

KEY

to

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



By:
Dr. V. Abdur Rahim

دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ

لِغَيْرِ النَّاطِقِينَ بِهَا

الجزء الثالث
القسم الثاني

لَقَا

A PUBLICATION OF
LQTORONTO
www.lqtoronto.com

Explanation of certain Grammatical Terms & Symbols

1. *Fatḥah* is the vowel sign () denoting “a”.
2. *Kasrah* is the vowel sign () denoting “i”.
3. *Ḍammah* is the vowel sign () denoting “u”.
4. *Sukūn* is the sign () denoting absence of a vowel.
5. *Shaddah* is the sign () denoting doubling of the letter.
 - “ā” is long “a” as in *father*.
 - “ī” is long “i” as in *machine*.
 - “ū” is long “u” as in *rule*.

LESSON 16

In this lesson we learn the following:

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

كَتَبَ، جَلَسَ، شَرِبَ

A verb consisting of three radicals is called a *thulāthī* verb (الفِعْلُ الثَّلَاثِيّ).

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

تَرَجَّمَ 'he translated'

بَسَمَلَ 'he said *bismillāhirrahmānirrahīm*'

هَرَوَلَ 'he walked fast'

A verb consisting of four radicals is called a *rubā'ī* verb (الفِعْلُ الرَّبَاعِيّ).

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

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

سَلِمَ (salima) ⁽¹⁾ 'he was safe'

زَلَزَلَ (zalzala) 'he shook (it) violently'.

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

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

سَلَّمَ sallama ⁽²⁾ 'he saved'. Here the second radical has been doubled.

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

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

أَسْلَمَ aslama 'he became Muslim'. Here a *hamzah* has been added before the first radical.

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

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

اِسْتَسَلِمَ *istaslama* ‘he surrendered’. Here three letters (*hamzah*, *sīn* and *tā*) have been added before the first radical.

a *rubāʿī* verb: from **زَلَزَلَ** (*zalzala*):

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

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

Abwāb of the *mujarrad* verb:

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

Here are the six groups:

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

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

- قَبَّلَ** (*qabbala*) ‘he kissed’, **دَرَّسَ** (*darrasa*) ‘he taught’,
سَجَّلَ (*sajjala*) ‘he recorded’, **كَبَّرَ** (*kabbara*) ‘he said *Allāhu akbar*’,
عَلَّمَ (‘allama) ‘he taught’, **رَتَّبَ** (*rattaba*) ‘he arranged’.

The *muḍāriʿ*:

Let us now learn the *muḍāriʿ* of this *bāb*.⁽⁴⁾

³ e.g. **زَلَزَلَ اللَّهُ الْأَرْضَ، فَتَزَلَزَلَتْ** ‘Allāh shook the earth violently, and it shook.’

⁴ We have learnt in Book Two (lesson 10) that one of the four letters ن، أ، ت، ي is prefixed to the *muḍāriʿ*, e.g. **يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ**. These four letters are called **حُرُوفُ الْمُضَارَعَةِ** (*hurūf al-muḍāraʿati*).

LESSON 16

As a rule the حَرْفُ الْمُضَارَعَةِ takes *fathah* if the verb is composed of four letters.

As the verb in this *bāb* is made up of four letters, the حَرْفُ الْمُضَارَعَةِ takes *ḍammah* ⁽⁵⁾. The first letter takes *fathah*, the second takes *sukūn*, the third takes *kasrah* and the fourth takes the case-ending, e.g.:

يُقَبِّلُ (yu-qabbil-u) : قَبَّلَ

يُسَجِّلُ (yu-sajjil-u) : سَجَّلَ

The *amr*:

The *amr* is formed by dropping the حَرْفُ الْمُضَارَعَةِ and the case-ending, e.g.:

تُقَبِّلُ (tu-qabbil-u : qabbil) : قَبِّلْ 'kiss!'

تُدَرِّسُ (tu-darris-u : darris) : دَرِّسْ 'teach!'

The *maṣḍar*:

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

قَتَلَ 'he killed' : قَتْلٌ 'killing'

كَتَبَ 'he wrote' : كِتَابَةٌ 'writing'

دَخَلَ 'he entered' : دُخُولٌ 'entry'

شَرِبَ 'he drank' : شُرْبٌ 'drinking'

But in *mazīd* verbs each *bāb* has its own pattern for *maṣḍar*. The *maṣḍar*-pattern of *bāb fa'ala* is تَفْعِيلٌ (taf'īl-un), e.g.:

تَقَبَّلَ : تَقْبِيلٌ (taqbīl-un) 'kissing'

تَسَجَّلَ : تَسْجِيلٌ (tasjīl-un) 'recording'

تَدَرَّسَ : تَدْرِيسٌ (tadrīs-un) 'teaching'

The *maṣḍar* of a *nāqish* verb, and of a verb wherein the third radical is *hamzah*, is on the pattern of تَفْعِلَةٌ (taf'ilat-un), e.g.:

تَسَمَّى : تَسْمِيَةٌ (tasmiyat-un) 'naming'

رَبَّى : تَرْبِيَةٌ (tarbiyat-un) 'education'

⁵ Because of the doubling of second radical, the number of letters in this *bāb* is four. If the verb has four letters, the حَرْفُ الْمُضَارَعَةِ has *ḍammah*; and if it has three, five or six letters, the حَرْفُ الْمُضَارَعَةِ has *fathah*.

هَنَّا 'he congratulated' : تَهْنِئَةٌ (tahni`at-un) 'congratulation'

The *ism al-fā'il* (اسم الفاعل):

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

يُسَجِّلُ : مُسَجِّلٌ (yu-sajjil-u : mu-sajjil-un) 'a tape recorder'

يُدَرِّسُ : مُدَرِّسٌ (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 takes *fathah* instead of *kasrah*, e.g.:

يُجَلِّدُ 'he binds (a book)':

مُجَلِّدٌ (mujallid-un) 'book-binder'

مُجَلَّدٌ (mujallad-un) 'bound'.

يُحَمِّدُ 'he praises much':

مُحَمِّدٌ (muḥammad-un) 'one who praises much'

مُحَمَّدٌ (muḥammad-un) 'one who has been praised much'

The noun of place and time (أَسْمَا الْمَكَانِ وَالزَّمَانِ):

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

يُصَلِّيُ 'he prays': مُصَلَّى (musalla-n) 'place of prayer'.

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

a) فَعْلَةٌ (fa`alat-un), e.g.: طَلَبَةٌ 'students' plural of طَالِبٌ.

b) فُعُلٌ (fu`al-un), e.g.: نُسخٌ 'copies' plural of نُسْخَةٌ.

(4) Here we learn two more patterns of the *maṣdar* from the *thulāthī mujarrad*.

a) فَعْلٌ (fā'l-un) e.g.: شَرْحٌ (sharḥ-un) *maṣdar* of يَشْرَحُ 'to explain'.

b) فِعَالٌ (fī'āl-un), e.g.: غِيَابٌ (ghiyāb-un) *maṣdar* of يَغِيبُ 'to be absent'.

Vocabulary

فَازَ فَوْزاً	to be successful, triumph, achieve, accomplish (a-u)	هَنَّا تَهْنِئَةً	to congratulate (ii)
شَرَحَ	explanation	نُسْخَةٌ (ج نُسُخٌ)	copy
مُسَابَقَةٌ	contest	طَالِبٌ (ج طُلَّابٌ، طَلَبَةٌ)	student (seeker of knowledge)
جَزَى يَجْزِي	to reward, recompense (a-i)	ضَخْمٌ ضَخَامَةً	to be large, bulky, voluminous (u-u)
مُؤَلِّفٌ	author	ضَخْمٌ (ج ضِخَامٌ)	voluminous
وَزَعَ تَوَزِعاً	to distribute (ii)	فَائِدَةٌ (ج فَوَائِدُ)	benefit, utility, advantage, profit, use
تَعَدَّدَ	to be numerous, manifold (v)	وَفَى يَفِي وَفَاءً	to be perfect, complete (a-i)
شَرَحَ شَرْحاً	to explain (a-a)	وَأَفٍ (الْوَافِي)	full, complete, ample, abundant
مَسَائِلُ	matters	لَوَّنَ تَلَوِيناً	to colour (ii)
حَوَى يَحْوِي	to contain (a-i)	وَضَّحَ تَوْضِيحاً	to make clear (ii)
صُورَةٌ (ج صُورٌ)	picture	جَلَّدَ تَجْلِيداً	to bind (a book) (ii)
خَدَمَ خِدْمَةً	to serve (a-u/a-i)	مُجَلَّدٌ	bound, volume
أَلَفَ	to write (a book) (ii)	وَدَّعَ تَوْدِيعاً، وَدَاعاً	to bid farewell, say goodbye (ii)
جَمَاعَةٌ	group	اسْتَقْبَلَ اسْتِقْبَالاً	to receive (a guest) (x)
عَالِمٌ (ج عُلَمَاءُ)	learned man, scholar	شَغَلَ تَشْغِيلاً	to start (a machine) (ii)
كَثُرَ	to be many, numerous (u-u)	مُكَيِّفٌ	air conditioner
حَيَّى يُحَيِّي تَحِيَّةً	to greet (ii)	مُخَيِّمُ الشَّبَابِ	youth camp
خَيَّمَ تَخِيماً	to camp (in tents) (ii)	وَقَّفَ تَوْقِيفاً	to stop (ii)
قَبَّلَ تَقْبِيلاً	to kiss (ii)	مَنَعَ	to prevent, hold back (a-a)
اِشْتَدَّ	to intensify, become severe (viii)	مَانِعٌ	objection, anything to prevent

سَجَّلَ تَسْجِيلًا	to register, to tape-record (ii)	شَرِيطٌ (جَ أَشْرِطَةٌ)	tape (magnetic tape)
مُسَجِّلٌ	tape recorder	جَلِيلٌ	great, revered
شَفَقَةٌ	compassion, pity	حَدِيثُ عَهْدٍ بِالْإِسْلَامِ	new convert to Islam
رَحْمَةٌ	mercy	وَرِثَ يَرِثُ وَرَاثَةً	to inherit (i-i)
بِكُلِّ سُرُورٍ	with pleasure	دَعَا يَدْعُو دُعَاءً	to call, invite, invoke Allāh, pray (a-u)
سَلَّمَ تَسْلِيمًا	to say <i>assalāmu alaikum</i> at the end of the <i>ṣalāh</i> (ii)	كَبَّرَ تَكْبِيرًا	to say Allāhu akbar (ii)
صَلَّى عَلَى النَّبِيِّ	to invoke Allah's blessing on the Prophet ﷺ	سَرَّ	to please (a-u)
حَانَ	to draw near (a-i)	حَانَ وَقْتُ الصَّلَاةِ	it is time for <i>ṣalāh</i>
عِنْدَمَا	when	أَذَّنَ يُؤَذِّنُ تَأْذِينًا، أَذَانًا	to call to prayer (ii)
اشْتَرَى إِشْتِرَاءً	to buy, to sell (viii)	تَرَجَّمَ يُتَرَجَّمُ تَرْجَمَةً	to translate (rb)
كَرَّرَ تَكَرُّرًا	to repeat (ii)	هَرَوَلَ يُهْرَوِلُ هَرَوَلَةً	to walk fast (rb)
زَادَ يَزِيدُ زِيَادَةً	to grow, increase (a-i)	بَسَمَلَ يُبَسِّمِلُ بِسْمَلَةً	to pronounce <i>Bismillāh</i> (rb)
مَيَّزَ تَمْيِيزًا	to distinguish, separate, select (ii)	صَدَقَ صِدْقًا	to speak the truth (a-u)
بَعَثَ يُبْعِثُ بَعْثَةً	to scatter (rb)	سَلِمَ سَلَامًا، سَلَامَةً	to be safe (i-a)
أَسْلَمَ إِسْلَامًا	to become a Muslim (iv)	تَقَبَّلَ تَقَبُّلًا	to accept, grant ones prayer (v)
قَبِلَ قَبُولًا	to accept (i-a)	شَرَى شِرًى، شِرَاءً	to buy, to sell (a-i)
مُجَرَّدٌ	verb in its original form without additional letters	سَمَاعِيٌّ	a grammar rule based on tradition
مَزِيدٌ	verb in which one, two or three letters have been added	قِيَاسِيٌّ	a grammar rule based on analogy
سَبَّحَ تَسْبِيحًا	to praise, glorify (ii)	سَبَّحَ سَبَّحًا، سَبَّاحَةً	to swim (a-a)
كَبَّرَ كِبَرًا	to advance in age (i-a)	عَلَّمَ تَعْلِيمًا	to teach (ii)
عَلِمَ عِلْمًا	to know (i-a)	وَضَحَ يَضِخُ وَضُوحًا	to become clear (a-i)

رَبَّى تَرْيَةً	to educate or bring up a child (ii)	وَضَحَ تَوْضِيحًا	to make clear, to explain (ii)
سَمَّى تَسْمِيَةً	to name (ii)	صَوَّرَ تَصْوِيرًا	to shape, photograph (ii)
حَدَّثَ تَحْدِيثًا	to speak to, to tell (ii)	رَتَّبَ تَرْتِيبًا	to arrange (ii)
دَخَنَ تَدَخِينًا	to smoke (a cigarette) (ii)	سَلَّحَ تَسْلِيحًا	to arm (ii)
عَلَّقَ تَعْلِيقًا	to suspend, hang (ii)	حَمِدَ حَمْدًا	to praise (i-a)
جَلَدَ جَلْدًا	to whip, flog (a-i)	حَمَدَ تَحْمِيدًا	to praise excessively (ii)
لَوَّنَ تَلْوِينًا	to colour (ii)	اِسْتَقَّ	to derive a word from another (viii)
رَحَّبَ تَرْحِيبًا	to welcome (to say <i>marhaban</i>) (ii)	خَتَمَ خَتْمًا	to close, finish, end, seal (a-i)
وَطَّأَ تَوَطُّئًا	to pave the way, prepare (ii)	أَجَّلَ تَأْجِيلًا	to postpone (ii)
المُوطَأُ	name of the <i>ḥadīth</i> collection by Imām Mālik (lit. a paved way, an easy access to the study of <i>ḥadīth</i>)	أَجَلٌ	appointed time, deadline
اجْتَمَعَ	meeting	أَجَلٌ مُّسَمًّى	appointed time
إِلَى أَجَلٍ غَيْرِ مُّسَمًّى	sine die (from the Latin “without day”). e.g. to adjourn indefinitely - without setting any future date of meeting		
عَقَلَ عَقْلًا	to understand, to be reasonable, realize (a-i)	خَطِيرٌ	dangerous
بَلَغَ بُلُوغًا	to reach, amount to (to come to knowledge) (a-u)	سَرَطَانٌ	cancer
عَيَّنَ تَعْيِينًا	to specify, earmark, appoint, single out (ii)	قَوَّى تَقْوِيَةً	to strengthen, fortify, invigorate (ii)
فَسَقَ فُسُوقًا	to deviate from the right course, act sinfully and immorally (a-u)		
فَاجِرٌ (ج. فَجَرَةٌ، فُجَارٌ)	libertine, debauchee (a person given to excessive indulgence in sensual pleasures)		
أُمَّةٌ (ج. أُمَمٌ)	nation, community	دَوَاءٌ مُّقَوِّ	invigorating medicine, e.g. tonic
دَوْلَةٌ (ج. دُولٌ)	state, country	مَلَأَ مَلَأًا	to fill (a-a)
نَهَى يَنْهَى نَهْيًا	to prohibit (a-a)	قَاسَ يَقِيسُ قِيَاسًا	to measure, to draw analogy (a-i)

LESSON 17

In this lesson we learn the following:

(1) *Bāb af`ala* (بَابُ أَفْعَلَ):

This is another *bāb* from the *abwāb* of *mazīd*.

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

نَزَلَ (nazala) 'he came down' : أَنْزَلَ (anzala) 'he brought down'

خَرَجَ (kharaja) 'he went out' : أَخْرَجَ (akhraja) 'he brought out'

The *muḍāri*:

The *muḍāri* should have been يُأَنْزِلُ (yu`anzil-u), but the *hamzah* along with its vowel is omitted.

So it becomes يُنْزِلُ (yunzil-u)⁽¹⁾.

Note that the *حَرْفُ الْمُضَارَعَةِ* has *dammah* because the verb originally had four letters. So يَنْزِلُ (yanzil-u) is the *muḍāri* for نَزَلَ and يُنْزِلُ (yunzil-u) is that of أَنْزَلَ.

The *amr*:

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

So after omitting the *حَرْفُ الْمُضَارَعَةِ* and the case-ending from تُأَنْزِلُ (tu`anzil-u) we get أَنْزِلْ (anzil).

The *maṣdar*:

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

إِنْزَالٌ from أَنْزَلَ (inzāl-un) 'sending down'

إِخْرَاجٌ from أَخْرَجَ (ikhrāj-un) 'bringing out'

إِسْلَامٌ from أَسْلَمَ (islām-un) 'becoming a Muslim'.

The *ism al-fā'il*:

As we have seen in *bāb fa`ala*, the *حَرْفُ الْمُضَارَعَةِ* is replaced with *mu-*, e.g.:

يُسْلِمُ (yu-slim-u) 'he becomes a Muslim' : مُسْلِمٌ (mu-slim-un) 'a Muslim'

¹ yu`anzilu minus a = yunzilu.

LESSON 17

يُمْكِنُ (yumkin-u) 'it is possible' : مُمَكِّنٌ (mumkin-un) 'possible'

The *ism al-maf'ūl*:

It is just like the *ism al-fā'il* except that the second radical has *fathah*, e.g.:

يُرْسِلُ (yursil-u) 'he sends' : مُرْسِلٌ (mursil-un) 'one who sends'

: مُرْسَلٌ (mursal-un) 'one who has been sent'

يُغْلِقُ (yughliq-u) 'he closes': مُغْلِقٌ (mughliq-un) 'one who closes'

: مُغْلَقٌ (mughlaq-un) 'closed'

The noun of place and time (اسْمَا الْمَكَانِ وَالزَّمَانِ):

It is the same as the *ism al-maf'ūl*, e.g.:

أَتَحَفَّ: يُتَحَفُّ (athafa:yuthif-u) 'to present s.o. with a curio'

: مُتَحَفٌّ (muthaf-un) 'museum'

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

	الْمَاضِي	الْمُضَارِع	الْمَصْدَر	إِسْمُ الْفَاعِلِ	إِسْمُ الْمَفْعُولِ
he made (him) stand	أَقَامَ	يُقِيمُ	إِقَامَةٌ	مُقِيمٌ	مُقَامٌ
he believed	آمَنَ for الْأَمْنِ	يُؤْمِنُ	إِيمَانٌ for إِيمَانٌ	مُؤْمِنٌ	مُؤْمَنٌ
he made (it) obligatory	أَوْجَبَ	يُوجِبُ	إِيجَابٌ for إِوْجَابٌ	مُوجِبٌ	مُوجَبٌ
he completed	أَتَمَّ	يُتِمُّ	إِتْمَامٌ	مُتِمٌّ	مُتَمٌّ
he put down	أَلْقَى	يُلْقِي	إِلْقَاءٌ for إِلْقَايٌ	مُلْقٍ (الْمُلْقِي)	مُلْقًى (الْمُلْقَى)

- (2) The verb **أَعْطَى** 'he gave' is from *bāb af'ala*. The *muḍāri'* is **يُعْطِي**, the *maṣdar* is **إِعْطَاءٌ**, the *amr* is **أَعْطِ**, *ism al-fā'il* is **مُعْطٍ** and the *ism al-maf'ūl* is **مُعْطًى**.

It takes two objects, e.g.:

أَعْطَيْتُ بِلَالًا سَاعَةً 'I gave Bilāl a watch.'

In the Qur'an:

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ 'We have indeed given you abundance.'

The objects may be pronouns, e.g.:

مَنْ أَعْطَاكَ؟ 'Who gave it to you?'

أَعْطَانِيهِ الْمَدْرَسُ 'The teacher gave it to me.'

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

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

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

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

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

- (4) **لَا مَ الْإِبْتِدَاءِ** is a *lām* with a *fathah* prefixed to the *mubtada'* for the sake of emphasis, e.g.:

وَلَذِكْرُ اللَّهِ أَكْبَرُ

'And indeed the remembrance of Allāh is the greatest.' (Qur'ān, 29:45).

وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ

'And indeed a believing slave girl is better than a mushrikah even though she might be pleasing to you.' (Qur'ān, 2:221).

This *lām* is not to be confused with the preposition **لِ** which has a *kasrah*, but takes a *fathah* when prefixed to a pronoun, e.g.: **لَكُمْ، لَهَا، لَكَ، لَهُ**. The **لَا مَ الْإِبْتِدَاءِ** does not change the ending of the *mubtada'*.

- (5) The verb **أَصْبَحَ** is a sister of **كَانَ**. It means 'to become in the morning', e.g.:

LESSON 17

أَصْبَحَ حَامِدٌ مَرِيضًا. 'Hāmid fell ill in the morning.'

Here حَامِدٌ is the *ism* of أَصْبَحَ and مَرِيضًا is its *khavar*. And in:

أَصْبَحْتُ نَشِيطًا. 'I became active in the morning.'

Here the pronoun ت is the *ism*.

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

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

'He united your hearts, and you became brothers by His grace.' (Qur'ān. 3:103).

(6) أُوشِكُ is a sister of كَانَ. Its *muḍāri* is يُوشِكُ. It means 'he is about to ...', e.g.:

يُوشِكُ الطُّلَابُ أَنْ يَرْجِعُوا إِلَى بِلَادِهِمْ فِي الْإِجَارَةِ.

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

Here الطُّلَابُ is its *ism* and *maṣḍar mu'awwal*,⁽²⁾ (أَنْ يَرْجِعُوا) is the *khavar*.

Its *khavar* is **always** a *maṣḍar mu'awwal*, i.e., أَنْ + the *muḍāri*.

Here is another example:

أُوشِكُ أَنْ أَتَزَوَّجَ. 'I am about to get married.'

Here its *ism* is the *ḍamīr mustatir* (hidden pronoun) أَنَا in the verb أُوشِكُ.

(7) لَأَمْرٍ مَا. Here the word مَا is an adjective meaning 'some' or 'certain'. لَأَمْرٍ مَا means 'for some reason'. Here are some more examples:

أَعْطِنِي كِتَابًا مَا. 'Give me some book.'

رَأَيْتُهُ فِي مَكَانٍ مَا. 'I have seen him somewhere.'

سَتَفْهَمُ هَذَا يَوْمًا مَا. 'You will understand this some day.'

This مَا is called **مَا التَّكْرَرُ التَّامَّةُ الْمُبْهَمَةُ** 'the completely indefinite and vague mā'.

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

مُحَمَّدُ بْنُ وَليَمٍ 'Muhammad son of William.'

² For the *maṣḍar mu'awwal* (المَصْدَرُ الْمُؤَوَّلُ) see Lesson 10 in this Book.

This omission is subject to the following two conditions:

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

الحَسَنُ بْنُ عَلِيٍّ 'Hasan son of 'Alī.', but

الحَسَنُ ابْنُ الإمام عَلِيٍّ 'Hasan son of Imām 'Alī.'

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

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

ابْنُ الوليدِ.

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

بلالُ بْنُ حامدٍ (Bilāl-u bn-u Ḥāmid-in), not

بلالُ بْنُ حامدٍ (Bilāl-un bn-u Ḥāmid-in).

Vocabulary

أَصْبَحَ	(1) to become in the morning, to become (sis kāna) (2) to spend the morning, to enter in the morning (complete verb). (iv)	
أَطْفَأَ	to put out (fire) (iv)	نُورٌ (جَ أَنْوَارٍ) light
حَاجَةٌ (جَ حَوَائِجُ)	need, necessity, requirement	وَرَقَةٌ piece of paper (note)
سَهْلٌ سُهُولَةً	to be easy (u-u)	إِسْهَالٌ diarrhoea
نَشَاطٌ (جَ أَنْشِطَةٌ)	activity	أَشْرَفَ (عَلَى) إِشْرَافًا to supervise (iv)
ثَقَافَةٌ	culture	ثَقَافِيٌّ cultural
رَدٌّ (عَلَى) رَدًّا	to reply, send back (a-u)	هُنِيئَةً a little while
مُغْلَقٌ	closed (passive participle)	أَغْلَقَ to close (iv)
خِطَابٌ	letter	مُتَحَفٌ (جَ مَتَاحِفُ) museum
أَثْنَى يُثْنِي (عَلَى)	to praise (iv)	بَدَا يَبْدُو to appear, seem (a-u)
أَعْطَى يُعْطِي إِعْطَاءً	to give s.o. s.t. (iv)	سَرَّ سُرُورًا to please (a-u)

أَعْجَبَ إِعْجَابًا	to please, delight, appeal (iv)	أَبَى يَأْبَى إِبَاءً	to refuse, reject (a-a)
مُعْجَبٌ	pleased, delighted (passive participle)	فَرِيدَةٌ	matchless, unique
مُتِمٌّ	completer (the one who completes, active participle)	أَتَمَّ إِتْمَامًا	to complete s.t. (iv)
أَظْهَرَ إِظْهَارًا	to make s.t. appear, to render victorious (iv)	كَرِهَ كَرَاهَةً	to hate, detest (i-a)
فَكَرَّرَ تَفْكِيرًا	to think over, remind, ponder (ii)	كَفَرَ كُفْرًا	to disbelieve (a-u)
وَجَّهَ تَوْجِيهًا	to address (a question, request, etc) (ii)	انْتَهَى انْتِهَاءً	to finish, end, come to a close (viii)
إِسْتِحَالٌ	to be impossible (x)	كَافِرٌ (ج كَفَرَةٌ، كُفَّانٌ)	disbeliever (active participle)
أَوْشَكَ	to be on the point of, to be about to (sis kāna) (iv)		
عَذَرَ عُذْرًا، مَعْدِرَةً	to excuse, to absolve from guilt (a-i)	أَرْسَلَ إِرْسَالًا	to send (iv)
لَا بَأْسَ	never mind, it doesn't matter, it is all right, may no harm come to you		
أَسْلَمَ إِسْلَامًا	to become a Muslim (iv)	أَخْبَرَ إِخْبَارًا	to inform (iv)
أَجَابَ (عَنْ) إِجَابَةً	to answer (a prayer), grant (a request) (iv)	أَلْقَى الْقَاءَ	to cast, throw (iv)
أَقَامَ إِقَامَةً	(1) to raise, make s.o. get up (2) to stay (3) to say <i>iqāmah</i> for <i>ṣalāh</i> (iv)		
آمَنَ يُؤْمِنُ إِيمَانًا	to believe (iv)	أَوْجَبَ يُوجِبُ إِيجَابًا	to enjoin, make s.t. obligatory (iv)
دَارَ يَدُورُ دَوْرًا	to turn (a-u)	طَرِيقٌ (ج طُرُقٌ جِج طُرُقَاتٌ)	way, road
أَدَارَ يُدِيرُ إِدَارَةً	to make s.t. turn, to set things going, to direct (iv)	مُدِيرٌ	director (active participle)
أَحْرَمَ إِحْرَامًا	to enter into the state of <i>ihrām</i> (iv)	أَكْرَهَ إِكْرَاهًا	to compel (iv)
أَعْرَبَ إِعْرَابًا	(1) to indicate the system of case ending of a word (2) to analyze a sentence indicating the function of each word, its case-ending and reason for taking such ending. (iv)		
أَصَابَ إِصَابَةً	to hit (a target), to be right, to afflict (iv)	أَعَدَّ	to prepare, to fix s.t. (iv)

ظَرْفٌ (ج ظُرُوفٌ)	envelope	عُنْوَانٌ (ج عَنَائِينُ)	address
مُرْسِلٌ	sender of a letter (active participle)	جَازَ جَوَازاً	to be permissible (a-u)
مُرْسَلٌ إِلَيْهِ	addressee of a letter (passive participle)	تَرَكَ تَرْكاً	to leave, let be, renounce (a-u)
نَكَحَ نِكَاحاً	to marry (a girl) (a-a)	فَنَاءٌ	extinction, vanishing, total ruin
إِزَارٌ (ج أَزْرٌ)	sheet covering the lower part of the body	أَجْرَمَ	to commit a crime (iv)
رِدَاءٌ (ج أَرْدِيَةٌ)	sheet covering the upper part of the body	عَمَرَ	to live, to inhabitant
آتَى	to grant s.t., to bring s.o. (iv)	وَلَوْ	even if
شَكْلٌ (ج أَشْكَالٌ)	shape, form	مَجَّاناً	free (without money)
مَضْمُونٌ	purport, meaning, contents	أَجَرَ (ج أَجُورٌ)	recompense, reward
كَوَّنَ تَكْوِيناً	to make, form (ii)	غَدْوَةٌ	journey in the early morning
مُكَوَّنٌ	made up of (passive participle)	رَوْحَةٌ	journey in the evening
أَدْرَكَ إِدْرَاكاً	to overtake, catch up (iv)	فَرَّغَ فَرَاغاً	to finish, conclude (a-u)
صَارَ صَيْرُورَةً	to become (sis kāna)	فُؤَادٌ (ج أَفْئِدَةٌ)	heart
أَلَفَ	to join the hearts in love, to unite (ii)	نِعْمَةٌ (ج نِعَمٌ)	blessing, favour, grace
أَوْشَكَ	to be on the point (of doing s.t.) (sis kāna) (iv)	إِسْتَعْمَلَ إِسْتِعْمَالاً	to use (x)
أَعَدَّ	to prepare, fix up s.t. (iv)		
أَبْهَمَ ابْتِهَاماً	to make s.t. obscure and undetermined (iv)		
مُبْهَمٌ	vague, ambiguous, unspecified (passive participle)		

LESSON 18

In this lesson we learn the following:

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

قتلَ الجُنْدِيُّ الجاسُوسَ. 'The soldier killed the spy.'

Here the soldier did the killing, so the word الجُنْدِيُّ is the *fā'il* (the subject), and the one affected by the killing is the spy. So the word الجاسُوسَ is the *maf'ūl bihi* (the object). Here is another example:

بَنَى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ الكَعْبَةَ. 'Ibrāhīm (peace be on him) built the Ka'bah.'

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

فَرِحَ المدرِّسُ. 'The teacher was happy.'

خَرَجَ الطُّلَّابُ. '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.:

غَضِبَ المدرِّسُ عَلَى الطَّالِبِ الكَسْلَانِ. 'The teacher got angry with the lazy student.'

ذَهَبْتُ بِالمريضِ إِلَى المُسْتَشْفَى. 'I took the patient to hospital.'

نَظَرْنَا إِلَى الجَبَلِ. 'We looked at the mountain.'

فَمَنْ رَغِبَ عَنِّي فَلَيْسَ مِنِّي. 'Whoever dislikes my way is not of me.'

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

لَا أَرْغَبُ فِي السَّفَرِ هَذَا الأسْبُوعَ. 'I don't like to travel this week.'⁽¹⁾

The object of such a verb is called المَفْعُولُ غَيْرُ الصَّرِيحِ (inexplicit object). It is *majrūr* because of the preposition, but it is in the place of *naṣb* (فِي مَحَلِّ نَصْبٍ).

¹ Note that رَغِبَ فِي الشَّيْءِ means to like a thing and رَغِبَ عَنِ الشَّيْءِ means to dislike it.

(2) How to make an intransitive verb transitive?

We say in English ‘**Rise** and **raise** your hand’. **Rise** is intransitive, and by changing the pattern of the verb we get **raise** which is transitive. But this kind of change is very rare in English. In Arabic it is very common.

An intransitive verb can be made transitive by changing it to:

a) *bāb fa‘ala* (فَعَّلَ), e.g.:

نَزَّلَ (nazzala) ‘he brought down’ : نَزَلَ (nazala) ‘he got down’

نَزَلْتُ مِنَ السَّيَّارَةِ، ثُمَّ نَزَّلْتُ الطِّفْلَ.

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

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

b) *bāb af‘ala* (أَفْعَلَ), e.g.:

أَجْلَسَ (ajlasa) ‘he seated’ : جَلَسَ (jalasa) ‘he sat’

جَلَسْتُ فِي الصَّفِّ الْأَوَّلِ، وَأَجْلَسْتُ الطِّفْلَ بِجَانِبِي.

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

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

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

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

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

دَرَسْتُ اللُّغَةَ الْعَرَبِيَّةَ. ‘I studied Arabic.’

Here the verb **دَرَسَ** has one object **اللُّغَةُ**.

دَرَسْتُكَ اللُّغَةَ الْعَرَبِيَّةَ. ‘I taught you Arabic.’

Here it has two objects: **لَكَ** and **اللُّغَةُ**.

فَهِمَ بِلَالٌ الدَّرْسَ. ‘Bilāl understood the lesson.’

أَفْهَمَ بِلَالٌ إِبْرَاهِيمَ الدَّرْسَ. ‘Bilāl explained the lesson to Ibrāhīm.’

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

LESSON 18

(3) **أَرَى** (arā) 'he showed' is *bāb af'ala* from **رَأَى** 'he saw'. It was originally **أَرَأَى** (ar'ā), but the second *hamzah* has been omitted. The *muḍāri* is **يُرِي** (yurī) and the *amr* is **أَرِ** (ari).

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

أَرِنِي هذا الكتاب يا علي. **أُرُونِي** هذا الكتاب يا إخوان.
أَرِينِي هذا الكتاب يا مريم. **أَرِينِي** هذا الكتاب يا أخوات.

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

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

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

قَتَلَ الْمُجْرِمُ رَجُلًا.	'The criminal killed a man.' but
قَتَلَ الْمُجْرِمُ أَهْلَ الْقَرْيَةِ.	'The criminal massacred the people of the village.'
جُلْتُ فِي هَذَا الْبَلَدِ.	'I went round this country' but
جَوَلْتُ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا.	'I travelled extensively all over the world.'
فَتَحْتُ الْبَابَ.	'I opened the door.' but
فَتَحْتُ أَبْوَابَ الْفُصُولِ.	'I opened the doors of the classrooms.'
عَدَّ الرَّجُلُ مَالَهُ.	'The man counted his money.' but
عَدَّدَ الرَّجُلُ مَالَهُ.	'The man repeatedly counted his money.'

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

كَسَرْتُ الْكُوبَ.	'I broke the glass.' but
كَسَرْتُ الْكُوبَ.	'I smashed the glass.'
قَطَعْتُ الْحَبْلَ.	'I cut the rope.'
قَطَعْتُ الْحَبْلَ.	'I cut the rope to pieces.'

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

- (5) **إِيَّاكَ وَالْكِلَابَ** means ‘Beware of dogs!’. This is called **التَّحْذِيرُ** (warning).

Note that the noun after the *wāw* is *manṣūb*.

إِيَّاكَ is for masculine singular. For masculine plural it is **إِيَّاكُمْ**, feminine singular **إِيَّاكَ** and for feminine plural **إِيَّاكنَّ**.

Here is a *ḥadīth*:

إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

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

- (6) **إِنَّمَا أَنَا مَدْرَسٌ** means ‘I am only a teacher’, i.e., I am a teacher, and nothing else.

إِنَّمَا is **إِنَّ** + **مَا**. This **مَا** is called **مَا الكَافَّة** i.e., the preventive *mā*, because it prevents **إِنَّ** from rendering the following noun *manṣūb*.

We say **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** ‘Actions are judged only by the intentions.’ Here **الْأَعْمَالُ** is *marfūʿ* and not *manṣūb*.

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

إِنَّمَا يَكْذِبُ ‘He is only telling a lie.’

In the Qur’ān (9:18):

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

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

- (7) **وَاللَّهِ** ‘By Allāh’ is an oath⁽²⁾. In Arabic it is called **القَسَمُ**, and the statement that follows the *qasam* is called *jawāb al-qasam* (**جَوَابُ الْقَسَمِ**).

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

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

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

⁽²⁾ The *wāw* used for oath is a preposition, that is why the noun following it is *majrūr*. It should not be confused with *wāw al’aff* (**واو العطف**) which means ‘and’.

LESSON 18

وَاللَّهِ مَا رَأَيْتُهُ.

‘By Allāh, I did not see him.’⁽³⁾

(8) The verb **أَمْسَى** is a sister of **كَانَ**. It means ‘he became in the evening’, e.g.:

أَمْسَى الْجَوُّ لَطِيفًا. ‘The weather became fine in the evening.’

Here **الْجَوُّ** is *ism* and **لَطِيفًا** is its *khavar*. See **أَصْبَحَ** in Lesson 17.

(9) **إِنَّ بِي صُدَاعًا شَدِيدًا** ‘I am suffering from severe headache.’

مَاذَا بِكَ يَا زَيْنَبُ؟ ‘What are you suffering from, Zainab?’

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

صُدَاعٌ	‘headache’	زُكَامٌ	‘cold’
دُورَارٌ	‘vertigo’	سُعَالٌ	‘cough’.

(10) One of the patterns of the *maṣdar* is **فَعَالٌ** (fa‘ālun), e.g.:

نَجَحَ ‘success’ from نَجَاحٌ ذَهَبَ ‘going’ from ذَهَابٌ

(11) The plural of **طُرُقٌ** is **طُرُقٌ**; and the plural of **طُرُقٌ** is **طُرُقَاتٌ**.

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

أَمَاكِينُ	→	أَمْكِنَةٌ	‘place’
أَسَاوِرُ	→	أَسْوَرَةٌ	‘bracelet’
أَيَادٍ	→	أَيْدٍ	‘hand’

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

أَيْدٍ	means ‘hands’	أَيَادٍ	means ‘favours’
بُيُوتٍ	means ‘houses’	بُيُوتَاتٍ	means ‘respectable families’.

³ See Lesson 2.

(12) دَرَى 'he knew', أَذْرَى 'he made (him) know', i.e. 'he informed (him)'.

وَمَا أَدْرَاكَ أَنَّهُ يَكْذِبُ ؟ 'And what informed you that he is telling a lie?'

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

In the Qur'ān:

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

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

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

(13) The meaning of the poetic line:

وَلَمْ أَرَ كَالْمَعْرُوفِ: أَمَّا مَذَاقُهُ فَحُلُوٌّ، وَأَمَّا وَجْهُهُ فَجَمِيلٌ.

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

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

وَمَا التَّائِيْتُ لِاسْمِ الشَّمْسِ عَيْبٌ وَلَا التَّذْكِيرُ فَخْرٌ لِلْهِلَالِ

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

Vocabulary

أَمْسَى	to spend the evening, to enter into the evening (complete verb)	شَرَقَ شُرُوقًا	to rise (of sun) (a-u)
أَمْسَى	to become in the evening (sis kāna)	غَرَبَ غُرُوبًا	to set (of sun) (a-u)
أَخْرَجَ	to take out, remove (iv)	أَدْخَلَ	to make enter (iv)
بِسُرْعَةٍ	quickly	بَاهِرٌ	brilliant, dazzling
بَلَغَ بُلُوغًا	to reach, amount to (a-u)	نَتِيجَةٌ (ج نَتَائِجُ)	result
إِيَّاكَ وَ...	beware of ...	مَشْرِقٌ (ج مَشَارِقُ)	east

⁴ The word جميل should have the *ṭamwīn*, but it has been omitted for metrical reasons.

دَرَسَ تَدْرِيسًا	to teach (ii)	جَوَّلَ تَجْوِيلًا	to go around or travel excessively (ii)
أَرَى يُرِي إِرَاءَةً	to show (iv)	مَغْرِبٌ (ج مَغَارِبُ)	(1) West (2) time of sunset
أَسْمَعَ إِسْمَاعًا	to make s.o. hear, to say (iv)	بَيْتٌ (ج أَبْيَاتُ)	couplet, verse
فَهَّمَهُ تَفْهِيمًا	to make s.o. understand, to explain (ii)	نَطَقَ نُطْقًا	to utter, pronounce, speak (a-i)
أَدْرَى يُدْرِى إِدْرَاءً	to inform, notify, let be known (iv)	فَرَّحَ	to please, to gladden, to delight (ii)
أَكْذَبَ	to cause s.o. to lie (iv)	عَزَّ يَعِزُّ عِزَّةً	to be mighty, powerful, noble (a-i)
حَدِيثٌ	speech, talk	جَلَّ يَجِلُّ جَلَالًا	to be great, powerful, sublime (a-i)
ظَنَّ ظَنًّا	to think, to deem (a-u)	جَلِيلٌ	great, revered
إِثْمٌ (ج أَثَامٌ)	sin	أَثِمَ يَأْثِمُ إِثْمًا، مَأْثِمًا	to commit a sin, a crime (i-a)
ظَنَّ (ج ظُنُونٌ)	assumption, doubt, suspicion	عَيْبٌ (ج عُيُوبٌ)	defect, fault, flaw
ذَكَرَ تَذْكِيرًا	(1) to remind, (gr) to treat a word as masculine (ii)	فَخَّرَ	pride
أَنَّثَ تَأْنِيثًا	(gr) to feminize, give the feminine ending/form (ii)	انْقَسَمَ	to be divided, distributed (vii)
إِعْتَبَرَ	to take into account (viii)	إِعْتَبَارٌ	consideration
تَعَدَّى	(1) to overstep, traverse, go beyond, (gr) to be transitive (v)		
لَا زِمَ	(gr) intransitive	حَدَّثَ	(gr) action of a verb
مُتَعَدٍّ	transitive (active participle)	تَجَاوَزَ تَجَاوُزًا	to go beyond, overstep, cross (vi)
وَقَعَ يَقَعُ وَقُوعًا	to fall down, come to pass, happen, be located, be situated (a-a)	يَحْتَاجُ	need
قَبِلَ قَبُولًا	to accept (i-a)	أَثَرَ (ج أَثَارٌ)	effect
		عَادَ يَعُودُ عَوْدًا، عَوْدَةً، عِيَادَةً	(1) to return (2) to visit a sick person (a-u)

سَامٌ	venomous, poisonous	رَغِبَ عَنْ	to dislike
رَغِبَ فِي	to desire, covet, crave (i-a)	وَاسِطَةً	moderate, middle
مَنْهَجٌ (ج مَنْهَجٌ)	syllabus, curriculum	أَطْلَعَ	to inform, give an insight (iv)
صَرِيحٌ	pure, unadulterated	تَعَبَ تَعَبًا	to be or become tired (i-a)
مَيَّزَ تَمْيِيزًا	to distinguish, separate, select (ii)	عَامِلٌ (ج عُمَّالٌ)	labourer, worker
		ضَيْفٌ (ج ضُيُوفٌ، أَضْيَافٌ)	guest
صَارَ صَيْرُورَةً	to become (sis kāna)	رَحَّبَ تَرْحِيبًا	to welcome (ii)
نَقَلَ نَقْلًا	to move s.t. from its place, transport, transfer, remove (a-u)	إِسْعَافٌ	first aid
سَيَّارَةُ الْإِسْعَافِ	ambulance	وَضَحَ يَضْحُ وَضُوحًا	to become clear (a-i)
نَجَا يَنْجُو نَجَاةً	to escape, be saved (a-u)	اتَّضَحَ يَتَضَحُّ	to become. clear (viii)
نَجَّى يُنَجِّي تَنْجِيَةً	to save (ii)	نَزَلَ تَنْزِيلًا	to bring down, send down (ii)
انْقَلَبَ انْقِلَابًا	(1) to be turned upside down (2) to return (vii)	نَوَّمَ تَنْوِيمًا	to put s.o. to sleep, to induce sleep (ii)
عَدَّى تَعْدِيَةً	(gr) to transfer an intransitive verb into a transitive verb (ii)	حَشْرَةٌ	insect
جُوعٌ	hunger	جَفَّ جَفَافًا	to become dry (a-i)
ضَعَّفَ تَضْعِيفًا	(1) to redouble (2) (gr) to change a verb into form ii (ii)		
أَبَكَى إِبْكَاءً	to make s.o. cry (iv)	ذَاقَ يَذُوقُ ذَوْقًا، مَذَاقًا	to taste (a-u)
نَكَحَ نِكَاحًا	to marry (a girl) (a-a)	أَذَاقَ يُذِيقُ إِذَاقَةً	to make s.o. taste (iv)
أَنْكَحَ إِنْكَاحًا	to give (a girl) in marriage (iv)	إِعْتَمَرَ	to perform <i>Umrah</i> (viii)
ظَلَمَ ظُلْمًا	to wrong, do wrong, oppress, treat unjustly (a-i)	سُوءٌ	evil
قَصَّرَ تَقْصِيرًا	to shorten (ii)	شَعْرٌ	hair
خَطَبَ خِطْبَةً	to ask for a girl's hand in marriage (a-u)	مُحْرِمٌ	pilgrim in the state of <i>iḥrām</i>

عَصَى يَعْصِي عَصِيَانًا، مَعْصِيَةً		to disobey (a-i)
عَصِيَانٌ		disobedience
عَصِيَانٌ	disobedience	حَبَّبَ يُحَبِّبُ تَحْبِيْبًا to make s.o. like s.t., to endear (ii)
فَسَقَ فُسُوقًا	to deviate from the right course, act sinfully and immorally (a-u)	
كَرَّهَ (إِلَى) تَكْرِيْهَا	to make s.o. dislike s.t. (ii)	كَذَّبَ to accuse s.o. of lying (ii)
كَرَّهَ كَرَاهَةً	to hate, detest (i-a)	خِيَاطٌ needle
مَكْرُوهٌ	hated, detested	خَيْطٌ (ج خُيُوطٌ) thread
أَبَى يَأْبَى إِبَاءً	to refuse, reject (a-a)	أَحْيَا يُحْيِي أَحْيَاءً to give life (iv)
أَسْفَلَ	the low	طَمَّانٌ يُطَمِّنُ طَمَآنَةً to reassure, set s.o. mind at rest, comfort (rb)
كَثَّرَ تَكْثِيرًا	(1) to increase, multiply (gr) action affecting many (e.g. kill and massacre) (ii)	
بَالَغَ مُبَالَغَةً	(1) to exaggerate (gr) action denoting intensity (e.g. break and smash) (iii)	
أَضَلَّ إِضْلَالًا	to mislead, to lead stray (iv)	جَالَ جَوْلَةً to roam, go round, rove (a-u)
سَمٌّ	eye (of a needle)	وَلَجَ يَلِجُ وُلُوجًا to penetrate, go thru (a-i)
عَدَّدَ تَعْدِيدًا	to count many times (ii)	مَزَّقَ تَمْزِيقًا to tear into pieces (ii)
غَلَقَ تَغْلِيقًا	to close (doors) (ii)	سَامَ يَسُومُ سَوْمًا to inflict (a punishment) (a-u)
ذَبَحَ يَذْبَحُ	to slaughter (a-a)	حَذَرَ حَذَرًا to be cautious, to fear (i-a)
ذَبَحَ تَذْبِيْحًا	to slaughter excessively (denoting intensive or extensive) (ii)	حَذِرٌ cautious
حَذَرَ تَحْذِيرًا	to warn, to caution s.o. (ii)	تَحْذِيرٌ warning
نَبَّهَ تَنْبِيْهَا	to draw s.o. attention, to notify (ii)	تَنْبِيْهٌ notification
خَطَبَ خُطْبَةً	to deliver a sermon (a-u)	أَخْضَرَ إِخْضَارًا to bring, fetch (iv)
خَاطَبَ مُخَاطَبَةً	to address, talk, speak, direct ones words (iii)	

اجْتَنَبَ اجْتِنَابًا	to avoid (viii)	كَسِلَ كَسَلًا	to be lazy (i-a)
دَخَنَ تَدَخِينًا	to smoke (a cigarette) (ii)	كَسَلٌ	laziness
أَمْرَضَ	to make s.o. sick, ill (iv)	أَهْلَكَ	to destroy, ruin (iv)
حَسَدَ حَسَدًا	to be jealous (a-u)	مُهْلِكٌ	destroyer (active participle)
حَسَنَةٌ	good deed, good thing	حَطَبٌ	firewood
مُحَدَّثَاتُ الْأُمُورِ	religious practices and beliefs not based on the teaching of Qur'an and the <i>sunnah</i> but invented after the time of the Prophet (saw)		
السُّفُورُ	being unveiled, not covering the face (woman)	تَبَرُّجٌ	display by a woman of her charms
		طَرِيقٌ (ج طُرُقٌ، طُرُقَاتٌ)	way, road
سَارَ يَسِيرُ سِيرًا	to go, move, travel (a-i)	ضَلَّ ضَلَالًا، ضَلَالَةً	to go astray, loose ones way, to err (a-i)
نَظَّفَ تَنْظِيفًا	to clean (ii)	نَمَّامٌ	tablebearer
بِدْعَةٌ (ج بَدَعٌ)	innovation in religious matters	نَمِيمَةٌ	the work of a tablebearer
كَفَّ كَفًّا	to prevent, to hold back, refrain (a-u)	مُثَبَّتٌ	affirmative
مَا الْكَافَةُ	the particle <i>mā</i> in <i>innamā</i> (meaning only) so called because it prevents <i>inna</i> from rendering the following noun <i>manṣūb</i> .		
عَيَّنَ تَعْيِينًا	to specify, earmark, appoint, single out (ii)		
أَثَبَتَ إِثْبَاتًا	to confirm (iv)	اتَّصَلَ (وَصَلَ) اتِّصَالًا	to contact, to be connected, attached (viii)
حُكْمٌ	ruling		
أَوْجَبَ يُوجِبُ إِجْبَابًا	(1) to enjoin, make s.t. obligatory (2) gr. affirmation (iv)		
تَصَدَّرَ تَصَدُّرًا	(gr) to be the first word in a sentence (v)	أَدْرَكَ إِدْرَاكًا	to overtake, to catch up (iv)
أَكَّدَ تَأْكِيدًا	(gr) to emphasize the verb with the heavy nun. (ii)	مُعْتَدِلٌ	moderate
تَقْدِيمٌ	shape, shaping	مُتَعَبٌ	tired, weary
أَعْرَبَ إِعْرَابًا	(1) to indicate the system of case ending (2) to analyze a sentence (iv)		

LESSON 19

In this lesson we learn the following:

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

قَابَلَ (qābala)	'he met'	شَاهَدَ (shāhada)	'he watched'
سَاعَدَ (sā'ada)	'he helped'	حَاوَلَ (hāwala)	'he tried'
رَاسَلَ (rāsala)	'he corresponded'	لَاقَى (lāqā)	'he met'.

The *muḍāri'*: As the verb is made up of four letters, the حَرْفُ الْمُضَارَعَةِ takes *ḍammah*, e.g.:

يُلاقِي (yu-qābil-u) يُسَاعِدُ يُحَاوِلُ

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

تُقَابِلُ we get: قَابِلُ (tu-qābil-u : qābil).

The *yā* is omitted from *nāqish* verb. So the *amr* of

لَاقَى is تَلَاقِي.

The *maṣdar*: This *bāb* has two *maṣdars*:

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

سَاعَدَ : مُسَاعَدَةٌ 'help' قَابَلَ : مُقَابَلَةٌ 'meeting' حَاوَلَ : مُحَاوَلَةٌ 'trying'

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

لَاقَى : مُلَاقَاةٌ 'meeting' (mulāqāt-un) for the original مُلَاقِيَةٌ (mulāqayat-un)

بَارَى : مُبَارَاةٌ 'contest, match' (mubārāt-un) for the original مُبَارَايَةٌ (mubārayat-un).

b) the other is on the pattern of فِعَالٌ (fī'āl-un), e.g.:

جَاهَدَ : جِهَادٌ 'striving' نَافَقَ : نِفَاقٌ 'hypocrisy'

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

نَادَى : نِدَاءٌ 'calling' (nidā'un) for the original نِدَائِي (nidāy-un).

The *ism al-fā'il*:

يُرَاسِلُ : مُرَاسِلٌ (murāsīl-un) 'correspondent' يُشَاهِدُ : مُشَاهِدٌ (mushāhid-un) 'viewer'

يُلاقِي : مُلَاقٍ (mulāqi-n) 'one who meets' يُنَادِي : مُنَادٍ (munādi-n) 'one who calls'.

The *ism al-maf'ūl*: This is just like the *ism al-fā'il* except that the second radical has *fatḥah*, e.g.:

LESSON 19

مُرَاقِبٌ : مُرَاقِبٌ	(murāqib-un) 'one who observes'
مُرَاقَبٌ	(murāqab-un) 'one who is observed'
مُخَاطِبٌ : يُخَاطِبُ	(mukhāṭib-un) 'one who addresses'
مُخَاطَبٌ	(mukhāṭab-un) 'one who is addressed'
مُبَارِكٌ : يُبَارِكُ	(mubārik-un) 'he blesses'
مُبَارَكٌ	(mubārak-un) 'blessed'
مُنَادٍ : يُنَادِي	(munādi-n) 'one who calls'
مُنَادَى	(munāda-n) 'one who is called'

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

يُهَاجِرُ 'he migrates' : مِهَاجَرٌ 'place of migration'

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

لَبَيْتُكَ أَجْمَلُ 'Indeed your house is more beautiful.'

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

إِنَّ بَيْتَكَ لَأَجْمَلُ 'Surely your house is indeed more beautiful.'

After its removal from its original position the *lām* is no longer called *lām al-ibtidā'*. It is now called *الَلَامُ الْمُرَحَلَّةُ* (the displaced *lām*).

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

Here are some more examples:

وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ

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

إِنَّ إِلَهَكُمْ لَوَاحِدٌ

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

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ

'Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah).' (Qur'ān, 3:96).

﴿إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ ١٩

‘Indeed the harshest of all voice is the voice of the ass.’ (Qur’ān, 31:19).

(3) The particle **قَدْ** is prefixed to the verb, both *māḍī* and *muḍāri*.

a) With *māḍī* denotes certainty (**التَّأَكُّدُ**), e.g.:

قَدْ دَخَلَ الْمُدْرَسُ الْفَصْلَ. ‘The teacher has already entered the class.’

قَدْ فَاتَتْكَ دُرُوسٌ. ‘You did miss many lessons.’

b) With the *muḍāri* it denotes one of the following things:

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

قَدْ يَعُودُ الْمُدِيرُ غَدًا. ‘The headmaster may return tomorrow.’

قَدْ يَنْزِلُ الْمَطَرُ الْيَوْمَ. ‘It may rain today.’

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

قَدْ يَنْجَحُ الطَّالِبُ الْكَسْلَانُ. ‘A lazy student sometimes passes the examination.’

قَدْ يَصْدُقُ الْكَذُوبُ. ‘A liar sometimes tell the truth.’

3) certainty (**التَّحْقِيقُ**), e.g.:

﴿وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ﴾ ٥

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

(4) The plural of ذُو is **ذَوُو**. It is declined like the sound masculine plural, i.e., its *rafʿ*-ending is *wāw*, and *naṣb/jarr*-ending is *yā*, e.g.:

ذَوُو الْقُرْبَى أَحَقُّ بِمُسَاعَدَتِكَ. *rafʿ*: ‘Relatives deserve your help more.’

Here ذَوُو is *marfūʿ* as it is *mubtadaʿ*, and its *rafʿ*-ending is *wāw* (*dhawū*).

سَاعِدْ ذَوِي الْعِلْمِ. *naṣb*: ‘Help people of knowledge.’

Here ذَوِي is *manṣūb* because it is *mafʿūl bihi*, and the *naṣb*-ending is *yā* (*dhawī*).

سَأَلْتُ عَنْ ذَوِي الْحَاجَاتِ. *jarr*: ‘I asked about needy people.’

Here ذَوِي is *majrūr* because it is preceded by a preposition, and the *jarr*-ending is *yā* (*dhawī*).

(5) We have learnt لَكِنَّ in Book Two (Lesson 3). It is a sister of إِنَّ, and its *ism* is *manṣūb*, e.g.:

جاء بلالٌ، لكنَّ حامداً لم يَجِئ. 'Bilāl came, but Hāmid did not come.'

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

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

جاء المدرِّسُ، لكنِ الطُّلابُ ما جاءوا.

'The teacher came but the students did not come.'

Here الطُّلابُ is *marfū'*.

In the Qur'ān (19:38):

لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ٣٨

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

Note الظَّالِمِينَ not الظَّالِمُونَ.

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

غاب عليٌّ، ولكنَّ حَضَرَ أَحْمَدُ.

'Ali was absent, but Ahmad attended.'

In the Qur'ān (2:12)

وَلَكِنَّ لَا يَشْعُرُونَ ١٢

'But they do not perceive.'

(6) The كَ in أُولَئِكَ، تِلْكَ، ذَلِكَ may be replaced with كُ، كُمْ، كُنْ according to whom you are speaking to, e.g.:

لِمَنْ ذَلِكَ الْبَيْتُ يَا إِخْوَانُ؟

لِمَنْ ذَلِكَ الْبَيْتُ يَا بِلَالُ؟

لِمَنْ ذَلِكَ الْبَيْتُ يَا أَخَوَاتُ؟

لِمَنْ ذَلِكَ الْبَيْتُ يَا مَرِيْمُ؟

تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا إِخْوَانُ.

تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا حَامِدُ.

تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا أَخَوَاتُ.

تِلْكَ السَّاعَةُ جَمِيلَةٌ يَا مَرِيْمُ.

This is called كَافِ الْخِطَابِ and it is optional.

In the Qur'ān:

ذَلِكَ خَيْرٌ لَّكُمْ

‘That is better for you.’ (2:54).

﴿ أَكْفَارُكُمْ خَيْرٌ مِّنْ أُولَئِكَ ﴾

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

﴿ قَالَ كَذَلِكَ ﴾

‘He said “Thus it will be”’ (19:21).

﴿ وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴾^{١٣}

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

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

﴿ تَوَمِّنُونَ بِاللَّهِ وَرَسُولِهِ ﴾

Here تَوَمِّنُونَ is for آمِنُوا ‘believe’. That is why يَغْفِرُ in the next āyah is *majzūm*.⁽¹⁾

(8) One of the *maṣḍar* patterns is فَعَالَةٌ (fi‘ālāt-un), e.g.:

عِيَادَةٌ: عَادَ ‘visiting the sick’

قِرَاءَةٌ: قرأ ‘reading’.

(9) مُضِيٌّ ‘lapse, passing’ is the *maṣḍar* of مَضَى. It is on the pattern of فُعُولٌ, and is originally مُضُويٌّ (muḍūy-un), but because of the final yā‘, the wāw has been changed to yā‘, and the ḍammah of the ض subsequently changed to kasrah, and the word became مُضِيٌّ (muḍiyy-un).

(10) The broken plural pattern فَعَالِلُ (fa‘ālil-u) like دَفَاتِرُ, فَنَادِقُ, is called مُنْتَهَى الْجُمُوعِ, and its singular form has four letters.⁽²⁾

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

بِرَامِجُ ‘programme’ has five consonants.

Its plural is بَرَامِجُ. Note that the letter ن and alif have been dropped.

¹ For الْجَزْمُ بِالطَّلَبِ see Lesson 13.

² دَكَائِينُ : دُكَّانٌ، فَنَاجِيْنُ : فَنَجَانٌ، e.g., مُنْتَهَى الْجُمُوعِ فَعَالِلُ is also called

LESSON 19

Here are some more examples:

سَفَرَجُ: سَفَرَجُلٌ 'quince'

عَنَّاكِبُ: عَنَّاكِبُوتٌ 'spider'

عَنَّاذِلُ: عَنَّاذِلِبٌ 'nightingale'

مَشَافٍ: مُسْتَشْفَى³ 'hospital'

(11) The plural of خَطِيئَةٌ is خَطَايَا. Here are some examples of this pattern:

هَدَايَا هَدِيَّةٌ 'gift'

مَنَايَا مَنِيَّةٌ 'fate, death'

زَوَايَا زَاوِيَةٌ 'angle'.

Vocabulary

سَافَرَ مُسَافِرَةً	to travel (iii)	عَفَا يَعْفُو عَفْوَاً	to forgive (a-u)
عَافَى مُعَافَاةً	to restore to health (iii)	جَاهَدَ مُجَاهَدَةً، جِهَاداً	to strive (iii)
أَصْلاً	originally	ذُو (ذَوُو، ذَاتُ، ذَوَاتُ)	having, possessing
هَاجَرَ مُهَاجِرَةً	to emigrate (iii)	قُرْبَى	kinship
قَابَلَ مُقَابَلَةً	to meet, have an interview (iii)	رَاسَلَ مُرَاسَلَةً	to correspond (iii)
عَمُّ (جَ أَعْمَامُ)	paternal uncle	دَائِماً	always
خَالَ (جَ أَخْوَالُ)	maternal uncle	أَعْجَبَ إِعْجَاباً	to please, delight, appeal (iv)
وَلَدٌ (جَ أَوْلَادُ)	(1) boy (2) offspring (denoting singular, plural, masc., fem)		
هَبَطَ هُبُوطاً	to descend (a-i)	بَارَكَ مُبَارَكَةً	to bless (iii)
مَهْبِطٌ	place of descending		
مَهْبِطُ الْوَحْيِ	land where revelation came to Prophet ﷺ, i.e., Madinah		
وَحْيٌ	sign, revelation	مَضَى مُضِيّاً	to depart, leave, go away (a-i)

³ مُسْتَشْفَى has also a sound feminine plural مُسْتَشْفَيَاتٌ.

مُهَاجِرٌ	place where one migrates to	مَاضٍ (الْمَاضِي)	past
بَدَأَ بَدْءًا	to start, begin, commence (a-a)	سَبَقَ سَبْقًا	to precede (a-i)
حَاوَلَ مُحَاوَلَةً	to try (iii)	سَابِقٌ	preceding, previous
عِنْدَ	at, with	وَاطَبَ مُوَاطَبَةً	to be regular, attend regularly (iii)
سَاعَدَ مُسَاعَدَةً	to help (iii)	سَامَحَ مُسَامَحَةً	to forgive (iii)
رَاجَعَ مُرَاجَعَةً	to revise (iii)	أَنْجَى يُنْجِي أَنْجَاءً	to save (iv)
أَلِمَ	to be in pain, suffer	مُقَاتِلٌ	fighter
أَلِيمٌ	most painful, very agonizing (intensive active participle)	أَدْخَلَ	to admit, enter s.o., put in, insert (iv)
جَنَّاتُ عَدْنٍ	name of Gardens in Paradise	عَدْنٌ	paradise, Eden, eternity
حَثَّ حَثًّا	to urge, goad, prompt (a-u)	بُنْيَانٌ	building, structure
قَاتَلَ مُقَاتَلَةً، قِتَالًا	to fight (iii)	سَكَنَ سُكُونًا، سَكَنًا	to live, dwell, inhabitate (a-u)
رِصَاصٌ	lead (metal)	مَسْكَنٌ (ج مَسَاكِينُ)	dwelling
بُنْيَانٌ مَرْصُوصٌ	(1) compact building (2) building built with molten lead		
لَاقَى يُلَاقِي مُلَاقَاةً	to meet (iii)	صَفٌّ (ج صُفُوفٌ)	row, rank, file
أَفَادَ يُفِيدُ إِفَادَةً	to signify, notify, inform, be useful (iv)	عَدُوٌّ	enemy
ثَبَّتَ تَثْبِيثًا	to fix, consolidate, strengthen (ii)	شَاهَدَ مُشَاهَدَةً	to watch (TV, etc) (iii)
نَعَسَ نُعَاسًا	to feel drowsy (a-a/u)	أَخَذَ يُؤَاخِذُ مُؤَاخَذَةً	to censure, punish (iii)
مُبَارَاةٌ	match, game	مُنْتَصَفٌ	middle
شَاشَةٌ	T.V. screen	أَنْبَغَى	to be proper, becoming (vii)
ضَيَّعَ تَضْيِيعًا	to waste, lose, let s.t. get lost (ii)	نَادَى يُنَادِي نِدَاءً	to call, call out (iii)
صَافَحَ مُصَافَحَةً	to shake hands (iii)	تِجَارَةٌ	commerce, trade

دَلَّ (على) دَلَالَةً	to show, demonstrate, point out, direct, signify, indicate (a-u)		
قَاتَلَ مُقَاتَلَةً، قِتَالًا	to fight (iii)	نَافَقَ مُنَافَقَةً، نِفَاقًا	to be hypocritical (iii)
مُرَاقِبٌ	controller of attendance in schools	مُنَافِقٌ	hypocrite
عِلَاجٌ	medical treatment	عَالَجَ مُعَالَجَةً، عِلَاجًا	to treat (a patient) (iii)
خَاطَبَ مُخَاطَبَةً	to address, talk, speak, direct one's words (iii)	رَاقَبَ مُرَاقَبَةً	to supervise (iii)
مُخَاطَبٌ	person spoken to	بَرْنَامَجٌ (ج بَرَامِجٌ)	programme
مُرَاسِلٌ صَحِيفَةٍ	newspaper correspondent (a reporter)	اِسْتَفْتَحَ اِسْتِفْتَاَحًا	to commence (x)
اَخْطَاَ	to make a mistake (iv)	صَحِيفَةً (ج صُحُفٌ)	newspaper
دُعَاءٌ (ج اَدْعِيَةٌ)	call, invocation of Allah, supplication, prayer		
بَاعَدَ مُبَاعَدَةً	to separate, remove (iii)	دَنَسَ (ج اَدْنَسٌ)	dirt, filth
نَقَّى تَنْقِيَةً	to cleanse, purify (ii)	ثَلَجَ (ج ثُلُوجٌ)	ice, snow
بَرَدٌ	hailstone	وَهَنَ يَهِنُ وَهْنًا	to be weak (a-i)
اَنْذَرَ اِنْذَارًا	to warn (iv)	اَوْهَنُ	weakest
شَكَّ شَكًّا	to doubt (a-u)	عَائِلَةٌ (ج عَوَائِلُ)	family
اِحْتَمَلَ اِحْتِمَالًا	to be probable (viii)	اَوْلُو	having, possessing same as ذُوو
اِحْتِمَالٌ	possibility, probability	بَاسٌ	(1) harm, hurt (2) strength, might (3) war
شَعَرَ شُعُورًا	to perceive, feel, realize (a-u)	تَصَرَّفَ تَصَرُّفًا	to change (v)
رَوَى يَرْوِي رِوَايَةً	to report (a <i>hadīth</i>) (a-i)	هَوَى هَوِيًّا	to fall, swoop down (a-i)
هَدِيَّةٌ (ج هَدَايَا)	gift, present	سَفَرَجَلٌ (ج سَفَارِجُ)	quince (fruit)
مَطِيَّةٌ (ج مَطَايَا)	riding animal	عَنْكَبُوتٌ (ج عَنَّاكِبُ)	spider

مَزِيَّةٌ (ج مَزَايَا)	merit, advantage	عَنْدَلِيبٌ (ج عَنْادِلُ)	nightingale
سَرِيَّةٌ (ج سَرَايَا)	military detachment	بَرِيَّةٌ (ج بَرَايَا)	creation
شَظِيَّةٌ (ج شَظَايَا)	splinter	مُسْتَشْفَى (ج مُسْتَشْفَيَاتٌ)	hospital
زَاوِيَةٌ (ج زَوَايَا)	corner, angle	ضَيَّعَ تَضْيِيعاً	to waste, lose, let s.t. get lost (ii)

LESSON 20

In this lesson we learn the following:

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

تَعَلَّمَ (*ta*-‘allama) ‘he learnt’

تَكَلَّمَ (*ta*-kallama) ‘he spoke’

تَغَدَّى (*ta*-ghaddā) ‘he had lunch’

تَلَقَّى (*ta*-laqqā) ‘he received’.

The *muḍāri*: As the verb is made up of five letters, the *حَرْفُ الْمُضَارَعَةِ* takes *fathah*, e.g.:

يَتَكَلَّمُ (*ya*-takallam-u)

يَتَلَقَّى (*ya*-talaqqā).

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

• **تَنْزَلَ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا** •

‘The angels and the Spirit (Jibrīl) descend therein.’ (97:4)

Note **تَنْزَلُ** for **تَنْزَلُ** (*ta*-nazzal-u for *ta*-*ta*-nazzal-u).

• **وَلَا تَجَسَّسُوا** •

‘Do not spy.’ (49:12)

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

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

تَكَلَّمْ : **تَتَكَلَّمْ** (*ta*-*ta*-kallam-u : takallam).

The *nāqış* verb drops the final *alif* (which is written *yā*’), e.g.:

تَغَدَّ : **تَتَغَدَّى** (*ta*-taghaddā : taghadda) ‘have lunch!’.

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

تَحَدَّثَ ‘he spoke’ : **تَحَدُّثٌ** ‘speaking’

تَذَكَّرَ ‘he remembered’ : **تَذَكُّرٌ** ‘remembering’

In *nāqış* verb, because of the final *yā*’ the *ḍammah* of the second radical changes to *kasrah*, e.g.:

تَلَقَّى ‘he received’ : **تَلَقُّى (التَّلَقَّى)** (*talaqqin* for *talaqquy-un*).

The *ism al-fā'il* and *ism al-maf'ūl*: It is formed by replacing the حَرْفُ الْمُضَارَعَةِ with mu-.

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

يَتَعَلَّمُ : مُتَعَلَّمٌ (ya-ta'allam-u : mu-ta'allim-un)

يَتَزَوَّجُ : مُتَزَوِّجٌ (ya-tazawwaj-u : mu-tazawwij-un)

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

يَتَكَلَّمُ : مُتَكَلِّمٌ (mutakallam-un).

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

مُتَوَضِّئٌ 'place of wuḍū' مُتَنَفِّسٌ 'breathing place'.

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

زَوَّجَنِي أَبِي زَيْنَبَ. 'My father married me to Zainab.'

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

تَزَوَّجْتُ زَيْنَبَ. 'I married Zainab'

'I' becomes the subject and 'Zainab' becomes the object and 'my father' has no role at all. Here is another example:

عَلَّمَنِي بِلَالٌ السَّابَحَةَ. 'Bilāl taught me swimming.'

تَعَلَّمْتُ السَّابَحَةَ. 'I learnt swimming.'

(2) لَمَّا سَمِعْتُ الْأَذَانَ ذَهَبْتُ إِلَى الْمَسْجِدِ 'When I heard the adhān I went to the mosque.'

Here لَمَّا is a *ẓarf al-zamān* meaning 'when'. The verb following it and its *jawāb* should be *māḍī*, e.g.:

لَمَّا تُوفِّيَتْ رُقَيَّةٌ تَزَوَّجَ أُخْتُهَا. 'When Ruqayyah died he married her sister.'

In the Qur'ān (6:77)

فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي

'When he saw the moon rising he said, "This is my lord".'

This لَمَّا is called لَمَّا الْحَيَنِيَّةُ (*lammā* of time). It should not be confused with لَمَّا meaning 'not yet'⁽¹⁾ which is called لَمَّا الْجَازِمَةُ.

⁽¹⁾ See Book Two (Lesson 21).

LESSON 20

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

نَحْنُ الطُّلَّابُ 'we, the students'

نَحْنُ التُّجَّارُ 'we, the merchants'

نَحْنُ الْمُسْلِمِينَ 'we, the Muslims'.

This process is called الإختصاصُ and the noun that follows نَحْنُ is called المَخْصُوصُ.

As you can see, this noun is *mansūb*, because it is the *maf'ūl bihi* of a supposed verb, أَخْصَى

'I specify, I mean'. Here are some examples:

نَحْنُ الْهُنُودَ نَتَكَلَّمُ عِدَّةَ لُغَاتٍ.

'We Indians speak a number of languages.'

نَحْنُ الْمُسْلِمِينَ لَا نَأْكُلُ لَحْمَ الْخِنْزِيرِ.

'We Muslims do not eat pork.'

نَحْنُ الطُّلَّابَةُ الْمُتَفَوِّقِينَ حَصَلْنَا عَلَى جَوَائِزٍ.

'We the outstanding students received prizes.'

نَحْنُ وَرَثَةُ الْمُتَوَفَّى نُوَافِقُ عَلَى ذَلِكَ.

'We the heirs of the deceased agree to that.'

Vocabulary

تَوَضَّأَ تَوْضُؤًا to perform *wuḍū* (v)

مُتَوَضَّأٌ place for performing *wuḍū*

رَاشِدٌ rightly-guided

تَكَلَّمَ تَكَلُّمًا to talk, speak (v)

تَفَوَّقَ تَفَوُّقًا to excel, surpass, be outstanding (v)

تَخَلَّفَ تَخَلُّفًا to stay away, fail to take part (v)

مَرَّضَ تَمْرِیضًا to nurse (ii)

تَقَبَّلَ تَقْبُلًا to accept, grant one's prayer (v)

تَحَدَّثَ تَحَدُّثًا to speak (v)

عَلَّمَ تَعْلِيمًا to teach (ii)

تَعَلَّمَ تَعَلُّمًا to learn (v)

تَلَقَّى تَلَقُّيًا to receive (a letter) (v)

زَوَّجَ تَزْوِیجًا، زَوَاجًا to marry, join (in marriage) (ii)

تُوفِيَ to die (passive v)

وَفَاةٌ (جَ وَفَايَاتٌ) death

مَعْرَكَةٌ (جَ مَعَارِكٌ) battle

تَذَكَّرَ تَذَكُّرًا to remember (v)

تَأَخَّرَ تَأَخُّرًا to be late (v)

تَعَدَّى تَعْدِيًّا	to have lunch (v)	تَأَنَّى تَأَنِيًّا	to act unhurriedly (v)
تَعَشَّى تَعَشِيًّا	to have supper (v)	أَهْلٌ (ج أَهَالٍ (الْأَهَالِي))	relatives, people, kinsfolk
تَمَنَّى تَمْنِيًّا	to wish, desire (v)	عَجَّلَ تَعْجِيلًا	to speed up, expedite (ii)
عَجَلَةٌ	(1) hast, hurry (2) wheel	لِصٍّ (ج لُصُوصٍ)	thief
نَدِمَ نَدَامَةً	to regret, repent (i-a)	تَسَلَّقَ تَسَلُّقًا	to climb (v)
حَاوَلَ مُحَاوَلَةً	to try (iii)	جِدَارٌ (ج جُدُرٍ)	wall
بُعِيدٌ	a little after	وَارِثٌ (ج وَرَثَةٍ)	heir
تَنَفَّسَ تَنَفُّسًا	to breath (v)	تَوَكَّلَ تَوَكُّلاً	to reply, trust (v)
مُتَنَفِّسٌ	breathing space, place where one can breath fresh air	مُتَوَفَّى	deceased
تَخَرَّجَ تَخَرُّجًا	to graduate, to pass out (v)	أَخْصُ	to make relevant
تَوَجَّهَ تَوَجُّهًا	to turn one's face, to go towards (v)	تَجَسَّسَ تَجَسُّسًا	to spy (v)
أَسْرَعَ إِسْرَاعًا	to hurry, speed up (iv)	إِخْتَصَصَ إِخْتِصَاصًا	to concern, be peculiar (viii)
بَرَعَ بُرُوعًا	to rise (of the sun) (a-u)		
إِخْتِصَاصٌ	(gr) to use a <i>manṣūb</i> noun after a pronoun to specify the pronoun		
بَيَانٌ	elucidation, explanation, indication		
قَصَدَ قَصْدًا	to intend, have in mind (a-i)	مَعَشَرٌ (ج مَعَاشِرُ)	group, company

LESSON 21

In this lesson we learn the following:

(1) *Bāb* تَفَاعَلَ. This *bāb* is formed by prefixing *ta* to *bāb* فَاعَلَ (ta + fā‘ala) e.g.:

تَكَاسَلَ ‘he was lazy’ تَثَاءَبَ ‘he yawned’ تَفَاءَلَ ‘he was optimistic’
تَشَاجَرُوا ‘they quarrelled with one another’ تَبَاكَى ‘he pretended to cry’

The *muḍāri‘*: As the verb is made up of five letters, the حَرْفُ الْمُضَارَعَةِ takes *fathah*, e.g.:

يَتَكَاسَلُ، يَتَثَاءَبُ، يَتَفَاءَلُ

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

﴿وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾

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

Here تَعَارَفُوا is for تَتَعَارَفُوا (ta‘ārafū for ta-ta‘ārafū).

﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾

‘And do not insult one another by nicknames.’ (49:11).

Here تَنَابَزُوا is for تَتَنَابَزُوا.

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

‘And do not help one another in sin and transgression.’ (5:2)

Here لَا تَعَاوَنُوا is for لَا تَتَعَاوَنُوا.

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

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

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

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

The *maṣḍar*: The *maṣḍar* of this *bāb* is on the pattern of تَفَاعُلٌ (tafā‘ul-un), e.g.:

تَنَاوَلَ ‘he took’ تَنَاوُلٌ ‘taking’
تَشَاءَمَ ‘he was pessimistic’ تَشَاءُومٌ ‘pessimism’

In the *nāqish* verb the *ḍammah* of the second radical changes to *kasrah*, e.g.:

تَبَاكِي (التَّبَاكِي) تَبَاكِ

The *ism al-fā'il* and *ism al-maf'ūl*: These are formed by replacing the حَرْفُ الْمُضَارَعَةِ with *mu-*.

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

يَتَنَاوَلُ مُتَنَاوِلٌ 'one who takes'
مُتَنَاوَلٌ 'that which is taken'

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

مُتَنَاوَلٌ 'place of taking, reach'

يَجِبُ أَنْ لَا تُتْرَكَ الْأَدْوِيَّةُ فِي مُتَنَاوَلِ أَيْدِي الْأَطْفَالِ.

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

This *bāb* denotes, among other things, the following:

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

سَأَلَ 'he asked'

تَسَاءَلَ النَّاسُ. 'the people asked one another'

تَعَاوَنَ النَّاسُ. 'the people helped one another, co-operated'.

b) pretended action (إِظْهَارُ مَا لَيْسَ فِي الْبَاطِنِ), e.g.:

تَمَارَضَ 'he pretended to be sick'

تَنَاوَمَ 'he pretended to sleep'

تَعَامَى 'he pretended to be blind'

(2) لَيْتَ is a sister of إِنَّ and it is used to express a wish which is either impossible or remotely possible,

e.g.:

لَيْتَ النُّجُومَ قَرِيبَةً. 'Would that the stars were near' (impossible)

لَيْتَنِي غَنِيًّا. 'Would that I were rich' (remotely possible if it is said by a very poor man).

In the first example النُّجُومَ is the *ism* of لَيْتَ and قَرِيبَةً is its *khavar*.

Here are some more examples:

لَيْتَ الشَّبَابَ يَعُودُ. 'Would that youth returned.'

Here the verbal sentence يَعُودُ is the *khavar*.

لَيْتَ أُمِّي لَمْ تَلِدْنِي. 'How I wish my mother did not bear me.'

لَيْتَ لِي مَالاً كَثِيراً فَأَتَصَدَّقَ.

'How I wish I had a lot of money so that I could give it in alms.'¹

Here مَالاً is the *ism* and لِي is the *khavar*.

Some times the vocative particle يَا is prefixed to لَيْتَ, e.g.:

يَلَيْتَنِي كُنْتُ تُرَابًا. 'Would that I were dust.' (Qur'ān 78:40)

(3) لَا كِتَابَ عِنْدِي 'I don't have any kind of book.' This لَا is called لَا النَّافِيَةُ لِلْجِنْسِ (*lā* that negates the entire genus). In the above sentence *lā* negates anything which can be called a book. Its *ism* and *khavar* should both be indefinite. Its *ism* is *mabnī* and has -a ending. Here are some more examples:

لَا دَاعِيَ لِلْخَوْفِ. 'There is no need to fear.'

لَا إِكْرَاهَ فِي الدِّينِ. 'There is no compulsion in religion.' (Qur'ān, 2:256)

لَا رَيْبَ فِيهِ. 'There is no doubt in it.' (Qur'ān 2:2)

لَا إِلَهَ إِلَّا اللَّهُ. 'There is no god but Allāh.'

لَا صَلَاةَ بَعْدَ الْغَدَاةِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

'There is no *ṣalāt* after the *fajr* (*ṣalāt*) till the sun rises, and there is no *ṣalāt* after the 'aṣr (*ṣalāt*) till the sun sets.'

(4) In the previous lesson we learnt the *taḥdhīr*. e.g.:

إِيَّاكَ وَهَذَا الرَّجُلُ. 'Beware of this man.'

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

¹ In لَا كِتَابَ عِنْدِي the *muḍāri'* is *manṣūb* because of the فَ which is called الْفَاءُ السَّبَبِيَّةُ. It comes after negation or *ṭalab*. We learnt in Lesson 15 that *amr*, *nahy* and *istiḥām* are included in *ṭalab*. Wish is also *ṭalab*. So if a *muḍāri'* verb is connected to *ṭalab* by the فَ it is *manṣūb*, e.g.,

لَا تَأْكُلْ كَثِيراً فَتَنَامَ. 'Don't eat too much lest you go to sleep.'

لَيْتَنِي غَنِيٌّ فَأُسَاعِدَ الْفُقَرَاءَ. 'How I wish I were rich so that I might help the poor.'

² See Lesson 11 for the *maṣḍar mu'awwal* (المَصْدَرُ الْمُؤَوَّلُ).

إِيَّاكَ وَالنَّوْمَ فِي الْفَصْلِ 'Beware of sleeping in the class.'

Here the thing warned against is a noun, النَّوْمَ and it is preceded by the *wāw*. But if a *maṣḍar mu'awwal* is used the *wāw* is dropped, e.g.:

(وَأَنْ تَنَامَ: not) إِيَّاكَ أَنْ تَنَامَ فِي الْفَصْلِ.

إِيَّاكُمْ وَالزَّنا. 'Beware of illegal sex.'

إِيَّاكُمْ أَنْ تَزْنُوا.

إِيَّاكُمْ وَالْحَسَدَ. 'Beware of jealousy.'

إِيَّاكُمْ أَنْ تَحْسُدَنَّ.

إِيَّاكَ وَالنَّسْيَانَ. 'Beware of forgetfulness.'

إِيَّاكَ أَنْ تَنْسِيَ.

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

- (5) The feminine of *أَعْرَجُ* (a'raj-u) 'lame' is *عَرَجَاءُ* ('arjā'-u), and the plural of both the masculine and the feminine forms is *عُرْجٌ* ('urj-un). This rule applies to all nouns on the pattern of *أَفْعَلٌ* denoting defects and colours. Here is an example of a noun denoting colour: the feminine of *أَحْمَرٌ* is *حَمْرَاءُ* and the plural of both is *حُمْرٌ*.

Note: *الْهُنُودُ الْحُمْرُ* 'Red Indians.'

The plural of *أَبْيَضٌ* and *بَيْضَاءُ* is *بَيْضٌ* (bīḍ-un) which is originally *بُيْضٌ* (buyḍ-un). The *ḍammah* has changed to *kasrah* because of the following *yā*.

- (6) The verbs with *wāw* as the first radical have two *maṣḍars*: one with the *wāw* and other without it.

The second form takes a compensatory *ḥ*:

وصَفَ and صِفَةٌ 'description' وصَفَ 'he described'

وعَظَ and عِظَةٌ 'admonition' وعَظَ

وثَقَ and ثِقَةٌ 'trust, confidence' وثَقَ

LESSON 21

(7) In حَجْرَةٌ the second letter has *sukūn*, but in the plural حُجَرَاتٌ it has *ḍammah*. This rule applies to all nouns on the pattern of فَعْلَةٌ, like غُرْفَةٌ، خُطْوَةٌ.

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

أَعُوذُ بِاللَّهِ مِنَ الْكَذِبِ. 'I seek refuge in Allāh from telling lies.'

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

أَعُوذُ بِاللَّهِ أَنْ أَكْذِبَ.

This omission is optional and we may also say:

أَعُوذُ بِاللَّهِ مِنْ أَنْ أَكْذِبَ.

Here is another example:

أَمَرَنَا اللَّهُ بِالصَّلَاةِ.

Using the *maṣdar mu'awwal* we say:

أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ or أَمَرَنَا اللَّهُ بِأَنْ نُصَلِّيَ.

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

أَيْنَ أَخُوكَ هَاشِمٌ؟ 'Where is your brother Hāshim?'

The *badal* is of four kinds:

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

نَجَحَ أَخُوكَ مُحَمَّدٌ. 'Your brother Muhammad has passed.'

Here أَخُوكَ is the same as مُحَمَّدٌ.

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

أَكَلْتُ الدَّجَاجَةَ نِصْفَهَا. 'I ate the chicken, half of it.'

Here نِصْفٌ is part of الدَّجَاجَةَ.

3) *comprehensive badal* (بَدَلُ الْإِشْتِمَالِ) e.g.:

أَعْجَبَنِي هَذَا الْكِتَابُ أُسْلُوبُهُ. 'I like this book, its style.'

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

Here is another example:

نَتَسَاءَلُ عَنْ الْإِمْتِحَانِ كَيْفَ يَكُونُ ؟

‘We are asking each other about the examination, how it will be?’

4) dissimilar *badal* (الْبَدَلُ الْمُبَايِنُ), e.g.:

أَعْطِنِي الْكِتَابَ الدَّفْتَرَ ‘Give me the book - I mean - the notebook.’

Here, the intended word is الدَّفْتَرُ, but by mistake the speaker said الْكِتَابَ, then he corrected himself.

The noun for which the *badal* (الْبَدَلُ) is the substitute is called the *mubdal minhu* (الْمُبْدَلُ مِنْهُ).

In ؟ أَيْنَ أَبْنُكَ بِلَالٌ the word بِلَالٌ is the *badal*, and أَبْنُكَ is the *mubdal minhu*.

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

أَعْرِفُ لُغَتَيْنِ: الْفَرَنْسِيَّةَ وَالْإِسْبَانِيَّةَ. ‘I know two languages: French and Spanish.’

Here لُغَتَيْنِ is indefinite and الْفَرَنْسِيَّةَ وَالْإِسْبَانِيَّةَ are definite.

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

a) both be nouns, e.g.:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ

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

b) both be verbs, e.g.

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۖ يُضَاعَفْ لَهُ الْعَذَابُ

‘And whoever does this shall receive punishment: the torment will be doubled for him.’ (Qur’ān, 25:68-69)

c) both be sentences, e.g.:

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ۚ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ۚ

‘And fear Him Who has provided you with (all good things) that you know: has provided you with cattle and sons.’ (Qur’ān, 26:132-133)

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

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۚ

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

(10) أَنَّهُ مُنَوِّمٌ ‘It seems to be sleep-inducing.’ In this sentence the *maṣḍar mu’awwal* (الْمَصْدَرُ الْمُأَوَّلُ) is the *fā’il*.

You have already learnt one type of *maṣḍar mu’awwal* which is made up of أَنْ + *muḍāri*, e.g.:

أُرِيدُ أَنْ أَخْرُجَ. ‘I want to go out.’

There is another type of *maṣḍar mu'awwal* which is made up of **أَنَّ** + its *ism* and *khavar*, e.g.:

بَلَّغَنِي أَنَّهُ مَاتَ. 'News has reached me that he died.'

Here the *maṣḍar mu'awwal* **مَاتَ أَنَّهُ** is the *fā'il* of the verb **بَلَّغَ**.

Here are some more examples:

يَسُرُّنِي أَنَّكَ تَلْمِيزُنِي. 'I am pleased that you are my student.'

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

يَبْدُو أَنَّكَ مُسْتَعَجِلٌ. 'It appears that you are in a hurry.'

The Particles That Resemble The Verb

These are six: **لَعَلَّ**, **لَيْتَ**, **لَكِنَّ**, **كَأَنَّ**, **أَنَّ**, **إِنَّ**. They are also called **إِنَّ وَأَخَوَاتُهَا** (*inna* and its sisters). We have already learnt them. They resemble the verb in two points:

a) in their meaning, for

إِنَّ and **أَنَّ** mean 'I emphasize';

كَأَنَّ means 'I liken';

لَكِنَّ means 'I correct';

لَيْتَ means 'I wish';

لَعَلَّ means 'I hope' or 'I fear', and

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

The meanings of these particles:

إِنَّ، أَنَّ: These signify emphasis (**التَّوَكِيدُ**), e.g.:

إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢

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

وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٢٥

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

كَأَنَّ signifies resemblance (**التَّشْبِيهُ**), e.g.:

كَأَنَّ الْعِلْمَ نُورٌ. 'It is as if knowledge is light.'

It may also signify doubt (الظَّنُّ), e.g.:

كَأَنِّي أَعْرِفُكَ. 'It looks as if I know you.'

لَكِنَّ signifies correction (الِاسْتِدْرَاكُ), e.g.:

حَامِدٌ ذَكِيٌّ، وَلَكِنَّهُ كَسْلَانٌ. 'Hāmid is intelligent, but he is lazy.'

لَيْتَ signifies wish (التَّيْمُّنِي), e.g.:

لَيْتَ الشَّبَابَ يَعُودُ. 'Would that youth returned.'

لَعَلَّ signifies hope or fear (الِاتِّرَجِّي وَالِإِشْفَاقُ), e.g.:

لَعَلَّ اللَّهَ يَغْفِرُ لِي. 'I hope Allāh will forgive me.'

لَعَلَّ الْجَرِيحَ يَمُوتُ. 'I am afraid the wounded man might die.'

These particles are used with the *muftada* and *khavar*, and they render the *muftada* *mansub*. After their introduction the *muftada* is called '*ism inna*', and the *khavar* is called '*khavar inna*'.

إِنَّ اللَّهَ غَفُورٌ
khavar inna ism inna

اللَّهُ غَفُورٌ
khavar muftada

Unlike the *muftada*, the *ism inna* may be indefinite if the *khavar inna* is a verbal sentence, e.g.:

كَأَنَّ شَيْئًا لَمْ يَحْدُثْ. 'As if nothing has happened.'

Just like the *khavar*, the *khavar inna* may be *mufrad*, *jumlah* or *shibhu jumlah*, e.g.:

1) *mufrad*:

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ١٩٩

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

2) *sentence*:

a) *verbal sentence*:

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

'Surely Allāh forgives all sins.' (Qur'ān, 39:53).

b) *nominal sentence*:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ

'Surely, Allāh with Him is the knowledge of the Hour.' (Qur'ān, 31:34).

3) *shibhu jumlah*:

a) *prepositional phrase* (الْجَارُ وَالْمَجْرُورُ):

كَأَنَّكَ مِنَ الصِّينِ. 'It looks as if you are from China.'

LESSON 21

b) *zarf*:

لَعَلَّ المدرَّسَ عِنْدَ المُدِيرِ. 'I hope the teacher is at the headmaster's.'

If the *khavar* is *shibhu jumlah*, it may precede the *ism*, e.g.

إِنَّ إِلَيْنَا إِيَابَهُمْ ٢٥ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ٢٦

'Surely to Us is their return, and Ours is their reckoning.' (Qur'ān, 88:25-26)

The original sequence is:

إِنَّ إِيَابَهُمْ إِلَيْنَا وَإِنَّ حِسَابَهُمْ عَلَيْنَا.

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

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ١٢

'Surely with Us are fetters and a raging fire.' (Qur'ān, 73:12)

إِنَّ مَعَ الْعُسْرِ يُسْرًا ٦

'Surely with hardship is ease.' (Qur'ān, 94:6).

Here it is incorrect to say:

إِنَّ يُسْرًا مَعَ الْعُسْرِ or إِنَّ أَنْكَالًا لَدَيْنَا.

If the *ism* of لَيْتَ is the pronoun of the first person singular (ي) it is compulsory to use نُونُ الْوَقَايَةِ

with it,⁽⁴⁾ e.g.:

لَيْتَنِي طِفْلٌ. 'Would that I were a child.'

With إِنَّ، أَنَّ، كَانَ، لَكِنَّ it is optional.

So we may say إِنْني or إِنْني. Likewise with other three particles.

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

لَعَلِّي لَا أَرَاكَ مُدَّةً طَوِيلَةً. 'I am afraid I will not see you for a long time.'

³ أَنْكَالٌ means 'fetter', and the plural is أَنْكَالٌ.

⁴ For نُونُ الْوَقَايَةِ (nūn of protection) see Key to Book Two (Lesson 9).

Vocabulary

تَسَاءَلُ تَسَاءُلًا	to ask each other (vi)	إِسْتَطَاعَ يَسْتَطِيعُ إِسْتَطَاعَةً	to be able, can (x)
إِطْمَأَنَّ إِطْمِئْنَانًا	to be comforted, be reassured	تَكَاسَلَ تَكَاسُلًا	to be lazy (vi)
قَضَى قَضَاءً	to spend (time), to judge, act as judge, decree (a-i)	تَعَاوَنَ تَعَاوُنًا	to cooperate (vi)
لَهَا يَلْهُو لَهَا	to amuse oneself, kill time (a-u)	تَفَاءَلَ تَفَاوُلًا	to be optimistic (vi)
لَيْتَ	introduced to express a wish which is either impossible or very difficult to achieve (sis <i>kāna</i>)		
لَا دَاعِيَ لِلْخَوْفِ	there is no need to panic. (there is no reason/case for fear)	مُتَفَائِلٌ	optimist (active participle)
بُدَّ	escape	تَشَاءَمَ تَشَاؤُمًا	to be pessimist (vi)
لَا بُدَّ	it is absolutely imperative	مُتَشَائِمٌ	pessimist (active participle)
الثِّقَّةُ	(self) confidence	بَدَا يَبْدُو	to appear, seem (a-u)
تَثَاءَبَ تَثَاؤُبًا	to yawn (vi)	نَوَّمَ تَنْوِيمًا	to put to sleep, induce sleep (ii)
إِسْتَرَاخَ	to rest (x)	أَعْوَرُ (ج عَوْرُ)	one-eyed (fem عَوْرَاءُ)
تَشَاجَرَ تَشَاجُرًا	to quarrel (vi)	أَعْرَجُ (ج عُرْجُ)	lame (fem. عَرَجَاءُ)
جَازَ جَوَازًا	to be permissible (a-u)	لَقَبَ (ج أَلْقَابُ)	nick-name, title
تَنَابَزَ تَنَابُزًا	to call each other names (vi)	سُوءٌ	evil
نَهَى يَنْهَى نَهْيًا	to prohibit (a-a)	سَمَّى تَسْمِيَةً	to name (ii)
فَسَقَ فَسُوقًا	to deviate from the right course, act sinfully and immorally (a-u)		
إِسْتَغْفَرَ إِسْتِغْفَارًا	to seek forgiveness (x)	تَابَ يَتُوبُ تَوْبَةً (إِلَى)	to repent
وَدَّ يَوَدُّ وَدًّا، مَوَدَّةً	to like, love, wish, want (a-a)	إِنْصَرَفَ إِنْصِرَافًا	to go away, depart (from school) (vii)
تَصَافَحَ تَصَافُحًا	to shake hands (vi)	شَعَرَ شُعُورًا	to perceive, feel, realize (a-u)
تَعَبَ تَعَابًا	to be or become tired	أَوْشَكَ	to be on the point of doing s.t. (sis <i>kāna</i>)

LESSON 21

تَمَارَضَ تَمَارُضًا	to feign sickness (vi)	تَخَرَّجَ تَخَرُّجًا	to graduate, pass out (v)
تَعَلَّمَ تَعَلُّمًا	to learn (v)	طَرِيقَةً (ج طَرَائِقُ)	manner, method, procedure, way
فِكْرَةً	idea	بَحَثَ (عَنْ) بَحْثًا	to look for
تَنَاوَلَ تَنَاوُلًا	to take with the hand, to take food/medicine (vi)	جَيِّدٌ	good
تَبَاكَى تَبَاكِيًا	to feign crying, make a show of crying (vi)	تَعَامَى تَعَامِيًا	to feign blindness (vi)
مُشَارَكَةً	participation of more than one subject (fā'il) in an action	بَاطِنٌ	interior
أَظْهَرَ إِظْهَارًا	to make s.t. appear, to render victorious (iv)	تَبَارَكَ	to be praised, blessed (vi)
قُرْصٌ (ج أَقْرَاصُ)	tablet, pill (medicine)	إِظْهَارُ مَا لَيْسَ فِي الْبَاطِنِ	(gr) to show what is not in the inside, to feign
أَعْمَى (ج عُمَى)	blind (fem. عَمِيَاءُ)	مَشُورَةٌ	consultation
تَصَدَّقَ تَصَدُّقًا	to give alms (v)	عُسْرٌ	difficulty
طَمِعَ طَمَعًا	to hope, desire, aspire, covet (i-a)	جَوٌّ (ج أَجْوَاءُ)	weather
ضَرَّ ضَرًّا	to harm, hurt (a-u)	جَنَاحٌ (ج أَجْنِحَةٌ)	wing
خِلَافٌ	difference of opinion	مَسْأَلَةٌ (ج مَسَائِلُ)	issue, matter, problem
أَبْكَمٌ (ج بُكْمٌ)	dumb (fem بَكْمَاءُ)	حَاجَةٌ (ج حَوَائِجُ)	need, necessity, requirement
أَخْرَسُ	voiceless, unable to speak	أَخْوَرُ (ج خُورٌ)	dark-eyed (fem حَوْرَاءُ)
أَحْوَلُ (ج حُولٌ)	squint-eyed (fem حَوْلَاءُ)	أَصْفَرُ (ج صُفْرٌ)	yellow (fem. صَفْرَاءُ)
أَصَمٌ (ج صُمٌ)	deaf (fem صَمَاءُ)	أَسْوَدُ	black
أَحْمَرُ (ج حُمْرٌ)	red (fem حَمْرَاءُ)	أَعْيُنُ (ج عَيْنٌ)	wide-eyed (fem. عَيْنَاءُ)
مُبِينٌ	manifest	وَثِقَ يَثِقُ وَثُوقًا، ثِقَةً	to trust (i-i)
أَيَّانَ	when	وَصَفَ يَصِفُ وَصْفًا، صِفَةً	to describe (a-i)
أُسْلُوبٌ	style (literary)	وَصَلَ يَصِلُ وَصْلًا، صِلَةً	to connect (a-i)

مُبَايِنٌ	different	وَعَظَّ يَعْظُ وَعَظًا، عِظَةً	to exhort, admonish (a-i)
أَثَامٌ	penalty for sin	وَعَدَ يَعِدُ وَعَدًا، عِدَّةً	to promise (a-i)
أَمَدٌ إِمْدَادًا	to provide (iv)	وَهَبَ يَهَبُ وَهَبًا، هِبَةً	to give, grant, donate (a-a)
أَبَانَ يُبِينُ إِبَانَةً	to be clear, manifest (iv)	وَسَمَ يَسِمُ وَسَمًا، سِمَةً	to brand (a-i)
شَبَّهَ تَشْبِيهًا	to liken (ii)	وَزَنَ يَزِنُ وَزْنًا زِنَةً	to weigh (a-i)
إِشْفَاقٌ	(gr) fear	حُجْرَةٌ (ج حُجُرَاتٌ)	room
نَزَلَ تَنْزِيلًا	to bring down, send down (ii)	شُرْفَةٌ (ج شُرُفَاتٌ)	balcony
فِي التَّنْزِيلِ	in the Qur'ān	خُطْوَةٌ (ج خُطُوتٌ)	step
أَرَسَى إِرْسَاءً	to place the ship at anchor (iv)	إِشْتَمَلَ إِشْتِمَالًا	to contain, include (viii)
بَدَلَ أَشْتِمَالٍ	type of <i>badal</i> where the second word is not part of the first, but s.t. contained in it		
بَدَلَ مُبَايِنٍ	type of <i>badal</i> in which the second word is a correction of the first		
إِشْتَرَطَ إِشْتِرَاطًا	to stipulate, make conditional (viii)	وَكَّدَ تَوْكِيدًا	to emphasize (ii)
ضَعَّفَ تَضْعِيفًا	(1) to redouble (2) to change a verb into form ii (ii)		
نَعَمَ (ج أَنْعَامٌ)	livestock (camels, cattle, etc)	عَاقَبَ مُعَاقَبَةً، عِقَابًا	to punish (iii)
إِسْتَدْرَكَ	(gr) rectification, correction	حَدَثَ حَدُوثًا	to happen, occur (a-u)
تَمَنَّى تَمَنِّيًّا	to wish, desire (v)	تَوَسَّطَ تَوَسُّطًا	to be or come into middle (v)
تَرَجَّ (التَّرَجِّي)	(gr) hope	نَكَلَ (ج أَنْكَالٌ)	fetter
يَسَّرَ	ease, prosperity, affluence	نَدَرَ نُدُورًا	to be rare (a-u)

LESSON 22

In this lesson we learn the following:

(1) *Bāb* **انْفَعَلَ**. In this *bāb* in- is prefixed to **فَعَلَ**. We say:

سَقَطَ الْفِنْجَانُ وَأَنْكَسَرَ. 'The teacup fell and broke.' (wa nkasara, not wa inkasara).

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

انْكَسَرَ : يَنْكَسِرُ
اِنْشَقَّ : يَنْشَقُّ (for **يَنْشَقُّ**).

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

انْصَرَفَ → نَصَرَفَ → تَنْصَرِفُ 'return' (tanṣarīf-u → nṣarīf → inṣarīf).

The *maṣdar*: It is on the pattern of **اِنْفَعَالٌ** (infī'āl-un), e.g.:

انْكَسَارٌ : انْكَسَرُ 'breaking'
اِنْقِلَابٌ : اِنْقَلَبَ 'turning upside down'

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

اِنْشِقَاقٌ : اِنْشَقَّ 'splitting' (inshaqqa : inshiqāq-un)

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

اِنْجَلَاءٌ : اِنْجَلَى (for **اِنْجَلَى**)

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

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

مُنْكَسِرٌ : يَنْكَسِرُ
مُنْشَقٌّ : يَنْشَقُّ (for **يَنْشَقُّ**)

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

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

مُنْعَطِفٌ : يَنْعَطِفُ 'it bends' : **مُنْعَطِفٌ** 'place of bending', i.e., a road bend.

The word **مُنْحَنِي** (munḥana-n) is also used in this sense.

This *bāb* denotes *المُطَاوَعَةُ*⁽¹⁾, e.g.:

كَسَرْتُ الْكُوبَ 'I broke the tumbler.' : اِنْكَسَرَ الْكُوبُ 'The tumbler broke.'

Note that *الْكُوب* in the first sentence is *maḡ'ūl bihi*, and in the second is *fā'il*.

Here are some more examples:

فَتَحْتُ الْبَابَ .	I opened the door.	اِنْفَتَحَ الْبَابُ .	The door opened.
هَزَمَ الْمُسْلِمُونَ الْكُفَّارَ .	The Muslims defeated the unbelievers	اِنْهَزَمَ الْكُفَّارُ .	The unbelievers got defeated.

Note that *اِنْفَعَلَ* is the *مُطَاوَعُ* of *فَعَلَ* and *تَفَعَّلَ* is the *مُطَاوَعُ* of *فَعَّلَ*, e.g.:

كَسَرْتُ الزُّجَاجَ . 'I broke the glass.' : اِنْكَسَرَ الزُّجَاجُ . 'The glass broke.'

كَسَرْتُ الزُّجَاجَ . 'I smashed the glass.' : تَكَسَّرَ الزُّجَاجُ . 'The glass broke to pieces.'

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

اَنْكَسَرَ → اَنَّكَسَرَ (a inkasara → ankasara)

اَنْفَتَحَ الْبَابُ ؟ 'Did the door open?'

اَنْقَلَبَتِ السَّيَّارَةُ ؟ 'Did the car overturn?'

(3) اِنْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ اِبْرَاهِيْمُ 'The sun was eclipsed the day Ibrāhīm died.'. Here the sentence *مَاتَ اِبْرَاهِيْمُ* is *muḡāf ilayhi*, and in the place of *jarr*, and *يَوْمَ* is *muḡāf*.

Here are some more examples:

وُلِدْتُ يَوْمَ مَاتَ جَدِّي . 'I was born the day my grandfather died.'

سَافَرْتُ يَوْمَ ظَهَرَتِ النَّتَائِجُ . 'I left the day the results appeared.'

(4) *لَوْلَا* means 'but for ...', e.g.:

لَوْلَا الشَّمْسُ لَهَلَكَتِ الْأَرْضُ . 'But for the sun the earth would have perished.'

¹ We have seen *المُطَاوَعَةُ* in Lesson 20.

LESSON 22

This particle (لَوْلَا) is called **حَرْفُ امْتِنَاعٍ لِوُجُودٍ** which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun.

The noun that comes after لَوْلَا is a *mubtada'* whose *khavar* is to be omitted. The second sentence is called **جَوَابُ لَوْلَا**. It is a verbal sentence with the verb in the *māḍī*.

A *lām* is prefixed to an affirmative *jawāb*. A negative *jawāb* does **not** take this *lām*, e.g.:

لولا 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.:

لولا أن الجو حارّ ل حضرت المحاضرة.

'But for the fact that weather is hot, I would have attended the lecture.'

لولا أنني مريض ل سافرت معك.

'But for the fact that I am sick, I would have gone with you.'

لولا أنك مستعجل لدعوتك إلى البيت.

'But for the fact that you are in a hurry, I would have invited you to (my) house.'

(5) مَنْ إِبْرَاهِيمُ هَذَا؟ 'Who is this Ibrāhīm?'

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

If a demonstrative pronoun like **هَذَا، هَذِهِ، ذَلِكَ** etc. comes after a proper noun or a *muḍāf*

ilayhi it is a *na'ī* ⁽²⁾. Here are some more examples:

لِمَنْ جَوَازُ السَّفَرِ هَذَا؟

'Whose is this passport?'

أَرِنِي سَاعَتَكَ هَذِهِ.

'Show me this watch of yours.'

لَعَلِّي لَا أَحُجُّ بَعْدَ عَامِي هَذَا.

'I am afraid I will not perform *hajj* after this year of mine.' (*ḥadīth*)

اَذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ

'Go with this letter of mine, and drop it to them.' ⁽³⁾ (Qur'ān, 27:28).

² النَّعْتُ = adjective.

³ أَلْقِهْ for أَلْقَهُ

- (6) **التَّغْلِيْبُ** is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g.:

أَبْنَائِي وَبَنَاتِي يَدْرُسُونَ. 'My sons and daughters are studying.'

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

In the *ḥadīth*:

إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ.

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

Here يَنْكَسِفَانِ is the masculine form, and the pronouns in it refers to الشَّمْسُ which is feminine and الْقَمَرُ which is masculine.

Here is another example:

الْمَسْجِدُ وَالْمَدْرَسَةُ قَرِيْبَانِ.

Vocabulary

نَظَرَ نَظْرًا	to look at (a-u)	عَذَرَ عُذْرًا، مَعْذَرَةً	to excuse, absolve from guilt (a-i)
نَظَّارَةً	spectacles	قَبِلَ قَبُولًا	to accept (i-a)
الْكَهْرَبَاءُ	electricity	إِسْتَطَاعَ يَسْتَطِيعُ إِسْتَطَاعَةً	to be able, can (x)
انْكَسَرَ انْكِسَارًا	to be broken (vii)	اسْتَمَرَ اسْتِمْرَارًا	to last, continue (x)
انْقَطَعَ انْقِطَاعًا	to be cut off (vii)	مُنْتَصَفٌ	middle
انْقَلَبَ انْقِلَابًا	(1) to be turned upside down (2) to return (vii)		
وَقَّفَ تَوْقِيفًا	to stop (ii)	انْفَتَحَ انْفِتَاحًا	to open (by itself) (vii)
تَوَقَّفَ تَوْقُفًا	to stop, to come to stand still (v)	مُنْعَطَفٌ	bend, curve (road)
مُرُورٌ	traffic	جِسْرٌ (ج جُسُورٌ)	bridge
عَنِيفٌ	violent	فَضْلٌ	grace, favour, kindness
انْخَلَعَ انْخِلَاعًا	to be dislodged (vii)	انْكَسَفَ انْكِسَافًا	to be eclipsed (vii)

كَسَرَ تَكْسِيرًا	to break into pieces, smash (ii)	قِبْطِيّ	Copt, Coptic
زُجَاجٌ	glass	أَعْجَمِيّ	non-Arab
عَلَمٌ أَعْجَمِيّ	non-Arabic proper noun (gr)	اِنْشَقَّ اِنْشِقَاقًا	to split (vii)
اِنْصَرَفَ اِنْصِرَافًا	(1) to go away, depart (from school) (2) (gr) to take <i>tanwīn</i> (vii)		
مُطَاوَعٌ	a verb in the active voice but with passive meaning in relation to another form of the same verb. (gr)		
حَبْلٌ (ج حَبَالٌ)	rope	هَزَمَ هَزِيمَةً	to defeat (an army) (a-i)
قَلَبَ قَلْبًا	to turn upside down (a-i)	اِنْهَزَمَ اِنْهَزَامًا	to be defeated (vii)
وَقَعَ يَقَعُ وَقُوعًا	to fall down, come to pass, happen, be located, be situated (a-a)		
اِنْطَفَأَ اِنْطِفَاءً	to be put out (a fire) (vii)	اِنْفَجَرَ اِنْفِجَارًا	to burst, explode (vii)
غَزَوَةٌ (ج غَزَوَاتٌ)	battle	أَرْضٌ (ج أَرَاضٍ (الأَرَاضِي))	earth, floor (fem)
مُنْصَرَمٌ	past	الْعَامُ الْمُنْصَرَمُ	last year
بِضْعَةٌ	any number between 3 and 9. It is treated exactly like a number.		
فَرِيقٌ (ج فُرُقَاءُ)	team (in sports)	صَدَقَ صِدْقًا	to speak the truth (a-u)
ظَهَرَ ظُهُورًا	to appear, become visible (a-a)	عَرَّفَ تَعْرِيفًا	to make a noun definite (ii) (gr)
نَتِيجَةٌ (ج نَتَائِجُ)	result	عَلَمٌ (ج أَعْلَامُ)	proper name
تَغْلِبٌ	to treat a combination of masc. and fem. elements as masculine (gr), to use one grammatical element to cover more than one element.		
غَلَبَ غَلَبَةً	to subdue, conquer, overcome, overpower (a-i)	سِيَاقٌ	context

LESSON 23

In this lesson we learn the following:

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

نَظَرَ : **اِنْتَظَرَ** (*intazara*) 'he waited'.

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

مَحَنَ : **اِمْتَحَنَ** (*imtahana*) 'he examined'

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

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

دَعَا → **اِدَّعَى** → **اِدَّعَى** → **اِدَّعَى** 'he claimed'
(idta'a → idda'a)

ذَكَرَ → **اِذْكُرْ** → **اِذْكُرْ** → **اِذْكُرْ** 'he remembered'
(idhtakara → idhdakara → iddakara).

With the assimilation of ذ to د **اِذْكُرْ** becomes **اِدْكُرْ**

زَحَمَ → **اِزْدَحَمَ** → **اِزْدَحَمَ** 'it became crowded'
(iztahama → izdahama).

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

صَبَرَ → **اِصْطَبَرَ** → **اِصْطَبَرَ** 'he had patience'
(iṣṭabara → iṣṭabara).

ضَرَبَ → **اِضْطَرَبَ** → **اِضْطَرَبَ** 'he was in state of unrest'
(iḍṭaraba → iḍṭaraba).

طَلَعَ → **اِطَّلَعَ** → **اِطَّلَعَ** → **اِطَّلَعَ** 'he knew'
(iṭṭala'a → iṭṭala'a).

ظَلَمَ → **اِظْطَلَمَ** → **اِظْطَلَمَ** 'he put up with wrong'
(iẓṭalama → iẓṭalama)

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

وَحَدَّ → **اِوْتَحَدَ** → **اِتَّحَدَ** 'he was united'
(iwtahada → ittahada).

اتَّقَى → اَوْتَقَى → وَقَى 'he protected himself'
(iwtaqā → ittaqā).

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

يَنْتَظِرُ : اِنْتَظَرَ 'he waits'
يَتَسِمُ : اِبْتَسَمَ 'he smiles'
يَسْتَمِعُ : اِسْتَمَعَ 'he listens'
يَخْتَارُ : اِخْتَارَ 'he selects'

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

تَنْتَظِرُ : اِنْتَظِرْ (tantaḏir-u : intaḏir)

The *maṣḍar*: It is on the pattern of اِفْتِعَالٌ (ifti'āl-un), e.g.:

اِنْتَظَارٌ 'waiting' اِجْتِمَاعٌ 'meeting' اِخْتِيَارٌ 'selection'
اِلْتِقَاءٌ 'meeting' for اِلْتِقَايُ

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

يَمْتَحِنُ 'he examines' مُمْتَحِنٌ (mumtaḥin-un) 'examiner'
مُتَمَحِّنٌ (mumtaḥan-un) 'one who is examined'

In the *muda'af* and the *ajwaf* verbs both the *ism al-fā'il* and the *ism al-maf'ūl* have the same form, e.g.:

يَشْتَقُ 'he derives' مُشْتَقٌ which stands for مُشْتَقِ ism al-fā'il
and for مُشْتَقٌ ism al-maf'ūl.

In the same way:

يَخْتَارُ 'he selects' مُخْتَارٌ which stands for مُخْتِيرٌ ism al-fā'il
and for مُخْتِيرٌ ism al-maf'ūl.

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

مُجْتَمَعٌ 'society', literally 'place of gathering'
اِلْمْتِرَامٌ '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* **انْفَعَلَ**, the *hamzat al-waṣl* is omitted in this *bāb* also when *hamzat al-istiḥām* is prefixed to the verb, e.g.:

أَنْتَظَرْتَنِي؟ 'Did you wait for me?' for أَنْتَظَرْتَنِي؟ (a intaẓarta-nī ? → antaẓarta-nī?).

In the Qur'ān (37:153)

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ 'Has He preferred daughters to sons?' ١٥٣

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

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

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

خَرَجْتُ فَإِذَا شَرِطِي بِالْبَابِ

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

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

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ١٠٧ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ١٠٨

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

Two things should be noted here:

a) a **ف** is usually prefixed to **إذا**

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

دَخَلْتُ الْعُرْفَةَ فَإِذَا حَيَّةٌ عَلَى السَّرِيرِ. '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.:

أَظُنُّ الْإِمْتِحَانَ قَرِيبًا. → الْإِمْتِحَانُ قَرِيبٌ. 'I think the examination is near.'

Here **الْإِمْتِحَانُ** is the first object and **قَرِيبًا** is the second.

أَظُنُّ الْمُدِيرَ يَأْتِي غَدًا. → الْمُدِيرُ يَأْتِي غَدًا. 'I think the headmaster is coming tomorrow.'

LESSON 23

Here **المدير** is the first object and the sentence **يأتي غداً** is the second object, and it is

في محل نصب.

ظن may be followed by **أن** or **أنَّ**, e.g.:

a) **الامتحان سهل** → **أظنَّ أنَّ الامتحان سهل** 'I think the examination is easy.'

Here **الامتحان** is *ism inna*, and **سهل** is *khavar inna*.

In the Qur'an (41:22)

وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾

'But you thought that Allāh does not know much of what you are doing.'

b) **يَرُسِبُ أَحْمَدُ** → **مَا ظَنَنْتُ أَنْ يَرُسِبَ أَحْمَدُ** 'I did not think that Ahmad would fail.'

In the Qur'an (18:35)

قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾

'He said, "I do not think that all this will ever perish".'

(5) We say **دَخَلْتُ البيتَ / الغرفة / المسجدَ** but

دَخَلْتُ في الامتحان / في الإسلام,

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

In the Qur'an:

وَدَخَلَ جَنَّتَهُ ﴿١٨﴾

'And he entered his garden.' (18:35).

But: **وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ﴿١٤﴾**

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

We have both usages in:

فَادْخُلِي فِي عِبَادِي ۖ وَأَدْخُلِي جَنَّتِي ﴿٣٠﴾

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

(6) We have learnt **إِسْمُ الْفَاعِلِ** in Lesson 4. Now we learn the pattern **فَعَّالٌ** (fa'āl) which denotes intensity in the *ism al-fā'l*, e.g.:

غَافِرٌ 'one who forgives'

غَفَّارٌ

'one who forgives much'

رَازِقٌ 'one who provides'

رَزَّاقٌ

'one who provides much'

أَكِيلٌ 'one who eats'

أَكَّالٌ 'one who eats much'

There are four forms which denote intensity. They are:

a) **فَعِيلٌ** e.g. عَلِيمٌ 'one who knows much'

سَمِيعٌ 'one who hears much'.

b) **فَعُولٌ** e.g. غَفُورٌ 'one who forgives much'

شَكُورٌ 'one who thanks much'

عَبُوسٌ 'one who frowns much'

أَكُولٌ 'one who eats much'.

c) **فَعِيلٌ** e.g. حَذِرٌ 'very cautious'.

d) **مُفْعَلٌ** e.g. مُعْطَاءٌ 'one who gives much'.

These five patterns are called **صِيَغُ مُبَالِغَةِ اسْمِ الْفَاعِلِ** 'patterns denoting intensity in the *ism al-fā'il*'.

(7) لَا بُدَّ مِنَ الْاِخْتِبَارِ 'One must take the test.' It literally means 'There is no escape from the test.'

Here لَا is **لَا النَّافِيَةُ لِلْجِنْسِ** which we have learnt in Lesson 21.

If a *maṣḍar mu'awwal* is used, **مِنْ** may be omitted, e.g.:

لَا بُدَّ أَنْ تَكْتُبَ لَهُ 'You must write to him.'

لَا بُدَّ أَنْ نُسَافِرَ 'We must travel.'

لَا بُدَّ أَنْ تَتَعَلَّمُوا تَشْغِيلَ الْحَاسُوبِ 'You must learn how to operate a computer.'

Vocabulary

اقْتَرَحَ اقْتِرَاحاً to suggest, propose (viii)

اطَّلَعَ (على) إِطْلَاعاً to look into, be informed (viii)

اِنْتَظَرَ اِنْتِظَاراً to wait (viii)

تَعَمَّمَ circular, notification

ازْدَحَمَ اِزْدِحَاماً to be crowded (viii)

اِنْتَقَلَ اِنْتِقَالاً to shift, move (viii)

طَابَقَ (ج طَوَابِقُ) storey (of a building), floor

سَدِيدٌ correct, right

خَلَا يَخْلُو خُلُوءًا	to be empty, vacant (a-u)	إِصْطَفَى إِصْطِفَاءً	to choose, select (viii)
خَالٍ (الْخَالِي)	empty	مُصْطَفًى	chosen
اجْتَنَبَ اجْتِنَابًا	to avoid (viii)	تَجَسَّسَ تَجَسُّسًا	to spy (v)
ظَنَّ (جَ ظُنُونٌ)	assumption, doubt, suspicion	إِغْتَابَ إِغْتِيَابًا	to backbite (vii)
إِثْمٌ (آثَامٌ)	sin	تَوَّابٌ	The Oft-Forgiving
اتَّقَى اتَّقَاءً	(1) to be mindful of Allāh, to be pious (2) (ب) to take shelter (viii)		
رَحِمَ رَحْمَةً	to have mercy (i-a)	إِكْتَفَى إِكْتِفَاءً	to content oneself, to be satisfied (viii)
الرَّحِيمُ	The Compassionate (one of the attributive names of Allāh)		
الرَّحْمَنُ	The Most Merciful (one of the attributive names of Allāh)		
اقْتَرَبَ اقْتِرَابًا	to draw near (viii)	اخْتَارَ يَخْتَارُ اخْتِيَارًا	to select, choose (viii)
مُخْتَارٌ	selector/selected, chooser/chosen	انْتَهَى انْتِهَاءً	to finish, end, come to close (viii)
مُتَّصِفٌ	middle	مُتَّحِنٌ	examiner
امْتَحَنَ امْتِحَانًا	to examine (viii)	اشْتَرَكَ اشْتِرَاكًا	to participate, take part (viii)
اخْتَبَرَ اخْتِبَارًا	to test, examine (viii)	اضْطَرَّ يَضْطَرُّ اضْطِرَارًا	to compel (viii)
حَقٌّ (جَ حُقُوقٌ)	truth, right	مُضْطَرٌّ	compeller, compelled
التَّحَقَّقَ التَّحَقُّقًا	to join (university, school, etc.) (viii)	افْتَرَقَ افْتِرَاقًا	to be separated (viii)
مُفْتَرَقُ الطُّرُقِ	crossroads	شَبَّهَ تَشْبِيهًا	to liken (ii)
ارْتَفَعَ ارْتِفَاعًا	(1) to be raise, rise (gr) have primary case-ending <i>dammah</i> or its equivalent secondary ending. (viii)		
اجْتَمَعَ اجْتِمَاعًا	to come together, assemble, meet (viii)	زَانَ يَزِينُ زِينًا	to decorate, beautify (a-i)
اجْتِمَاعٌ	meeting	ازْدَانَ يَزِدَانُ اِزْدِيَانًا	to be decorated (viii)
ذَكَرَ ذِكْرًا	to mention, remember (a-u)	اِذْكُرْ	to mention (viii)

صَفَا يَصْفُو صَفَاءً	to be or become clean, unpolluted (a-u)	ادَّعَى ادِّعَاءً	to lay claim, allege (viii)
ظَلَمَ ظُلْمًا	to wrong, oppress, treat unjustly (a-i)	اتَّجَهَ اتِّجَاهًا	to turn one's face (viii)
اَظْلَمَ	to be wronged, be oppressed (viii)	اتَّحَدَ اتِّحَادًا	to unite (become one) (viii)
اتَّصَلَ اتِّصَالًا	to contact, to be connected, attached (viii)	اتَّفَقَ اتِّفَاقًا	to agree (viii)
نَقَلَ نَقْلًا	to move s.t. from its place, to transport, transfer, remove (a-u)	اسْتَمَعَ (إِلَى) اسْتِمَاعًا	to listen (viii)
امْتَلَأَ امْتِلَاءً	to be filled up, be full (viii)	أَذَاعَ يُذِيعُ إِذَاعَةً	to broadcast (iv)
اِصْطَبَرَ اِصْطِبَارًا	to be patient (viii)	مُذِيعٌ	radio announcer
سَبِيلٌ (ج سُبُلٌ)	way, path, road masc.& fem	الْتَزَمَ الِتِّزَامًا	to embrace (viii)
مُلْتَزَمٌ	part of the eastern wall of the Ka'bah between the door and the Black Stone which is held as though in embrace		
ابْتَسَمَ ابْتِسَامًا	to smile (viii)	عَبَسَ عُبُوسًا	to frown (a-i)
اِحْتَسَبَ اِحْتِسَابًا	(1) to do s.t. to please Allāh, (2) to expect (viii)	حَيْثُ	where
عَضَّ عَضًّا	to bite (i-a)	اتَّخَذَ اتِّخَاذًا	to adopt (viii)
أَدْغَمَ إِدْغَامًا	(gr) to merge a letter with another, to assimilate (iv)	تَوَقَّعَ تَوَقُّعًا	to expect (v)
ثُعْبَانٌ (ج ثُعَابِينُ)	serpent	خَلِيلٌ (ج أَخِلَاءُ، خُلَانٌ)	bosom friend
نَزَعَ نَزْعًا	to draw forth, pull out (a-i)	سَدَّدَ سَدًّا	to block up (a-u)
يَسُدُّ مَسَدًا الْمَفْعُولَيْنِ	it fills the place of the two <i>maf'ūls</i> , i.e., it functions as two <i>maf'ūls</i> . (gr)		

LESSON 24

In this lesson we learn the following:

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

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

إِحْمَرَّ 'it became red'

إِعْوَجَّ 'it became crooked'.

The *muḍāri'* of **إِحْمَرَّ** is **يَحْمَرُّ**, and *ism al-fā'il* is **مُحْمَرٌّ**.

It has no *ism al-maf'ūl*.

Its *maṣḍar* is **إِحْمِرَارٌ**.

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

إِحْمَارٌ 'it became red'⁽¹⁾

إِذْهَامٌ 'it became dark green'

The *muḍāri'* of **إِحْمَارٌ** is **يَحْمَارُّ**, its *ism al-fā'il* is **مُحْمَارٌّ** and its *maṣḍar* is **إِحْمِيرَارٌ**.

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

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

- (2) The verb **رَأَى** **يَرَى** has two meanings:

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

In the first sense it is called **رَأَى** **الْبَصَرِيَّةُ** (*ra'ā* of the eye), and in the second sense it is called **رَأَى** **الْقَلْبِيَّةُ** (*ra'ā* of the mind).

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

رَأَيْتُ إِبْرَاهِيمَ. 'I saw Ibrāhīm.'

The second takes two objects which are originally *mubtada'* and *khābar*, e.g.:

أَرَى حَامِداً عَالِماً. → **حَامِدٌ عَالِمٌ.** 'I think Ḥāmid is a scholar.'

¹ This *bāb*'s number is: ixa.

أَرَاهُ جَاهِلًا. → هُوَ جَاهِلٌ. 'I think he is ignorant.'

In the Qur'ān (70:6-7):

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۖ وَنَرَاهُ قَرِيبًا ۖ

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

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

عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

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

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ

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

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

a) An incomplete verb (الفِعْلُ النَاقِصُ) is a sister of كَانَ, and takes *ism* and *khavar*, e.g.:

عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ

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

Here اللَّهُ is its *ism* and the *maṣdar mu'awwal* أَنْ يَعْفُو its *khavar*.

Remember that its *khavar* should be *maṣdar mu'awwal*.

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

عَسَيْتُ أَنْ أَتَزَوَّجَ هَذَا الْعَامَ. 'It is hoped that I will get married this year.'

Here أَن is its *ism*.

b) A complete verb (الفِعْلُ التَّامُّ) is followed by its *fā'il*, e.g.: دَخَلَ المدرِّسُ.

If عَسَى is used as a complete verb it is immediately followed by the *maṣdar mu'awwal*, e.g.:

عَسَى أَنْ يَهْدِيَنِي رَبِّي (3)

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

Here the *maṣdar mu'awwal* أَنْ يَهْدِيَنِي is the *fā'il*.

In عَسَى أَنْ أَرُشَبَ. 'I am afraid I will fail' عَسَى is incomplete, and in

See Lesson 10.

أَنْ يَهْدِيَنِي = أَنْ يَهْدِيَنِي

LESSON 24

عَسَى أَنْ أَرُشَبَ. it is complete.

(4) In بعدَ مَا دَخَلَ المدرّسُ 'After the teacher entered.' Here مَا along with the verb that follows it has the meaning of a *maṣḍar*. So:

بعدَ دُخُولِ المدرّسِ means بعدَ مَا دَخَلَ المدرّسُ.

That is why this مَا is called مَا الْمَصْدَرِيَّةُ (the infinitive *mā*).

The verb that follows the infinitive *mā* may be *māḍī* or *muḍāriʿ*.
Here is an example of the later:

سَأُرِيكَ الْمَجَلَّةَ بعدَ مَا يَخْرُجُ المدرّسُ.

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

Here بعدَ خُرُوجِ المدرّسِ has the force of بعدَ مَا يَخْرُجُ المدرّسُ.

Here are some more examples:

لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ٢٦

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

فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ١٠٦

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

(5) We have learnt in Book Two (Lesson 11) that the *khavar* coming after أَمَّا should take فَ, e.g.:

أَخِي يَدْرُسُ بِالمدرسةِ، أَمَّا أَنَا فَأَدْرُسُ بالجامعةِ.

In the *āyah* (3:106) فَأَمَّا الَّذِينَ أَسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ there is

no فَ because the *khavar* has been omitted as it is evident from the context. The omitted *khavar* is

فَيُقَالُ لَهُمْ 'it will be said to them.'

Here is a translation of the meaning of this *āyah*:

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

Vocabulary

انْفَتَحَ انْفِتَاحًا to open (by it self) (vii)

إِعْوَجَّ إِعْوَجَاجًا to become crooked (ix)

أَغْضَبَ إِغْضَابًا to make s.o. angry, to anger, enrage (iv)

قَوَّمَ تَقْوِيمًا to straighten (ii)

تَمَكَّنَ (مِنْ) تَمَكُّنًا to be able, to manage (v)

إِخْمَرَ إِخْمَرَارًا to turn red (ix)

سَخِرَ (مِنْ) سَخَرًا، سُخْرِيَّةً	to mock, ridicule (i-a)
تَوَضَّأَ تَوَضُّؤًا	to perform <i>wuḍū</i> (v)
اِسْتَغْفَرَ اِسْتِغْفَارًا	to seek forgiveness (x)
اِسْوَدَّ اِسْوَدًّا اِسْوَدَادًا	to become black (ix)
اَبْيَضَ اَبْيَاضًا	to become white (ix)
بَاعَ يَبِيعُ بَيْعًا	to sell (a-i)
صَلَحَ صَلَاحًا	to be good, proper, in order, pious (a-u)
بَدَا يَبْدُو	to appear, seem (a-u)
ثَمَرَ = ثَمَرَةٌ	produce, yield (of a tree)
زَهُوٌ	unripe date when it starts turning red or yellow
نَخْلَةٌ (ج نَخْلٌ)	date palm
فَقَدَ فَقْدًا، فِقْدَانًا، فَقْدَانًا	to lose (a-i)
قَلَى قَلِيًا	to fry (a-i)
اِذْهَامٌ يَذْهَمُ اِذْهِمَامًا	to become dark green (ixa)
عَيْبٌ (ج عَيْوَبٌ)	defect, fault, flaw
اَصْفَرَ اِصْفِرَارًا	to turn yellow (ix)
عَابَ يَعِيبُ	to be defective, faulty (a-i)
اِصْفَارٌ يَصْفَرُ اِصْفِيرَارًا	to turn yellow gradually (ixa)
حَزَنٌ حَزْنًا، حُزْنًا	to be sad (i-a)
اِحْمَارٌ يَحْمَرُ اِحْمِيرَارًا	to turn red gradually (ixa)
اِخْضَرَ اِخْضِرَارًا	to become green (ix)
اِشْتَدَّ اِشْتِدَادًا	to intensify, become severe (viii)
اِنْشَقَّ اِنْشِقَاقًا	to split (vii)
اِذْهَامٌ يَذْهَمُ اِذْهِمَامًا	to become dark green (ixa)
اِحْتَرَقَ اِحْتِرَاقًا	to burn, get burnt (viii)
سِنَّ (ج اَسْنَانٌ)	(1) tooth (2) age
اِسْتَاكَ يَسْتَاكُ اِسْتِيَاكًا	to clean the teeth (viii)
رَبِيعٌ	spring (season)
وَجْنَةٌ (ج وَجَنَاتٌ)	cheek (especially the raised part)
فَوْرًا	at once, instantly
مَنْجَلٌ (ج مَنْجَلٌ)	sickle
رَجَا يَرْجُو رَجَاءً	to hope, request (a-u)
اِسْتَقَامَ اِسْتِقَامَةً	to be straight, to be right, proper, in order (x)
وَلِيَ وَلِيًا	to administer, govern, to be close, to come next, to follow (i-i)
اِكْتَفَى اِكْتِفَاءً	to content oneself, to be satisfied (viii)
اِسْتَعْجَلَ اِسْتِعْجَالًا	to be in hurry (x)
بَاسٌ	(1) harm, hurt (2) strength, might (3) war

LESSON 25

In this lesson we learn the following

(1) *Bāb* **اِسْتَفْعَلَ**. In this *bāb ista-* is prefixed to the first radical (*istafʿala*), e.g.:

اِسْتَغْفَرَ 'he asked for forgiveness',

اِسْتَيْقَظَ 'he woke up',

اِسْتَعَدَّ 'he got ready',

اِسْتَحَمَّ 'he had a bath',

اِسْتَقَالَ 'he resigned',

اِسْتَلْقَى 'he laid-down'.

The *muḍāriʿ*: It is **يَسْتَفْعِلُ** e.g. يَسْتَلْقِي، يَسْتَقِيلُ، يَسْتَحِمُّ، يَسْتَغْفِرُ.

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

اِسْتَغْفِرْ تَسْتَغْفِرُ (tastaghfir-u → staghfir → istaghfir)

اِسْتَقِيلْ تَسْتَقِيلُ

اِسْتَلْقِ تَسْتَلْقِي

اِسْتَحِمَّ تَسْتَحِمُّ (This has *fathah* at the end to avoid التقاء الساكنين).

The *maṣḍar*: It is on the pattern of **اِسْتِفْعَالٌ** (*istifʿāl-un*), e.g. اِسْتِغْفَارٌ.

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

اِسْتِقَالَةٌ اِسْتَقَالَ

اِسْتِشَارَةٌ اِسْتَشَارَ 'he consulted'

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

اِسْتِلْقَاءٌ for اِسْتَلْقَايَ

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

مُسْتَغْفِرٌ (*mustaghfir*) 'one who seeks pardon' and

مُسْتَغْفَرٌ (*mustaghfar*) 'one whose forgiveness is sought'.

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

مُسْتَقْبَلٌ 'future'

مُسْتَوْصَفٌ 'clinic'

مُسْتَشْفَى 'hospital'

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

غَفَرَ 'he forgave' اسْتَغْفَرَ 'he sought forgiveness'

طَعِمَ 'he ate' اسْتَطْعَمَ 'he asked for food'

هَدَى 'he guided' اسْتَهْدَى 'he sought guidance'.

- (2) أَدْرُسُ اللُّغَةَ الْعَرَبِيَّةَ لِكَيْ أَفْهَمَ الْقُرْآنَ الْكَرِيمَ 'I am studying Arabic so that I may understand the Qur'ān.'

The word **لِ** is an infinitive particle, and **لِكَيْ أَفْهَمَ الْقُرْآنَ** means لِفْهَمِ الْقُرْآنِ.

It is used with the *muḍāri'* which it renders *mansūb*.

لَا مُّ التَّعْلِيلِ (1) is prefixed to it which may sometimes be omitted, e.g.:

كَيْ نُسَبِّحَكَ كَثِيرًا ۝ ۲۲

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

Here **لِ** is for لِكَيْ.

لِ is joined to لَا النَّافِيَّةُ in writing, e.g.:

اجْتَهِدْ لِكَيْلَا تَرْتُوبَ. 'Work hard lest you should fail.'

اُكْتُبْ رَقْمَ هَاتِفِي فِي الْمِفْكَرَةِ لِكَيْلَا تَنْسَى.

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

Here are some more examples of **لِ**

ذَهَبَ زُمَلَائِي إِلَى السُّوقِ لِكَيْ يَشْتَرُوا الْحَوَائِجَ.

'My colleagues went to the market to buy the necessities.'

(2) يَا مَرْيَمُ، اسْتَيْقِظِي مُبَكَّرَةً لِكَيْلَا يَفُوتَكَ الْقِطَارُ.

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

¹ For لَامُ التَّعْلِيلِ see Book Two (Lesson 17).

² In English we say, 'I missed the train'. In Arabic we say, 'The train missed me': فَاتَنِي الْقِطَارُ.

(3) **إِذَنْ** is another particle of *naṣb*. It precedes the *muḍāri'* and renders it *manṣūb*.

It means 'in that case'. It is used only in reply to a statement.

If your friend tells you:

يَرْجِعُ الْمُدِيرُ الْيَوْمَ مِنَ الْخَارِجِ. 'The headmaster is returning today from abroad.'

you will reply saying:

إِذَنْ نَسْتَقْبِلُهُ فِي الْمَطَارِ. 'In that case we will receive him at the airport.'

Note that the verb after **إِذَنْ** is *manṣūb*.

إِذَنْ renders the verb *manṣūb* only if the following three conditions are met:

- إِذَنْ** should be at the beginning of the sentence, and it should not be preceded by any other word,
- the verb should immediately follow it. Intervention by **لَا النَّافِيَةُ** or an oath is permitted,
- the verb should denote futurity.

In the example cited above all three conditions are met: **إِذَنْ** is at the beginning of the sentence,

the verb **نَسْتَقْبِلُهُ** immediately follow it, and it denotes futurity.

But if we say:

نَحْنُ إِذَنْ نَسْتَقْبِلُهُ.

the verb should be *marfū'* because **إِذَنْ** is not at the beginning of the sentence.

In the same way if we say

إِذَنْ فِي الْمَطَارِ نَسْتَقْبِلُهُ.

the verb should be *marfū'* because the verb does not immediately follows **إِذَنْ**.

We may, however, say

إِذَنْ وَاللَّهِ نَسْتَقْبِلُهُ فِي الْمَطَارِ. 'In that case we will by Allāh receive him at the airport',

and also

إِذَنْ لَا نَسْتَقْبِلُهُ فِي الْمَطَارِ. 'In that case we will not receive him at the airport.'

The verb in these two cases is *manṣūb*.

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

تَصِلُ الْحَافِلَةُ إِلَى الْمَطَارِ السَّاعَةَ الثَّانِيَةَ. 'The bus arrives at the airport at two.'

إِذَنْ أَخَافُ أَنْ تَفُوتَنِي الرِّحْلَةَ. 'In that case I am afraid I will miss the flight.'

Here أَخَافُ is *marfū* because it does not denote futurity.

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

مَا أَكَلْتُ 'I did not eat.'

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

لَا أَكَلْتُ وَلَا شَرِبْتُ. 'I neither ate nor drank'.

فَلَا صَدَّقَ وَلَا صَلَّى ٣١ 'He neither believed nor prayed' (Qur'ān, 75:31)

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

دَخَلْتُ الْمَسْجِدَ وَالْإِمَامُ يَقْرَأُ الْفَاتِحَةَ.

'I entered the mosque while the imam was reading the *fātiḥah*.'

It can also be prefixed to a verbal sentence with the verb in *māḍī*, but then it should be followed by

قَدْ, e.g.:

دَخَلْتُ الْمَسْجِدَ وَقَدْ قَرَأَ الْإِمَامُ الْفَاتِحَةَ.

'I entered the mosque after the imam had finished reading the *Fātiḥah*.'

Here are some more examples

خَرَجْنَا مِنَ الْفَصْلِ وَقَدْ شَرَحَ الْمُدَرِّسُ الدَّرْسَ.

'We left the class after the teacher had finished explaining the lesson.'

جَاءَ الطَّبِيبُ وَقَدْ مَاتَ الْمَرِيضُ.

'The doctor came after the patient had died.'

وَصَلْتُ الْمَطَارَ وَقَدْ أَقْلَعَتِ الطَّائِرَةُ.

'I arrived at the airport after the plane had taken off.'

(6) The verb جَعَلَ has four meanings:

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

سَأَجْعَلُ هَذِهِ الْعُرْفَةَ دُكَّانًا. 'I will make this room a shop.'

Here الْعُرْفَةُ is the first object and دُكَّانًا the second object.

Here are some more examples

جَعَلَ اللَّهُ الْخَمْرَ حَرَامًا. 'Allāh had made alcoholic drinks ḥarām.'

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ۖ

‘And He made the moon a light therein, and He made the sun a lamp.’ (Qur’ān, 71:16).

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۖ

‘And had your Lord so willed He would have made mankind one nation.’ (Qur’ān, 11:118).

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

أَجَعَلْتَنِي مُدِيرًا؟

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

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا ۖ

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

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

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۖ

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

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

جَعَلَ حَامِدٌ يَضْرِبُنِي. ‘Hāmid began beating me.’

Here حَامِدٌ is its *ism* and the sentence يَضْرِبُنِي its *khavar*. (3)

(7) The plural of مَاشٍ ‘pedestrian’ is مُشَاةٌ. It is on the pattern فُعَلَةٌ (fu‘alat-un).

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

Here are some more examples

قَاضٍ ‘judge’ → قُضَاةٌ

حَافٍ ‘barefoot’ → حُفَاةٌ

عَارٍ ‘naked’ → عُرَاةٌ

وَالٍ ‘ruler’ → وُلَاةٌ

³ See Lesson 10.

The *nawāṣib* of the *muḍāri'*

The particles that change the *muḍāri'* to *manṣūb* are called **نَوَاصِبُ الْفِعْلِ الْمُضَارِعِ**.

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

a) **أَنَّ**, e.g.:

﴿ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ ﴾

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

This particle is called **حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., an infinitive particle that changes the *muḍāri'* to *manṣūb* and denotes futurity.

b) **لَنْ**, e.g.:

﴿ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴾ ٦٧

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

This particle is called **حَرْفُ نَفْيٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., a negative particle that changes the *muḍāri'* to *manṣūb* and denotes futurity.

c) **كَيْ**, e.g.:

﴿ كَيْ نُسَبِّحَكَ كَثِيرًا ﴾ ٣٣

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

This particle is called **حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., an infinitive particle that changes the *muḍāri'* to *manṣūb* and denotes futurity.

d) **إِذَنْ**, e.g.:

سَأَزُورُكَ غَدًا إِنْ شَاءَ اللَّهُ.

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

إِذَنْ أَنْتَظِرُكَ. ‘In that case I will wait for you.’

This particle is called **حَرْفُ جَوَابٍ وَجَزَاءٍ وَنَصْبٍ وَاسْتِقْبَالٍ** i.e., an answering particle that changes the *muḍāri'* to *manṣūb* and denotes futurity.

إِسْتَرَاَحَ إِسْتِرَاحَةً	to relax, have rest (x)	إِسْتَلْقَى (على) إِسْتِلْقَاءً	to lie down on one's back (x)
إِسْتَيْقَظَ إِسْتِيقَظًا	to wake up (x)	قَفَا (ج قُفْيٍ، أَقْفَاءً)	nape (back part of the neck) (masc/fem)
إِسْتَحَمَّ إِسْتِحْمَامًا	to take a bath (x)	إِسْتَقْبَلَ إِسْتِقْبَالًا	to receive (a guest) (x)
أَفْطَرَ إِفْطَارًا	to have breakfast (iv)	رَأْسَ (ج رُؤَسَاءَ)	president
أَيَقَظُ يُوقِظُ إِيقَظًا	to wake s.o. up (iv)	إِسْتَهْدَى إِسْتِهْدَاءً	to seek guidance (x)
جَاعَ يَجُوعُ جَوْعًا	to be or become hungry (a-u)	إِسْتَطْعَمَ إِسْتِطْعَامًا	to ask for food (x)
جَائِعٌ	hungry	عَرِيَ يَعْرِى عُرْيًا	to be naked (i-a)
أَطْعَمَ إِطْعَامًا	to feed, give food to eat (iv)	كَسَا كَسَوًا	to clothe (a-u)
أَخْطَأَ	to make a mistake (iv)	إِسْتَكْسَى إِسْتِكْسَاءً	to ask for clothes (x)
إِسْتَغْفَرَ إِسْتِغْفَارًا	to seek forgiveness (x)	حَوَّلَ (إِلَى) تَحْوِيلًا	to change, transform, transfer (ii)
طَهُورٌ	clean, means of cleansing	إِسْتَأْذَنَ إِسْتِئْذَانًا	to ask permission (x)
لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ may no harm come to you and may your indisposition be a means of cleansing you (from your sins). (said to the sick by a visitor).			
تَبَعَ تَبَعًا	to follow (i-a)	مَوْضُوعٌ (ج مَوَاضِيعُ)	subject, subject-matter
مَبْلَغٌ (ج مَبَالِغُ)	amount	إِسْتَحْيَا يَسْتَحْيِي إِسْتِحْيَاءً	to be shy, embarrassed, ashamed (x)
مَالٌ (ج أَمْوَالُ)	wealth	إِحْتَاَجَ (إِلَى) يَحْتَاجُ إِحْتِيَاجًا	to be in need
أَقْرَضَ إِقْرَاضًا	to lend, to advance a loan (iv)	إِسْتَقْرَضَ (مِنْ) إِسْتِقْرَاضًا	to ask for a loan (x)
مُسْتَرِيحٌ	the one who is resting, relaxing	إِقْتَرَضَ (مِنْ) إِقْتِرَاضًا	to borrow (viii)
طَلَبَ طَلَبًا	to seek (a-u)	إِسْتَفَادَ يَسْتَفِيدُ إِسْتِفَادَةً	to benefit, drive benefit (x)

إِسْتَعَدَّ إِسْتِعْدَادًا	to prepare oneself, get ready (x)	إِسْتَأْجَرَ إِسْتِئْجَارًا	to rent (x)
إِسْتَقَالَ إِسْتِقَالَةً	to resign, tender one's resignation (x)	إِسْتَمَرَ إِسْتِمْرَارًا	to last, continue (x)
شَقَّةٌ (ج شَقَقٌ)	flat, apartment	إِسْتَسْلَمَ (لِ) إِسْتِسْلَامًا	to surrender (x)
إِسْتَحَبَّ إِسْتِحْبَابًا	to be desirable (x)	إِسْتَعَانَ (بِ) إِسْتِعَانَةً	to seek help, to take help (x)
زَاهِرٌ	brilliant, bright	إِسْتَكْبَرَ إِسْتِكْبَارًا	to be proud and haughty (x)
غَالِبًا	mostly, for most part	أَوَّلَ تَأْوِيلًا	to interpret, construe (ii)
سَبَقَ سَبْقًا	to precede (a-i)	التَّحَقَّ (بِ) التَّحَاقًا	to join (school, university) (viii)
تَصَدَّرَ تَصَدُّرًا	(gr) to be the first word in the sentence (v)	شُرُوطٌ	conditions
فَصَلَ فَصْلًا	(1) to expel (from school) (2) to separate, cut off (a-i)	مُثَبَّتٌ	affirmative (gr)
نَفَى يَنْفِي نَفْيًا	(1) to reject, disallow (gr) to negate	هَبَطَ هُبُوطًا	to descend (a-i)
مَنْفِيٌّ	negative (gr)	صَارَ صَيْرُورَةً	to become (sis kana) (a-i)
سِرَاجٌ (ج سُرُجٌ)	lamp	طَبَقٌ (ج طَبَاقٌ، أَطْبَاقٌ)	plate, dish, layer
بَسَطَ بَسْطًا	to spread out (a-u)	قَبِيلَةٌ (ح قَبَائِلُ)	tribe
بِسَاطٌ (ج بُسُطٌ)	carpet	شَعْبٌ (ج شُعُوبٌ)	people, nation
وَالٍ (ج وُلاَةٌ)	ruler, governor	غَازٍ	one participating in a war
حَافٍ (ج حُفَاةٌ)	barefoot	جَزَاءٌ	rewarding, recompensing
أَسَرَ (إِلَى) إِسْرَارًا	to confide, to speak secretly (iv)	شُرْطِيٌّ (شُرْطَةٌ)	policeman

LESSON 26

In this lesson we learn the following

(1) **الفِعْلُ الرَّبَاعِيُّ** (the *rubā'ī* or quadriliteral verb) i.e., a verb which has four radicals, e.g.:

تَرْجَمَ 'he translated'

بَعَثَ 'he scattered'

هَرَوَلَ 'he walked fast'

بَسَمَلَ 'he said *bismillāh*'

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

The *rubā'ī mujarrad* has only the four radicals without any extra letters as تَرْجَمَ which is composed of t-r-j-m.

Now the *rubā'ī mujarrad* has only one *bāb*, and it is **فَعَّلَل** (fa'lala).

The *muḍāri'* is **يُفَعِّلُ**, e.g.: **يُتَرْجِمُ**. As the verb is composed of four letters, the **حَرْفُ الْمُضَارَعَةِ** has *ḍammah*.

The *maṣdar* is on the pattern of **فَعَّلَلَةٌ** (fa'lalat-un), e.g. **تَرْجَمَةٌ** 'translation'.

The *ism al-fā'il* is **مُتَرْجِمٌ** 'translator' wherein the third radical has *kasrah*, and in the *ism al-maf'ūl* it has *fathah*, e.g. **كِتَابٌ مُتَرْجَمٌ** 'translated book'.

The *rubā'ī mazīd* has three *abwāb*. They are:

a) **تَفَعَّلَل** where *ta-* has been prefixed to the first radical (tafa'lala), e.g.:

تَرَعَّرَعَ 'he grew up'

تَمَضَّمَضَ 'he rinsed his mouth with water'

The *muḍāri'* is **يَتَرَعَّرَعُ** and the *maṣdar* is **تَرَعَّرَعٌ**.

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

إِطْمَأَنَّ 'he felt reassured'

إِشْمَازَ 'he detested'.

¹ For these terms see Lesson 16.

The *muḍāriʿ* is يَطْمَئِنُّ (yatma'inn-u), and the *maṣḍar* is اِطْمَئِنَّ.

In the Qur'ān (13:28)

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ ٢٨

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

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

اِفْرَنْقَع.

The *muḍāriʿ* is يَفْرَنْقَعُ, and the *maṣḍar* is اِفْرَنْقَاعٌ.

The sentence اِفْرَنْقَعِ النَّاسُ means ‘The people dispersed’.

(2) ‘This is **a** man’ is هَذَا رَجُلٌ, and ‘This is **the** man’ is هَذَا الرَّجُلُ. But this sentence may also mean

‘This man’. The listener may think that you mean ‘This man’ and wait for the *khavar*.

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

هَذَا هُوَ الرَّجُلُ. ‘This is the man’

هَؤُلَاءِ هُمُ الْمُجْرِمُونَ. ‘These are the criminals’

هَذِهِ هِيَ السَّيَّارَةُ. ‘This is the car’

هَؤُلَاءِ هُنَّ الْمُسْلِمَاتُ. ‘These are the Muslim ladies’

The pronoun (الضَّمِيرُ) so used is called ضَمِيرُ الْفَصْلِ (the differentiating pronoun).

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

حَامِدٌ اللَّاعِبُ which may mean ‘Hāmid the player’ or ‘Hāmid is the player’.

If we mean ‘Hāmid is the player’ we say حَامِدٌ هُوَ اللَّاعِبُ.

Here are some more examples of ضَمِيرُ الْفَصْلِ:

﴿وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ ٥٠

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

﴿ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ ٧٢

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

But the use of ضَمِيرُ الْفَصْلِ is not compulsory. If you think that there is no ambiguity, you need not use it. We have in the Qur’ān:

• ذَلِكَ الْكِتَابُ •

‘That is the Book’ (2:2),

• ذَلِكَ الْفَوْزُ الْعَظِيمُ ٨٩ •

‘That is the great success’ (9:89).

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

In the same way we say

مِنْ الطُّلَّابِ مَنْ لَا يَعْرِفُ الْإِنْكِلِيزِيَّةَ.

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

This مِنْ is called التَّبْعِيضِيَّةُ (the partitive *min*).

Here are some more examples

أَنْتَ مِنْ أَحْسَنِ الطُّلَّابِ.

‘You are one of the best students.’

Compare with this

أَنْتَ أَحْسَنُ الطُّلَّابِ.

‘You are the best student.’

• وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ٢ •

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

• وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٨ •

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

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

The *hamzat al-istifhām* (اِ) precedes the conjunction, e.g.:

أَوَجَاءَ الْمُدِيرُ؟

We cannot say وَأَجَاءَ الْمُدِيرُ؟

Here are some examples from the Qur’ān

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

‘And did they not look into the kingdom of the heavens and the earth?’ (7:185).

أَتُكْفَرُ إِذَا مَا وَقَعَ عَامَنْتُمْ بِهِ

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

(5) Many *āyah* commences with إِذَا, e.g.:

وَإِذْ قَالَ إِبْرَاهِيمُ (Qur’ān 2:126)

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

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

(6) The plural of مَيِّت ‘dead’ is مَوْتَى on the pattern of فَعْلَى. It is a diptote⁽²⁾ (مَمْنُوعٌ مِنَ الصَّرْفِ), and has no *tanwīn*. Here are some more examples:

أَسْرَى ‘captive’ أَسِيرٌ

مَرَضَى ‘patient’ مَرِيضٌ

جَرَحَى ‘wounded’ جَرِيحٌ

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

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

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

c) يَا رَبِّي (yā rabbiya) the yā’ is retained, but has *fathah*.

d) يَا رَبَّ (yā rabba) the yā’ is omitted and the last letter has *fathah*.

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

The last form may take هَاءُ السَّكْتِ at the end: يَا رَبَّاهُ (yā rabbāh).

I have put all the five forms in this mnemonic: رَبِّ، رَبِّي، رَبَّ، رَبَّاهُ، رَبِّي

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

² - For Diptote see Lesson 34.

(8) We have seen in Lesson 14 that if the *jawāb al-sharṭ* is a nominal sentence, it should take **ف**, e.g.:

﴿وَإِذَا مَرَضْتُ فَهُوَ يَشفِينِ﴾ (Qur'ān. 26:80).

This **ف** can be replaced with **إذا** *الفجائية*, e.g.

﴿وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ﴾

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

﴿فَإِنْ أُعْطُوا مِنْهَا رِضًا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ﴾

‘If they are given thereof³ they are pleased, but if they are not given thereof (surprisingly) they are displeased.’ (9:58).

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

يُحِبُّ، يُحِبَّانِ، يُحِبُّونَ- تَحِبُّ، تَحِبَّانِ، تَحِبُّونَ-
تَحِبُّ، تَحِبَّانِ، تَحِبُّونَ- تَحِبَّانِ، تَحِبُّونَ- تَحِبَّانِ، تَحِبُّونَ-
أَحِبُّ، أَحِبَّانِ، أَحِبُّونَ- نَحِبُّ، نَحِبَّانِ، نَحِبُّونَ-

This process is called **الإِدْغَام** (assimilation). Only the two forms do not undergo *idghām* because they are *isnāded* to *mutaḥarrik* pronouns.

Now, in the *muḍāri* ‘majzūm these four forms:

يُحِبُّ، تَحِبُّ، أَحِبُّ، نَحِبُّ have two possibilities

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

لَمْ يُحِبَّ (lam ya-ḥujja) or لَمْ يُحِبْ (lam ya-ḥjuj)

Remember that يُحِبُّ (ya-ḥujj-u) is originally يُحِبُّ (ya-ḥjuj-u).

In the same way:

لَمْ تَحِبَّ or لَمْ تَحِبْ

لَمْ أَحِبَّ or لَمْ أَحِبْ

لَمْ نَحِبَّ or لَمْ نَحِبْ

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

³ i.e. out of *zakāh*.

أَحْجَجَ (u hujj) 'perform hajj' or حَجَّ (hujja).

The *amr* of the second person feminine plural is already without *idghām* أُحْجَجْنَ. It cannot have *idghām* because it is *isnāded* to *mutaḥarrik* pronoun.

This process of removing the *idghām* is called فَكُّ الإِذْغَامِ (fakk al-idghām).

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

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ ﴿١٩:٢٠﴾

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

وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

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

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٦﴾

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

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴿٣:٣١﴾

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

وَأَحْلَلْ عُقْدَةً مِّنْ لِّسَانِي ﴿٢٧﴾

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

Vocabulary

أَقْرَبُ	nearer, closer	تَرْجَمَ يُتَرْجَمُ تَرْجَمَةً	to translate (rb)
أَجَادَ يُجِيدُ إِجَادَةً	to do s.t. very well (iv)	عَوْنٌ	help
عَاشَ يَعِيشُ عَيْشًا	to live, be alive	وَزَعَ تَوَزَّعًا	to distribute (ii)
وَلَدَ يَلِدُ وَلَادَةً	to bear (a child), to give birth (a-i)	إِذَنْ	in that case
تَرَعَّرَعَ تَرَعَّرُعًا (رعرع)	to grow up, to develop (rb-ii)	نَشَأَ نُشُوءًا، نَشَاءً	to grow up (a-a)
طَمَّانَ يُطَمِّنُ طَمَآنَةً	to reassure, to set s.o. mind at rest, to comfort (rb)		
إِطْمَأَنَّ إِطْمِئْنَانًا	to be comforted, be reassured (rb-iii)	خَشِيَ خَشْيَةً	to fear, be afraid (i-a)
(طمأن)			

قَلْبٌ (ج قُلُوبٌ)	heart	اِقْشَعَرَ اِقْشَعَارًا (قشعر)	to have goose flesh (from fear) (rb-iii)
لَانَ يَلِينُ لِينًا	to be or become soft, tender, gentle (a-i)	جِلْدٌ (ج جُلُودٌ)	skin, leather
اِسْتَبَشَرَ اِسْتِبْشَارًا	to rejoice (x)	اِشْمَازَ اِشْمِئَازًا (شمان)	to detest, feel disgust (rb-iii)
عَسَكَرَ عَسْكَرَةً	to camp (rb)	أَمِينٌ (ج أَمَنَاءُ)	secretary
أَجَرَ (ج أَجُورٌ)	recompense, reward	أَمِينُ الصُّنْدُوقِ	treasurer
فَرَقَعَ فَرَقَعَةً	to crack the joints of one's fingers (rb)	بِرٌّ	piety, righteousness
زَلَزَلَ زَلْزَلَةً، زِلْزَالًا	to shake violently, rock (rb)	بَعَثَ بَعْثَةً	to scatter (rb)
وَسَّوَسَ وَسْوَسةً	to whisper, make eviled suggestions (rb)	هَرَوَلَ هَرَوَلَةً	to walk fast (rb)
قَهَقَهَ قَهَقَةً	to guffaw (rb)	دَخَرَجَ دَخْرَجَةً	to roll (rb)
		تَمَضَّمَضَ تَمَضُّمًا (مضمض)	to wash the mouth (rb-ii)
		تَدَخَرَجَ تَدَخْرُجًا (دخرج)	to roll (by itself) (rb-ii)
تَقَعَّرَ فِي كَلَامِهِ	to speak using rare and unfamiliar words as if extracting them from the bottom (قعر) of the language		
		اِحْرَنْجَمَ اِحْرِنْجَامًا (حرجم)	to come together, to gather (rb-iv)
دَغَدَغَ دَغْدَغَةً	to tickle (rb)	اِفْرَنْقَعَ اِفْرِنْقَاعًا (فرقع)	to disperse (rb-iv)
اِسْتَنْشَرَ اِسْتِنْشَارًا	to clean the nose during <i>wuḍū</i> by inhaling water then exhaling it with force (x)		
غَرَّغَرَ غَرَّغَرَةً	(1) to gargle (2) to be in the throes of death (rb)	زَحَزَحَ زَحْزَحَةً	to remove, keep away (rb)
تَبَرَّدَ تَبَرُّدًا	to get into water to refresh oneself (v)	نَحْوِيٌّ	grammarian
		تَكَأَكَأَ تَكَأَكُوءًا	to gather, to crowd around (rb-ii)
سَقَطَ سُقُوطًا	to fall (a-u)	جَنَّةٌ	madness

ذُو جَنَّةٍ	mad	شَنِئَ شَتَانًا	to hate (i-a)
نَشِيطٌ (جِ نِشَاطٌ)	active, energetic	أَبْتَرٌ	without offspring
مِنْ التَّبَعِيضِيَّةِ	the partitive <i>min</i> , meaning "some"	سَارَ يَسِيرٌ سَيْرًا	to go, move, travel (a-i)
وَقَعَ يَقَعُ وَقُوعًا	to fall down, come to pass, happen, be located, be situated (a-a)		
أَمَّلَكَ	to make the owner of, assign to (iv)	ثُمَّ	then
إِذْ	when (at the beginning of a sentence)	أَسِيرٌ (جِ أَسْرَى)	captive, prisoner
صَرِيحٌ (جِ صَرَحَى)	pure, unadulterated	قَلَبَ قَلْبًا	to turn upside down (a-i)
أَحْمَقُ (جِ حَمَقَى)	stupid, foolish	لَحِقَ (بِ) لُحُوقًا	to become attached (i-a)
فَكَ فَكًا	to disjoin, separate (a-u)	إِسْتَغْنَى (عَنْ) إِسْتِغْنَاءً	to dispense with, have no need of (x)
حَلَّ حَلًّا	(1) to untie a knot (a-u)	عَدَمٌ	non-existence, absence
حَلَّ حُلُولًا	(2) to alight, halt, stay (a-i)	أَطَاعَ إِطَاعَةً	to obey (iv)
مُدَّةٌ (جِ مُدَدٌ)	period of time	عُقْدَةٌ (جِ عُقَدٌ)	knot

LESSON 27

In this lesson we learn the following

(1) Kinds of pronouns

Pronouns are either separate (الْمُنْفَصِلُ) or attached (الْمُتَّصِلُ).

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

أَنَا مُسْلِمٌ. 'I am a Muslim.'

مَا فَهِمَ الدَّرْسَ إِلَّا أَنْتَ. 'No one understood the lesson except you.'

إِيَّاكَ رَأَيْتُ. 'It is you that I saw.'

مَا رَأَيْتُ إِلَّا إِيَّاكَ. 'I saw none but you.'

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

رَأَيْتُكَ in **كَ** and **تُ** '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.:

دَخَلَ الْوَلَدُ. (al-walad-u)

سَأَلْتُ الْوَلَدَ. (al-walad-a)

قُلْتُ لِلْوَلَدِ. (al-walad-i)

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

أَنْتَ مَنْ سَأَلْتُكَ؟. So **أَنْتَ** is *marfū* form and **كَ** is the *manṣūb* form.

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

THE PRONOUNS OF *RAF*

The separate forms:

Third person هُوَ، هُما، هِيَ

Second person أَنْتَ، أَنْتُمَا، أَنْتُمْ

First person أَنَا، نَحْنُ

The attached forms:

The following are the attached pronouns of *raf*:

- 1) *mutaḥarrik tā*, as in ذَهَبْتُ، ذَهَبْتُمَا، ذَهَبْتُمْ، ذَهَبْتِ، ذَهَبْتُنَّ (-tu, -tumā, -tum, -ti, -tunna).
- 2) the *alif* of the dual, as in ذَهَبَا، ذَهَبْتَا، يَذْهَبَانِ، تَذْهَبَانِ، إِذْهَبَا
- 3) the *wāw* of the plural, as in ذَهَبُوا، يَذْهَبُونَ، تَذْهَبُونَ، إِذْهَبُوا
- 4) the *yā'* of the second person feminine, as in تَذْهَبِينَ، إِذْهَبِي (-ī)
- 5) the *nūn* of the feminine plural, as in ذَهَبْنَ، يَذْهَبْنَ، تَذْهَبْنَ، إِذْهَبْنَ (-na)
- 6) the *-nā* of the first person plural, as in ذَهَبْنَا (-nā)

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

- a) the *māḍī* : in the following two forms ذَهَبْتُ and ذَهَبَ.

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

- b) the *muḍāri'* : in the following four forms يَذْهَبُ، تَذْهَبُ، أَذْهَبُ، نَذْهَبُ.

THE PRONOUNS OF *NAṢB*

The separate forms:

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

Third person *إِيَّاهُ، إِيَّاهُمَا، إِيَّاهُمْ إِيَّاهَا، إِيَّاهُمَا، إِيَّاهُنَّ*.

Second person *إِيَّاكَ، إِيَّاكُمَا، إِيَّاكُمْ إِيَّاكِ، إِيَّاكُمَا، إِيَّاكُنَّ*.

First person *إِيَّايَ، إِيَّانَا*.

The attached forms:

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

Third person *سَأَلَهُ، سَأَلَهُمَا، سَأَلَهُمْ سَأَلَهَا، سَأَلَهُمَا، سَأَلَهُنَّ*.

Second person *سَأَلَكَ، سَأَلَكُمَا، سَأَلَكُمْ سَأَلَكِ، سَأَلَكُمَا، سَأَلَكُنَّ*.

First person *سَأَلَنِي، سَأَلَنَا* ⁽¹⁾.

¹ The attached form of the pronoun of the first person singular is *yā'* only. The *nūn* is the *نُونُ الْوَقَايَةِ* (the *nūn* of protection). See Book Two (Lesson 9).

THE PRONOUNS OF *JARR*

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

مِنْهُ، مِنْهُمَا، مِنْهُمْ مِنْهَا، مِنْهُمَا، مِنْهِنَّ
 مِنْكَ، مِنْكُمَا، مِنْكُمْ مِنْكَ، مِنْكُمَا، مِنْكُنَّ
 مِنِّي، مِنَّا

WHEN TO USE THE SEPARATE PRONOUNS OF *NAṢB*

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

- 1) If it is *maf'ūl bihi*, and precedes the verb, e.g.:

نَعْبُدُكَ 'We worship You.', but

إِيَّاكَ نَعْبُدُ. 'It is You that we worship.'

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

- 2) If it is a *maf'ūl bihi* of a *maṣdar*, e.g.:

نَنْتَظِرُ زِيَارَةَ الْمُدِيرِ إِيَّانَا. 'We are awaiting the headmaster's visit to us.'

Here *إِيَّانَا* is the object of the *maṣdar* *زِيَارَةَ*.

Here is another example

مُسَاعَدَتُكَ إِيَّايَ كَانَتْ قَبْلَ مُسَاعَدَتِي إِيَّاكَ.

'Your help to me was before my help to you.'

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

رَأَيْتُكَ وَإِيَّاهُ. 'I saw you and him.'

Here we cannot say *رَأَيْتُكَ وَهُ*, as *هُ* is an attached pronoun and cannot stand alone.

In the same way we say:

إِنِّي وَإِيَّاكَ نَاجِحَانِ. 'Indeed I and you have passed.'

We cannot say *وَكَ إِنِّي* nor can we say *وَإِنِّي وَأَنْتَ* because *أَنْتَ* is a pronoun of *raf'*.

4) If it occurs after **إِلَّا**, e.g.:

لَا نَعْبُدُ إِلَّا إِيَّاهُ. 'We worship none but Him.'

مَا سَأَلْتُ إِلَّا إِيَّاكَ. 'I asked none but you.'

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

أَيْنَ مَجَلَّةُ الْمَدِيرِ؟ أَعْطَيْتُهُ إِيَّاهَا.

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

Here we cannot say **أَعْطَيْتُهَا**.

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

أَيْنَ كِتَابِي؟ 'Where is my book?' you say

أَعْطَيْتُكَ إِيَّاهُ/ أَعْطَيْتُكَهُ. 'I gave it to you.'

(2) One of the patterns of the **maṣdar** is **فَعِيلٌ** (fa'īl-un), e.g.:

رَنَّ الْجَرَسُ. 'The bell rang' رَنِينَ 'ringing'

صَفَرَ. 'He whistled' صَفِيرٌ 'whistling'.

Vocabulary

طَلَبَ طَلْبًا to seek (a-u)

سَابَقَ مُسَابَقَةً to run a race, compete (iii)

أَخَذَ أَخْذًا to take (a-u)

سَبَحَ سَبْحًا, سِبَاحَةً to swim

إِشْتَرَكَ إِشْتِرَاكًا to participate, take part (viii)

إِذَا، إِذَنْ in that case

دُرِجَ (جَ أَذْرَاجٍ) drawer (of a table)

ذَكَرَ تَذْكِيرًا (1) to remind (gr) to treat a word as masc. (ii)

التَّحَقَّ (بَ) التَّحَقُّقًا to join (school, university) (viii)

أَجَادَ يُجِيدُ إِجَادَةً to do s.t. very well

قَضَى قَضَاءً (1) to spend (time)
(2) to judge, act as judge, to decree (a-i)

LESSON 27

إِتَّصَلَ (ب) إِتِّصَالًا	to contact, be connected, be attached (viii)	إِسْتَعَانَ إِسْتِعَانَةً	to seek help, to take help (x)
إِنْفَصَلَ إِنْفِصَالًا	to be separated (vii)	خَاتَمٌ	ring
نَطَقَ نُطْقًا	to utter, pronounce, speak (a-i)	إِثْنَانِ	two
نُطْقٌ	pronunciation	مَأْدُبَةٌ (ج مَادِبُ)	feast, banquet
رُتَبَةٌ	(gr) person, i.e. first person, second or third person		
عَاقَبَ مُعَاقَبَةً	to punish (iii)	قَادَ يَقُودُ قِيَادَةً	to lead, drive (a car) (a-u)
صَفَرَ يَصْفِرُ صَفِيرًا	to whistle (a-i)	صَهْلَ يَصْهَلُ صَهِيلًا	to neigh (a-i)

LESSON 28

In this lesson we learn the following

- (1) **المَفْعُولُ الْمُطْلَقُ** (the absolute object). It is the *maṣḍar* of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is *manṣūb*, e.g.:

ضَرَبَنِي بِلَالٌ ضَرْبًا. 'Bilāl beat me a beating.'

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

ضَرَبَنِي بِلَالٌ ضَرْبًا. only when he gave you a real beating.

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

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

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ١٦٤

'And Allāh spoke to Mūsā directly.' (Qur'ān, 4:164).

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

طُبِعَ الْكِتَابُ طَبْعَتَيْنِ. 'The book was printed twice.'

نَسِيتُ وَسَجَدْتُ سَجْدَةً وَاحِدَةً. 'I forgot and performed only one *sajdah*.'

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

مَاتَ مَوْتَ الشُّهَدَاءِ. 'He died the death of martyrs.'

اُكْتُبْ كِتَابَةً وَاضِحَةً. 'Write legibly.' (literally, 'Write a clear writing').

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

صَبِرًا 'Have patience!'

Here the *maṣḍar* is a substitute for the *amr* اصْبِرْ.

شُكْرًا 'I thank you.'

Here the *maṣḍar* is a substitute for the *muḍā'ir* أَشْكُرُ 'I thank.'

Words which deputize for the *maṣḍar*

The following words deputize for the *maṣḍar*, and are therefore *manṣūb*, and are grammatically regarded as *maf'ūl muṭlaq*:

- 1) the words كُلٌّ، بَعْضٌ، أَيٌّ with the *maṣḍar* as their *muḍāf ilayhi*, e.g.:

أَعْرِفُهُ كُلَّ الْمَعْرِفَةِ.

'I know him fully well.'

أَخَذَنِي الْمُدِيرُ بَعْضَ الْمُواخَذَةِ.

'The headmaster punished me to some extent.'

أَيَّ نَوْمٍ تَنَامُ؟

'What sort of sleep are you sleeping?'

In the Qur'ān (26:227)

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ۚ

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

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

طُبِعَ الْكِتَابُ ثَلَاثَ طَبَعَاتٍ.

'The book was printed thrice.'

In the Qur'ān

فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ

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

فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً ۖ

'... flog them eighty stripes...' (24:4).

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

فَهَمْتُ الدَّرْسَ جَيِّدًا.

'I understood the lesson well.'

This is for فَهَمْتُ الدَّرْسَ فَهْمًا جَيِّدًا.

which literally means 'I understood the lesson with a good understanding.'

4) *ism al-maṣḍar* (اسْمُ الْمَصْدَرِ). It is a word which has the same meaning as the *maṣḍar*, but has less letters than it, e.g.:

كَلَامٌ 'speaking' is *ism al-maṣḍar* and تَكْلِيمٌ is *maṣḍar*

قُبْلَةٌ 'kiss' is *ism al-maṣḍar* and تَقْبِيلٌ is *maṣḍar*

كَلَّمَنِي كَلَامًا شَدِيدًا. 'He spoke to me harsh words.'

5) a cognate *maṣḍar*. It is:

a) the *maṣḍar* of the *mujarrad* verb while the verb used in the sentence is *mazīd*, e.g.:

إِشْتَرَيْتُ هَذِهِ السَّيَّارَةَ شِرَاءً مُّبَاشِرًا. 'I bought this car directly.'

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

ثَلَاثَةٌ كُتِبَ، عِشْرُونَ كِتَابًا.

Here *شِرَاءٌ* is the *maṣḍar* of the *mujarrad* *يَشْرِي* 'to buy' whereas the *maṣḍar* of *اِشْتَرَا* is *اِشْتَرَى*.

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

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ٢٠

'And you love wealth with abounding love.'

Here *حُبًّا* is the *maṣḍar* of the *mujarrad* verb *يَحِبُّ* (a-i) which is very rarely used, whereas the *maṣḍar* of the *mazīd* verb *أَحَبَّ* is *إِحْبَابٌ* and this *maṣḍar* is very rarely used.

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

تَبَسَّمتُ إِبْتِسَامًا. 'I smiled.'

Here, *إِبْتِسَامًا* is the *maṣḍar* of the verb *إِبْتَسَمَ*, which belongs to *bāb* *افْتَعَلَ*, whereas the verb *تَبَسَّمَ* belongs to *bāb* *تَفَعَّلَ* and both have the same meaning.

In the Qur'ān (73:8):

وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ٨

'And devote yourself to Him with complete devotion.'

Here the verb *تَبَتَّلَ* belongs to *bāb* *تَفَعَّلَ* whereas the *maṣḍar* is from *bāb* *فَعَّلَ*.

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

أَتَسْتَقْبِلُنِي هَذَا الْإِسْتِقْبَالَ؟ 'Do you accord me this kind of reception?'

Here *هَذَا* is the *maf'ūl muṭlaq* and so it is *مَحَلُّ نَصْبٍ* and *الْإِسْتِقْبَالَ* is its *badal*.

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

اجْتَهَدْتُ اجْتِهَادًا لَمْ يَجْتَهِدْهُ غَيْرِي.

'I worked hard in a way nobody else did.'

Here the pronoun *هُ* stand for *اجْتِهَادًا*.

8) a synonym of the *maṣḍar*, e.g.:

عِشْتُ حَيَاةً سَعِيدَةً. 'I lived a happy life.'

Here *حَيَاةً* 'life' is synonymous with *عَيْشَةً* derived from *عَاشَ*.

LESSON 28

(2) There are many kinds of *maṣḍar*.

a) One of them is **مَصْدَرُ الْمَرَّةِ**. This *maṣḍar* denotes how many times the action took place: once,

twice, thrice ... It is on the pattern of **فَعْلَةٌ** (fa‘lat-un) e.g.:

ضَرَبْتُهُ ضَرْبَةً، وَضَرَبَنِي ضَرْبَتَيْنِ. ‘I hit him once, and he hit me twice.’

طُبِعَ هَذَا الْكِتَابُ طَبَعَاتٍ. ‘This book was printed several times.’

طَبَعَاتٍ is the plural of طَبْعَةٌ.

In the *abwāb* of the *mazīd* the *maṣḍar al-marrah* is formed by adding **ة** to the original *maṣḍar*, e.g.:

تَكْبِيرٌ ‘saying “Allāhu akbar” → تَكْبِيرَةٌ ‘saying “Allāhu akbar” once’

إِطْلَالٌ ‘peeping out’ → إِطْلَالَةٌ ‘peeping out once’

نُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ فِي الصَّلَاةِ عَلَى الْمَيِّتِ.

‘We say “Allāhu akbar” four times in the funeral prayer.’

أَطَّلْتُ مِنَ النَّافِذَةِ إِطْلَالَتَيْنِ.

‘I looked out from the window twice.’

b) Another kind of the *maṣḍar* is **مَصْدَرُ الْهَيْئَةِ** (the *maṣḍar* of manner). It is on the pattern of **فَعْلَةٌ**

(fi‘lat-un), e.g.:

جَلْسَةٌ ‘manner of sitting’

مَشْيَةٌ ‘manner of walking’.

We say:

لَا تَمْشِ مِشْيَةَ النِّسَاءِ. ‘Don’t walk like women.’

اجْلِسْ جَلْسَةَ طَالِبٍ عِلْمٍ. ‘Sit as students sit.’

Note that the first letter has *fathāh* in the *maṣḍar al-marrah*, and *kasrah* in *maṣḍar al-hay’ah*. *Maṣḍar al-hay’ah* is not formed from the *mazīd abwāb*.

c) Another kind of the *maṣḍar* is the *maṣḍar mīmī* (المَصْدَرُ الْمِيمِيّ). It is on the pattern of

مَفْعَلَةٌ / **مَفْعَلٌ** (maf‘al-un/maf‘alat-un) and **مَفْعِلَةٌ** / **مَفْعِلٌ** (maf‘il-un/maf‘ilat-un), e.g.:

مَمَاتٌ ‘death’

مَعْرِفَةٌ ‘knowledge’

مَغْفِرَةٌ ‘forgiveness’.

In the *mazīd abwāb* it is the same as the *ism al-maf'ūl*, e.g.:

مُمَزَّقٌ 'tearing asunder'

مُخْرَجٌ 'taking out'

مُنْقَلَبٌ 'return'.

In the Qur'ān (34:19)

فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ

'So We made them tales, and totally scattered them.'

Vocabulary

قَدِمَ قُدُومًا، مَقْدَمًا	to come, arrive (i-a)	تَخْفِيفٌ	reduction
بَارَكَ مُبَارَكَةً	to bless (iii)	زَادَ يَزِيدُ زِيَادَةً	to grow, increase (a-i)
أَغْلَقَ إِغْلَاقًا	to close (a door) (iv)	طَفِيفٌ	slight, little
خَفَّفَ تَخْفِيفًا	(1) to lighten, reduce (speed) (gr) to pronounce a letter without shaddah (ii)		
قَرَأَ قِرَاءَةً	to read (a-a)	أَفْرَدَ إِفْرَادًا	(gr) to render a word singular (iv)
إِهْتَمَّ (ب) إِهْتِمَامًا	to pay attention (viii)	مُفْرَدَاتٌ	words
شَرَحَ شَرْحًا	to explain (a-a)	وَجِيزٌ	short, concise
رَتَّلَ تَرْتِيلًا	to recite the Qur'an slowly (ii)	كَلَّمَ تَكْلِيمًا، كَلَامًا	to speak, talk (to someone) (ii)
سَلَّمَ (عَلَى) تَسْلِيمًا	to greet (ii)	شَقَّ شَقًّا	to split (a-u)
صَبَّ صَبًّا	to pour (a-u)	قَالَ يَقُولُ قَوْلًا	to say, to tell (a-u)
فَازَ فَوْزًا	to be successful, to triumph, achieve, accomplish (a-u)	سَدِيدٌ	correct, right
زَنَى يُزْنِي زَنًى	to have illicit sex (a-i)	جَلَدَ جَلْدًا	to whipe, flog (a-i)
تَبَرَّجَ تَبَرُّجًا	to display ones charms (woman) (v)	لَبَّيْكَ	here I am, at your service!
الْجَاهِلِيَّةُ	the Time of Ignorance preceding the advent of Islam		

تَبَّهَ (ل) تَنْبِيهَاً	to draw s.o's. attention, to notify (ii)	جَلَسَ جُلُوساً	to sit (a-i)
مُنَاسِبٌ	suitable	أَطْلَقَ إِطْلَاقاً	to set free, release (iv)
لَفْظٌ (ج أَلْفَاظٌ)	word	مُطْلَقٌ	free, unrestricted, absolute
مَهْلَ مَهْلًا	to do s.t. leisurely, not to be in a hurry (a-a)	لَاقَى يُلَاقِي مُلَاقَاةً	to meet (iii)
مَهْلًا	slowly, please!	أَشْتَقُّ إِشْتِقَاقاً	(gr) to derive a word from another (viii)
أَخَذَ مُوَاخَذَةً	to censure, punish (iii)	تَبَتَّلَ (إِلَى) تَبْتُلًا	to be cut off the world and devote oneself to Allāh (v)
أَشْتَقُّ إِشْتِقَاقاً	(gr) to derive a word from another (viii)	تَبَتَّلَ (إِلَى) تَبْتِيلًا	to be cut off the world and devote o.s. to Allāh (ii)
أَنْبَتَ إِنْبَاتًا	to make (plant, etc) grow (iv)	تَرَاثٌ	legacy, inheritance
أَعْلَنَ إِعْلَانًا	to announce (iv)	مَجَالٌ	domain, subject
أَسَرَّ (إِلَى) إِسْرَارًا	to confide, to speak secretly (iv)	نَالَ يَنَالُ نَيْلًا	to attain, achieve, get (i-a)
خُلُودٌ	immortality, eternal life	مَبْرُورًا	valid (accepted)
إِسْتَطَاعَ يَسْتَطِيعُ	to be able, can	وَدَّعَ تَوْدِيعًا، وَدَاعًا	to bid farewell, say good bye (ii)
عَامَلَ	to treat (iii)	مُودِّعٌ	the one bidding farewell (active participle)
مَالَ (إِلَى) مِيلًا	to incline, to be favourably disposed to (a-i)	شَتِيتٌ	separated, dispersed
تَلَقَّى تَلَقُّيًا	to receive (a letter, etc) (v)	لَحِقَ (ب)، لُحُوقًا	to become attached (i-a)
دَلَّ (عَلَى) دَلَالَةً	to show, demonstrate, point out, direct, indicate, signify (a-u)	هَيْئَةٌ	position, situation, mode, organization
حَشَفٌ	the most inferior kind of dates	لَيْثٌ (ج لُيُوثٌ)	lion
كَالَ يَكِيلُ كَيْلًا	to measure (a-i)	خَصْلَةٌ (ج خِصَالٌ)	attribute, nature, habit
كَيْلَةٌ	mode of measuring		

انْقَلَبَ انْقِلَابًا	(1) to be turned upside down (2) to return (vii)	مَزَّقَ تَمْزِيقًا	to tear to pieces (ii)
قَدَرَ (على) قُدْرَةً	to have power, be able (a-i)	زَانَ يَزِينُ زِينًا	to decorate, beautify (a-i)
شَرُّ	evil	عَجَّلَ تَعْجِيلًا	to speed up, expedite (ii)
اسْتَعْجَلَ اسْتِعْجَالًا	to be in a hurry (x)	حَدِيثُ (ج أَحَادِيثُ)	speech, talk
قَضَى قَضَاءً	to decree, spend (time), to judge, to act as a judge (a-i)	عَلَا يَعْلُو عُلُوًّا	to be high (a-u)
أَجَلَ (ج آجَالٌ)	appointed time, deadline, time of death	وَقَعَ يَقَعُ وَقُوعًا	to fall down, come to pass, be located, be situated (a-a)
أَحَبَّ يُحِبُّ	to love (iv)	تَعَالَى تَعَالِيًا	(1) to ascend (2) to be high, to be exalted (vi)
		طَبِيعِيٌّ	natural

LESSON 29

In this lesson we learn the following

- (1) **الْمَفْعُولُ لِأَجْلِهِ** or **الْمَفْعُولُ لَهُ**. It is a *maṣḍar* which tells us the reason for doing an action, e.g.:

لَمْ أَخْرُجْ خَوْفًا مِنَ الْمَطَرِ. 'I did not go out for fear of rain.'

حَضَرْتُ حُبًّا لِلنَّحْوِ. 'I attended (the class) for the love of grammar.'

Here the *maṣḍar* **خَوْفًا** tells us the reason for not going out, and the *maṣḍar* **حُبًّا** tells us the reason for attending the class.

This *maṣḍar* mostly denotes a mental action like fear, love, desire, respect etc. It is *manṣūb*.

The *maṣḍar* in *maḥ'ūl lahu* is mostly with the *tanwīn*, but it may also be *muḍāf*, e.g.:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ

'Do not kill your children for fear of poverty.' Qur'ān (17:31).

Here is a *ḥadīth*:

نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ

'The Prophet (peace and blessings of Allāh be upon him) prohibited (the Muslims) from taking the Qur'ān to the land of the enemy for fear that the enemy should harm it.'

- (2) **هَلَّا**: This particle is used in a verbal sentence. It is used with the *muḍāri'* to urge one to do an action, and with the *māḍī* to rebuke him for neglecting an action, e.g.:

هَلَّا تَشْكُوهُ إِلَى الْمَدِيرِ. 'Should you not complain about him to the headmaster?'

i.e., 'You should do'.

هَلَّا شَكَوْتَهُ إِلَى الْمَدِيرِ. 'Should you not have complained about him to the headmaster?',

i.e., 'You should have.'

In the first case it is called **حَرْفُ التَّحْضِيضِ** (the particle of urging), and in the second **حَرْفُ التَّنْذِيمِ** (the particle of rebuke).

The words **لَوْ**, **لَوْمًا**, **أَلَّا**, **أَلَّا** are also used for *taḥḍīd* and *tandīm*.

In the Qur'ān (24:12)

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ

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

- (3) **لَا رَهْبَةَ مِنَ الْإِمْتِحَانِ**, **رَغْبَةً فِي الْعِلْمِ**, 'Out of love for knowledge, not out of fear of examination.'

This لا is a conjunction (الْعَاطِفَةُ). It is used in an affirmative sentence or one containing *amr*, e.g.:

خَرَجَ بِلَالٌ، لَا حَامِدٌ	‘Bilāl left, not Hāmid.’
إِسْأَلِ الْمَدِيرَ، لَا الْمُدْرِسَ	‘Ask the headmaster, not the teacher.’
كُلِ التُّفَاحَ، لَا الْمَوْزَ	‘Eat apples, not bananas.’

Vocabulary

فَيْنَةٌ	moment, time	هَامٌّ	important
الْفَيْنَةُ بَعْدَ الْفَيْنَةِ	every now and then (adverb of time)	أَهَمَّ إِهْمَامًا	to concern, to worry (iv)
مَوْعِدٌ	appointment	مُهَمٌّ	important
هَمَّ هَمًّا	to concern, worry (a-u)	هَلَّا أَنْتَظَرْتَنِي؟	Shouldn't you have waited for me?
هَلَّا (حَرْفُ التَّنْدِيمِ)	(1) followed by a <i>māḍī</i> verb signifies that the action contained in the sentence should have been done. In this case it is a particle that makes you feel sorry.		
هَلَّا (حَرْفُ التَّحْضِيضِ)	(2) Followed by a <i>muḍāri</i> verb it goads. In this sense it is a particle of encouragement.		
هَلَّا تَجْتَهِدُ!	Do strive!	حِصَّةٌ (جِ حِصَصٌ)	period (in an educational institution)
أَمْكَنَ إِمْكَانًا	to be possible (iv)	مِثَالِيٌّ	exemplary, ideal
إِسْتَأْذَنَ إِسْتِذْنَانًا	to ask permission (x)	رَهَبَ رَهْبًا، رَهْبَةً	to fear, be afraid (i-a)
أَمْلَقَ إِمْلَاقًا	to become poor (iv)	إِصْبَعٌ (جِ أَصَابِعُ)	finger (fem. / masc.)
رَزَقَ	to provide with the means of living	أُذُنٌ (جِ آذَانٌ)	ear
حَذَرَ حَذَرًا	to be cautious, to fear (i-a)	تَجَافَى (عَنْ) تَجَافِيًا	to shun, avoid, keep away (vi)
أَبْطَلَ إِبْطَالًا	to invalidate (iv)	تَصَدَّقَ تَصَدُّقًا	to give alms (v)
جَنْبٌ (جِ جُنُوبٌ)	side (of human body)	ضَجَعَ ضُجُوعًا	to lie on one's side (a-a)
عَالَمٌ (جِ عَالَمُونَ)	world	مَضَجَعَ (جِ مَضَاجِعُ)	bed
صَدَقَةٌ	charity, alms	طَمَعَ طَمَعًا	to hope, desire, aspire, covet (i-a)

مَنْ يَمُنُّ مِنَّا، مِنَّةً	to remind someone of the favours he has done him		
رَأَى يُرَائِي رِئَاءً (رَأَى)	to do a pious act not to please Allāh but to show people		
أَذَى	harm, injury, offence	أَدَّبَ تَأْدِيبًا	to punish, discipline (ii)
دَابَّ	habit	تَأَخَّرَ تَأَخُّرًا	to be late (v)
دَأْبُهُ وَدَيْدَنُهُ	his habit	أَصْلَحَ إِصْلَاحًا	to improve, ameliorate, reform (iv)
قَصَدَ قَصْدًا	to intend, have in mind (a-i)	عَسَى = لَعَلَّ	to hope, fear (sis kāna)
مَرَّةً (ج مِرَارٍ)	once	دَفَعَ دَفْعًا	to pay, push, get rid off (a-a)
مَعَ أَنَّ	even though	ضَرَّ ضَرًّا	to harm, hurt (a-u)
ضَرَّرَ	harm	تَغَاضَى (عَنْ) تَغَاضِيًا	to overlook, ignore (vi)
صَادَقَ مُصَادَقَةً	to befriend (iii)	هَفَوَتْ (ج هَفَوَاتٌ)	lapse, slip, small mistake
اسْتَبَقَى اسْتِبْقَاءً	to retain, preserve (x)	وَدَّ يَوَدُّ وَدًّا، مَوَدَّةً	to like, love, wish, want (i-a)
نَالَ يَنَالُ نَيْلًا	(1) to attain, achieve, get (2) to harm (i-a)		
قَرَعَ قَرْعًا	to ring (a bell) (a-a)	التَّحَقَّ (ب) التَّحَقُّقًا	to join (school, university) (viii)
		خَافَ يَخَافُ خَوْفًا، مَخَافَةً	to fear, be afraid of (i-a)
		جَرَسَ (ج أَجْرَاسٌ)	bell
أَجَلَ إِجْلَالًا	to honour (iv)	إِطْلَعَ (عَلَى) إِطْلَاعًا	to look into, be informed (viii)
		صُوفٌ (ج أَصْوَافٌ)	wool
		نَدِمَ يَنْدُمُ نَدَمًا، نَدَامَةً	to regret (i-a)
		صَاعِقَةٌ (ج صَوَاعِقُ)	thunderbolt
أَصَابَ إِصَابَةً	to hit (target), to be right, to afflict (iv)	حَالٌ (ج أَحْوَالٌ)	condition, state, situation

LESSON 30

In this lesson we learn the following

- (1) **التَّمْيِيزُ**. It is a noun used to specify and define an indeterminate idea contained in the previous word, or in the whole sentence, e.g.:

a) شَرَبْتُ لِتْرًا حَلِيًّا. 'I drank a litre of milk.'

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

b) إِبْرَاهِيمُ أَحْسَنُ مِنِّي خَطًّا. 'Ibrāhīm is better than I with regard to handwriting.'

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

The *tamyīz* is *manṣūb*.

There are two kinds of *tamyīz*:

a) **تَمْيِيزُ الذَّاتِ**. This comes after words denoting quantity. There are four kinds of quantity

1) **الْعَدَدُ** (number), e.g.:

يَأْتِيَنِي أَحَدَ عَشَرَ كَوْكَبًا

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

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

2) **المِسَاحَةُ** (linear measurement), e.g.:

اِشْتَرَيْتُ مِثْرًا حَرِيرًا. 'I bought one metre of silk.'

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

أَعْطِنِي لِتْرَيْنِ حَلِيًّا. 'Give me two litres of milk.'

4) **الْوِزْنُ** (weight) e.g.:

عِنْدِي كِيلُوغَرَامٌ بُرْتُقَالًا. 'I have one kilogram of oranges.'

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

1) The word كَمْ 'how many' resembles the number, e.g.:

كَمْ بِنْتًا لَكَ؟ 'How many daughters have you?'

2) مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا.

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

Here the words قَدْرُ رَاحَةٍ ‘the size of a palm’ resembles words denoting linear measurement.

3) هَلْ عِنْدَكَ كَيْسٌ دَقِيقًا.

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

4) ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾^٧

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

Here the words ﴿مِثْقَالَ ذَرَّةٍ﴾ ‘atom’s weight’ resembles words denoting weight.

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

إِشْتَرَيْتُ مِثْرًا مِنْ حَرِيرٍ. can also be

إِشْتَرَيْتُ مِثْرَ حَرِيرٍ.

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

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

حَسَنَ هَذَا الطَّالِبُ خُلُقًا. ‘This student is good with regard to manners.’

This *tamyīz* can be construed as either the *fā’il* or the *maf’ūl bihi* of the sentence, e.g.:

حَسَنَ بِلَالٌ خُلُقًا.

‘Bilāl is good with regard to manners.’

can be construed as:

حَسَنَ خُلُقُ بِلَالٍ.

‘Bilāl’s manners are good.’ (*fā’il*).

﴿وَفَجَّرْنَا الْأَرْضَ عُيُونًا﴾

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

can be construed as:

﴿وَفَجَّرْنَا عُيُونَ الْأَرْضِ﴾

‘We exploded the springs of the earth’ (*maf’ūl bihi*).

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

¹ There are certain exceptions which we can learn later.

(2) One of the patterns of the *maṣḍar* is **فَعْلٌ** (fu'l-un), e.g.:

شَرِبَ	'he drank'	شُرِبَ	'drinking'
شَكَرَ	'he thanked'	شُكِرَ	'thanks'.

(3) We have learnt **فَعْلُ التَّعَجُّبِ** (the verb of wonder) in Book Two (Lesson 9), e.g.:

مَا أَجْمَلَ النُّجُومُ! 'How beautiful the stars are!'

This verb has another form. It is **أَفْعِلَ بِهِ**, e.g.:

أَكْثَرَ بِالنُّجُومِ! = 'How numerous the stars are!' مَا أَكْثَرَ النُّجُومِ!

مَا أَفْقَرَهُ! = 'How poor he is!' أَفْقَرَ بِهِ!

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

﴿فَمَا أَصْبَرَهُمْ عَلَى النَّارِ﴾ ١٧٥ 'How patiently they can endure fire!' (2:175).

﴿أَبْصَرَ بِهِ وَأَسْمِعَ﴾ 'How clearly He sees and how keenly He hears!' (18:26).

The word **بِهِ** has been omitted after **أَسْمِعَ** to avoid repetition.

Vocabulary

صَنَعَ صُنْعًا	to make, manufacture (a-a)	مَصْنَعٌ (ج مَصَانِعُ)	factory
لَوْنٌ (ج ألْوَانُ)	colour	لَوْحَةٌ (ج لَوْحَاتُ)	chart, poster
اِخْتَلَفَ اِخْتِلَافًا	to differ (viii)	حَجْمٌ (ج أَحْجَامُ)	size
نَهْجَةٌ	joy, delight	مُخْتَلِفٌ	different
صَاعٌ	a cubic measure	مِثْقَالُ ذَرَّةٍ	the weight of an atom
تَضَمَّنَ تَضَمُّنًا	to contain, to comprise (v)	إِجْمَالٌ	summary
بَيَانٌ	elucidation, explanation, indication	شَعِيرٌ	barley

جَهَةٌ	side, direction	ذِرَاعٌ (جِ أَذْرُعٌ)	cubit
مَقَادِيرُ	(gr) what is determined by counting, weighing, cubic measure or liner measure		
شَبَّهَ	to liken (ii)	رِطْلٌ (جِ أَرْطَالٌ)	an ancient weight
قَدَّرَ	extent, amount	لَحِقَ (بِ) لُحُوقًا	to become attached (i-a)
رَاحَةٌ	(1) repose, rest (2) palm of the hand	سَحَابٌ	clouds
جَرَّةٌ (جِ جَرَارٌ)	jar	كَيْسٌ (جِ أَكْيَاسٌ)	sack
دَقِيقٌ	flour	مِلْءٌ	a quantity which fills something
كَفٌّ	palm of a hand (including the fingers)	فَسَّرَ تَفْسِيرًا	to explain, expand, elucidate (ii)
أَزَالَ إِزَالَةً	to bring to end, to eliminate, remove (iv)	حَسُنَ حُسْنًا	to be good, beautiful
فَجَرَ تَفْجِيرًا	to make water gush forth, to explode (ii)	مُبْهَمٌ	vague, ambiguous, unspecified
فَصَّلَ تَفْصِيلًا	to deal with the subject matter in detail (ii)	غَرَسَ	to plant
طَابَ فَلَانٌ نَفْسًا	to be cheerful	طَابَ يَطِيبُ طَيِّبًا	to be good, pleasant (a-i)
بَلَدِيَّةٌ	municipality	رَفِيقٌ (جِ رُفَقَاءُ)	companion
بُرٌّ	wheat	وَدَّ يَوُدُّ وُدًّا، مَوَدَّةً (وَدِدْتُ)	to like, love, wish, want (a-i)
زَهَدَ زُهْدًا	to abstain, renounce (i-a)	سَكِرَ سُكْرًا	to become intoxicated (i-a)

LESSON 31

In this lesson we learn the following

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

جاءَ بِلَالٌ رَاكِباً 'Bilāl came riding.'

Here Bilāl is the *ṣāhib al-ḥāl*, i.e., the one whose state is being described,

راكباً is the *ḥāl* and

جاءَ is the act.

The *ḥāl* is the answer to the question **كَيْفَ** 'how'. In answer to the question **كَيْفَ جاءَ بِلَالٌ**? one says **جاءَ رَاكِباً**.

Here are some more examples:

جاءَتَنِي الطِّفْلَةُ بَاكِيةً، وَرَجَعْتُ ضَاكِكةً.

'The child came to me weeping and returned laughing.'

أُحِبُّ اللَّحْمَ مَشْوِياً، وَالسَّمَكَ مَقْلِياً، وَالْبَيْضَ مَسْلُوقاً.

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

The *ḥāl* is *manṣūb*.

The *ṣāhib al-ḥāl* is one of the following:

- a) the *fā'il*, e.g.:

كَلَّمَني الرَّجُلُ بِاسْمٍ.

'The man spoke to me smiling.'

- b) the *nā'ih al-fā'il*, e.g.:

يُسْمَعُ الْأَذَانُ وَاضِحاً.

'The adhān is clearly heard.'

- c) the *maf'ūl bihi*, e.g.:

اِشْتَرَيْتُ الدَّجَاجَةَ مَذْبُوحَةً.

'I bought the chicken slaughtered.'

- d) the *muḥtadā*, e.g.:

الطِّفْلُ فِي الْغُرْفَةِ نَائِماً.

'The child is in the room sleeping.'

- e) the *khabar*, e.g.:

ذَلِكَ الْهَلَالُ مُخْتَفِياً خَلْفَ السَّحَابِ.

'That is the crescent hiding behind the cloud.'

The *ṣāhib al-ḥāl* is mostly definite as in the previous examples. It may indefinite, but then it should be:

- a) qualified by an adjective, e.g.:

جَاءَنِي طَالِبٌ مُجْتَهِدٌ مُسْتَأْذِنًا.

‘A hard-working student came to me seeking permission.’

b) or *muḍāf* to an indefinite *muḍāf ilayhi*, e.g.:

سَأَلَنِي ابْنُ مُدَرِّسٍ غَاظِبًا.

‘A teacher’s son asked me angrily.’

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

a) should precede the indefinite *ṣāhib al-hāl*, e.g.:

جَاءَنِي سَائِلًا طَالِبٌ. ‘A student came to me asking’, or

b) It should be a nominal sentence connected to the main sentence with *wāw al-hāl*, e.g.:

جَاءَنِي وَلَدٌ وَهُوَ يَبْكِي. ‘A boy came to me crying.’

In the Qur’ān (2:259):

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

‘Or like him who passed by a township while it was in utter ruins.’

Sometimes, the *ṣāhib al-hāl* may be indefinite without meeting these requirements as in the *ḥadīth*:

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدًا، وَصَلَّى وَرَاءَهُ رَجُلٌ قِيَامًا.

‘The Prophet (may peace and blessings of Allāh be upon him) prayed sitting, and some men prayed behind him standing.

Kinds of *hāl*:

The *hāl* is either a word (الحال المفرد) or a sentence (الحال الجملة).

a) الحال المفرد. We have already seen examples of this. Here is another:

دَخَلَ الْمَدْرَسُ الْفَصْلَ حَامِلًا كُتُبًا كَثِيرَةً.

‘The teacher entered the class carrying a lot of books.’

b) الحال الجملة. The sentence may be either nominal or verbal, e.g.:

Verbal جَلَسْتُ أَسْتَمِعُ إِلَى تِلَاوَةِ الْقُرْآنِ الْكَرِيمِ مِنَ الْإِذَاعَةِ.

‘I sat listening the Qur’ānic recitation from the radio.’

Here the verb is *muḍāri*.

التَّحَقَّقْتُ بِالْجَامِعَةِ وَقَدْ تَخَرَّجَ أَخِي.

‘I joined the university after my brother had graduated.’

Here the verb is *māḍī*.

Nominal حَفِظْتُ الْقُرْآنَ وَأَنَا صَغِيرٌ.

‘I memorized the Qur’ān while I was small.’

جَاءَ الْجَرِيحُ دَمُهُ يَتَدَفَّقُ.

‘The wounded man came with blood gushing out.’

The *الجُمْلَةُ* *الحال* should contain a word (*الرَّابِطُ*) connecting it to the main sentence. This word is either a pronoun or *wāw* or both, e.g.:

- a) *جَاءَتِ الْأَخَوَاتُ يَضْحَكْنَ* 'The sisters came laughing.'

Here the *ن* in *يَضْحَكْنَ* is the pronoun connecting the *hāl* to the *ṣāhib al-hāl*.

- b) *دَخَلْتُ مَكَّةَ وَالشَّمْسُ تَغْرُبُ* 'I entered Makkah while the sun was setting.'

Here the *hāl* has no pronoun connecting it to the *ṣāhib al-hāl*. The only connecting word is the *wāw*.

- c) *رَجَعَ الطُّلَّابُ وَهُمْ مُتْعَبُونَ* 'The students returned tired.'

Here the pronoun *هُمْ* and the *wāw* connect the *hāl* to the *ṣāhib al-hāl*.

Agreement of the *hāl* with the *ṣāhib al-hāl*.

The *hāl* agrees with the *ṣāhib al-hāl* in number and gender, e.g.:

جَاءَ الطَّالِبُ ضَاحِكًا 'The student came laughing.'

جَاءَ الطَّالِبَانِ ضَاحِكَيْنِ.

جَاءَ الطُّلَّابُ ضَاحِكِينَ.

جَاءَتِ الطَّالِبَةُ ضَاحِكَةً 'The female student came laughing.'

جَاءَتِ الطَّالِبَتَانِ ضَاحِكَتَيْنِ.

جَاءَتِ الطَّالِبَاتُ ضَاحِكَاتٍ.

- (2) One of patterns of the *maṣdar* is *فَعْلٌ* (fa'il-un), e.g.:

لَعِبَ 'He played' *لَعِبٌ* 'playing'

- (3) Here are two more patterns of the broken plural:

- a) *فِعَالٌ* (fi'āl-un), e.g.:

the plural of *نَائِمٌ* and *نَائِمَةٌ* is *نِيَامٌ*

the plural of *قَائِمٌ* and *قَائِمَةٌ* is *قِيَامٌ*.

- b) *فُعُولٌ* (fu'ūl-un) e.g.:

the plural of *قَاعِدٌ* and *قَاعِدَةٌ* is *قُعُودٌ*

LESSON 31

the plural of جَالِسٌ and جَالِسَةٌ is جُلُوسٌ

In the Qur'ān (3:191):

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

‘Those who remember Allāh standing, sitting and reclining ...’

In the *ḥadīth*:

خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا نِسْوَةٌ جُلُوسٌ.

‘The Messenger of Allāh (peace and blessings of Allāh be upon him) went out, and there were women sitting.’

Vocabulary

تَعَبَ تَعَبًا	to be/become tired (i-a)	لَهَا يَلْهُو لَهْوًا	to amuse oneself, to kill time (a-u)
مُتْعَبٌ	tired, weary	هَوَىٰ هَوِيًّا	to fall, to swoop down (a-i)
نَائِمٌ	sleeping	ضَاعَ يَضِيعُ ضَيَاعًا	to be lost (a-i)
فَاتِحًا	opening	وَفَّقَ تَوْفِيقًا	to lead s.o. to success
فَضْلَةٌ	(gr) an element in a sentence which can be dispensed with like ḥāl and na‘t. Opposed to عُمْدَةٌ which can not be dispensed like fā‘il.		
هَيْئَةٌ	position, situation, mode	هِلَالٌ	crescent, new moon
قَاعَةٌ	hall	مُسَوِّغٌ	(gr) a justifying factor
طَلَعَ طُلُوعًا	to rise (a-u)	وُجُودٌ	existence, presence, being
وَاطَبَ مُوَاطَبَةً	to be regular, attend regularly (iii)	خَوَىٰ خَوَاءً	to be empty (a-i)
اسْتَفْتَىٰ اسْتِفْتَاءً	to seek a fatwa (x)	عَرْشٌ (ج عُرُوشٌ)	(1) throne (2) roof
اِقْتَرَنَ (ب) اِقْتِرَانًا	to be linked, joined	قَاعِدٌ (ج قُعُودٌ)	sitting
رَابِطٌ	(gr) a word linking the ḥāl to the ṣāḥibulḥāl	قَائِمٌ (ج قِيَامٌ)	standing
عَافَىٰ مُعَافَاةً	to restore to health (iii)	دَفَقَ	to pour, gush
شَوَىٰ يَشْوِي شِيَاءً	to roast, grill (a-i)	اِشْتَمَلَ اِشْتِمَالًا	to contain, include (viii)

سَلَقَ سَلْقاً	to cook in boiling water (without adding any spices) (a-u)	سَمَكٌ	fish
أَشَارَ (إِلَى) إِشَارَةً	to point out	قَلَى قَلِيّاً	to fry (a-i)
حَزَنَ حَزْناً، حُزْناً	to be sad (i-a)	وَزَنَ يَرِنُ وَزْناً، زَنَةً	to weigh (a-i)
أَقْوَى	stronger	كَالَ يَكِيلُ كَيْلاً	to measure (a-i)
قَوِيَ (جَ أَقْوِيَاءُ)	strong	قَعَدَ قُعُوداً	to sit (a-u)
أَفْشَى إِفْشَاءً	to spread, disseminate, divulge (iv)	مُفْرَدٌ	(gr) singular
أَطْعَمَ إِطْعَاماً	to give food to eat, to feed (iv)	لَعِبَ لَعِباً	to play (i-a)
رَحِمَ (جَ أَرْحَامٌ)	(1) womb (2) kinship	تَنَزَّهَ تَنْزُهاً	to go for a walk (v)
وَصَلَ يَصِلُ صِلَةً	to connect	وَصَلَ يَصِلُ وُصُولاً	to arrive
صَلَّى	to pray	نِسْوَةٌ = نِسَاءٌ	women

LESSON 32

In this lesson we learn the following

(1) نَجَحَ الطُّلَّابُ كُلُّهُمْ إِلَّا خَالِدًا 'All the students have passed except Khālid.'

This is an example of **الِإِسْتِثْنَاءُ** (exception). The *istithnā'* has three elements:

a) **المُسْتَثْنَى**: it is the thing that is excepted, and in the above example it is **خالد**.

b) **المُسْتَشْنَى مِنْهُ**: it is the thing from which exception is made, and in the above example it is **الطُّلَّابُ**.

c) **أَدَاةُ الْإِسْتِثْنَاءِ**: it is the tool of exception which is **إِلَّا** in the above example.

إِلَّا is a **حَرْفٌ**. There are other tools also. These are:

غَيْرَ and **سِوَى**. These are nouns.

مَا خَلَا and **مَا عَدَا**. These are verbs.

Kinds of *istithnā'*:

1) If the *mustathnā* is of the **same kind** as the *mustathnā minhu*, the *istithnā'* is said to be **مُتَّصِلٌ**.

In the above example **خالدٌ** is a student.

Here is another example

زُرْتُ الْبِلَادَ الْأُورُوبِيَّةَ كُلَّهَا إِلَّا الْيُونَانَ.

'I have visited all the European countries except Greece.'

Greece is a European country.

2) If the *mustathnā* is **wholly different in kind** from the *mustathnā minhu*, the *istithnā'* is said to be **مُنْقَطِعٌ**, e.g.:

وَصَلَ الضُّيُوفُ إِلَّا أَمْتِعَتَهُمْ.

'The guests have arrived except their baggage.'

It is obvious that the baggage is wholly different in kind from the guests.

The meaning of the sentence is that the guest have arrived, but their baggage has not arrived.

In the Qur'ān, Ibrāhīm عليه السلام says about the idols

فَاتَّهَمَ عَدُوِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾

‘Surely, they are enemies to me except the Lord of the universe.’ (26:77).

It is obvious that the Lord of the universe is not of the kind of the idols.

From another point of view, the *istithnā* is either **تَام** or **مُفَرَّغ**.

If the *mustathnā minhu* is mentioned, it is *tāmm* as in the previous examples.

And if it is not mentioned, it is *mufarragh*, e.g.:

ما جاءَ إِلَّا حامِداً. ‘Nobody came except Hāmid.’

ما رأيتُ إِلَّا حامداً. ‘I saw none but Hāmid.’

In the *istithnā* *mufarragh*, the sentence is always negative, prohibitive or interrogative. The sentence containing the *istithnā* is also of two kinds:

a) an affirmative sentence is called **مُوجِب**, e.g.:

اِفْتَحِ النِّوَافِذَ إِلَّا الْأَخِيرَةَ. ‘Open the windows except the last one.’

b) a negative, prohibitive or interrogative sentence is called **غَيْرُ مُوجِب**, e.g.:

ما غابَ الطُّلابُ إِلَّا إِبْرَاهِيمَ / إِبْرَاهِيمُ.

‘The students were not absent except Ibrāhīm.’ (Negative)

لا يَخْرُجُ أَحَدٌ إِلَّا الْجُدُدُ / الْجَدُدُ.

‘No one should leave except the new ones.’ (Prohibitive)

هَلْ يَرُسُّبُ أَحَدٌ إِلَّا الْكَسْلَانُ / الْكَسْلَانُ ؟

‘Does anyone fail except the lazy?’ (Interrogative)

The *i‘rāb* of the *mustathnā* :

The *mustathnā* after *illā*

1) In the *istithnā* *munqati‘*:

The *mustathnā* is always *manṣūb*, e.g.:

لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ.

‘Every sickness has a medicine except death.’

Death is not a sickness.

2) In the *istithnā* *muttaṣil*:

a) If the sentence is *mūjah*, the *mustathnā* is *manṣūb*, e.g.:

يَغْفِرُ اللَّهُ الذُّنُوبَ كُلَّهَا إِلَّا الشِّرْكَ.

‘Allāh forgives all the sins except *shirk*.’

b) If the sentence is *ghair mūjah*, there are two possibilities:

The *mustathnā* may be *manṣūb*, or may have the same *i‘rāb* as the *mustathnā minhu*, e.g.:

Negative (**النَّفْي**):

ما حَضَرَ الطُّلابُ إِلَّا حامِداً / حامِداً.

‘The students did not attend except Hāmid.’

ما سَأَلْتُ الطَّلَابَ إِلَّا حَامِداً / حَامِداً.

‘I did not ask the students except Hāmid.’

ما اتَّصَلْتُ بِالطَّلَابِ إِلَّا حَامِداً / حَامِداً.

‘I did not contact the students except Hāmid.’

Prohibitive (التَّهْيِي):

لَا يَخْرُجُ أَحَدٌ إِلَّا حَامِداً / حَامِداً.

‘No one should leave except Hāmid.’

لَا تَسْأَلُ أَحَدًا إِلَّا حَامِداً / حَامِداً.

‘Don’t ask anyone except Hāmid.’

لَا تَتَّصِلُ بِأَحَدٍ إِلَّا حَامِداً / حَامِداً.

‘Don’t contact anyone except Hāmid.’

Interrogative (الِاسْتِفْهَامُ):

هَلْ غَابَ أَحَدٌ إِلَّا حَامِداً / حَامِداً؟

‘Was anybody absent except Hāmid?’

هَلْ رَأَيْتَ أَحَدًا إِلَّا حَامِداً / حَامِداً؟

‘Did you see anyone except Hāmid?’

هَلْ اتَّصَلْتُ بِأَحَدٍ إِلَّا حَامِداً / حَامِداً؟

‘Did you contact anyone except Hāmid?’

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.:

ما رَسَبَ إِلَّا بِلَالٌ. ‘No one failed except Bilāl.’

Here *mustathnā* (بِلَالٌ) is the *fā’il*.

To find out the *i’rāb* it deserves, omit *إِلَّا* and it will become clear to you, e.g.:

If we omit *إِلَّا* in the above example, we get ما رَسَبَ بِلَالٌ and here بِلَالٌ is the *fā’il*. This is done only to find out the *i’rāb*. The meaning, of course, is the opposite of what the original sentence means.

And in:

ما رَأَيْتُ إِلَّا بِلَالًا. ‘I saw no one except Bilāl.’

Here *بِلَالًا* is *maf’ūl bihi* as it is clear from ما رَأَيْتُ بِلَالًا.

There is no problem with the *majrūr* as it is preceded by a preposition, e.g.:

مَا بَحَثْتُ إِلَّا عَنْ خَالِدٍ.

'I was looking for none except Khālīd',

مَا دَرَسْنَا إِلَّا بِالْجَامِعَةِ الْإِسْلَامِيَّةِ.

'We did not study in any university except Islamic University.'

Note: We have seen in Lesson 27 that only the separable form of the pronoun is used after **إِلَّا**.

Here are some examples of this:

لَا نَعْبُدُ إِلَّا إِيَّاهُ.

'We worship none but Him.' (not **إِلَآه**).

سَأَلَ الْمَدْرُسُ الطُّلَّابَ كُلَّهُمْ إِلَّا إِيَّاكَ.

'The teacher asked all the students except you.' (not **إِلَاكَ**).

The *mustathnā* after **غَيْر** and **سِوَى**

The *mustathnā* after these words is *majrūr* because it is *muḍāf ilayhi*. Its original *i'rāb* is shown by these two words, e.g.:

نَجَحَ الطُّلَّابُ غَيْرَ حَامِدٍ.

Here **غَيْر** is *manṣūb* just as **حَامِداً** is *manṣūb* in

نَجَحَ الطُّلَّابُ إِلَّا حَامِداً.

مَا نَجَحَ الطُّلَّابُ غَيْرَ حَامِدٍ.

Here **غَيْر** may be *manṣūb* or *marfū'* just as **حَامِد** may be *manṣūb* or *marfū'* in

مَا نَجَحَ الطُّلَّابُ إِلَّا حَامِداً / حَامِداً.

مَا نَجَحَ غَيْرُ حَامِدٍ.

Here **غَيْر** is *marfū'* just as **حَامِد** is *marfū'* in

مَا نَجَحَ إِلَّا حَامِداً.

مَا سَأَلْتُ غَيْرَ حَامِدٍ.

Here **غَيْر** is *manṣūb* just as **حَامِد** is *manṣūb* in

مَا سَأَلْتُ إِلَّا حَامِداً.

The *i'rāb* of سَوَى is exactly like that of غَيْرٌ, but it is latent as سَوَى is a *maqṣūr* noun. ⁽¹⁾

The *mustathnā* after مَا خَلَا، مَا عَدَا

After these two tools of exception the *mustathnā* is *manṣūb*, e.g.:

اخْتَبَرْتُ الطُّلَّابَ مَا عَدَا ثَلَاثَةً.

‘I have examined the students except three.’

The poet says

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ.

‘Lo! every thing, except Allāh, is untrue.’

Here بَاطِلٌ should have the *tanwīn*, but it has been omitted for metrical reason.

(2) أَلَا (alā) is a particle used to draw attention to something important, e.g.:

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾

‘Beware, they themselves are the mischief-makers, but they do not perceive.’ (Qur’ān, 2:12).

This particle is called حَرْفُ اسْتِفْتَاحٍ وَتَنْبِيهِ i.e., the particle of commencement and cautioning.

(3) One of the patterns of the *maṣḍar* is فَعَلٌ (fa‘l-un), e.g.:

شَرَحَ ‘he explained’ شَرْحٌ ‘explanation’.

(4) The plural of دِينَارٌ (dīnār-un) is دَنَانِيرٌ (danānīr-u).

Note that in the singular there is only one ن, but in the plural there are two.

There are some other words like دِيمَاسٌ، قِيرَاطٌ، دِيَوَانٌ which form their plural like دِينَارٌ.

(5) If the *khābar* of كَانَ is a pronoun, it may be either attached or separate, e.g.:

In reply to the question:

أَتُرِيدُ أَنْ تَكُونَ قَاضِيًا؟ ‘Do you want to be a judge?’

You may say:

لا، مَا أُرِيدُ أَنْ أَكُونَهُ. ‘No, I don’t want to be one.’ with the attached pronoun

or:

⁽¹⁾ See Lesson 1.

لا، ما أريدُ أَنْ أَكُونَ إِيَّاهُ. with the separate pronoun.

Both أَكُونَ إِيَّاهُ and أَكُونُهُ are right.

Vocabulary

نَتِيجَةٌ (ج نَتَائِجُ)	result	أَجَابَ (عَنْ) يُجِيبُ إِجَابَةً	to reply, answer (iv)
خَشِيَ خَشْيَةً	to fear, be afraid (i-a)	مُهِّمٌ	important
اقْتَرَبَ اقْتِرَابًا	to draw near (viii)	شَرَحَ شَرْحًا	to explain (a-a)
الْإِمْتِحَانُ النَّهَائِيُّ	final examination	حَاجَةٌ (ج حَوَائِجُ)	need, necessity, requirement
صَحَّ صِحَّةً	to correct (a-i)	هَلَكَ هَلَاكًا	to perish, die (a-i)
بَغْلَةٌ	female mule	سِلَاحٌ (ج أَسْلِحَةٌ)	weapon
أَرْضٌ	land, earth	بَطَلَ بَطْلَانًا	to become void, invalid, untrue (a-u)
		نَعِيمٌ	comfort, amenities, happiness
لَا مَحَالَةَ مِنْ ذَلِكَ	it is inevitable, it is certain	أَهْلَكَ إِهْلَاكًا	to destroy (iv)
زَائِلٌ	transitory, not eternal	تَمَكَّنَ (مِنْ) تَمَكُّنًا	to be able, to manage (v)
انْصَرَفَ انْصِرَافًا	to go away, depart from school	حَفْلُ الشَّاي	tea party
مُتَمِّعٌ	enjoyable, pleasant	مُسْتَشْنَى	(gr) that which is excepted
اسْتَشْنَى اسْتِشْنَاءً	(gr) to except (x)	مُسْتَشْنَى مِنْهُ	(gr) that from which something is excepted
اسْتِشْنَاءٌ	exception	حُكْمٌ (ج أَحْكَامٌ)	ruling, judgement, provision of a rule
أَدَاةُ الْاسْتِشْنَاءِ	the tool of exception	دَاءٌ (ج أَدَوَاءٌ)	disease
أَثَبَتْ إِثْبَاتًا	to confirm (gr) to affirm (iv)	نَفَى يَنْفِي نَفْيًا	(1) to reject, disallow (gr) to negate (a-i)
قِسْمٌ (ج أَقْسَامٌ)	category, kind, division	حَسَبٌ	consideration

تَبَعَ	to follow (i-a)	دَهْرٌ (ج دُهُورٌ)	time, eternity
سَاعَدَ مُسَاعِدَةً	to help (iii)	النَّحْوِيَّةُ	grammatical
مَسْأَلَةٌ (ج مَسَائِلُ)	issue, matter, problem	تَمْرَةٌ	date
رَبِيعٌ	spring (season)	حَادِثٌ (ج حَوَادِثُ)	accident
سَائِقٌ	driver	سَاقٌ يَسُوقُ سَوْقًا، سِيَّافَةٌ	to drive (a car etc.)
بُرْتُقَالٌ	oranges	عُنْوَانٌ (ج عَنَّاوِينُ)	address
رِسَالَةٌ (ج رَسَائِلُ)	letter	مَشَى مَشْيًا	to walk
غَادَرَ	to depart, leave	مَاشٍ	pedestrian
(gr) a particle used at the beginning of a sentence to draw attention of the listener/reader to the important statement following it			
حَرْفُ الْإِسْتِفْتَاكِحِ وَالتَّنْبِيهِ		نَبَّهَ (ل) تَنْبِيهًا	to draw s.o. attention to, to notify (ii)
إِسْتَفْتَحَ إِسْتِفْتَاحًا	to commence (x)	رَغِبَ (فِي)	to desire, covet, crave
سَفِيهٌ (ج سَفَهَاءُ)	foolish	دِرْهَمٌ (ج دَرَاهِمُ)	an ancient silver coin
وَلِيٌّ (ج أَوْلِيَاءُ)	friend, supporter	دِينَارٌ (ج دَنَانِيرُ)	an ancient gold coin
قِيرَاطٌ (ج قَرَارِيطُ)	carat, karat (unit of measurement of purity of gold)	عَبْدٌ (ج عَبَادٌ، عَبِيدُ)	slave, servant, servant of Allāh
أُمَّةٌ (ج أُمَمٌ)	nation, community	دِيمَاسٌ (ج دِمَامِيسُ)	dungeon
قِيَاسٌ	(gr) analogy	دِيَوَانٌ (ج دَوَاوِينُ)	anthology, collection of poems
قَاسَ قِيَاسًا	to measure, to draw analogy (a-i)		

LESSON 33

In this lesson we learn the following

(1) وَاللَّهُ لَا نُشْرَنَ الْإِسْلَامَ فِي بَلَدِي 'By Allāh, I shall propagate Islam in my country.'

This is called نُونُ التَّوَكِيدِ (the *nūn* of emphasis). ⁽¹⁾

It is of two kinds:

a) one with a double *nūn*, e.g.:

أُخْرِجَنَّ 'get out.'

This is called نُونُ التَّوَكِيدِ الثَّقِيلَةِ.

b) and the other with a single *nūn*, e.g.:

أُخْرِجَنَّ

This is called نُونُ التَّوَكِيدِ الْخَفِيفَةِ.

This is less frequently used than the *thaqīlah*.

This *nūn* signifies emphasis.

It is used only with *muḍāri'* and *amr*, not with the *māḍī*.

How to suffix this *nūn*?

a) The *muḍāri'* *marfū'*:

1) In the four forms يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ the final *ḍammah* is replaced with the *fathah*.

So يَكْتُبُ becomes يَكْتُبَنَّ (yaktub-u yaktub-a-nna).

The same process is used with the other three forms.

2) In the following three forms يَكْتُبُونَ، تَكْتُبُونَ، تَكْتُبِينَ the final *nūn* along with the *wāw* or *yā'* are dropped

So يَكْتُبُونَ becomes يَكْتُبِنَّ.

After omitting -na from 'yaktubūna' and adding -nna we get 'yaktubūnna'. As a long vowel is not followed by a vowelless letter in Arabic, the long *ū* is shortened. So we get 'yaktubunna'.

In the same way from تَكْتُبُونَ is formed تَكْتُبِنَّ (taktubūna → taktubūnna → taktubunna).

Note that the difference between the singular يَكْتُبَنَّ and the plural يَكْتُبِنَّ is the -a- in the first and -u- in the second (yaktub-a-nna, yaktub-u-nna).

¹ European Arabists call it 'the energetic *nūn*'.

The second person feminine singular تَكْتُبِينَ becomes تَكْتُبِي. After omitting -na- from 'taktubīna' and adding -nna we get 'taktubīnna'. Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is 'taktubīnna'.

- 3) In the two dual forms يَكْتُبَانِ، تَكْتُبَانِ the final *nūn* is omitted, but the *alif* is retained

because its omission will make this dual form identical with the singular form.

An important difference in the dual forms is that the *nūn* takes *kasrah* instead of *fathah*.

So the resulting form is يَكْتُبَانِ، تَكْتُبَانِ. After omitting -ni from 'yaktubāni' and adding -nna we get 'yaktubānna'. The final -a is changed to -i for sake of dissimilation, and the resulting forms are 'yaktubānni' and 'taktubānni'.

- 4) In the two feminine plural forms, يَكْتُبْنَ، تَكْتُبْنَ، the final *nūn* is retained and -ānni is added.

As in the dual forms the *nūn* takes *kasrah* in these plural forms also.

The resulting forms are يَكْتُبْنَ، تَكْتُبْنَ.

Note that an *alif* is added between the *nūn* of the pronoun and the *nūn* of emphasis (yaktubna yaktubn-ā-nni, taktubna taktubn-ā-nni).

b) The *muḍāri' majzūm*

The process is the same as in the *muḍāri' marfū'* except that the *nūn* in the five forms is already omitted in the *muḍāri' majzūm*. Here are some examples:

لا تَجْلِسَنَّ فِي هَذَا الْكُرْسِيِّ فَإِنَّهُ مَكْسُورٌ.

'Don't sit in this chair for it is broken.'

يَا إِخْوَانُ، لَا تَخْرُجَنَّ مِنَ الْفَصْلِ قَبْلَ السَّاعَةِ الْوَاحِدَةِ.

'Brothers, don't leave the class before one o'clock.'

يَا زَيْنَبُ، لَا تَغْسِلَنَّ ثَوْبَكَ بِهَذَا الصَّابُونِ.

'Zainab, don't wash your clothes with this soap.'

يَا أَخَوَاتُ، لَا تَشْرَبَنَّ هَذَا الْمَاءَ.

'Sisters, don't drink this water.'

Note that in the *nāqish* verb, the omitted third radical is restored before suffixing the *nūn*, e.g.:

لا تَمْشِ لا تَمْشِينَ -- لا تَنْسَ لا تَنْسِينَ -- لا تَدْعُ لا تَدْعُونَ

This also happens in the *amr*.

c) The *amr*

The process is primarily the same in the *amr* also, e.g.:

اُكْتُبْ اُكْتُبِي (uktub uktub-anna)

اُكْتُبَا اُكْتُبَانِ (uktubā uktubā-nni)

اُكْتُبُوا اُكْتُبُونَّ (uktubū uktub-unna)

اُكْتُبِي اُكْتُبِينَ (uktubī uktubī-nna)

اُكْتُبْنَا اُكْتُبْنَ (uktubna uktubn-ā-nni)

WHEN TO USE THIS *NŪN*?

Its use is either optional, compulsory or near-compulsory.

a) **Optional.** It is optional in the following two cases:

1) in the *amr*, e.g.:

اِنْزِلَنَّ مِنَ السَّيَّارَةِ يَا وَلَدُ. 'Do get out of the car, boy.'

2) in the *muḍāri* if it signifies *ṭalab* (الطَّلَبُ), i.e., *amr*, *nahy* or *istifhām*, ⁽²⁾ e.g.:

لَا تَأْكُلَنَّ وَأَنْتَ شَبْعَانُ. 'Never eat when you are full up.'

هَلْ تُسَافِرَنَّ وَأَنْتَ مَرِيضٌ؟ 'Are you travelling when you are so sick?'

If the speaker feels the need for emphasis, he may use it.

b) **Compulsory.** It is compulsory in the *muḍāri* if it is *jawāb al-qasam*, e.g.:

وَاللَّهِ لَا أَحْفَظَنَّ الْقُرْآنَ الْكَرِيمَ. 'By Allāh! I will memorize the Qur'ān.'

Here the *muḍāri* أَحْفَظُ happens to be *jawāb al-qasam* as it is preceded by the *qasam* وَاللَّهِ.

Note that this verb has not only the *nūn* suffixed to it, but it has also a *lām* prefixed to it (*la-aḥḥaẓ-anna*). This *lām* is called لَامُ تَلْقَى الْقَسَمِ.

There are, however, three conditions for its use in the *jawāb al-qasam*. These are:

1) the verb should be affirmative as in the above example. Neither the *lām* nor the *nūn* are used with a negative verb, e.g.:

وَاللَّهِ لَا أَخْرُجُ. 'By Allāh! I will not go out.'

2) the tense of the verb should be future. If it is present only the *lām* is used, not the *nūn*, e.g.:

وَاللَّهِ لَا أَحِبُّكَ. 'By Allāh! I love you.'

وَاللَّهِ لَا أَظُنُّهُ صَادِقًا. 'By Allāh! I think he is truthful.'

Note that وَاللَّهِ لَا أَسَاعِدُنَّهُ means 'By Allāh! I will help him'

and وَاللَّهِ لَا أَسَاعِدُهُ means 'By Allāh! I am helping him.'

3) the *lām* should be attached to the verb. If it is attached to a word other than the verb, the *nūn* cannot be used, e.g.:

وَاللَّهِ لِأَيِّ مَكَّةَ أَذْهَبُ. 'By Allāh! To Makkah I will go.'

Here the *lām* is attached to إِلَى (la-ilā).

⁽²⁾ For *ṭalab* see Lesson 15.

LESSON 33

But if it is attached to the verb, the *nūn* has to be used, e.g.:

وَاللّٰهُ لَا ذَهَبَنَّا إِلَى مَكَّةَ.

Here is another example

وَاللّٰهُ لَسَوْفَ أَزُورُكَ.

‘By Allāh! I will visit you.’

In the Qur’ān (93:5)

وَلَسَوْفَ يُعْطِيكَ

‘And He will give you.’

This is *jawāb al-qasam*, and the *qasam* is وَالضُّحَى ‘By the forenoon!’

c) **Near-compulsory.** The use of the *nūn* is near-compulsory after the conditional particle **إِمَّا** which is made up of **إِنْ** plus **مَا** for strengthening. The *nūn* of **إِنْ** has been assimilated to the *mīm* of **مَا**.

Here are some examples:

إِمَّا تَذْهَبَنَّ إِلَى مَكَّةَ أَذْهَبَ مَعَكَ.

‘If you go to Makkah, I will go with you.’

In the Qur’ān (17:23):

إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرُهُمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

‘If one or both of them attain old age with you, do not say to them ‘Fie’, nor repulse them, but speak to them a gracious word.’

(2) **أَفٌ** is a verb-noun meaning ‘I am annoyed.’ or ‘I am irritated.’. It is *mabnī*.

(3) In the Qur’ān (3:169): **بَلْ أَحْيَاءٌ** Here the *mubtada* is omitted. The full sentence is:

بَلْ هُمْ أَحْيَاءٌ. ‘On the contrary, they are alive.’

When **بَلْ** precedes a sentence it is called **حَرْفُ الْإِبْتِدَاءِ**, i.e., introductory particle.

It denotes digression, i.e., change of subject.

This change signifies one of the two following things:

a) **الْإِبْطَالُ**, i.e., cancellation of the previous statement as in this verse:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

‘Never think of those who are killed in the way of Allāh as dead; on the contrary they are alive, with their Lord they have provision.’

بَلْ is used here to cancel the idea that they are dead, and to assert that they are alive.

b) **الِإِنْتِقَالُ**, i.e., transition from one idea to another without cancelling the first, e.g.:

إِبْرَاهِيمُ كَسْلَانُ، بَلْ هُوَ مُهْمِلٌ. 'Ibrāhīm is lazy; nay, he is negligent.'

In the Qur'ān (68:26-27)

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ۚ بَلْ لَحْنٌ مَحْرُومُونَ ۚ

'When they saw it ⁽³⁾ they said, "Surely, we have lost our way; nay, we have been deprived (of our fruit)".'

Vocabulary

دَعْوَةٌ (ج دَعَوَاتٌ)	prayer, supplication	عَزَّ عِزًّا، عِزَّةً	to be strong, powerful, honoured (a-i)
حَارَبَ مُحَارَبَةً	to combat, wage war (iii)	نَشَرَ نَشْرًا	(1) to saw (wood) (2) to spread (a-u)
تَرَكَ تَرْكًا	to leave, let be, renounce (a-u)	عَلَّمَ تَعْلِيمًا	to teach (ii)
أَلَفَ	to write a book (ii)	تَعْلِيمٌ	teaching
وَفَّقَ تَوْفِيقًا	to lead s.o. to success (ii)	وَعَظَ يَعِظُ وَعِظًا، عِظَةً	to exhort, admonish
حَسَنَةٌ	good deeds, good things	جَادَلَ مُجَادَلَةً، جَدَالًا	to argue, debate (iii)
مُرَبِّ (الْمُرَبِّي)	educationist	رَبَّى تَرْبِيَةً	to educate, to bring up (a child) (ii)
نَهَرَ نَهْرًا	to rebuff, chide, talk harshly (a-a)	خَنَدَقَ	trench, the Battle of Trench
نَقَلَ نَقْلًا	to move s.t. from its place, to transfer, remove (a-u)	سَكِينَةً	tranquility, peace of mind
لَقِيَ يَلْقَى لِقَاءً	to meet	صَامَ يَصُومُ صَوْمًا، صِيَامًا	to fast (a-u)
لَاقَى يُلَاقِي مُلَاقَاةً	to meet (iii)		
فِتْنَةٌ (ج فِتَنٌ)	trial and temptation	رَدَّ رَدًّا	to reply, to send back (a-u)
بَيْتٌ	(1) home (2) couplet, verse	بَرَزَ بُرُوزًا	to come into view, stand out, protrude (a-u)

³ i.e., their garden which had been burnt down.

لَيْثٌ (ج لُيُوثٌ)	lion	نَابٌ (ج أُنْيَابٌ، نُيُوبٌ)	canine tooth
تَوَالِي الْأَمْثَالِ	(gr) two or more identical consonants or vowels following each other in close succession. Arabic does not like this phonetic phenomenon and usually changes identical speech sound,		
لَحِقَ لُحُوقًا	to become attached (i-a)	أَكَّدَ تَأْكِيدًا	to emphasize (ii)
وَكَّدَ تَوْكِيدًا	to emphasize (ii)	مَوْضُوعٌ (ج مَوَاضِيْعُ)	subject, subject matter
جَازَ جَوَازًا	to be permissible (a-u)	وَجَبَ يَجِبُ وَجُوبًا	to be obligatory (a-i)
غَيَّرَ تَغْيِيرًا	to change, alter (ii)	تَضَجَّرَ تَضَجُّرًا	to be annoyed, be vexed (v)
لَزِمَ لُزُومًا	to be necessary, required	بَغَى يَبْغِي بُغْيَةً	to seek, desire
صَوَابٌ	right, correct	بَغَى (عَلَى) بُغْيًا	to wrong, commit aggression
أَضْرَابٌ	(gr) literally 'abandoning'. The particle بَلْ signifies abandoning the subject preceding it and proceeding to a different subject.		
أَضْرَابٌ أَبْطَالِي	totally abandoning the previous subject		
أَضْرَابٌ إِنْتِقَالِي	passing to another subject without abandoning the previous one.		

LESSON 34

In this lesson we learn the following

(1) **الْمَمْنُوعُ مِنَ الصَّرْفِ** (the diptote). It is a *mu'rab* noun which does not accept *tanwīn*, e.g.:

إِبْرَاهِيمُ، فَاطِمَةُ، أَحْمَرُ، مَسَاجِدُ، زَمَلَاءُ

It is of two kinds:

- Nouns which do not accept the *tanwīn* for only one reason.
- Nouns which do not accept the *tanwīn* for two reasons.

Nouns which do not accept the *tanwīn* for only one reason

This reason is one of the two following things:

- أَلِفُ التَّائِيثِ** i.e., the *alif* signifying femininity. It is either **مَقْصُورَةٌ** (short) or **مَمْدُودَةٌ** (elongated).

The first is a long -ā written with a *yā'* (ي) or with an *alif*, and the second is a long -ā followed by a hamzah (أ), and both these should be extra added after the third radical, e.g.:

(1) **مَرْضَى، دُنْيَا، حُبْلَى، هَدَايَا، فَتَاوَى** : **أَلِفُ التَّائِيثِ الْمَقْصُورَةُ**

Note that words like **عَصَا** 'stick', **رَحَى** 'grinding stone', **فَتَى** 'young man' are **not** **مَمْنُوعٌ مِنَ الصَّرْفِ** because the *alif* in these words is the third radical, and not extra.

(2) **صَحْرَاءُ، حَمْرَاءُ، أَصْدِقَاءُ، فُقَرَاءُ** : **أَلِفُ التَّائِيثِ الْمَمْدُودَةُ**

Note that words like **أَسْمَاءُ، أَبَاءُ، آلَاءُ، أَنْحَاءُ** are not **مَمْنُوعٌ مِنَ الصَّرْفِ** because these are like **أَقْلَامٌ، أَوْلَادٌ، أَحْكَامٌ** on the pattern of **أَفْعَالٌ** and the hamzah is the third radical, and not extra.

- الْجَمْعُ الْمُتَنَاهِي** (3), i.e. that is the plural on the patterns of **مَفَاعِلٌ** and **مَفَاعِيلٌ**, e.g.:

مَرْضَى is the plural of **مَرِيضٌ** 'world' -- **دُنْيَا** -- **حُبْلَى** 'pregnant' -- **هَدَايَا** -- **فَتَاوَى** plural of **فَتْوَى** 'religious ruling'.

فُقَرَاءُ plural of **فَقِيرٌ** 'poor'. **أَصْدِقَاءُ** plural of **صَدِيقٌ** 'friend' -- **أَحْمَرُ** 'red', feminine of **أَحْمَرٌ** -- **حَمْرَاءُ** 'desert' -- **صَحْرَاءُ**.

الْجَمْعُ الْمُتَنَاهِي means 'the ultimate plural'. Some plural forms can be changed to this form to get what is called

جَمْعُ الْجَمْعِ, e.g., **أُمَكِنَةٌ** is the plural of **مَكَانٌ**, and **أُمَكِنَةٌ** itself can be changed to **أَمَاكِينُ**. But this last form cannot be made plural further. This is why it is called the 'ultimate plural'.

مَسَاجِدُ، مَدَارِسُ، أَسَاوِرُ، حَدَائِقُ، سَلَابِلُ، أَنَامِلُ، فَنَادِقُ
مَفَاتِيحُ، أَسَابِيغُ، فَنَاجِيْنُ، ثَعَابِيْنُ، مَنَادِيلُ

Words on the pattern of مَفَاعِلَةٌ (i.e., مَفَاعِل + ة) are not مَمْنُوعٌ مِنَ الصَّرْفِ e.g.:

تَلَامِذَةٌ، دَكَاتِرَةٌ، أَسَاتِذَةٌ. These words accept *tanwīn*.

Even singular nouns on these two patterns are مَمْنُوعٌ مِنَ الصَّرْفِ e.g.:

سُرَاوِيلُ 'trousers'، طَبَاشِيرُ⁽⁴⁾ 'chalk'، بَطَاطِسُ 'potatoes'، طَمَاطِسُ 'tomatoes'.

Nouns which do not accept the *tanwīn* for two reasons

These are either proper nouns (الْعَلَمُ) or adjectives (الْوَصْفُ).

(a) Proper Nouns

Proper nouns do not accept the *tanwīn* when they have one of the following reasons:

(1) If they are feminine, e.g.:

أَمْنَةٌ، زَيْنَبُ، حَمْرَةٌ.

Note that حَمْرَةٌ is the name of a man, but the word is feminine as it ends in *tā' marbūṭah*

(ة).

If a feminine proper noun is made up of three letters of which the second letter is *sākin*, it may be used both as مَمْنُوعٌ مِنَ الصَّرْفِ and as a مَصْرُوفٌ, but it is better to use it as a diptote, e.g.:

هِنْدٌ، دَعْدٌ، رِيْمٌ or هِنْدٌ، دَعْدٌ، رِيْمٌ.

(2) if they are non-Arabic (أَعْجَمِيَّةٌ) e.g.:

إِبْرَاهِيْمُ، وَلِيْمُ، بَاكِسْتَانُ

If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is *sākin*, it accepts the *tanwīn*, e.g.:

نُوحٌ، لُوطٌ، شَيْثٌ، جُرْجٌ، خَانٌ⁽⁵⁾

⁴ These two words belong to the class of اِسْمُ الْجِنْسِ الْجَمْعِيِّ like الْعِنَبُ etc. These words are treated as singular, though they are plural in meaning.

⁵ نُوحٌ and لُوطٌ are names of prophets, شَيْثٌ is the name of one of the sons of Adam (may peace be on him), جُرْجٌ is

George, خَانٌ is a proper name in India and Pakistan.

But if it is feminine, it remains a **مَمْنُوعٌ مِنَ الصَّرْفِ** e.g.:

⁽⁶⁾ بَلْخُ، حِمَصُ، نَيْسُ، مُوشُ، بَاثُ، بَرْتُ

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the *tanwīn*, e.g.:

جَوْهَرٌ which is a Persian word meaning a gem, and is also used as a proper name.

(3) if they are **مَعْدُولٌ**, i.e., on the pattern of **فُعْلٌ** (fu'al-u), e.g.:

⁽⁷⁾ زُحْلُ، عُمَرُ، هُبْلُ، زُفْرُ

(4) if they end in extra *alif* and *nūn*, e.g.:

رَمَضَانُ، مَرَوَانُ، شَعْبَانُ، عُثْمَانُ

The name **حَسَّانٌ** accepts *tanwīn* because it is on the pattern **فَعَّالٌ** from **حُسِّنَ**, and so the ن is the third radical, and is not extra.

(5) if they resemble a verb in their form, e.g.:

أَحْمَدُ which is on the pattern of **أَذْهَبُ** 'I go'

يَزِيدُ which is on the pattern of **يَبِيعُ** 'he sells'.

(6) if they are compound of two nouns, e.g.:

مَعْدِيكَرْبُ، حَضْرَمَوْتُ.

(b) Adjectives

Adjectives do not accept the *tanwīn* in the following cases:

(1) if they are on the pattern of **أَفْعَلٌ** provided they are not made feminine with the *tā' marbūṭah*

(ة), e.g.:

أَكْبَرُ، أَحْمَرُ

The feminine of **أَكْبَرُ** is **كُبْرَى** and that of **أَحْمَرُ** is **حَمْرَاءُ**.

The word **أَرْمَلٌ** 'widower' accepts the *tanwīn* because its feminine is **أَرْمَلَةٌ** 'widow'.

(2) if they are on the pattern of **فَعْلَانٌ**, e.g.:

جَوْعَانُ، شَبْعَانُ، عَطْشَانُ، مَلَانُ.

(3) if they are **مَعْدُولٌ**. A *ma'dūl* adjective is one of the two following things:

⁶ Names of cities in Australia, England, Turkey, France, Syria and Afghanistan: Perth, Bath, Muş, Nice, Homs, Balkh.

⁷ زُفْرُ and زُفْرُ are names of persons, زُحْلُ is the planet Saturn and هُبْلُ is the name of a pre-Islamic idol.

a) the numbers which are on the patterns of **فُعَالٌ** and **مَفْعَلٌ**, e.g.:

ثَلَاثٌ 'three at a time'

رُبَاعٌ 'four at a time'

مَثْنَى 'two at a time'

مَثَلثٌ 'three at a time'

In the Qur'ān (4:3):

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
مَثْنَىٰ وَثُلَاثَ وَرُبْعَ ۚ

'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 **أُخْرَىٰ** plural of **أُخْرَىٰ**. In the Qur'ān (2:185):

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ

'And he who is sick or on a journey (let him fast the same number of) other days.'

مَمْنُوعٌ مِنَ الصَّرْفِ I'RĀB OF THE

We have learnt the *i'rāb* of the **مَمْنُوعٌ مِنَ الصَّرْفِ** in Book One (Lesson 23) and in the first lesson of this book.

The *jarr*-ending of the **مَمْنُوعٌ مِنَ الصَّرْفِ** is *fathah* instead of *kasrah*, e.g.:

درستُ في مدارسٍ كثيرةٍ 'I studied in many schools.'

سافرتُ من لندنَ إلى برلينَ 'I travelled from London to Berlin.'

هذه كتبُ زينبَ 'These are Zainab's books.'

But it takes *kasrah* like a regular noun in the following two cases:

a) when it has a definite article -al, e.g.:

نزلتُ في هذه الفنادقِ 'I stayed in these hotels.'

اكتبْ بِالْقَلَمِ الْأَحْمَرِ 'Write with a red pen.'

سلّمتُ الرّغيفَ للولَدِ الجوّعانِ 'I gave the loaf to the hungry boy.'

In the Qur'ān (70:40)

فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَدِيرُونَ

‘But, nay! I swear by the Lord of the easts and the wests that we are indeed Able.’

b) When it is *muḍāf*, e.g.:

دَرَّسْتُ فِي مَدَارِسِ الْمَدِينَةِ ‘I taught in the schools of Madinah.’

اتَّصَلْتُ بِأَصْدِقَاءِ بِلَالٍ ‘I contacted Bilāl’s friends.’

هُوَ مِنْ أَحْسَنِ الطُّلَابِ ‘He is one of the best students.’

In the Qur'ān (95:4)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

‘We have indeed created man in the best stature.’

Note the words

مَعَانٍ plural of مَعْنَى ‘meaning’

جَوَارٍ plural of جَارِيَةٌ ‘girl’

نَوَادٍ plural of نَادٍ ‘club’

Such words are on the pattern of مَفَاعِلٌ, and at the same time they are *manqūṣ* as their third radical is yā’, which appears if these words take the definite article -al,

المعاني، الجوّاري، النوادي.

These are called *manqūṣ* of the جَمْعُ الْمُتَنَاهِي and they are treated just as the *manqūṣ* in i’rāb.

They take the *tanwīn* in the *raf’* and *jarr* cases, but not in the *naṣb* case, e.g.:

Marfū’ هَذِهِ الْكَلِمَةُ لَهَا مَعَانٍ كَثِيرَةٌ ‘This word has many meanings.’

Here مَعَانٍ is *mubtada’* and is *marfū’*. Here it takes *tanwīn*.

Manṣūb أَعْرِفُ مَعَانِي كَثِيرَةً لِهَذِهِ الْكَلِمَةِ ‘I know many meanings of this word.’

Here it is *maf’ūl bihi* and so it is *manṣūb*. Here it does not take *tanwīn*.

Majrūr تُسْتَعْمَلُ هَذِهِ الْكَلِمَةُ بِمَعَانٍ كَثِيرَةٍ ‘This word is used in many meanings.’

Here it is *majrūr* as it is preceded by a preposition. Here also it takes the *tanwīn*.

Here are other examples:

Marfū’ تَوَجَدُ هُنَا نَوَادٍ مُخْتَلِفَةً ‘Various clubs are found here.’

Manṣūb أَسَّسَ النَّاسُ نَوَادِي مُخْتَلِفَةً ‘People have founded various clubs.’

هُوَ عَضْوٌ فِي نَوَادٍ مُخْتَلِفَةٍ *Majrūr* 'He is member in various clubs.'

Vocabulary

عَالِمٌ (ج عُلَمَاءُ)	learned man, scholar	وَصَلَ يَصِلُ وَصَلًا، صِلَةً	to connect
شَرِيعَةٌ	Islamic Law	اِسْتَقْلَلَّ اِسْتِقْلَالًا	to be independent (x)
مَسْأَلَةٌ (ج مَسَائِلُ)	issue, matter, problem	مُسْتَقِلٌّ	independent, separate
خَصَّصَ تَخْصِيصًا	(1) to set aside, particularize (gr) to specify (ii)		
عَدَلَ عَدَالَةً	to act justly (a-i)	طَابَ (ل) يَطِيبُ طَيِّبًا	to be to one's liking
أَقْسَطَ اِقْسَاطًا	to act justly, deal fairly (iv)	قَوْسٌ قُرَحٌ	rainbow
طَيْفٌ	spectrum	أَسَرَّ (إِلَى) اِسْرَارًا	to confide, to speak secretly (iv)
تَتَابَعَ تَتَابُعًا	to follow in succession (vi)	مَعْمَلٌ	laboratory, workshop
لَحِقَ لُحُوقًا	to become attached (i-a)	خَتَمَ خَتْمًا	to close, finish, end, seal (a-i)
عِلَّةٌ (ج عِلَلٌ)	reason	حُبْلَى (ج حَبَالَى)	pregnant
هَدِيَّةٌ (ج هَدَايَا)	present, gift	فَتَوَى (ج فَتَاوَى، فَتَاوٍ)	religious ruling
شَبَهَ (ج أَشْبَاهُ)	similar, like	صَحْرَاءُ (ج صَحَارِيٌّ)	desert
رِسَالَةٌ (ج رَسَائِلُ)	message	فَنَجَانٌ (ج فَنَاجِينُ)	coffee cup
ثُعْبَانٌ (ج ثُعَابِينُ)	serpent	أُسْبُوعٌ (ج أَسَابِيعُ)	week
طَمَاطُمٌ	tomato	طَبَاشِيرٌ	chalk (to write)
بَطَاطِسُ	potato	سَرَائِلُ	trousers
عَلَمٌ (ج أَعْلَامُ)	(gr) proper name	مُسَمًّى	named, called, known

صِفَةٌ (gr) adjective

وَسْطٌ middle

ثَلَاثِيٌّ سَاكِنُ الْوَسْطِ (gr) a three-letter word with its middle letter being vowelless

مَعْدُولٌ (gr) transformed

مُرْكَبٌ compound

أَرْمَلٌ widower

إِشْتَرَطَ إِشْتِرَاطًا to stipulate, to make conditional (viii)

أَرْمَلَةٌ widow

جَارِيَةٌ (جَ جَوَارٍ) girl

مَرْجِيٌّ combined, mixed

مَعْدِيكَرْبُ Proper name of a sahaabah (عَمْرُو بْنُ مَعْدِيكَرْبٍ)

أَضَافَ يُضِيفُ إِضَافَةً (1) to add

(gr) to add a noun to another to signify the meaning of possession. (iv)

مَنْقُوصٌ (gr) a noun ending in an original yā such as النَّدِي

حَضْرَمَوْتُ a region in south eastern Yemen

أَرْنَبٌ (جَ أَرَانِبُ) rabbit

VOCABULARY OF MODERN TERMS

- أ -

radio and TV (literally the audible and visible transmissions)	الإذَاعَتَانِ الْمَسْمُوعَةُ وَالْمَرِيَّةُ
couch, sofa	الْأَرِيكَةُ
to hire	اسْتَأْجَرَ
to have a bath	اسْتَحَمَ
first aid	الإِسْعَافُ
ambulance	سَيَّارَةُ الإِسْعَافِ
announcement	الإِعْلَانُ
suggestion, idea	الْاِقْتِرَاحُ
to join (a school, a university)	التَّحَقَّقَ بِـ
half-yearly examination	الْامْتِحَانُ النَّصْفِيُّ
secretary	الْأُمِينُ
cashier	أُمِينُ الصَّنْدُوقِ
departure from school	الانْصِرَافُ

- ب -

telegram	الْبَرْقِيَّةُ
programme	الْبَرْنَامَجُ
potatoes	الْبَطَاطِسُ
grocer	الْبَقَّالُ
municipal corporation	الْبَلَدِيَّةُ

VOCABULARY OF MODERN TERMS

- ت -

to graduate	تَخَرَّجَ
vaccination	التَّطْعِيمُ
circular	التَّعْمِيمُ
grade (in examination result)	التَّقْدِيرُ
with distinction	بِتَقْدِيرٍ مُمْتَازٍ
television (set)	التِّلْفَازُ
to go for a walk	تَنَزَّهَ
distribution	التَّوْزِيعُ

- ث -

cultural	ثَقَافِيٌّ
----------	------------

- ج -

prize, award	الْجَائِزَةُ
cheese	الْجُبْنُ
pound (currency)	الْجُنَيْهَ
weather	الْجَوُّ
directions	الْجِهَاتُ
students from different sections, classes, colleges etc.	طُلَّابٌ مِنْ جِهَاتٍ مُخْتَلِفَةٍ

- ح -

bus	الْحَافِلَةُ
size	الْحَجْمُ
world war	الْحَرْبُ الْعَالَمِيَّةُ
civil war	الْحَرْبُ الْأَهْلِيَّةُ

VOCABULARY OF MODERN TERMS

period (duration of a lesson)

الْحِصَّةُ

tea party

حَفْلُ الشَّاي

- خ -

graduate

الْخَرِيجُ

map

الْخَرِيطَةُ

- د -

habit

الدَّأْبُ والدَّيْدَنُ

to smoke

دَخَنَ

postgraduate studies

الدَّرَاسَاتُ الْعُلْيَا

drawer (in a table)

الدُّرْجُ

tonic

الدَّوَاءُ الْمُقَوِّي

vertigo

الدُّوَارُ

State (country)

الدَّوْلَةُ - الْجَمْعُ دَوْلٌ

- ر -

president

الرَّئِيسُ

to fail (in examination)

رَسَبَ

one who has failed

رَاسِبٌ

- ز -

Saturn (planet)

زُحَلٌ

- س -

to record (in a tape-recorder)

سَجَّلَ

to draw (money from a bank)

سَحَبَ

cancer

السَّرَطَانُ

VOCABULARY OF MODERN TERMS

cough

السُّعالُ

quince

السَّفَرَجَلُ

ambulance

سيارة الإسعافِ

- ش -

lorry, truck

الشَّاحِنَةُ

(TV) screen

الشَّاشَةُ

youth, young men

الشَّبَابُ (جَمْعُ شَابٍّ)

policemen

الشُّرَطَةُ

policeman

الشُّرْطِيُّ

tape (of a tape-recorder)

الشَّرِيطُ

to switch on (a machine)

شَغَلَ

flat (building)

الشَّقَّةُ

- ص -

fund

الصُّنْدُوقُ

charity fund

صُنْدُوقُ الْبِرِّ

- ض -

exactly

(الضَّبْطُ) بِالضَّبْطِ

- ط -

storey, floor (in a high-rise building)

الطَّابَقُ

chalk (for writing)

الطَّبَاشِيرُ

model

الطَّرَازُ

tomatoes

الطَّمَاظِمُ

to strike a student's name off the rolls, to expel

طَوَّى قَيْدَهُ

VOCABULARY OF MODERN TERMS

another name of Madinah	طَيِّبَةٌ
spectrum	الطَّيْفُ
- ع -	
lentil	الْعَدَسُ
- غ -	
gram	الْغَرَامُ
gargling	الْغَرْغَرَةُ
cover, title-page	الْغِلَافُ
- ف -	
break (during school time)	الْفُسْحَةُ
courtyard	الْفِنَاءُ
from time to time	الْفَيْنَةِ بَعْدَ الْفَيْنَةِ
- ق -	
examination hall	قَاعَةُ الْامْتِحَانِ
ball-point pen	الْقَلَمُ الْجَافُّ
rainbow	قَوْسُ قُرَحَ
- ك -	
football	كُرَّةُ الْقَدَمِ
electricity	الْكَهْرَبَاءُ
sack, bag	الْكَيْسُ
kilogram	الْكِيلُوغَرَامُ
- ل -	
rules and regulations	الْلَايِحَةُ

VOCABULARY OF MODERN TERMS

litre

الليتر

chart

اللوحة

- م -

objection

المانع

match

المباراة

file (instrument)

المبرد

museum

المتحف

metre

المتر

exemplary

مثالي

free (without money)

مجاناً

(railway) station

المحطة

camp

المخيم

vice-chancellor (or president) of a university

مدير الجامعة

radio announcer, newsreader

المذيع

correspondent

المراسل

educationist

المربي

controller (of student's attendance)

المراقب

traffic

المروء

bolt (of a door)

المزلاج

contest

المسابقة

swimming contest

مسابقة السباحة

tape-recorder

المسجل

pedestrians

المشاة

VOCABULARY OF MODERN TERMS

supervisor	المُشْرِفُ
teacher in charge of cultural activities	المُشْرِفُ عَلَى النَّشَاطِ الثَّقَافِيِّ
bank	المَصْرَفُ
lift (in a building), elevator (US)	المِصْعَدُ
airport	المَطَارُ
dictionary	المُعْجَمُ
school level dictionary	المُعْجَمُ الْمَدْرَسِيُّ
university level dictionary	المُعْجَمُ الْجَامِعِيُّ
camp	المُعَسَّكُ
institute	المَعْهَدُ
scoop	المِغْرَفَةُ
colic, gripe	المَغْصُ
crossroads	مُفْتَرَقُ الطُّرُقِ
words	المُفْرَدَاتُ
fan	المِرْوَحَةُ
interview, meeting	المُقَابَلَةُ
article (in a journal)	المَقَالُ
scissors	المِقْصُ
canteen	المَقْصِفُ
frying-pan	المِقْلَاةُ
air-conditioner	المُكَيِّفُ
million	المِلْيُونُ
distinction (grade)	المُمْتَازُ

VOCABULARY OF MODERN TERMS

eraser

المِمْحَاةُ

sickle

الْمِنْجَلُ

bend or turn (in a road)

الْمُنْعَطَفُ

regular (in attendance)

مُوَظَّبٌ

car park

مَوْقِفُ السَّيَّارَاتِ

era after the birth of Christ

لِلْمِيلَادِ / مِيلَادِيّ

- ن -

club

النَّادِي

literary club

النَّادِي الْأَدَبِيُّ

activity

النَّشَاطُ

news bulletin

نَشْرَةُ الْأَخْبَارِ

to provide, to lay down, to specify

نَصَّ عَلَى

spectacles

النَّظَّارَةُ

- ه -

telephone

الهَاتِفُ

- و -

absentees' list

وَرَقَةُ الْغِيَابِ

to distribute

وَزَّعَ