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-nātiqīnā bihā is now in your hands, al-hamdu lillāh.

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

The reader is advised to make use of a dictionary to find out the meanings of words not given in the vocabulary. We recommend the use of Hans Wehr’s A Dictionary of Modern Written Arabic. In all good Arabic dictionaries entries are made only of the radicals. So words like كتب, مكتوب are found under كتب; and words like انكس، تكس، مكسور under انكس، تكس، مكسور.

In European dictionaries of Arabic the abwāb of the mazīd are indicated by the following numbers: II تفعل، III فعل، IV فعل، V فعل، VI استفعل، VII افعل، VIII افعل، IX افعل، X افعل.

In Hans Wehr’s dictionary, the bāb of the thulāthī mujarrad and its masdar are indicated as follows:

قَتَل qatāla u (qatl) to kill, slay, murder...As you can see, the vowel of the second radical in the mādī can be learnt from the Roman transcription. The vowel of the second radical in the mudāri’ is given separately. The masdar is given in brackets.

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

أحمر ahmar², f. hamr², pl. همر humr red. Both ahmar and hamr² have the small number two, which means they are diptotes. The letter f. stands for feminine.

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

For further reading the following books are recommended:

1. قصص النبيين by Shaikh Abu l-Hasan al-Nadwi.
2. نصوص من الحديث النبوي الشريف by Dr V. Abdur Rahim (an I.F.T. publication).
3. نصوص إسلامية by Dr V. Abdur Rahim (an I.F.T. publication).

The student has been introduced to the Glorious Qur’an in Part Three, and has studied many *āyāh*s. The reader is advised to read Sūrat al-Baqarah with the help of a good translation of its meanings. He may later on read *al-mus suffice fil lughah wa al-‘urāb surat Yusuf* by the author which is a grammatical analysis of Sūrat Yusuf.

May Allah *subhānahū wa ta‘ālā* help us all to learn Arabic in order 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:

Dālil al-mudīrī ‘The teacer entered’. Here al-mudarrīs-u is مرفوع because it is the fā‘il (الفاعل).

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

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

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

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

رَأَيْتُ السِّيَارَاتُ  I saw the cars. Here *al-sayyårät-i* is منصوب because it is the object.

خَرجَ النَّاسُ مِنَ السِّيَارَاتُ  The people came out of the cars. Here *al-sayyårät-i* is مجرور because it is preceded by a preposition.

b) The Diptotic (المَمْنُوِّعُ مِنَ الْصَّرْفِ): In this group the *jarr*-ending is *fathah* instead of *kasrah*, e.g.,

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

سَألَتُ زَينَبَ  I asked Zainab. Here *Zainab-a* is منصوب because it is مجرور.

ذَهَبَتُ إِلَيَّ زَينَبَ  I went to Zainab. Here *Zainab-a* is مجرور because it is preceded by a preposition.

c) The Five Nouns (الأَسمَاءُ الخَمْسَةُ): These are 2 أَبّ, أَخٌ, حَمَّ, فَمُ, ذُو  These nouns take the secondary endings only when they are مضاف, and the مُضاف إليه is not the pronoun of the first person singular. In this group the *raf*-ending is *wāw*, the *nasb*-ending is *alif* and the *jarr*-ending is *yā’, e.g.,

ماَذَا قَالَ أُبُو بِلَالَ؟  What did Bilal’s father say? Note it is أُبُو (abû) with a *wāw*, not أُبُ (abu).

أُعْرِفُ أُبا بِلَال  I know Bilal’s father. Note it is أُبا (abâ) with an *alif*, not أُبا (aba).

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

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

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‘I went to Bilal’s father’. Note it is ُأَبِي (abî) with a ُيَّ, not ُأَبِ (abi).

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

أَيْنْ ذَهَبَ أَخُوكَ؟ ‘Where did your brother go?’ (akhû-ka)

ما رَأَيتُ أَخَاكَ؟ ‘I did not see your brother’. (akhâ-ka)

ما أَسْمَ أَخِيكَ؟ ‘What is your brother’s name?’ (akhî-ka)

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

يُدْرِسُ أَخِي بِالجَامِعَة ‘My brother is studying at the university’.

أَتَعْرَفُ أَخِي؟ ‘Do you know my brother?’

نَقْصُ العَنْوَانِ مِن أَخِي ‘Take the address from my brother’.

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

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

فَمُكَ نَظِيفُ ‘Your mouth is clean’.

فَمُكْ ‘Open your mouth’.

ماَذَا فِي فَمِكْ؟ ‘What is in your mouth?’

If the ُمَم is dropped, it is declined like the Five Nouns (الأَسْمَاءُ الْخَمْسَةُ), e.g.,

فُوَكَ صَغِيرُ ‘Your mouth is small’. (fû-ka)

فَأَفْتَحُ فَمَكْ ‘Open your mouth’. (fâ-ka)

ماَذَا فِي فَيَكْ؟ ‘What is in your mouth?’ (fi-ka)

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

هو أَخٌ ‘He is a brother’. ِأَيْنَ الأَخُ؟ ‘Where is the brother?’
d) The Sound Masculine Plural (جمع المذكورِ السالمِ): This group has -û (na) as the raf ‘-ending, and -î (na) as the nashb/jarr-ending, e.g.,

\[\text{ الداخلُ المدرسونُ الفصَّل} \]

‘The teachers entered the classes’. Here al-mudarris-ûna is مرفوع.

\[\text{ما سأَللتُ المدرسينَ} \]

‘I did not ask the teachers’. Here al-mudarris-îna is منصوب.

\[\text{أينْ غرفة المدرسينَ؟} \]

‘Where is the teachers’ room?’ Here al-mudarris-îna is مضاف.

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

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

\[\text{أينْ مدرس الْقُرآن؟} \]

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

\[\text{أرَأيت مدرسي الْقُرآن؟} \]

‘Did you see the Qur’an teachers?’

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

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

\[\text{آجَل المدرسانُ الجديدينَ؟} \]

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

\[\text{أرَأيت المدرسينَ الجديدينَ؟} \]

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

\[\text{أسأل عَن المدرسينَ الجديدينَ} \]

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

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

\[\text{أينْ تدرس أختًا بلاَل؟} \]

‘Where are Bilal’s two sisters studying?’ (ukht-â).
‘Do you know Bilal’s two sisters?’ (ukht-ai).

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

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

**Latent Endings**

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

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

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

قُتِلَ الفتى الأفَعَّى بِالعصا ‘The young man killed the viper with the stick.’

Here الفتى (al-fatā) is the *afū’i*، but it has no u-ending; (al-afā) is مفعول به، but has no a-ending, and العصا (al-‘asā) is preceded by a preposition, and so it is مجرور，but has no i-ending. Compare this sentence to the following sentence with the same meaning: قَتَلَ الولد الحية بِالعود (qatala l-walad-u l-hayyat-a bi l-‘ūd-i). In these nouns all the endings appear.

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

دُعَاء جَدِّي أَسْتَاذِي مَعَ زُمَلائِي ‘My grandfather invited my teacher with my classmates’.

Here جَدِّي (jadd-i) is مفعول به أَسْتَاذِي فَاعِل and زُمَلائِي (zumalā-i) is مضاف إليه. But none of the three has the ending.

Compare this to:

دُعَاء جَدِّك أَسْتَاذُك مَعَ زُمَلائه ‘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 Manqūṣ (المَنْقَوس) : It is a noun ending in an original yā', e.g., القاضي, ‘the judge’, المُحاَمِي, ‘the advocate’, الجاني, ‘the culprit’. In this group the u- and the i-endings are latent, but the a-ending appears, e.g.,

سَأَلَ القاضي المُحاَمِي عن الجاني

‘The judge asked the lawyer about the culprit’.

Here القاضي (al-qādiy) which is مرفوع الجاني (al-jāniy) which is have no ending, but المُحاَمِي (al-muhāmiy-a) which is منصوب has a-ending.

If the manqūṣ takes the tanwîn it loses the terminal yā’, e.g., قاضي which was originally قاضي. After the loss of the u-ending and the yā’ it became qādi-n (qādiy-u-n → qādi-n).

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

هذا قاضي
‘This is a judge’.

سَأَلَ قاضي
‘I asked a judge’.

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

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

1) If it has the definite artical al-, e.g., القاضي, الوادي, المُحاَمِي,

2) If it is مُضَاف, e.g., قاضي مكة, ‘defence lawyer’, وادي العقیق, ‘the Valley of Aqiq’ (in Madinah Munawwarah).

3) If it is منصوب, e.g., عَرَرَتْ واديا, ‘I crossed a valley’, سأَلَ قاضيا, ‘I asked a judge’, أريد ثانية, ‘I want a second’.

The Indeclinable Nouns

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 (mabnî).
1) The pronouns like: هو، أنت، أنا: (الضمائر) Likewise tu and hu in رأيتته (I saw him) are pronouns. Also ka in كتابك (your book) and ha in بيتها (her house) are pronouns.

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

ناحون طلاب 'We are students'.

أراك؟ 'Did you see us?'

هذا بيتنا 'This is our house'.

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

2) Demonstrative pronouns like: هذا، هذه، ذلك، هؤلاء، أولئك (أسماء الإشارة). but مغرب (مُغَرَّب) and هذان هذين are declinable.

3) Relative pronouns like: اللذان، الذي، التي، اللذين، اللاتي (أسماء الموصولة). and اللتان are declinable.

4) Some interrogative words like: من، أي، ما، متى، كيف.

5) Some adverbs like: إذا، حيث، أمس، الآن (الظروف).

6) The verb-nouns (أسماء الفعل): A verb-noun is a noun with the meaning of a verb, like: أضف meaning I am annoyed, آه meaning I feel pain, آمن meaning accept.

7) Compound numbers: These are from أَحَد عَشَر up to أَثَنَاء عَشَر along with their feminine forms. Only the first part of أَثَنَاء عَشَر is declinable (as explained in Key to Part Two).

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

EXERCISES

(1) Sort out the mu‘rab (declinable) from the mabnī (indeclinable).
(2) What are the primary endings of the noun?
(3) What are the secondary endings in the following groups?
   a) The Five Nouns,
   b) The Sound Masculine Plural, and
   c) The Dual.
(4) What is the jarr-ending in the Diptote?
(5) What is the nasb-ending in the Sound Feminine Plural?
(6) Use a maqṣūr noun in three sentences making it marfū‘ in the first, mansūb in the second and majrūr in the third.
(7) Use a maqṣūs 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 maqṣūs 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 madāf of the pronoun of the first person singular (الضنا إلى ياء التكم) in three sentences making it marfū‘ in the first, mansūb in the second and majrūr in the third.
(10) Mention the i‘rāb1 of the underlined words.

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

A noun is marfū‘ when it is:

1,2) mubtada’ or khabar, e.g., الله أكبر ‘Allah is the greatest.’

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

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3) *ism* of *kāna*, e.g., ‘The door was open.’

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

5) *fā‘il*, e.g., ‘Allah created us.’

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

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

A noun is *mansūb* when it is:

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

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

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

4) *maf‘ūl fihi* 2, e.g., ‘My father travelled by night’, جلسَ أُبي لِيسَا ابْنٌ المَدِير

The teacher sat at the headmaster’s.

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

6) *maf‘ūl ma‘ahu* 4, e.g., ‘I walked along the mountain’, ذهبتُ، سرَتُ وَجَلَلٌ وَخَادِمًا إِلَى السَّوق

I went to the market along with Khalid’.

7) *maf‘ūl muṭlaq* 5, e.g., ‘Remember Allah much.’

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

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

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

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

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

5 *al-maf‘ūl al-muṭlaq* (المفعول المُطلق) is the *māṣir* of the verb occurring in the sentence. See Lesson 28.

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

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9) *tamyiz* 1, e.g., ‘I am better than you in handwriting’.

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

11) *munâdâ* 3, e.g., ‘O Abdullah!’

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

A noun is *majrûr* when it is:

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

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

Nouns of Dependent Declension (التَوَابِع)

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* (النَّعَمَتُ), i.e. adjective. It follows its *man’ût* (المَنْعَتُ) in its declension. The *man’ût* is the noun which the adjective qualifies, e.g.,

‘أَحْضَرَ الطَّالِبُ الجَدِيدُ’

‘The headmaster wants the new student’.

‘هَذَا دَفْنِسُ الطَّالِبُ الجَدِيدُ’

‘This is the notebook of the new student’.

In these sentences the *na’t* follows the *man’ût* in the *i’râb*.

b) the *tauqîd* (الْتَوَكِيِّدُ), i.e., a noun denoting emphasis like *all of them*, *his* himself, e.g.,

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

2 *al-mustathnâ* (المَسْتَثْنَى) is the noun that comes after لَا meaning ‘except’. See Lesson 32.

3 You have learnt this in Book Two.

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All the students attended. The headmaster himself told me this.

I asked all the students. I asked the headmaster himself.

I greeted all the students. I greeted the headmaster himself. 1

Here the taukid (كـُلْلَّ نفـَسَهُهُ) follows the mu‘akkad (الطلاب، المدير) (المؤكَّد). The mu‘akkad (المؤكَّد) is the noun which is emphasized.

c) maʿtuf (المعُفُوـُ) (i.e., a noun joined to another by a conjunction like and, e.g.,

خَرَجَ حَامِدٌ وصـَدِيقُهُ ‘Hamid and his friend went out’.

طلَبَ المـِديرُ حَامِدٌ وصـَدِيقُهُ ‘The headmaster wanted Hamid and his friend’.

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

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

أَخْبِهْ هـَاشمَ ‘Has your brother Hashim passed?’ ‘Has this student passed?’

أَعْرِفُ هـَاشمَ ‘I know your brother Hashim’. ‘I know this student’.

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

‘Where is the room of this student?’

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

2- See L 21.
(B) MOODS OF VERBS

You have already learnt in Book Two (Lesson 10) that Arabic verbs have three forms: the mādī, the muddari and the amr. The mādī and the amr do not undergo any change. So they are mabnī. The muddari undergoes changes to indicate its function in the sentence. So its mu'rab. Just as the noun has three cases, the muddari 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) ¹.

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

الأخوات يُكُتَبْنَ

‘The sisters are writing’.

ماذا تُكُتَبْنَ يا أخوات؟

‘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': يَكُتَبُ، تَكُتَبُ، أَكُتَبَ، نَكُتَبُ (yaktub-u, taktub-u, aktub-u, naktub-u).

Mansūb: لَن يَكُتَبَ، لَن تَكُتَبَ، لَن أَكُتَبَ، لَن نَكُتَبُ (lan yaktub-a, lan taktub-a, lan aktub-a, lan naktub-a).

Majzūm: لَم يَكُتَبَ، لَم تَكُتَبَ، لَم أَكُتَبَ، لَم نَكُتَبُ (lam yaktub, lam taktub, lam aktub, lam naktub).

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

a) In the Five Forms (الأفعال الخمسة) retention of the terminal nun 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 to the nouns and the verbs; while majrūr is
Marfū’ (yaktubā-ni, taktubā-ni, yaktubū-na, taktubū-na, taktubī-na).

Mansūb (lan yaktubā, lan taktabū, lan yaktubū, lan taktabū, lan taktabī).

Majzūm (lam yaktubā, lam taktabā, lam yaktubū, lam taktabū, lam taktabī).

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

(yatlū) → (lam yatlū).
(yabkī) → (lam yabkī).
(yansā) → (lam yansā).

**Latent Endings**

(a) In the nāqis verbs the following ending are latent:
- The u-ending of the rafʿ in verbs ending in yāʾ, wāw and alif, e.g.,
  أَمْشِي (amshi), أَتْلُو (atlū), أَنْسَى (ansā) for the original أَنْسِيَ, أَتْلُوُ, أَمْشِيَ.
- The a-ending of the nasb in verbs ending in alif, e.g., أَرِيدُ أَنْ أَنْسَي (ansā). But it appears in verbs ending in yāʾ and wāw, e.g., أَرِيدُ أَنْ أَتْلُوُ (atlūw-a), أَرِيدُ أَنْ أُمْشِيَ (amshiya-a) for the original أَرِيدُ أَنْ تَلْتُوُ, أَرِيدُ أَنْ أُمْشِيَ.

(b) The sukūn of the jazm in the mudaʿʿaf verbs, e.g., لَمْ أُحْجَ (ahujj-u) drops the dammah after لَمْ and becomes لَمْ أُحْجَ (ahujj). As it involves the closure of a fathah is added, so it becomes لَمْ أُحْجَ (lam ahujj-a). See also Book Two, Lesson 29.
Exercises

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

LESSON 2

In this Lesson we learn the following:

#1 Wāw can be a letter as in láw, and it can be a word as in ‘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 ‘I want a book and a pen’, ‘al-Zubair and Hamid went out’. The word ِو in this sense is a conjunction (حرف العطف).

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

c) The third type of wāw is called wāw al-hāl. It is prefixed to a subordinate nominal sentence (الجملة الإسمية). This sentence describes the circumstance in which the action of the main sentence took place, e.g., ‘I entered the mosque while the imam was performing rukū’. 
My father died when I was small.

The teacher entered the class carrying a lot of books.
The boy came to me crying.
‘Do’nt eat when you are full up.’

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

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

‘I hope he is well.’ The meaning of hope is called الإشْفَاقُ،

‘I am afraid he is sick.’ The meaning of fear is called لَعْلَ مَرَيْضٌ.

Another example of the الإشْفَاقُ is the hadith in which the Prophet ﷺ said لَعْلَيْنَ لَا أُحْجِيٓ بَعْدَ عَامِي هَذَا وَسَلَّمُ ‘I am afraid I will not perform hajj after this year of mine’.

#(3) ‘Take some more examples’. Here اسمُ الفَعْلُ is إِلَيْكُمْ أَمْثَلَةٌ أَخْرَى (verb-noun). It is made of the preposition إِلَيَّ and the pronoun سُكُمْ. But in this construction it means ‘take’, and مَفْعُولٌ به is منصوب because it is its مَفْعُولُ. The radio and T.V. announcers say: إِلَيْكُمْ نَشْرَةُ الأخبارِ which literally means: ‘Take the news bulletin’.

The pronoun changes according to the person addressed to: إِلَيْكِهَا الكُتَّابُ ‘Take this book, Ibrahim.’ إِلَيْكُمْ المَلاَعِقَ يَا أَخْيَيْكُمْ ‘Take the spoons, sister.’ إِلَيْكُنْ هَذَهُ الدَّفَاتُرُ يَا أَخِواتُ ‘Take these notebooks, sisters.’
The word ‘things’ is a diptote because it is originally on the pattern of ‘ashya, ‘ashya, ashya, ashya, ashya.

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

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

Any question?’. The full construction of this sentence is like this: ‘هل من سؤال عندك?’ Here سؤال is mubtada and ِلا is khabar, and in this construction is called ِمن الزائدة (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 ِلا.
2) The noun following the extra min should be indefinite, e.g., ‘ما رأيت من أحد’, ‘I did not see any one’.

Negation: ‘لا تكتب من شيء’, ‘None should go out’.


Interrogation: ‘هل من سؤال؟’, ‘Any question?’.

In the Qur’an 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 statement. It signifies that whatever you have said is correct.

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Note that the noun following the extra min is majrūr because of this مَنْ, and loses its original ending, e.g., in أَحَد مَا رَأَيْتُ أَحَدًا the word is mansūb because it is مَفْعُولٌ بِهِ, 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 أَحَد مَا حَضَرَ أَحَدٌ the word is marfū‘ because it is فَاعِلُ. After the introduction of the extra min أَحَد becomes majrūr, though it remains فَاعِلُ in the sentence.

(7) لَدَى (lädâ) is a zarf (الْطُرفُ = adverb) and has the same meaning as ِعَنْدُ, e.g., ‘What do you have?’ Note that the alif of لَدَى changes to yâ‘ when its مَضْافٌ إِلَيْهِ is a pronoun : لَدَى الْبَابِ (lädâ), but لَدَى الْكَبُكِ (ladaî-ka).

(8) دَخَلَتْ عَلَى المَدِيرِ means ‘I went to the headmaster in his office’.

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

- نَوَادِ (club)
- لَيْلَةٍ (night)
- جَوَارِ (neighborhood)
- (الْنَوَادِ)

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

Marfū‘ ‘لَلْوَادِ مَعْنَٰئٍ كِتَابَةً’ : ‘Wāw has many meanings’. (ma‘âni-n).

Masnsūb: أَعْرَفْ لَلْوَادِ مَعْنَٰئٍ كِتَابَةً ‘I know many meanings of wāw’. (ma‘âniy-a).

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

Here is an example with -al:

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

Mansūb : أَكْبَثْ الْمَعْنَٰئَ ؟‘Did you write the meanings?’ (al-ma‘âniy-a).
Majrûr: 'I asked the teacher about the meanings'. (almâ‘ānî)

EXERCISES

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

1 See also L 34.
2 The numbering in Key follows the numbering in the main book. Numbers not representing questions have been left out.
LESSON 3

In this lesson we learn the following:

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

Active voice: قتل الجندي الجاسوس (الفعل المبني للمجهول).
Passive voice: قُتل الجندي الجاسوس (الفعل المبني للمجهول). 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 marfū'. 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 mādī, the first radical has dammah and the second has kasraḥ. In the mudāri', the letter of the mudāra'ah has dammah, and the second radical has fathah, e.g.,

Mādī: قُتِلَ ‘he was killed’ (qatala : qutila).
Mudāri': يُقَتِلُ ‘he is killed’ (yaqtulu : yuqtalu).

If the second radical originally has kasraḥ, it remain, e.g., شرب ‘he drank’:
Šarab ‘it was drunk’; سمع ‘he heard’; سم ‘he/it was heard’.

If the second radical originally has fathah, it remain, e.g., يفتح ‘he opens’:
Yafṣīḥ ‘it is opened’; يقرأ ‘he reads’; يقرأ ‘it is read’.

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1 The letters (أ، أُتْ، ي، ْن) which are prefixed to the mudāri', as in: يكتب، تكتب، أكتب، نكتب, are called “letters of mudāra'ah”. These have been combined to form the word أتْنَهمُنَ (they came).
You know that if wāw is the first radical, it is omitted in the mudāri‘ (See Book Two, Lesson 26). But is restored in the passive voice, e.g., يُجِدُ ‘he finds’; يُوجَدُ ‘he is found’; يُولَدُ ‘he bears (a child)’; يُولِدُ ‘he is born’.

Here are some examples of the passive voice:

‘Man was created from clay.’

‘In which year were you born?’

‘Thousands of people are killed in wars.’

‘A believer is not bitten (by a snake) from the same hole twice’ (hadīth), i.e., does not repeat the same mistake.

‘This book is not found in the bookshops’.

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

If the Nātiḥ fā‘il is feminine, the verb should also be feminine, e.g.,

‘What was Aminah asked about?’

‘Sūrat al-Fatihah is read in every rak‘ah.’

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

‘The criminal killed them’. → قُتِلُوا ‘They were killed’.

‘The headmaster asked me’. → سُأَلَتُ ‘I was asked’.

‘I was born in the year 1967 C.E.’ Here the word عام is mansūb because it is mfequl fīh, i.e., a noun denoting the time of action (adverb). It does not have the tanwin because it is mufād. Here are some more examples:

‘I will study French next year.’

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

Where are you going this evening?

Certain proper names have ﷲ (al-) like الحسن، الحسين، الزبير. When the particle يا is used with them, ﷲ is dropped, e.g., يا حسن (not يا الحسن).

means ‘Indian’. This is formed from the end -ي (unist-un) at the end. This process is called nasab (النسب), and the noun after the addition of this is called mansūb (المستوجب).

Note that certain nouns have irregular mansūb forms, e.g., (brotherly) from (fatherly) from (prophetic) from .

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

‘Bilal and another student were absent today.’

‘Bilal and other students were absent today.’

‘Zainab and another female student were absent.’

‘Zainab and other female students were absent.’

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

1 Not to be confused with mansūb (مُستوجب) which is with the letter ﷳ.
‘he offered *salāh*. The *mudāri* is *ṣalā*, and the *amr* is *ṣalā*. The expression ʿlā bīna ʿlā means ‘he led us in *salāh*’, i.e., he was our imām. So *ṣalā* bīna means ‘lead us in *salāh* as the imām’.

A noun is either masculine or feminine. ‘Either you visit me or I visit you.’

For the *iʿrāb* of *ṭalāma* see Key to Book Two, L 24(g).

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

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

b) those which make their singular with *tāʾ marbūtah* (ة), e.g., ‘apples’ تفاح ‘an apple’; ‘trees’ شجرة ‘a tree’; ‘fish’ سمكة ‘a fish’.

To understand the use of the singular and the plural, consider the following examples: If the doctor asks you what fruit you like, you say, ‘I like *mawza*’ أكل الموز ‘I eat one banana’.

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

Note that the dual is formed from this singular form, e.g., ‘two Arabs’ (not موزان ‘two bananas’ (not موزان).
EXERCISES

1) Answer the following questions.

2) Underline the نائب الفاعل in the following sentences.

4) Change the following verbs in the mādi to passive form.

5) Change the following verbs in the mudāri’ 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 بـ (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 (‘In which year were you born?’), and the student replies saying ولدت عام ... للهجرة/ لميلاد (commencing the date with the smaller number).

12) Use يا before the following proper name.

13) Write the mansūb form of each of the following nouns.

14) Point out all the mansūb forms occurring in the main lesson.

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1 The word ولدت is pronounced ولدت with the assimilation of د in ت.
16) Learn the use of يَسْتَطِيعُ meaning ‘he can’.

17) Learn صَلَّى ‘he offered salâh’.

18) Learn the names of the Arabic months.

19) Learn the use of إِما ... وَإِما ‘either ... or’.

20) What does الحرب العالمية الأولى/ الثانية mean? Is الحرب masculine or feminine? How did you find out its gender?

21) Write the المدّاري 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 i’râb of تسعماثة, then read these numbers correctly in the following sentences.

25) Learn the generic plural nouns.

LESSON 4

In this lesson we learn:

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

‘he wrote’ : كَتَبَ ‘writer’ ; سَرَقَ ‘he stole’ ; عَبَدَ ‘he worshipped’ : كَتَبَ ‘worshipper’ ; خَالِقَ ‘he created’ : خَالِقَ ‘creator’.

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

1 This pattern can be represented by the formula 1â2i3-un, i.e., the first radical is followed by a long â, and the second radical is followed by a short i.
#(2) The اسم الفاعل (ismu 'l-maf'îl = passive participle): This is a noun on the pattern of mafîl-un (مفعل) derived from the verb to denote the one who suffers the action, e.g., قتل 'he killed'; خلق 'he created'; مخالوق 'that which has been created'; مخالوق 'he pleased'; كسر 'he broke'; كسر 'that which is broken'.

The Prophet صلى الله عليه وسلم said, ‘No creature has to be obeyed if it involves disobedience to the Creator.’

#(3) ما أنا بكافل عمّا تعمل (I am not unmindful of what you are doing.) This is called ما الحاجزية (the Hijâzi mā), and acts like ليس. It is used in a nominal sentence, and after its introduction the khabar is rendered mansûb. The khabar may also take an extra bâ’ rendering it majrûr, e.g., ليست البيت جديداً / ما البيت يجدعد / البيت جديد: just as we say, ليس البيت جديداً / ما البيت جديداً: the house is new.

We have in the Qur’ān (12: 31): ‘This is not a human being.’ Here the khabar is mansûb. We also have examples of the khabar having bâ’, e.g., in 2: 74: ‘And Allah is not unmindful of what you do.’

EXERCISES

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

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

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

5) Learn the formation of the اسم المفعول.

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

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

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

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

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

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

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**Lesson 5**

In this lesson we learn the following:

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

*Mādi* : قال (qāla) becomes بيع (qīla) ‘it was said’; بَاع (bâ‘a) becomes بيع (bī‘a) ‘it was sold’; زاد (zāda) becomes زيد (zīda) ‘it was increased / added’.

*Mudāri* : يقال (yaqūlu) becomes يقال (yuq̱ālu) ‘it is said’; يباع (yaḇā‘u) becomes يباع (yuḇā‘u) ‘it is sold’; يزيد (yazīdu) becomes يزيد (yuzādu) ‘it is increased / added’.

Here are some examples: يقال إن هذه الأرض بيعت بمليون ريال. ‘It is said that this land was sold for one million riyals.’

Here newspapers and magazines are sold.’

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

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

b) Ajwaf wâwī 2 (qâ’il-un) ‘one who says’ for قَوَلُ (qâwil-un).

Ajwaf yâ’i (zâ’id-un) ‘more’ for زیاده (zâyid-un).

c) Nâqis wâwī (nâji-n / al-nâjiy) ‘one who has escaped disaster’ for ناجو (nâjiw-un).

Nâqis yâ’i (sâqi-n / al-sâqiyy) ‘cupbearer’.

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

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

b) Ajwaf wâwī (maqûl-un) ‘that which has been said’ for مَقْوَلُ (maqwûl-un). Here the second radical has been dropped.

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

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

2 Ajwaf wâwī is ajwaf with wâw as the second radical, e.g., قَالَ يَقُولُ; and ajwaf yâ’i has yâ’ as the second radical, e.g. زاَدَ يَزِيدُ. This also applies to the nâqis.

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

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Adjuncts

Ajwaf yāʾī: (mazīd-un) ‘more’ for (mazyūd-un). Here the second radical has been dropped, and the wāw of māfuʿūl has been changed to yāʾ.
Here is one more example: mākišīl: kāl ʿakīšīl: (makīl-un) for mākišīl: (makyūl-un).

C) Nāqīs wāwī: (madḵūw-un) ‘invited’. It is regular. It is written with one wāw bearing shaddah. If it is written like this, you can see the two wāws: the first is the wāw of māfuʿūl, and the second is the third radical.
Here is another example: matlūw: talā yītluw: (matlūw-un) ‘that which is recited’.

Nāqīs yāʾī: (mabnīy-un) ‘that which has been built’ for mabnūy: (mabnūy-un). Here the wāw of māfuʿūl has been changed to yāʾ.
Here is another example: mashwīy: shōwī yashwī: (mashwīy-un) ‘grilled’ for mashwūy: (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 mudaʿa ‘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 is laṣf maqrūn, but this rule is common to nāqīs yāʾī and laṣf maqrūn.

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6) Form the اسم الفاعل from the following ajwaf yâ‘ī verbs as shown in the example.
7) Form the اسم الفاعل from the following nāqis wāwī verbs as shown in the example.
8) Form the اسم الفاعل from the following nāqis yâ‘ī verbs as shown in the example.
9) Form the اسم الفاعل from each the following verbs and mention its original form, and other particulars as shown in the example.
10) Form the اسم المفعول from the following ajwaf wāwī verbs as shown in the example.
11) Form the اسم المفعول from the following ajwaf yâ‘ī verbs as shown in the example.
12) Form the اسم المفعول from the following nāqis wāwī verbs as shown in the example.
13) Form the اسم المفعول from the following nāqis yâ‘ī verbs as shown in the example.
14) Form the اسم المفعول 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 اسم الفاعل and اسم المفعول occurring in the main lesson, and mention the verb from which each of them is derived, and also the type of this verb.
16) Point out اسم المفعول / اسم الفاعل in each of the following sentences, and mention its original form, the verb from which it is derived, and the type of the verb.
17) Learn the use of the following verbs.
18) Write the musâārî of each of the following verbs.
19) Write the plural of each of the following nouns.
20) Write the singular of each of the following nouns.
LESSON 6

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

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

a) if the verb is nāqis irrespective of the vowel of the second radical, e.g., مَعْلَمٍ جَرِّيَّ place of entertainment.
b) if the second radical of a non-nāqis verb has fāṭhah or dāmμah in the مَعْلُوبٍ. e.g., مَعْلُوبٍ place: عَبُّ الْمَعْلُوبٍ drinking playground, مَعْلُوبٍ: شَرْبِ يَشْرُبُ entrance, مَعْلُوبٍ: طَبْخَ يَطْخُ kitchen.

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

a) if the verb is mithāl irrespective of the vowel of its second radical, e.g., مَوْقَفٌ car-park, مَوْقَفٌ place.
b) if the second radical of a non-mithāl non-nāqis verb has kasra in the مَعْلُوبٍ, e.g., مَعْلُوبٍ place of getting down1.

A tā' marbūtah (ي) may be added to both the patterns, e.g., مَنْزِلَةٌ position, مَدَرَسةٌ school.

EXERCISES

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

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1- Exceptions to this rule are: مَغَرِبٍ, مَغَرِبٍ, مَغَرِبٍ, مَغَرِبٍ. According to the rule these should have been on the pattern of مَعْلَم.
2) Point out the nouns of time and place in the following passages mentioning the pattern of each of them and the verb from which it has been derived.
3) Point out the nouns of time and place occurring in the main lesson mentioning the pattern of each of them and the verb from which it has been derived.

**LESSON 7**

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

There are three patterns of اسم الآلة. These are:
a) مفعّل (مُفَعَّل) (mif'āl-un), e.g., مَحْرَاث ‘a plough’ (he ploughed).

b) مفعّل (mifal-un), e.g., مصعد ‘a lift’ (he ascended), مقبّل ‘a drill’ (he drilled).

c) مفعّلة (mif'ālat-un), e.g., مَكْسَة ‘a broom’ (he swept), مقلة ‘a frying pan’ (originally from قلي ‘an iron’ (originally from كوي ‘he ironed’).

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

2- It should be noted that words like مَكْسَة, مَكْوَاة are on the pattern of مُفَعَّل and not مُفَعَّل. According to the Arabic phonetic system the combinations ایا and ایا are...
EXERCISES

1) Answer the following questions.
3) Form the nouns of instrument on the pattern of *mif'al-un* from the following verbs

4) Form the nouns of instrument on the pattern of *mif'al-un* from the following verbs.
5) Form the nouns of instrument on the pattern of *mif'alat-un* from the following verbs.
6) Point out the nouns of instrument in the following *ahadith* and mention the pattern of each of them.
7) Point out the nouns of instrument occurring in the main lesson and mention the pattern of each of them.
8) Mention the name of each of the following derivatives.
9) Mention the plural of each of the following nouns.

LESSON 8

In this lesson we learn the following:

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

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

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3- You have studied four types of derivatives (المشتقات). These are : اسم الفاعل, اسم المفعول.
unkown to you and to your listener. But the man is definite because he has already been mentioned.

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

1) pronouns like أنا، أنت، هو

2) proper names like أحمد، الهند، مكة

3) demonstrative pronouns like هذا، ذلك، أولئك

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

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

6) a noun with a definite noun as its mudāf ilaihi like كتابه، كتاب حامد

A noun which has an indefinite noun as its mudāf ilaihi is indefinite like كتاب طالب ‘a student’s book’, ‘a teacher’s house’.

6) a munādā specified by nidā’ (calling), e.g., ‘O man’, ‘O boy’.

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

Note that in يا رجل the munādā is mabnî and has u-ending while in يا رجل it is mansūb.

A nakirah becomes a ma’rifah by being munādā as we have seen, whereas a ma’rifah is not affected by nidā’, e.g., بلأل is ma’rifah, and remains so in يا بلأل.

#(2) تَعُمِّل ‘come!’ This verb is used only in the amr. In the mādi and the mudāri‘ the verbs جاء جاء يومي or يأتي يأتي or أمسيي are used, e.g., جاءي جاء اليومي ‘Bilal came to me yesterday.’ -- ‘Don’t come to me tomorrow.’

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Here is ُتَعَالَ ُتَعَالَ ُتَعَالَ ُتَعَالَ ُتَعَالَ to the other pronouns of the second person:

ُتَعَالَانَ ُيَا أَخْوَاتُ ُتَعَالَانِي ُبِنْيَانُ (ta’álaun), ُتَعَالَيْا ُبِنْيَانُ (ta’álai), ُتَعَالَيْا ُبِنْيَانِ (ta’álain), ُتَعَالَيْا ُبِنْيَانِ (ta’álalana), ُتَعَالَيْا ُبِنْيَانِ (ta’álalai), ُتَعَالَيْا ُبِنْيَانِ (ta’álalay).

The verb ُتَعَالَ is, however, used in the ُمَدِي and the ُمُدَّاَرِ ‘ in the sense of ‘he went up, he rose, he was exalted’. The ُأَمْرُ ُتَعَالَ originally meant ‘come up’, ‘ascend’, then it came to mean just ‘come’.

**EXERCISES**

1) Answer the following questions.
2a) Mention three examples of the ُنَاكِرَة.
2b) Mention three examples of each of the seven categories of the ُمَرْفَاء.
2c) Mention all the ُنَاكِرَة nouns occurring in the main lesson.
2d) Mention all the ُمَرْفَاء nouns occurring in the main lesson and specify the category of each of them.
2e) Which of these two words has become ُمَرْفَاء because of ُبِنْيَانُ؟

2f) Read the following ُحَدِيث and point out the ُنَاكِرَة and ُمَرْفَاء nouns occurring in it, and specify the category of each of the ُمَرْفَاء nouns.
2g) Change each of the following ُنَاكِرَة nouns to ُمَرْفَاء using the method mentioned in front of it.

3) Point out the following in the main lesson:
   a) two examples of ُمُدَّاف with ُمَرْفَاء nouns as ُمُدَّاف ُعَلَّى، and two examples of ُمُدَّاف with ُنَاكِرَة nouns as ُمُدَّاف ُعَلَّى.
   b) three examples of اسم الفاعل.

1- The word ُعَلَّى means making the word ُمُدَّاف. Of course you have to use a suitable ُمُدَّاف ُعَلَّى with it.
The word ُتَحْلِيَةُ الْكِلَمَةِ بِسَلَٰل ُتَحْلِيَةُ ‘literally means ‘decorating’. The word ُتَحْلِيَةُ means ‘decorating the word with the article ُعَلَّى’, i.e., using ُعَلَّى with the word. The word with the article ُعَلَّى is called ُتَحْلِيَةُ ‘decorated with ُعَلَّى’.

The word ُتََّالَاء means ‘calling’. In grammar it means using ُتََّالَاء with the noun, e.g., ُتََّالَاء ُبِنْيَانُ. For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
c) an example of nasab.
4) The students practise the two following language drills:
   a) each student says to his colleague, 'أَعْطِيَ قَلمَكُ / كَتابَكَ / دفترَكَ 'give me your pen/book/notebook…'
   b) each student says to his colleague pointing to another colleague 'أَعْطِيَ كَتابَكَ / دفترَكَ '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 فوقَ؟

**LESSON 9**

In this lesson we learn the following:

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

*kitāb-un* : *kitāb-u Hāmid-in* (not : *kitāb-un Hāmid-in*).

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

أَبِنُ بِنَتَا بَلَالٍ ؟ أَيْنَ البَيْتَانِ ؟ (bintāni : bintā Bilāl-in) ‘Where are Bilal’s two daughters?’


أَحَثَ عَن بَنيَت بَلَالٍ : أَحَثَ عَن البَيْتَينَ (bintaini : bintai Bilāl-in) ‘I am looking for Bilal’s two daughters’.

جَاءَ مِدَارْسَو الحَدِيثَ : جَاهِي المَدَرْسَوْنَ (mudarrisūna : mudarrisū l-hadīth) ‘The teachers of hadīth came.’
سأَلْتُ مَدْرَسِي الْحَدِيثِ: سَأَلْتُ المُدْرِسِينَ (mudarrisina : mudarrisî l-hadîth) ‘I asked the teachers of hadîth.’
سَلَمْتُ عَلَيْ مَدْرَسِي الْحَدِيثِ: سَلَمْتُ عَلَى المُدْرِسِينَ (mudarrisina : mudarrisî l-hadîth) ‘I greeted the teachers of hadîth.’

#(2) We have learnt in Book One that the dual of `هَذَا` is `هَذَانِ` and that of `هَذِينَ مَسْجَدَانِ` is `هَذَا مَسْجَدَانِ` and `هَذَانِ مَسْجَدَانِ`. Now we learn that the dual of `ذَانِكَ` is `ذَانِكَانِ` (dhânika), and that of `ذَانِكَةَ` is `ذَانِكَاتَ` (tânika), e.g.,

هَذَا مَدْرَسْانِ، وذَانِكَانِ طَالِبَانِ ‘These are two teachers, and those are two students’.
هَذَا طَبِيعَتَانِ، وذَانِكَانِ طَالِبَانِ ‘These are two lady doctors, and those are two nurses’.

In the nash and jarr cases they become `ذَيْنِكَ` (dhainika, tainika), e.g.,

أَفْتِحُ ذَيْنِكَ الْبَابَيْنِ وذَيْنِكَ النَّافِذَيْنِ ‘Open those two doors and those two windows.’

‘مَنْ يسْكِنُ فِي تَينَاهِكَ الْفِلْسَتَيْنِ?’ (village villa).

#(3) كَلاَ means ‘both’, and its feminine is كَلاَ. These are always mudaf, and the mudaf ilaihi is a m sustained, e.g.,

كَلاَ الطَّالِئِينَ فِي المَكْتَبَ ‘Both the students are in the library.’
كَلاَ السَّيَارَتَيْنِ أَمَامَ الْبِيْتِ ‘Both the cars are in front of the house.’

كَلاَ are treated as singular words, so their predicate is singular, e.g.,

كَلاَ الطَّالِئِينَ تَخْرِجُ ‘Both the students have passed out.’ (Note: تَخْرِجُ)
بَيْنَ جَمِيعِانِ ‘Both the watches are beautiful.’ (Note: جَمِيعِانِ).

In the Qur’an (18:33): كَلاَ الْجَمِيعِيَّاتِ آتَتْ أُكْلِهَا ‘Both the gardens brought forth their produce.’
‘Both of us are happy.’

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

But they are declined like the مُسْنَى if the mudāf ilahi is a pronoun, e.g., ‘I saw both of them.’ (kilai-himā).

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

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

#(4) You know that ‘my book’ in Arabic is كتَابي. Note that the yā’ has sukūn. But it takes a fathah if it is preceded by an alif or a sākin ya’, e.g., ‘my two daughters’ (bintā-ya); ‘I washed my two feet’ (rijlay-ya).

#(5) The amr from فَأَتَ and يَا يَا بِاتِي (itti). It was originally أَيَتَ (itti). 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., أُوِّلَ أَّمَّ أَیَّأَّ؛ إِيْيَّ أَّمَّ أَیَّأَّ.

According to this rule أَيُّتَ becomes أَيَتَ. 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 فَأَتَ ‘and come’, or فَأَتَ ‘so come.’ It should have been written فَأَتَ، فَأَتَ 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 هَآرُذًا means ‘Here it is!’ or ‘Here he is!’ Its dual form is هُمَاذَانِ (hāhumādhānī). Its feminine is
The masculine plural form is هُمّاتُانُ (hâhumâtâni). The feminine plural form is هُمّاتُانِ (hâhum’ulâ’i), and the feminine plural form is هُمّاتُانِ (hâhum’ulâ’i).

‘Where is Bilal?’ ‘Here he is.’
‘Where are Bilal and Hamid?’ ‘Here they are.’
‘Where are Bilal and his two brothers?’ ‘Here they are.’
‘Where is Maryam?’ ‘Here she is.’
‘Where are Maryam and Aminah?’ ‘Here they are.’
‘Where are Maryam and her two sisters?’ ‘Here they are.’
‘Where is Ibrahim?’ ‘Here I am.’ (hâ’anadhâ).
‘Where are Ibrahim and his classmates?’ ‘Here we are.’ (hânahnu’ulâ’i).
‘Where is Fatimah?’ ‘Here I am.’ (hâ’anadhî).
‘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 whoseٍ nûn has been omitted.
4) Read and understand the following examples of the dual and the sound masculine plural nouns whoseٍ nûn has been omitted.
5) Read the following examples, then write the figures in words.
6) There are groups of two words in the following. Make the first mudâf, and the second mudâf ilahi as shown in the example.

1-Number 2 is not a question.

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7) Change the underlined word in each of the following sentences to dual as shown in the example.
8) Make each of the following words *mudāf* and the pronoun of the first person singular its *mudāf ilaḥi* as shown in the example.
9) Make the underlined word in each of the following sentences *mudāf* and the pronoun of the first person singular its *mudāf ilaḥi* as shown in the example.
11) Answer the following question using كَلْنا or كَلَّا.
13) Fill in the blank in each of the following sentences with the suitable demonstrative pronoun indicating distance.
14) Give the *mudāri* of each of the following verbs.
15) Give the plural of each of the following nouns.
16) Give the sigular 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 (الجُملةُ الأسْمِيَةُ) and the verbal sentence (الجُملةُ الفعلِيَةُ). The nominal sentence commences with a noun, e.g., البيت جميل 'The house is beautiful', whereas the verbal sentence commences with a verb, دَخَّلَ المَدْرَسَ '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., 

**Note:**
1- Number 10 is not a question.
2- Number 12 is not a question.
b) a masdar mu’awwal (المصدر المُؤوّل), i.e., a clause functioning as a masdar 1, e.g., ‘That you fast is better for you.’ Here the clause沾 تصُوموا خير لَكُمْ (تصُوموا) functions as a masdar (infinitive) as it means ‘fasting.’

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

The particles resembling the verb (الحروف المشبهة بالفعل) are إن and its sisters like لِيت، لعل، لكن etc.

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

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

A complete verb is one that needs a fāʾil, like دخل، خرج، تجلس etc.

b) an incomplete verb (الفعل الماضي)، e.g., ‘The weather was cold.’

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

In the place of rafٰ: ‘That you study Arabic is better.’ (Here it is mubtadaٰ (دراسة العربية أفضل).

The islam means that you believe in Allah.’ (Here it is khabar الإسلام أن تؤمن بِالله).

It is necessary that you write your address legibly.’ (Here it is fāʾil الكتابة العدنان يوضوح.

In the place of nasb:
أريد أن اغترق ‘I want to go out.’ (Here it is maf’ul bihi أريد الجوَرَج).

In the place of jarr :
‘Come before you leave.’ (Here it is mudaf’ilahi تعال قبل أن تخرج).

لا تذهب إلى أن تخرج ‘Don’t go till I return.’ (Here it is preceded by a preposition إلى أن تخرج.)
An incomplete verb is one that needs an *ism* and a *khabar*, e.g., صار الماء ثلجا.’

‘Water became ice.’

#(2) ‘Bilal began to write.’ طفق بلال يكتب is an incomplete verb. In this sentence طفق is its *ism*, and the sentence يكتب is its *khabar*. The verb in the *khabar* should be *mudāri*. The verbs أخذت and جعلت are also used in the same way and with the same meaning, e.g.,

‘The teacher began to explain the lesson.’ أخذ المدرس يشرح الدرس جعلت آكل ‘I began to eat.’ Here the pronoun أخذت is its *ism*, and the sentence جعلت آكل 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 muʾawwal*.
2d) Replace the *masdar muʾawwal* in this āyah by the corresponding *masdar* وأن تعفوا أقرب للتفویق.
2e) Give three examples of the nominal sentence which begin with particles resembling the verb.
2f) Give three examples of the verbal sentence which begin with the complete verb.
2g) Give three examples of the verbal sentence which begin with the incomplete verb.
3) Use each of the following incomplete verbs in a sentence: طفق، جعلت، أخذت.
4) Give the *mudāri* of each of the following verbs: تحركك، عبثت، ستم.

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1- See Book Two, Lesson 25.

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LESSON 11

In this lesson we learn more about the nominal sentence. As you already know the nominal sentence consists of the *mubtada'* and the *khabar*. The *mubtada'* is the noun about which you want to say something, and the *khabar* is what to have to say about it, e.g., مَجِيلٌ الْقَمَرِ (الْقَمَرِ). In this sentence you want to speak about the moon, so it is the *mubtada*'. And the information you give about it is that it is ‘beautiful’ جَمِيلٌ, so that is the *khabar*.

Both the *mubtada'* and the *khabar* are marfū’ (القَمَرُ-ُ جَمِيلٌ-ُ).

**About the *mubtada'***

**Types of the *mubtada'*:**
The *mubtada'* may be:

a) a noun or a pronoun, e.g., اللهُ رَبُّنا ‘Allah is our lord.’ – ‘Reading is useful.’ – ‘Sitting here is prohibited.’ – ‘We are students.’

b) a *masdar* mu‘awwal, e.g., أَنَّ تَصُومُوا خَيْرًا لَكُمْ ‘And that you fast is better for you.’ – أَنَّ تَعْفَوُوا أَقْرَبُ لِلْتَقُوَّةِ ‘And that you should forgive is nearer to piety.’

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

 محمدُ عَلِىٰ مَنِيَ مَنْ أَلْقَىٰ رَسُولُ اللهُ ‘Muhammad (peace and blessings of Allah be on him) is the messenger of Allah.’ ( محمدُ is definite because it is a proper noun.

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

هَذَا مَسْجِدُ ‘This is a mosque.’ (هَذَا is definite because it is demonstrative pronoun.

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1- Al-Qur'an 2:184.

The mubtada’ may be indefinite in the following circumstances:

a) If the khabar is a shibhu jumlah (شيء جملة) which is one of the following two things:
   - A prepositional phrase like: في البيت، على المكتب، كالماء.
   - A zarf (الطرف) like: اليوم، غداً، فوق، عند.

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

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

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

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

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

---

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

2 - Words like ‘under’, ‘above’, ‘with’ are not prepositions in Arabic. Prepositions like في are particles, but words like فوق, عند are nouns which are declinable (i.e., change their endings), e.g., هذا من عند الله, من فوقه.

And a majrūr noun following one of these words is a mudaf ilaihi, e.g., تحت Almaani, 'under the water.'
Here is another example: ‘We have a car’ (literally, ‘There is car with us’).

b) If the *mubtada’* is an interrogative noun like ‘who’, ‘what’, ‘how many.’ These nouns are indefinite. E.g.,

‘What is wrong with you?’ (Here *ma* is the *mubtada’, and the prepositional phrase *bi-lk* is the *khabar*).

‘Who is sick?’ (Here *min* is the *mubtada’, and *mriy* is the *khabar*).

‘How many students are there in the class?’ (Here *kk* is the *mubtada’, and the prepositional phrase *fi al-fals* is the *khabar*).

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

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

Normally the *mubtada’* precedes the *khabar*, e.g., *antas mdrss*, but this order may also be reversed, e.g., ‘Are you a teacher?’ *‘This is strange’ for ‘This is a teacher’.*

But the *mubtada’* should precede the *khabar* if it is an interrogative noun, e.g., *ma bi-lk* – *min mriy*.

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

a) it is an interrogative noun, e.g., *ma asmlk?* Here *asmlk* is the *mubtada’, and *ma* is the *khabar*.

b) it is a *shibhu jumlah*, and the *mubtada’* is indefinite, e.g., *f al-masjd rgl* ‘There are some men in the mosque.’ *‘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 *ma asmkl* one may say *hmmd.* This is the *khabar*, and the *mubtada’* has been omitted. The full sentence is *hmmd.*

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Similarly, in answering the question ‘Who knows?’ one may say ‘أنا أعرف’.

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

**About the khabar**

**Types of the khabar**

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

a) The *mufrad* is a word (not a sentence), e.g., ‘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., ‘Bilal’s father is a minister.’ Literally, ‘Bilal, his father is a minister.’ Here *بَلَال أَبُو وَزْيْر* is the mubtada’, and the nominal sentence *أَبُو وَزْيْر* is the khabar, and this sentence, in turn, is made up of the mubtada’ *(أَبُو وَزْيْر)* and the khabar *(وزير)*.

Here is another example: ‘What is the name of the headmaster?’ Literally, ‘The headmaster, what is his name?’ Here *الْمُدِيرُ ما اسْمُهُ* is the mubtada’ and the nominal sentence *مَا اسْمُهُ* is the khabar wherein *الْمُدِيرُ* is the mubtada’, and *ما* is the khabar.

‘The students entered.’ Here *الْطَلَّابُ دَخَلُوا* is the mubtada’ and the verbal sentence *دَخَلُوا* ‘they entered’ is the khabar.

Here is another example: ‘And Allah created you.’ Here *وَاللَّهُ خَلَقَكَ* is the mubtada’ and the verbal sentence *خَلَقَكَ* ‘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.
c) The *shibhu jumlah*, as we have already seen, is either a prepositional phrase or a *zarf*:

- الحَمْدُ لَلّٰهٖ
- لَيْلَ + اللّٰهِ
- ۝لَيْلَ + اللّٰهِ

is the *mubtada’* and the prepositional phrase (in *مَحَلَّ رَقْعٍ*).

- الجَنَّةُ تَحْتَ ظَلَالِ السَّمِّيَّوْفَ
- ۝لَيْلَ + اللّٰهِ

is the *mubtada’* and the *zarf* is the *khabar*. As a *zarf* it is *mansūb*, and as a *khabar* it is in the place of *raf* (in *مَحَلَّ رَقْعٍ*).

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

a) in number:

       المِدْرَسَ وَاهْفَظَّ،َ وَالْطَّلَابِ جَالِسُونَ،َ بَابًا الفَصْل مَّعَلَقَانِ،َ وَنافَدْتَاهُ مَفْتَوْحًا.

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

b) in gender:

       حَامِدُ مُهَنِّدَهُ،َ وَزَوْجَهُ طَيِّبَةٌ،َ وَابْنَاهُ تَأْجُرَانَ،َ وَبَنَاهَا مَدْرَسَانَ.

Here we see that if the *mubtada’* is masculine, the *khabar* is also masculine; and if it is feminine the *khabar* also is feminine.

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

<table>
<thead>
<tr>
<th>سَبْبُ التَّقْدِيم/التأخِير</th>
<th>مَقْدَمٌ/مُؤْخَرٌ</th>
<th>مَعْرَفَة/نَكْرَة</th>
<th>المبتدأ</th>
</tr>
</thead>
<tbody>
<tr>
<td>The reason for being before the <em>khabar</em> or after it?</td>
<td>Is it before the <em>khabar</em> or after it?</td>
<td>definite or indefinite</td>
<td><em>mubtada’</em></td>
</tr>
<tr>
<td>This is the original order.</td>
<td>before the <em>kh</em></td>
<td>definite</td>
<td>الله غُفُورَ.</td>
</tr>
<tr>
<td>This is optional</td>
<td>after the <em>kh</em></td>
<td>definite</td>
<td>عَجِبُ كَلِمَهُ.</td>
</tr>
</tbody>
</table>

---

1- This is taken from a *hadith*. The wording of the *hadith* is "وَأَعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظَلَالِ السَّمِّيَّوْفَ" Know that Paradise is under the shadow of the swords." It is reported by Bukhārī, Kitāb Jihād, 22, 112.

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**EXERCISES**

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

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**LESSON 12**

In this lesson we learn the following:
#(1) The zarf (الظرف) or the maf'ul fihi (المفعول فيه).

The zarf is a noun which denotes the time or place of an action, e.g.,
a) ‘I went out at night’ -- نَمْتُ بِعَدْ دَمَنَكَ (I slept after you slept).

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

b) ‘I walked a mile.’ -- جَلَسْتُ عَنْدَ الْمِدْرَسَةِ (I sat at the headmaster’s.)

‘I slept under a tree.’

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

The zarf is mansûb.

Some zurûf are mabînî. Here are some: أَمَّسَ مَبِينٌ which ends in fathah; أَمِّسَ which ends in kasrah; حَيْثُ قَطَعُ which ends in dammah; هَنَا which ends in maa and which end in sukün.

‘When did you go out?’
‘أَمَّسَ مَبِينٌ’
‘Where do you study?’
‘لَمْ أَغْبَ أَمَّسَ’
‘I was not absent yesterday.’

‘لَمْ أَذِقْ هَذِهِ الفَاكِهَةُ’

‘I have never tasted this fruit.’

‘إِلَّا هَنَا’

‘Sit here.’

‘إِلَّا أَجَلَسْ هَنَا’

‘Sit where you like.’

Here is an example of the i’râb of mabînî zurûf:

In the sentence لَمْ أَغْبَ أَمَّسَ, the word أَمِّسَ is zarfuz zaman, it is mabînî ending in kasrah, and is in the place of naśb (في محل نصب).
In the sentence "أين تدرس؟" the word is *zarf* *makān*, it is *mabni* ending in *fathah*, and is in the place of *nash* (في مَحَلِّ نِصْبِهِ).

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

a) words like *كُلَّ، بَعْضٍ، نَصْفُ، رَبَعُ* when they have place/time words as their *mudāf ilaihi*, e.g.,

‘We travelled the whole day.’

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

‘I waited for you fifteen minutes.’

‘I walked half a kilometre.’

In these sentences the words *كُلَّ، بَعْضٍ، نَصْفُ، رَبَعُ* are *mansūb* because they function as *zurūf*. But the actual words denoting time or place are their *mudāf ilaihi*.

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

‘I sat for a long time.’ In the first sentence *طَوِيلاً* is *mansūb* because it functions as a *zarf*.

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

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

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

‘I stayed in Baghdad four days.’ ‘We have gone one hundred kilometres.’ Here *أربعة* is *mansūb* because it represents a word denoting time (أَيامٌ), and is *mansūb* because it represents a word denoting place (كِيلُومِتَر).
In the same way, the word ُكمْ ‘how many’ functions as a ُzarf if it represents a time/place word, e.g.,

ُكمْ لَمْ تَسْتَ؟ ‘How long did you stay?’ or ‘How many (days/ hours) did you stay?’

ُكمْ مَشْيَتْ؟ ‘How many (kilometres) did you walk?’

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

َلَوْ اجتَهَدتْ لَنْجَحْتَ ‘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 امْتِنَاع لَامْتِنَاع 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 لَجَحْتَ is the jawāb.

The jawāb takes a َلَام. This lām is mostly omitted if the jawāb is negative, e.g.,

ُلَوْ عَرَفْتُ أُنْكَ مَرِيضَ مَا تَأْخُرْتُ ‘Had I known that you are sick I would not have been late.’

Here are some more examples of ُلَوُ:

ُلَوْ سَمَعْتَ قَصْتُهُ لَكِيَّتَ ‘Had you heard his story you would have cried.’

ُلَوْ حَضَرْتُ أَمْسَ مَا شَكَوْتُكَ إِلَى الْمِدَرَّسَ ‘Had you been present yesterday I would not have complained about you to the headmaster.’

هَذَا الطَّعَامُ فَاسِدُ. لَوْ أَكْلَتْ الْمَسَانِدْ لَمْ يَرْضُوْا ‘This food is rotten. Had the people eaten it, they would have fallen sick.’

ُلَوْ رَأِيْتَ ذَاكَ الْمَنْطُورَ لَكِيَّتَ ‘Had you seen that sight, you would have cried.’

ُلَوْ عَرَفْتُ أَنَّ الرَّحْلَةِ الْبَيْوْمِ مَا تَأْخُرْتُ ‘Had I known the trip is today, I would not have been late.’

#(3) In the word ُقبلْ is ُمابْنِي and become ُمابْنِي when the ُمِدْعَف ُىلأْيِثِي after them is omitted. We may say, أَنا الْآنَ مَدْرَسٌ وَكَتْبُ مُدِيرًا,
‘I am now a teacher, and was before that a headmaster.’ Here is the *mudāf ilaihi*. ‘Before that’ means ‘before being a teacher.’ Now when the *mudāf ilaihi* is mentioned *قَبْلَ ذَلِكَ* is *mu‘rab*, and it takes the *jarr*-ending (-i) after the preposition *مَنْ*. But when the *mudāf ilaihi* is omitted it becomes *mabnī*, and we say *وَكَتَبْ مِنْ قَبْلَ ذَلِكَ* which can be translated as ‘and I was a headmaster earlier.’

In the same way we say, *كَانَ بِلالَ مُعِيَ إلى السَّاعَةِ العاَشرةِ، وَلَمْ أَرُهُ 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 أَرُهُ مِنْ بَعْدِ* ‘But I didn’t see him later.’

In the Qur’an (30:4) *للهُ الْأَمَرُ مِنْ قَبْلِ 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 *mabnī zaruf* occurring in the main lesson.

3) Point out in the main lesson words that are functioning as *zuruf*.

4) Point out the *zurūf* in the following sentences, and specify whether they are *zurūf al-zamān* or *zurūf al-makān*.

5) Point out the *zurūf* in the following *āyāt*, and specify whether they are *zurūf al-zamān* or *zurūf al-makān*.

6) Give three sentences in which a number functions as a *zarf*.

7) Give three sentences in which a demonstrative pronoun (*إِشْرَاءُ عَامَّ*ーズُ) functions as a *zarf*.

8) Use each of the following *zurūf* in a sentence.

**The particle لَوْ**:

1) Rewrite each of the following sentences using لَوْ.

2) Complete the following sentences.
3) Use لـَوـ 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 muddāri‘ of each of the following verbs.
2) Give the singular of زُوَار and شداد.
3) Give the plural of جَرِيح and نفس.
4) Give the opposite of ضرر.
5) Use each of the following words in a sentence.

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**LESSON 13**

In this lesson we learn the following:

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

لَيْكْتُبُ كَلْ طَالِب اسْمَهُ فِي هَذِهِ الْوَرَقَة ‘Let every student write his name on this paper.’

لَيْكْتُبُ كَلْ طَالِبة فِي مَكَانُها ‘Let every female student sit in her place.’

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

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

لَيْكْتُبُ لَيْكَا، كَلِّي كُتَبْ لَكَ لَكْ كُتَبْ لَكُتِبْ

The lām has kasrah, but it takes sukūn after و and ف, e.g.,

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

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

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1- Nahy (النهي) is the negative amr, e.g. لا تجلس هنا ‘Don’t sit here.’

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The *mudāri‘ majzūm* that comes after the *amr* or the *nahy* is called

The *mudāri‘ majzūm* that comes after the *amr* or the *nahy* is called جوابُ الطلب.

'wa Rā’asa‘ah!' This is used to express pain, and it is called رأسِي النذبة. From رأسِي 'my head' the pronoun ُيَذَا 'is omitted and the ending (اَه) is added. If one wants to express pain in his hand, he says *يَداهَاَ! وَيَداهَاَ! (yad-i→ yadāh)*. 

The *nadh* is also used to express sorrow. To mourn the loss of بلَلَاه we say 'Alas for Bilal!'

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 لَمَا and لَمْ لا الناهية. And we have learnt the fourth particle in this lesson: لَا لَامُ الأمَر. These four particles are called جوازُ المضارع. Here are some *āyāt* which contain these:

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

is a verb-noun meaning 'I feel pain.' Its *fā‘il* is a hidden pronoun representing أنا.1

**EXERCISES**

**General:**

Answer the following questions.

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

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

لا الناهية :

1) Read the following examples of the لَا الْنَّاهِيَة, 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 لَا الْنَّاهِيَة, and vocalize the verb correctly.
3) Give three examples of لَا الْنَّاهِيَة used with the third person.

جَوازُ الفَعْل المُضَارِع :
Give four sentences of your composition each containing one of the four jawāzīm.

الجَزْمُ بِالطَّلَّب :
1) Point out the jawāb al-ṭalāb 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 الجَزْمُ بِالطَّلَّب.

الندبة :
Form the nubhah 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 him colleague : أَرْنِي كُتابكُ/سَاعَتِكُ/دِفْرُوكُ 1. ‘Show me your book/ watch/ notebook.....’

1- The feminine form is : أَرْنِي كَتاَبِكُ/سَاعَتِكُ/دِفْرُوكُ.
b) Each student says to him colleague pointing to another one: أره كتابك

SHOW him yo'rr book...'

**LESSON 14**

In this lesson we learn the following:

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

إذا رأيت خالدا فاستأله عن الكتاب

'If you see Khalid ask him about the book.'

إذا جاء رمضان ففتحت أبواب الجنة

'When Ramadân comes the gates of Paradise are opened.'

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

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

والنفس راغبة إذا رغبتها وإذا ترد إلى قليل تقصع

'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., إذا اجتهدت فانجاح مضمون

If you work hard success is certain.'

---

1. The feminine form is: أرسيها كتابك.
2. The word إذا can be translated with 'if' or 'when.'

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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, naphy or istifhām, e.g.,
a) ‘If you see Hamid ask him about the time of departure.’ (amr).

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

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

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

(2) We have learnt the nasab in Lesson 3, e.g., Sudan’s name. Now we learn that if a word ends in tāʾ marbūtah, (a) it is omitted prior to the addition of the yāʾ of nasab, e.g., مدرسة (Mekteb: مكتبة) (not مكتبة: مكتبة) مدرسية.

EXERCISES

General:

Answer the following questions.

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 ف in two sentences of your own without using ف in the shart.

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

   a) a nominal sentence in the first example,
   b) an amr in the second,
   c) a verb with the lām al-amr in the third,
   d) and a naphy in the fourth.

1- Istifhām (الاستفسار) is a question, e.g., أفهمت؟.
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 تَذَهَبْ أَذَهَبَ* It means ‘if’, e.g.,

‘If you go I will (also) go.’ Note that the both the verbs (i.e., in the *shart* and the *jawāb*) are *majzûm*. That is why *إِنْ تَذَهَبْ أَذَهَبَ* and its “sisters” (which we will shortly meet) are called *أَدَواتُ الشرَطِ الجزاء* i.e., conditional words which render the verb *majzûm*. Here are some more examples:

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

‘إِنْ تَذَهَبْ أَذَهَبَ’

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

‘إِنْ لاَ إِلَى’

‘If you do not forgive me and have mercy on me I shall be among the losers’ (Qur’an, 11:47).

Here are the other words belonging to *أَدَواتُ الشرَطِ الجزاء*:

1. ‘he who’, e.g., *فَمَنْ يَعْمَلُ مِنْ أَنفُسِهِ خَيْرًا يَرَيهُ* ‘Whoever does an atom’s weight of good shall see it’ (Qur’an, 99:7).
2. ‘that which’, e.g., *وَمَا فَتَعَلَّوْا مِنْ خَيْرِ يَعْلَمُهُ الَّلَّهُ* ‘And whatever good you do Allah knows it’ (Qur’an, 2:197).
3. ‘whenever’, e.g., *مَتَى نُسَافِرُ أَسَاَفِرْ* ‘Whenever you travel I will (also) travel.’
4. ‘wherever’, e.g., *أَينِ تَسَكُّنُ أَسَكُنْ* ‘Wherever you stay I will (also) stay.’

An extra *مَا* is often added to *أَينَ* for emphasis, e.g.,

‘Wherever you may be, death will overtake you’ (Qur’an, 4:78).

---

1. The verb of *shart* in this āyah is *mādī*. This will be dealt with later in this lesson.
The tense of the shart and jawab verbs:

a) Both of them may be mudded, e.g., وَإِنَّ تَعُودُوا نَعَذُ ‘And if you return (to the attack) We (also) shall return’ (Qur'an, 8:19). In this case both the verbs should be majzum.

b) Both of them may be maddi, but the meaning is future, e.g., وَإِنْ عَدَّلْتُ عَدَّنا ‘And if you return We shall (also) return’ (Qur'an, 17:8). The maddi is mabni, so the conditional words do not effect any change in them.

c) The first may be maddi, and the second muddari, e.g., مَنْ كَانَ يُرِيدُ حَرَثُ الْآخِرَةِ نَزَّدَ لَهُ فِي حُرَثِهِ ‘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 majzum.

d) The first may be muddari, and the second maddi, e.g., مَنْ يَقُومُ لِيَلَةَ الْقُدْرِ إِيَاناَ وَاحْتَسَا بَعْضًا عَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنِيهِ ‘Whoever stands up (offering salah) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him.’ In this case the first verb is majzum.

When does the jawab take ف؟

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

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

2 - Hadith reported by Bukhari, Kitab al-iman, 25, and al-Nasa'i, Kitab al-iman, 27.
3) If the jawāb al-shart is a jāmid verb, e.g., من عَشَّـنا قَلِيـسَ مِنَاّ ‘Whoever deceives us is not one of us.’

4) If the verb in the jawāb is preceded by the negative, e.g., مَهْمَا تَكُّن الطَُروُف فَمَـمَا أَكْذِبُ ‘Whatever may be the circumstances I don’t lie.’

5) If the verb in the jawāb is preceded by the negative, e.g., مَهْمَا تَكُّن الطَُروُف فَمَـمَا أَكْذِبُ ‘Whatever may be the circumstances I don’t lie.’

6) If the verb in the jawāb is preceded by the negative, e.g., لِيْسَ الحَرِيرِ 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., ‘If you travel, I will (also) travel.’

8) If the verb in the jawāb is preceded by سَوَف, e.g., وَإِن خَفَتم عِيْلَةٌ فَسَوَف ‘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 كَانَّا (as if), e.g., أَنَّهُ مِنْ قَتِلْ نَفْسَ أَوْ فَسَادُ فَكَانَّا قَتِلَ النَّاس جَمِيعًا ‘That whoever kills a human being for other than murder or corruption in the earth, it is as if he has killed all mankind’ (Qur’an, 5:32).

If the jawāb al-shart has ف, the mudāri verb therein is not majzūm. (See Nos 5, 6 & 8 above). In this case the whole jawāb al-shart is said to be in the place of jazm (في مَحَلُ żywْرِ).
#(2) We have learnt the word كم ‘how many?’ in Book One, e.g., كم كتاب عندك؟ ‘How many books do you have?’ Here كم is used to ask a question, so it is called كم الاستفهامية (the interrogative kam).

But if I say, كم كتاب عندك! it means ‘How many books do 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 كم الخبرية (the predicative kam).

The points in which كم الخبرية and كم الاستفهامية differ from each other:
The تamyiz’ of كم الخبرية is always singular, and it is منصوب.

The تamyiz of كم الخبرية may be singular or plural. It is مجزور. It may be preceded by من, e.g., كم كتاب عندك! / كم كتاب عندك! / كم من كتاب عندك!

It is better to avoid the construction كم كتاب عندك!

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

Here are some more examples of كم الخبرية:
كم في السماء! ‘How many stars are there in the sky!’
كم من فتى قليلة غبت فتية كبرة يذن الله ‘How many a small group has overcome a mighty host with Allah’s leave!’ (Qur’an,2:249).

#(3) حتي has two meanings:
a) till, e.g., من جاء متأخرا فلا يدخل حتي يستأذن ‘Whoever comes late should not enter till he seeks permission.’

Here is another example: انظر حتى ألبس ‘Wait till I get dressed.’

---

1. The تamyiz (تاميز) is the noun that comes after كم to specify what how many denotes. This word is fully dealt with in Lesson 30.
b) so that, e.g., دَخَلْتُ حَتَّى لا أشغَلَكَ ‘I entered (without seeking permission) so that I might not distract you.’
Here is another example: أَدْرَسُ اللِّغَةَ الْعَرَبِيَّةَ حَتَّى أَفْهَمَ الفَرَآنَ ‘I am studying Arabic so that I can understand the Qur’an.’
The mudāri‘ which comes after حَتَّى is mansūb because of a latent أنّ.

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

هَاء الكِتَاب يا عَلَي ِ هَاؤُم الكِتَاب يَا إِخوَانٌ
هَاء الكتاب يَا آمِنَة ِ هَاؤُم الكِتَاب يَا أَخواتٌ

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

#(5) We have been introduced to the diminutive in Book Two (Lesson 26). Here we learn more about it. The diminutive has three patterns:
a) e.g., جميل زَهَر فَعِيلَ from جَيْبَ زَهْر (The first letter is followed by u, and the second by ai, e.g., jabal : jubail).
b) e.g., دِرَهْمُ فَعِيْـحلَ from جَرِيْـم (The first letter is followed by u, the second by ai and the third by i, e.g., dirham: duraihim).
Note that that diminutive of كتاب is كُتَبَ (kutaiyib) wherein the alif is changed to yā’.
c) e.g., فِنجَانُ فَعِيْـهلَ from فَنْجَانَ (The first letter is followed by u, the second by ai and the third by i, e.g., finjān : funaijīn).

#(6) these four majzūm form of يَكُون may drop the يَكُون, أَكْنِ, نَكْ: And I was not an unchaste woman’ (Qur’an, 19:20).
And I created you before while you were nothing’ (Qur’an, 19:9).
They said, "We were not among those who perform salah." (Qur'an, 74:43).

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

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

This optional omission of the nun, which is the third radical, is peculiar to

In Arabic two nouns have been combined into one. This combined word is mabni. The same is true of صباح مساء. We say, ‘I work day and night.’ We worship Allah morning and evening.’

EXERCISES

General :
Answer the following questions.

The shart :
1) Each of the following examples contains two sentences. Combine them using إن and make the necessary changes.

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

The addition of ف to the jawab al-shart :

1) Add ف to the jawab wherever neccessary in the following sentences, and explain why it should be added.

2) Each of the following examples contains two sentences. Combine them using the لام al-amr as explained in the first example, and make the necessary changes.

should have been 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 *fā* explain why it has taken it.

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

a) a nominal sentence.

b) an *amr*.

c) a *nahy*.

d) an *istikhâm*.

e) a verb preceded by *lan*.

f) a verb preceded by the negative *mâ*.

g) a verb preceded by *saufa*.

h) a verb preceded by *sa*.

i) a *jâmi'd* verb.

j) a verb preceded by *qad*.


cm:

1) Change *km al-khâriba* to *km al-istikhabâma* in the following sentences.

2) Change *km al-khâriba* to *km al-istikhabâma* in the following sentences.

cht:

1) Specify the meaning of *cht* in each of the following sentences, and vocalize the verb following it.

2) Make sentences using *cht* 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 *mudâri* of each of the following verbs.

2) Write the *mudâri* 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 radicas, e.g., كتب, جلس, شرب.

A verb consisting of three radicals is called a *thulāthi* verb (تَرْجُمُ (ألف الْرَّبِيعِ).)

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

A verb consisting of four radicals is called a *rubā‘i* verb (الفَلَلُ (ألف الْرَّبِيعِ).

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

a) A *mujarrad* verb has only three letters if it is *thulāthi*, and only four letters if it is *rubā‘i*, and no extra letters have been added to them in order to modify the meaning, e.g., سلم (salīma)1 ‘he was safe’, زلزل (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 سلم (salīma):

سلم sallama2 ‘he saved’. Here the second radical has been doubled.

سلم sälama ‘he made peace’. Here an *alif* has been added after the first radical.

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

اسمosalslama3 ‘he became Muslim’. Here a *hamzah* has been added before the first radical.

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1 - Only the consonants are the radicals. In this verb the radicals are: سِلِم.

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

3 - I use this sign (?) to represent the hamzah (ا) at the beginning of a word because the sign
?îstaslama ‘he surrendered’. Here three letters (hamzah, sîn and tâ’) have been added before the first radical.

A rubâ’i verb: from زلزلة zalzala:

زلزلة tazalzala ‘it shook violently’. Here a tâ’ has been added before the first radical.

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

Abwâb 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 bâb in Arabic, and its plural is abwâb (الأبواب). Here are the six groups:

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

#(2) We have just been introduced to some of the abwâb of the mazîd verb. We will now learn one of these abwâb in some detail. The bâb we are going to learn is bâb fa‘ila (باب فعل). In this bâb the second radical is doubled, e.g., قبّل (qabba) ‘he kissed’, درس (darrasa) ‘he taught’, سجّل (sajjala) ‘he recorded’.

The mudâri‘: Let us now learn the mudâri‘ of this bâb. As a rule the حرف المصّارة takes dammah if the verb is composed of four letters. As the verb in
this bāb is made up of four letters, the حَرْفُ الْمُضَارِعَةُ takes dammah. The first radical takes fathah, the second takes sukūn, the third takes kasrah, and the fourth takes the case-ending, e.g.,

(yu-qabbil-u) سَجَّلُ
(yu-sajjil-u).


The masdar: We have been introduced to the masdar in Book Two (L 11). The thulūthi mujarrad verbs do not have any particular pattern for the masdar. It comes on different patterns, e.g., قَلْ: قُلَ ‘he killed’ -- قَلَّ: قُلَّ ‘he wrote’ -- دُخَّلَ: دَخَلَ ‘he entered’ -- شَرَبَ: شَرَبَ ‘he drank’ -- شَرَبَ: شَرَبَ ‘he drank’.

But in mazād verbs each bāb has its own pattern for masdar. The masdar-pattern of bāb fa‘ala is قَبِّلُ: تَقَبَّلُ (taqbil-un) ‘kissing’ -- تَدْرِسُ: دَرَسُ (taaris-un) ‘teaching’.

The masdar of a nāqis verb, and of a verb wherein the third radical is hamzah, is on the pattern of قَبِّلُ: تَقَبَّلُ (taqbil-un) ‘he named’ -- تَدْرِسُ: دَرَسُ (taaris-un) ‘he educated’ -- تَنْتَبِعَةُ (tarbiyat-un) ‘he congratulated’ -- تَهْنَٰئَةُ (tahni’at-un) ‘congratulation’.

2. We have learnt in Book Two (L 10) that one these four letters is prefixed to the madari‘, e.g., يَكْبُ، يَكْبُ، يَكْبُ، يَكْبُ. These four letters are called حُرُوفُ الْمُضَارِعَةِ (hurūf al-mudāra‘at).

1. Because of the doubling of the second radical, the number of letters in this bāb are four.

If the verb has four letters, the حَرْفُ الْمُضَارِعَةُ has dammah; and if it has three, five or six letters, the حَرْفُ الْمُضَارِعَةُ has fathah.

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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 *bāb fa‘ala*. Its formed by replacing the *حرف الضارع* with *mu-*. As the *ism al-fā‘il* is a noun it takes the *ianwīn*, e.g., مُسَجَّل (yu-sajjil-u : mu-sajjil-un) ‘a tape-recorder’ -- مُدَرِّس (yu-darris-u : mu-darris-un) ‘a teacher’.

The *ism al-maf‘ūl* (اسم المفعول): In all the *abwāb* of the *mazīd* the *ism al-maf‘ūl* is just like the *ism al-fā‘il* except that the second radical second takes *fathāh* instead of *kasrāh*, e.g., مُحْلَّد (mujallad-un) ‘book-binder’, مُحْلَّد (mujallad-un) ‘bound’. مُحْمَّد (muhammad-un) ‘one who praises much’, مُحْمَّد (muhammad-un) ‘one who has been praised much’.

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

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

a) *فَعَل (fa‘al-un)*, e.g., طلِّب (fa‘alat-un), ‘students’ plural of طالب.

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

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

a) *فَعَل (fa‘l-un)*, e.g., شَرَح (sharh-un) *masdar* of شَرَح يُشْرَح ‘to explain’.

b) *فَعَل (fu‘al-un)*, e.g., غَيَّب (ghiyyab-un) *masdar* of غَيَّب يَغِيب ‘to be absent’.
EXERCISES

General:
Answer the following questions.
1a) Sort out the thulāthī from the rubā‘i in the following.
1b) Sort out the thulāthī mujarrad from the thulāthī mazīd in the following.
2) Write the mudārī, 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 mudārī, ism al-fā‘il and ism al-maf‘ūl of each of the following verbs.
6) Underline in the following sentences the verbs belonging to bāb fa‘‘al and their various derivatives.
7) Give the plural of each of the following nouns on the pattern of فُعَلْ.
8) Give the plural of each of the following nouns on the pattern of فُعَلْ.
9) Give the masdar of each of the following verbs on the pattern of فُعَلْ.
10) Give the masdar of each of the following verbs on the pattern of فُعَلْ.
11) What is the plural of دُكَّور؟
12) Use the word يُبدِع in a sentence of your own.

LESSON 17

In this lesson we learn the following:

#(1) Bāb ?af‘ala قَدْ أَفْعَلْ (باب أَفْعَل) : This is another bāb from the abwāb of the mazīd. In this a hamzah is prefixed to the first radical which loses its vowel, e.g., نَزَلْ (nazala) ‘he came down’ : أَنْزَلْ (anzala) ‘he brought down’ -- خَرَجْ (kharaja) ‘he went out’ : أَخْرَجْ (akhraja) ‘he brought out’.

The mudārī : The mudārī should have been بَأَلْ (yu‘anzil-u) but the hamzah along with its vowel is omitted. So it becomes بَأَلْ.
(yunzil-u). Note that the حرف المضارعة has dammah because the verb originally had four letters. (yunzil is the mudari' of نزل, and نزل is that of أنزل).

The amr: Note that the amr is formed from the original form of the mudari', and not from the existing form. So after omitting the حرف المضارعة and the case-ending from تانزل (tu?anzil-u) we get أنزل (anzil).

The masdar: The masdar of this bab is on the pattern of إفعال (?if?al-un), e.g., إنسال (inzal-un) ‘sending down’ -- إخراج (ikhr?aj-un) ‘bringing out’ -- إسلام (isl?am-un) ‘becoming a Muslim’.

The ism al-f?ail: As we have seen in bab fa‘ala the حرف المضارعة is replaced with mu, e.g., يُسلم (yusilm-u) ‘he becomes a Muslim’ -- يُسلم (muslim-un) ‘Muslim’ -- يمكَن (yumkin-u) ‘it is possible’ -- يمكَن (mumkin-un) ‘possible’.

The ism al-maf?al: It is just like the ism al-f?ail except that the second radical has fathah, e.g., يرسل (yursil-u) ‘he sends’ -- يرسل (mursil-un) ‘one who sends’ -- يغلق (yughliq-u) ‘he closes’ -- يغلق (mughlaq-un) ‘one who closes’.

The noun of place and time (إسم المكان والزمان): It is the same as the ism al-maf?al, e.g., يتحف (yathafa yuthif-u) ‘to present someone with a curio’ -- يتحف (mutha?f-un) ‘museum’.

Here are some non-s?alim verbs transferred to this bab:

<table>
<thead>
<tr>
<th>اسم الماضي</th>
<th>اسم المضارع</th>
<th>اسم المصدر</th>
<th>اسم الفاعل</th>
<th>اسم المفعول</th>
</tr>
</thead>
<tbody>
<tr>
<td>أحمد</td>
<td>يقيم</td>
<td>إقامة</td>
<td>مقيم</td>
<td>مقام</td>
</tr>
</tbody>
</table>

1 - yu?anzilu minus ء = yunzilu.

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<table>
<thead>
<tr>
<th>عَمَّنَ</th>
<th>يُؤُمُّنُ</th>
<th>إِيْمَانُ</th>
<th>مُوْمِنُن</th>
<th>مُواجِبَ</th>
<th>مُتََمَمَ</th>
<th>مُتََمَمَ</th>
<th>مُتََمَمَ</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘he believed’ for</td>
<td>‘he made’</td>
<td>‘he put down’</td>
<td>‘he completed’</td>
<td>‘he put down’</td>
<td>‘he put down’</td>
<td>‘he put down’</td>
<td>‘he put down’</td>
</tr>
</tbody>
</table>

#(2) The verb ﴿أَعْطَى﴾ ‘he gave’ is from ﴿بَدَى﴾. The ﴿مُعَدْرِى﴾ is ﴿يُعْطِى﴿, the ﴿مَالِك﴾ is ﴿أَعْطَى﴿, the ﴿امْر﴾ is ﴿أَعْطَى﴿, the ﴿ابْنِ ﺍلْفَِى﴾ is ﴿مُعَدَى﴿, and the ﴿ابْنِ ﺍلْمَأْفَٰع﴾ is ﴿مُعَدَى﴿.

It takes two objects, e.g., ﴿أَعْطَىَتْ بِلَاءًا ﺳَاعَة﴾ ‘I gave Bilal a watch.’ In the Qur’an: ﴿إِنَّا أُعْطِيْنَاكَ ﻣَadamente ﺍﻹِيْمَانَ﴾ ‘We have indeed given you abundance.’ The objects may be pronouns, e.g., ﴿مَنِّ أَعْطَىَكَهْ؟﴾ ‘Who gave it to you?’ ﴿أَعْطَىَهُ ﺍﻟْمَدْرَ사َ﴾ ‘The teacher gave it to me.’

#(3) ﴿وَلَوْ﴾ means ‘even if’, e.g.,

﴿اِسْتَرِهَ هَذَا ﺍﻟْمُعْجمَ وَلَوْ كَانَ غَالِبًا﴾ ‘Buy this dictionary even if it is expensive.’

﴿أَحْضِرَ الْامْتِجاَنَ وَلَوْ كَانَ مَرْيَضًا﴾ ‘Attend the examination even if you are sick.’

﴿لَن أَسْكَنَ هَذَا ﺍﻟْبَيتَ وَلَوْ أُعْطِيْتُهُ ﻣَجانًا﴾ ‘I will not live in this house even if you give it to me free.’

Note that the verb after ﴿وَلَوْ﴾ is ﴿مَادَى﴾.

#(4) ﴿لَمْ الأَبْتَاء﴾ is a ﴿لَمْ﴾ with a ﴿فَتْحَه﴾ prefixed to the ﴿مَبْتَادَاء﴾ for the sake of

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emphasis, e.g., ‘وَلَذَكْرُ اللَّهِ أَكْبَرُ’ (Qur’an, 29:45).

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

This ḥām is not to be confused with the preposition لـ which has a kasrah, but takes a fathah when prefixed to a pronoun, e.g., لَهَا, لَكَ. The lām al-ʾainbiḍāʾ does not change the ending of the mubtada’.

#(5) The verb أُصِيحُ is a sister of كَانَ. It means ‘to become in the morning’, e.g., أُصِيحَ حامد مريضاً. Here حامد is the ism of and مريضاً is its khabar. And in أُصِيحْتُ نشيطاً, ‘I became active in the morning’ the pronoun تُ is the ism.

It is also used in the sense of just ‘he became’ without reference to the timing, e.g., فألف بين فلوبكم فأصيحتم بنعمتُه إخوانناً, ‘He united your hearts, and you became brothers by His grace’ (Qur’an, 3:103).

#(6) أُوسَكَ is a sister of كَانَ. Its muḍāri’ is يُوشِكُ. It means ‘he is about to...’, e.g., يُوشِكُ الطلاب أن يُرجعوا إلى بلالهم في الإجازة. The students are about to return to their countries in the holidays.’ Here الطالِبَ is its ism, and the masdar mu’awwal (أَن يُرجَعُ) is the khabar. Its khabar is always a masdar mu’awwal, i.e., أَن + the muḍāri’. Here is another example: أُوسَكْ أن أتزوج. ‘I am about to get married.’ Here its ism is the damir mustatir (hidden pronoun) أَنَا in the verb أُوسَكَ.
#(7) Here the word مَا is an adjective meaning ‘some’ or ‘certain’. مَا means ‘for some reason.’ Here are some more examples:

‘Give me some book.’

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

This مَا is called ‘the completely indefinite and vague مَا’.

#(8) The alif ابْن is omitted in writing also if it is between the names of the son and the father, e.g., مُحَمَّد بْن وَلِيْم, ‘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., حَسَن بْن عَلِي, ‘Hasan son of ‘Ali’, but حَسَن بْن الإمام عَلِي.

b) all the three words should be in the same line, e.g., خَالِد بْن الوَلِيد. If they are in different lines, the alif is not be omitted, e.g., خَالِد بْن ابْن الوَلِيد.

Note that the word preceding ابْن loses its tanwin, e.g. بَلَال بْن حَامِد (Bilâl-u bn-u Hâmîd-in), not بَلَال بْن حَامِد (Bilâl-un bn-u Hâmîd-in).

**EXERCISES**

1) Answer the following questions.
2) Write the مَدَارِي of each of the following verbs as shown in the example.
3) Write the امْر of each of the following verbs as shown in the example.
4) Write the اسم الفَعْل of each of the following verbs.
5) Write the اسم المَفْعُول of each of the following verbs.
6) Underline in the following examples verbs belonging to بَاب ظَفّالا, and their various derivatives.
7) Point out the verbs belonging to بَاب ظَفّالا and their derivatives occurring in the main lesson.
8) Answer the following questions using pronouns as the two maf‘ūls as shown in the example.

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

10) Learn the use of َلَمِّا ِبَيْنُوا in the following examples.

11) Rewrite the following sentences using َأَصِبَحُ.

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

16) Give the mādī of ِبَيْنُ.

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

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**Lesson 18**

In this lesson we learn the following:

#1 Verbs are either transitive or intransitive. A transitive verb َالفَعْلُ ِالْمُتَعَدِّي (the transitive verb) needs a subject which does the action, and an object which is affected by the action, e.g., َقُولَ ِالجَنَّةِ ِفَلَامَوسَ, 'The soldier killed the spy.' Here the soldier did the killing, so the word ِجَنَّةً ِفَلَامَوسَ is the fā‘il (the subject), and the one affected by the killing is the spy. So the word ِفَلَامَوسَ is the maf‘ul bihi (the object).

Here is another example: َبَنَى إِبْرَاهِيمُ عَلَى ِالسَّلَامُ ِالْكَعْبَةَ, 'Ibrahim (peace be on him) built the Ka‘bah.'

An intransitive verb َالفَعْلُ ِالْلَازِمُ (the intransitive verb) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g., َفَرَحَ ِمَدْرَسُّ, 'The teacher was happy.' -- َخَرَجَ ِالْطَلَابُ, 'The students went out.'
The subject of certain verbs affect others but not directly. They do this with the help of prepositions, e.g., 'I looked at him', 'We believe in God.' This happens in Arabic also, e.g.,

غَضَبَ المَدْرِسُ عَلَى الطَّالِبِ الَّذِي الكَسَٰلَان

The teacher got angry with the lazy student.

ذَهَبَ الطِّبيبُ إلى المِستشفى

'I took the patient to the hospital.'

نظرت إلى الجبل

'I looked at the mountain.'

فَرَغَ عَنّي فَلِيْسَ مِنِّي

'Whoever dislikes my way is not of me' (hadîth).

أَرِيدُ أَنْ أَطْلِعَ عَلَى مِنْهَجِ مَدْرَسَتَك

'I want to look into the syllabus of your school.'

لا أُرَغِّبُ في السفر هذا الأسبوع

'I don’t like to travel this week.'

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

#(2) How to make an intransitive verb transitive?
We say in English ‘Rise and raise your hand’. Rise is intransitive, and by changing the pattern of the verb we get raise which is transitive. But this kind of change is very rare in English. In Arabic it is very common. An intransitive verb can be made transitive by changing it to:

a) bâb fa‘ala (فعل), e.g., نزل (nazala) ‘he got down’: نزل (nazzala) ‘he brought down’.

ئة نزلت من السيارة، ثم نزلت الطفل

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

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

b) bâb ?af‘ala (فعل), e.g., جلس (jalasa) ‘he sat’: جلس (ajlasa) ‘he seated (him)’.

جَلَسَتُ في الصف الأول، وأجَلَسَ الطَّفْلُ بجانبي

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

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Note: The word أَرِيدُ means to like a thing and أَخْشَفُ means to dislike it.
The hamzah which is prefixed to the verb in bāb ?af'āla is called (the transitive hamzah).

Certain verbs can be changed to both these abwāb, e.g., "آَنْزَلَ وَأَنزَل" 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., 

I studied Arabic.' Here the verb درَسَ has one object, اللغة, اللغة العربيّة. 

I taught you Arabic.' Here it has two objects: كَلَّا and اللغة.

The teacher listened to the Qur'an.'

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

(2) أَرَى (؟ارَا) 'he showed' is bāb ?af'āla from رأى 'he saw'. It was originally أَرَى (؟ارَا) but the second hamzah has been omitted. The mudāri 'is يُرِي (yurī), and the amr is أَرِ (؟اري). This is how the amr is isnaded to the other pronouns of the second person:

أَرَى هذا الكتاب يا علّي. أَرِى هذا الكتاب يا مريم. أَرَى هذا الكتاب يا أخوات.

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

This bāb also signifies an extensive or intensive action. In Arabic the first is called المَلَفِقُ، and the second التَّكِيْب.

a) An extensive action is one done on a large scale, or done repeatedly, e.g., قَتَلَ المُجَرَمَ أَهْلَ الْقُرْءَةَ 'The criminal killed a man', but قَتَلَ المُجَرَمَ رَجَلاً 'The
criminal massacred the people of the village.

I went round this country’, but جَوَّلْتُ فِي مَشَارِقِ الأَرْضِ ‘I travelled extensively all over the world.’

I opened the door’, but فَفَتَحَتُ الْبَابُ أَبوابُ الفُصُولِ ‘I opened the doors of the classrooms.’

The man counted his money’, but عَدَّ الرَجُلُ مَالَهُ ‘The man repeatedly counted his money.’

b) An intensive action is one done thoroughly and with great force, e.g., كَسَرْتَ الْكُوبَ ‘I broke the glass’, but ‘I smashed the glass.’

‘I cut the rope’, but قَطَعْتُ الْحَيْلَ ‘I cut the rope to pieces.’

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

٤ التَحْذِيرِ إِيَّاكُ وَالكَلَابُ ‘Beware of dogs!’ This is called التَحْذِيرُ (warning).

Note that the noun after the 

is 

is for masculine singular. For masculine plural it is 

is for feminine singular and for feminine plural 

is.

Here is a hadith: إِيَّاكُ وَالْخَسَدُ ‘Beware of jealousy, for jealousy eats up good deeds just as fire eats up the firewood.’

٥ إنّما أَنَا مَدْرَسٌ ‘I am only a teacher’, i.e., I am a teacher, and nothing else. إنّما is إنّما الكافِتةُ ‘I.e., the preventive ما, because it prevents إنّما from rendering the following noun mansūb. We say إنّمَا الأَعْمَالُ بِالنِّيَاتِ ‘Actions are judged only by the intentions.’ Here is 

and not mansūb. Unlike إنّما the word إنّما is used in a
verbal sentence as well, e.g., ‘He is only telling a lie.’

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

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

كَانَ ‘The verb أمسي is a sister of. It means ‘he became in the evening’, e.g., ‘The weather became fine in the evening.’ Here الجوُ is its ism, and لطيفاً is its khabar. See أصبَ in L 17.

إِنّي صَدَاعًا شَدِيدًا ‘I am suffering from severe headache.’

ماذا بِكِ يا زينب؟ ‘What are you suffering from, Zainab?’

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

One of the patterns of the masdar is فعال (fā‘al), e.g., ‘going’ from نجاح ‘success’ from دُهَبَ -- دُهَبَ.
The plural of طرقات is طریق; and the plural طریق is طریق (plural of plural). Some nouns have جمع الجمع, e.g., أساریر ‘bracelet’ → أسوار ‘bracelet’ → أساّر. أماكن ‘place’ → مأكِنَة ‘place’ → ‘place’. أَیاد → أَیَد ‘hand’ → ‘hand’. جمع الجمع mostly has the meaning of the plural. But in some cases it has a different meaning, e.g., أياد means ‘hands’, but بيوت means ‘houses’, but بيوتات means ‘respectable families’.

‘he knew’, أدرى, ‘he made (him) know’, i.e., ‘he informed (him)’. ‘And what informed you that he is telling a lie?’ = ‘How did you come to know that he is telling a lie?’ In the Qur’an (97:1-3):

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

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 بَابَ ظَافِر ‘الآث.’

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1. The word جَمِيلٌ should have the tanwin, but it has been omitted for metrical reasons.

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2) Use each of the following verbs in two sentences: in the first as it is, and in the second after changing it to bāb fa‘‘ala.
3) By what process have the underlined verbs in the following sentences been rendered transitive?

The verb أَرَى (he showed):

1) Oral exercise: One student tells the other أَرْنِي كَيْبَكَ and the other replies saying either لا أَرْيِكَه بَعْدَ قَلْبِك or أَرْيِكَه بَعْدَ قَلْبِك. 1
2) Oral exercise: The teacher says to a student أَرْأَيْتِي دَفْتَرَك؟ ‘Did you show me your notebook?’ He replies saying نَعَم، أَرْأَيْتِكَه. ‘Yes, I showed it to you’.2

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

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

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

The verb أَمَسَى:

Rewrite the following sentences using أَمَسَى:

إنَّ بِي صَدَاعٌ

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

General:
1) Give the masdar of each of the following verbs.
2) Use each of the following words in a sentence of your own.
3) Oral exercise: Each student says to his colleague something like سَيْرُ جُعُودُ المَدِير. And he replies saying وما أَدْرَاكَ أَنَّه يَرَجُعُ غَدًا؟.

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1 A female student says to another أَرْنِي كَيْبَكَ. She replies لا أَرْيِكَه بَعْدَ قَلْبِك.
2 The teacher says to the female student أَرْأَيْتِي دَفْتَرَك؟. She replies نَعَم، أَرْأَيْتِكَه.
Lesson 19

In this lesson we learn lesson the following:

#(1) Bāb (fā‘ala) : In this bāb an alif is added after the first radical, e.g., ساعد ‘he met’, ساعد ‘he helped’, حاول ‘he tried’, راسل ‘he corresponded’, قابل ‘he watched’, لاقي ‘he met’.

The mudāri’ : As the verb is made up of four letters, the حرف المضارعة takes dammah, e.g., يلاقي يحاول يساعد. معنى ‘he watched’, ‘he tried’, يحاول يساعد ‘he tried’, يلاقي ‘he watched’.

The amr : After omitting the حرف المضارعة and the case-ending from تقبل, we get قابل (tu-qābil-u : qābil). The yā‘ is omitted from the nāqis verb. So the amr of لاقي is قابل.

The masdar : This bāb has two masdars:

a) one is on the pattern of mufā‘alat-un, e.g., مساعد ‘help’ -- معاولة ‘meeting’ -- محاول ‘trying’.

In nāqis verbs -aya is changed to -ây, e.g., ملاقاة : لاقي (mulâqat-un) for the original ملاقاتية (mulâqayat-un) ‘contest, match’ (mubârât-un) for the original مباركة (mubârayat-un).

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


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

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

#(2) We have seen lām al-ibtidā’ in L 17, e.g., لبيتك أجمل ‘Indeed your house is more beautiful.’ Now if we want to use إن 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: إن ينتهك لأجمل ‘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 the lām al-murhala (the displaced lām).

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

Here are some examples: إن أوهن اليقين ليست الحق كونك ‘Indeed the frailest of houses is the spider’s house’ (Qur’an, 29:41).

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

إن أوّل بيت وضع للناس لذاتي بيك ‘Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah)’ (Qur’an, 3:96).

إن أنكر الأصوات لصوت الحمير ‘Indeed the harshest of all voices is the voice of the ass’ (Qur’an, 31:19).

#(3) The particle قد is prefixed to the verb, both mādī and mudāri.

a) With the mādī it denotes certainty (التأكيد، e.g., قد دخل المدرس الفصل ‘The teacher has already entered the class.’

Qad fa’ttebth drous ‘You did miss many
b) With the mudāri‘ it denotes one of the following things:
1) doubt or possibility (الشك والاحتمال), e.g., قد يعود المدير غداً. ‘The headmaster may return tomorrow.’
2) rarity or paucity (القليل), i.e., it conveys the sense of ‘sometimes’, e.g., قد ينجح الطالب الكسلاً. ‘A lazy student sometimes passes the examination.’
3) certainty (التحقيق), e.g., قد تعلمون أن رسول الله إلَّهِكم. ‘While you know for sure that I am the messenger of Allah to you’ (Qur'an, 61:5).

(4) The plural of ذوٌ is ذو. It is declined like the sound masculine plural, i.e., its raf-ending is wāw, and nāsh/jarr-ending is yā, e.g., ذوُ القرى أحق بمساعدتك. ‘Relatives deserve your help more.’ Here ذوُ is marfū‘ as it is mubtada‘, and the raf-ending is wāw. (dhawā)

nāsh: ساعد ذو العلم. ‘help people of knowledge.’ Here ذوُ is mansūb because it is maf‘ul bihi, and the nāsh-ending is yā. (dhawī)

jarr: سألت عس ذو الحاجات. ‘I asked about needy people.’ Here ذوُ is majrūr because it is preceded by a preposition, and the jarr-ending is yā. (dhawī)

(5) We have learnt لَكَنْ in Book Two (L 3). It is a sister of إنْ and its ism is mansūb, e.g., جاء بلأل, لكن حامداً لم يجي. ‘Bilal came, but Hamid did not.’ Its nūn has shaddah, but it is also used without the shaddah, i.e., لَكَنْ (lākin), and in this case it loses two of its characteristics:
a) It does not render the noun following it mansūb, e.g., جاء المدرس، لكن الطلبة ما جاءوا. ‘The teacher came but the students did not come.’ Here الطلبة is marfū‘. In the Qur'an (38:38) لَكَنْ الطالبون اليوم في صلال مبين. For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
'But the wrong-doers are today in manifest error.' Note not the ظالمون the ظالمون غاب عليكم ولكن حضر أحمد Ali was absent, but Ahmad attended.' In the Qur'an (2:12) 'But they do not perceive.'

(6) The كُنْ ِكَمْ كُنْ ِكَمْ ذَٰلِكَ ِكَلْذِكَ ِكَلْذِكَ أُؤَلِئِكَ ِكَلْذِكَ لَٰكَ ِكَلْذِكَ may be replaced with كُنْ ِكَمْ ِكَمْ and كُنْ ِكَمْ according to whom you are speaking to, e.g.,

لَمْ يَبَلَأَ ِخْوَاَنُ ِزَٰلِكَ ِبِيْتُ ِاللَّهِ ِيُحْمُدُ ِخْوَاَنُ ِزَٰلِكَ ِبِيْتُ ِاللَّهِ ِيُحْمُدُ

This is called كاف الخطاب and it is optional.

In the Qur'an:

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

(7) the مَعْدَرَةٍ is sometimes used for the اَمْر as in the Qur'an (61:11) تَعْمَلُونَ بِاللَّهِ وَرَسُولِهِ. Here يَعْفِرُ is for آمِنَوْا, ‘believe’. That is why in the next ٍأَيَاٍث ِعِالِمَةٍ is مَاجْزِعٍ.

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1 - For الجَرْحَ مَعْدَرَةً see L 13.
(8) One of the masdar patterns is : فَعَلَةُ (fi‘alat-un), e.g., عَادَةً ‘visiting the sick’ -- قِرَاءَةً ‘reading’.

(9) ‘lapse, passing’ is the masdar of مضى. It is on the pattern of فعل جمع فُعُولٌ مضى and is originally مضوى (mudīy-un), but because of the final ā‘, the wāw has been changed to ā‘, and the dammah of the ض subsequently changed to kasrah, and the word became مضي (mudiyy-un).

(10) The broken plural pattern فَعَلَلْ (fa‘alil-u) like فَنِدَاقُ دَفْتَرُ is called مَنْتَهِي الجَمْعِ and its singular form has four letters١. 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., برامج ‘programme’ has six letters. Its plural is برامج. Note that the letters ن and alif have been dropped.

Here are some more examples: عُنْكِبُوتَ – سَفْرَجْلَ ‘spider’; عَنْدَلِبْ – عَنَاكُ ‘nightingale’; مَشَافُ – عَداَدُ ‘hospital’; ﻓَسْرَبُ – ﻓَسْرَبُ ‘quince’.

(11) The plural of خطَّاء is خطئة. Here are some example of this pattern: زَوْائَة – زِوْائَةَ ‘angle’; ﺑُهْدِيَّة – ﺑُهْدِيَّةَ ‘fate, death’.

EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to فَعَلَ بَـأَب occurring in the main lesson.
3) Write the مَدَاري‘, the امْر and the مَشْأَر of each of the following verbs.

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¹ The plural pattern is also called  فَعَلَلْ. For example: ﻣَنْتَهِي الجَمْعِ.

² مَسْتَقِيَّةُ also has a sound feminine plural. For example: ﻣَنْتَهِي الجَمْعِ.
4) Give the masdar of each of the following verbs on the pattern of 
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‘ul of the following verb.
7) Point out in the following sentences the verbs belonging to bābъ and their derivatives.

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

**LESSON 20**

In this lesson we learn the following:

#(1) Bābъ ﷲ. This bāb is formed by prefixing ta to bābъ (ta + fa‘‘ala),
e.g., تّلَّمْ -- تّلَّمْ 'he learnt' -- تّلَّمْ 'he spoke' -- تّلَّمْ 'he had lunch' -- تّلَّمْ 'he received'.

The mudāri‘ : As the verb is made up of five letters, the حرف المضارع takes
fatihah, e.g., ﷲ (ya-takallam-u), ﷲ (ya-talaqqā).

This bāb commences with a tā‘, and if the حرف المضارع 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
examples from the Qur’an: ‘The angels and the Spirit (Jibril) descend therein’ (97:4). Note for ‘Do not spy’ (49:12). Note for ‘have lunch!’

The **amr**: It is formed by omitting the حرف المضارعة and the case-ending, e.g., تَكَلَّمُ (ta-takallam-u: takallam). The nāqis verb drops the final alif (which is written yā’), e.g., تَغْدُ (ta-taghaddâ: taghadda) ‘have lunch!’

The **masdar**: The masdar of this bāb is on the pattern of تَعَلَّمَ (tafa‘ul-un), e.g., تَذَكَّرَ ‘he spoke’ تَحَدَّثَ ‘speaking’ تَذَكَّرَ ‘he remembered’ تَحْدِثَ ‘remembering’. In the nāqis verb, because of the final yā’ the damaged of the second radical changes to kasrah, e.g., تَلَقَّى (talaqqi-n for talaqquy-un).

The **ism al-fā‘il**: It is formed by replacing the حرف المضارعة with mu-. The second radical has kasrah in the ism al-fā‘il and fathah in the ism al-maf‘ûl, e.g., تَتَزْوَجُ (ya-tazawwaj-u: mutazawwij-un).

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

The **noun of place and time**: It is the same as the ism al-maf‘ûl, e.g., مَسْتَقَسّا ‘place of wudû’ , مَسْتَقَسّا ‘breathing place’.

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

Here is another example: عَلِمَني بِلَال السَّبَاحَة ‘Bilal taught me swimming.’
When I heard the adhān I went to the mosque. Here لَمَّا is a zarf al-zamān meaning ‘when’. The verb following it and its jawāb should be mādi, e.g., لَمَّا تَوَّقَّعَ رَقِيَّةٍ تَلَوَّجَ أَخْيَاهَا ‘When Ruqayyah died he married her sister.’ In the Qur’an (6:77) فَلَمَّا رَأَى الْقَمْرَ : ‘When he saw the moon rising he said, “This is my lord”.’

This لَمَّا is called لَمَّا الحِيْسَيْنِ (lammâ of time). It should not be confused with لَمَّا الْحَازِمَةُ which is called لَمَّا الْحَازِمَةُ لَمَّا the anacoluthic Lamma.

The word لَمَّا sometimes needs specification, e.g., لَمَّا النَّحْنُ الطَّلَابُ ‘we the students’, لَمَّا النَّحْنُ المُسْلِمِينَ ‘we the Muslims’. This process is called the الخصَاصُ, and the noun that follows لَمَّا is called the الخصَصُ. As you can see this noun is mansūb, because it is the maf‘ūl bihi of a supposed verb, لَمَّا أَحْصُ ‘I specify, I mean’. Here are some examples:

‘We Indians speak a number of languages.’

‘We Muslims do not eat pork.’

‘We the outstanding students received prizes.’

‘We the heirs of the deceased agree to that.’

**EXERCISES**

1) Answer the following questions.

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

Oral exercise: Each student gives an example of theakhṣasus using the name of his people, e.g., خُنُّ الهنود، خُنُّ الأفارقة، خُنُّ الألمان، خُنُّ الإنجليز.
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.

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**LESSON 21**

In this lesson we learn the following:

#(1) Bâb تَفَاعَل. This bâb is formed by prefixing ta to bâb (ta + fâ‘ala), e.g., تَكَالَسُ ‘he was lazy’, تَقَاءلَ ‘he yawned’, تَقَاءلَ ‘he was optimistic’, تَقَاءلَوا ‘they quarrelled with one another’, تَبَأَكَ ‘he pretended to cry’.

**The mudâri‘ :** As the verb is made up of five letters, the حَرْف المُضَارِعَة takes fathah, e.g., يَتَبَأَكِي. As in bâb تَفَاعَل the حَرْف المُضَارِعَة ta may be omitted in literary writings. Here are some examples from the Qur’an:

‘We have made you into nations and tribes so that you may know one another’ (49:13). Here تَعَارَفُوا is for تَتَعَارَفُوا.

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And do not insult one another by nicknames’ (49:11). Here is for تَعَابِرُوا
ولا تَعَاوَنُوا عَلَى الْإِنْقُلَادِ وَالْعُدُودٍ، ‘And do not help one another in sin and transgression’ (5:2). Here is for لا تَعَاوَنُوا
The amr : It is formed by omitting the حَرَفُ المُضَارِعَةِ and the case-ending,
e.g., تَناَوْلُ : تَنَاَوَلْ ‘take!’ (tatanâwal-u : tanâwal). In the nâqis verb the final alif (written yâ) is omitted, e.g., تَبَّاكَ : تَبَّاكَ ‘pretend to cry!’ (tatabâkâ : tabâka).
The masdar : The masdar of this bâb is on the pattern of تَفَعَّلُ (tafâ‘ul-un),
e.g., تَنَّاَوِلُ ‘he took’ : تَناَوَلْ ‘taking’ -- تَشَاءُ ‘he was pessimistic’ ‘pessimism’. In the nâqis verb the dammah of the second radical changes to kasrah, e.g., تَبَّاكَ : تَبَّاكَ for (tabâkuy-un).
The ism al-fa‘il and ism al-maf‘ûl : These are formed by replacing the حَرَفُ المُضَارِعَةِ with mu-. The second radical has faṭrâh in the ism al-fa‘il and kasrah in the ism al-maf‘ûl, e.g., يَنَاَوْلُ : يَنَاَوَلُ ‘one who takes’ : مُنَاَوَلُ ‘that which is taken’.

The noun of place and time : It is exactly like the ism al-maf‘ûl, e.g., يَحْبُبُ أَنْ لا تُرْكَ الأَدْوَةَ فِي مَنَاَوَلٍ أَيْدِيَ الْأَطْفَالِ ‘Medicines should not be left within the reach of children’s hands.’

This bâb denotes, among other things, the following:

a) reciprocal action (المُشَارَكَةُ), e.g., سَألَ ‘he asked’ : تسأَلُ النَّاسُ ‘the people asked one another’, تَعاَنَى ‘the people helped one another, cooperated’.
b) pretended action (إِظْهَارُ ما لَيْسَ فِي البَاطِلْ), e.g., تَمَارِضَ ‘he pretended to be sick’, تَعاَمَى ‘he pretended to sleep’, تَنَأَوَّ ‘he pretended to be blind’.
#(2) لَيْتَ is a sister of يَُؤْوَدُ, and it is used to express a wish which is either impossible, or remotely possible, e.g., لَيْتَ النُّجُومُ قريبةً ‘Would that the stars were near’ (impossible), لَيْتْيْنِي غَنِيٌّ ‘Would that I were rich’ (remotely possible). In the first example the ism of laita, and قريبة is its khabar.

Here are some more examples:

‘Would that youth returned.’ Here the verbal sentence يَُؤْوَدُ is the khabar.

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

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

Sometimes the vocative particle يا is prefixed to لَيْتْ, e.g., يَا لَيْتَئِنَّي كَنتْ ‘Would that I were dust’ (Qur’an, 78:40).

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

‘There in no need to fear.’

‘There is no compulsion in religion.’

‘There is no doubt in it.’

‘There is no god but Allah.’

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1 - In the muḍārī is mansūb because of the which is called "ف عي” which is called "ف عي” which is called. It comes after negation or talab. We have learnt in L 15 that amr, nahr and isṭifḥām are included in talab. Wish is also talab. So if a muḍārī verb is connected to talab by the ف it is mansūb, e.g., لا تأكل كريهة ‘Don’t eat too much lest you go to sleep.’

"How I wish I were rich so that I might help the poor.”
لا صلاة بعد الغدَّة حتي تطعُّم الشمْشُ، ولا صلاة بعد العصر حتي تغَرُب الشمس.
‘There is no salāh after the fajr (salāh) till the sun rises, and there is no salāh after the ‘asr (salāh) till the sun sets.’

#(4) In the previous lesson we learnt the tahrīr, e.g.,
‘Beware of this man.’ Now if the thing warned against is a masdar muʾawwal1
the wāw is omitted, e.g.,
‘Beware of sleeping in the class.’ Here the thing warned
against is a noun, النَومِ and it is preceded by the wāw. But if a masdar
muʾawwal is used the wāw is dropped, e.g.,
(Not that: إِياَكَ أَنْ تَتَنَّامَ في الفصْلِ
(John: إِياَكَ أَنْ تَتَنَّامَ
‘Beware of illegal sex.’
إِياَكُمْ أَنْ تَزْنَوا
‘Beware of jealousy.’
إِياَكُنْ أَنْ تَحْسَدُنَّ
‘Beware of forgetfulness’
إِياَكَ وَالنَسِيَانَ
is feminine. Tha masculine form is إِياَكَ
is tansai. (Note that: إِياَكَ

#(5) The feminine of أَعْرَجُ (araj-u) ‘lame’ is عُرْجَةُ (arajâ-u); and the plural
of both the masculine and the feminine forms is عْرْجُ (urj-un). This rule
applies to all nouns on the pattern of أَفْعَلُ denoting defects and colours. Here
is an example of a noun denoting colour: the feminine of أحَمَرُ is حَمَّرَاءُ; and
the plural of both is ُحَمَّرُ. Note: الهُنُودُ الحُمَّرُ = Red Indians. The plural of
مَيْضَ (bīd-un) which is originally مَيْضِ (buyd-un). The
dammah has changed to kasrah because of the following yâ’.

1 See L. 11 for the masdar muʾawwal (masdar المَصْدَرُ المُؤْوَلُ).

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#(6) The verbs with waw as the first radical have two masdars: one with the waw, and the other without it. The second form takes a copensatory ة ‘he described’ صفة ‘description’ and صفة ‘admonition’ وثوق ‘trust, confidence’.

#(7) In the singular حجرة it has دامم which applies to all nouns on the pattern نحلة غرفة, like خطرة.

#(8) A preposition preceding a masdar mu‘awwal may be omitted, e.g., أَعَوْذُ بِاللَّهِ أَنْ أَكْذِبُ ‘I seek refuge in Allah from telling lies.’ The preposition أَعَوْذُ بِاللَّهِ أَنْ أَكْذِبُ may be omitted if it is followed by a masdar mu‘awwal, e.g., أَوْرَى بِاللَّهِ أَنْ أَكْذِبُ. This omission is optional, and we may also say: أُمِرْنَا اللَّهُ بِأَمِرِنَا اللَّهُ أَنْ نُصَلِّي. Here is another example: أُمِرْنَا اللَّهُ بِأَمِرِنَا اللَّهُ أَنْ نُصَلِّي.

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

1) total badal (بدل الكل من الكل), e.g., ‘نَجِحَ أَخْوَكَ حَمَّدَةَ ‘Your brother Muhammad has passed.’ Here حمدة is the same as أَخْوَكَ.

2) partial badal (بدل البعض من الكل), e.g., ‘أَكْلَتَ الدَّجَاجةَ نَصْفُها ‘I ate the chicken, half of it.’ Here نَصْفُ الدَّجَاجةَ is part of نَصْفُها.

3) comprehensive badal (بدل الاشتهال), e.g., ‘أَعْجَبْتُ هذَا الكِتَابُ أَسْلُوبُهُ ‘I like this book, its style.’ Here أَسْلُوبُهُ is not the same as الكِتَابُ, nor is it part of it, but it is something contained in it. Here is another example: نَسَاءُ عَنْهُ ‘We are asking each other about the examination, how it
will be.’

4) dissimilar *badal* (البدل المباين), e.g., ‘Give the book - I mean - the notebook.’ Here, the intended word is the *badal*, but by mistake the speaker said *الدفتر*, then he corrected himself.

The noun for which the *badal* (البدل) is the substitute is called the *mubdal minhu* (المبدل منه). In *أين أسلك بالل؟* the word is the *badal*, and *البدل* is the *mubdal minhu*.

The *badal* need not agree with the *mubdal minhu* in being definite or indefinite, e.g., ‘I know two languages, French and Spanish.’ Here *اللغتين* is indefinite, and *لغتين* are definite.

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

a) both be nouns, e.g., ‘*يسألونك عن الشهر الحرام فسألك فيه*’ (Qur’an, 2:217).

b) both be verbs, e.g., ‘*ومن يفعل ذلك بلتق أناها* *يضاعف له العذاب*...’ (Qur’an, 25:68-69).

c) both be sentences, e.g., ‘*وأتقوا اللهكم بما تعلمون أمدكم بالععام وبذين*...’ (Qur’an, 26:132-133).

d) be different, the first being a sentence and the second a noun, e.g., ‘*أنفلا نظرتون إلى الإبل كيف خلقته*’ (Qur’an, 88:17).

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

You have already learnt one type of *masdar mu’awwal* which is made up of *أريد أن أخرج* + *mudāri*, e.g., ‘I want to go out.’ There is another type of *masdar mu’awwal* which is made up of *أن* + its *ism* and *khabar*, e.g., *بلغني*.
News has reached me that he died.’ Here the *masdar mu’awwal* is the *fā‘il* of the verb *بلاغ* . Here are some more examples:

- *يَسْرُنيَنِيْ*:
  - ‘I am pleased that you are my student’ (literally, ‘It pleases me that you are my student’).
- *يَبْدُو أَنَّكَ مُسْتَعْجَل*:
  - ‘It appears that you are in a hurry.’

**EXERCISE**

1) Answer the following questions.
2) Point out the verbs belonging to *بَابَ ْتَفَاعَل* and their derivatives occurring in the main lesson.
3) Write the *mudāri‘*, the *amr*, and the *masdar* of each of the following verbs.
4) Write the *ism al-fā‘il* of each of the following verbs.
5) Point out in the following sentences all the verbs belonging to *بَابَ ْتَفَاعَل* and their derivatives.
6) Rewrite the following sentences using *ليَتِ
7) Make sentences with the help of the following words using *لاَ النَّافِيَةِ للجَنْسِ.
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: *إنْ، آنْ، كَانَ، لِكَنْ، لَيْتَ، لَعَلْ.* They are also called *إنْ وآخوُنَّهَا (inna and its sisters)*. We have already learnt them. They resemble the verb in two points:

a) In their meaning, for *إنْ and آنْ* mean ‘I emphasize’, *كَانَ* means ‘I liken’, *لِكَنْ* means ‘I correct’, *لَيْتَ* means ‘I wish’, and *لَعَلْ* means ‘I hope’ or ‘I fear’; and

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

The meanings of these particles:

These signify emphasis, e.g., *إنَّ اللَّهُ شَدِيدُ العقاب* (النَّوكِيَّةَ, Qur’an, 5:2). And Allah is severe in punishment. And *أَعْلَمُوا أنَّ اللَّهَ شَدِيدُ العقاب* (Qur’an, 8:25).

*كَانَ الْعَلَّمُ نُورًا* (الْتَشَيْيِه) signifies resemblance, e.g., 'It is as if knowledge is light.' It may also signify doubt, e.g., *كَأَنْتُ أَعْفُكَ* (الظَّن), 'It looks as if I know you.'

*لكَنْ* signifies correction, e.g., *حَامِدٌ ذَكِيٌّ، وَلَكِنْ كَسَلُانُ* (الإِسْتَدْرَاكُ), Hamid is intelligent, but he is lazy.

*لَبَتْ السَّيْبَاء يَعْودُ* (الْتِمَّي) signifies wish, e.g., 'Would that youth returned!’

*لَعْلَ اللَّهُ يُفْغَرُ لِي..* (الْتَرْجُي) signifies hope or fear, e.g., 'I hope Allah will forgive me', 'I am afraid the wounded might die.'

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

\[\text{ism inna} \quad \text{khabar inna} \quad \text{khabar} \quad \text{mubtada’}\]

Unlike the mubtada’, the ism inna may be indefinite if the khabar inna is a verbal sentence, e.g., *كَانَ شَيْئًا لَا يُحْلَُّ ثُمَّ* 'As if nothing has happened.’

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

1) mufrad: *إنَّ اللَّهُ سَرِيعُ الحساب* ‘Surely Allah is swift in taking account’ (Qur’an, 3:199).

2) sentence:

a) verbal sentence: *إنَّ اللَّهُ يُفْغَرُ الذَّلِيلِ جَمِيعًا* ‘Surely Allah forgives all sins’ (Qur’an, 39:53).

b) nominal sentence: *إنَّ اللَّهَ عَنٌّهُ عَلَّمُ السَّاعَة* ‘Surely, Allah with Him is the knowledge of the Hour’ (Qur’an, 31:34).
3) *shibh jumlah*:

a) prepositional phrase: كَأَنْكُمْ مِنَ الصُّدُّ (الجَارِ وَالْمُجَرُورَ) ‘It looks as if you are from China.’

b) zarf: لَعْلَ الْمَدَرَسَ عَنِ الدِّيْرِ ‘I hope the teacher is at the headmaster’s.’

If the *khabar* is *shibh jumlah*, it may precede the *ism*, e.g., إنَّ إِيَابُهُم وَإِنَّ ‘Surely to Us is their return, and Ours is their reckoning’ (Qur’an, 88:25-26). The original sequence is: إنَّ إِيَابُهُم إِيَابُهُم وَإِنَّ حَسَابُهُم عَلَيْنَا. Here the *ism* is definite (إِيَابُهُم حَسَابُهُم), so the change of order is optional.

But if the *ism* is indefinite, it is compulsory, e.g., إنَّ لَدَيْنَا أَنْكَالًا وَجُحِيمًا ‘Surely with Us are fetters and a raging fire’ (Qur’an, 73:12).

‘Surely with hardship is ease’ (Qur’an, 94:6). Here it is incorrect to say إنَّ لَعْلَ عَلَيْنَا دُرْسًا or لَعْلَ أَنْكَالًا لَدَيْنَا.

If the *ism* of لَيْتُ is the pronoun of the first person singular (يَلِي) it is compulsory to use لَيْتُ نَوْنُ الوقاية with it, e.g. ‘Would that I were a child.’ With إنَّ ‘I am afraid I will not see you for a long time.’

Likewise with other three particles. لَعْلَ is not used with نَوْنُ الوقاية. So we say لَعْلَ يَلِي لا أَرَاكَ مَدَةَ طَوِيلَة. (Qur’an, 88:25-26).

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**LESSON 22**

In this lesson we learn the following:

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1. *أَنْكَالُ* means ‘fetter’, and the plural is أَنْكَالُ.

2. For طَفْلٍ (mín of protection) see Key to Book Two (L. 9).
(1) Bab "انْفَعَل" : In this bab -in is prefixed to فعل: infa'ala. The hamzah is hamzat al-wasl. We say سقَطَ الفَنْجَانُ وانْكَسَرَ ‘The teacup fell and broke.’

(wa nkasara, not : wa inkasara).

The mudari‘ : The The verb takes fathah, e.g., انْفَعَلَ ينْكَسُرُ حَرَفُ المُضَارَعَة (yinshiq) (for شق). The u

The amr : After the omission of the حَرَفُ المُضَارَعَة the verb commences with a sâkin letter, so it needs hamzat al-wasl, e.g., انْصَرَفْ تَنْصَرَفْ انْصَرَف ‘return!’ (tansarif-u → nisarif → insarif).

The masdar : It is on the pattern of The noun انْفَعَلَ (infi'al-un), e.g., انْفَعَلَ انْكَسَرْ ‘breaking’ -- انْقَلَبْ انْقَلَب ‘turning upside down’.

The assimilated letters get separated in the masdar, e.g., انْقَلَبْ انْقَلَب ‘splitting’ (inshaqqa : inshiqq-un).

In the nāqis verb the final ya' changes to hamzah, e.g., انْجَلَى انْجَلَى for انْجَلَى.

The ism al-fā'il : It is formed by replacing the حَرَفُ المُضَارَعَة 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., يَلْبَسُ يَلْبَسُ (for ينكسر). The verbs of this bab 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., يَلْبَسُ ‘place of bending’, i.e., a road bend. The word منحنى (munhanna-n) is also used in this sense.

This bab denotes the muraqqat, e.g., انْكَسَرَ الكَوْب ‘I broke the tumbler.’ ‘The tumbler broke.’ Note that the word in the first sentence is maf'ūl bihi, and in the second fā'il. Here are

\[\text{We have seen muraqqat in L 20.}
\]
some more examples: فتحت الباب ‘I opened the door.’ The door opened.’ هزَّ المسلمون الكفار ‘The Muslims defeated the unbelievers.’ The unbelievers got defeated.

Note that فعل is the of مُطَّارِع and that تَفَعَّل is the تَفَعَّل. e.g., كسرَ الزجاج ‘I broke the glass.’ The glass broke.

‘The glass broke to pieces.’

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

‘The sun was eclipsed the day Ibrahim died.’ Here the sentence مات إبراهيم is mudāf ilaihi, and in the place of jarr, and يوم is mudāf. Here are some more examples: ولدت يوم مات جدي ‘I was born the day my grandfather died.’ ‘I left the day the results appeared.’

#(3) ولأ means ‘but for...’ e.g., ولأ الشمس لهلكت الأرض ‘But for the sun the earth would have perished.’ This particle حرف تمتنا لوجود which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun.

The noun that comes after ولأ is a muhtada whose khabar is to be omitted. The second sentence is called جواب ولأ. It is a verbal sentence with the verb in the mādī. A lām is prefixed to an affirmative jawāb. A negative jawāb does not take this lām, e.g., ولأ الاختبار ما حضرت اليوم ‘But for the examination I
would not have attended today.’
Instead of the *mubtada*’ we may also have a nominal sentence with ُأَنَّ، e.g.,
‘But for the fact that weather is hot, I would have attended the lecture.’ -- ُلَوْلَا أَنَّ الْجُوُدُ حَارُ لَحَضَرْتُ الْمُحاصِرَةَ --
‘But for the fact that I am sick, I would have gone with you.’ -- ُلَوْلَا أَنِّي مَرْبَضُ لَسَافَرْتُ مَعَكَ --
‘But for the fact that you are in a hurry, I would have invited you to my house.’

*5* 'Who is this Ibrahim?’ -- ُسَيَّارَةُ الْمَدِيرِ هَذِهِ جَيْلَةَ --
‘This car of the headmaster is beautiful.’ If a demonstrative pronoun like ُهَذَا، ُهَذِهْ، ُذَلِكْ, etc comes after a proper noun or a *mudāf ilaihi* it is a *na‘*1. Here are some more examples : ُأَرْنِي سَاعِتَكَ --
‘Whose is this passport?’ -- ُلَمْ يُحَوِّلْ الْجُوُازُ السَّفَرُ هَذَا؟ --
‘Show me this watch of yours.’ -- ُأَخَذْ يُكْتَبُي هَذَا --
‘I am afraid I will not perform hajj after this year of mine’ (Hadith). --
أَذَهَبْ يُكْتَبُي هَذَا ُوَأَلْقِهِ إِلَيْهِمْ --
‘Go with this letter of mine, and drop it to them’ (Qur’an, 27:28).

*6* the *tulabīb* is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g., ُأَبْنَانِي وَبَنَاتِي يُدْرَسْوُانَ --
‘My sons and daughters are studying.’ Here we have used the masculine ُيُدْرَسْوُانَ even though the pronoun refers to sons and daughters. In the hadith ُإِنَّ الشَّمْسَ:
‘Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone’s death or birth.’
*الشَّمْسُ* ُيُنْكَسْفَانُ --
is the masculine form, and the pronoun in it refers to ُالشَّمْسُ --

1 adj. = adjective.
2 *الشَّمْسُ* for ُالشَّمْسَ.
which is feminine; and which is masculine. Here is another example:

EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to bāb انفعال and their derivatives occurring in the main lesson.
3) Write the mudāri', the ism al-fā'īl and the masdar of each of the following verbs.
4) Rewrite the following sentences using hamzat al-istifhām.
5) Point out in the following sentences the verbs belonging to bāb انفعال and their derivatives.
6) Complete each of the following examples of لا with a suitable jawāb.
7) Use each of the following words in a sentence of your own.

LESSON 23

In this lesson we learn the following:

#(1) Bāb افتعال. In this bāb i- is added before the first radical, and ta after it (ifta'alā), e.g., انتظر: نظر (intazara) ‘he waited’. Note that this is not bāb انفعال, because ن is the first radical in this verb, and ت is extra. امتحان: محن (imta'hana) ‘he examined’.

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

a) If the first radical is د, ز, ز the extra ت changes to د, e.g., ادعى ‘he claimed’ for ادتعى (idta'ā → idda'ā).
‘he remembered’ for 
also becomes (idhtakara → idhdakara → iddkakara).

(iztahama → izdahama).

b) If the first radical is ص, ض, ط, ظ, the extra ت ت changes to 
‘he had patience’ for (istabara → istabara).

‘he was in state of unrest’ for (idtaraba → idtaraba).

‘he knew’ for (ittala’a → ittala’a).

‘he put up with wrong’ for (iztalama → iztalama).

If the first radical is ه, it gets assimilated to the extra ت, e.g.,

‘it was united’ for (iwthaha → itthaha).

‘he feared’, ‘he protected himself’ for (iwtaq → ittaq).

The mudāri: The حرف المضارعه takes fathah, e.g., ‘he waits’ -- ‘he smiles’ -- ‘he listens’.

ص ’he selected’ for  ‘he selects’.

The amr: After the omission of the حرف المضارعه, the verb commences with a sākin letter, so hamzat al-wasl is to be prefixed, e.g., (tantazir-un : ntazir : intazir).

The masdar: It is on the pattern of (ifti’al-un), e.g., ‘waiting’, ‘gathering’, ‘meeting’ for 
‘selection’, ‘meeting’ for 
The ism al-fā’il and the ism al-maf’ūl: These are formed by replacing the حرف المضارعه with mu-. The second radical takes kasrah in the ism al-fā’il and fathah in the ism al-maf’ūl, e.g., مُمتحن ‘he examines’ : مِمَّتَحَّن (mumtaḥin-un) ‘examiner’ : مِمَّتَحَّن (mumtaḥan-un) ‘one who is examined’.

In the muda ‘af and the ajwab verbs both the ism al-fā’il and the ism al-
**mafi'ul** have the same form, e.g., 'he derives' which stands for the *ism al-fa'il*, and 'he selects' which stands for the *ism al-mafi'ul*.

In the same way from 'he selects' which stands for the *ism al-fa'il*, and for the *ism al-mafi'ul*.

**The noun of place and time**: It is same as *ism al-mafi'ul*, e.g., مَجْمَعٌ 'society', literally 'place of gathering', المُلْتَزِمْ 'place of embracing'. It is the name given to the part of the Ka'bah which lies between the Black Stone and the door, because it is *sunnah* to embrace this part.

#(2) As in *bāb* الفَعْلُ, the *hamzat al-wasl* is omitted in this *bāb* also when *hamzat al-istifhām* is prefixed to the verb, e.g., أَنْتَ تَظَرَّتْنِي 'Did you wait for me?' for أَنْتَ تَظَرَّتْنِي (؟a intaṣarata-nī : ?antazarta-nī). In the Qur'an أَصُطُفَ الْبَنَاتِ عَلَى الْبَنِينَ (37:153)

'Has He preferred daughters to sons?'

#(3) We have learnt that 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 إذا الفجائيَة (idhā of surprise), e.g., خَرجَ فَإِذَا شَرَعَتْيُ بِالْبَابِ 'I went out, and to my surprise, there was a policeman at the door.' If one 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 هِيُ بِعَمَانِ مَيْيِنٍ وَنَزَعَ يَدَهُ فَإِذَا هِي يَبِيضَةٌ 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 إِذًا،

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

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

#(4) The verb ظَنَّ takes two objects which are originally mubtada’ and khabar, e.g., ‘أَظْنَ أَنَّ الامتحان قريبًا. الامتحان قريب.’ I think the examination is near.’ Here الامتحان is the first object, and قربا is the second.

‘أَظْنَ أَنَّ المدير يأتي غداً. المدير يأتي غداً.’ I think the headmaster is coming tomorrow.’ Here المدير is the first object, and the sentence يأتي غداً is the second object, and it is في محل نصب.

ظرنْ may be followed by or أَن, e.g.,
a) أَظْنُ أَنَّ الامتحان سهل. الامتحان سهل (a) ‘I think the the examination is easy.’

Here الامتحان is ism inna, and سهل is khabar inna. In the Qur’an (41:22) ولكن ظَنْنُنَّ أَنَّ اللَّهُ لا يَعْلَمُ كَيْبَا مَمَا تَعْمَلُونَ ‘But you thought that Allah does not know much of what you are doing.’

b) ‘أَهْمَدَ وَاللَّهُ أَقْرَبُ أَحْمَدَ.’ ‘Ahmad will fail.’ In the Qur’an (18:35) قَالَ مَا أَظْنَ أَنَّ يُبَيِّنَ هَذِهِ أَيْدَى؟ ‘He said, “I do not think that Ahmad would fail.”’

#(5) We say دَخَلْتُ في الامتحان/ في الإسلام/ في الباب/ في المسجد/ في الغرفة. i.e., if دخلت في الامتحان/ في الإسلام/ دخلت الباب/ المسجد/ الغرفة. دخلت/ دخلت/ دخلت. And he entered his garden’ (18:35). But And faith has not yet entered into your hearts’ (49:14). We have both these usages in 

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

#(6) We have learnt فَعَّال in L 4. Now we learn the pattern فَعَّال (fa‘al) which denotes intensity in the ism al-fā‘il, e.g., غَافِر, ‘one who forgives’, and رَازِق, ‘one who provides’, and آكَل, ‘one who eats’, and أكَلْ, ‘one who eats much’.

There are four other forms which denote intensity. These are:

a) فَعِيل, e.g., عَلِيم, ‘one who knows much’, سمِيع, ‘one who hears much’.

b) فَعِول, e.g., غَفِرْعُور, ‘one who forgives much’, سَكُور, ‘who thanke much’, عِبوس, ‘who eats much’.

c) فَعِل, e.g., حَدِير, ‘very cautious’.

d) مَفعَال, e.g., معطاء, ‘one who gives much’.

These five patterns are called صُيغ مبَالِغة اسم الفاعِل, patterns denoting intensity in the ism al-fā‘il.

#(7) لا بُد مِن الاختِسار ‘One must take the test.’ It literally means ‘there is no escape from the test.’ Here لا is not the negating لْلَّجْنِس لا which we have learnt in L 21.

If a masdar mu‘awwal is used, e.g., لا بُدَّ أن تَكُبَّ لِهْ ‘You must write to him’, لا بُدَّ أن نَتَعَلَّمْوا تَشْغِيل ‘We must travel’, لا بُدَّ أن نَتَسَافَر ‘You must learn how to operate the computer.’

EXERCISES

1) Answer the following questions.

2) Point out all the verbs belonging to البَاب and their derivatives occurring in the main lesson.

3) Write the المَدْرَاءِ, the المَرْ, the ism al-fā‘il and the masdar of each of the following verbs.
4) Change the following verbs to bab ٌفعل. 
5) Change the following verbs to bab ٌفعل. 
6) Change the following verbs to bab ٌفعل. 
7) Write the original form from which each of the following verbs has been derived as shown in the example, and name the bab. 
8) Rewrite the following sentences using bab ٌفعل as shown in the example. 
9) Point out the verbs belonging to bab ٌفعل and their derivatives occurring in the following sentences. 
12) Rewrite each of the following sentences using the form of ظان َنَ َلأَن َأَناَكَل* after ٌفعل. 
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 فعل ُفعل، فعل، فعل ُفعل وفعل ُفعل. from the verbs given with each of them. 

**LESSON 24**

In this lesson we learn the following:

#(1) Bab ٌفعل. In this bab i- is prefixed to the first radical, and the third radical is doubled (if َلا). This bab is used only for colours and defects, e.g., احمرَة 'it became red', اعوجَة 'it became crooked'.

The mudāri' of دحمَر, is دحمَر, and ism al-fā'il is دحمَر. It has no ism al-maf'ūl. Its masdar is دحمَر. 

This bab has another form with the addition of an alif after the second radical, i.e., ٌفعل (if َلا), e.g., احمرَة 'it became red', ادهامَة 'it became dark green'.

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The *mudāri* of *ahmar* is *māhmar*, its *ism al-fā'il* is *māhmar*, and its *masdar* is *ahmar*.

Note that a verb like *istāda* is not from *bāb* *af'ul*, but it is from *istāda* *af'ul*. In determining the *bābs* we must find out the radicals. The forms in certain cases may be deceptive.

(2) The verb *ra'ā sāri* has two meanings: (a) to see, and (b) to think, to judge. In the first sense it is called *ra'ā al-bṣirah* (*ra'ā* of the eye), and in the second sense it is called *ra'ā al-qal'lah* (*ra'ā* of the mind). The first takes only one object, e.g., *ra'ā ibrāhiym* ‘I saw Ibrahim.’ The second takes two objects which are originally *mubtada* and *khabar*, e.g., *hamad d'ul' ym* ‘I think Hamid is a scholar.’

(3) *ūsī* is a verb signifying hope and fear like the particle *lillah*, e.g., *ūsī allāh* ‘It is hoped that Allah will turn to them in forgiveness’ (*Qur'ān*, 9:102) and *ūsī allāh* ‘It is feared that you dislike a thing while it is good for you’ (*Qur'ān*, 2:216).

*ūsī* can be used both as an incomplete and a complete verb.

(a) An incomplete verb (*ṭafīl al-nasils*) is a sister of *qān*, and takes *ism* and *khabar*, e.g., *ūsī allāh* ‘It is hoped that Allah will forgive them’ (*Qur'ān*, 4:99). Here *allāh* is its *ism*, and the *masdar* *mu'awwal* *ūsī*.
khabar. Remember that its khabar should be a masdar mu‘awwal. Its ism can also be a pronoun, e.g., عَسِيتُ أُتُروِجُ هذا العامُّ ‘It is hoped that I will get married this year.’ Here is its ism.

b) A complete verb (الفعل التام) is followed by the fā‘il, e.g., دُخِلَ المدرَسَ ‘I entered the school.’ If عَسِي is used as a complete verb it is immediately followed by the masdar mu‘awwal, e.g., عَسِي أن يَهْدِيِّنَم رَبِّي ‘It is hoped that my Lord will guide me’ (Qur’an, 18:24). Here the masdar mu‘awwal نَأَن يُهْدِيِّنَم is the fā‘il.

In ‘أَعْسَيْ أَن أَرْسِبْ ‘I am afraid I will fail’ عَسِي is incomplete, and in أَعْسَيْ أَن أَرْسِبْ it is complete.

#(4) After the the teacher entered.’ Here مَا دَخَلَ المدرَسَ along with the verb that follows it has the meaning of a masdar. So مَا دَخَلَ المدرَسَ means مَا دَخُلْتَ المدرَسَ (the infinitive mā). That is why this مَا is called the مُصَدِّرَةُ. The verb that follows the infinitive mā may be mādī or mudāri’. Here is an example of the latter: سَأْرِكَ الْمَجلَةَ بعد ما يَخْرُجُ المدرَسٍ ‘I will show you the magazine after the tacher leaves.’ Here بعد ما يَخْرُجُ المدرَسٍ has the force of بعد خروج المدرَسٍ.

Here are some more examples: لَهُمُ عَذَابٌ شَدِيدٌ بما نَسْوَ يَوْمَ الْحَسَابِ ‘For them is a severe punishment for their fogetting the Day of Reckoning’ (Qur’an, 38:26); فَذَوْكُمَا العَذَابُ بما كَتَبْنَهُمُ 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 أَخي يَدْرَسُ بالماجُمَة، أَمَّا أَن فَادَرَسُ بالماجُمَةِ فَ in the āyah

أَن يَهْدِيِّنَم = أَن يَهْدِيِّنَم

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EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to 
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 bab of each of the following verbs.
6) Point out the verbs belonging to 
7) Rewrite the following sentences using رأى القلب.
8a) Change 
8b) Change 
8c) Use in two sentences of your own. It should be nāqisah in the first, and tāmmah in the second.
9) Give the mudāri‘ of each of the following verbs.
10) What is the meaning of the wajhah, and what is its plural?
LESSON 25

In this lesson we learn the following:

#(1) Bāb ista- is prefixed to the first radical (istafa'ala), e.g., استفسفع ‘he asked forgiveness’, استفت ‘he woke up’, استعد ‘he got ready’, استقال ‘he had a bath’, استقال ‘he resigned’, استقال ‘he lay down’.

The mudāri‘: It is يستفسفع، يستقبل، يستنقض، e.g., يستفسفع ‘he was forgiven’, يستقبل ‘he was told’, يستنقض ‘he was thanked’.

The amr: It commences with a saakin letter, so it takes hamzat al-wasl, e.g., تاستفسفع ‘he sought forgiveness’ (tastaghfir-u : staghfir : istaghfir) . تستقبل ‘he was told’ (This has fathah at the end to avoid the occurrence of saakin in the middle of the word).

The masdar: It is on the pattern of استفسفع (istif'al-un), e.g., استفسفع ‘he consulted’. استقال ‘he was told’. استشأ ‘he was reproached’. In nåqis verbs the final ي changes to hamzah, e.g., استقال for استقا.

The ism al-fa'il and the ism al-maf'al: The second radical has kasrah in the ism al-fa'il and fathah in the ism al-maf'al, e.g., استفسفع ‘one who seeks pardon’, and ‘one whose forgiveness is sought’ (mustaghfir/ mustaghfar).

The noun of place and time: It is the same as the ism al-maf'al, e.g., مستشفى ‘hospital’، مستشف ‘future’, مستوصف ‘clinic’، مستقبل ‘hospital’.

This bāb signifies, among other things, the meaning of seeking, e.g., خفر ‘he forgave’، استفسفع ‘he sought forgiveness’, طعم ‘he ate’، استطع ‘he asked for food’, هدى ‘he guided’، استثدي ‘he sought guidance’.

‘I am studying Arabic so that I may understand the Qur'an.’ The word كي is an infinitive particle, and لكني means لفم القرآن. It is used with the mudari' which it renders لفم القرآن الكريم (2).
mansūb. is prefixed to it which may sometimes be omitted, e.g., ‘So that we may glorify You much’ (Qur’an, 20:33). Here is for
لكي

is joined to in writing, e.g., ‘Work hard lest you should fail.’ ‘Write down my telephone number in the diary so that you do not forget.’

Here are some more examples of كي:

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

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

#(3) إِذْنُ is another particle of nasb. It precedes the mudāri’, and renders it mansūb. It means ‘in that case’. It is used only in reply to a statement. If your friend tells you ‘The headmaster is returning today from abroad’, you will reply saying, ‘In that case we will receive him at the airport.’ Note that the verb after إذن is mansūb.

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

a) إذن 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 النافية or an oath is permitted,

c) the verb should denote futurity.

1 - For لام التعلیم see Book Two (L. 17).

2 - In English we say, 'I missed the train’. In Arabic we say, 'The train missed me': 

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In the example cited above all the three conditions are met. إذنَّ is at the beginning of the sentence, the verb استقبلَهُ immediately follows it, and it denotes futurity. But if we say نحنِ إذنَّ استقبلْهُ the verb should be marfu‘ because إذنَّ is not at the beginning of the sentence. In the same way if we say إذنَّ في المطار استقبلْهُ the verb should be marfu‘ because the verb does not immediately follow إذنَّ. We, may, however, say إذنَّ واللهِ استقبلْهُ في المطار. ‘In that case we will by Allah receive him at the airport’, and also إذنَّ لا استقبلْهُ في المطار. ‘In that case we will not receive him at the airport.’ The verb in these two cases is mansūb.

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

‘The bus arrives at the airport at two.’

‘I am afraid that I will miss the flight.’

Here ‘أنا أخاف أن تفوتنى الرحمة’ is marfu‘ because it does not denote futurity.

#(4) We have seen that the verb in the maddī is negated with ما, e.g., ‘I did not eat.’ But if we negate two verbs in the maddī together, we use لا, e.g., ‘I neither ate nor drank.’ ‘هل صلى ولا صدّق’. ‘He neither believed nor prayed’ (Qur’an 75: 31).

#(5) We have seen waw al-hāl prefixed to a nominal sentence, e.g., دخلتُ المسجد والإمام يقرأ الفاتحة ‘I entered the mosque while the imam was reading the Fātihah.’ It can also be prefixed to a verbal sentence with the verb in the maddī, but then it should be followed by قد، e.g., دخلتُ المسجد وقد قرأ الإمام الفاتحة ‘I entered the mosque after the imam had finished reading the Fātihah.’

Here are some examples:

‘We left the class after the teacher had

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finished explaining the lesson.’ ‘The doctor came after the patient had died.’ ‘I arrived at the airport after the plane had taken off.’

#(6) The verb جعل 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.,
‘سأجعل هذه الغرفة دكانا’ ‘I will make this room a shop.’ Here the first object, and دكانا the second object. Here are some more examples:
‘جعَل الله الحَمْر حراً’ ‘Allah had made alcoholic drinks harām.’
‘وجعلَ القمر فيهن نورًا’ ‘And He made the moon a light therein, and He made the sun a lamp’ (Qur’an, 71:16).
‘وَلَو شاء رُبْك لجعل الناس أمَّةً واحِدة’ ‘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.,
‘أجعلته مديمة’ ‘Have you made a headmaster?’ i.e., ‘Do you think I am a headmaster?’
‘وجعلوا الملائكة الذين هم عباد الرحمن إناشدا’ ‘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.,
‘الَّذِي خلق السَّمَوَات والأَرْض وجعل الطَّلَمَات والنور’ ‘All praise is for Allah Who created the heavens and the earth, and made darkness and light’ (Qur’an, 6:1).

d) to begin. In this sense it acts like كان, and has ism and khabar. Its khabar is a verbal sentence with the verb in the mudāri, e.g.,
‘جعل حامد يضربني’
'Hamid began beating me.' Here حامد is its ism, and the sentence يضربونني its khabar.

#(7) The plural of ماض 'pedestrian' is مُشْأَة. It is on the pattern of فَعْلَة (fu‘alat-un). So مُسْتَبِل (mushāt-un) is originally مُسْتَبِل (mushayat-un) where -aya- changes to -ā-. Here are some more examples: قاض ‘judge’  وَلَا عُرَاة ‘barefoot’  عَار ‘naked’  وَلَا ‘ruler’.

The nawāsīb of the mudārī

The particles that change the mudārī to mansūb are called نواصِب الفعل. These are four, and we have learnt them all. They are:

a) e.g., ‘And Allah wants to turn to you’ (Qur’an, 4:27). This particle is called حرف مبتدأ ونصب واستقال, i.e., an infinitive particle that changes the mudārī to mansūb and denotes futurity.

b) e.g., ‘He said, “Surely, you will not be able to have patience with me”’ (Qur’an, 18:67). This particle is called حرف نفي ونصب واستقال, i.e., a negative particle that changes the mudārī to mansūb and denotes futurity.

c) e.g., ‘So that we may glorify You much.’ This particle is called حرف مبتدأ ونصب واستقال, i.e., an infinitive particle that changes the mudārī to mansūb and denotes futurity.

d) e.g., ‘I shall come to visit you tomorrow in shā’ اللہ. ‘In that case I will wait for you.’ This particle is called

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EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to bāb استفَعَل and their derivatives occurring in the main lesson.
3) Write the mudāri‘, the amr and the masdar of each of the following verbs.
4) Point out the verbs belonging to bāb استفَعَل and their derivatives occurring in the following sentences.
5) Fill in the blank in each of the following sentences with إِذن or لكيلا and make necessary changes.
6a) Use إِذن in three sentences of your own.
6b) Oral exercise: Each student says something, and his colleague replies to him using إِذن.
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 جعل in each of the following sentences.
11) Oral exercise: Each student asks his colleague مِن ابْقِنا؟ or من ابْقِنا؟
12) Write the mudāri‘ of each of the following verbs.
13) Specify the bāb of each of the verbs occurring in the hadith of Abū Dharr.
14) Write the singular of القفا الشرطة الخواج and the plural of تظَلَّموا occurring in the hadith?
15) What is the original form of عَار/عَرَاة occurring in the hadith?
16) Write the plural of each of the following nouns on the pattern of عَار/عَرَاة.
Lesson 26

In this lesson we learn the following:

1. (the rubā‘i or quadrilateral verb) i.e., a verb which has four radicals, e.g., ترجم ‘he translated’, بعثر ‘he scattered’, هرول ‘he walked fast’, بسم ‘he said bismillah’.

Like the thulāthī, the rubā‘i is also either mujarrad or mazīd.

The rubā‘i mujarrad has only the four radicals without any extra letters as which is composed of : t-r-j-m. Now the rubā‘i mujarrad has only bab, and it is (fa‘lala). The mudāri is یُترجم, e.g., As the verb is composed of four letters, the حرف المضارة has dammah. The masdar is on the pattern of فعملتة (fa‘lalat-un), e.g., ‘translation’. The ism al-fā‘il is مترجم ‘translator’ wherein the third radical has kasrah, and in the ism al-maf‘ūl it has fathah, e.g., ‘translated book’.

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

a) where ta- has been prefixed to the first radical (tafa‘lala), e.g., ِتَعَرَّض ‘he grew up’, تمضى ‘he rinsed his mouth with water’.

The mudāri is يُتعرَّض, and the masdar is ِتَعَرَّض.

b) where i- is prefixed to the first radical, and the fourth radical is doubled (if’alalla), e.g., اشْمَاز ‘he felt reassured’, اطمَن ‘he detested’.

The mudāri is ِبْطَمَنْ, and the masdar is ِبْطَمَنْ (ya’tma‘inn-u), and the masdar is ِبْطَمَنْ.

In the Qur’an 128:28 ‘Lo! in the remembrance of Allah do hearts find peace.’

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c) where i- is prefixed to first radical, and -n is added after the second (if'anlala), e.g., يفَرْنَقُع The mudārī is يفَرْنَقُع, and the masdar is يفَرْنَقُع The sentence يفَرْنَقُع الناس means ‘The people dispersed.’

#(2) ‘This is a man’ is هذا الرجل, and ‘This is the man’ is هذا الرجل. 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., '

This is the man', 'These are the criminals', 'This is the car', 'These are the Muslim ladies'.

The pronoun (الضمير) so used is called ضمير الفصل (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., حامد اللاعب which may mean ‘Hamid the player’ or ‘Hamid is the player’. If we mean ‘Hamid is the player’ we say حامد هو اللاعب.

Here are some more examples of ضمير الفصل:

And those are the successful’ (Qur’an, 2:5). ‘That is the great success’ (Qur’an, 9:72).

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

#(3) If you are offered something to eat with the instruction كُلُّ هذا you can eat the whole thing. But if the instruction is كُلُّ من هذا you are to take only part of it. In the same way we say: Of the
students are some who do not know English.' This is called من التخصيص (the partitive min). Here are some more examples:

أنت من أحسن الطلبة 'You are one of the best students.' Compare this with

أنت أحسن الطلاب 'You are the best student.'

وهم وهم رفقةهم يتفقون

(Qu‘ran, 2:3).

And of mankind are

they who say, “we believe in Allah and the Last Day”, but they are not

believers’ (Qu‘ran, 2:8).

In And has the headmaster come?’ the conjunction و هل جاء المديس comes first, and then the interrogative particle هل the hamzat al-istifham (أ) precedes the conjunction, e.g. وأجاء المدير؟ We cannot say يأرجاء المدير. Here are some examples from the Qur’an:

أولم ينظروا في ملكوت السماوات والأرض ‘And did they not look into the kingdom of the heavens and the earth?’ (7:185).

أثم إذا وقعت أمسيت به ‘Then, will you believe in it when it has actually happened?’ (10:51).

Many ayat commence with إذ In such cases إذ is the object of the verb. ‘Remember’ which is always omitted. The meaning of the above ayah is ‘Rememver when Ibrahim said ...’.

The plural of ميت ‘dead’ is موتى on the pattern of فعل مث. It is a diptote, and so has no tanwin. Here are some more examples أسر ‘captive’ جريح ‘wounded’ مرضي ‘patient’.

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1. For diptote see I, 34.
(6) If the munadā is a noun with the pronoun of the first person singular as its mudaf ilaihi, it has five different forms, e.g.,
a) (yā rabbi): this is the original form.
b) (yā rabbī): here the yā’ (ي) has been omitted.
c) (yā rabbiya): the yā’ is retained, but has fathah.
d) (yā rabbā): the yā’ is omitted, and the last letter has fathah.
e) (yā rabbā): the yā’ is omitted, and the last letter has fathah and alif.
The last form takes esket at the end: (yā rabbā).
I have put all the five forms in this mnemonic: rabb, rabbī, rabbī, rabbī, rabbī.
The first form (rabb) is the most frequently used in the Qur’an.

(7) We have seen in L. 14 that if the jawab a’-shart is a nominal sentence, it should take, e.g., ٌفْ. This can be replaced with ٌفْ أو إذا مرضت فهو يشفين. E.g., And when those (whom they worship) beside Him are mentioned, (surprisingly) they rejoice’ (Qur’an, 39:45).

فإن أعطوا منها رضوا وإن لم يعطوا منهن إذا هم يفسخون ‘If they are given thereof they are pleased, but if they are not given thereof (surprisingly) they are displeased’ (9:58).

(8) We have learnt the muda ‘af verb in Book Two (L. 29). In all forms of the mudari except two, the second radical loses its vowel and is assimilated to the third radical, e.g., تحج، يحجون، يحجون; تحج، تحج، يحجج، يحجج، يحجج; تحجج. This process is called idghām (assimilation). Only the two underlined forms do not undergo idghām because they are Isnaded to mutaharrik pronouns.
Now, in the mudāri‘ majzūm these four forms: مَحْجَ، نَحْج، أَحْج، نَحْج have two possibilities: one with idghām, and the other without it, e.g., لَمْ يُحْجَ (lam ya-hujja) or لَمْ يُحْجَ (lam ya-hujj). Remember that (ya-hujj-u) is originally بَحْجَ (ya-hujj-u).

In the same way, لَمْ يَحْجَ or لَمْ يَحْجَ or لَمْ يَحْجَ and لَمْ يَحْجَ.
The amr of the second person masculine singular also has this possibility: حُجَ (hujja) ‘perform hajj’ or أَحْجٍ (uhuj). The amr of the second person feminine plural is already without idghām: أَحْجٍ. It cannot have idghām because it is isnad to a mutaharrik pronoun.

The process of removing the idghām is called فَكَ الْإِدْغَام (fakk al-idghām).

Here are some examples from the Qur’an of this:
‘She said, “how can I have a son when no man has touched me?”’ (19:20).
‘And he on whom My wrath descends is indeed lost’ (20:81).
‘And none can guide him whom Allah does not show the way’ (39:36).
‘Say, “If you love Allah, then follow me; Allah will love you and forgive you your sins”’ (3:31).
‘And untie the knot from my tongue’ (20:27).

**EXERCISES**

1) Answer the following questions.
2) Point out the rubā‘i verbs and their derivatives occurring in the main lesson, and specify the bāb of each of them.
3) Write the mudāri‘ and the amr of each of the following verbs.
4) Point out the rubā‘i verbs and their derivatives in the following sentences, and specify the bāb of each of them.
5a) Point out all the instances of ضمير الفصل 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 وَالْعَطْفَ (wa al-‘attf).
9) Write the plural of each of the following nouns on the pattern of fa‘lā.
13) Specify the type of in ما kinds تكلم آهل فرنسا.
14) What is the singular of الجلود?
15) To which ḏāb does each of the following verbs belong?

**LESSON 27**

In this lesson we learn the following:

1) Kinds of pronouns:

Pronouns are either separate (المُفصل) or attached (المُنفَلُ). The separate pronouns are independent and not attached to any other word. They also occur after إلا, e.g.,

‘I am a Muslim’ -- ما فهم الدروس إلا أنت.

‘No one understood the lesson except you.’

‘It is you that I saw.’

The attached pronouns are not independent, but are always attached to other words, e.g., رأيتِ -- 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., قلت للولد سألت الولد (al-walad-u), دخل الولد (al-walad-a), (al-walad-i). But pronouns do not change their endings; they change themselves entirely, e.g., أنت، أستَلَكَ من أنت؟ So is the marfūʿ form, and َُكَ is the mansūb form.

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

THE PRONOUNS OF RAF'

The separate forms:

Third person: هوُا، هِمُ؛ هِ، هُمُ؛ هُا، هُمُ

Second person: أَنتُ، أَنتِمُ، أَنتُمُ؛ أَنتُ، أَنتِمُ، أَنتُمُ

First person: أَناُ، نُحنُ

The attached forms: The following are the attached pronouns of raf':

1) the mutaharrik tâ', as in ذَهَبَتْ، ذَهَبَتْ، ذَهَبَتْ (-tu, -tumâ, -tum, -ti, -tunna).

2) the alif of the dual, as in ذَهْبَا، ذَهْبَا، يَذْهَبُانِ، تَذْهَبُانِ، أَذْهَبَا (-â).

3) the wâw of the plural, as in ذَهَبُوا، ذَهَبُوا، تَذْهَبُونِ، أَذْهَبُوا (-î).

4) the yâ’ of the second person feminine, as in ذَهْبِيَنُ، ذَهْبِيَنُ (-i).

5) the mîn of the feminine plural, as in ذَهْبُنِ، ذَهْبُنِ، ذَهْبُنِ، ذَهْبُنِ (-nâ).

6) -nâ of the first person plural, as in ذَهْبُنَا (-nâ).

The attached pronouns of raf’ are hidden in the following forms:

a) the mādir: in the following two forms: ذَهَبْتُ ذَهْبٍ. Note that the tâ’ in ذَهْبْتُ is not a pronoun. It is a particle denoting feminine gender.

b) the mudâri‘: in the following four forms: يَذْهَبُ، ذَهْبٌ، أَذْهَبٌ، نَذْهَبٌ.

THE PRONOUNS OF NASB

The separate forms: You have not been introduced to these forms before.

These forms are composed of the word إِبَأَ plus the attached pronouns of nasb which you already know, e.g., إِبَأَ (iyyâ-ka).

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Third person: إياها، إياهما، إياهم؛ إياها، إياهما، إياهن.
Second person: إياك، إياكم، إياكم؛ إياك، إياكم، إياكن.
First person: يا، يانا.

The attached forms: These form cannot be mentioned independently. They should be attached to a verb or to إن or or one of its sisters.

Third person: سأله، سألهما، سألهم؛ سأله، سألهما، سألهن.
Second person: سألك، سألكم، سألكن؛ سألك، سألكن، سألكن.
First person: سألني، سألنا.

THE PRONOUNS OF JARR

The pronouns of jarr have only the attached form, and they are the same as the pronouns of nasb, e.g., منْهُ، منْها، منْهُم، منْكِ، منْكِم، منْكُم، منْهُن، منْكِن، منْكِن.

WHEN TO USE THE SEPARATE PRONOUNS OF NASB

The pronoun of nasb should be separate in the following cases:
1) if it is a mafُل bihi, and precedes the verb, e.g., نعُبِدُكَ ‘We worship You’, but يا، نعُبِدُكَ ‘It is You that we worship.’ We cannot say لك نعَبَدُ، as is an attached pronoun, and cannot stand alone.
2) if it is a mafُل bihi of a masdar, e.g., ننَتَظَرُ زِيَارَةَ المِدِيرِ يا، نتَظَرُ زِيَارَةَ يا، نتَخَوَّلُ زِيَارَةَ يا. Here يا is the object of the masdar زِيَارَة. Here is another example: مساعدةك يا يا، كانت قبل مساعدتي يا، ‘Your help to me was before my help to you.’

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1. The attached form of the pronoun of the first person singular is يا only. The نُن is the

2. The attached form of the pronoun of the first person singular is يا only. The نُن is the

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3) if it occurs after a conjunction, e.g., رأيتُك وعَيْاه 'I saw you and him.' Here we cannot say رأيتُك وعَيْمه as it is an attached pronoun and cannot stand alone.

In the same way we say إنني وَيَاكَ ناجِحان ‘Indeed I and you have passed.’ We cannot say إنني وَيَاكَ لَكَ nor can we say إنني وَيَاكَ لَكَ because إنني is pronoun of raf‘.

4) if it occurs after ظَلْتُ إِلَّا يَاكَ ‘We worship none but Him.’ -- ما سألتُ إِلَّا يَاكَ ‘I asked none but you.’

5) if it occurs after an attached pronoun of nasb, e.g., -- أين مَجلَّة المدير؟ أَعطْيَهُ إِيَاهَا ‘Where is the headmaster’s magazine?’ -- ‘I gave it him.’ Here we cannot say أَعطْيَهُ إِيَاهَا. If both the pronouns belong to the same person - as in this example - the second pronoun should be separate. But if they belong to different persons, we may use either the attached or the separate pronoun, though it is better to use the attached pronoun, e.g., -- أين كتبي؟ أَعطْيَهُ إِيَاهَا ‘Where is my book?’ -- ‘I gave it to you.’

#(2) One of the patterns of the masdar is فعَّال (fa‘il-un), e.g., رَنَّ الخَرْس ‘The bell rang’ -- صَفِير ‘ringing’ -- صَفِير ‘he whisled’ -- صَفِير ‘whistling’.

**EXERCISES**

1) Answer the following questions.
2) Point out all the pronouns occurring in the main lesson, and specify the category to which each of them belongs.
3) Point out all the separate pronouns of nasb occurring in the main lesson, and mention the reason for their being separate.
4) Rewrite the following sentences placing the pronoun of nasb before the verb in each of them.
5) Rewrite the following sentences using إلا as shown in the example.
6) Fill in the blank in each of the following sentences with the type of pronoun mentioned in brackets.
7) Answer the following questions using two pronouns of *nasb* as shown in the example.
8) Answer the following questions using two pronouns of *nasb* as shown in the example.

9) Oral exercise: Each student says to another: ‘So-and-so wants your book. Shall I give it to him?’ And the other says, ‘Yes, give it to him’, or ‘No, don’t give it to him.’

10) Write the *masdar* of each of the following verbs on the pattern of *fa‘il*.
11) Give the plural of *الْخَاتَمُ` and *المُدْرِجُ*.
12) Write the *mudāri‘* and *amr* of each of the following verbs.

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**LESSON 28**

In this lesson we learn the following:

1. The *masdar* (the absolute object): It is the *masdar* of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is *mansūb*, e.g., *ضَرَبَ بِلَالَّ بَلَاحَ ضَرْبًا* `Bilal beat me a beating.’ The words *ضَرَبَ* 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 *ضَرَبَ بِلَاحَ ضَرْبًا* only when he gave you a real beating.

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

a) to emphasize as we have just seen. Here is another example: *وَكَلََمَنَ اللَّهُ مُوسَى تَكْلِيمًا* `And Allah spoke to Mūsā directly’ (Qur’an, 4:164).

b) to specify the number, e.g., *طَبَعَ الْكَتَابُ طَبَعَيْنَ* `The book was printed twice.’ *I forgot and performed only one sajdah.*
c) to specify the type of action, e.g., ‘He died the death of martyrs.’ ‘Write legibly’ (literally, ‘write a clear writing’).

d) as a substitute for the verb. In this case only the masdar is used, e.g., ‘Have patience!’ Here the masdar is a substitute for the amr ‘شُكرَ اِلَيْكَ’ I thank you.’ Here the masdar is a substitute for the mudârî ‘أَشْكُرُ’ I thank.’

Words which deputize for the masdar:
The following words deputize for the masdar, and are therefore mansûb, and are grammatically regarded as maf‘ûl mutlaq:

1) the words كل, بعض, أي with the masdar as their mudaf ilaihi, e.g.,
‘أَعْرَفْهُ كُلّ المعروفة’ I know him fully well.’
‘أَخْذَيْنِي الْمُدِرِّبِ بِبعضِ الموافقة’ The headmaster punished me to some extent.’
‘أَيْ نَومٍ تَنامُ؟’ ‘What sort of sleep are you sleeping?’ In the Qur’an (26:227):
‘وَسَأَعِبَّرُ الْذِّينَ ظَلَّوْاْ أَيْ مُتَقَلِّبٍ يَتَقَلَّبُون’ And those who do wrong will come to know how they will end up.’

2) a number with the masdar as its tamyiz’, e.g.,
‘طَبَعَ الْكَتَابَ ثَلَاثَ طَبَعَات’ The book was printed thrice.’ In the Qur’an:
‘فَاجْلَدُوا كُلّ واحدٍ مِّنْهُما جَلَدَةٌ جَلَدَةٌ’...flog each one of them a hundred stripes’
‘فَاجْلَدُوهُمْ ثَمَانِينَ جَلَدَة’...flog them eighty stripes’ (24:4).

3) an adjective of the masdar (the masdar itself being omitted), e.g.,
‘فَهْمَتْ الْدَّرْسَ فَهْمَا’ ‘I understood the lesson well.’ This is for
‘فَهْمَتْ الْدَّرْسَ’ جَيْداً which literally means ‘I understood the lesson with a good understanding.’
4) **ism al-masdar** (اسم المصدر): It is a word which has the same meaning as the masdar, but has less letters than it, e.g., كلام ‘speaking’ is ism al-masdar, and كلام ‘kiss’ is ism al-masdar, and is كلام ‘to speak’ is masdar. ‘He spoke to me harsh words.’

5) a cognate masdar: It is:
(a) the masdar of the mujarrad verb while the verb used in the sentence is mazid, e.g., اشتريت هذه السيارة شراء مباشرة ‘I bought this car directly.’ Here is the masdar of the mujarrad verb شراء ‘to buy’ whereas the masdar of اشتري is ‘to buy’. Here is an example fro the Qur’an (89:20) حبب ‘And you love wealth with abounding love.’ Here is the masdar of the mujarrad verb حبب (a-i) which is very rarely used, whereas the masdar of the mazid verb حب ‘to love’ is and this masdar is very rarely used.
(b) a masdar of a mazid bāb which is different from the bāb of the verb, e.g., إسمت ابتسامة ‘I smiled.’ Here is the masdar of the verb which belongs to bāb whereas the verb belongs to bāb and both have the same meaning. In the Qur’an (73:8) تبتنيل ‘And devote yourself to Him with complete devotion.’ Here the verb belongs to bāb whereas the masdar is from bāb.

6) a demonstrative pronoun with the masdar as its badal, e.g., أنا العيني هذا الاستقبال؟ ‘Do you accord me this kind of reception?’ Here is the maf'ul mutlaq, and so it is the استقبال and is its badal.

7) a pronoun referring to the masdar, e.g., أجهدت استعدادا لم يجهذ ‘I worked hard in a way nobody else did.’ Here the pronoun استعدادا stand for استعدادا.
8) a synonym of the *masdar*, e.g., عشت حياة سعيدة ‘I lived a happy life.’ Here ‘life’ is synonymous with عشة ‘lived.’

#(2) There are many kinds of *masdar*.

a) One of them is مَصَدَرُ الْمَرَّة*. This *masdar* denotes how many times the action took place, once, twice, thrice... It is on the pattern of فعلة (fa’lat-un), e.g., طبع ‘I hit him once, and he hit me twice.’ ضربتَه ضربة ‘This book has been printed several times.’ ضربت ضربتين ‘This book has been printed several times.’

In the *abwâb* of the *mazid* the *masdar al-marrah* is formed by adding ُة to the original *masdar*, e.g., إطلاَّل ‘saying “Ahhahu akbar” once’, إطلاَّل ‘peeping out’, إطلاَّل ‘peeping out once’, e.g., أطَّللَ أربع تَكَرَّرات في الصلاة ‘We say ‘Allahu akbar’ four times in the funeral prayer.’ أطَّللَ ‘I looked down from the window twice.’

b) Another kind of the *masdar* is مَصَدَرُ الْمَيْتِة (the *masdar* of manner). It is on the pattern of فعلة (fi’lat-un), e.g., جلسة ‘manner of sitting’, جلسة ‘manner of sitting’, جلسة ‘manner of sitting’. We say, لا تمشِ ميّة النساء ‘Don’t walk like women.’ لا تمشِ ميّة النساء ‘Don’t walk like women.’

Note that the first letter has fathah in the *masdar al-marrah*, and kasrah in the *masdar al-hay’ah.*

*Masdar al-hay’ah* is not formed from the *mazid abwâb*.

c) Another kind of the *masdar* is the *masdar mimi* (المَصَدَرُ الميمي). It is on the pattern of فعلة (maf al-un / maf’al-un / maf’alat-un) and فعلة (maf‘il-un / maf’ilat-un), e.g., ممات ‘death’, مفَعَّرة ‘knowledge’, مفرّة ‘forgiveness’.
In the *mazīd abwāb* it is the same as the *ism al-maf‘ūl*, e.g., مَمْرَقٍ ‘tearing asunder’, مَخْرَجٌ ‘taking out’, مَنْتَقَلَبٌ ‘return’. In the Qur’ān, فَجَعَلْنَا هُمَّ أَحَدِّثَ وَمَرَقْنَاهُم كُل مَمْرَقٍ ‘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‘ūl mutlaq* occurring in the main lesson, and specify the signification of each of them.

3b) Point out words deputizing for the *masdar* in the examples of the *maf‘ūl mutlaq*.

4) Point out the instances of *maf‘ūl mutlaq* occurring in the following sentences, and specify the signification of each of them.

5) Point out words deputizing for the *masdar* in the following examples of the *maf‘ūl mutlaq*.

6) Complete the sentence …سَجِدَت وَسَجِدَت وَسَجِدَت* with three instances of *maf‘ūl mutlaq*. In the first instance it should specify the number, in the second the type of action and in the third it should signify emphasis.

7) Mention all the words that deputize for the *masdar* in the *maf‘ūl mutlaq*.

8) Give three examples of the *masdar* which functions as a substitute for the verb.

8) Derive *masdar al-marrah* from each of the following verbs.

9) Derive *masdar al-hai‘ah* from each of the following verbs.

**LESSON 29**

In this lesson we learn the following:

#(1) 마رعُولْ لا جَعَلَهُ المَفْعُولُ لَهُ ‘It is a *masdar* which tells us the reason for doing an action, e.g., لَم أَخْرَجَ خَوفًا مِنّي المَّطْرُ ‘I did not go out for fear of rain’,
I attended (the class) for the love of grammar. Here the *masdar* خوفاً tells us the reason for not going out, and the *masdar* حباً tells us the reason for attending the class. This *masdar* mostly denotes a mental action like fear, love, desire, respect etc. It is *mansūb*.

The *masdar* in *māfīl lāhu* is mostly with the *tanwin*, but it may also be *mudāf*, e.g., ‘*wālaqtaَوْا أُولَٰدُكُمْ خَتَمَةُ إِمَلاَقٍ*’ (Qur’an, 17:31).

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

#(2) *Hala* : This particle is used in a verbal sentence. It is used with the *mudāri*‘ to urge one to do an action, and with the *mādī* to rebuke him for neglecting an action, e.g., ‘*hala* تَشُكُوهُ إِلَى المِدِير*‘ ‘Should you not complain about him to the headmaster?’ i.e., ‘you should do’, ‘*hala* شَكُونِهِ إِلَى المِدِير*‘ ‘Should you not have complained about him to the headmaster?’ i.e., ‘you should have.’

In the first case it is called حَرْفُ النَّضَيْضُ (the particle of urging), and in the second حَرْفُ الْتَنْدَيْمِ (the particle of rebuke). The words *āla*, *ala*, *lo* and *lo* are also used for *tahādīd* and *tandīm*. In the Qur’an (24:12) لَوْلَا إذ سَمَعْتُمْ ظَنُّ : (24:12) Why did not the believers, men and women, when you heard it, think good of themselves, and say, “It is an obvious lie”?

#(3) ‘*Raghibah fi al-ulm, la Raghibah min al-imāḥan*’ ‘out of love for knowledge, not out of fear of examination.’ This لا is a conjunction لِلَّعاَفَةَ (لا العاطفة). It is used in an affirmative sentences, or one containing an *amr*, e.g., خَرَّجَ بِلَالِ، لا حامدَ.
'Bilal left, not Hamid.' Ask the headmaster, not the teacher.' Eat apples, not bananas.'

EXERCISES

1) Answer the following questions.
3) Point out all the instances of maf'ûl lahu occurring in the main lesson.
4) Point out all the instances of maf'ûl 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'ûl lahu.
7) Give the singular of each of the following nouns.
8) Oral exercise: Every student uses the expression دَابِي وَدِيمُي in a sentence.
9) Oral exercise: Every student uses هَلا in two sentences, one being for tahdîd and the other for tandîm.

LESSON 30

In this lesson we learn the following:

(#1) التَمَيِّز: It is a noun used to specify and define an indeterminate idea contained in the previous word, or in the whole sentence, e.g.,
a) 'I drank a litre of milk.' The word لَتر (litre) refers to an amount, but the meaning is not complete unless words like water, milk, oil etc are mentioned.
b) 'Ibrahim is better than I with regard to handwriting.' There are many things in which one may be better than the other. In this example the word خطّا specifies the particular aspect.

The tamîz is mansûb.
There are two kinds of tamîz:
a) تَمْيِيزُ الْذَّاتِ: This comes after words denoting quantity. There are four kinds of quantity:

(1) العَدْدُ (number), e.g., ‘O my father I saw (in a dream) eleven stars...’ (Qur’an, 12:4). The *tamyiz* of numbers is *mansūb* after 11 to 99. After 3 to 10 it is plural and *majrūr*, and after 100 and 1000 it is singular and *majrūr* as we have learnt in Book Two (L 24).

(2) المساحة (linear measurement), e.g., ‘I bought one metre of silk.’

(3) الكيل (measure of capacity), e.g., ‘Give me two litres of milk.’

(4) الوزن (weight), e.g., ‘I have one kilogram of oranges.’

Words resembling words of quantity also take *tamyiz*, e.g.,
(1) the word كم ‘how many’ resembles the number, e.g., كم بنتا لك؟ ‘How many daughters have you?’

(2) ما في السماء قدر راحة سحايا ‘There is not in the sky a cloud the size of the palm of the hand.’ Here the words قدر راحة ‘the size of a palm’ resemble words denoting linear measurement.

(3) هل عندك كيس دقيق ‘Have you got a sack of flour?’ Here the word كيس ‘sack’ resembles words denoting measure of capacity.

(4) فمن يعمل مثقال درة خيرا ‘Whoever does an atom’s weight of good will see it’ (Qur’an, 99:7). Here the words مثقال درة ‘atom’s weight’ resemble words denoting weight.

The *tamyiz* al-dhāt may also be *majrūr* either because of the preposition من or because of its being *mudāf ila#, e.g., اشترت مترا حريرًا or اشترت مترا من حرير. But this rule does not apply to the *tamyiz* of the number, which has its own rules.
b) تَمِيز الْنَسْبَة

It is used to specify and define an indeterminate idea contained in the whole sentence, e.g., حسن هذا الطالب خلقاً ‘This student is good with regard to manners.’

This tamyiz can be construed as either the ‏فعل‏ or the ‏ما فعل‏bihi of the sentence, e.g.,

حسن بلال خلاقاً ‘Bilal is good with regard to manners’ can be construed as
حسن خلاق بلال
‘Bilal’s manners are good’ (فعل).

وَفَجِرْنَا الأَرْضَ عَيْنَانَا ‘We exploded the earth with springs’ (Qur’an, 54:12) can be construed as وَفَجِرْنَا عِينَانَ الأَرْضِ ‘We exploded the springs of the earth’ (ما فعِلَ bihi).

This tamyiz is always ‏منصوب‏, and cannot be ‏مجرور‏.

#(2) On of the patterns of the ‏مسد‏ is فَعَلَ (فعل ‏ ocup-un), e.g., شرب ‘he drank’:

شرب ‘drinking’ -- شكر ‘he thanked’ -- شكر ‘thanks’.

#(3) We have learnt فَعَلُ الْعَجْبَ (the verb of wonder) in Book Two (L 9), e.g., ما أجمل النجوم! ‘How beautiful the stars are!’ This verb has another form.

It is فَعَلَ به, e.g.,

أَكْثَرُ بِالْعَجْبَ! = ما أَكْثَرُ النَجُومَ! ‘How numerous the stars are!’

أَفْقَرُ بَهْ! = ما أَفْقَرُهُ! ‘How poor he is!’

Both these forms have been used in the Qur’an: فَمَا أَصْبَرْهُمْ عَلَى النَّارِ! ‘How patiently they can endure fire!’ (2:175).

أَقَسِرْ بَهْ وأَسْمَعْ ‘How clearly He sees and how keenly He hears!’ (18:26).

The word به has been omitted after أسْمَع to avoid repetition.

¹ There are certain exceptions which you can learn later.
EXERCISES

1) Answer the following questions.
3) Point out all the instances of *tamyiz* occurring in the main lesson and specify its kind in each of them.
4) Point out the *tamyiz* in the following sentences and specify its kind.
5) Complete each of the following sentences with a suitable *tamyiz*.
6) Change the *tamyiz* to *majrur* in the following sentence.
7) Write the *masdar* of each of the following verbs on the pattern of *fu‘l*.
8) Oral exercise: Each student says .... زَمِيلِي أُحِسَّنُ الطَّلَابِ using an appropriate *tamyiz*.
9) Rewrite each of the following sentences using both the forms of *fi‘l al-ta‘ajub*.
10) Use the word *ملء* in five sentences on the pattern of ﴿أَرِيدُ ملأٍ كَفَّ سكّرًا﴾; I want a fistful of sugar.

LESSON 31

In this lesson we learn the following:

1) **الحال** (the state) : It is a noun used to express the state of the *sāhib al-hāl* while an act is taking place, e.g., جاء بلال راكباً. ‘Bilal came riding.’ Here بلال is the *sāhib al-hāl*, i.e., the one whose state is being mentioned, راكباً is the *hāl* and جاء is the act. The *hāl* is the answer to the question ‘كيف.’ In answer to the question كيف جاء بلال؟ ‘How did Bilal come?’ one says, جاء راكباً. Here are some more examples:

- جاءتيي الطلقة باكيّة، ورجعت ضاحكة. ‘The child came to me weeping and returned laughing.’
- أحب اللحم مشوَّة، والسمك مقلباً، والبيض مسلوقاً. ‘I like the meat grilled, the fish fried and the egg boiled.’

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The ḥāl is *mansūb*.

The *sāhib al-ḥāl* is one of the following:

a) the *fā'il*, e.g., کُلُمْنِيُّ الرَّجُلُ بِاسْمًا، ‘The man spoke to me smiling.’

b) the *nā'ib al-fā'il*, e.g., يُسْمِعُ الأذانُ وَقَبْضًا، ‘The adhān is clearly heard.’

c) the *maf'ūl bihi*, e.g., اشْتَرَتُ الدَّجَاجَةَ مُدْبَوَّةً، ‘I bought the chicken slaughtered.’

d) the *muḥtada'*, e.g., الطَّفْلُ فِي الْفُرْغَةِ نَائِمًا، ‘The child is in the room sleeping.’

e) the *khabar*, e.g., هَذَا الْهَلَالُ طَالِعًا، ‘This is the crescent rising.’

The *sāhib al-ḥāl* is mostly definite as in the previous examples. It may be indefinite if it is:

a) qualified by an adjective, e.g., جَارِيُّ طَالِبٌ مُجْهَدٌ مُسْتَنَدًا‘A hard-working student came to me seeking permission.’

b) or is *muḍāf* to an indefinite *muḍāf ilaihi*, e.g., سَلَّيْنِي إِنْ مَدْرَسِ غَاشِبًا‘A teacher’s son asked me angrily.’

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

a) should precede the indefinite *sāhib al-ḥāl*, e.g., جَارِيُّ طَالِبٌ طَالِبٌ‘A student came to me asking’, or

b) it should be a nominal sentence connected to the main sentence with *wāw* al-ḥāl, e.g., جَارِيُّ وَلَدُ وَهُوَ بَكْسِي، ‘A boy came to me crying.’ In the Qur'an (2:259) أَوْ كَانَ الْبَكِيسَ مَرَّ عَلَى قُرْبَيْنَ وكِبْسَ يَخَازِيَ عَلَى عَرْوَشَهَا ‘Or like him who passed by a township while it was in utter ruins.’

Sometimes the *sāhib al-ḥāl* may be indefinite without meeting these requirement as in this hadith صلى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَدَّامَاهُ؛ وَصَلَى وَرَاءُهُ رَجَالٌ قِيَامًا ‘The Prophet (may peace and blessings of Allah be upon him) prayed sitting, and some men prayed behind him standing.’

**Kinds of ḥāl:**

The ḥāl is either a word (الحَالُ المُفَرِّدُ) or a sentence (الحَالُ الجَمْهُورِيَّة).
a) دخل: We have already seen examples of this. Here is another, المدرس الفصل حاما كتبا كثيرة: ‘The teacher entered the class carrying a lot of books.’

b) الحال الجملة: The sentence may be either nominal or verbal, e.g., جلسست استمع إلى تلاوة القرآن الكريم من الإذاعة: ‘I sat listening to the Quranic recitation from the radio.’ Here the verb is نذادر.

I joined the university after my brother had graduated. Here the verb is نادي.

I memorized the Qur’an while I was small. ‘The wounded came with blood gushing out.’

The حال الجملة should contain a word (الرابط) connecting it to the main sentence. This word is either a pronoun or وَفَ or both, e.g.,

a) جأت الأخوات يضحكون: ‘The sisters came laughing.’ Here the pronoun تتخللو ن in يضحكون is the pronoun connecting the حال to the ساحب الحال.

b) دخلت مكة والشمس تغرب: ‘I entered Makkah while the sun was setting.’

Here the حال has no pronoun connecting it to the ساحب الحال. The only connecting word is the وَفَ.

c) رجع الطلاب وهم متعبون: ‘The students returned tired.’ Here the pronoun هم and the وَفَ connect the الحال to the ساحب الحال.

Agreement of the حال with the ساحب الحال: The حال agrees with the ساحب الحال in number and gender, e.g., جاء الطالب ضاحكا: ‘The student came laughing.’

جاء الطالبان ضاحكيين
جاء الطلاب ضاحكين
جاء الطالبة ضاحكة
جاءت الطالبات ضاحكيين: ‘The female student came laughing.’
(2) One of patterns of the masdar is ـلاعـبَ ـلاعـبِـ (fa‘īl-un), e.g., لَعَبَ ـلاعـبًـ `he played': لَعَبَ ـلاعـبًـ `playing'.

(3) Here are two more patterns of the broken plural:

a) ـلاعـبَ ـلاعـبٌ ـلاعـبْـ (fi‘āl-un), e.g., the plural of ـلاعـبٌ ـلاعـبْـ ناـيـمٌ ناـيـمَةـ -- the plural of قَائِمٌ قَائِمَةـ and قَائِمٌ قَائِمَةـ.

b) ـلاعـبَ ـلاعـبٌ ـلاعـبْـ (fu‘ūl-un), e.g., the plural of قَائِمٌ قَائِمَةـ قَائَمَةـ ـلاعـبٌ ـلاعـبْـ and قَائِمٌ قَائِمَةـ جَلَّـسـ جَلَّـسـةـ.

In the Qur'an (3:191): ـلاعـبَ يُذَكِّرُونُ اللَّهَ قِيـامًا وَقَعَوـا ـلاعـبَ وَعَلَى جَنْبِهِمْ ـلاعـبَ ـلاعـبْـ. `Those who remember Allah standing, sitting and reclining.'

In the hadith: ـلاعـبَ ـلاعـبٌ ـلاعـبْـ. `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.
2) Point out all the instances of the hāl occurring in the main lesson.
3) Point out the hāl and the sāhib al-hal in the following sentences.
4) Complete each of the following sentences with the hāl used in the example after making necessary changes.
5) Point out the hāl-sentence and the rābit in each of the following sentences.
6) Oral exercise: Each student says, ـلاعـبَ أَقُرَـأْـ/اَكْتَبْـ/أَفْكَرُـ. `I sat reading/writing/thinking.'
7) Give the masdar of each of the following verbs on the pattern of fa‘īl-un.
8) Write the mudāri‘ of each of the following verbs.
9) Give the plural of بَيَّـتـ (in the sense of ‘line of poetry') and ـلاعـبَ.
10) Give the singular of ـلاعـبَ.
LESSON 32

In this lesson we learn the following:

‘All the students have passed except Khalid.’

This is an example of an exception. The *istithnā* has three elements:

a) **mustaṣṭhaṇī**: it is the thing that is excepted, and in the above example it is خالد.

b) **mustaṣṭhaṇī** منِه: it is the thing from which exception is made, and in the above example it is الطالب.

c) **A’dā’ al-aṣṭaṣṭhaṇa**: it is the tool of exception which is إلا. There are other tools also. These are:

-- غدر and موسي
-- عدّ and خلا

Kinds of *istithnā*:

1) If the *mustathnā* is of the same kind as the *mustathnā minhu*, the *istithnā* is said to be متصل. In the above example خالد is a student. Here is another example: ‘I have visited all the European countries except Greece.’ Greece is a European country.

2) If the *mustathnā* is wholly different in kind from the *mustathnā minhu*, the *istithnā* is said to be متقطع. ‘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 فإنهم عدُو لي إلا رَبِّ العالمين ‘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 تَامْ or مَفرَع. If the *mustathnâ minhu* is mentioned, it is تَامْ as in the previous examples. And if it is not mentioned, it is *mufarragh*, e.g., ‘Nobody came except Hamid’, ما جاء إلا حامد، ‘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 مَوجِب, e.g., ‘فِتْحُ النَّوافِدِ إلا الأُخَرَةَ, Open the windows except the last one.’

b) a negative, prohibitive or interrogative sentence is called غَيْرُ مَوجِب, e.g., ‘ما غاب الطَّلَابِ إلا إِبْراهِيمَ وَإِبْراهِيم, The students were not absent except Ibrahim.’ (negative).

لا يَخْرُجَ أَحَدٌ إِلَّا الْجَمَّدَ / الجَمِيدٌ ‘No one should leave except the new ones.’ (prohibitive).

هل يَرْسَبُ أَحَدٌ إِلَّا الْكَسْلَانَ / الكَسْلَانُ؟ (interrogative).

**The *i‘râb* of the *mustathnâ*:**

**The *mustathnâ* after *illâ***

1) **In the *istithnâ* munqati‘:**

The *mustathnâ* is always *mansûb*, e.g., ‘لَكُلِ دَاءٍ دُوَاءٍ إلا الموتَ,’ Every sickness has a medicine except death.’ Death is not a sickness.

2) **In the *idtithnâ* muttašîl:**

a) If the sentence is *mûjab*, the *mustathnâ* is *mansûb* e.g., يَغْفِرُ اللَّهُ الْذِّنُوبَ كُلَّها ‘Allah forgives all the sins except *shirk*.’

b) If the sentence is *ghair mûjab*, there are two possibilities: the *mustathnâ* may be *mansûb* or may have the same *i‘râb* as the *mustathnâ minhu*, e.g.,

‘The students did not attend except Hamid.’

‘ما حضر الطلاب إلا حامد / Hamid’
I did not ask the students except Hamid.'

I did not contact the students except Hamid.'

Prohibitive

‘No one should leave except Hamid.’

‘Don’t ask anyone except Hamid.’

‘Don’t contact anyone except Hamid.’

Interrogative

‘Was anybody absent except Hamid?’

‘Did you see anyone except Hamid?’

‘Did contact anyone except Hamid?’

3) In the istithnā’ mufarragh:

Here the mustathnā does not have a fixed i’rāb. It takes the i’rāb it deserves in the sentence, e.g.,

‘No one failed except Bilal.’ Here the mustathnā (بِلَال) is the fā’il. To find out the i’rāb it deserves omit َلا, and it will become clear to you, e.g., if we omit َلا in the above example, we get َلا رَسَبَ بِلَالَ, and here is the fā’il. This is done only to find out the i’rāb. The meaning, of course, is the opposite of what the original sentence means.

And in ‘I saw no one except Bilal’ is maf’ūl bihi as it is clear from: َلا رَأَيْتْ بِلَالَ.

There is no problem with the majrūr as it is preceded by a preposition, e.g.,

‘I was looking for none except Khalid,’

‘We did not study in any university except Islamic University.’

Note: We have seen in L 27 that only the separable form of the pronoun is used after َلا. Here are some examples of this: َلا تَعْبَدُ إِلَّا إِيَّاهُ ‘We worship
none but Him’ (not : إلا الله).

The teacher asked all the students except you’ (not : إلا الله).

**The mustathnā after غير and سوى**

The *mustathnā* after these words is *majrūr* because it is mudāf ilaihi. Its original *i rāb* is shown by these two words, e.g.,

**The mustathnā after**

Najjābī al-ṭalābī ʿāhir al-ḥāmād. Here *ṣūb* is *mansūb* just as it is *mansūb* in al-ṭalābī lā ḥāmād al-ṭalābī lā ḥāmād.

**The mustathnā after**

Ma Najjābī al-ṭalābī ʿāhir al-ḥāmād. Here *ṣūb* may be *mansūb* or *marfūʿ* just as may be *mansūb* or *marfūʿ* in lā ḥāmād lā ḥāmād.

**The mustathnā after**

Ma Najjābī ʿāhir ḥāmād. Here *ṣūb* is *marfūʿ* just as ḥāmād is *marfūʿ* as in ḥāmād ḥāmād.

**The mustathnā after**

Ma سَأْلَتْ ِالْإِلَّا ِحَادِمًا. Here *ṣūb* is *mansūb* just as ḥāmād is *mansūb* in سَأْلَتْ ِالْإِلَّا ِحَادِمًا.

The *i rāb* of سوى غير is exactly like that of غير سوى, but it is latent as سوى is a *maqsūr* noun.

**The mustathnā after ما عَدا ما خَلَّا**

After these two tools of exception the *mustathnā* is *mansūb*, e.g.,

اتخَبَتْ الطالبَ مَاعِدا ثَلَاثَةً ‘I have examined the students except three.’ The poet says:

‘أَلَّا كُنْ شَيْئًا مَا خَلَّا اللَّهُ بِبَاطِلٍ ‘Lo! everything, except Allah, is untrue.’ Here should have the *tanwīn*, but it has been omitted for metrical reason.

(2) (alā) is a particle used to draw attention to something important, e.g.,

‘أَلَّا إِنْ هُمْ مُفَسَّدُونَ وَلَكِنْ لَا يُشْعُرُونَ ‘Beware, they themselves are the
mischief-makers, but they do not perceive' (Qur'an, 2:12). This particle is called حَرَفٌ أَسْتَفْتَاحٌ وَتِنْبِيْهٌ, i.e., the particle of commencement and cautioning.

#(3) One of the patterns of the masdar is فَعَّلْ (fa‘l-un), e.g., ‘he explained’ : شَرَحَ ‘explanation’.

#(4) The plural of دِنَارٌ (dinár-un) is دُنَائِرٌ (danánir-u). Note that in the singular there is only one دِنَار, but in the plural there are two. There are some other words like دِیوَان, قَیِّمَاط, دَمَاسَ which form their plural like دِنَار.

#(5) If the khabar of 是 a pronoun, it may be either attached or separable, e.g., ‘أَنَبِيدَ أَنْ تَكُونَ قَاضِيًا؟’ – ‘Do you want to be a judge?’ -- ‘No, I don’t want to be one.’ Both أَنْ تَكُونَ أَكْوَنْهُ and أَكْوَنْهُ are right.

EXERCISES

1) Answer the following questions.
3) Point out all the instances of istithná‘ occurring in the main lesson, and specify the kind in each instance (muttasil, munqati‘, mufarragh).
4) Point out the mustathná‘ and mustathná minhu, and specify the kind of istithná‘ in the following examples.
5) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
6) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
7) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
8) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
9) Complete each of the following sentences with a suitable mustathná‘.
11) Write the plural of each of the following nouns.
12) Write the masdar of each of the following verbs on the pattern of fa‘l-un.
13) What is meaning of الأمة? And what is its plural?

14) Write the plural of each of the following nouns on the pattern of دنانير.

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**LESSON 33**

In this lesson we learn the following:

(1) ‘By Allah, I shall propagate Islam in my country.’ This is called نون التوكيد (the nun of emphasis). It is of two kinds:

a) one with a double nun, e.g., أخرجن. This is called

b) and the other with a single nun, e.g., أخرجن. This is called

This nun signifies emphasis. It is used only with the mudâri‘ and the amr, not with the maddî.

**How to suffix this nun?**

a) The mudâri‘ marfu‘:

(1) In the four forms يكتب، تكتب، أكتب، نكتب the final dammâh is replaced with the fathâh. So يكتب becomes (yaktub-u : yaktub-â-enna). The same process is used with the other three forms also.

(2) In the following three forms, the final nun along with the wâw or yâ’ are dropped: يكتبون، يكتبو Cartoon, نكتبون becomes (yaktubûnna). So a long vowel is not followed by a vowelless letter in Arabic, the long û is

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1 - European Arabists call it ‘the energetic nun’.
shotened. So we get yaktubunna. In the same way from ْتَكُتْبُونَ is formed ْتَكُتْبُنَّا (taktubûna: taktubûna : taktubunna). Note that the difference between the singular ْيَكُتْبُنَّا and the plural ْيَكُتْبُنَّا is -a- in the first and -u- in the second (yaktub-a-enna, yaktub-u-enna).

The second person feminine singular ْتَكُتْبُنَّا becomes ْتَكُتْبُنَّ. After omitting -na from taktubîna and adding -nna we get taktubînna. Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is taktubînna.

(3) In the two dual forms ْيَكُتْبُنَّا, ْتَكُتْبُنَّا the final nûn 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 nûn takes kasrah instead of fathah. So the resulting form is ْيَكُتْبُنَّا, ْتَكُتْبُنَّا. After omitting -ni from yaktubânî and adding -nna we get yaktubânnna. The final -a is changed to -i for the sake of dissimulation.

(4) In the two feminine plural forms ْيَكُتْبُنَّا, ْتَكُتْبُنَّا the final nûn is retained and -ânni is added. As in the dual forms the nûn takes kasrah in these plural forms also. The resulting forms are ْيَكُتْبُنَّا, ْتَكُتْبُنَّا.

Note that an alif is added between the nûn of the pronoun and the nûn of emphasis (yaktubna: yaktubn-â-anni).

b) The mudârî ‘majzûm:

The process is the same as in the mudârî ‘marfû‘ except that the nûn in the five forms is already omitted in the mudârî ‘majzûm. Here are some examples:

‘Don’t sit in this chair for it is broken.’

‘Brothers, don’t leave the class before one o’clock.’

‘Zainab, don’t wash your clothes with this soap.’

‘Sisters, don’t drink this water.’

Note that in the nâqis verb, the omitted third radical is restored before suffixing the nûn, e.g.,
WHEN TO USE THIS NUN?

Its use is either optional, compulsory or near-compulsory.

a) Optional: It is optional in the following two cases:

(1) in the *amr*, e.g., َأَنْزَلْنَ أَنْزَلْنَ ِمَنَ السَّيَارَةَ ِيَا ِوَلَدُ َّدَعُ َّدَعُ لا تَدْعُونَ لا تَدْعُونَ َّدَعَ َّدَعَ َّدَعَ. 'Do get out of the car, boy.'

(2) in the *mudāri*‘ if it signifies *talab* (الْتَلْبَ), i.e., *amr*, *nahr* or *istifhām*¹, e.g.,

َلا َتَأَكُلْ َلا َتَأَكُلْ َوَأَنتُ شَيْعَانُ َوَأَنتُ شَيْعَانُ ‘Never eat when you are full up.’

َهَلْ تَسَافَرْنَ َوَأَنتُ مَريضَ؟ َهَلْ تَسَافَرَنَ َوَأَنتُ مَريضَ؟ ‘Are you travelling when you are so sick?’

If the speaker feels the need for emphasis, he may use it.

b) Compulsory: It is compulsory in the *mudāri*‘ if it is *jawāb al-qasam*, e.g.,

َوَاللَّهُ َلَأَحْفَظَنَ َالْقُرآنَ َالْكِرِيمَ َوَاللَّهُ َلَأَحْفَظَنَ َالْقُرآنَ َالْكِرِيمَ َوَاللَّهُ َلَأَحْفَظَنَ َالْقُرآنَ َالْكِرِيمَ َوَاللَّهُ َلَأَحْفَظَنَ َالْقُرآنَ َالْكِرِيمَ ‘By Allah! I will memorize the Qur’an.’ Here the

*mudāri*‘ َأَحْفَظُ َأَحْفَظُ َأَحْفَظُ َأَحْفَظُ happens to be *jawāb al-qasam* as it is preceded by the *qasam* َوَاللَّهُ َوَاللَّهُ َوَاللَّهُ َوَاللَّهُ. Note that this verb has not only the nun suffixed to it, but it has also a

lām prefixed to it (la-aḥfāz-anna). This lām is called

لاَمْ ِتَلْقَي َالْقَسْمُ لاَمْ ِتَلْقَي َالْقَسْمُ لاَمْ ِتَلْقَي َالْقَسْمُ لاَمْ ِتَلْقَي َالْقَسْمُ. There are, however, three conditions for its use in the *jawāb al-qasam*. These are:

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¹ For *talab* see I. 15.
a) the verb should be affirmative as in the above example. Neither the làm nor the nūn is used with a negative verb, e.g., ‘By Allah! I will not go out.’

b) the verb should be future. If it is present only the làm is used, not the nūn, e.g., ‘By Allah! I love you.’ – ‘By Allah! I think he is truthful.’

Note that ‘By Allah! I will help him.’ and ‘By Allah! I am helping him.’

c) the làm should be attached to the verb. If it is attached a word other than the verb, the nūn cannot be used, e.g., ‘By Allah! to Makkah I will go.’ Here the làm is attached to ّلَى (la-ilâ). But if it is attached to the verb, the nūn has to be used, e.g., ‘By Allah! I will visit you.’ In the Qur’an (93:5) ‘And He will give you.’ This is jawâb al-qasam, and the qasam is al-ṣâhum ‘By the forenoon!’

c) Near-compulsory: The use of the nūn is near-compulsory after the conditional particle إِمَّا which is made up of إن plus مَا for strengthening. The nūn of إن has been assimilated to the mīm of مَا. Here are some examples:

‘If you go to Makkah, I will go with you.’ In the Qur’an (17:23): إِمَّا يَسَلِّمُنَ عَن يَدُكَ الكَبِيرِ أَحَدُهُمَا أَوْ كُلَّاهُمَا فَلَا تَقِلْ لَهُمَا أَفْ وَلَا تَنَهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كُرِيمًا.

Af is a verb-noun meaning ‘I am annoyed’ or ‘I am irritated’. It is mabnî.
(3) In the Qur'an, 3:169. Here the mubtada' is omitted. The full sentence is بَلْ أَحِياءً. On the contrary, they are alive. When بَلْ precedes a sentence it is called حَرْفُ الابْتِبَاء, i.e., introductory particle. It denotes digression, i.e., change of subject. This change signifies one of the two following things:

a) الإِنْطَالْ, i.e., cancellation of the previous statement as in this verse: ولا تَحْسَبَ النَّاسُ أَنَّمَا يُذَرُّوا فِي سَبِيلِ اللَّهِ أَمَا إِلَى بَلْ أَحِياءً عِنْدَ رَبِّهِمْ يُزَخَّرُونَ. '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) الاِنْتِقَالُ, i.e., transition from one idea to another without cancelling the first, e.g., إِبْراهِيمُ كَسَلُانُ, بَلْ هُوَ مُهْمِلٌ. 'Ibrahim is lazy; nay, he is negligent.' In the Qur'an, فَلَمْ أَرُوهَا قَالُوْا إِنَّا لَيُضَلُّونَ بَلْ نَحْنُ مُحْرَمُونَ. When they saw it ¹ they said, "Surely, we have lost our way; nay, we have been deprived (of our fruit)."

EXERCISES

1) Make the following verbs emphatic using the mīn al-taukid al-thaqīlah.

2/1) Point out all the instances of mīn al-taukid occurring in the main lesson, and mention in which of them the use of the mīn is optional, and in which it is compulsory.

2/2) Oral exercises:

(a) Each student says to the other وَاللَّهُ لَا تَفْعَلْ كَذَا, and he replies saying لَا أَفْعَلْ كَذَا.

(b) Each student says to the other إِفْعَلْ كَذَا, and he replies saying وَاللَّهُ لَا أَفْعَلْ كَذَا. Actual verbs like إِجْلَسَ, إِتْقَنْ, لَا تَفْتَنْ, إِفْتَنَ should be used.

¹ i.e., their garden which had been burnt down.

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2/3) Rewrite each of the following sentences making it jawāb al-qasām, 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:

#(1) المَنْعُ مَـضْعُودٍ (the diptote): It is a mu‘rab noun which does not accept the tanwin, e.g., إِبْراهِيمُ، فَاطِمَةُ، أَحْمَرُ، مَسَاجِدُ، زَهْلاً.

It is of two kinds:
a) Nouns which do not accept the tanwin for only one reason.
b) Nouns which do not accept the tanwin for two reasons.

Nouns which do not accept the tanwin for only one reason

This reason is one of the two following things:
a) ألفُ التَّاثِبٍ، i.e., the alif signifying femininity. It is either مَّضْعُودة (short) or مَمْضُودة (elongated). The first is a long -â written in Arabic with a yâ’ (ي–)، and the second is a long -â followed by a hamzah (اء)، and both these should be extra added after the third radical, e.g., أمْرَضَى، دَنِياً، حُبَّلِي، هَدِياً، فَتْارِي: ألفُ التَّاثِبَ المَضْعُودةُ.

* Note that words like قَصَبَ ‘young man’, رَحْي ‘grinding stone’, عَصُا ‘stick’ are not diptotes because the alif in these words is the third radical, and not extra.

* صَخْرَاءْ، حَمْراءْ، أَصْدِقَاءْ، فُقاَرَاءْ: ألفُ التَّاثِبَ المَمْضُودةُ.

2 Note that words like أَقْلَامَ، أَوْلادَ، آبَاءَ، آنَحَاءَ أَسَمَاءَ، آبَاء، آنَحَاءَ are not diptotes because these are like جَرَّاءْ، ‘religious ruling’.
أُحُكَّامٌ on the pattern of أَعْمَالٌ, and the hamzah is the third radical, and not extra.

b) i.e., that is the plural on the patterns of مَفَاعِلٌ مَفَاعِلٌ and مَفَاعِلٌ مَفَاعِلٌ. e.g., مساجدٌ، مدارسٌ، أَساوِرٌ، حَدِائِقٌ، سُلاسلٌ، أَناَمٌ، فـانَاقُ. مفاتيحٌ، أسابيعٌ، تفاحينٌ، نادئٌ، مناديلٌ.

Words on the pattern of مَفَاعِلٌ مَفَاعِلٌ (i.e., مَفَاعِلٌ + مَفَاعِلٌ) are not diptotes, e.g., أَساتِدَةٌ, تَلاميذٌ, دُكاتِرة. These words accept the tanwin.

Even singular nouns on these two patterns are diptotes, e.g., طَمْرَاتٌ ‘tomatoes’, بطاطسٌ, ‘potatoes’, طَبَاشيرٌ, ‘chalk’, سوادٌ, ‘trousers’.

**NOUNS WHICH DO NOT ACCEPT THE TANWIN FOR TWO REASONS**

These are either proper nouns (الْعَلَمُ) or adjectives (الْوَضْفُ).

**Proper Nouns**

Proper nouns do not accept the tanwin when they have one of the following reasons:

1. if they are feminine, e.g., حَمْرَةٌ, زَينَبَةٌ, حَمْرَةٌ. Note that حَمْرَةٌ is the name of a man, but the word is feminine as it ends in تاء marbūtah (ة).

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The عامّة النَّتائِج means ‘the ultimate plural’. Some plural forms can be changed to this form to get what is called اسم الحَمْس, حَمْس and أَمْكٌ أَمْكٌ is the plural of مَكَانٌ and أَمْكٌ أَمْكٌ, أَمْكٌ أَمْكٌ, أَمْكٌ أَمْكٌ. But this last form cannot be made plural further. That is why it is called the ‘ultimate plural’.

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2. These two words belong to the class of اسم الحَمْس, theَ, theَ, theَ like اسم الحَمْس, اسم, اسم, 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 *sākin*, it may be used both as a diptote and as a triptote\(^1\), but it is better to use it as a triptote, e.g., ُهَنَّ، ُدَعْدَ، ُرَيْمَ.

(2) if they are non-Arabic ُإِبْرَاهِيمُ، وَليْبُ، ُباَكْسَتَانُ، (أَعْجَمُيُّ). If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is *sākin*, it accepts the *tanwin*, e.g., ُنُوحُ، ُلَوْطُ، ُشِيْتُ، ُجُرِّحُ، ُخَانُ. But if it is feminine, it remains a diptote, e.g., ُبُلْخُ، ُحُمْصُ، ُنُسْ، ُمُؤْنُ، ُبَاطُ، ُبَرُثُ.

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the *tanwin*, e.g., َجُوْهُرُ which is a Persian word meaning a gem, and is also used as a name.

(3) if they are ُعُمَّرُ، ُزُفَرُ، ُمُؤْسَدُولُ, i.e., on the pattern of ُفَعَلُ *(fu*al-*u)*, e.g., ُعِمَْرُ، ُزُفَرُ، ُمُؤْسَدُولُ, ُرُحَلُ، ُهَبُلُ.

(4) if they end in extra *alif* and *mīn*, e.g., ُرَمَضَانُ، ُمُرْوَانُ، ُشِبْعَانُ، ُعُبَانُ. The name ُحُسْانُ accepts the *tanwin* because it is on the pattern of ُفَعَالُ *(fa*al*) from ُحُسْنُ, and so the ُن is the third radical, and is not extra.

(5) if they resemble a verb in their form, e.g., ُأُحَمَّدُ which is on the pattern of ‘I go’; ُيَزِيدُ which is on the pattern of ‘he sells’.

(6) if they are compound of two nouns, e.g., ُمُعَدْيِسَزُبُ، ُحَضْرُمُوتُ.

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1 - A triptote is a regular noun which accepts the *tanwin*.
2 - ُنُوحُ and ُلَوْطُ are prophets, ُشِيْتُ is one the sons of Adam (may peace be on him), ُجُرِّحُ is George, ُخَانُ is a name in India and Pakistan.
4 - ُعِمَّرُ and ُزُفَرُ are names of persons; ُرُحَلُ is the planet Saturn, and ُمُؤْسَدُولُ is the name of a pre-Islamic idol.
Adjectives

Adjectives do not accept the tanwin in the following cases:

(1) if they are on the pattern of أَفْعَلُ أَفْعَلَ أَفْعَلُ أَفْعَلَ أَفْعَلُ, provided they are not made feminine with the tāʾ marbūtah (ة), e.g., أَكْبَرُ أَكْبَرُ, أَحْمَرُ أَحْمَرُ. The feminine of أَكْبَرُ is أَكْبِرَةُ أَكْبِرَةُ, and that of أَحْمَرُ is أَحْمَرَةُ أَحْمَرَةُ. The word ‘widower’ accepts the tanwin because its feminine is أُمُّ أَرْمَلَةُ أُمُّ أَرْمَلَةُ ‘widow’.

(2) if they are on the pattern of جَوَّاعُ جَوَّاعُ حَمْراءُ حَمْراءُ وَفَقَالُانِ, e.g., جَوَّاعُ جَوَّاعُ حَمْراءُ حَمْراءُ وَفَقَالُانِ.

(3) if they are مَعْدُوْلِ. A maḍīl adjective is one of the two following things:

a) the numbers which are on the patterns مَفْعُولُ مَفْعُولُ مَفْعُولُ مَفْعُولُ وَكَثِیرَةُ وَكَثِیرَةُ and مَفْعُولُ مَفْعُولُ مَفْعُولُ مَفْعُولُ and مَفْعُولُ مَفْعُولُ مَفْعُولُ مَفْعُولُ, e.g., مَلَانَ مَلَانَ مَلَانَ مَلَانَ ‘three at a time’, مَلَانَ مَلَانَ مَلَانَ مَلَانَ ‘four at a time’, مَلَانَ مَلَانَ مَلَانَ مَلَانَ ‘two at a time’, مَلَانَ مَلَانَ مَلَانَ مَلَانَ ‘three at a time’.

In the Qurʾan (4:3) وَإِنْ خَافُتُمُ أَنْ تُعْدِلُوا فِي الْيَتَامَى فَأَكْحَرُوا هَا طَابَ لِكُمْ مَنْ أَتَّمَّ الْإِنسَانَ مَسَئُولةً وَلَثَلَاثَ وَرَبَاعٍ: ‘And if you fear that you will not deal justly with regard to the orphans, then marry of the women, who please you, two or three or four…’

b) the word أَخْرَى أَخْرَى, plural of أَخْرَى. In the Qurʾan (2:185) وَمَنْ كَانَ مَرِيضاً أَوْ عَلْيِّاً: ‘And he who is sick or on a journey (let him fast the same number of) other days.’

IʾRĀB OF THE DIPTOTE

We have learnt the iʾrāb 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., I studied in many schools.’ ـ I travelled from London to Berlin.’ ـ These are Zainab’s books.’

But it takes kasrah like a regular noun in the following two cases:
a) when it has the definite article -al, e.g., ‘I stayed in these hotels.’

In the Qur’an (70:40) ‘But, nay! I swear by the Lord of the easts and the wests that We are indeed Able.’

b) when it is mudēf, e.g., ‘I taught in the schools of Madinah.’

In the Qur’an (95:4) ‘We have indeed created man in the best stature.’

Note the words: plural of معنى ‘meaning’, جوار ‘girl’ — plural of مفاعل ‘club’. Such words are on the pattern of manqūs as their third radical is yā’, which appears if these words take the definite article -al, ماغن، النوادي، المعاي، الجوار، النوادي. These are called the manqūs of the جماع المتنامي، and they are treated just as the manqūs in i’rāb. They take the tanwin in the raf‘ and jarr cases, but not in the nasb case, e.g., Marfū‘.’

This word has many meanings.’ Here معنی is mubtada‘, and is marfū‘. Here it takes the tanwin.

Mansūb ‘I know many meanings of this word.’ Here it is maf‘ul bihi, and so it is mansūb. Here it does not take the tanwin.

Majrūr ‘This word is used in many meanings.’ Here it is majrūr as it is preceded by a preposition. Here also it takes the tanwin. Here is another example:

Marfū‘ ‘Various clubs are found here.’

Mansūb ‘People have founded various clubs.’

Majrūr ‘He is member in various clubs.’

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EXERCISES

1) Point out all the instances of the diptote (الْمَنْوَعُ مِنَ الْضَّرْف) 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 (الْمَنْوَعُ مِنَ الْضَّرْف) in the following sentences, and mention the reason for their being so. If they have kasrah in the jarr case, mention the reason for that.

4) Rewrite the following sentence with the diptote having kasrah.

5) Use the word جَوَار in three sentences making it marfū' in the first, mansūb in the second and majrūr in the third.

6) In the sentence عائشة عائشة the first word has no tanwin while the second has. Why?

7) Why is the word أَرْبِض 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’dūl.
    b) non-Arabic proper noun.
    c) an adjective on the pattern of فَعَلْانُ.
    d) a feminine proper noun.
    e) a ma’dūl proper noun.
    f) an adjective on the pattern of أَفْعَالُ.
    g) a proper noun ending in extra alif and mīn.
    h) a compound proper noun.
    i) الجمعُ المُنَتَاهِي.
    j) a noun ending in alif al-ta’níth al-mamdūdah.
    k) a noun ending in alif al-ta’níth al-maqsūrah.
    l) the manqūs of the الجمعُ المُنَتَاهِي.

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m) a feminine proper noun which accepts the \textit{tanwin}.
n) a non-Arabic proper noun which accepts the \textit{tanwin}.

11) Both the proper nouns إبراهيم and لوط are non-Arabic, but the first does not accept the \textit{tanwin} while the second does. Why?

12) Both the proper nouns جرح and بلغ are non-Arabic, and both are made of three letters of which the second is \textit{s\'akin}. But the first accepts the \textit{tanwin} while the second does not. Why?

13) Which proper noun may be used both as a diptote and a triptote?
General Questions
(covering the whole book)

#(1) Read the hadith qudsi, and answer the questions following it:
1(a) What does جَعَلُ mean here? How many objects does it take?
1(b) Mention another meaning of جَعَلُ, and use it in a sentence.
2(a) What has been omitted in تَطَالَّمُوا 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 تَطَالَّمُوا belong? What does this bāb signify in this hadith? Mention the other signification of this bāb, and give an example in a sentence.
3) Point out a thulāthi mujarrad verb occurring in the hadith, and mention its bāb, its masdar and its masdar mīnī.
4) Point out a mājad verb with one extra letter, and mention its bāb, its masdar 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 إِمَّا made up of? Is the use of the emphatic nūn in the mudāri‘ following it optional or compulsory?
2) Why has لَو تَتَّقِلُ the ف؟
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 hadith.
#(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 mudāri‘ 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 بَيَنَسُ belong? How many extra letters are there in it? Give its mādir, amr and masdar.
4) What is the meaning of اللَّيْث and what is its plural?

5) What is meaning of النَّيْب and what is its singular? Does this word have another plural?

6) Why has the verb لا تَطَّنَّ فَلَا تَطَّنَّ taken the؟

7) Write the i‘rāb of the underlined words.

#(7) What is the i‘rāb of هذِه in each of the following sentences?

#(8) What is the i‘rāb of خُوَّرفَا in each of the following sentences?

#(9) What is the i‘rāb of كَم in each of the following sentences?

#(10) What is the i‘rāb of أَيٍّ in each of the following sentences?

#(11) What is the i‘rāb of نَّلَاث 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 بَعِلَ.

#(15) Give an example of each of the following masdar patterns.

#(16) Rewrite the following sentences using hamzat al-istifḥām.

#(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 مَات.

#(22) Give the complete i‘rāb of the following couplet.

#(23) Write the i‘rāb of the underlined words in the following.

#(24) Read the couplet, and answer the questions following it:

1) What does قَد signify here?

2) What type of مَا is the one in بَعِد مَا?

3) Write the i‘rāb of the underlined words.

#(25) Write the complete i‘rāb of the following āyah.

#(26) Use each of the following sentences as hāl.

#(27) Why has the separate form of the pronoun of nasb been used in each of the following sentences?
(28) Rewrite each of the following sentences replacing the verb with the *mašdar*.
(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 *jaufl* in a sentence.
(31) What does *عَسَى* signify in each of the following sentences?
(32) Is the use of the emphatic *nîn* in each of the following examples optional or compulsory?
(33) Use each of the following sentences as *jawâb al-qasam*, and make necessary changes.
(34) Give two examples of the *istithnâ‘ munqati‘*. One of them should be your own composition and the other from the Qur'an.
(35) Give two examples of the *istithnâ‘ mufarragh*. One of them should be your own composition and the other from the Qur'an.
(36) Rewrite the following sentence using *إِمَا* instead of *إِنْ*, and make necessary changes.
VOCABULARY

radio & TV (literally: the audible and the visible transmissions)
couch, sofa
to hire
to have a bath
first aid
ambulance
announcement
suggestion, idea
to join (a school, a university etc)
half-yearly examination
secretary
cashier
departure from school
telegram
programme
potato
grocer
municipal corporation
(%) per cent
to graduate
vaccination
circular
grade (in examination result)
with distinction
television (set)
to go for a walk
distribution
cultural
prize
cheese
pound (currency)
weather
directions
students from different sections, classes, colleges etc

bus
size
war
world war
civil war
period (duration of a lesson)
tea party
graduate  
map  
habit  
to smoke  
postgraduate studies  
drawer (in a table)  
tonic  
vertigo  
state (country)  
president  
to fail (an examination)  
one who has failed
Saturn

to record (in a tape-recorder)
to draw (money from a bank)
cancer
cough
quince
ambulance

lorry
(T.V) screen
youth, young men
policemen
policeman
tape (of a tape-recorder)
to switch on (a machine)
flat (building)
fund
charity fund

exactly

storey
chalk (for writing)
model
tomato
to strike a student’s name off the rolls, to expel
another name of Madinah
spectrum

lentil
gram
gargling
cover, title-page

break (during school time)
courtyard
from time to time

examination hall
ball-point pen
rainbow

football
electricity
sack, bag
kilogram

rules and regulations
chart

objection

match

file (instrument)

museum

metre

exemplary

free (without money)

(railway) station

camp

vice-chancellor (or president) of a university

radio announcer,

newsreader

correspondent

educationist

controller (of students’ attendance)

traffic

bolt (on a door)

contest

swimming contest

tape-recorder
pedestrians
supervisor
teacher in charge of cultural activities
bank
lift (in a building)
airport
dictionary
school level dictionary
university level dictionary
camp
institute
scoop
colic, gripe
crossroads
words
fan
interview, meeting
article (in a journal)
scissors
canteen
frying-pan
air-conditioner
million
distinction (grade)
eraser
sickle
bend or turn (in a road)
regular (in attendance)
car park
era after the birth of Christ

club
literary club
activity
news bulletin
to provide, to lay down, to specify
spectacles

telephone

absentees’ list
to distribute
كان الفراذ منْه الساعة السادسة مساءً مـن يوم الجمعة السابع والعشرين من صفر عام 1420 للهـ الموافق الحادي عشر من يونية عام 1999 للميلاد، في داره في مدينة الرسول صلى الله عليه وسلم. والحمد لله الذي بفضله تتم الصلارات. والصلاة والسلام على أشرف الأنبياء والمرسلين نبينا محمد وعلى آله وصحبه أجمعين.