jawâb al-shart*.

We have seen earlier that the verb that comes after **إِذَا** is mostly *maḍī*.

Sometimes *mudāri*<sup>1</sup> is also used. The verb in the *jawâb al-shart* may also be *mudāri* as we see in the following line

**وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغِبَتْهَا وَإِذَا تَوَدَّ إِلَى قَلِيلٍ تَقْنَعُ**

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

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

1) if it is a nominal sentence, e.g., **إِذَا اجْتَهِدْتَ فَالْإِتِّجَاعُ مَضْمُونٌ** 'If you work hard success is certain.'

1- The feminine form is : **أَرِيهَا كِتَابَكَ**.

2- The word **إِذَا** can be translated with 'if' or 'when.'

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ 'And if My servants ask you about Me, then surely I am close by' (Qur'an, 2.186).

2) if the verb in the *jawāb al-shart* is *talabī*. A *talabī* verb is one containing *amr*, *nahy* or *istifhām*<sup>1</sup>, e.g.,

a) إِذَا رَأَيْتَ حَامِداً فَاسْأَلْهُ عَن مَّوْعِدِ السَّفَرِ 'If you see Hamid ask him about the time of departure' (*amr*).

ب) إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكُعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ 'if one of you enters the mosque let him perform two *rak'ahs* before he sits down.' (*amr*).

ج) إِذَا وَجَدْتَ الْمَرِيضَ نَائِماً فَلَا تُوقِظْهُ 'If you find the patient sleeping don't wake him up.' (*nahy*).

د) إِذَا رَأَيْتَ بِلَالاً فَقُلْ لَهُ؟ 'If I see Bilal what should I tell him?' (*istifhām*).

#(2) We have learnt the *nasab* in Lesson 3, e.g. السُّودَانُ from سُودَانِي. Now we learn that if a word ends in *tā' nasabiyah* (ة) it is omitted prior to the addition of the *yā'* of *nasab*, e.g. مَكِّيٌّ (not مَكْتِيٌّ : مَكَّةُ . مَذْرَبِيٌّ . مَذْرَبِيٌّ).

## EXERCISES

### General :

Answer the following questions

إِذَا :

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

2) Use إِذَا in two sentences of your own without using ف in the *shart*.

3) Use إِذَا in four sentences of your own. The *jawāb al-shart* should be

- a nominal sentence in the first example,
- an *amr* in the second,
- a verb with the *lām al-amr* in the third,
- and a *nahy* in the fourth

1- *Istifhām* (الاستفهام) is a question, e.g., أَلَمْ يَأْتِ.

## LESSON 15

In this lesson we learn the following .

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

Another very important word denoting *shart* is **إِنْ**. It means 'if', e.g.,

**إِنْ تَذْهَبْ أَذْهَبْ** 'If you go I will (also) go' Note that the both the verbs (i.e., in the *shart* and the *jawāb*) are *majzūm*. That is why **إِنْ** and its "sisters" (which we will shortly meet) are called **أَدْوَاتُ الشَّرْطِ الْجَازِمَةِ**, i.e., conditional words which render the verb *majzūm*. Here are some more examples :

**إِنْ تَأْكُلْ طَعَامًا فَاسِدًا تَمْرَضُ** 'If you eat rotten food you will fall sick.'

**إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ** 'If you help Allah He will help you and make your foothold firm' (Qur'an, 47:7).

**وَإِلَّا تَغْفِرَ لِي وَتَرْحَمَنِي أَكُنْ مِنَ الْخَاسِرِينَ** 'If You do not forgive me and have mercy on me I shall be among the losers' (Qur'an, 11:47). Here **إِنْ لَا = لَا**.

Here are the other words belonging to **أَدْوَاتُ الشَّرْطِ الْجَازِمَةِ** :

1) **مَنْ** 'he who', e.g., **مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ** 'Whoever does an atom's weight of good shall see it' (Qur'an, 99:7).

2) **مَا** 'that which', e.g., **وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ** 'And whatever good you do Allah knows it' (Qur'an, 2:197).

3) **مَتَى** 'whenever', e.g., **مَتَى تَسَافَرْ أَتَافِرْ** 'Whenever you travel I will (also) travel.'

4) **أَيْنَ** 'wherever', e.g., **أَيْنَ تَسْكُنْ أَكُنْ** 'Wherever you stay I will (also) stay.'

An extra **مَا** is often added to **أَيْنَ** for emphasis, e.g., **أَيْنَمَا كُنْتُمْ يُدْرِكْكُمْ الْمَوْتُ**

'Wherever you may be, death will overtake you' (Qur'an, 4:78)<sup>1</sup>.

<sup>1</sup> - The verb of *shart* in this *ayah* is *madī*. This will be dealt with later in this lesson.

5) أَيُّ 'whichever', e.g. أَيُّ مَعْجَمٍ نَجِدُهُ فِي الْمَكْتَبَةِ نَشْتَرِيهِ 'Whichever dictionary we find in the bookshop we will buy it'

6) مَهْمَا 'whatever', e.g. مَهْمَا تَقُلْ نُصَدِّقُكَ 'Whatever you say we believe you'

### The tense of the *sharṭ* and *jawāb* verbs :

a) Both of them may be *mudāri'*, e.g. وَإِنْ لَعُودُوا نَعُدْ 'And if you return (to the attack) We (also) shall return' (Qur'an, 8:19). In this case both the verbs should be *majzūm*.

b) Both of them may be *māḍi*, but the meaning is future, e.g. وَإِنْ عُدْتُمْ عُدْنَا 'And if you return We shall (also) return' (Qur'an, 17:8). The *māḍi* is *maḥmūl*, so the conditional words do not effect any change in them.

c) The first may be *māḍi*, and the second *mudāri'*, e.g. مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ 'Whoever desires the harvest of the Hereafter, We give him increase in its harvest' (Qur'an, 42:20). In this case the second verb is *majzūm*.

d) The first may be *mudāri'*, and the second *māḍi*, e.g. مَنْ يَقُمْ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ 'Whoever stands up (offering *ṣalāh*) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him<sup>2</sup>.' In this case the first verb is *majzūm*.

### When does the *jawāb* take ف ?

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

<sup>1</sup> - The meaning is, 'If you return to sins, We shall return to punishment.' Allah says this to the Jews.

<sup>2</sup> - Hadith reported by Bukhārī, *Kitāb al-īmān* : 25; and al-Nasā'ī, *Kitāb al-īmān* : 22.  
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- 3) If the *jawāb al-shart* is a *jāmid*<sup>1</sup> verb, e.g., مَنْ غَشَّيْنَا فَلَيْسَ مِنَّا 'Whoever deceives us is not one of us.'
- 4) If the verb in the *jawāb* is preceded by قَدْ, e.g., وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ 'Whoever obeys Allah and His messenger has indeed achieved a great success' (Qur'an, 33:71)
- 5) If the verb in the *jawāb* is preceded by the negative مَا, e.g., مَهْمَا تَكُنْ 'Whatever may be the circumstances I don't lie.'
- 6) If the verb in the *jawāb* is preceded by لَنْ, e.g., مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا 'Whoever puts on silk (dress) in this world will not put it on in the Hereafter'
- 7) If the verb in the *jawāb* is preceded by سَ, e.g., إِنْ تَسَافَرَ فَسَافِرٌ 'If you travel, I will (also) travel.'
- 8) If the verb in the *jawāb* is preceded by سَوْفَ, e.g., وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ 'And if you fear poverty Allah will enrich you, if He wills, out of His bounty' (Qur'an, 9:28).
- 9) If the verb in the *jawāb* is preceded by كَأَنَّمَا (as if), e.g., أَنَّهُ مَنْ قَتَلَ نَفْسًا 'That whoever kills a human being for other than murder or corruption in the earth, it is as if he has killed all mankind' (Qur'an, 5:32).

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

1- A *jāmid* verb (فِعْلٌ جَامِدٌ) is one which has only one form like عَمِيَ. These verbs have no *mudāri'* or *amr*.

2- Hadith reported by Muslim, Kitāb al-Imān : 164.

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



#(2) We have learnt the word كَمْ 'how many?' in Book One, e.g.,

كَمْ كِتَابٌ عِنْدَكَ 'How many books you have?' Here كَمْ is used to ask a question, so it is called كَمْ الاستفهامية (the interrogative kam)

But if I say, كَمْ كِتَابٌ عِنْدَكَ! it means 'How many books you have!' Here I am not asking you a question. I am wondering at the great number of books you have, so it is called كَمْ الخبرية (the predicative kam).

**The points in which كَمْ الاستفهامية and كَمْ الخبرية differ from each other**

The *tamyiz* of كَمْ الاستفهامية is always singular, and it is *munsiib*

The *tamyiz* of كَمْ الخبرية may be singular or plural. It is *mujrūr*. It may be preceded by مِنْ, e.g., كَمْ مِنْ كِتَابٍ عِنْدَكَ! / كَمْ كُتِبَ عِنْدَكَ! / كَمْ كِتَابٌ عِنْدَكَ!

It is better to avoid the construction كَمْ كُتِبَ عِنْدَكَ.

Each of the two types of كَمْ has its own intonation in speech, and its own punctuation mark in writing (? ,!).

Here are some more examples of كَمْ الخبرية

كَمْ نَجْمٌ فِي السَّمَاءِ! 'How many stars are there in the sky!'

كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ 'How many a small group has overcome a mighty host with Allah's leave!' (Qur'an, 2:249).

#(3) حَتَّى has two meanings:

a) *till*, e.g., مَنْ جَاءَ مُتَأَخِّرًا فَلَا يَدْخُلْ حَتَّى يَسْتَأْذِنَ 'Whoever comes late should not enter till he seeks permission.'

Here is another example: اِنْتَظِرْ حَتَّى أَلْبَسَ 'Wait till I get dressed.'

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- The *tamyiz* (تَمْيِيزٌ) is the noun that comes after كَمْ to specify what *how many* denotes. This word is fully dealt with in Lesson 30.

b) *so that*, e.g. دَخِلْتُ حَتَّى لَا أَشْغَلَكَ (I entered (without seeking permission) so that I might not distract you).

Here is another example : أَتَرَسُ اللُّغَةَ الْعَرَبِيَّةَ حَتَّى أَفْهَمَ الْقُرْآنَ 'I am studying Arabic so that I can understand the Qur'an'.

The *mudhira* which comes after حَتَّى is *manzûb* because of a *latam* أَنْ

#(4) هَاءُ is a verb-noun meaning 'take'. It is an *amr*. This is how it is attached to the other pronouns of the second person.

هَاءُ الْكِتَابِ يَا عَلِيُّ      هَاؤُمُ الْكِتَابِ يَا إِخْوَانُ  
هَاءُ الْكِتَابِ يَا أَمَّةً      هَاؤُنَّ الْكِتَابِ يَا أَخَوَاتِ

In the Qur'an (69:19) هَاؤُمُ اقْرَءُوا كِتَابِيَهٗ 'Take, read my book'.

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

a) فُعَيْلٌ, e.g. زُهَيْرٌ from زَهْرٌ, جُبَيْلٌ from جَبَلٌ (The first letter is followed by u, and the second by ai, e.g., jabal : jubail).

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

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

c) فُعَيْلٌ, e.g., فُنَيْجِنٌ from فِنْجَانٌ (The first letter is followed by u, the second by ai and the third by i, e.g., finjān : funaijīn).

#(6) يَكُونُ, تَكُونُ, أَكُونُ, نَكُونُ : these four *mazmûn* form of يَكُونُ may drop the نُونُ and become يَكُ, تَكُ, أَكُ, نَكُ, e.g.,

وَلَمْ أَكُ بَغِيًّا 'And I was not an unchaste woman' (Qur'an, 19:20)

وَقَدْ خَلَقْتُكَ مِنْ قَبْلِ وَلَمْ تَكُ شَيْئًا 'And I created you before while you were nothing' (Qur'an, 19:9)

قَالُوا لَمْ نَكُ مِنَ الْمُسْلِمِينَ 'They said, "We were not among those who perform *salat*"' (Qur'an 74:43)

فَإِنْ يَتُوبُوا غُفِّرُوا لَهُمْ 'And if they repent it will be better for them' (Qur'an, 9:74).

وَمَنْ يَتَذُقْ ذَا فَمِ مَرٍّ مَرِيضٍ يَجِدْ مُسْرًا بِسِهْ الْمَاءِ الْوَلَّالِ

'Whoever has a bitter sickly mouth finds with it the purest fresh water bitter'

This optional omission of the *min*, which is the third radical, is peculiar to كَانَ يَكُونُ.

4(7) In لَيْلِ نَهَار two nouns have been combined into one. This combined word is *malim*. The same is true of صَبَاحَ مَسَاءَ. We say, أَعْمَلُ لَيْلِ نَهَار 'I work day and night.' نَعْبُدُ اللَّهَ صَبَاحَ مَسَاءَ 'We worship Allah morning and evening.'

## EXERCISES

### General :

Answer the following questions

### The short :

- 1) Each of the following examples contains two sentences. Combine them using **فَإِنْ** and make the necessary changes
- 2) Each of the following examples contains two sentences. Combine them using the conditional word given in brackets, and make the necessary changes

### The addition of **فَإِنْ** to the *jawāb al-shart* :

- 1) Add **فَإِنْ** to the *jawāb* wherever necessary in the following sentences, and explain why it should be added
- 2) Each of the following examples contains two sentences. Combine them using the *lam al-amr* as explained in the first example, and make the necessary changes

<sup>1</sup> - لَيْلِ should have been لَيْلًا without the *alif* which has been added for metrical reason

This line is by the famous poet al-Mutanabbi (915-965 C.E.).

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3) Draw one line under the conditional word, two under the *shart* and three under the *jawāb* in the following examples. If the *jawāb* has taken ف explain why it has taken it

4) Give ten examples of *shart* with the following as their *jawāb* :

- a nominal sentence
- an *amr*.
- a *nahy*.
- an *istifhām*
- a verb preceded by *lan*
- a verb preceded by the negative *mā*.
- a verb preceded by *saufa*.
- a verb preceded by *sa*.
- a *jāmid* verb.
- a verb preceded by *qad*

كم :

- 1) Change كم الخبرية to كم الاستفهامية in the following sentences
- 2) Change كم الاستفهامية to كم الخبرية in the following sentences

حتى :

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

**The diminutive :**

Form the diminutive of each of following nouns

**General questions :**

- 1) Write the *mudāri'* of each of the following verbs.
- 2) Write the *mudāri'* of each of the following verbs.
- 3) Give the plural of each of the following nouns.



## LESSON 16

In this lesson we learn the following :

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

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

There are, however, certain verbs which consist of four radicals, e.g., تَرَجَّمَ 'he translated', هَرَوَلَ 'he walked fast', بَمَّلَ 'he said *bismillahirrahmānirrahīm*'.

A verb consisting of four radicals is called a *rubū'i* verb (الفعل الرباعي).

A verb in Arabic may be either *mujarrad* (المجرد) or *mazīd* (المزید).

a) A *mujarrad* verb has only three letters if it is *thulāthi*, and only four letters if it is *rubū'i*, and no extra letters have been added to them in order to modify the meaning, e.g., سَلِمَ (salima)<sup>1</sup> 'he was safe', زَلَزَلَ (zalzala) 'he shook (it) violently'.

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

a *thulāthi* verb, from سَلِمَ (salima)

سَلَّمَ sallama<sup>2</sup> 'he saved'. Here the second radical has been doubled.

سَلَّمَ sālama 'he made peace'. Here an *alif* has been added after the first radical.

تَسَلَّمَ tasallama 'he received'. Here a *tā*<sup>3</sup> has been added before the first radical, and the second radical has been doubled.

أَسْلَمَ aslama<sup>3</sup> 'he became Muslim'. Here a *hamzah* has been added before the first radical.

<sup>1</sup> - Only the consonants are the radicals. In this verb the radicals are ' s l m.

<sup>2</sup> - The extra letters are written in bold type to distinguish them from the radicals

<sup>3</sup> - I use this sign ('') to represent the hamzah (ء) at the beginning of a word because the sign

اسْتَسْلَمَ 'istaslama 'he surrendered' Here three letters (*hamzah, sin* and *tā'*) have been added before the first radical.

a *ruḥā'i* verb : from زَلَزَلَ *zalzala* :

تَزَلَزَلَ *tazalzala* 'it shook violently' Here a *tā'* has been added before the first radical.

Each of these modified forms is called a *ḥāb* (الْيَاب).

***Aḥwāb of the mujarrad verb :***

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

- 1) a-u group : سَجَدَ يَسْجُدُ (*sajada ya-sjudu*).
- 2) a-i group : جَلَسَ يَجْلِسُ (*jalasa ya-jlisu*)
- 3) a-a group : فَتَحَ يَفْتَحُ (*fataha ya-ftahu*).
- 4) i-a group : فَهِمَ يَفْهَمُ (*fahima ya-fhamu*)
- 5) u-u group : قَرُبَ يَقْرُبُ (*qaruba ya-qrubu*) 'to approach, come near'
- 6) i-i group : وَرِثَ يَرِثُ (*waritha ya-rithu*) 'to inherit'

#(2) We have just been introduced to some of the *aḥwāb* of the *mazid* verb. We will now learn one of these *aḥwāb* in some detail. The *ḥāb* we are going to learn is *ḥāb fa‘la* (بَابُ فَعْلٍ). In this *ḥāb* the second radical is doubled, e.g.,

قَبَّلَ (*qabbala*) 'he kissed', دَرَّسَ (*darrasa*) 'he taught', سَجَّلَ (*sajjala*) 'he recorded'.

**The *mudāri'*** - Let us now learn the *mudāri'* of this *ḥāb*. As a rule the حَرْفُ الْمُضَارَعَةِ<sup>2</sup> takes *ḍammah* if the verb is composed of four letters. As the verb in

<sup>1</sup> - e.g. زَلَزَلَ اللَّهُ الْأَرْضَ، فَتَزَلَزَلَتْ. 'Allah shook the earth violently, and it shook'.

this *bāb* is made up of four letters: the *ḥarf al-muṣarʿa* takes *damman*. The first radical takes *fathah*, the second takes *kasra*, the third takes *kasrah*, and the fourth<sup>1</sup> takes the case-ending, e.g.,

يُجَلِّ سَجَلٌ -- يُقَبِّلُ (yu-qabbil-u) -- قَبَّلَ (yu-qabbil-u)

**The *amr* :** The *amr* is formed by dropping the *ḥarf al-muṣarʿa* and the case-ending, e.g., قَبَّلَ قَبِّلْ (tu-qabbil-u : qabbil) 'teach!' -- تَدْرِسُ تَدْرِسْ (tu-darris-u : darris) 'teach!'

**The *masdar* :** We have been introduced to the *masdar* in Book Two (L 11). The *thulāthi mujarrad* verbs do not have any particular pattern for the *masdar*. It comes on different patterns, e.g., قَتَلَ 'he killed' : قَتْلٌ 'killing' -- شَرِبَ 'he drank' : شَرْبٌ 'drinking' -- دَخَلَ 'he entered' : دُخُولٌ 'entry' -- كَتَبَ 'he wrote' : كِتَابَةٌ 'writing'.

But in *mazid* verbs each *bāb* has its own pattern for *masdar*. The *masdar*-pattern of *bāb taʿāla* is تَقَبَّلَ (taqabbil-un), e.g., قَبَّلَ : تَقَبُّلٌ (taqabbil-un) 'kissing' -- سَجَّلَ : تَسْجِيلٌ (tasjil-un) 'recording' -- تَدْرِسُ : تَدْرِيسٌ (tadris-un) 'teaching'.

The *masdar* of a *nāqiy* verb, and of a verb wherein the third radical is *ḥamzath*, is on the pattern of تَفَعَّلَ (taʿallat-un), e.g., سَمَّى 'he named' : تَسْمِيَةٌ (tasmiyat-un) 'naming' -- رَبَّى 'he educated' : تَرْبِيَةٌ (tarbiyat-un) 'education' -- هَنَّى 'he congratulated' : تَهْنِئَةٌ (tahniʿat-un) 'congratulation'.

<sup>1</sup> We have learnt in Book Two (L 10) that one (these four letters) ك ت ج هـ is prefixed to the *masdar*, e.g., كَتَبَ : كِتَابَةٌ. These four letters are called *ḥurūf al-muṣarʿa*.

<sup>1</sup> Because of the doubling of the second radical, the number of letters in this *bāb* are four. If the verb has four letters, the *ḥarf al-muṣarʿa* has *damman*, and if it has three, five or six letters, the *ḥarf al-muṣarʿa* has *fathah*.

**The *ism al-fā'il* (اسم الفاعل)** : We have learnt the formation of *ism al-fā'il* from the *thulāthī mujarrad* in L 4 of this Book. Here we learn its formation from *hāb fa'āla*. Its formed by replacing the **حَرْفُ الْمَضَارَعَةِ** with **mu-**. As the *ism al-fā'il* is a noun it takes the *tanwīn*, e.g., **مُسَجِّلٌ - يَسَجِّلُ** (yu-sajjil-u + mu-sajjil-un) 'a tape-recorder' -- **مُدَرِّسٌ - يَدْرِّسُ** (yu-darris-u + mu-darris-un) 'a teacher'.

**The *ism al-maf'ūl* (اسم المفعول)** : In all the *ahwāb* of the *mazīd* the *ism al-maf'ūl* is just like the *ism al-fā'il* except that the second radical second takes *fathah* instead of *kasrah*, e.g., **مُجَلِّدٌ - يَجَلِّدُ** 'he binds (a book)' : **مُجَلِّدٌ** (mujallid-un) 'book-binder', **مُجَلَّدٌ** (mujallad-un) 'bound', **يُحَمِّدُ** 'he praises much' : **مُحَمَّدٌ** (muhammad-un) 'one who praises much', **مُحَمَّدٌ** (muhammad-un) 'one who has been praised much'.

**The noun of place and time (أَسْمَاءُ الْمَكَانِ وَالزَّمَانِ)** : In all the *ahwāb* of the *mazīd* the noun of place and time is the same as the *ism al-maf'ūl*, e.g., **يُصَلِّيُ** 'he prays' : **مُصَلَّى** (musalla-n) 'place of prayer'.

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

- a) **فَعَلَةٌ** (fa'alat-un), e.g., **طَلِمَةٌ** 'students' plural of **طَالِبٌ**.
- b) **فُعُلٌ** (fu'al-un), e.g., **نُسُخٌ** 'copies' plural of **نُسْخَةٌ**.

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

- a) **فَعْلٌ** (fa'i-un), e.g., **شَرَحٌ** (sharh-un) *masdar* of **يُشَرِّحُ** 'to explain'.
- b) **فِعَالٌ** (fi'āl-un), e.g., **غِيَابٌ** (ghiyāb-un) *masdar* of **يَغِيبُ** 'to be absent'.

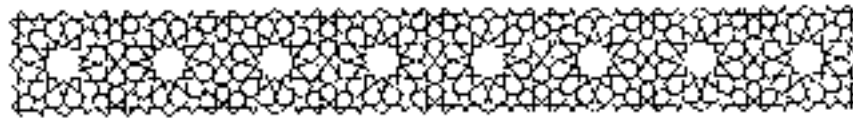


## EXERCISES

### General :

Answer the following questions.

- 1a) Sort out the *thulāthi* from the *rubā'i* in the following
- 1b) Sort out the *thulāthi mujarrad* from the *thulāthi mazīd* in the following.
- 2) Write the *mudāri'*, the *amr* and the *masdar* of each of the following verbs as shown in the example
- 3) Write the *ism al-fā'il* of each of the following verbs.
- 4) Write the *mudāri'*, *ism al-fā'il* and *ism al-maf'ul* of each of the following verbs.
- 6) Underline in the following sentences the verbs belonging to *ḥāḥ jā' ul* and their various derivatives.
- 7) Give the plural of each of the following nouns on the pattern of **فَعْنَةٌ**.
- 8) Give the plural of each of the following nouns on the pattern of **فُعْلٌ**.
- 9) Give the *masdar* of each of the following verbs on the pattern of **فَعْلٌ**.
- 10) Give the *masdar* of each of the following verbs on the pattern of **فَعْلٌ**.
- 11) What is the plural of **ذُكُورٌ**?
- 12) Use the word **يَذُرُّ** in a sentence of your own.



## LESSON 17

In this lesson we learn the following :

4(1) *Ḥāḥ ʿafʿala* (بابُ أَفْعَلَ) : This is another *ḥāḥ* from the *abwāb* of the *mazīd*. In this a *hamzah* is prefixed to the first radical which loses its vowel, e.g., **نَزَلَ** (*nazala*) 'he came down' : **أَنْزَلَ** (*?anzala*) 'he brought down' -- **خَرَجَ** (*kharaja*) 'he went out' : **أَخْرَجَ** (*?akhraja*) 'he brought out'

The *mudāri'* : The *mudāri'* should have been **يُنْزِلُ** (*yuʾanzil-u*) but the

(yunzil-u)<sup>1</sup> Note that the حَرْفُ الْمُضَارَعَةِ has *dammah* because the verb originally had four letters (يَنْزِلُ is the *mudā'irī* of نَزَلَ and يُنْزِلُ is that of أَنْزَلَ).

**The *amr*** : Note that the *amr* is formed from the original form of the *mudā'irī*, and not from the existing form. So after omitting the حَرْفُ الْمُضَارَعَةِ and the case-ending from تُنْزِلُ (tu?anzil-u) we get أَنْزِلْ (?anzil).

**The *mādhār*** : The *mādhār* of this *bāb* is on the pattern of إِفْعَالٌ (?if'āl-un), e.g. : إِنْزَالٌ (?inzāl-un) 'sending down' -- إِخْرَاجٌ (?ikhrāj-un) 'bringing out' -- إِسْلَامٌ (?islām-un) 'becoming a Muslim'.

**The *ism al-fā'il*** : As we have seen in *bāb fa''ala* the حَرْفُ الْمُضَارَعَةِ is retained, e.g. : يُسْلِمُ (yuslim-u) 'he becomes a Muslim' مُسْلِمٌ (muslim-un) 'Muslim' -- يُمَكِّنُ (yumkin-u) 'it is possible' مُمَكِّنٌ (mumkin-un) 'possible'.

**The *ism al-maf'ūl*** : It is just like the *ism al-fā'il* except that the second radical has *fatḥah*, e.g. : يُرْسِلُ (yursil-u) 'he sends' مُرْسِلٌ (mursil-un) 'one who sends' : مُرْسَلٌ (mursal-un) 'one who has been sent' -- يُغْلِقُ (yughliq-u) 'he closes' مُغْلِقٌ (mughliq-un) 'one who closes' : مُغْلَقٌ (mughlaq-un) 'closed'.

**The noun of place and time** (أَسْمَاءُ الْمَكَانِ وَالْوَقْتِ) : It is the same as the *ism al-maf'ūl*, e.g. : أَنْتَحَفٌ (?antḥaf yuthif-u) 'to present someone with a curio' مُنْتَخَفٌ (muthaf-un) 'museum'.

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

الْمَاضِي	الْمُضَارِعُ	الْمَصْدَرُ	اسْمُ الْفَاعِلِ	اسْمُ الْمَفْعُولِ
أَقَامَ 'he made (hur) stand'	يَقِيمُ	إِقَامَةٌ	مُقِيمٌ	مَقَامٌ

<sup>1</sup> - yu?anzilu minus ?a = yunzilu.

أَآمَنَ 'he believed' for أَآمَنَ	أَآمَنَ	أَآمَنَ for إِيمَانٌ	مُؤْمِنٌ	مُؤْمِنٌ
أَأَوْجَبَ 'he made it obligatory'	أَأَوْجَبَ	أَأَوْجَبَ for إِجَابٌ	مُؤْجِبٌ	مُؤْجِبٌ
أَتَمَّ 'he completed'	أَتَمَّ	أَتَمَّ	مُتَمِّمٌ	مُتَمِّمٌ
أَلْقَى 'he put down'	أَلْقَى	أَلْقَى for إِلْقَاءٌ	مُلْقٍ (اللقى)	مُلْقٍ (اللقى)

#(2) The verb **أَعْطَى** 'he gave' is from *bāb ʿafʿala*. The *mudḡirī* is **يُعْطِي**, the *masḡdar* is **إِعْطَاءٌ**, the *amr* is **أَعْطِ**, the *ism al-fā'il* is **مُعْطٍ**, and the *ism al-maf'ul* is **مُعْطًى**.

It takes two objects, e.g., **أَعْطَيْتُ بِلَالًا سَاعَةً** 'I gave Bilal a watch.' In the Qur'an **إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ** 'We have indeed given you abundance.'

The objects may be pronouns, e.g., **مَنْ أَعْطَاكَهَا** 'Who gave it to you?'  
**أَعْطَانِيهِ الْمُدْرَسُ** 'The teacher gave it to me.'

#(3) **وَلَوْ** means 'even if', e.g.,

**اشْتَرِ هَذَا الْمُعْجَمَ وَلَوْ كَانَ غَالِيًا** 'Buy this dictionary even if it is expensive.'

**احْضُرِ الْإِمْتِحَانَ وَلَوْ كُنْتَ مَرِيضًا** 'Attend the examination even if you are sick.'

**لَنْ أَسْكُنَ هَذَا الْبَيْتَ وَلَوْ أَعْطَيْتَنِيهِ مَجَانًا** 'I will not live in this house even if you give it to me free.'

Note that the verb after **وَلَوْ** is *maḡlī*.

#(4) **لَامُ الْإِبْتِدَاءِ** is a *lām* with a *fatḥah* prefixed to the *muḡtada'* for the sake of

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emphasis. e.g. وَلَذِكْرُ اللَّهِ أَكْبَرُ 'And indeed the remembrance of Allah is the greatest' (Qur'an, 29:45)

وَلَا أَمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ 'And indeed a believing slave girl is better than a *mushrikah* when though she might be pleasing to you' (Qur'an, 2:221)

This *kām* is not to be confused with the preposition لَ which has a *kasrah*, but takes a *fathah* when prefixed to a pronoun, e.g., لَكُمْ، لَهَا، لَكُمُ. The لامُ الْإِبْتِدَاءِ does not change the ending of the *muhtada*.

#(5) The verb أَصْبَحَ is a sister of كَانَ. It means 'to become in the morning', e.g., أَصْبَحَ حَامِدٌ مَرِيضًا 'Hamid fell ill in the morning.' Here حَامِدٌ is the *ism* of أَصْبَحَ and مَرِيضًا is its *khavar*. And in أَصْبَحْتُ نَشِيطًا 'I became active in the morning' the pronoun ت is the *ism*.

It is also used in the sense of 'just he became' without reference to the timing, e.g., فَآلَفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا 'He united your hearts, and you became brothers by His grace' (Qur'an, 3:103)

#(6) أَوْشَكَ is a sister of كَانَ. Its *mudāri'* is يَوْشَكَ. It means 'he is about to', e.g., يَوْشَكَ الطُّلَابُ أَنْ يَرْجِعُوا إِلَى بِلَادِهِمْ فِي الْإِجَارَةِ 'The students are about to return to their countries in the holidays' Here الطُّلَابُ is its *ism*, and the *masdar mu'awwal* (أَنْ يَرْجِعُوا) is the *khavar*. Its *khavar* is always a *masdar mu'awwal*, i.e., أَنْ : the *mudāri'*. Here is another example : أَوْشَكَ أَنْ أَتَزَوَّجَ 'I am about to get married.' Here its *ism* is the *ḍamir mustatir* (hidden pronoun) أَن in the verb أَوْشَكَ

<sup>1</sup> - For the *masdar mu'awwal* (المصدر المؤول) see L 10 in this Book

#(7) يُرِيدُهَا لِأَمْرٍ مَا. Here the word مَا is an adjective meaning 'some' or 'certain'. لِأَمْرٍ مَا means 'for some reason.' Here are some more examples  
 رَأَيْتُهُ فِي مَكَانٍ مَا 'I have seen him somewhere' -- أَعْطِنِي كِتَابًا مَّا 'Give me some book.'  
 سَتَفْقَهُمْ هَذَا يَوْمًا مَا 'You will understand this some day.'  
 This مَا is called مَا النُّكْرَةُ التَّامَّةُ الْمُبْهَمَةُ 'the completely indefinite and vague mā'

#(8) The *alif* of ابْنِ is omitted in writing also if it is between the names of the son and the father, e.g., مُحَمَّدٌ بْنُ وَلِيَمٍ 'Muhammad son of William'. This omission is subject to the following two conditions

a) the father's name should not be preceded by any title. If it is preceded by a title, the *alif* should be retained, e.g., الْحَسَنُ بْنُ عَلِيٍّ 'Hasan son of 'Ali', but  
 الْحَسَنُ ابْنُ الْإِمَامِ عَلِيٍّ

b) all the three words should be in the same line, e.g., خَالِدٌ بْنُ الْوَلِيدِ. If they are in different lines, the *alif* is not be omitted, e.g., خَالِدٌ  
 ابْنُ الْوَلِيدِ.

Note that the word preceding ابْنِ loses its *tanwīn*, e.g., بِلَالٌ بْنُ حَامِدٍ (Bilāl-u bn-u Hāmid-in), *not* بِلَالٌ بْنُ حَامِدٍ (Bilāl-un bn-u Hāmid-in).

## EXERCISES

- 1) Answer the following questions.
- 2) Write the *mudā'iri* and the *masdar* of each of the following verbs as shown in the example.
- 3) Write the *amr* of each of the following verbs as shown in the example.
- 4) Write the *ism al-fū'il* of each of the following verbs.
- 5) Write the *ism al-maf'ūl* of each of the following verbs.
- 6) Underline in the following examples verbs belonging to *ḥāḥ ʿafʿala*, and their various derivatives
- 7) Point out the verbs belonging to *ḥāḥ ʿafʿala* and their derivatives occurring in the main lesson.

8) Answer the following questions using pronouns as the two *maf'ûl*s as shown in the example.

9) Learn the use of **وَقَرَّ** in the following examples.

10) Learn the use of *kān ai-shakl* in the following examples.

11) Rewrite the following sentences using **أَمْسَحَ**.

15) Give the plural of each of the following nouns<sup>1</sup>

16) Give the *maf'ûl* of **يَأْتِي**.

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



## LESSON 18

In this lesson we learn the following :

4(1) Verbs are either transitive or intransitive. A transitive verb (**الفِعْلُ الْمُتَعَدِّي**) needs a subject which does the action, and an object which is affected by the action. e.g., **قَتَلَ الْجُنْدِيُّ الْجَاسُوسَ** 'The soldier killed the spy'. Here the soldier did the killing, so the word **الْجُنْدِيُّ** is the *fā'il* (the subject), and the one affected by the killing is the spy. So the word **الْجَاسُوسَ** is the *maf'ûl bihi* (the object).

Here is another example **بَنَى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ الْكَعْبَةَ** 'Ibrahim (peace be on him) built the Ka'bah.'

An intransitive verb (**الفِعْلُ الْمَلَزِمُ**) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g. **فَرِحَ** 'The teacher was happy' -- **خَرَجَ الطُّلَابُ** 'The students went out'.

<sup>1</sup> 12, 13 & 14 are open questions.

The subject of certain verbs affect others but not directly. They do this with the help of prepositions, e.g., 'I looked *at* him'. 'We believe *in* God.' This happens in Arabic also, e.g.,

غَضِبَ الْمُدْرُسُ عَلَى الطَّالِبِ الْكَسَلَانِ 'The teacher got angry with the lazy student.'

ذَهَبْتُ بِالْمَرِيضِ إِلَى الْمُسْتَشْفَى 'I took the patient to the hospital.'

نَظَرْتُ إِلَى الْجَبَلِ 'I looked at the mountain.'

فَمَنْ رَغِبَ عَنِّي فَتَيْسَ مِنِّي 'Whoever dislikes my way is not of me' (hadith)

أُرِيدُ أَنْ أَطْلُعَ عَلَى مَتَهَجِ مَدْرَسَتِكَ 'I want to look into the syllabus of your school.'

لَا أَرْغِبُ فِي السَّفَرِ هَذَا الْأُسْبُوعَ 'I don't like to travel this week.'

The object of such a verb is called **المفعول غير المصريح** (indirect object). It is *majrur* because of the preposition, but it is in the place of *nashb* (نصب) (في محل نصب).

## #(2) How to make an intransitive verb transitive?

We say in English 'Rise and raise your hand'. *Rise* is intransitive, and by changing the pattern of the verb we get *raise* which is transitive. But this kind of change is very rare in English. In Arabic it is very common. An intransitive verb can be made transitive by changing it to :

a) *bāh fa'ala* (فَعَّلَ), e.g., نَزَلَ (nazala) 'he got down' : نَزَّلَ (nazzala) 'he brought down'. نَزَلْتُ مِنَ السَّارَةِ، ثُمَّ نَزَّلْتُ الطِّفْلَ '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 **التضعيف** (doubling).

b) *bāb 'af'ala* (أَفْعَلَ), e.g., جَلَسَ (jalasa) 'he sat' : أَجْلَسَ ('ajlasa) 'he seated (him)'. جَلَسْتُ فِي الصَّفِّ الْأَوَّلِ، وَأَجْلَسْتُ الطِّفْلَ بِجَانِبِي 'I sat in the first row and I seated the child by my side.'

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

Certain verbs can be changed to both these *abwāb*, e.g. **نَزَلَ** · **تَوَلَّى** and **أَنْزَلَ**.

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

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

**دَرَسْتُ اللُّغَةَ الْعَرَبِيَّةَ** 'I studied Arabic.' Here the verb **دَرَسَ** has one object, **اللُّغَةُ**.

**دَرَسْتُكَ اللُّغَةَ الْعَرَبِيَّةَ** 'I taught you Arabic.' Here it has two objects **كَ** and **اللُّغَةُ**.

**سَمِعَ الْمُدْرِسُ الْقُرْآنَ** 'The teacher listened to the Qur'an.'

**أَسْمَعَ الطُّلَّابُ الْمُدْرِسَ الْقُرْآنَ** 'The students read out Qur'an to the teacher.'  
(Literally, 'The students made the teacher listen to the Qur'an')

#(2) **أَرَى** (?arā) 'he showed' is *bāb ?af'ala* from **رَأَى** 'he saw'. It was originally **أَرَأَى** (?ar?ā) but the second *hamzah* has been omitted. The *mudā'iri* is **يُرِي** (yurī), and the *amr* is **أَرِ** (?ari). This is how the *amr* is *isnaded* to the other pronouns of the second person :

**أَرِنِي هَذَا الْكِتَابَ يَا عَلِيُّ.**      **أَرُونِي هَذَا الْكِتَابَ يَا إِخْوَانُ.**  
**أَرِينِي هَذَا الْكِتَابَ يَا مَرْيَمُ.**      **أَرِينَنِي هَذَا الْكِتَابَ يَا أَخَوَاتِ.**

#(3) We have just seen that when a verb is transferred to *bāb fa'ala* it becomes transitive, e.g. **نَزَلَ** from **نَزَلْ**. If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g. **دَرَسَ** from **دَرَسْ**.

This *bāb* also signifies an extensive or intensive action. In Arabic the first is called **التَّكْثِيرُ**, and the second **المِثَالَةُ**.

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

**قَتَلَ الْمُجْرِمُ رَجُلًا** 'The criminal killed a man', but **قَتَلَ الْمُجْرِمُ أَهْلَ الْقَرْيَةِ** 'The



criminal massacred the people of the village.'

جَوَّتُ فِي مَشَارِقِ الْأَرْضِ 'I went round this country', but جَلْتُ فِي هَذَا الْبَلَدِ

'I travelled extensively all over the world'

فَتَحْتُ أَبْوَابَ الْفُصُولِ 'I opened the doors of the classrooms', but فَتَحْتُ الْبَابَ 'I opened the door'

عَدَّدَ الرَّجُلُ مَالَهُ 'The man counted his money', but عَدَّ الرَّجُلُ مَالَهُ 'The man repeatedly counted his money'

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

كَسَرْتُ الْكُوبَ 'I smashed the glass', but كَسَرْتُ الْكُوبَ 'I broke the glass'

قَطَعْتُ الْحَبْلَ 'I cut the rope to pieces', but قَطَعْتُ الْحَبْلَ 'I cut the rope'

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

#(4) اِتَّخَذِمْ إِيَّاكَ وَالْكِلَابَ means 'Beware of dogs' This is called اِتَّخَذِمْ (warning)

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

Here is a *ḥadīth* اِتَّخَذِمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ 'Beware of jealousy, for jealousy eats up good deeds just as fire eats up the firewood.'

#(5) إِنَّمَا أَنَا مُدَرِّسٌ means 'I am only a teacher', i.e., I am a teacher, and nothing else. إِنَّمَا is إِنْ plus مَا. This is مَا is called الكَافَّةُ i.e., the preventive *ma*,

because it prevents إِنْ from rendering the following noun *mansūb*. We say إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ 'Actions are judged only by the intentions' Here الْأَعْمَالُ is *marfū'* and not *mansūb*. Unlike إِنْ the word إِنَّمَا is used in a

verbal sentence as well, e.g. **إِنَّمَا يَكْذِبُ** 'He is only telling a lie.'

In the Qur'an (9:18) **إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ** 'Only those tend the mosques of Allah who believe in Allah and the Last Day.'

#(6) **وَاللَّهِ** 'By Allah' is an oath<sup>1</sup>. In Arabic it is called **الْقَسَمُ**, and the statement that follows the *qasam* is called *jawāb al-qasam* (**جَوَابُ الْقَسَمِ**). If the *jawāb al-qasam* commences with a *maḍī* and is affirmative, it should take the emphatic **لَقَدْ**, e.g. **وَاللَّهِ لَقَدْ فَرِحْتُ كَثِيرًا** 'By Allah, I was greatly delighted'. If, however, the verb is *maḍī* but negative, it does not take the emphatic particle, e.g. **وَاللَّهِ مَا رَأَيْتُهُ** 'By Allah, I did not see him'<sup>2</sup>.

#(7) The verb **أَمْسَى** is a sister of **كَانَ**. It means 'he became in the evening', e.g. **أَمْسَى الْجَوُّ لَطِيفًا** 'The weather became fine in the evening.' Here **الجو** is its *ism*, and **لَطِيفًا** is its *khabar*. See **أَصْبَحَ** in L. 17.

#(8) **إِنِّي بِي صُدَاعًا شَدِيدًا** 'I am suffering from severe headache.'

**هَٰذَا بِكَ يَا زَيْنَبُ؟** 'What are you suffering from, Zainab?'

Note that many words denoting disease are on the pattern of **فَعَالٌ** (**fa'āl**), e.g. **صُدَاعٌ** 'headache', **زُكَامٌ** 'cold', **دَوَارٌ** 'vertigo', **سُعَالٌ** 'cough'.

#(9) One of the patterns of the *masdar* is **فَعَالٌ** (**fa'āl**), e.g. **ذَهَابٌ** 'going' from **ذَهَبَ**, **نَجَاحٌ** 'success' from **نَجَحَ**.

<sup>1</sup> The *waḍ* used for oath is a preposition, that is why the noun following it is *mayjar*. It should not be confused with *waḍ al-'atf* (**وَالْوَاقِفُ**) which means 'and'.

<sup>2</sup> See L. 2.

#(10) The plural of طَرِيقٌ is طُرُقٌ , and the plural طُرُقَاتٌ is طُرُقٌ This is called

جمع الجمع (plural of plural) Some nouns have جمع الجمع, e.g.,

أساورٌ → أسورةٌ → سوارٌ --- أماكنٌ , أمكنةٌ , مكانٌ 'place'

أيادٍ , أيدي , يدٌ 'hand'

The جمع الجمع mostly has the meaning of the plural. But in some cases it has a

different meaning, e.g., أيدي means 'hands', but أيادٍ means 'favours' -- بيوتٌ

means 'houses', but بيوتاتٌ means 'respectable families'

#(11) أدري 'he knew', أدري 'he made (him) know', i.e., 'he informed (him)'

وما أدراك أنه يكذبُ? 'And what informed you that he is telling a lie?' 'How did you come to know that he is telling a lie?' In the Qur'an (97.1-3)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ \* وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ \* لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ 'We have indeed revealed it on the Night of Decree. And what will inform you what the Night of Decree is. The Night of Decree is better than a thousand months.'

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

#(12) The meaning of the poetic line

وَلَمْ أَرَ كَالْمَعْرُوفِ : أَمَّا مَذَاقُهُ فَحُلْوٌ , وَأَمَّا وَجْهُهُ فَجَمِيلٌ

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

## EXERCISES

### General :

Answer the following questions

### Transitive and intransitive verbs

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

### Changing the intransitive to transitive verbs:

1) Use each of the following verbs in two sentences : in the first as it is, and in the second after changing it to *bāb ?af'ala*.

--- . . . . .

<sup>1</sup> - The word خَيْرٌ should have the *tanwīn*, but it has been omitted for metrical reasons.

2) Use each of the following verbs in two sentences : in the first as it is, and in the second after changing it to *bāb fa'ʿala*

3) By what process have the underlined verbs in the following sentences been rendered transitive?

**The verb أَرَى (he showed) :**

1) Oral exercise. One student tells the other أَرِنِي كِتَابَكَ, and the other replies saying either مَأْرِيكَهُ بَعْدَ قَلِيلٍ, or لَا أَرِيكَهُ<sup>1</sup>

2) Oral exercise : The teacher says to a student أَرَيْتَنِي دَفْتَرَكَ؟ 'Did you show me your notebook?' He replies saying نَعَمْ، أَرَيْتُكَهُ 'Yes, I showed it to you'<sup>2</sup>

***Bāb fa'ʿala* denotes extensive and intensive action :**

Underline the verbs belonging to *bāb fa'ʿala* in the following *āyāt*, and specify their meanings.

***Tahdhīr* :**

Form examples of *tahdhīr* with the help of the following words.

***Qasam* :**

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

**The verb أَمْسَى .**

Rewrite the following sentences using أَمْسَى.

إِنَّ بِي صَدَاعاً :

1) Write the *i'rāb* (grammatical analysis) of إِنَّ بِي صَدَاعاً.

2) Answer each of the following questions using the name of the disease mentioned in front of it in brackets.

**General :**

1) Give the *maydar* of each of the following verbs.

2) Use each of the following words in a sentence of your own.

3) Oral exercise : Each student says to his colleague something like سَوِّجُ المدير غداً. And he replies saying وَمَا أَذْرَاكَ أَنَّهُ يَرْجِعُ غَدًا؟

<sup>1</sup> - A female student says to another أَرَيْنِي كِتَابَكَ. She replies مَأْرِيكَهُ بَعْدَ قَلِيلٍ / لَا أَرِيكَهُ

<sup>2</sup> - The teacher says to the female student أَرَيْتَنِي دَفْتَرَكَ؟ (Paragimī dafīraki)  
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## LESSON 19

In this lesson we learn lesson the following :

#(1) *Ḥab* فاعِل (fā'ala) : In this *ḥab* an *alif* is added after the first radical. e.g., قَابِل 'he met', سَاعِد 'he helped', حَاوَلَ 'he tried', رَاسَلَ 'he corresponded', شَاهَد 'he watched', لَاقَى 'he met'.

The *mudāri'* : As the verb is made up of four letters, the حَرْفُ الْمُضَارَعَةِ takes *dammah*, e.g., يُقَابِل (yu-qābil-u), يُسَاعِدُ, يُحَاوِلُ, يُلَاقِي.

The *amr* : After omitting the حَرْفُ الْمُضَارَعَةِ and the case-ending from قَابِل we get قَابِل (tu-qābil-u . qābil). The *yā'* is omitted from the *nāqis* verb. So the *amr* of لَاقَى is لَاقِ.

The *masdar* : This *ḥab* has two *masdars* :

a) one is on the pattern of مُفَاعَلَةٌ (mufā'alat-un), e.g., مُسَاعَدَةٌ : سَاعَدَ 'help' -- مُقَابَلَةٌ : قَابَلَ 'meeting' -- مُحَاوَلَةٌ : حَاوَلَ 'trying'.

In *nāqis* verbs -aya- is changed to -ā-, e.g., مُلَاقَاةٌ (mulāqā'at-un) for the original مُلَاقَاةٌ (mulāqayat-un) -- مُبَارَاةٌ : بَارَى 'contest, match' (mubārāt-un) for the original مُبَارَاةٌ (mubārayat-un).

b) The other is on the pattern of فِعَالٌ (fi'āl-un), e.g., جِهَادٌ : جَاهَدَ 'striving' -- نِفَاقٌ : نَفَقَ 'hypocrisy'. In the *nāqis* verbs the *yā'* is changed to *hamzah*, e.g., نِدَاءٌ : نَادَى 'calling' (nidā'-un) for the original نِدَايٌ (nidāy-un).

The *ism al-fā'il* : مُرَاسِلٌ : رَاسَلَ 'correspondent' -- مُشَاهِدٌ : شَاهَدَ 'viewer' -- مُلَاقٍ : لَاقَى 'one who meets' -- مُنَادٍ : نَادَى 'one who calls'.

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

مُخَاطَبٌ (mukhāṭib-un) 'one who addresses' : يُخَاطَبُ (yukhāṭab-un) 'one who is addressed' -- مُرَاقَبٌ (murāqab-un) 'one who observes' : يُرَاقَبُ (yurāqab-un) 'one who is observed' -- مُنَادٍ (munādi-n) 'one who calls' : يُنَادِي (yunādi) 'he calls' -- مُنَادَى (munāda-n) 'one who is called' : يُنَادَى (yunādā) 'he is called' -- مُبَارَكٌ (mubārak-un) 'blessed' : يُبَارِكُ (yubārak-un) 'he blesses' -- مُتَنَادٍ (mutanādi-n) 'one who is called' : يُتَنَادَى (yutanādā) 'he is called'.

**The noun of place and time :** It is the same as the *ism al-maf'ūl*, e.g., يَهَاجِرُ (yuhājir-un) 'he migrates' : مِهَاجَرٌ (mihājar-un) 'place of migration'.

#(2) We have seen *lām al-ibtidā'* in I. 17, e.g., لَبِيتُكَ أَجْمَلُ 'Indeed your house is more beautiful.' Now if we want to use إِنَّ 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 إِنَّ بَيْتَكَ أَجْمَلُ 'Indeed your house is more beautiful.' After its removal from its original position the *lām* is no longer called *lām al-ibtidā'*. It is now called *اللام المنحرفة* (the displaced *lām*).

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

Here are some examples : إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ 'Indeed the frailest of houses is the spider's house' (Qur'an, 29:41).

إِنَّ إِلَهَكُمْ لَوَاحِدٌ 'Indeed your God is One' (Qur'an, 37:4).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ 'Indeed the first sanctuary appointed for mankind is the one which is in Bakka (Makkah)' (Qur'an, 3:96).

إِنَّ أُنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ 'Indeed the harshest of all voices is the voice of the ass' (Qur'an, 31:19).

#(3) The particle قَدْ is prefixed to the verb, both *māḍī* and *mudārī*.

a) With the *māḍī* it denotes certainty (التأكيد), e.g., قَدْ دَخَلَ الْمَدْرَسُ الْفَصْلَ 'The teacher has already entered the class' قَدْ فَاتَتْكَ دُرُوسٌ 'You did miss many

lessons.

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

1) doubt or possibility (الشك والاحتمال), e.g., قَدْ يَعُودُ الْمَدِيرُ غَدًا 'The headmaster *may* return tomorrow.' -- قَدْ يَنْزِلُ الْمَطَرُ الْيَوْمَ 'It *may* rain today.'

2) rarity or paucity (التقليل), i.e., it conveys the sense of 'sometimes', e.g., قَدْ يَنْجِخُ الطَّالِبُ الْكَسْلَانُ 'A lazy student *sometimes* passes the examination.' -- قَدْ يَصْدُقُ الْكَذُوبُ 'A liar *sometimes* tells the truth.'

3) certainty (التحقيق), e.g., وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ 'While you know for sure that I am the messenger of Allah to you' (Qur'an, 61:5)

4) The plural of ذُو is ذُرُ. It is declined like the sound masculine plural, i.e., its *raf'*-ending is *wāw*, and *nash jarr*-ending is *ya'*, e.g.,

*raf'* ذُرُ الْقُرْبَى أَحَقُّ بِمُسَاعَدَتِكَ 'Relatives deserve your help more.' Here ذُرُ is *marfū'* as it is *mubtada'*, and the *raf'*-ending is *wāw*. (dhawī)

*nash* : سَاعِدْ ذُرِي الْعِلْمِ 'help people of knowledge' Here ذُرِي is *mansūb* because it is *maf'ūl bihi*, and the *nash*-ending is *ya'*. (dhawī)

*jarr* : سَأَلْتُ عَنْ ذُرِي الْحَاجَاتِ 'I asked about needy people' Here ذُرِي is *majrūr* because it is preceded by a preposition, and the *jarr*-ending is *ya'* (dhawī)

5) We have learnt لَكِنْ in Book Two (L 3). It is a sister of لَئِنْ, and its *ism* is *mansūb*, e.g., لَكِنْ حَامِدًا لَمْ يَجِيْ 'Bilal came, but Hamid did not.' Its *nām* has *shaddah*, but it is also used without the *shaddah*, i.e., لَكِنْ (lākin), and in this case it loses two of its characteristics:

a) It does not render the noun following it *mansūb*, e.g., لَكِنْ جَاءَ الْمُدْرَسُ 'The teacher came but the students did not come.' Here

الْمُدْرَسُ is *marfū'*. In the Qur'an (19:38): لَكَرِ الطَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ : لَكَرِ الطَّالِمُونَ is *marfū'*.

'But they do not perceive'



#(8) One of the *masdar* patterns is فَعَالَةٌ (fi'ālat-un), e.g., عِيَادَةٌ · عَادَ 'visiting the sick' -- قِرَاءَةٌ · قَرَأَ 'reading'

#(9) مُضِيّ 'lapse, passing' is the *mawḍūʿ* of مَضَى. It is on the pattern of فَعُولٌ, and is originally مَضُويّ (*mudūy-un*), but because of the final *yāʾ*, the *wāw* has been changed to *yāʾ*, and the *ḍammah* of the ض subsequently changed to *kasrah*, and the word became مُضِيّ (*mudīyy-un*).

4(10) The broken plural pattern فَعَالِل (fa'ālil-u) like فَعَالِقٌ, دَقَاتِرٌ is called فَعَالِلُ الْجُمُوعِ, and its singular form has four letters (فَعَالِقٌ, دَقَاتِرٌ). If the plural of a word with more than four letters is formed on this pattern, only four letters are retained in the plural and the rest are dropped, e.g. بَرَسَامِجٌ 'programme' has six letters. Its plural is بَرَامِجٌ. Note that the letters u and alif have been dropped.

Here are some more examples : سَفَرَجُلٌ 'quince' : سَفَارِجُ -- عَنَكَبُوتٌ 'spider' :  
مَشَافٍ مُسْتَشْفَى -- عَتَادِلُ 'nightingale' : عَنَّاكِبُ

#(11) The plural of **خَطِيئَةٌ** is **خَطَايَا**. Here are some example of this pattern .  
**زَوَايَا** : 'angle' **زَاوِيَةٌ** -- **مَنَايَا** : 'fate, death' **مَنِيَّةٌ** -- **هَدَايَا** : 'gift' **هَدِيَّةٌ**

## EXERCISES

- 1) Answer the following questions
- 2) Point out the verbs belonging to *bāb* فاعل occurring in the main lesson.
- 3) Write the *mudārī'*, the *amr* and the *masdar* of each of the following verbs.

• The plural pattern مُذَكَّاتٍ : مُذَكَّاتٌ is also called **مُشَبَّهٌ** e.g., مُشَابِهٌ : مُشَابِهَاتٌ.

مُسْتَشْفِيَات also has a sound feminine plural مُسْتَشْفِيَات

- 4) Give the *maydar* of each of the following verbs on the pattern of **فَعَالٌ**.
- 5) Give the *ism al-fā'il* of each of the following verbs.
- 6) Give the *ism al-fā'il* and the *ism al-maf'ūl* of the following verb.
- 7) Point out in the following sentences the verbs belonging to **بَابُ فَاعِلٍ** and their derivatives<sup>1</sup>
- 14) Write the *maydar* of each of the following verbs on the pattern of **فَعَالَةٌ**
- 15) Give the *maydar* of **هَوَى يَهْوِي** bearing in mind the *maydar* of **مَضَى يَمْضِي**
- 17) Give the plural of each of the following nouns on the pattern of **عَطَايَا**
- 18) Give the verb from which the comparative **أَوْهَنُ** is derived, and give its *mudāri'* and *maydar*.  
Also give four *āyāt* in which this verb or one of its derivatives occurs
- 19) Give the *mudāri'* of each of the following verbs.



## LESSON 20

In this lesson we learn the following :

4(1) **Bābُ تَفَعَّلَ**. This *bāb* is formed by prefixing **ta** to *bābُ تَعَلَّ* (ta + fa''ala), e.g., **تَعَلَّمَ** 'he learnt' -- **تَكَلَّمَ** 'he spoke' -- **تَغَدَّى** 'he had lunch' -- **تَلَقَّى** 'he received'

**The *mudāri'*** . As the verb is made up of five letters, the **حَرْفُ الْمَضَارِعَةِ** takes *fathah*, e.g., **يَتَكَلَّمُ** (ya-takallam-u). **يَتَلَقَّى** (ya-talaqqā).

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

<sup>1</sup> - Numbers omitted are not questions.

examples from the Qur'an تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا 'The angels and the Spirit (Jibril) descend therein' (97:4). Note تَنْزِيلٌ for تَنَزَّلُ.

لَا تَجَسَّسُوا 'Do not spy' (49:12) Note لَا تَجَسَّسُوا for لَا تَجَسَّسُوا.

**The *amr*** : It is formed by omitting the حَرْفُ الْمُضَارَعَةِ and the case-ending.

e.g., تَكَلَّمَ (ta-takallam-u : takallam) The *nāqiyā* verb drops the

final *alif* (which is written *ā*), e.g., تَغَدَّى (ta-taghaddā) تغدّ

(taghadda) 'have lunch!'

**The *maydar*** : The *maydar* of this *hāb* is on the pattern of تَفَعَّلَ (tafa''ul-un).

e.g., تَذَكَّرَ 'he remembered' : تَذَكَّرَ 'speaking' -- نَحَدَّثَ 'he spoke' نَحَدَّثَ

'remembering'. In the *nāqiyā* verb, because of the final *ā* the *ḍammah* of he

second radical changes to *kasrah*, e.g., تَلَقَّى 'he received' تَلَقَّى

(talaqqā-n for talaqquy-un)

**The *ism al-fā'il*** : It is formed by replacing the حَرْفُ الْمُضَارَعَةِ with *mu-*. The

second radical has *kasrah* in the *ism al-fā'il* and *fathah* in the *ism al-maf'ūl*,

e.g., مَتَزَوَّجٌ (ya-tazawwaj-u : mutazawwij-un) -- مَتَزَوَّجٌ : مَتَزَوَّجٌ

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

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

مُتَوَضِّعٌ 'place of wuḍū', مُتَنَفِّسٌ 'breathing place'.

This *hāb* denotes, among other things, الْمُطَارَعَةُ (mutāwā'ah) which means that

the object of a verb becomes the subject, e.g., زَوَّجَنِي أَبِي زَيْنَبَ 'My father

married me to Zainab.' Here 'my father' is the subject. There are two objects

'me' and 'Zainab'. Now if *hāb taf'ala* is used, 'I' become the subject, and

'Zainab' becomes the object; and 'my father' has no role at all : تَزَوَّجْتُ زَيْنَبَ

'I married Zainab.'

Here is another example : عَلَّمَنِي بِلَالٌ السَّابَحَةَ 'Bilal taught me swimming.'

تَعَلَّمْتُ السَّابَحَةَ 'I learnt swimming.'

#(2) لَمَّا سَمِعْتُ الْإِذَانَ ذَهَبْتُ إِلَى الْمَسْجِدِ (2) 'When I heard the adhân I went to the mosque.' Here لَمَّا is a *zarf al-zamân* meaning 'when'. The verb following it and its *jawâb* should be *ma'dî*, e.g., لَمَّا تُوُفِّيَتْ رُقِيَّةٌ تَزَوَّجَ أَخْتُهَا 'When Ruqayyah died he married her sister.' In the Qur'an (6.77) فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي 'When he saw the moon rising he said, "This is my lord".' This لَمَّا is called لَمَّا الْحَيَاتِيَّةُ (*lamma* of time). It should not be confused with لَمَّا meaning 'not yet' which is called لَمَّا الْجَاذِمَةُ.

#(3) The word نَحْنُ 'we' sometimes needs specification, e.g., نَحْنُ الطُّلَابُ 'we the students', نَحْنُ التُّجَّارُ 'we the merchants', نَحْنُ الْمُسْلِمِينَ 'we the Muslims'. This process is called *الإختصاص*, and the noun that follows نَحْنُ is called *المختص*. As you can see this noun is *mansûb*, because it is the *maf'ûl bihi* of a supposed verb, أَحْصُ 'I specify, I mean': Here are some examples :

نَحْنُ الْهِنْدِيُّونَ نَتَكَلَّمُ عِدَّةَ لُغَاتٍ 'We Indians speak a number of languages.'

نَحْنُ الْمُسْلِمِينَ لَا نَأْكُلُ لَحْمَ الْخِنْزِيرِ 'We Muslims do not eat pork.'

نَحْنُ الطُّلَبَةُ الْمُتَفَوِّقُونَ حَصَلْنَا عَلَى جَوَائِزٍ 'We the outstanding students received prizes.'

نَحْنُ وَرَثَةُ الْمُتَوَفَّى نُوَافِقُ عَلَى ذَلِكَ 'We the heirs of the deceased agree to that'

## EXERCISES

- 1) Answer the following questions.
- 2) Point out the verbs belonging to *hâb* تَفَعَّلَ and their derivatives occurring in the main lesson.

<sup>1</sup> - See Book Two (L. 21).  
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- 3) Write the *mudâri'*, the *amr*, the *ism al-fā'il*, and the *maydar* of each of the following verbs.
- 4) Write the *mudâri'*, the *amr*, and the *maydar* of each of the following verbs.
- 6) Point out in the following sentences the verbs belonging to *bāb tafa'ala* and their derivatives.
- 8) Rewrite the following sentence using *bāb tafa'ala* as shown in the example.
- 10) Fill in the blank in each of the following sentences using an appropriate *مخصوص*.

Oral exercise : Each student gives an example of *الاختصاص* using the name of his people, e.g., *نحن الإنكليز، نحن الألمان، نحن الأفارقة، نحن اليهود، نحن الهنود*.

- 11) Give the *mudâri'* of each of the following verbs
- 12) Give the singular of each of the following nouns.
- 13) Give the plural of each of the following nouns.



## LESSON 21

In this lesson we learn the following :

#(1) *Hāb* تَفَاعَلَ . This *hāb* is formed by prefixing *ta* to *bāb* فَاعَلَ (*ta* + *fā'ala*).  
e.g., تَكَاسَلَ 'he was lazy', تَنَاءَبَ 'he yawned', تَفَاءَلَ 'he was optimistic',  
تَشَاجَرُوا 'they quarrelled with one another', تَسَبَّاهُ 'he pretended to cry'.

The *mudâri'* : As the verb is made up of five letters, the *حَرْفُ الْمُضَارَعَةِ* takes *fathah*, e.g., يَتَكَاسَلُ، يَتَنَاءَبُ، يَتَفَاءَلُ. As in *bāb* تَفَعَّلَ the *حَرْفُ الْمُضَارَعَةِ* *ta* may be omitted in literary writings. Here are some examples from the Qur'an

تَعَارَفُوا رَجَعْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا 'We have made you into nations and tribes so that you may know one another' (49:13). Here تَعَارَفُوا is for تَعَارَفُوا

وَلَا تَنَابَرُوا بِالْأَلْقَابِ 'And do not insult one another by nicknames' (49.11). Here تَنَابَرُوا is for تَنَابَرُوا.

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ 'And do not help one another in sin and transgression' (5.2). Here لَا تَعَاوَنُوا is for لَا تَعَاوَنُوا.

**The amr** . It is formed by omitting the حَرْفُ الْمُضَارَعَةِ and the case-ending, e.g., تَتَنَاوَلُ 'take!' (tatanâwal-u . tanâwal). In the *nâqiy* verb the final *atf* (written ya') is omitted, e.g., تَبَاكَ 'pretend to cry' (tatabâkâ . tabâka).

**The masdar** : The *masdar* of this *hâb* is on the pattern of تَفَاعُلٌ (tafâ'ul-un), e.g., تَشَاوَمَ 'he was pessimistic' -- تَتَنَاوَلُ 'taking' -- تَنَاوَلَ 'he took' 'pessimism'. In the *nâqiy* verb the *damimah* of the second radical changes to *kasrah*, e.g., تَبَاكِي for تَبَاكَ (tabâkuy-un).

**The ism al-fa'il and ism al-maf'ûl** . These are formed by replacing the حَرْفُ الْمُضَارَعَةِ with mu-. The second radical has *fathah* in the *ism al-fa'il* and *kasrah* in the *ism al-maf'ûl*, e.g., مَتَنَاوَلُ 'one who takes' . مَتَنَاوَلُ 'that which is taken'.

**The noun of place and time** . It is exactly like the *ism al-maf'ûl*, e.g., مَتَنَاوَلُ 'place of taking, reach' . يَجِبُ أَنْ لَا تُتْرَكَ الْأَدْوِيَّةُ فِي مَتَنَاوَلِ أَيْدِي الْأَطْفَالِ 'Medicines should not be left within the reach of children's hands' .

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

- a) reciprocal action (الْمُشَارَكَةُ), e.g., سَأَلَ 'he asked' . تَسَاءَلَ النَّاسُ 'the people asked one another' . تَعَاوَنَ النَّاسُ 'the people helped one another, cooperated' .
- b) pretended action (أَظْهَرُ مَا لَيْسَ فِي الْبَاطِنِ), e.g., تَمَارَضَ 'he pretended to be sick' . تَتَاوَمَ 'he pretended to sleep' . تَعَامَى 'he pretended to be blind' .

#(2) **لَيْتَ** is a sister of **إِنْ**, and it is used to express a wish which is either impossible, or remotely possible, e.g., **لَيْتَ النُّجُومُ قَرِيبَةً** 'Would that the stars were near' (impossible), **لَيْتَنِي غَنِيٌّ** 'Would that I were rich' (remotely possible). In the first example **النُّجُومُ** is the *ism* of *lama*, and **قَرِيبَةً** is its *khabar*. Here are some more examples :

**لَيْتَ الشَّبَابُ يَعُودُ** 'Would that youth returned.' Here the verbal sentence **يَعُودُ** is the *khabar*.

**لَيْتَ أُمِّي لَمْ تَلِدْنِي** 'How I wish my mother did not bear me.'

**لَيْتَ لِي مَالًا كَثِيرًا فَأَتَصَدَّقَ** 'How I wish I had a lot of money so that I could give it in alms'. Here **مَالًا** is the *ism*, and **لِي** is the *khabar*.

Sometimes the vocative particle **يَا** is prefixed to **لَيْتَ**, e.g., **يَا لَيْتَنِي كُنْتُ** 'Would that I were dust' (Qur'an, 78:40).

#(3) **لَا النَّافِيَةُ** 'I don't have any kind of book.' This **لَا** is called

**لَا النَّافِيَةُ** (*la* that negates the entire genus). In the above sentence *la* negates anything which can be called a book. Its *ism* and *khabar* should both be indefinite. Its *ism* is *mabni* and has -a ending. Here are some more examples :

**لَا دَاعِيَ لِلْخَوْفِ** 'There is no need to fear.'

**لَا إِكْرَاهَ فِي الدِّينِ** 'There is no compulsion in religion.'

**لَا رَيْبَ فِيهِ** 'There is no doubt in it.'

**لَا إِلَهَ إِلَّا اللَّهُ** 'There is no god but Allah'

<sup>1</sup> - In **لَا تَأْكُلْ** the *muḍāri'* is *mansūb* because of the **فَ** which is called **الْمُنْبَتِيَّةُ**. It comes after negation or *talab*. We have learnt in L. 15 that *amr*, *nahy* and *istifhām* are included in *talab*. Wish is also *talab*. So if a *muḍāri'* verb is connected to *talab* by the **فَ** it is *mansūb*, e.g., **لَا تَأْكُلْ كَثِيرًا فَتَنَامَ** 'Don't eat too much lest you go to sleep.' **لَيْتَنِي غَنِيٌّ فَأَتَمُودَ الْفُقَرَاءَ** 'How I wish I were rich so that I might help the poor.'

لا صلاة بعد الغداة حتى تطلع الشمس، ولا صلاة بعد العصر حتى تغرب الشمس  
 'There is no *salat* after the *fajr* (*salāh*) till the sun rises, and there is no *salat* after the *asr* (*salāh*) till the sun sets.'

#(4) In the previous lesson we learnt the *taladhīr*. e.g. إِيَّاكَ وَهَذَا الرَّجُلُ  
 'Beware of this man' Now if the thing warned against is a *masdar mu'annan*<sup>1</sup> the *wāw* is omitted, e.g.

إِيَّاكَ وَالنُّومَ فِي الْفَصْلِ 'Beware of sleeping in the class' Here the thing warned against is a noun, النُّوم and it is preceded by the *wāw*. But if a *masdar mu'annan* is used the *wāw* is dropped. e.g. إِيَّاكَ أَنْ تَامَ فِي الْفَصْلِ (not: وَأَنْ تَامَ)  
 (تَامَ)

إِيَّاكُمْ أَنْ تَزْنُوا 'Beware of illegal sex' إِيَّاكُمْ وَالزِّنَ  
 إِيَّاكُمْ أَنْ تَحْسَدُوا 'Beware of jealousy' إِيَّاكُمْ وَالْحَسَدَ  
 إِيَّاكَ أَنْ تَنْسِيَ (Note that تَنْسِي *tansai* is feminine. The masculine form is تَنْسَى *tansā*).

#(5) The feminine of عَرَجٌ (*a'raj-u*) 'lame' is عَرْجَاءُ (*'arjā'-u*); and the plural of both the masculine and the feminine forms is عُرَجٌ (*'urj-un*). This rule applies to all nouns on the pattern of أَفْعَلٌ denoting defects and colours. Here is an example of a noun denoting colour, the feminine of أَحْمَرٌ is حَمْرَاءُ; and the plural of both is حُمُرٌ. Note: الْهُنُودُ الْحُمْرُ - Red Indians. The plural of بَيْضٌ and بَيْضَاءُ is بَيْضٌ (*bid-un*) which is originally بَيْضٌ (*buyd-un*). The *dammah* has changed to *kasrah* because of the following *qāf*

<sup>1</sup> - Sec L 11 for the *masdar mu'annan* (نَصْرٌ مُؤَنَّنٌ).  
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will be.'

4) dissimilar *badal* (الْبَدَلُ الْمُبَايِنُ), e.g., 'أَعْطَيْتَنِي الْكِتَابَ الدَّقْطَرُ' 'Give the book - I mean - the notebook'. Here, the intended word is الدَّقْطَرُ, but by mistake the speaker said الْكِتَابَ, then he corrected himself.

The noun for which the *badal* (الْبَدَلُ) is the substitute is called the *mubdal minhu* (الْمُبْدَلُ مِنْهُ). In 'أَيْنَ ابْنُكَ بِلَالٌ؟' the word بِلَالٌ is the *badal*, and ابْنُكَ is the *mubdal minhu*.

The *badal* need not agree with the *mubdal minhu* in being definite or indefinite, e.g., 'أَعْرِفُ لُغَتَيْنِ : الْفَرَنْسِيَّةَ وَالْأَسْبَانِيَّةَ' 'I know two languages, French and Spanish'. Here لُغَتَيْنِ is indefinite, and الْفَرَنْسِيَّةَ، الْأَسْبَانِيَّةَ are definite.

The *badal* and the *mubdal minhu* may

a) both be nouns, e.g., 'يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ' 'They ask you regarding the sacred month - regarding warfare in it' (Qur'an, 2:217).

b) both be verbs, e.g., 'وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا \* يُضَاعَفْ لَهُ الْعَذَابُ ...' 'And whoever does this shall receive punishment - the torment will be doubled for him...' (Qur'an, 25:68-69).

c) both be sentences, e.g., 'وَاتَّقُوا اللَّهَ الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ \* أَمَدَّكُمْ بِاتِّعَامٍ وَبَنِينَ ...' 'And fear Him Who has provided you with (all good things) that you know - has provided you with cattle and sons' (Qur'an, 26:132-133).

d) be different, the first being a sentence and the second a noun, e.g., 'أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ' 'Don't they look at the camels - how they have been created' (Qur'an, 88:17).

#(10) 'يَدُوْهُ أَنَّهُ مُنَوِّمٌ' 'It seems to be sleep-inducing'. In this sentence the *masdar mu'awwal* أَنَّهُ مُنَوِّمٌ is the *fā'il*.

You have already learnt one type of *masdar mu'awwal* which is made up of 'أَنْ + *mudā'irī*', e.g., 'أُرِيدُ أَنْ أَخْرُجَ' 'I want to go out'. There is another type of *masdar mu'awwal* which is made up of 'أَنْ + its *ism* and *khabar*', e.g., 'بَلَّغْنِي

أَتَبَدَّاتِ 'News has reached me that he died'. Here the *masdar mu'awwal* *يُسْرُنِي* is the *fi'il* of the verb *بَلَغَ*. Here are some more examples: 'أَنْتَ تَلِيذِي' 'I am pleased that you are my student' (literally, 'It pleases me that you are my student') -- 'يَتَدَوُّ أَنْتَ مُتَعَجِّلٌ' 'It appears that you are in a hurry'.

## EXERCISE

- 1) Answer the following questions.
- 2) Point out the verbs belonging to *bāb* تَفَاعَلَ and their derivatives occurring in the main lesson.
- 3) Write the *mudari'*, the *amr*, and the *masdar* of each of the following verbs.
- 4) Write the *ism al-fā'il* of each of the following verbs.
- 5) Point out in the following sentences all the verbs belonging to *bāb* تَفَاعَلَ and their derivatives.
- 6) Rewrite the following sentences using *لَيْتَ*.
- 7) Make sentences with the help of the following words using *لَا النَّافِيَةُ لِلْجِنْسِ*.
- 8) Replace the noun with the *masdar mu'awwal* in each of the following sentences.
- 9) Write the feminine, and the masculine-feminine plural of each of the following nouns.
- 10) Give the two *masdar* forms of each of the following verbs.
- 11) Write the sound feminine plural of each of the following nouns.

## The Particles That Resemble The Verb

These are six: *إِنَّ، أَنْ، كَأَنَّ، لَيْتَ، لَعَلَّ، لَئِنْ*. They are also called *وَأَخَوَاتُهَا* (and its sisters). We have already learnt them. They resemble the verb in two points:

- a) in their meaning, for *إِنَّ* and *أَنْ* mean 'I emphasize', *كَأَنَّ* means 'I liken', *لَئِنْ* means 'I correct', *لَيْتَ* means 'I wish', and *لَعَلَّ* means 'I hope' or 'I fear'; and
- b) in their grammatical function, for just as the verb renders its *maf'ul bihi*

*mansūb*, in the same way these particles render their *ism mansūb*.

The meanings of these particles :

إِنَّ, إِنْ, أَنْ These signify emphasis (التوكيد), e.g. إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ 'Indeed

Allah is severe in punishment' (Qur'an, 5:2) وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ 'And know that Allah is indeed severe in punishment' (Qur'an, 8:25)

كَأَنَّ signifies resemblance (التشبيه), e.g., كَانَ الْعِلْمُ نُورًا 'It is as if knowledge is light' It may also signify doubt (الظن), e.g. كَأَنِّي أَعْرِفُكَ 'It looks as if I know you.'

لَكِنْ signifies correction (الاستدراك), e.g., وَلَكِنَّهُ كَسَلَانٌ 'Hamid is intelligent, but he is lazy'

لَيْتَ signifies wish (التمني), e.g. لَيْتَ الشَّبَابَ يَعُودُ 'Would that youth returned!'

لَعَلَّ signifies hope or fear (الترجي والإشفاق), e.g. لَعَلَّ اللَّهَ يَغْفِرُ لِي 'I hope Allah will forgive me', لَعَلَّ الْجُرَيْحَ يَمُوتُ 'I am afraid the wounded might die.'

These particles are used with the *muhtada'* and *khavar*, and they render the *muhtada'* *mansūb*. After their introduction the *muhtada'* is called '*ism inna*', and the *khavar* is called '*khavar inna*'.

اللَّهُ غَفُورٌ	إِنَّ اللَّهَ غَفُورٌ
<i>khavar</i>	<i>ism inna</i>
<i>khavar</i>	<i>muhtada'</i>

Unlike the *muhtada'*, the *ism inna* may be indefinite if the *khavar inna* is a verbal sentence, e.g. كَانَ شَيْئًا لَمْ يَحْدَثْ 'As if nothing has happened.'

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

1) *mufrad* : إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ 'Surely Allah is swift in taking account' (Qur'an, 3:199).

2) sentence

a) verbal sentence : إِنَّ اللَّهَ يَغْفِرُ الذُّلُوبَ جَمِيعًا 'Surely Allah forgives all sins' (Qur'an, 39:53)

b) nominal sentence : إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ 'Surely, Allah with Him is the knowledge of the Hour' (Qur'an, 31:34).

3) *shibh jumlah* :

a) prepositional phrase (الجار والمجرور) : كَأَنَّكَ مِنَ الصِّينِ 'It looks as if you are from China.'

b) *zarf* : لَعَلَّ الْمُدْرَسَ عِنْدَ الْمَدِيرِ 'I hope the teacher is at the headmaster's.'

If the *khabar* is *shibh jumlah*, it may precede the *ism*, e.g., إِنَّ إِلَيْنَا إِيَابَهُمْ وَإِنَّ

عَلَيْنَا حِسَابُهُمْ 'Surely to Us is their return, and Ours is their reckoning'

(Qur'an, 88:25-26). The original sequence is : إِنَّ إِلَيْنَا إِيَابَهُمْ وَإِنَّ حِسَابَهُمْ عَلَيْنَا

Here the *ism* is definite (إِيَابَهُمْ، حِسَابُهُمْ), so the change of order is optional

But if the *ism* is indefinite, it is compulsory, e.g., إِنَّ لَدُنَّا أَنْكَالًا وَرَجِيمًا<sup>1</sup>

'Surely with IJs are fetters and a raging fire' (Qur'an, 73:12), إِنَّ مَعَ الْعُسْرِ يُسْرًا

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

لَدُنَّا أَنْكَالًا or إِنَّ مَعَ الْعُسْرِ يُسْرًا.

If the *ism* of لَيْتَ is the pronoun of the first person singular (يَ) it is

compulsory to use نُونُ الْوَقَايَةِ with it<sup>2</sup>, e.g., لَيْتَنِي طِفْلٌ 'Would that I were a

child.' With لَيْتَ it is optional. So one may say لَيْتَنِي or لَيْتَ.

Likewise with other three particles. نُونُ الْوَقَايَةِ is not used with لَعَلَّ. So we say

لَعَلِّي لَا أَرَاكَ مُدَّةَ طَوِيلَةٍ 'I am afraid I will not see you for a long time.'



## LESSON 22

In this lesson we learn the following .

<sup>1</sup> - أَنْكَالٌ means 'fetter', and the plural is أَنْكَالٌ.

<sup>2</sup> - For نُونُ الْوَقَايَةِ (noon of protection) see Key to Book Two (L. 91)

#(1) *Bāh* **فَعَلَ**. In this *bāh* -in is prefixed to **فَعَلَ** . *infa'ala*. The *hamzah* is *hamzat al-wasl*. We say **مَقَطُ الْفَيْجَانِ وَأَنْكَسَرَ** 'The teacup fell and broke.'  
(wa nkasara, not : wa inkasara)

The *mudāri'* : The **حَرْفُ الْمَضَارَعَةِ** takes *fathah*, e.g., **يَنْكَسِرُ** . **أَنْكَسَرَ** : **أَنْشَقَّ** -- **يَنْكَسِرُ** : **أَنْشَقَّ** (for **يَنْشَقُّ**).

The *amr* : After the omission of the **حَرْفُ الْمَضَارَعَةِ** the verb commences with a *sākin* letter, so it needs *hamzat al-wasl*, e.g., **انْصَرِفْ** → **نَصَرِفْ** , **تَنْصَرِفْ** 'return' (tanṣarif-u → nṣarif → inṣarif).

The *masdar* : It is on the pattern of **الْفِعَالُ** (*infi'āl-un*), e.g., **إِنْكَسَارٌ** . **إِنْكِسَارٌ** 'breaking' -- **إِنْقِلَابٌ** **إِنْقَلَبَ** 'turning upside down'.

The assimilated letters get separated in the *masdar*, e.g., **إِنْشِقَاقٌ** . **إِنْشَقُّ** 'splitting' (*inshāqqa* - *inshiqāq-un*).

In the *nāqiyā* verb the final *yā'* changes to *hamzah*, e.g., **أَنْجَلَى** : **أَنْجَلَاءٌ** for **أَنْجَلَايَ**.

The *ism al-fā'il* : It is formed by replacing the **حَرْفُ الْمَضَارَعَةِ** with *mu-* as we have seen in *abwāb*. The second radical takes *kasrah* in the *ism al-fā'il*, and *fathah* in the *ism al-maf'ūl*, e.g., **يَنْكَسِرُ** . **مَنْكَسِرٌ** -- **مَنْشَقٌّ** -- **يَنْشَقُّ** (for **مَنْشَقٌّ**).

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

The noun of place and time : It is the same as the *ism al-maf'ūl*, e.g., **يَنْعَطِفُ** 'it bends' . **مَنْعَظَفٌ** 'place of bending', i.e. a road bend. The word **مَنْحَى** (*munḥana-n*) is also used in this sense.

This *bāh* denotes **الْمُطَارَعَةُ**<sup>1</sup>, e.g.

**أَنْكَسَرَ الْكُوبُ** 'The tumbler broke.' : **كَسَرْتُ الْكُوبَ** 'I broke the tumbler.' Note that **الْكُوبُ** in the first sentence is *maf'ūl bihi*, and in the second *fā'il*. Here are

<sup>1</sup> - We have seen **الْمُطَارَعَةُ** in L 20.

some more examples : 'فَتَحَّتْ الْبَابُ' 'I opened the door.' : 'اُتْفَتَحَ الْبَابُ' 'The door opened.' -- 'هَزَمَ الْمُسْلِمُونَ الْكُفَّارَ' 'The Muslims defeated the unbelievers' : 'اِنْهَزَمَ الْكُفَّارُ' 'The unbelievers got defeated.'

Note that 'اِنْفَعَلَ' is the مُطَارِع of 'فَعَلَ', and 'تَفَعَّلَ' is the مُطَارِع of 'فَعَّلَ', e.g.,

'كَسَرْتُ الزُّجَاجَ' 'I broke the glass.' : 'اِنْكَسَرَ الزُّجَاجُ' 'The glass broke'

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

#(2) If the interrogative *hamzah (hamzat al-istifhām)* is prefixed to this *bāh*, the *hamzat al-wasl* is omitted, e.g., 'أَ اِنْكَسَرَ؟' ('a inkasara → 'ankasara).

'اُنْقَلَبَتِ السَّيَّارَةُ؟' 'Did the car overturn?' -- 'اُنْفَتَحَ الْبَابُ؟' 'Did the door open?'

#(3) 'اِنْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ اِبْرَاهِيمُ' 'The sun was eclipsed the day Ibrahim died.' Here the sentence 'مَاتَ اِبْرَاهِيمُ' is *mudāf ilaihi*, and in the place of *jarr*, and 'يَوْمَ' is *mudāf*. Here are some more examples : 'وُلِدْتُ يَوْمَ مَاتَ جَدِّي' 'I was born the day my grandfather died.' -- 'مَافَرْتُ يَوْمَ ظَهَرَتِ النُّتَاجُ' 'I left the day the results appeared.'

#(4) 'لَوْلَا' means 'but for...', e.g., 'لَوْلَا الشَّمْسُ لَهْلَكَتِ الْأَرْضُ' 'But for the sun the earth would have perished.' This particle (لَوْلَا) is called *حَرْفُ امْتِنَاعٍ لَوْجُودٍ* which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun

The noun that comes after لَوْلَا is a *muhtadā* whose *khahar* is to be omitted.

The second sentence is called *جَوَابُ لَوْلَا*. It is a verbal sentence with the verb in the *madī*. A *lām* is prefixed to an affirmative *jawāb*. A negative *jawāb* does not take this *lām*, e.g., 'لَوْلَا الْاِخْتِبَارُ مَا حَضَرْتُ الْيَوْمَ' 'But for the examination I

would not have attended today.<sup>1</sup>

Instead of the *mubtada'* we may also have a nominal sentence with **أَنَّ**, e.g.,  
لَوْلَا أَنَّ الْجَوَّ حَارٌّ لَخَضَرْتُ الْمَحَاضِرَةَ 'But for the fact that weather is hot, I would have attended the lecture.' --  
لَوْلَا أَنِّي مَرِيضٌ لَسَافَرْتُ مَعَكَ -- 'But for the fact that I am sick, I would have gone with you' --  
لَوْلَا أَنَّكَ مُسْتَعَجِلٌ لَدَعَوْتُكَ إِلَى الْبَيْتِ -- 'But for the fact that you are in a hurry, I would have invited you to my house.'

سَيَّارَةُ الْمَدِيرِ هَذِهِ جَمِيلَةٌ -- 'Who is this Ibrahim?' (5) مَنْ إِبْرَاهِيمُ هَذَا؟  
هذا، هذه، ذَلِكَ If a demonstrative pronoun like **هَذَا**, **هَذِهِ**, **ذَلِكَ** etc comes after a proper noun or a *mudāf ilaihi* it is a *na'at*. Here are some more examples :  
أَرِنِي سَاعَتَكَ -- 'Whose is this passport?' لِمَنْ جَوَّازُ السَّفَرِ هَذَا؟  
هَذِهِ 'Show me this watch of yours.' لَعَلِّي لَا أَحْجُ بَعْدَ عَامِي هَذَا 'I am afraid I will not perform hajj after this year of mine' (Hadith) --  
اذهبْ بِكِتَابِي هَذَا<sup>2</sup> -- 'Go with this letter of mine, and drop it to them' (Qur'an, 27-28). وَأَلْقِهَا إِلَيْهِمْ

التَّغْلِيبُ 4(6) is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g., أَبْنَائِي وَبَنَاتِي يَدْرُسُونَ 'My sons and daughters are studying' Here we have used the masculine يَدْرُسُونَ even though the pronoun refers to sons and daughters. In the *hadith* إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ ... لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ 'Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone's death or birth.' Here يَنْكَسِفَانِ is the masculine form and the pronoun in it refers to الشَّمْسُ

<sup>1</sup> - ضَمْتُ = adjective.

<sup>2</sup> - أَلْقِهَا for أَلْقِ



which is feminine, and القمر which is masculine. Here is another example :  
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## EXERCISES

- 1) Answer the following questions
- 2) Point out the verbs belonging to *bāb* انْفَعَلَ and their derivatives occurring in the main lesson.
- 3) Write the *nudūri*, the *ism al-fā'il* and the *mazdar* of each of the following verbs.
- 6) Rewrite the following sentences using *hamzat al-istifhām*.
- 7) Point out in the following sentences the verbs belonging to *bāb* انْفَعَلَ and their derivatives
- 9) Complete each of the following examples of *أولاً* with a suitable *jawāb*
- 15) Use each of the following words in a sentence of your own.



## LESSON 23

In this lesson we learn the following :

#(1) *Bāb* اِفْعَلَ In this *bāb* i- is added before the first radical, and *ta* after it (ifta'ala), e.g., اِنْتَظَرَ : نَظَرَ (intazara) 'he waited'. Note that this is not *bāb* انْفَعَلَ, because ن is the first radical in this verb, and ت is extra.  
 اِمْتَحَنَ : اِفْتَحَنَ (intahana) 'he examined'.

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

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

ادّعى 'he claimed' for ادّعى (idta'ā → idda'ā).

اَذْكُرَ → اَذْكُرَ 'he remembered' for اذْكُرَ With the assimilation of ذ to د the form اذْكُرَ also becomes اذْكُرَ (idhtakara → idhdakara → iddakara)

اِزْهَمَ → اِزْهَمَ for اِزْهَمَ (iztahama → izdahama).

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

اِصْطَبَرَ → اِصْطَبَرَ 'he had patience' for اِصْطَبَرَ (isṭabara → iṣṭabara).

اِضْطَرَبَ → اِضْطَرَبَ 'he was in state of unrest' for اِضْطَرَبَ (iḍtaraba → iḍtaraba).

اِطَّلَعَ → اِطَّلَعَ 'he knew' for اِطَّلَعَ (ittala'a → iṭṭala'a)

اِظْلَمَ → اِظْلَمَ 'he put up with wrong' for اِظْلَمَ (iẓtalama → iẓṭalama)

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

اِوْتَحَدَ → اِوْتَحَدَ 'it was united' for اِوْتَحَدَ (iwtahada → ittahada).

اِرْتَقَى → اِرْتَقَى 'he feared', 'he protected himself' for اِرْتَقَى (irwtaqā → ittaqā).

The *mudā'irī* : The حَرْفُ الْمُضَارَعَةِ takes *fathah*, e.g., يَنْتَظِرُ انتظر 'he waits' --

يَسْتَمِعُ : اِسْتَمَعَ 'he listens' -- يَبْتَهِمُ : اِبْتَهَمَ 'he smiles' --

يَخْتَارُ : اِخْتَارَ 'he selected' : يَخْتَارُ 'he selects' for يَخْتَارُ

The *amr* : After the omission of the حَرْفُ الْمُضَارَعَةِ, the verb commences with a *sakin* letter, so *hamzat al-waṣl* is to be prefixed, e.g., اِنْتَظِرْ انتظر (tantazir-u : tazir : intazir).

The *masdar* : It is on the pattern of اِفْتِمَالٌ (ifti'āl-un), e.g., اِنْتَظَارٌ انتظار.

اِتِّقَاءٌ 'meeting' for اِتِّقَاءٌ 'meeting', اِخْتِيَارٌ 'selection', اِجْتِمَاعٌ 'gathering', اِنْتِظَارٌ 'waiting'.

The *ism al-fā'il* and the *ism al-maf'āl* : These are formed by replacing the حَرْفُ الْمُضَارَعَةِ with mu- The second radical takes *kasrah* in the *ism al-fā'il* and *fathah* in the *ism al-maf'āl*, e.g., مُتَحَنِّنٌ 'he examines' : مُتَحَنِّنٌ

(mumtahin-un) 'examiner' : مُتَحَنَّنٌ (mumtahan-un) 'one who is examined'.

In the *mudā'af* and the *ajwāb* verbs both the *ism al-fā'il* and the *ism al-*

*maf'ûl* have the same form, e.g., **مُشْتَقٌّ** 'he derives' : **مُشْتَقٌّ** which stands for **مُشْتَقٌّ** for the *ism al-fā'il*, and **مُشْتَقٌّ** for the *ism al-maf'ûl*. In the same way from **يَخْتَارُ** 'he selects' . **مُخْتَارٌ** which stands for **مُخْتَارٌ** for the *ism al-fā'il*, and **مُخْتَارٌ** for the *ism al-maf'ûl*.

**The noun of place and time** It is same as *ism al-maf'ûl*, e.g., **مُجْتَمَعٌ** 'society', literally 'place of gathering, -- **الْمَلْتَزِمُ** '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 *summah* to embrace this part.

#(2) As in **بَابِ** **انْفَعَلَ**, the *hamzat al-wasl* is omitted in this *bāb* also when *hamzat al-istifhām* is prefixed to the verb, e.g., **أَنْتَظَرْتَنِي** 'Did you wait for me?' for **أَنْتَظَرْتَنِي** (?a intazarta-ni : ?antazarta-ni). In the Qur'an (37:153) **أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ** 'Has He preferred daughters to sons?'

#(3) We have learnt **إِذَا** meaning 'if' or 'when' in L 14. It is also used to express surprise. On hearing a knock at the door, you go out expecting to see your old friend, but lo and behold, you find a policeman waiting for you. To express this unexpected turn of event you use **إِذَا الْفُجَائِيَّةُ** (*idhā* of surprise), e.g., **خَرَجْتُ فَإِذَا شُرْطِي بِالْبَابِ** 'I went out, and to my surprise, there was a policeman at the door.' If one of us throws his walking stick nothing happens except that its position changes from vertical to horizontal. But when Mūsā **عليه السلام** dropped his stick, something unexpected happened . it turned into a snake. The Qur'an uses *idhā* of surprise to express this event : **فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ \* وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ** '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 :

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a) a **فَ** is usually prefixed to **إذا**.

b) the *muhtada'* occurring after *idhā* of surprise may be indefinite, e.g. **دَخَلْتُ** **الغُرْفَةَ** فإذا حَيَّةٌ عَلَى الْمُسَرِيرِ 'I entered the room, and to my shock and surprise, there was a snake on the bed'

4(4) The verb **ظَنَّ** takes two objects which are originally *muhtada'* and *khabar*, e.g. **أَظُنُّ** **الْإِمْتِحَانَ قَرِيبًا** 'I think the examination is near'. Here **الْإِمْتِحَانَ** is the first object, and **قَرِيبًا** is the second.

**أَظُنُّ** **الْمَدِيرَ يَأْتِي غَدًا** 'I think the headmaster is coming tomorrow'. Here **الْمَدِيرَ** is the first object, and the sentence **يَأْتِي غَدًا** is the second object, and it is **مَحَلُّ نَصْبٍ**.

**ظَنَّ** may be followed by **أَنْ** or **أَنَّ**, e.g.,

a) **أَظُنُّ** **أَنَّ** **الْإِمْتِحَانَ سَهْلٌ** : 'I think the examination is easy'.

Here **الْإِمْتِحَانَ** is *ism inna*, and **سَهْلٌ** is *khabar inna*. In the Qur'an (41:22)

**وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ** 'But you thought that Allah does not know much of what you are doing.'

b) **مَا ظَنَنْتُ أَنْ يَرْسُبَ أَحْمَدُ** 'I did not think that Ahmad would fail'.

In the Qur'an (18:35) **قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا** 'He said, "I do not think that all this will ever perish"'

#(5) We say **دَخَلْتُ فِي الْإِسْلَامِ** **دَخَلْتُ الْبَيْتَ** **الْمَسْجِدَ** **الْغُرْفَةَ** i.e.,

if what you enter is a place like a house or a mosque don't use **فِي**, otherwise

use **فِي**. In the Qur'an: **وَدَخَلَ جَنَّتَهُ** 'And he entered his garden' (18:35). But

**وَلَمَّْا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ** 'And faith has not yet entered into your hearts'

(49:14). We have both these usages in **فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي** 'So

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

#(6) We have learnt **اسْمُ الْفَاعِلِ** in L 4. Now we learn the pattern **فَعَالٌ** (fa'āl) which denotes intensity in the *ism al-fā'il*, e.g., **غَافِرٌ** 'one who forgives', and **غَفَّارٌ** 'one who forgives much' -- **رَزَاقٌ** 'one who provides', and **رَزَّاقٌ** 'one who provides much' -- **أَكَلٌ** 'one who eats', and **أَكَّالٌ** 'one who eats much'.

There are four other forms which denote intensity. These are :

- a) **فَعِيلٌ**, e.g., **عَلِيمٌ** 'one who knows much', **سَمِيعٌ** 'one who hears much'
- b) **فَعُولٌ**, e.g., **غَفُورٌ** 'one who forgives much', **شَكُورٌ** 'who thanks much', **غَبُورٌ** 'one who frowns much', **أَكُولٌ** 'who eats much'
- c) **فَعَلٌ**, e.g., **حَذِرٌ** 'very cautious'.
- d) **مِفْعَالٌ**, e.g., **مِعْطَاءٌ** 'one who gives much'

These five patterns are called **صِيَغُ مُبَالَغَةِ اسْمِ الْفَاعِلِ** 'patterns denoting intensity in the *ism al-fā'il*'.

#(7) **لَا بُدَّ مِنَ الْإِخْبَارِ** 'One must take the test.' It literally means 'there is no escape from the test.' Here **لَا** is **لَا النَّاقِئَةُ لِلْجَنَسِ** which we have learnt in L 21. If a *mudār mu'awwal* is used, **مِنْ** may be omitted, e.g., **لَا بُدَّ أَنْ تَكْتُبَ لَهُ** 'You must write to him', **لَا بُدَّ أَنْ نَسَافِرَ** 'We must travel', **لَا بُدَّ أَنْ تَعَلَّمُوا تَشْقِيلَ** 'You must learn how to operate the computer.'

## EXERCISES

- 1) Answer the following questions.
- 2) Point out all the verbs belonging to **بابُ افْتَعَلَ** and their derivatives occurring in the main lesson.
- 3) Write the *mudārī*, the *amr*, the *ism al-fā'il* and the *maydār* of each of the following verbs.

- 4) Change the following verbs to *bāb* أَفْعَلَ
- 5) Change the following verbs to *bāb* أَفْعَلَّ.
- 6) Change the following verbs to *bāb* أَفْعَلَّ.
- 7) Write the original form from which each of the following verbs has been derived as shown in the example, and name the *bāb*.
- 8) Rewrite the following sentences using *bāb* أَفْعَلَّ as shown in the example
- 9) Point out the verbs belonging to *bāb* أَفْعَلَّ and their derivatives occurring in the following sentences.
- 12) Rewrite each of the following sentences using the form of ظَنَّ indicated therein. Rewrite it again using أَنْ after ظَنَّ
- 13) Give the plural of each of the following nouns.
- 14) Give the *mudāri'* of each of the following verbs.
- 16) Derive the intensive form of *ism al-fā'il* on the patterns of فَعَّلَ، فَعَّلَّ، فَعَّلَّ from the verbs given with each of them



## LESSON 24

In this lesson we learn the following

#(1) *Bāb* أَفْعَلَ In this *bāb* *la* 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., اَحْمَرُ 'it became red', اَعْوَجَ 'it became crooked'

The *mudāri'* of اَحْمَرُ is يَحْمُرُ, and *ism al-fā'il* is فَاحْمَرُ. It has no *ism al-maf'ul*. Its *masdar* is اِحْمَارًا.

This *bāb* has another form with the addition of an *alif* after the second radical, i.e., أَفْعَلَّ (if *alla*), e.g., اَحْمَارُ 'it became red', اَذْهَامُ 'it became dark green'.

The *mudāri'* of اَحْمَرُ is يَحْمَرُ, its *ism al-fi'il* is مُحْمَرٌ, and its *masdar* is اَحْمَرًا.

Note that a verb like اَشْتَدَّ is not from اَفْعَلَ *bāb*, but it is اَفْعَلَ from شَدَّ: the ت in اَشْتَدَّ is extra, but both the *daṭs* (د) are original, because its radicals are ش د د. In determining the *bābs* we must find out the radicals. The forms in certain cases may be deceptive.

#(2) The verb رَأَى يَرَى has two meanings: (a) to see, and (b) to think, to deem, to judge. In the first sense it is called رَأَى الْبَصَرِيَّةَ (*ra'ā* of the eye), and in the second sense it is called رَأَى الْقَلْبِيَّةَ (*ra'ā* of the mind). The first takes only one object, e.g., رَأَيْتُ إِبْرَاهِيمَ 'I saw Ibrahim.' The second takes two objects which are originally *mubtada'* and *khabar*, e.g., حَامِدٌ عَالِمٌ : حَامِدًا أَرَى 'I think Hamid is a scholar.' .. أَرَأَيْتَ ضَعِيفٌ : أَنْتَ ضَعِيفٌ 'I think you are weak.' In the Qur'an (70:6-7) : إِنَّهُمْ يَرَوْنَهُ بَعِيدًا \* وَنَرَاهُ قَرِيبًا 'They indeed deem it (the punishment) far off, and We deem it near.'

#(3) عَسَى is a verb signifying hope and fear like the particle لَعَلَّ, e.g., عَسَى اللَّهُ 'It is hoped that Allah will turn to them in forgiveness' (Qur'an, 9:102). وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ 'It is feared that you dislike a thing while it is good for you' (Qur'an, 2:216).

عَسَى can be used both as an incomplete and a complete verb<sup>1</sup>.

a) An incomplete verb (الفِعْلُ الناقص) is a sister of كَانَ, and takes *ism* and *khabar*, e.g., عَسَى اللَّهُ أَنْ يَغْفِرَ عَنْهُمْ 'It is hoped that Allah will forgive them' (Qur'an, 4:99). Here اللَّهُ is its *ism*, and the *masdar mu'awwal* أَنْ يَغْفِرَ its

<sup>1</sup> - See L 10.

*khabar* Remember that its *khabar* should be a *masdar mu'awwal*. Its *ism* can also be a pronoun, e.g. عَسَيْتُ أَنْ أَتَزَوَّجَ هَذَا الْعَامَ 'It is hoped that I will get married this year'. Here عَسَيْتُ is its *ism*.

b) A complete verb (الْفِعْلُ التَّامُّ) is followed by the *fā'il*, e.g. دَخَلَ الْمَدْرُسُ. If عَسَى is used as a complete verb it is immediately followed by the *masdar mu'awwal*, e.g. عَسَى أَنْ يَهْدِيَنِي رَبِّي 'It is hoped that my Lord will guide me' (Qur'an. 18:24). Here the *masdar mu'awwal* أَنْ يَهْدِيَنِي is the *fā'il*.

In عَسَى أَنْ أُرْسَبَ 'I am afraid I will fail' عَسَى is incomplete, and in عَسَى أَنْ أُرْسَبَ it is complete.

#(4) 'بعد ما دخل المدرس' 'After the teacher entered.' Here ما along with the verb that follows it has the meaning of a *masdar*. So بعد ما دخل المدرس means بعد دخول المدرس. That is why this ما is called ما المصترية (the infinitive *mā*). The verb that follows the infinitive *mā* may be *mādī* or *mudāri*'. Here is an example of the latter. سأريك المجلة بعد ما يخرج المدرس. 'I will show you the magazine after the teacher leaves.' Here بعد ما يخرج المدرس has the force of بعد خروج المدرس.

Here are some more examples: لَّهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ 'For them is a severe punishment for their forgetting the Day of Reckoning' (Qur'an, 38:26). فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ 'So taste the punishment for your rejection' (Qur'an. 3:106).

#(5) We have learnt in Book Two (L. 11) that the *khabar* coming after أَمَّا should take ف, e.g., أَخِي يَدْرُسُ بِالْمَدْرَسَةِ، أَمَّا أَنَا فَأَدْرُسُ بِالْجَامِعَةِ. In the *ayah*

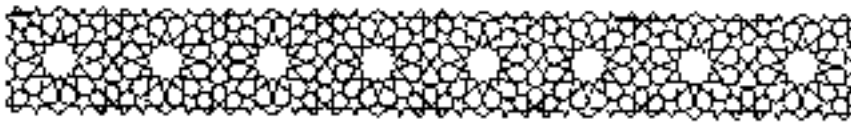
أَنْ يَهْدِيَنِي = أَنْ يَهْدِيَنِي :-



فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ there is no ف, because the *khabar* has been omitted as it is evident from the context. The omitted *khabar* is فَيَقَالُ لَهُمْ 'it will be said to them.' Here is a translation of the meaning of this *āyah* : 'As for those whose faces will be darkened it will be said to them, "Did you reject the faith after believing?"'.

## EXERCISES

- 1) Answer the following questions.
- 2) Point out the verbs belonging to *bābs* اِفْعَلْ and اِفْعَالْ and their derivatives occurring in the main lesson.
- 3) Write the *mudāri'*, the *masdar* and the *ism al-fā'il* of each of the following verbs
- 4) Write the *mudāri'*, the *masdar* and the *ism al-fā'il* of each of the following verbs
- 5) Specify the *bāh* of each of the following verbs.
- 6) Point out the verbs belonging to *bābs* اِفْعَلْ and اِفْعَالْ and their derivatives occurring in the following sentences.
- 7) Rewrite the following sentences using رَأَى الْقَلْبِيَّةُ.
- 8a) Change عَسَى التَّامَّةُ to عَسَى النَّاقِصَةُ in the following sentences
- 8b) Change عَسَى النَّاقِصَةُ to عَسَى التَّامَّةُ in the following sentences.
- 8c) Use عَسَى in two sentences of your own. It should be *nāqisah* in the first, and *tāmmah* in the second.
- 11) Give the *mudāri'* of each of the following verbs
- 12) What is the meaning of الْوَجْنَةُ, and what is its plural?



## LESSON 25

In this lesson we learn the following

#(1) *Bāh* اسْتَفْعَلَ. In this *bāh* ista- is prefixed to the first radical (istaf'ala), e.g., اسْتَغْفَرَ 'he asked forgiveness', اسْتَيْقَظَ 'he woke up', اسْتَعَدَّ 'he got ready', اسْتَحَمَ 'he had a bath', اسْتَقَالَ 'he resigned', اسْتَلْقَى 'he lay down'.

The *mudāri'* : It is يَسْتَفْعِلُ, e.g., يَسْتَغْفِرُ, يَسْتَقِيلُ, يَسْتَلْقِي.

The *amr* : It commences with a *sakin* letter, so it takes *hamzat al-wasl*, e.g., تَسْتَغْفِرْ -- اسْتَغْلِ -- اسْتَغْلِلْ (istaghfir-u : staghfir : istaghfir) -- تَسْتَغْلِي -- اسْتَغْلِي -- اسْتَغْلِلْ (This has *fathah* at the end to avoid التقاء الساكنين).

The *mazdar* : It is on the pattern of اسْتِفْعَالٌ (istif'āl-un), e.g., اسْتِغْفَارٌ. In the *apwaf* verbs a compensatory ة is added at the end, e.g., اسْتِغْفَالَةٌ : اسْتِغْفَالٌ. In *nāqiy* verbs the final ي changes to *hamzah*, e.g., اسْتِغْفَايَ for اسْتَلْقَايَ.

The *ism al-fā'il* and the *ism al-maf'ūl* : The second radical has *kasrah* in the *ism al-fā'il* and *fathah* in the *ism al-maf'ūl*, e.g., مُسْتَغْفِرٌ 'one who seeks pardon', and مُسْتَقْفَرٌ 'one whose forgiveness is sought' (mustaghfir : mustaghfar).

The *noun of place and time* : It is the same as the *ism al-maf'ūl*, e.g., مُسْتَقْبَلٌ 'future', مُسْتَوْصَفٌ 'clinic', مُسْتَشْفَى 'hospital'.

This *bāh* signifies, among other things, the meaning of seeking, e.g., غَفَرَ 'he forgave' : اسْتَغْفَرَ 'he sought forgiveness', طَعِمَ 'he ate' : اسْتَطْعَمَ 'he asked for food', هَدَى 'he guided' : اسْتَهْدَى 'he sought guidance'.

#(2) أَدْرُسُ اللُّغَةَ الْعَرَبِيَّةَ لِكَيْ أَفْهَمَ الْقُرْآنَ الْكَرِيمَ 'I am studying Arabic so that I may understand the Qur'an.' The word لِكَيْ is an infinitive particle, and لِكَيْ

أَفْهَمَ الْقُرْآنَ means لِكَيْ أَفْهَمَ الْقُرْآنَ. It is used with the *mudāri'* which it renders

*mansūb*. لام التّعْيِيل <sup>1</sup> is prefixed to it which may sometimes be omitted, e.g.,

كَيْ نُسَبِّحَكَ كَثِيرًا 'So that we may glorify You much' (Qur'an. 20:33). Here

كَيْ is for لَكَيْ

لَكَيْ is joined to لا النّافية in writing, e.g., اجْتَهِدْ لِكَيْلا تَرْسُبَ 'Work hard lest

you should fail.' -- اَكْتُبْ رَقْمَ هَاتِفِي فِي الْمَفْكُرَةِ لِكَيْلا تَنْسِيَ 'Write down my

telephone number in the diary so that you do not forget.'

Here are some more examples of كَيْ

ذَهَبَ زُمَلَاتِي إِلَى السُّوقِ لِكَيْ يَشْتَرُوا الْخَوَاصِجَ 'My colleagues went to the market

to buy the necessities' -- يَا مَرْيَمُ، اسْتَيْقِظِي مُبَكِّرَةً لِكَيْلا يَفُوتَكَ الْقِطَارُ -- 'Maryam,

get up early lest you should miss the train<sup>2</sup>.'

إِذَنْ (3) is another particle of *nash*. It precedes the *mudāri'*, and renders it

*mansūb*. It means 'in that case'. It is used only in reply to a statement. If your

friend tells you يَرْجِعُ الْمَدِيرُ الْيَوْمَ مِنَ الْخَارِجِ 'The headmaster is returning today

from abroad', you will reply saying. إِذَنْ نَسْتَقْبِلُهُ فِي الْمَطَارِ 'In that case we will

receive him at the airport.' Note that the verb after إِذَنْ is *mansūb*.

إِذَنْ renders the verb *mansūb* only if the following three condition are met:

a) إِذَنْ 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 النّافية or an oath is permitted.

c) the verb should denote futurity.

<sup>1</sup> - For لام التّعْيِيل see Book Two (L 17).

<sup>2</sup> - In English we say, 'I missed the train'. In Arabic we say 'The train missed me': نَسِيَ

نَسَا.

In the example cited above all the three conditions are met **إِذَنْ** is at the beginning of the sentence, the verb **نَسْتَقْبِلُهُ** immediately follows it, and it denotes futurity. But if we say **نَحْنُ إِذَنْ نَسْتَقْبِلُهُ** the verb should be *marfū'* because **إِذَنْ** is not at the beginning of the sentence. In the same way if we say **إِذَنْ فِي الْمَطَارِ نَسْتَقْبِلُهُ** the verb should be *marfū'* because the verb does not immediately follow **إِذَنْ**. We may, however, say **إِذَنْ وَاللَّهِ نَسْتَقْبِلُهُ فِي الْمَطَارِ**. 'In that case we will by Allah receive him at the airport', and also **إِذَنْ لَا نَسْتَقْبِلُهُ فِي الْمَطَارِ**. 'In that case we will not receive him at the airport'. The verb in these two cases is *mansūb*.

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

**تَصِلُ الْخَافِلَةُ إِلَى الْمَطَارِ السَّاعَةَ الثَّانِيَةَ** 'The bus arrives at the airport at two.'

**إِذَنْ أَخَافُ أَنْ تَفُوتَنِي الرِّحْلَةُ** 'In that case I am afraid I will miss the flight.'

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

#(4) We have seen that the verb in the *māḍī* is negated with **مَا**, e.g., **مَا أَكَلْتُ** 'I did not eat'. But if we negate two verbs in the *māḍī* together, we use **لَا**, e.g.,

**لَا أَكَلْتُ وَلَا شَرِبْتُ** 'I neither ate nor drank.' -- **فَلَا صَدَّقَ وَلَا صَلَّى** 'He neither believed nor prayed' (Qur'an, 75: 31).

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

**الْمَسْجِدَ وَالْإِمَامُ يَقْرَأُ الْفَاتِحَةَ** 'I entered the mosque while the imam was reading the Fātiḥah.' It can also be prefixed to a verbal sentence with the verb in the *māḍī*, but then it should be followed by **قَدْ**, e.g., **دَخَلْتُ الْمَسْجِدَ وَقَدْ قَرَأَ الْإِمَامُ**

**الْفَاتِحَةَ** 'I entered the mosque after the imam had finished reading the Fātiḥah.'

Here are some examples :

**خَرَجْنَا مِنَ الْفَصْلِ وَقَدْ شَرَحَ الْمُدَرِّسُ الدَّرْسَ** 'We left the class after the teacher had

finished explaining the lesson.' -- 'جاء الطبيب وقد مات المريض' 'The doctor came after the patient had died.' -- 'وصلت المطار وقد أفلتت الطائرة' -- 'I arrived at the airport after the plane had taken off'.

#(6) The verb **جَعَلَ** has four meanings :

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

'سَأَجْعَلُ هَذِهِ الْغُرْفَةَ دُكَّانًا' 'I will make this room a shop.' Here **الْغُرْفَةُ** is the first object, and **دُكَّانًا** the second object. Here are some more examples :

'جَعَلَ اللَّهُ الْخَمْرَ حَرَامًا' 'Allah had made alcoholic drinks *haram*.'

'وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا' 'And He made the moon a light therein, and He made the sun a lamp' (Qur'an, 71:16).

'وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً' '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., **أَجَعَلْتَنِي**

'عُذِيرًا؟' 'Have you made a headmaster?', i.e., 'Do you think I am a headmaster?'

'وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا' '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., **الْحَمْدُ لِلَّهِ**  
'الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ' '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 *khavar*. Its *khavar* is a verbal sentence with the verb in *the mudāri*, e.g., **جَعَلَ حَامِدٌ يَضْرِبُنِي**

'Hamid began beating me.' Here **يَضْرِبُنِي** is its *ism*, and the sentence **يَضْرِبُنِي** its *klabha'*.

\*(7) The plural of **مَاشِي** 'pedestrian' is **مُشَاةٌ**. It is on the pattern of **فُعْلَةٌ** (*fu'alat-un*). So **مُشَاةٌ** (*mushât-un*) is originally **مُشَايَةٌ** (*mushayat-un*) where **-aya-** changes to **-â-**. Here are some more examples **قَاضِي** 'judge' **وَلَاةٌ** 'ruler' **وَالٍ** -- **عَوَاةٌ** 'naked' **عَارٍ** -- **حَقَاةٌ** 'barefoot' **حَافٍ** -- **قُضَاةٌ**.

### The *nawāsib* of the *mudāri'*

The particles that change the *mudāri'* to *mansūb* are called **نَوَاصِبُ الْفِعْلِ**. These are four, and we have learnt them all. They are :

- a) **أَنْ** e.g. **وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ** 'And Allah wants to turn to you' (Qur'an, 4:27). This particle is called **حَرْفُ مُصَدَّرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ**, i.e., an infinitive particle that changes the *mudāri'* to *mansūb* and denotes futurity.
- b) **لَنْ** e.g. **قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا** 'He said, "Surely, you will not be able to have patience with me"' (Qur'an, 18:67). This particle is called **حَرْفُ نَفْيٍ**, i.e., a negative particle that changes the *mudāri'* to *mansūb* and denotes futurity.
- c) **كَيْ** e.g. **كَيْ نُسَبِّحَكَ كَثِيرًا** 'So that we may glorify You much'. This particle is called **حَرْفُ مُصَدَّرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ**, i.e., an infinitive particle that changes the *mudāri'* to *mansūb* and denotes futurity.
- d) **إِذَنْ** e.g. **سَأَزُورُكَ غَدًا إِنْ شَاءَ اللَّهُ** 'I shall come to visit you tomorrow *in shā'* Allah'. **إِذَنْ أَتَعْتَظِرُكَ** 'In that case I will wait for you.' This particle is called

\* - See L 10

حَرْفُ جَوَابٍ وَجَزَاءٍ وَنَصْبٍ وَامْتِغَالٍ, i.e., an answering particle that changes the *mudāri'* to *marisūh* and denotes futurity.

## EXERCISES

- 1) Answer the following questions.
- 2) Point out the verbs belonging to *bāh* اسْتَفْعَلَ and their derivatives occurring in the main lesson.
- 3) Write the *mudāri'*, the *amr* and the *masdar* of each of the following verbs.
- 4) Point out the verbs belonging to *bāh* اسْتَفْعَلَ and their derivatives occurring in the following sentences
- 5) Fill in the blank in each of the following sentences with كَيَّ or لَكَيْلًا and make necessary changes.
- 6a) Use إِذَنْ in three sentences of your own.
- 6b) Oral exercise . Each student says something, and his colleague replies to him using إِذَنْ.
- 7) Negate both the verbs in each of the following sentences.
- 8) Rewrite the following sentences changing the subordinate nominal sentences to verbal sentences.
- 9) Specify the meaning of جَعَلَ in each of the following sentences.
- 11) Oral exercise : Each student asks his colleague : مَتَى اسْتَقِظْتَ؟ وَمَنْ أَنْقَضْتَ؟
- 12) Write the *mudāri'* of each of the following verbs.
- 13) Specify the *bāb* of each of the verbs occurring in the hadīth of Abū Dharr
- 14) Write the singular of الحَوَائِجِ and الشَّرُوطَةِ and the plural of الْقَفَا.
- 15) What is the original form of تَطَالَمُوا occurring in the hadīth?
- 16) Write the plural of each of the following nouns on the pattern of عَارِيَّةٌ / عَرَاةٌ.



## LESSON 26

In this lesson we learn the following:

الفعل الرباعي (the *rubā'i* or quadriliteral verb) i.e., a verb which has four radicals, e.g., *تَرَجَّمَ* 'he translated', *بَعَثَ* 'he scattered', *هَرَوَلَ* 'he walked fast', *بَسَمَلَ* 'he said *bismillah*'.

Like the *thulāthi*, the *rubā'i* is also either *mujarrad* or *mazīd*.

The *rubā'i mujarrad* has only the four radicals without any extra letters as *تَرَجَّمَ* which is composed of: t-r-j-m. Now the *rubā'i mujarrad* has only one *hāh*, and it is *فَعْلَل* (fa'lala). The *mudāri'* is *يُفَعِّلُ*, e.g., *يُتَرَجِّمُ*. As the verb is composed of four letters, the *حَرْفُ انْضَاعَةٍ* has *dammah*. The *masdar* is on the pattern of *فَعْلَلَتُ* (fa'lalat-un), e.g., *تَرْجُمَةٌ* 'translation'. The *ism al-fā'il* is *فَتَرَجَّمَ* 'translator' wherein the third radical has *kasrah*, and in the *ism al-maf'ul* it has *fathah*, e.g., *كِتَابٌ مَتَرَجَّمَ* 'translated book'.

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

a) *تَفَعَّلَ* where *ta-* has been prefixed to the first radical (tafa'lala), e.g., *تَوَعَّرَعَ* 'he grew up', *تَمَضَّمَضَ* 'he rinsed his mouth with water'.

The *mudāri'* is *يَتَرَعَّرَعُ*, and the *masdar* is *تَوَعَّرَعٌ*.

b) *اِفْعَلَّ* where *i-* is prefixed to the first radical, and the fourth radical is doubled (if'alalla), e.g., *اِطْمَأَنَّ* 'he felt reassured', *اِشْتَمَأَزَّ* 'he detested'.

The *mudāri'* is *يُطْمِئِنُّ* (yaṭma'inn-u), and the *masdar* is *اِطْمِئِنَانٌ*.

In the Qur'an (13:28): *لَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ* 'In the remembrance of Allah do hearts find peace'.

<sup>1</sup> For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com),  
- For these terms see C. 1 and by kind permission of Shaykh Dr. V. Abdur Raheem



c) اَفْعَلَل where i- is prefixed to first radical, and -n is added after the second (if'aulala), e.g. اَفْرَقَ . The *mudari'* is يَفْرِقُ, and the *maṣdar* is اَفْرِقًا . The sentence اَفْرَقَ النَّاسُ means 'The people dispersed.'

#(2) 'This is a man' is هَذَا رَجُلٌ and 'This is the man' is هَذَا الرَّجُلُ . But this sentence may also mean 'This man'. The listener may think that you mean 'This man' and wait for the *khabar*. To avoid this ambiguity an appropriate pronoun is inserted between the *mubtada'* and the *khabar*, e.g., هَذَا هُوَ الرَّجُلُ 'This is the man', هَؤُلَاءِ هُمُ الْمُجْرِمُونَ 'These are the criminals', هَذِهِ هِيَ السَّيَّارَةُ 'This is the car', هَؤُلَاءِ هُنَّ الْمُسْلِمَاتُ 'These are the Muslim ladies'.

The pronoun (الضَّمِيرُ) so used is called ضَمِيرُ الْقَصْلِ (the differentiating pronoun).

This ambiguity also occurs in a sentence where the *mubtada'* is a proper noun, and the *khabar* an adjective or a noun having al, e.g. حَامِدٌ اللَّاعِبُ which may mean 'Hamid the player' or 'Hamid is the player'. If we mean 'Hamid is the player' we say حَامِدٌ هُوَ اللَّاعِبُ

Here are some more examples of ضَمِيرُ الْقَصْلِ .

ذَلِكَ هُوَ 'And those are the successful' (Qur'an, 2:5) وَأُولَئِكَ هُمُ الْمُفْلِحُونَ 'That is the great success' (Qur'an, 9:72) ذَلِكَ الْقَوْزُ الْعَظِيمُ

But the use of ضَمِيرُ الْقَصْلِ is not compulsory. If you think that there is no ambiguity, you need not use it. We have in the Qur'an ذَلِكَ الْكِتَابُ 'That is the Book' (2:2) ذَلِكَ الْقَوْزُ الْعَظِيمُ 'That is the great success' (9:89).

#(3) If you are offered something to eat with the instruction كُلْ هَذَا you can eat the whole thing. But if the instruction is كُلْ مِنْ هَذَا you are to take only part of it. In the same way we say : مِنَ الطَّلَابِ مَنْ لَا يَعْرِفُ الْإِنْكِلَابَ 'Of the

students are some who do not know English.' This **مِنْ** is called **التَّبْعِيَّةُ** (the partitive *min*). Here are some more examples :

**أَنْتَ مِنْ أَحْسَنِ الطُّلَّابِ** 'You are one of the best students. Compare this with  
**أَنْتَ أَحْسَنُ الطُّلَّابِ** 'You are the best student.'

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

**وَمِنْ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ** 'And of mankind are some who say, "we believe in Allah and the Last Day", but they are not believers' (Qur'an, 2:8)

#(4) In **وَهَلْ جَاءَ الْمَدِيرُ؟** 'And has the headmaster come?' the conjunction **وَ** comes first, and then the interrogative particle **هَلْ** the *hamzat al-istifhām* (أ) precedes the conjunction, e.g. **أَوَجَاءَ الْمَدِيرُ؟** We cannot say **وَأَجَاءَ الْمَدِيرُ؟** Here are some examples from the Qur'an .

**أَوَلَمْ يَنْظُرُوا فِي مَنَکُوتِ السَّمٰوٰتِ وَالْأَرْضِ** 'And did they not look into the kingdom of the heavens and the earth' (7:185).

**أَتُمْ إِذَا وَقَعَ أَمْنٌ بَيْنَهُمْ** 'Then, will you believe in it when it has actually happened?' (10:51).

#(5) Many *āyāt* commence with **إِذَا**, e.g., **وَإِذَا قَالَ إِبْرَاهِيمُ**. In such cases **إِذَا** is the object of the verb **أَذْكُرُوا** 'Remember' which is always omitted. The meaning of the above *āyah* is 'Remember when Ibrahim said . . .'

#(6) The plural of **مَيِّتٌ** 'dead' is **مَوْتَى** on the pattern of **فَعْلَى**. It is a diptote<sup>1</sup>, and so has no *tamīn*. Here are some more examples : **أَسِيرٌ** 'captive' : **جَوْحَى** 'wounded' -- **مَرْضَى** : **مَرِيضٌ** 'patient' -- **أَسْرَى** :

<sup>1</sup> - For diptotes see L-34

‡(6) If the *moniki* is a noun with the pronoun of the first person singular as its *nikif*, it has five different forms, e.g.:

- a) يَا رَبِّي (yā rabbi) this is the original form.  
 b) يَا رَب (yā rabbi) here the *yā'* (ي) has been omitted.  
 c) يَا رَبِّيَا (yā rabbiya) the *yā'* is retained, but has *fathah*.  
 d) يَا رَبَّ (yā rabba) the *yā'* is omitted, and the last letter has *fathah*.  
 e) يَا رَبَّاهُ (yā rabbâ) the *yā'* is omitted, and the last letter has *fathah* and *alif*.

The last form takes هاءُ التَّكْوِينِ at the end يَٰ رَبَّاهُ (yâ rabbâh).

I have put all the five forms in this mnemonic: رَبِّ، رَبِّي، رَبِّ، رَبِّ، رَبِّ

The first form (ب) is the most frequently used in the Qur'an.

#(7) We have seen in L 14 that if the *firmah* *u-shart* is a nominal sentence, it should take **فـ**, e.g. **وَإِذَا مَرَضْتُمْ فَهُمْ يَشْفِيكُمُ**. This **فـ** can be replaced with **إِذَا**, e.g. **وَإِذَا ذُكِرَ الْمَدِينُ مِنْ ذُرِّيهِ إِذَا هُمْ يَسْتَبْشِرُونَ**, **الْفُجَائِيَّةُ**. And when those (whom they worship) beside Him are mentioned, (surprisingly) they rejoice' (Qur'an, 39:45).

فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَعْجِلُونَ 'If they are given thereof<sup>1</sup> they are pleased, but if they are not given thereof (surprisingly) they are displeased' (9:58)

#(8) We have learnt the *mudat'af* verb in Book Two (L 29). In all forms of the *mudat'ar'* except two, the second radical loses its vowel and is assimilated to the third radical, e.g., نَحَجُّ، تَحْجُونَ، يَحْجُونَ؛ تَحْجَانِ، يَحْجَيْنِ؛ نَحُجُّ، تَحُجُّونَ، يَحُجُّونَ؛ نَحْجِي، تَحْجِينَ، يَحْجِينَ. This process is called الإِدْغَام (assimilation). Only the two underlined forms do not undergo idghām because they are isnāded to mutaharrrik pronouns.

Now, in the *mudārī'* *muḥzūm* these four forms: نَحَجُّ، أَحَجُّ، نَحَجُّ، أَحَجُّ have two possibilities – one with *idghām*, and the other without it. e.g.,

لَمْ يَحْجِجْ (lam ya-hujja) or لَمْ يَحْجِجْ (lam ya-hjuj). Remember that يَحْجِجْ (ya-hujj-u) is originally يَحْجِجْ (ya-hjuj-u)

In the same way, لَمْ نَحْجِجْ or لَمْ نَحْجِجْ -- لَمْ أَحْجِجْ or لَمْ أَحْجِجْ

The *amr* of the second person masculine singular also has this possibility: حَجِّ (hujja) 'perform hajj' or أَحْجِجْ (ahjuj). The *amr* of the second person feminine plural is already without *idghām*: أَحْجِجْنَ. It cannot have *idghām* because it is *ismacked* to a *mutaharrik* pronoun.

The process of removing the *idghām* is called فَكُّ الْإِدْغَامِ (fakk al-idghām)

Here are some examples from the Qur'an of this .

قَالَتْ أَتَى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ 'She said, "how can I have a son when no man has touched me?"' (19:20).

وَمَنْ يَحْبِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى 'And he on whom My wrath descends is indeed lost' (20:81)

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ 'And none can guide him whom Allah does not show the way' (39:36).

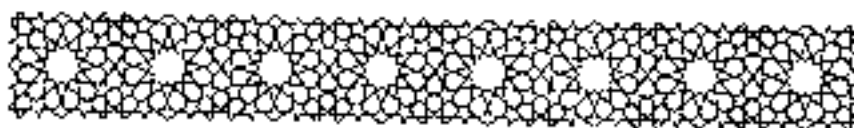
قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ 'Say, "If you love Allah, then follow me; Allah will love you and forgive you your sins"' (3:31)

وَاحْتَلِ عَقْدَةً مِنْ لِسَانِي 'And untie the knot from my tongue' (20:27)

## EXERCISES

- 1) Answer the following questions
- 2) Point out the *rubā'i* verbs and their derivatives occurring in the main lesson, and specify the *bāb* of each of them.
- 3) Write the *mudārī'* and the *amr* of each of the following verbs.
- 4) Point out the *rubā'i* verbs and their derivatives in the following sentences, and specify the *bāb* of each of them

- 5a) Point out all the instances of ضَمِيرُ الْفَصْلِ occurring in the main lesson
- 5b) Rewrite each of the following sentences making the *khabar* definite with al, and make the necessary changes
- 7) Rewrite the following sentences using wāw al-'aṭf (وَإِوَاءُ الْعَطْفِ).
- 9) Write the plural of each of the following nouns on the pattern of *fa'ilū*.
- 13) Specify the type of مَا in مَا أَهْلُ فَرَنْسَا
- 14) What is the singular of الْجُلُودُ?
- 15) To which *ḥaḥ* does each of the following verbs belong?



## LESSON 27

In this lesson we learn the following :

#(1) Kinds of pronouns :

Pronouns are either separate (الْمَفْصُلُ) or attached (الْمُتَّصِلُ).

**The separate pronouns** are independent and not attached to any other word

They also occur after *إِلَّا*, e.g.,

مَا فَهِمَ النَّاسُ إِلَّا أَنْتَ 'No one understood the lesson except you.' -- أَنَا مُسْلِمٌ 'I am a Muslim'

مَا رَأَيْتُ إِلَّا إِيَّاكَ 'I saw none but you.' -- إِيَّاكَ رَأَيْتُ 'It is you that I saw'

**The attached pronouns** are not independent, but are always attached to other words, e.g., ت and ك in رَأَيْتُكَ 'I saw you' Here -tu is the attached pronoun meaning *I*, and -ka is the attached pronoun meaning *you*

We know that nouns indicate their functions in the sentence by changing their endings, e.g., قُلْتُ لِلْوَلَدِ (al-walad-a), سَأَلْتُ الْوَلَدَ (al-walad-a), دَخَلَ الْوَلَدُ (al-walad-i). But pronouns do not change their endings, they change themselves entirely, e.g., مَنْ أَنْتَ؟, but أَنْتَ. So أَنْتَ is the *marfū* 'form,

and ك is the *mansūb* form

So there are two sets of pronouns : one for *raf'* and the other for *nash* 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، هُمُ، هِيَ، هُمَا، هُنَّ

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

First person : أَنَا، نَحْنُ

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

- 1) the *mutaharrik tā'*, as in ذَهَبْتُ، ذَهَبْتُمَا، ذَهَبْتُمْ، ذَهَبْتِ، ذَهَبْتُنَّ (-tu, -tumâ, -tum, -ti, -tunna).
- 2) the *alif* of the dual, as in ذَهَبَا، ذَهَبْتَا، يَذْهَبَانِ، تَذْهَبَانِ، اذْهَبَا (-â).
- 3) the *wāw* of the plural, as in ذَهَبُوا، يَذْهَبُونَ، تَذْهَبُونَ، اذْهَبُوا (-û).
- 4) the *yâ'* of the second person feminine, as in تَذْهَبِينَ، اذْهَبِي (-î).
- 5) the *nûn* of the feminine plural, as in ذَهَبْنَ، يَذْهَبْنَ، تَذْهَبْنَ، اذْهَبْنَ (-na).
- 6) -*nâ* of the first person plural, as in ذَهَبْنَا (-nâ).

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

- a) the *mâdî* : in the following two forms : ذَهَبْتُ and ذَهَبَ. Note that the *tâ'* in ذَهَبْتُ is not a pronoun. It is a particle denoting feminine gender.
- b) the *mudari'* : in the following four forms : يَذْهَبُ، تَذْهَبُ، اذْهَبُ، نَذْهَبُ.

## THE PRONOUNS OF *NASH*

**The separate forms :** You have not been introduced to these forms before

These forms are composed of the word **إِيَّا** plus the attached pronouns of *nash* which you already know, e.g., **إِيَّاكَ** (iyyâ-ka).

Third person : إِيَّاهُ، إِيَّاهُمَا، إِيَّاهَا، إِيَّاهُمْ، إِيَّاهُنَّ

Second person : إِيَّاكَ، إِيَّاكُمَا، إِيَّاكُمْ، إِيَّاكَ، إِيَّاكُمَا، إِيَّاكُنَّ

First person : إِيَّايَ، إِيَّانَا

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

Third person : سَأَلَهُ، سَأَلَهُمَا، سَأَلَهُمْ، سَأَلَهَا، سَأَلَهُمَا، سَأَلَهُنَّ

Second person : سَأَلْتَ، سَأَلْتُمَا، سَأَلْتُمْ، سَأَلْتَ، سَأَلْتُمَا، سَأَلْتُنَّ

First person : سَأَلَنِي، سَأَلَنَا

### THE PRONOUNS OF *JARR*

The pronouns of *jarr* have only the attached form, and they are the same as the pronouns of *nash*, e.g. مِنْهُ، مِنْهُمْ، مِنْهَا، مِنْهُنَّ، مِنْكَ، مِنْكُمْ، مِنْكَ، مِنْكُنَّ etc.

### WHEN TO USE THE SEPARATE PRONOUNS OF *NASH*

The pronoun of *nash* should be separate in the following cases :

- 1) if it is a *maf'ul bihi*, and precedes the verb, e.g. نَعْبُدُكَ 'We worship You', but إِيَّاكَ نَعْبُدُ 'It is You that we worship.' We cannot say نَعْبُدُكَ as كُ is an attached pronoun, and cannot stand alone.
- 2) if it is a *maf'ul bihi* of a *masdar*, e.g. نَنْتَظِرُ زِيَارَةَ إِيَّانَا 'We are awaiting the headmaster's visit to us' Here إِيَّانَا is the object of the *masdar* زِيَارَةَ. Here is another example مُسَاعَدَتِكَ إِيَّايَ كَانَتْ قَبْلَ مُسَاعَدَتِي إِيَّاكَ 'Your help to me was before my help to you.'

<sup>1</sup> • The attached form of the pronoun of the first person singular is **أَنَا** only. The *nash* is the

**نُونُ تَوْثِيءٍ** (the *nun* of protection). See Book Two (1, 2).

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- 3) if it occurs after a conjunction, e.g. رَأَيْتُكَ وَآيَاهُ 'I saw you and him.' Here we cannot say رَأَيْتُكَ وَهُوَ, as هُوَ is an attached pronoun and cannot stand alone. In the same way we say إِنِّي وَأَيُّكَ نَاجِحَانِ 'Indeed I and you have passed.' We cannot say ... إِنِّي وَكَ ... nor can we say وَأَنْتَ إِنِّي because أَنْتَ is pronoun of *raf'*.
- 4) if it occurs after إِلَّا, e.g. لَا نَعْبُدُ إِلَّا إِيَّاهُ 'We worship none but Him' -- مَا سَأَلْتُ إِلَّا إِيَّاكَ 'I asked none but you'
- 5) if it occurs after an attached pronoun of *nashb*, e.g., -- أَيْنَ مَجَلَّةُ الْمَدِيرِ؟ -- 'Where is the headmaster's magazine?' -- 'I gave it him.' Here we cannot say أَعْطَيْتُهَا هُوَ. 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؟ -- أَعْطَيْتُكَ إِيَّاهُ / أَعْطَيْتُكَ إِيَّاهُ 'Where is my book?' -- 'I gave it to you.'

#(2) One of the patterns of the *masdar* is فَعِيلٌ (fa'il-un), e.g. رَنَ الْجَرَسُ 'The bell rang'. رَنِينَ 'ringing' -- صَفَرَ 'he whistled' -- صَفِيرٌ 'whistling'.

## EXERCISES

- 1) Answer the following questions
- 2) Point out all the pronouns occurring in the main lesson, and specify the category to which each of them belongs.
- 3) Point out all the separate pronouns of *nashb* occurring in the main lesson, and mention the reason for their being separate
- 4) Rewrite the following sentences placing the pronoun of *nashb* before the verb in each of them.
- 5) Rewrite the following sentences using إِلَّا as shown in the example.
- 6) Fill in the blank in each of the following sentences with the type of pronoun mentioned in brackets



7) Answer the following questions using two pronouns of *nash* as shown in the example

8) Answer the following questions using two pronouns of *nash* as shown in the example

9) Oral exercise : Each student says to another **يُرِيدُ فَلَانٌ كِتَابِي. أَتُعْطِيهِ إِيَّاهُ؟**

'So-and-so wants your book. Shall I give it to him?' And the other says **نَعَمْ**

**أَعْطِهِ إِيَّاهُ** 'Yes, give it to him', or **لَا، لَا تَعْطِهِ إِيَّاهُ** 'No, don't give it to him'

10) Write the *masdar* of each of the following verbs on the pattern of *fa'il*

11) Give the plural of **الْحَافِظُ** and **الْمُدْرَجُ**

12) Write the *mudāri'* and *amr* of each of the following verbs



## LESSON 28

In this lesson we learn the following

#(1) **الْمَفْعُولُ الْمُطْلَقُ** (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 *mansûb*, e.g., **ضَرَبَنِي بِلَالٌ ضَرْبًا** 'Bilal beat me a beating.' The words **ضَرَبَنِي** convey the meaning, but you can say this even if he did not actually beat you, but merely raised his hand, or gently placed his hand on your body. But you can say **ضَرَبَنِي بِلَالٌ ضَرْبًا** only when he gave you a real beating.

The *maf'ûl mutlaq* has four uses. It is used .

a) to emphasize as we have just seen. Here is another example **وَكَلَّمَ اللَّهُ**

**مُوسَى تَكْلِيمًا** 'And Allah spoke to Mūsā directly' (Qur'an, 4:164).

b) to specify the number. e.g., **طُبِعَ الْكِتَابُ طَبْعَيْنِ** 'The book was printed

twice.' **نَسِيتُ وَسَجَدْتُ سَجْدَةً وَاحِدَةً** 'I forgot and performed only one *sajdah*.'

c) to specify the type of action, e.g. **مَاتَ مَوْتَ الشُّهَدَاءِ** 'He died the death of martyrs' -- **اُكْتُبْ كِتَابَةً وَاضِحَةً** '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* **اصْبِرْ** 'I thank you' Here the *masdar* is a substitute for the *mudhāri* **أَشْكُرُ** 'I thank'.

#### Words which deputize for the *masdar* :

The following words deputize for the *masdar*, and are therefore *mangūb*, and are grammatically regarded as *maf'ūl muṭlaq*

1) the words **كُلٌّ**, **بَعْضٌ**, **أَيُّ** with the *masdar* as their *mudāf ilaihi*, e.g.,

**أَعْرِفُهُ كُلَّ الْعَرِيفَةِ** 'I know him fully well.'

**أَخَذَنِي الْمَدِيرُ بَعْضَ الْمَوَاضِعِ** 'The headmaster punished me to some extent.'

**أَيُّ نَوْمٍ تَنَامُ؟** 'What sort of sleep are you sleeping?' In the Qur'an (26:227) :

**وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ عَنَاقِلٍ يَتَذَقِّبُونَ** 'And those who do wrong will come to know how they will end up.'

2) a number with the *masdar* as its *tamyīz*<sup>1</sup>, e.g.,

**طُبِعَ الْكِتَابُ ثَلَاثَ طَبَعَاتٍ** 'The book was printed thrice' In the Qur'an :

**فَجَلَدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ** '...flog each one of them a hundred stripes'

**فَجَلَدُوهُمْ ثَمَانِينَ جَلْدَةً** -- (24:2) 'flog them eighty stripes' (24:4).

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

**فَهِمْتُ الدَّرْسَ فَهْمًا جَيِّدًا** 'I understood the lesson well.' This is for **فَهِمْتُ الدَّرْسَ**

**جَيِّدًا** which literally means 'I understood the lesson with a good understanding'

<sup>1</sup> - The *tamyīz* (تَمْيِيزٌ) is a word used to specify a vague idea. The *tamyīz* of the number may

4) *ism al-masdar* (اسْمُ الْمَصْدَرِ) . It is a word which has the same meaning as the *masdar*, but has less letters than it, e.g. كَلَامٌ 'speaking' is *ism al-masdar*, and تَكْلِيمٌ is *masdar*, قِيلَ 'kiss' is *ism al-masdar*, and قَبِيلٌ is *masdar*.  
كَلَّمَنِي كَلَاماً شَدِيداً 'He spoke to me harsh words.'

5) a cognate *masdar* : It is :

(a) the *masdar* of the *mujarrad* verb while the verb used in the sentence is *mazid*, e.g. اشْتَرَيْتُ هَذِهِ السَّيَّارَةَ شَرَاءً مُبَاشِراً 'I bought this car directly.' Here شَرَاءٌ is the *masdar* of the *mujarrad* verb شَرَى يَشْرِي 'to buy' whereas the *masdar* of اشْتَرَى يَشْتَرِي is اشْتِرَاءٌ. Here is an example from the Qur'an (89:20) وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا 'And you love wealth with abounding love.' Here حِبًّا is the *masdar* of the *mujarrad* verb حَبَّ يَحِبُّ (a-i) which is very rarely used, whereas the *masdar* of the *mazid* verb أَحَبَّ يُحِبُّ is إِحْبَابٌ and this *masdar* is very rarely used.

(b) a *masdar* of a *mazid bâb* which is different from the *bâb* of the verb e.g., اِبْتَسَمْتُ 'I smiled.' Here اِبْتِسَاماً is the *masdar* of the verb اِبْتَسَمَ, which belongs to *bâb* افْتَعَلَ, whereas the verb تَسَمَّيَ belongs to *bâb* تَفَعَّلَ, and both have the same meaning. In the Qur'an (73:8) وَتَسَبَّحْ لَهُ 'And devote yourself to Him with complete devotion.' Here the verb تَسَبَّحَ belongs to *bâb* تَفَعَّلَ whereas the *masdar* is from *bâb* فَعَّلَ.

6) a demonstrative pronoun with the *masdar* as its *badal*, e.g. اَسْتَقْبَلْنِي هَذَا 'Do you accord me this kind of reception?' Here هَذَا is the *maf'ûl mutlaq*, and so it is فِي مَحَلِّ نَصْبٍ and اِلِاتِقْبَالِ is its *badal*.

7) a pronoun referring to the *masdar*, e.g. اَجْتَهِدْتُ اَجْتِهَاداً لَمْ يَجْتَهِدْهُ غَيْرِي 'I worked hard in a way nobody else did.' Here the pronoun اِ stand for اَجْتِهَاداً.



In the *mazid al-wahid* it is the same as the *ism al-maf'ûl*, e.g., **فَمَزَّقُ** 'tearing asunder', **مُخْرِجٌ** 'taking out', **مُنْقَلِبٌ** 'return'. In the Qur'an, **فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ** 'So We made them tales, and totally scattered them' (34:19).

## EXERCISES

- 1) Answer the following questions
- 3a) Point out all the instances of *maf'ûl mutlaq* occurring in the main lesson, and specify the signification of each of them.
- 3b) Point out words deputizing for the *maydar* in the examples of the *maf'ûl mutlaq*.
- 4) Point out the instances of *maf'ûl mutlaq* occurring in the following sentences, and specify the signification of each of them.
- 5) Point out words deputizing for the *maydar* in the following examples of the *maf'ûl mutlaq*.
- 6) Complete the sentence ... **سَجَدْتُ** with three instances of *maf'ûl mutlaq*. In the first instance it should specify the number, in the second the type of action and in the third it should signify emphasis.
- 7) Mention all the words that deputize for the *maydar* in the *maf'ûl mutlaq*.
- 8) Give three examples of the *maydar* which functions as a substitute for the verb.
- 8) Derive *maydar al-marrah* from each of the following verbs.
- 9) Derive *maydar al-hai'ah* from each of the following verbs.



## LESSON 29

In this lesson we learn the following

#(1) **الْمَفْعُولُ لِأَجْلِ** or **الْمَفْعُولُ لِسَبَبٍ** - It is a *maydar* which tells us the reason for doing an action, e.g., **لَمْ أَخْرُجْ خَوْفًا مِنَ الْمَطَرِ** 'I did not go out for fear of rain'.

أَتَدْرُسُ (the class) for the love of grammar.' Here the *masdar* خَوْفًا tells us the reason for not going out, and the *masdar* حُبًّا tells us the reason for attending the class. This *maydar* mostly denotes a mental action like fear, love, desire, respect etc. It is *ma'niyah*.

The *masdar* in *maf'ul lahu* is mostly with the *tanwin*, but it may also be *mudaf*, e.g., وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ 'Do not kill your children for fear of poverty' (Qur'an, 17:31) نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى 'The Prophet (peace and blessings of Allah be upon him) prohibited (the Muslims) from taking the Qur'an to the land of the enemy for fear that the enemy should harm it.'

#(2) هَلَّا This particle is used in a verbal sentence. It is used with the *mudhari'* to urge one to do an action, and with the *ma'di'* to rebuke him for neglecting an action. e.g., هَلَّا تَشْكُوهُ إِلَى الْمَدِيرِ 'Should you not complain about him to the headmaster?', i.e., 'you should do', هَلَّا شَكَّوْتَهُ إِلَى الْمَدِيرِ 'Should you not have complained about him to the headmaster?', i.e., 'you should have'.

In the first case it is called حَرْفُ التَّخْطِيطِ (the particle of urging), and in the second حَرْفُ التَّنْذِيرِ (the particle of rebuke). The words لَوْ لَا, لَوْ مَا, أَلَا, أَلَمْ are also used for *tahdid* and *tandid*. In the Qur'an (24:12) : لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ : الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ 'Why did not the believers, men and women, when you heard it, think good of themselves, and say, "It is an obvious lie"'

#(3) لَا رَغْبَةَ فِي الْعِلْمِ، لَا رَهْبَةَ مِنَ الْإِمْتِحَانِ 'out of love for knowledge, not out of fear of examination'. This لَا is a conjunction (لا العاطفة). It is used in affirmative sentences, or one containing an *amr*, e.g., خَرَجَ بِلَالٌ، لَا حَامِدٌ

'Bilal left, not Hamid' لا المدرس ، اسأل المدير 'Ask the headmaster, not the teacher.  
'Eat apples, not bananas' كل التفاح، لا الموز

## EXERCISES

- 1) Answer the following questions
- 3) Point out all the instances of *maf'ul lahu* occurring in the main lesson
- 4) Point out all the instances of *maf'ul lahu* in the following sentences.
- 5) Fill in the blank in each of the following sentences with the word given in brackets making it *maf'ul lahu*.
- 7) Give the singular of each of the following nouns.
- 8) Oral exercise : Every student uses the expression *سأبني ودينتي* in a sentence.
- 9) Oral exercise : Every student uses *ههنا* in two sentences, one being for *tahqīq* and the other for *tandīm*



## LESSON 30

In this lesson we learn the following :

4(1) التَّمْيِيزُ - It is a noun used to specify and define an indeterminate idea contained in the previous word, or in the whole sentence, e.g.,

a) شَرِبْتُ لِيْترًا حَلِيْيًا 'I drank a litre of milk.' The word لِيْتر (litre) refers to an amount, but the meaning is not complete unless words like *water, milk, oil* etc are mentioned.

b) اِبْرَاهِيْمُ اَحْسَنُ مِنِّي خَطًّا 'Ibrahim is better than I with regard to handwriting' There are many things in which one may be better than the other. In this example the word خَطًّا specifies the particular aspect.

The *tamyiz* is *mansūb*

There are two kinds of *tamyiz* :

a) تَمْيِزُ الذَّاتِ This comes after words denoting quantity. There are four kinds of quantity:

(1) الْعَدَدُ (number), e.g., يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا 'O my father I saw (in a dream) eleven stars.' (Qur'an 12:4) The *tamyiz* of numbers is *mansab* after 11 to 99. After 3 to 10 it is plural and *majrûr*, and after 100 and 1000 it is singular and *majrûr* as we have learnt in Book Two (l. 24).

(2) الْمِثَاحَةُ (linear measurement), e.g., اشْتَرَيْتُ مِثْرًا حَرِيرًا 'I bought one metre of silk.'

(3) الْكَبْلُ (measure of capacity), e.g., أُعْطِنِي لَتْرَيْنِ حَلِيبًا 'Give me two litres of milk.'

(4) الْوِزْنُ (weight), e.g., عِنْدِي كِيلُوغَرَامٌ يُرْتَفَالًا 'I have one kilogram of oranges.'

Words resembling words of quantity also take *tamyiz*, e.g.,

(1) the word كَمْ 'how many' resembles the number, e.g., كَمْ بِنَاتُ لَكَ 'How many daughters have you?'

(2) مَا فِي السَّمَاءِ قَدَرُ رَاحَةٍ سَحَابًا 'There is not in the sky a cloud the size of the palm of the hand.' Here the words قَدَرُ رَاحَةٍ 'the size of a palm' resemble words denoting linear measurement.

(3) هَلْ عِنْدَكَ كَيْسٌ ذَقِيقًا 'Have you got a sack of flour?' Here the word كَيْسٌ 'sack' resembles words denoting measure of capacity.

(4) فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ 'Whoever does an atom's weight of good will see it' (Qur'an, 99:7) Here the words مِثْقَالَ ذَرَّةٍ 'atom's weight' resemble words denoting weight.

The *tamyiz al-dhât* may also be *majrûr* either because of the preposition مِنْ, or because of its being *mudâf ilaihi*, e.g., اشْتَرَيْتُ مِثْرًا حَرِيرًا can also be اشْتَرَيْتُ مِثْرًا مِنْ حَرِيرٍ or اشْتَرَيْتُ مِثْرَ حَرِيرٍ. But this rule does not apply to the *tamyiz* of the number, which has its own rules.



b) تَمْيِيزُ النَّبَةِ : It is used to specify and define an indeterminate idea contained in the whole sentence, e.g., حَسَنَ هَذَا الطَّالِبُ خُلُقًا 'This student is good with regard to manners'

This *tamyiz* can be construed as either the *fā'il* or the *maf'ul bihi* of the sentence, e.g.,

حَسَنَ بِلَالٌ خُلُقًا 'Bilal is good with regard to manners' can be construed as حَسَنَ خُلُقُ بِلَالٍ 'Bilal's manners are good' (*fā'il*).

وَفَجَّرْنَا الْأَرْضَ عُيُونًا 'We exploded the earth with springs' (Qur'an, 54:12) can be construed as وَفَجَّرْنَا عُيُونًا الْأَرْضَ 'We exploded the springs of the earth' (*maf'ul bihi*)

This *tamyiz* is always *munayyib*, and cannot be *majrur*<sup>1</sup>

#(2) One of the patterns of the *masdar* is فَعْلٌ (fu'l-un), e.g., شَرِبَ 'he drank' - شُرِبَ 'drinking' - شَكَرَ 'he thanked' - شُكْرٌ 'thanks'.

#(3) We have learnt فَعْلُ التَّعَجُّبِ (the verb of wonder) in Book 'Two' (L 9), e.g., مَا أَجْمَلُ النُّجُومَ! 'How beautiful the stars are!' This verb has another form. It is أَفْعَلُ بِهِ, e.g.,

أَكْثَرُ بِالنُّجُومِ! - مَا أَكْثَرَ النُّجُومَ! 'How numerous the stars are!'

أَفْقَرُ بِهِ! - مَا أَفْقَرَهُ! 'How poor he is!'

Both these forms have been used in the Qur'an: فَمَا أَصْبَرَهُمْ عَلَى النَّارِ 'How patiently they can endure fire!' (2:175).

أَبْصَرَ بِهِ وَأَسْمَعَ 'How clearly He sees and how keenly He hears' (18:26)

The word بِهِ has been omitted after أَسْمَعَ to avoid repetition.

<sup>1</sup> There are certain exceptions which you can learn later.

## EXERCISES

- 1) Answer the following questions
- 3) Point out all the instances of *tamyîz* occurring in the main lesson and specify its kind in each of them.
- 4) Point out the *tamyîz* in the following sentences and specify its kind
- 5) Complete each of the following sentences with a suitable *tamyîz*
- 6) Change the *tamyîz* to *majrûr* in the following sentence
- 7) Write the *masdar* of each of the following verbs on the pattern of *fi'l*.
- 8) Oral exercise . Each student says ..... زَمِينِي أَحْسَنُ أَنْطَلَابٍ using an appropriate *tamyîz*
- 9) Rewrite each of the following sentences using both the forms of *fi'l al-ta'ajub*.
- 10) Use the word مِلءُ in five sentences on the pattern of أُرِيدُ مِلءَ كَفِّ سَكْرَاءٍ 'I want a fistful of sugar'



## LESSON 31

In this lesson we learn the following :

#(1) : الْحَالُ . It is a noun used to express the state of the *yāhib al-hāl* while an act is taking place, e.g. : جَاءَ بِلَالٌ رَاكِبًا 'Bilal came riding' . Here بِلَالٌ is the *sāhib al-hāl*, i.e., the one whose state is being mentioned. رَاكِبًا is the *hāl* and جَاءَ is the act. The *hāl* is the answer to the question كَيْفَ 'how'. In answer to the question كَيْفَ جَاءَ بِلَالٌ 'How did Bilal come?' one says, جَاءَ رَاكِبًا. Here are some more examples:

جَاءَتْنِي الْبُطْلَةُ بَاكِئَةً، وَرَجَعْتُ ضَاكِكَةً. 'The child came to me weeping, and returned laughing.'

أُحِبُّ اللَّحْمَ مَشْوًى، وَالسَّمَكَ مَقْلًى، وَالْبَيْضَ مَسْلُوقًا. 'I like the meat grilled, the fish fried and the egg boiled.'

The *hāl* is *mansūb*

The *sāhib al-hāl* is one of the following

- a) the *fā'il*, e.g., كَلَّمَني الرَّجُلُ بِاسْمٍ 'The man spoke to me smiling.'
- b) the *nā'ib al-fā'il*, e.g., يَسْمَعُ الْأَذَانُ وَاضِحًا 'The adhān is clearly heard.'
- c) the *maf'ūl bihi*, e.g., اشْتَرَيْتُ الدَّجَاجَةَ مَذْبُوحَةً 'I bought the chicken slaughtered.'
- d) the *mukhtadā'*, e.g., الطِّفْلُ فِي الْغُرْفَةِ نَائِمًا 'The child is in the room sleeping.'
- e) the *khabar*, e.g., هَذَا الْهَلَالُ طَالِعًا 'This is the crescent rising.'

The *sāhib al-hāl* is mostly definite as in the previous examples. It may be indefinite if it is:

- a) qualified by an adjective, e.g., جَاءَنِي طَالِبٌ مُجْتَهِدٌ مُتَأَذِّنًا 'A hard-working student came to me seeking permission.'
- b) or is *mudāf* to an indefinite *mudāf ilayhi*, e.g., سَأَلَنِي ابْنُ مُدْرِسٍ غَاضِبًا 'A teacher's son asked me angrily.'

If one of these requirements is not met, then the *hāl*

- a) should precede the indefinite *sāhib al-hāl*, e.g., جَاءَنِي سَائِلًا طَالِبٌ 'A student came to me asking', or
- b) it should be a nominal sentence connected to the main sentence with *waḥw al-hāl*, e.g., جَاءَنِي وَلَدٌ وَهُوَ يَبْكِي 'A boy came to me crying.' In the Qur'an (2:259) 'أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَةٍ وَهِيَ خَارِبَةٌ عَلَى تُرُوشٍهَا' 'Or like him who passed by a township while it was in utter ruins.'

Sometimes the *sāhib al-hāl* may be indefinite without meeting these requirements as in this *ḥadīth*, صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاعْبَدُوا، وَصَلَّى وَرَاءَهُ رَجُلَانِ قِيَامًا 'The Prophet (may peace and blessings of Allah be upon him) prayed sitting, and some men prayed behind him standing.'

### Kinds of *hāl*:

The *hāl* is either a word (الْحَالُ الْمَفْرُودُ) or a sentence (الْحَالُ الْجُمْلَةُ)

a) دَخَلَ الخَالُ المَفْرَدُ . We have already seen examples of this. Here is another, دَخَلَ المدرسُ الفصلَ حاملاً كُتُباً كَثيرةً 'The teacher entered the class carrying a lot of books.'

b) الْجُمْلَةُ The sentence may be either nominal or verbal. e.g.,

Verbal جَلَسْتُ أَسْتَمِعُ إِلَى تِلَاوَةِ الْقُرْآنِ الْكَرِيمِ مِنَ الْإِذَاعَةِ 'I sat listening to the Quranic recitation from the radio.' Here the verb is *mudāri*.

التَّحَقُّقْتُ بِالْجَامِعَةِ وَقَدْ تَخَرَّجَ أَخِي 'I joined the university after my brother had graduated.' Here the verb is *māḍi*.

Nominal حَفِظْتُ الْقُرْآنَ وَأَنَا صَغِيرٌ 'I memorized the Qur'an while I was small.' جاءَ الجريحُ دُمُهُ يَتَدَفَّقُ 'The wounded came with blood gushing out.'

The الْجُمْلَةُ should contain a word (الرَّابِطُ) connecting it to the main sentence. This word is either a pronoun or *wāw* or both, e.g.,

a) جاءَتِ الْأَخَوَاتُ بَضْحَكُنَّ 'The sisters came laughing.' Here the نَ in بَضْحَكُنَّ is the pronoun connecting the *hāl* to the *sāhib al-hāl*.

b) دَخَلْتُ مَكَّةَ وَالشَّمْسُ تَقْرُبُ 'I entered Makkah while the sun was setting.' Here the *hāl* has no pronoun connecting it to the *sāhib al-hāl*. The only connecting word is the *wāw*.

c) رَجَعِ الطُّلَابُ وَهُمْ مُتْعَبُونَ 'The students returned tired.' Here the pronoun هُمْ and the *wāw* connect the *hāl* to the *sāhib al-hāl*.

#### Agreement of the *hāl* with the *sāhib al-hāl* :

The *hāl* agrees with the *sāhib al-hāl* in number and gender, e.g.,

جاءَ الطَّالِبُ ضَاحِكاً 'The student came laughing.'

جاءَ الطَّالِمَانِ ضَاحِكَيْنِ

جاءَ الطُّلَابُ ضَاحِكِينَ

جاءَتِ الطَّالِبَةُ ضَاحِكَةً 'The female student came laughing.'

جاءَتِ الطَّالِمَاتُ ضَاحِكَاتٍ

## جاءت الطالبات ضاحكات

#(2) One of patterns of the *masdar* is فَعْلٌ (fa'il-un), e.g., لَعِبَ 'he played' - لَعِبٌ 'playing'.

#(3) Here are two more patterns of the broken plural :

a) فَعَالٌ (fi'āl-un), e.g., the plural of نَائِمٌ and نَائِمَةٌ is نِيَامٌ -- the plural of قَائِمٌ and قَائِمَةٌ is قِيَامٌ

b) فُعُولٌ (fu'ūl-un), e.g., the plural of قَاعِدٌ and قَاعِدَةٌ is فُعُودٌ -- the plural of جَالِسٌ and جَالِئَةٌ is جُلُوسٌ

In the Qur'an (3:191) : ... الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ Those who remember Allah standing, sitting and reclining.

In the hadith : خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَدَا نِسْوَةٌ جُلُوسٌ 'The Messenger of Allah (peace and blessings of Allah be upon him) went out, and (surprisingly) there were women sitting'

## EXERCISES

- 1) Answer the following questions.
- 3) Point out all the instances of the *ḥāl* occurring in the main lesson
- 4) Point out the *ḥāl* and the *sālib al-ḥāl* in the following sentences.
- 5) Complete each of the following sentences with the *ḥāl* used in the example after making necessary changes.
- 6) Point out the *ḥāl*-sentence and the *rābiʿ* in each of the following sentences.
- 7) Oral exercise Each student says, جَلَسْتُ أَقْرَأُ / أَكْتُبُ / أَفَكِّرُ 'I sat reading/writing/ thinking'
- 9) Give the *masdar* of each of the following verbs on the pattern of fa'il-un
- 10) Write the *mudkiri* of each of the following verbs
- 11) Give the plural of بَيْتٌ (in the sense of 'line of poetry') and فَمٌّ.
- 12) Give the singular of أَرْحَامٌ and سُكَّارَى.

## LESSON 32

In this lesson we learn the following

#(1) نَجَحَ الطُّلَّابُ كُلُّهُمْ إِلَّا خَالِدًا 'All the students have passed except Khalid '

This is an example of الاستثناء (exception). The *istithnā'* has three elements :

a) المُسْتَثْنَى . it is the thing that is excepted, and in the above example it is خَالِد.

b) المُسْتَثْنَى مِنْهُ : it is the thing from which exception is made, and in the above example it is الطُّلَّابُ

c) أداة الاستثناء . it is the tool of exception which is إِلَّا in the above example إِلَّا is a حَرْفٌ. There are other tools also. These are :

-- سِوَى and غَيْرَ . These are nouns

-- مَا عَدَا and مَا خِلَا . 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 مُتَّصِلٌ. In the above example خَالِدٌ is a student. Here is another example : زُرْتُ الْبِلَادَ الْأَوْرَبِيَّةَ كُلَّهَا إِلَّا الْيُونَانَ '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 مَنْقُطٌ, e.g. رَاحَ الضُّيُوفُ إِلَّا أَمَتَهُمْ 'The guests have arrived except their baggage.' It is obvious that the baggage is wholly different in kind from the guests. The meaning of the sentence is that the guest have arrived, but their baggage has not yet arrived. In the Qur'an, Ibrahim عليه السلام says about the idols فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ '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 *istithnâ* is either **مُفَرَّغٌ** or **تَامٌّ**. If the *mustathnâ minhu* is mentioned, it is *tâmm* as in the previous examples. And if it is not mentioned, it is *mufarragh*, e.g. **مَا جَاءَ إِلَّا حَامِدٌ** 'Nobody came except Hamid'.  
**مَا رَأَيْتُ إِلَّا حَامِدًا** 'I saw none but Hamid.'

In the *istithnâ mufarragh* the sentence is always negative, prohibitive or interrogative.

The sentence containing the *istithnâ* is also of two kinds :

a) an affirmative sentence is called **مُوجِبٌ**, e.g. **اِفْتَحِ النِّوَاقِدَ إِلَّا الْأَخِيرَةَ** 'Open the windows except the last one.'

b) a negative, prohibitive or interrogative sentence is called **غَيْرُ مُوجِبٍ**, e.g.,  
**مَا غَابَ الطُّلَابُ إِلَّا إِبْرَاهِيمُ / إِبْرَاهِيمُ** 'The students were not absent except Ibrahim.' (negative).

**لَا يَخْرُجُ أَحَدٌ إِلَّا الْجَدُدُ / الْجَدُدُ** 'No one should leave except the new ones.'  
 (prohibitive).

**هَلْ يَرْتَبُّ أَحَدٌ إِلَّا الْكَسْلَانُ / الْكَسْلَانُ؟** 'Does anyone fail except the lazy?'  
 (interrogative)

**The i'râb of the mustathnâ :**

### The *mustathnâ* after *illâ*

1) In the *istithnâ munqati'* :

The *mustathnâ* is always *mansûb*, e.g., **لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ** 'Every sickness has a medicine except death.' Death is not a sickness.

2) In the *id'ithnâ muttasil* :

a) If the sentence is *mujab*, the *mustathnâ* is *mansûb* e.g., **يَغْفِرُ اللَّهُ الذُّنُوبَ كُلَّهَا**  
**إِلَّا الشِّرْكَ** 'Allah forgives all the sins except *shirk*.'

b) If the sentence is *ghair mujab*, there are two possibilities the *mustathnâ* may be *mansûb* or may have the same *i'râb* as the *mustathnâ minhu*, e.g.,

Negative (النفي) :

**مَا حَضَرَ الطُّلَابُ إِلَّا حَامِدًا / حَامِدٌ** 'The students did not attend except Hamid.'

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ما سألت الطلاب إلا حامداً / I did not ask the students except Hamid.

ما اتصلت به الطلاب إلا حامداً / I did not contact the students except Hamid.

(الأنهية)

لا يخرج أحد إلا حامداً / No one should leave except Hamid.

لا تسأل أحداً إلا حامداً / Don't ask anyone except Hamid.

لا اتصل بأحد إلا حامداً / Don't contact anyone except Hamid.

(الاستفهام):

هل غاب أحد إلا حامداً / Was anybody absent except Hamid?

هل رأيت أحداً إلا حامداً / Did you see anyone except Hamid?

هل اتصلت بأحد إلا حامداً / Did contact anyone except Hamid?

3) In the *istithnā' mafarragh* :

Here the *mustathnā'* does not have a fixed *i'rab*. It takes the *i'rab* it deserves in the sentence, e.g.,

ما ركب إلا بلالاً / No one sailed except Bilal. Here the *mustathnā'* (بلالاً) is the *fa'il*. To find out the *i'rab* it deserves omit *إلا* and it will reveal that it is *fa'il*.

e.g., if we omit *إلا* in the above example, we get *ما ركب بلالاً* and here *بلالاً* is the *fa'il*. This is done only to find out the *i'rab*. The meaning, of course, is the opposite of what the original sentence means.

And in *ما رأيت إلا بلالاً* 'I saw no one except Bilal' *بلالاً* is *maf'ūl bihi* as it is clear from *ما رأيت بلالاً*.

There is no problem with the *mustathnā'* as it is preceded by a preposition, e.g., *ما*.

*ما درست إلا بالجامعة* / 'I was looking for none except Khalid', *ما درست إلا بالجامعة*.

*ما درسنا إلا بالجامعة الإسلامية* / 'We did not study in any university except Islamic University.'

Note . We have seen in L 27 that only the separable form of the pronoun is

إلا *لا نعبد إلا إياه* / 'We worship only him'. Here are some examples of this



none but Him' (not إِلَّا) -- (إِلَّاكَ) 'The teacher asked all the students except you' (not إِلَّاكَ)

### The *mustathnâ* after **غَيْرَ** and **سِوَى**

The *mustathnâ* after these words is *mayrûr* because it is *mudâf ilaihi*. Its original *ir'âb* is shown by these two words, e.g.,

نَجَحَ الطَّلَابُ غَيْرَ حَامِدٍ. Here **غَيْرَ** is *mansûb* just as **حَامِدًا** is *mansûb* in نَجَحَ الطَّلَابُ إِلَّا حَامِدًا.

مَا نَجَحَ الطَّلَابُ غَيْرَ حَامِدٍ. Here **غَيْرَ** may be *mansûb* or *marfû'* just as **حَامِدٍ** may be *mansûb* or *marfû'* in مَا نَجَحَ الطَّلَابُ إِلَّا حَامِدًا / حَامِدًا.

مَا نَجَحَ إِلَّا حَامِدٌ. Here **غَيْرَ** is *marfû'* just as **حَامِدٍ** is *marfû'* as in مَا نَجَحَ إِلَّا حَامِدًا.

مَا سَأَلْتُ إِلَّا حَامِدًا. Here **غَيْرَ** is *mansûb* just as **حَامِدٍ** is *mansûb* in مَا سَأَلْتُ غَيْرَ حَامِدٍ حَامِدًا.

The *ir'âb* of **سِوَى** is exactly like that of **غَيْرَ**, but it is latent as **سِوَى** is a *maqṣûr* noun<sup>1</sup>.

### The *mustathnâ* after **مَا عَدَا** مَا خَلَا

After these two tools of exception the *mustathnâ* is *mansûb*, e.g. اِخْتَرْتُ

الطَّلَابَ مَا عَدَا ثَلَاثَةً 'I have examined the students except three' The poet says:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ 'Lo! every thing, except Allah, is untrue' Here بَاطِلٌ should have the *tanwîn*, but it has been omitted for metrical reason.

أَلَا (alâ) is a particle used to draw attention to something important,

e.g., أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ 'Beware, they themselves are the

<sup>1</sup> - See Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem

mischief-makers, but they do not perceive' (Qur'an, 2:12). This particle is called **حَرْفُ اسْتِفْهَامٍ وَتَنْبِيْهِ**, i.e., the particle of commencement and cautioning.

#(3) One of the patterns of the *masdar* is **فَعْلٌ** (fa'ī-un), e.g., **شَرَحَ** 'he explained': **شَرْحٌ** 'explanation'

#(4) The plural of **دِينَارٌ** (dīnār-un) is **دَنَانِيرٌ** (danānīr-u). Note that in the singular there is only one **ن**, but in the plural there are two. There are some other words like **دِيَّانٌ**, **قِرَاطٌ**, **دِيْعَاسٌ** which form their plural like **دِينَارٌ**.

#(5) If the *khabar* of **كُنْ** is a pronoun, it may be either attached or separable, e.g., **أَتُرِيدُ أَنْ تَكُونَ قَاضِيًا؟ - لَا، مَا أُرِيدُ أَنْ أَكُونَهُ / أَكُونَ يَا هُ** 'Do you want to be a judge?' -- 'No, I don't want to be one.' Both **أَكُونَهُ** and **أَكُونَ يَا هُ** are right.

## EXERCISES

1) Answer the following questions.

3) Point out all the instances of *istithnā'* occurring in the main lesson, and specify the kind in each instance (*muttasil*, *munqati'*, *mufarraqh*)

4) Point out the *mustathnā* and *mustathnā minhu*, and specify the kind of *istithnā'* in the following examples

5) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes

6) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.

7) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes

8) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes

9) Complete each of the following sentences with a suitable *mustathnā*.

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

12) Write the *masdar* of each of the following verbs on the pattern of **fa'ī-un**

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13) What is meaning of **الْأَمَّةُ**? And what is its plural?

14) Write the plural of each of the following nouns on the pattern of **ذُنُوبٌ**.



## LESSON 33

In this lesson we learn the following :

#(1) **وَاللّٰهُ لَا تُشْرِكُ الْإِسْلَامَ فِي بَلَدِي** 'By Allah, I shall propagate Islam in my country.' This is called **نُونُ التَّوَكِيدِ** (the *nūn* of emphasis)<sup>1</sup> It is of two kinds :

a) one with a double *nūn*, e.g., **أَخْرُجْنِ** 'get out.' This is called **نُونُ التَّوَكِيدِ الثَّقِيلَةِ**.

b) and the other with a single *nūn*, e.g., **أَخْرُجْ**. This is called **نُونُ التَّوَكِيدِ الْخَفِيفَةِ**. This is less frequently used than the *thaqilah*.

This *nūn* signifies emphasis. It is used only with the *mudāri'* and the *amr*, not with the *māḍī*.

### How to suffix this *nūn*?

a) The *mudāri'* *marfū'* :

(1) In the four forms **نَكْتُبُ**, **أَكْتُبُ**, **تَكْتُبُ**, **يَكْتُبُ** the final *ḍammah* is replaced with the *fathah*. So **يَكْتُبُ** becomes **يَكْتُبُنْ** (yaktub-u : yaktub-a-nna). The same process is used with the other three forms also.

(2) In the following three forms, the final *nūn* along with the *waḥw* or *yā'* are dropped : **يَكْتُبُونَ**, **تَكْتُبُونَ**, **نَكْتُبِينَ**. So **يَكْتُبُونَ** becomes **يَكْتُبُنْ**.

After omitting *-na* from yaktubūna and adding *-nna* we get yaktubūnna. As a long vowel is not followed by a vowelless letter in Arabic, the long *ū* is

<sup>1</sup> - European Arabists call it 'the energetic *nūn*'.

shortened. So we get yaktubanna. In the same way from تَكْتُبُونَ is formed تَكْتُبُ<sup>anna</sup> (taktub<sup>anna</sup>: taktub<sup>anna</sup> : taktubanna). Note that the difference between the singular يَكْتُبُ and the plural يَكْتُبُونَ is -a- in the first and -u- in the second (yaktub-a-anna, yaktub-u-anna).

The second person feminine singular تَكْتُبِينَ becomes تَكْتُبِي. After omitting na from taktub<sup>anna</sup> and adding -anna we get taktub<sup>anna</sup>. Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is taktubinna.

(3) In the two dual forms تَكْتُبَانِ, يَكْتُبَانِ the final *nūn* is omitted, but the *alif* is retained because its omission will make this dual form identical with the singular form. An important difference in the dual forms is that the *nūn* takes *kasrah* instead of *fathah*. So the resulting form is تَكْتُبَانِ, يَكْتُبَانِ. After omitting ni from yaktubāni and adding -anna we get yaktubāanna. The final -a is changed to -i for the sake of dissimilation.

(4) In the two feminine plural forms تَكْتُبْنَ, يَكْتُبْنَ the final *nūn* is retained and -ānni is added. As in the dual forms the *nūn* takes *kasrah* in these plural forms also. The resulting forms are تَكْتُبْنَ, يَكْتُبْنَ. Note that an *alif* is added between the *nūn* of the pronoun and the *nūn* of emphasis (yaktubna : yaktubn-ā-nni).

#### b) The *mudāri' majzūm* :

The process is the same as in the *mudāri' marfū'* except that the *nūn* in the five forms is already omitted in the *mudāri' majzūm*. Here are some examples:

لَا تَجْلِسْ فِي هَذَا الْكُرْسِيِّ فَإِنَّهُ مَكْسُورٌ 'Don't sit in this chair for it is broken.'

يَا إِخْوَانُ، لَا تَخْرُجَنَّ مِنَ الْفَصْلِ قَبْلَ السَّاعَةِ الْوَاحِدَةِ 'Brothers, don't leave the class before one o'clock.'

يَا زَيْنَبُ، لَا تَغْسِلِي ثَوْبَكَ بِهَذَا الصَّابُونِ 'Zainab, don't wash your clothes with this soap.'

يَا أَخَوَاتُ، لَا تَشْرَبْنَ هَذَا الْمَاءَ 'Sisters, don't drink this water.'

Note that in the *nāqis* verb, the omitted third radical is restored before suffixing the *nūn*, e.g.

لَا تَدْعُونَ . لَا تَدْعُ -- لَا تَسِينُ لَا تَسِ -- لَا تَمْسِينَ : لَا تَمْسِ This also happens in the *amr*.

e) The *amr* :

This process is primarily the same in the *amr* also, e.g.,

اُكْتُبْ اُكْتُبْ-اَنَا (uktub uktub-anna)

اُكْتُبْ اُكْتُبْ-نَا (uktubâ uktubâ-nâ)

اُكْتُبْ اُكْتُبْ-اَنْتَا (uktubâ uktubu-anna).

اُكْتُبْ اُكْتُبْ-اَنْتَا (uktubâ uktubi-anna)

اُكْتُبْ اُكْتُبْ-اَنْتَا (uktubna uktubu-â-nâ).

### 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., اُتْرِلْ مِنَ السَّيَّارَةِ يَا وَلَدُ 'Do get out of the car, boy.'

(2) in the *mudâri'* if it signifies *talab* (الطلب), i.e., *amr, nahy* or *istifhām*<sup>1</sup>,

e.g.,

لَا تَأْكُلْ وَأَنْتَ شَبَعَانُ 'Never eat when you are full up '

هَلْ تَسَافِرُ وَأَنْتَ مَرِيضٌ? 'Are you travelling when you are so sick?'

If the speaker feels the need for emphasis, he may use it

b) **Compulsory** : It is compulsory in the *mudâri'* if it is *jawâb al-qasam*, e.g.,

وَاللَّهِ لَأَحْفَظَنَّ الْقُرْآنَ الْكَرِيمَ 'By Allah! I will memorize the Qur'an ' Here the

*mudâri'* أَحْفَظُ happens to be *jawâb al-qasam* as it is preceded by the *qasam*

وَاللَّهِ Note that this verb has not only the *nūn* suffixed to it, but it has also a

*lām* prefixed to it (la-ahfaz-anna) This *lām* is called لَامُ تَلْقَى النِّسْبَ

There are, however, three conditions for its use in the *jawâb al-qasam*. These are :

<sup>1</sup> - For *talab* see 5 : 15.

a) the verb should be affirmative as in the above example. Neither the *lām* nor the *mim* is used with a negative verb, e.g., **وَاللّٰهِ لَا أُخْرَجُ** 'By Allah! I will not go out.'

b) the verb should be future. If it is present only the *lām* is used, not the *mim*, e.g., **وَاللّٰهِ لَا أَظُنُّهُ صَادِقًا** 'By Allah! I think he is truthful' -- **وَاللّٰهِ لَأُحِبُّكَ** 'By Allah! I love you.'

Note that **وَاللّٰهِ لَأُسَاعِدُنَّهُ** means 'By Allah! I will help him.' and **وَاللّٰهُ لَأُسَاعِدُهُ** means 'By Allah! I am helping him.'

c) the *lām* should be attached to the verb. If it is attached a word other than the verb, the *mim* cannot be used, e.g., **وَاللّٰهِ لَأِلَى مَكَّةَ أَذْهَبُ** 'By Allah! to Makkah I will go.' Here the *lām* is attached to **إِلَى** (la-ilā). But if it is attached to the verb, the *mim* has to be used, e.g., **وَاللّٰهُ لَأَذْهَبَنَّ إِلَى مَكَّةَ**. Here is another example **وَاللّٰهُ لَسَوْفَ أَزُورُكَ** 'By Allah! I will visit you.' In the Qur'an (93:5) **وَلَسَوْفَ يُعْطِيكَ** 'And He will give you.' This is *jawāb al-qasam*, and the *qasam* is **وَالصُّحْحَى** 'By the forenoon!'

c) **Near-compulsory** : The use of the *mim* is near-compulsory after the conditional particle **إِنَّمَا** which is made up of **إِنْ** plus **مَا** for strengthening. The *mim* of **إِنْ** has been assimilated to the *mim* of **مَا**. Here are some examples

**إِنَّمَا تَذْهَبُ إِلَى مَكَّةَ أَذْهَبُ مَعَكَ** 'If you go to Makkah, I will go with you.' In the Qur'an (17:23) **إِنَّمَا يَسْتَلْفَنُ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا** 'If one or both of them attain old age with you, do not say to them 'Fie', nor repulse them, but speak to them a gracious word.'

#(2) **أَفْ** is a verb-noun meaning 'I am annoyed' or 'I am irritated'. It is *mabni*

#(3) In the Qur'an, 3.169 : **بَلْ أَحْيَاءُ**. Here the *muftada'* is omitted. The full sentence is **بَلْ هُمْ أَحْيَاءُ** 'On the contrary, they are alive.' When **بَلْ** precedes a sentence it is called **حَرْفُ الْإِبْدَاءِ**, i.e., introductory particle. It denotes digression, i.e., change of subject. This change signifies one of the two following things:

- a) **الْإِبْطَالُ**, i.e., cancellation of the previous statement as in this verse : **وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ** 'Never think of those who are killed in the way of Allah as dead; on the contrary, they are alive. With their Lord they have provision.' **بَلْ** is used here to cancel the idea that they are dead, and to assert that they are alive.
- b) **الْإِنْتِقَالُ**, i.e., transition from one idea to another without cancelling the first, e.g. : **إِبْرَاهِيمُ كَسَلٌ بَلْ هُوَ مَهْمَلٌ** 'Ibrahim is lazy, nay, he is negligent.' In the Qur'an (69:26-27) : **فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ<sup>1</sup> بَلْ نَحْنُ مَحْرُومُونَ** 'When they saw it<sup>1</sup> they said, "Surely, we have lost our way; nay, we have been deprived (of our fruit)".'

## EXERCISES

- 1) Make the following verbs emphatic using the *nūn al-taukid al-ṥaqilah*.
  - 2/1) Point out all the instances of *nūn al-taukid* occurring in the main lesson, and mention in which of them the use of the *nūn* is optional, and in which it is compulsory.
  - 2/2) Oral exercises :
    - (a) Each student says to the other **لَا تَفْعَلْ كَذَا**, and he replies saying **وَاللَّهِ لَا أَفْعَلُ كَذَا**
    - (b) Each student says to the other **أَفْعَلْ كَذَا**, and he replies saying **وَاللَّهِ لَا أَفْعَلُ كَذَا**
- Actual verbs like **اِفْتَحْ**, **لَا تَفْتَحْ**, **اجْلِسْ**, **لَا تَجْلِسْ** should be used.

<sup>1</sup> - i.e., their garden which had been burnt down.

2/3) Rewrite each of the following sentences making it *jawāb al-qasam*, and make necessary changes

2/4) Write the *mudāri'* and *amr* of each of the following verbs.



## LESSON 34

In this lesson we learn the following :

4(1) **الْمَتَوَعُّعُ مِنَ النِّصْرِفِ** (the diptote) . It is a *mu'rab* noun which does not

accept the *tanwīn*, e.g., **إِبْرَاهِيمُ، قَاطِمَةُ، أَحْمَرُ، مَسَاجِدُ، وَفُلَانٌ**.

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) **أَلِفُ التَّائِيَةِ**, i.e., the *alif* signifying femininity. It is either **مَقْصُورَةٌ** (short) or **مَمْدُودَةٌ** (elongated). The first is a long -ā written in Arabic with a **قِي** (قى).

and the second is a long -ā followed by a *hamzah* (أ), and both these should be extra added after the third radical, e.g.,

\* **أَلِفُ التَّائِيَةِ الْمَقْصُورَةُ** : **أَمْرَضَى، دُنْيَا، حَبْنَى، هَدَايَا، فَتَاوَى**. Note that words like

**فَتَى** 'young man', **رَحَى** 'grinding stone', **عَصَا** 'stick' are not diptotes because the *alif* in these words is the third radical, and not extra

\* **أَلِفُ التَّائِيَةِ الْمَمْدُودَةُ** : **صَحْرَاءُ، حَمْرَاءُ، أَعْدَاءُ، فَقَرَاءُ**. Note that words like

**أَقْلَامُ، أَوْلَادُ، أَسْمَاءُ، آبَاءُ، آلَاءُ، أَنْجَاءُ** are not diptotes because these are like **أَوْلَادُ، أَسْمَاءُ، آبَاءُ، آلَاءُ، أَنْجَاءُ**

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فَتَاوَى plural of فتوى 'religious ruling' -- غَدَا 'gifts' -- حَبْلُو 'pregnant' -- دُنْيَا -- مَرَضَى plural of مرضى 'sick' is the plural of مرضى 'sick' --



أَحْكَامٌ on the pattern of أَفْعَالٌ and the *hamzah* is the third radical, and not extra

b) اَلْجَمْعُ الْمُنْتَهَى i.e., that is the plural on the patterns of مَفَاعِلٌ and مَفَاعِيلٌ

e.g., مَسَاجِدُ، مَدَارِسُ، أَسَاوِرُ، خِذَاقُ، سِلَاسِلُ، أَقَامِلُ، فَنَادِقُ.

مَفَاتِيحُ، أَسَابِيحُ، فَنَاجِيْنُ، ثَعَالِيْنُ، مَنَادِيلُ.

Words on the pattern of مَفَاعِلَةٌ (i.e., مَفَاعِلٌ - قَ) are not diptotes, e.g., أَمَاتَذَةٌ،

تَلَامِذَةٌ. These words accept the *tamwīn*.

Even singular nouns on these two patterns are diptotes, e.g., طَمَاطِيْمٌ

'tomatoes', بَطَاطِيْسٌ 'potatoes', طَبَاشِيْرٌ 'chalk', سُرَاوِيْلٌ 'trousers'

## NOUNS WHICH DO NOT ACCEPT THE *TAMWĪN* FOR TWO REASONS

These are either proper nouns (الْأَسْمَاءُ) or adjectives (الْوَصْفُ).

### Proper Nouns

Proper nouns do not accept the *tamwīn* when they have one of the following reasons

(1) if they are feminine, e.g., زَيْنَبُ، حَمْرَةٌ. Note that حَمْرَةٌ is the name of a man, but the word is feminine as it ends in *ra' marbūtah* (ة).

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فُرَاءٌ plural of صَدِيقٌ 'friend' .. حُدُودٌ plural of حَدَرٌ 'red', feminine of حَمْرٌ 'desert' .. فُقَرَاءٌ plural of فَقِيرٌ 'poor'.

اَلْجَمْعُ الْمُنْتَهَى means 'the ultimate plural'. Some plural forms can be changed to this form to get what is called اَلْجَمْعُ اَلْاٰخِرُ. e.g., نَمَكَةٌ is the plural of نَمَكٌ, and اُمَكَةٌ itself can be changed to اُمَمٌ. But this last form cannot be made plural further. That is why it is called the 'ultimate plural'

<sup>2</sup> - These two words belong to the class of اَسْمَاءُ اَخْيَارٍ like اَبْنٌ, اَبْنَةٌ etc. These words are treated as singular, though they are plural in meaning.

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If a feminine proper noun is made up of three letters of which the second letter is *sakin*, it may be used both as a diptote and as a triptote<sup>1</sup>, but it is

better to use it as a triptote, e.g. هِنْدٌ، دَعْدٌ، رَيْمٌ.

(2) if they are non-Arabic (أَغْجَمِيّ)، e.g., اِبْرَاهِيْمُ، وَلِيْمُ، بَاكِسْتَانُ. If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is *sakin*, it accepts the *tanwīn*, e.g., نُوحٌ، لُوطٌ، هَيْتٌ، جُورْجٌ، خَانٌ. But if it is feminine, it remains a diptote, e.g. بَلَخٌ، حَمَصٌ، نَيْسٌ، فَوْشٌ، يَافَا، بَرْتٌ.

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the *tanwīn*, e.g., جَوْهَرٌ which is a Persian word meaning a gem, and is also used as a name.

(3) if they are مَعْدُوْلٌ, i.e., on the pattern of فَعْلٌ (fu'al-u), e.g., عَمْرٌ، زُفْرٌ، مَعْدُوْلٌ. هَبْلٌ، زَحْلٌ، هَبْلٌ.

(4) if they end in extra *alif* and *min*, e.g., رَمَضَانٌ، فَرَوَانٌ، شَعْبَانٌ، عَثْمَانٌ. The name حَنَانٌ accepts the *tanwīn* because it is on the pattern of فَعَالٌ from حَنَّ and so the ن is the third radical, and is not extra.

(5) if they resemble a verb in their form, e.g., أَحْمَدٌ which is on the pattern of أَذْهَبُ 'I go', يَزِيْدُ which is on the pattern of يَبِيْعُ 'he sells'.

(6) if they are compound of two nouns, e.g., مَعْدِيْكُوبٌ، خَضِرْمَوْتٌ.

<sup>1</sup> - A triptote is a regular noun which accepts the *tanwīn*.

<sup>2</sup> - نُوحٌ and لُوطٌ are prophets, هَيْتٌ is one the sons of Adam (may peace be on him), جُورْجٌ is George. خَانٌ is a name in India and Pakistan.

<sup>3</sup> - Names of cities in Australia, England, Turkey, France, Syria and Afghanistan . Perth,

Bath, Mus, Nice, Homs, Balkh.

<sup>4</sup> - زُفْرٌ and زُفْرٌ are names of persons; زَحْلٌ is the planet Saturn, and هَبْلٌ is the name of a pre-

## Adjectives

Adjectives do not accept the *tanwīn* in the following cases :

(1) if they are on the pattern of **أَفْعَلٌ** provided they are not made feminine with the *tā' marbūṭah* (ة), e.g., أَكْبَرُ، أَحْمَرُ. The feminine of أَكْبَرُ is كُبْرَى, and that of أَحْمَرُ is حُمْرَاءُ. The word أَرْمَلٌ 'widower' accepts the *tanwīn* because its feminine is أَرْمَلَةٌ 'widow'

(2) if they are on the pattern of **فَعْلَانٌ**, e.g., جَوْعَانٌ، شَبَعَانٌ، عَطْشَانٌ، مَلَانٌ.

(3) if they are **مَعْدُولٌ**. A *ma'dūl* adjective is one of the two following things :

a) the numbers which are on the patterns **فَعَالٌ** and **مَفْعَلٌ**, e.g., ثَلَاثٌ 'three at a time', رُبَاعٌ 'four at a time'; مَثْنِيٌ 'two at a time', مَثَلثٌ 'three at a time'

In the Qur'an (4:3) وَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنْهُنَّ. And if you fear that you will not deal justly with regard to the orphans, then marry of the women, who please you, two or three or four...

b) the word **أُخْرَى**, plural of أُخْرَى. In the Qur'an (2:185) وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ. And he who is sick or on a journey (let him fast the same number of) other days.

## I'RÂB OF THE DIPTOTE

We have learnt the *i'râb* of the diptote in Book (L 23), and in the first lesson of this book. The *jarr*-ending of the diptote is *fathah* instead of *kasrah*, e.g., سَافَرْتُ مِنْ لُنْدُنَ إِلَى بَرْلِينَ -- 'I studied in many schools.' -- دَرَسْتُ فِي مَدَارِسٍ كَثِيرَةٍ. 'I travelled from London to Berlin.' -- هَذِهِ كُتُبُ زَيْنَبَ. 'These are Zainab's books.'

But it takes *kasrah* like a regular noun in the following two cases :

a) when it has the definite article -al, e.g. 'تولت في هذه الفنادق' 'I stayed in these hotels.' .. 'اكتب بالقلم الأحمر' 'Write with the red pen.'  
'سلمت الرغيف' 'I gave the loaf to the hungry boy.'

In the Qur'an (70:40) 'فلا أقسم برب المشارق والمغارب إنا لقادرون' 'But, nay! I swear by the Lord of the easts and the wests that We are indeed Able.'

b) when it is *mudāf*, e.g. 'درست في مدارس المدينة' 'I taught in the schools of Madinah' -- 'هو من أحسن' 'I contacted Bilal's friends.'  
'الطلاب' 'He is one of the best students.'

In the Qur'an (95:4) 'لقد خلقنا الإنسان في أحسن تقويم' 'We have indeed created man in the best stature.'

Note the words 'جارية' plural of 'girl', 'معنى' plural of 'meaning', 'جوار' plural of 'club'. Such words are on the pattern of 'مفاعل', and at the same time they are *manqūṣ* as their third radical is 'ق', which appears if these words take the definite article -al. 'المعاني', 'الجواري', 'النوادي'. These are called the *manqūṣ* of the 'الجمع المتاهي', and they are treated just as the *manqūṣ* in *i'raḥ*. They take the *tanwīn* in the *raf'* and *jarr* cases, but not in the *nashb* case, e.g., 'Marfū' 'هذه الكلمة لها معان كثيرة' 'This word has many meanings.' Here 'معان' is *mubtada'*, and is *marfū'*. Here it takes the *tanwīn*.

'Manṣūb' 'أعرف معاني هذه الكلمة' 'I know many meanings of this word.'

Here it is *maf'ūl bilh*, and so it is *manṣūb*. Here it does not take the *tanwīn*.

'Majrūr' 'تستعمل هذه الكلمة بمعان كثيرة' 'This word is used in many meanings.' Here it is *majrūr* as it is preceded by a preposition. Here also it takes the *tanwīn*. Here is another example :

'Marfū' 'توجد هنا نواد مختلفة' 'Various clubs are found here'

'Manṣūb' 'أسس الناس نوادي مختلفة' 'People have founded various clubs'

'Majrūr' 'هو عضو في نواد مختلفة' 'He is member in various clubs.'

## EXERCISES

- 1) Point out all the instances of the diptote (المثنوع من الصرف) occurring in the main lesson, and mention the reason for their being diptotes
- 2) Point out the diptotes occurring in the main lesson which have *kasrah* in the *jarr* case, and mention the reason for that
- 3) Point out the diptotes (المثنوع من الصرف) in the following sentences, and mention the reason for their being so. If they have *kasrah* in the *jarr* case, mention the reason for that.
- 4) Rewrite the following sentence with the diptote having *kasrah*
- 5) Use the word جَوَارٍ in three sentences making it *marfū'* in the first, *mansūb* in the second and *majrūr* in the third.
- 6) In the sentence عَائِشَةُ عَائِشَةُ the first word has no *tanwīn* while the second has. Why?
- 7) Why is the word أَرْقَبُ not a diptote though it has a verbal pattern?
- 8) Give an example of a diptote having *kasrah* in the *jarr* case because of its having the definite article.
- 9) Give an example of a diptote having *kasrah* in the *jarr* case because of its being *mudāf*.
- 10) Give an example of each of the following
  - a) an adjective which is *ma'chil*
  - b) non-Arabic proper noun
  - c) an adjective on the pattern of فَعْلَانُ
  - d) a feminine proper noun.
  - e) a *ma'chil* proper noun.
  - f) an adjective on the pattern of أَفْعَلُ
  - g) a proper noun ending in extra *alif* and *nūn*.
  - h) a compound proper noun
  - i) الجمعُ المتناهي
  - j) a noun ending in *alif al-ta'nīth al-mamdūdah*.
  - k) a noun ending in *alif al-ta'nīth al-maqsūrah*.
  - l) the *manqūṣ* of the الجمعُ المتناهي.

m) a feminine proper noun which accepts the *tanwīn*.

n) a non-Arabic proper noun which accepts the *tanwīn*.

11) Both the proper nouns إِبْرَاهِيمَ and نُوحٌ are non-Arabic, but the first does not accept the *tanwīn* while the second does. Why?

12) Both the proper nouns جُرُجٌ and بَلَخٌ are non-Arabic, and both are made of three letters of which the second is *sākin*. But the first accepts the *tanwīn* while the second does not. Why?

13) Which proper noun may be used both as a diptote and a triptote?

## General Questions (covering the whole book)

#(1) Read the *ḥadīth qudsī*, and answer the questions following it

1(a) What does جَعَلَ mean here? How many objects does it take?

1(b) Mention another meaning of جَعَلَ, and use it in a sentence.

2(a) What has been omitted in تَظَالَمُوا and why?

2(b) Mention the two *abwāb* in which this omission takes place, and give an *āyah* for each *bāb*.

2(c) To which *bāb* does تَظَالَمُوا belong? What does this *bāb* signify in this *ḥadīth*? Mention the other signification of this *bāb*, and give an example in a sentence.

3) Point out a *thulāthī mujarrad* verb occurring in the *ḥadīth*, and mention its *bāb*, its *maṣdar* and its *maṣdar mīmī*.

4) Point out a *mazīd* verb with one extra letter, and mention its *bāb*, its *maṣdar* and its *ism al-fā'il*.

5) What kind of derivative is each of the following nouns? Mention the verb from which it has been derived

6) Write the *i'rāb* of the underlined words.

#(2) Read the *āyah*, and answer the questions following it

1) What is مِنْ made up of? Is the use of the emphatic *nūn* in the *mudā'irī* following it optional or compulsory?

2) Why has لَا تَقُلْ taken the فَ?

3) Write the *i'rāb* of the underlined words.

#(3) Write the *i'rāb* of the underlined words in the following *āyahs*

#(4) Write the *i'rāb* of the underlined words in the following *ḥadīth*.

#(5) Write the *i'rāb* of the underlined words in the following *āyah*

#(6) Read the following couplet, and answer the questions following it

1) Is the use of the emphatic *nūn* in the *mudā'irī* here optional or compulsory?

2) Is the verb رَأَى here *ra'ā* of the eye or *ra'ā* of the mind?

3) To which *bāb* does the verb يَتَسَمَّى belong? How many extra letters are there in it? Give its *māḍī*, *amr* and *maṣdar*.

- 4) What is the meaning of التَّيِّبُ and what is its plural?
- 5) What is meaning of النُّيُوبُ and what is its singular? Does this word have another plural?
- 6) Why has the verb لَا تَقْطُنْ taken the ف?
- 7) Write the *i'rab* of the underlined words.
- #(7) What is the *i'rab* of هذه in each of the following sentences?
- #(8) What is the *i'rab* of خَوْفًا in each of the following sentences?
- #(9) What is the *i'rab* of كُمْ in each of the following sentences?
- #(10) What is the *i'rab* of أَيَّ in each of the following sentences?
- #(11) What is the *i'rab* of ثَلَاث in each of the following sentences?
- #(12) Illustrate each of the following in a sentence.
- #(13) Give an example of each of the following
- #(14) Change each of the following verbs to *hāb* أَتَعَلَّ
- #(15) Give an example of each of the following *masdar* patterns
- #(16) Rewrite the following sentences using *hamzat al-istifhām*.
- #(17) Specify the type of مَا in each of the following sentences.
- #(18) Specify the type of *lām* in each of the following sentences.
- #(19) Wonder at the beauty of the stars using the two verbs of wonder.
- #(20) Give an *āyah* containing each of the two verbs of wonder
- #(21) Give the *masdar*, *masdar al-marrah*, *masdar al-hai'ah* and *masdar mimi* of the verb مَاتَ .
- #(22) Give the complete *i'rab* of the following couplet.
- #(23) Write the *i'rab* of the underlined words in the following.
- #(24) Read the couplet, and answer the questions following it :
  - 1) What does قَدْ signify here?
  - 2) What type of مَا is the one in بَعْدَمَا?
  - 3) Write the *i'rab* of the underlined words.
- #(25) Write the complete *i'rab* of the following *āyah*.
- #(26) Use each of the following sentences as *hāl*.
- #(27) Why has the separate form of the pronoun of *naṣb* been used in each of the following sentences?



#(28) Rewrite each of the following sentences replacing the verb with the *masdar*.

#(29) Answer each of the following sentences using two pronouns as the objects. In which answer can both the pronouns be in the attached form?

#(30) Illustrate each of the following meanings of *جَعَلَ* in a sentence.

#(31) What does *عَسَى* signify in each of the following sentences?

#(32) Is the use of the emphatic *nūn* in each of the following examples optional or compulsory?

#(33) Use each of the following sentences as *jawāb al-qasam*, and make necessary changes.

#(34) Give two examples of the *istithnā' munqati'*. One of them should be your own composition and the other from the Qur'an.

#(35) Give two examples of the *istithnā' mufarragh*. One of them should be your own composition and the other from the Qur'an.

#(36) Rewrite the following sentence using *إِذَا* instead of *إِن* and make necessary changes.

## VOCABULARY



radio & TV (literally : the  
audible and the visible  
transmissions)

الإذاعتان السَّمْعُوعَةُ وَالرَّيْئَةُ

couch, sofa

الأريكة

to hire

استأجر

to have a bath

استحم

first aid

الإسعاف

ambulance

سيارة الإسعاف

announcement

الإعلان

suggestion, idea

الاقتراح

to join (a school, a university etc)

التحق بـ

half-yearly examination

الإمتحان النصفى

secretary

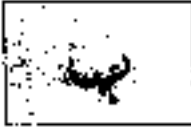
الأمين

cashier

أمين الصندوق

departure from school

الانصراف



telegram

الْبَرْقِيَّةُ

programme

الْبَرْنَامَجُ

potato

الْبَطَاطِسُ

grocer

الْبِقَالُ

municipal corporation

الْبَلَدِيَّةُ

(%) per cent

بِالْمِائَةِ



to graduate

تَخْرُجُ

vaccination

التَّطْعِيمُ

circular

التَّعْمِيمُ

grade (in examination  
result)

التَّقْدِيرُ

with distinction

بِتَقْدِيرٍ مُمْتَازٍ

television (set)

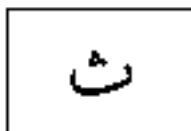
التَّلَافُزُ

to go for a walk

تَمْشِيٌّ

distribution

التَّوْزِيعُ



cultural

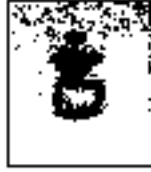
تَقَاوُفٌ

## ج

prize	الجائزة
cheese	الخبز
pound (currency)	الجنيه
weather	الجو
directions	الجهات
students from different sections, classes, colleges etc	طلّابٌ من جهاتٍ مُختلِفةٍ

## ح

bus	الحافلة
size	الحجم
war	الحرب
world war	الحربُ العالميّةُ
civil war	الحربُ الأهليّةُ
period (duration of a lesson)	الحصّةُ
tea party	حفْلُ الشاي



graduate

map

الخَرِيجُ  
الخَرِيطَةُ



habit

to smoke

postgraduate studies

drawer (in a table)

tonic

vertigo

state (country)

الدَّابُّ والدَّيْدَنُ

دَخَنَ

الدَّرَاسَاتُ الْعُلْيَا

الدَّرَجُ

الدَّوَاءُ الْمُقَوِّي

الدُّوَارُ

الدَّوْلَةُ - الْجَمْعُ دَوْلٌ



president

to fail (an examination)

one who has failed

الرَّئِيسُ  
رَسَا  
رَاسِبٌ

ز

Saturn

زُحْرُ

س

to record (in a tape-recorder)

سَجَّلَ

to draw (money from a bank)

سَحَبَ

cancer

الْمَسْرُطَانُ

cough

السُّعَالُ

quince

السُّفْرَجْلُ

ambulance

سيارة الإسعافِ

ش

lorry

الشَّاحِنَةُ

(T.V) screen

الشَّاشَةُ

youth, young men

الشَّبَابُ (جمع شَبَابٍ)

policemen

الْشَّرَطَةُ

policeman

الشَّرْطِيُّ

tape (of a tape-recorder)

الشَّرِيطُ

to switch on (a machine)

شَعَّلَ

ص

fund

الصندوق

charity fund

صندوق البر

ض

exactly

(الضبط) بالضبط

ط

storey

الطابق

chalk (for writing)

الطباشير

model

النموذج

tomato

الطماطم

to strike a student's name off the rolls, to  
expel

طوى قبه

another name of Madinah

طية

spectrum

الطيف

ع

lentil

العدس

gram

gargling

cover, title-page

غ

الْغَرَامُ

الْفَرْغَةُ

الْغُلَافُ

break (during school  
time)

courtyard

from time to time

ف

الْفُسْحَى

الْفَنَاءُ

الْفَيْتَةُ بَعْدَ الْفَيْتَةِ

examination hall

ball-point pen

rainbow

ق

قَاعَةُ الْإِمْتِحَانِ

الْقَلَمُ الْخَفَافُ

قَوْسُ قَوْحٍ

football

electricity

sack, bag

kilogram

ك

كُرَّةُ الْقَدَمِ

الْكَهْرَبَاءُ

الْكَيْسُ

الْكِيلُوغَرَامُ

rules and regulations

litre

ل

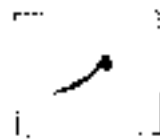
الْلَامِحَةُ

الْلِتْرُ



chart

النُوحَةُ



objection

الْمَانِعُ

match

الْمُبَارَاةُ

file (instrument)

السُّمْبُرْدُ

museum

الْمُتَحَفُ

metre

الْمِترُ

exemplary

مِثَالِي

free (without money)

مِجَانًا

(railway) station

الْمَحْطَةُ

camp

الْمَحْجَمُ

vice-chancellor (or president) of a university

مُديرُ الْإِجَامَةِ

radio announcer,

الْمُذَيِّعُ

newsreader

correspondent

الْمُرَاسِلُ

educationist

الْمُعْرِفِي

controller (of students' attendance)

الْمُرَاقِبُ

traffic

الْمُرُورُ

bolt (on a door)

الْمِزْلَاجُ

contest

الْمُسَابَقَةُ

swimming contest

مُسَابَقَةُ السَّيَاحَةِ

pedestrians	الْمُشَاهِدُ
supervisor	الْمُشْرِفُ
teacher in charge of cultural activities	الْمُشْرِفُ عَلَى الْإِنشِاطِ الثَّقَافِيِّ
bank	الْمَصْرَفُ
lift (in a building)	الْمَصْعَدُ
airport	الْمِطَارُ
dictionary	الْمُعْجَمُ
school level dictionary	الْمُعْجَمُ الْمَدْرَسِيُّ
university level dictionary	الْمُعْجَمُ الْجَامِعِيُّ
camp	الْمَحْشَرُ
institute	الْمَعْهَدُ
scoop	الْمَعْرَفَةُ
colic, gripe	الْمَعْصِ
crossroads	مَقْتَرِقُ الطُّرُقِ
words	الْمُفْرَدَاتُ
fan	الْمِروحةُ
interview, meeting	الْمَقَالَةُ
article (in a journal)	الْمَقَالُ
scissors	الْمَقْصُ
canteen	الْمَقْصِفُ
frying-pan	الْمَقْلَاةُ
air-conditioner	الْمَكْرِفُ
million	الْمِلْيُونُ

eraser

الممحاة

sickle

المنجل

bend or turn (in a road)

المعطف

regular (in attendance)

مواظب

car park

موقف السيارات

era after the birth of  
Christ

ميلادي / للميلاد

ن

club

النادي

literary club

النادي الأدبي

activity

النشاط

news bulletin

نشرة الأخبار

to provide, to lay down, to specify

نص

spectacles

النظارة

ه

telephone

الهاتف

و

absentees' list

ورقة الغياب

to distribute

وزع

كان الفراغ منه الساعة السادسة مساءً من يوم  
الجمعة السابع والعشرين من صفر عام ١٤٢٠ للهجرة  
الموافق الحادي عشر من يونية عام ١٩٩٩ للميلاد، في داره  
في مدينة الرسول صلى الله عليه وسلم. والحمد لله الذي  
بفضله تتم الصالحات. والصلاة والسلام على أشرف  
الأنبياء والمرسلين نبينا محمد وعلى آله وصحبه أجمعين.