

بسم الله الرحمن الرحيم

Arabic Tutor

Volume One

A Translation of

تسهيل الأدب في لسان العرب

popularly known as

عربي كا معلم

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Typeset on Palatino 13 and Traditional Arabic 18 by Academy for Islamic Research, Madrasah In'āmiyyah, Camperdown, KwaZulu Natal, South Africa.

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عن ابن عباس رضي الله تعالى عنهما قال قال رسول الله صلى الله عليه وسلم أحبوا العرب لثلاث لأني عربي والقرآن عربي وكلام أهل الجنة عربي رواه البيهقي في شعب الإيمان

Àbdullāh Ibn Àbbās ؓ narrates that Rasūlullāh ﷺ said, “Love the Arabs for three things:

- because I am an Arab,
- the Qur’ān is in Arabic and
- the language of the people of Jannah is Arabic.”

Contents of Each Volume

Volume One: Lesson 1 to Lesson 15

Volume Two: Lesson 16 to Lesson 25

Volume Three: Lesson 26 to Lesson 43

Volume Four: Lesson 44 to Lesson 75

Contents

Transliteration.....	10
Introduction.....	13
Reviews of this Book.....	17
Indications	25
Notes.....	25
Request.....	26
Translator's Note	26
Terminology	28
Terminology	28
Lesson 1	31
Words and the Types of Words.....	31
The Types of Nouns	32
The Types of Definite Nouns.....	33
Lesson 2.....	35
The Particles of (تعريف) and (تنكير).....	35
Vocabulary List No. 1	38
Exercise No. 1	40
Test No. 1	42
Lesson 3.....	44
Compounds	44
The Adjectival Phrase	45
Vocabulary List No. 2	47
Exercise No. 2.....	49

Lesson 4.....	50
Gender.....	50
Vocabulary List No. 3	52
Exercise No. 3.....	53
Lesson 5.....	55
Singular and Plural	55
Vocabulary List No. 4	59
Exercise No. 4.....	61
Test No. 2	62
Lesson 6.....	64
Sentences with a Noun - الجملة الاسمية.....	64
Vocabulary List No. 5	69
The Nominative Detached Pronouns	71
Exercise No. 5.....	73
Lesson 7.....	77
The Genitive of Possession.....	77
Vocabulary List No. 6	80
Exercise No. 6.....	84
Test No. 3	86
Lesson 8.....	88
The Scales of Words	88
Exercise No. 7.....	93
Lesson 9.....	94
The Broken Plural.....	94
Vocabulary List No. 7	101
Exercise No. 8.....	103

Test No. 4	106
Lesson 10.....	108
The Cases of Nouns.....	108
The Signs of Declension of Different Nouns	109
Vocabulary List No. 8	118
Exercise No. 9.....	119
Lesson 11.....	123
The Genitive of Possession.....	123
Vocabulary List No. 9	133
Exercise No. 10.....	135
Test No. 5	140
Lesson 12.....	142
Indicative Pronouns	142
Vocabulary List No. 10	147
Exercise No. 11.....	148
Test No. 6	151
Lesson 13.....	152
Interrogative Pronouns.....	152
Vocabulary List No. 11	156
Exercise No. 12.....	157
Test No. 7	164
Lesson 14.....	166
The Verb.....	166
Vocabulary List No. 12	173
Exercise No. 13.....	176
Lesson 15.....	181
The Imperfect	181

Vocabulary List No. 13	189
Exercise No. 14.....	191
An Arabic Letter	195
Test No. 8	196

Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	<u>th</u>
ج	j
ح	<u>h</u>
خ	<u>kh</u>
د	d
ذ	<u>dh</u>
ر	r
ز	z
س	s
ش	sh
ص	<u>s</u>

ض	<u>d</u>
ط	<u>t</u>
ظ	<u>z</u>
ع	á
ع	í
ع	ú
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	ū
ه	h
ي	ī, y

Some Arabic phrases used in this book are as follows:

ﷺ	(<i>Sallallāhu ‘alaihi wasallam</i>) May Allāh send blessings and salutations upon him - used for Nabî ﷺ
ﷺ	(<i>Àlaihis salām</i>) Salutations upon him – used for all prophets
ﷺ	(<i>Radiallāhu ‘anhu</i>) May Allāh be pleased with him – used for the <u>Sahābah</u> ﷺ
ﷻ	(<i>Jalla Jalāluhū</i>) The Sublime – used for Allāh ﷻ
ﷻ	(<i>Àzza wa jall</i>) Allāh is full of glory and sublimity
(رحمه الله)	(<i>Rahimahullāh</i>) May Allāh have mercy on him – used for deceased saints and scholars

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفي وسلام علي عباده الذين اصطفى

Introduction

From the multitudes of letters which this humble writer has received from every corner of India, there still seems to be a fervent desire in this age to learn Arabic and to understand the final message of Allāh ﷻ, namely the Qur'ān.

However, no primary syllabus that conformed to the times was presented to the seekers of Arabic – such a syllabus that could increase the enthusiasm of the learners.

The ancient method of teaching Arabic and its syllabus from the very outset made one lose courage. Even the modern books have been deficient in creating an urge in the student.

Experience shows that only a syllabus which has easy rules coupled with teaching the language can increase the enthusiasm of the student. The rules must assist the learner in mastering the language. While learning the language, the rules are refreshed.

In reality, choosing such lessons and providing a sequence for them is no ordinary task. This is merely the grace of the Almighty Allāh ﷻ who made this writer accomplish such an enormous task.

ذلك فضل الله يؤتيه من يشاء

“That is the grace of Allāh. He grants it to whoever He desires.”

All thanks are due to Allāh ﷻ that this book was found to be extremely beneficial wherever it was read or taught. Many seekers of Arabic have written that they had lost hope after several attempts. If they had not obtained this book, they would not have learnt Arabic.

This is the fourth edition of this book. Initially, this book was written in two parts. Now it has been divided into four parts so that it can serve as a proper syllabus for high schools from the fourth class till matric.

This is the first part of the book. The lessons have been decreased when compared to the previous editions. However, the exercises have been increased to an extent that they can serve the place of an Arabic reader.

This part contains only fifteen lessons. But you will be surprised to note how much Arabic is taught with such a few lessons. The method of analysing sentences and recognition has been so well explained, that one cannot achieve this by learning several other prevalent Arabic Grammar books.

The key to each part has also been published. Due to this, many learners have learnt Arabic on their own.

A student doing self-study can complete this part in about six weeks. However, due to the presence of several other subjects in high schools, it will be appropriate to make it a one year course in the fourth class. In Arabic seminaries and Dārul Úlūms, where only Arabic is taught, all four parts of this book can be easily taught in one year.

Nevertheless, this book is such that every text book committee and those in charge of the syllabi in the madrasahs should include it in their syllabus in order to remove the difficulties of the students. They will be rewarded by Allāh and thanked by the people.

The summary of the opinions of the Ulamā of every province of India and the reviews of magazines and newspapers is that this has been the most successful attempt to simplify Arabic. This book is worth being

introduced in government and non-governmental schools so that the teaching of Arabic can be simplified.

This humble servant is grateful to all those who rendered beneficial opinions. May Allāh ﷻ reward them with the best of rewards.

The following pages contain the valuable opinions of some scholars. This should serve as a means of encouraging the seekers of Arabic. Others will not have to waste their time in looking for the merits of this book.

The servant of the students
(Moulānā) Àbdus Sattār Khān (رحمه الله)
Bindi Bazaar, Bombay, India

Muḥarram 1361 A.H.

Reviews of this Book

by the Úlamā, professors of Arabic, authentic journals and
the lovers of Arabic

Àllāmah Shabbir Ahmad Úthmānī (رحمه الله)

This book is worth including in the syllabi of the madāris. It is perhaps the best book written in this subject. The author has done a tremendous favour to the seekers of Arabic.

Moulānā Manāzir Ahsan Gilānī (رحمه الله), teacher at Jāmiyah Uthmāniah, Hyderabad

May Allāh reward you. This is a tremendous task. You have favoured the Muslims greatly. You have decreased a burden from my shoulders.

Moulānā Khājah Àbdul Hayy (رحمه الله), professor at Jāmi'ah Millīyah, Delhi

I taught the first part to the students as an experiment. I have found this book to be the easiest from all the books written on this subject.

Abul A'lā Maududī, editor of Tarjumanul Qur'ān, Lahore

This is the most successful effort at explaining the language of Arabic and its rules.

Moulānā Muḥammad Nāzīm Nadwī (رحمه الله), teacher at Nadwatul Ulamā, Lucknow

Many books have been written in India to learn the Arabic language in the shortest period possible. However, I have not seen any book till now that concisely meets the needs of the time. Moulānā Àbdus Sattār Khān is entitled to the gratitude and thanks of the Indian students and teachers for having written a very beneficial, easy and concise textbook to fulfil this need...

From my personal experience I know that this book is very valuable in providing benefit. It is worthy of being included in Arabic madrasahs and English schools so that the students can learn the language in a short period.

Moulānā Àbdul Qadīr Siddīqī (رحمه الله), teacher at Jāmi'ah Uthmāniah, Hyderabad

If this book is included in the syllabus, it will be very suitable. It is better than other books.

Moulānā Àbdul Wāsī' (رحمه الله), teacher at Jāmi'ah Uthmāniah, Hyderabad

I completely agree with the opinion of Moulānā Àbdul Qadīr Sāhib.

Àllāmah Sheikh Àbdul Qādir (رحمه الله), professor at Elphinstone College, Bombay

This is a successful endeavour. If this book is included in the initial Arabic syllabus, it would be more beneficial than other books.

Moulānā Ghulām Aḥmad (رحمه الله), head teacher at Madrasah Àrabīyah, Jāmi' Musjid Bombay

We have included this textbook in the syllabus of our madrasah. Experience shows that it is very beneficial.

Moulānā Habībur Raḥmān Sherwānī (رحمه الله), Hyderabad

I have studied the book, 'Ārabī kā Mu'allim'. It seems to be better than the previous books.

Moulānā Luṭfur Raḥmān (رحمه الله), Hyderabad

The success you have achieved in simplifying Arabic has not been achieved by anyone, not even by the European Orientalists. This book is not merely 'dry' Grammar but is an excellent textbook of Grammar and an interesting collection of literature.

Janāb Ghulām Ālī, advocate of the High Court, Bombay

Such an interesting and easy book of Arabic Grammar has not been seen before. My children study it with great interest.

Moulānā Sayyid Muḥammad Yahyāpūr (رحمه الله), Ilāhabād

There is no doubt that the author will long be remembered for this book and in the hereafter it will be a means of great reward for him.

Moulānā Muḥammad Sa'īd (رحمه الله), Sultānpūr

The books of Punjab and U.P. and the book '*Kalāme Ārabī*' of Meerut are non-entities in front of your book.

Moulānā Muḥammad Siddīq Kīrānwī (رحمه الله)

This humble servant has several books of this type e.g. *Raudatul Adab*, *Kalāme Ārabī* etc. However, the excellent manner in which you have presented the summary from *Mizān* till *Kāfiyah* cannot be found in the above-mentioned books.

Moulānā Sa'īduddīn Khān (رحمه الله), Indor

Indeed Arabic has been simplified. Your effort is worth congratulating.

Zamīndār, a newspaper of Lahore

Without exaggeration, we can say that the learned author has achieved extraordinary success. In our opinion this book is worth including in the syllabi of all government and non-government schools where Arabic is taught. We specifically request the Punjab Text Book Committee to grant the students the opportunity to benefit from it.

Al-Jam'īat, a newspaper of Delhi

“Arabī Kā Mu'allim” in reality conveys the meaning of its name – that is, it is an Arabic tutor. My desire is that the principals of Arabic institutes include it in their syllabi.

The Journal “Adabī Dunyā” of Delhī

Many books have been written till now in the modern trend in order to simplify Arabic. I have seen practically all of them. However, the manner in which Moulanā Àbdus Sattār Khān has simplified a complex language such as Arabic cannot be found anywhere.

The newspaper “**Zamzam**” of Lahore

The manner of teaching and understanding adopted in this book does not create any burden on the mind. Every fact is thoroughly learnt like a known fact. In our opinion there is no better series to promote Arabic.

The Journal “**Balāgh**” of Amritsar

Moulanā Àbdus Sattār Khān is entitled to congratulations for having converted this stone (Arabic Grammar) into water. He has explained all the rules from *Mīzān* till *Kāfiyah* in an easy-to-understand manner.

Ilāhī Bakhsh, Malaya

I have ordered many books of Arabic Grammar and Morphology written in Urdu and English and have spent much money on them. But by Allāh, these books have no value in front of your book. I do not have sufficient powerful words to describe the assistance I have received from your book in learning Arabic. Even now, if a Muslim finds Arabic to be difficult, he is unfortunate and lacks courage.

Janāb Muḥammad Hanīf, Upper Primary School,
Hazārībāgh

I had a desire to study Arabic for a long time. I used many books but it was futile. When I studied your book, I mastered Arabic in a very short while. The surprising thing was that I received no assistance from any teacher. Your book in reality is a mirror of the Arabic language.

Muḥammad Sharafud-dīn, Hyderabad

I thought that Arabic was so difficult that I could not even imagine learning it. However, as soon as I saw your book, my courage increased and I began studying it. I completed the first part in a few days. Now send me the second part. I do not think there is any book easier than this one.

Dr. Muḥammad Àbdul Quddūs, Madras

I read the first part of your book. It helped me tremendously to the extent that now I am able to write a few sentences in Arabic. Undoubtedly your book will create a great revolution.

This amount of recommendation is sufficient for the one who understands; otherwise so many reviews were received that a separate book could be compiled for this purpose.

Indications

- 1) The inverted comma (،) is used to indicate the plural of a noun.
- 2) In order to refer to a particular lesson, the lesson number and fact number will be mentioned in brackets thus: (5-2) meaning lesson number 5, fact no. 2.
- 3) The (باب) of the verb is mentioned in brackets after it.

Notes

- 1) Do not start a new lesson until you have mastered the previous one.
- 2) Translate each exercise with particular care.
- 3) Sometimes you may not understand a point. Remain steadfast and seek the assistance of someone. Perhaps later on you will understand the point yourself.

Request

A request is made to the teachers to study the book thoroughly before teaching it. During your teaching stint, you will be able to refer your students to previous lessons easily. There is no need to memorize the rules parrot-fashion. As you continuously repeat the examples, the rules will become ingrained in your mind. You will also learn the Arabic terms at the same time. It is appropriate to teach the book twice. First teach it superfluously and then in detail the second time.

Translator's Note

Translating is indeed a difficult task and I therefore do not claim to have fulfilled the right of translating this book. I ask the reader to overlook all shortcomings. Those attempting to translate any work of this calibre, will realize the great hurdles one has to overcome, especially where there are many technical terms involved.

I have made an attempt to clarify the text as much as possible and simplify the rules so that the beginner can grasp them quickly. Where there was a need, I have added explanatory footnotes.

The original Urdu text of the book contains many errors, especially in the Qur'ānic verses. I have corrected these in the English version. In many cases, I have used tables to enlist sentences or examples. This was done for the sake of greater clarity although the original text does not have such tables. Many new Arabic words used in the exercises have not been mentioned in the vocabulary. I have enlisted these as well. Many singular words did not have their plurals listed. I have included these also for the benefit of the students.

I have used the arrow sign (\longleftrightarrow) to indicate the direction of the text. In some cases, the text has to be read from left to right as in English, while in other instances, it has to be read from right to left as in Arabic.

I have provided the English equivalents of the Arabic grammatical terminology for the sake of information. The student need not learn the English terms. If one learns the Arabic terms and understands them well, it is sufficient. May Allāh ﷻ accept this humble effort from me and make it a means for my salvation, Āmīn.

Terminology

Terms	Meanings
حَرَكَة	the diacritical points namely fathah (—), kasrah (—) and dammah (—).
مُتَحَرِّكٌ	a letter with a harakah
سُكُونٌ	the diacritical point (—) also known as jazm
فَتْحَةٌ	fathah (—)
كَسْرَةٌ	kasrah (—)
ضَمَّةٌ	dammah (—)
تَنْوِينٌ	two fathahs (—), two kasrahs (—) or two dammas (—)
نُونٌ تَنْوِينٌ	the sound of the nūn created when reading the tanwīn
مَفْتُوحٌ	a letter having a fathah, eg. (ب)
مَكْسُورٌ	a letter having a kasrah, eg. (ت)
مَضْمُونٌ	a letter having a dammah, eg. (ث)
سَاكِنٌ	a letter having a sukūn, eg. (ج)

مُشَدَّد	a letter having a tashdīd (ّ —)
تَعْرِيف	to make a noun definite
تَنْكِير	to make a noun indefinite
لَامُ التَّعْرِيفِ	the (ال) attached to a noun
مُعْرَفٌ بِاللَّامِ	the noun having (ال)
وَاحِدٍ	singular
تَشْنِئَةٍ	dual
جَمْعٍ	plural
اسْمِ جَمْعٍ	a collective plural, e.g. (قَوْمٌ) - nation
تَذْكَيرٍ	masculine – also known as (مذكر)
تَأْنِيثٍ	feminine – also known as (مؤنث)
حُرُوفٍ تَهْجِيٍّ	the letters of the alphabet
حُرُوفِ الْعِلَّةِ	(ا), (و) and (ي)

الْحُرُوفُ الصَّحِيحَةُ	the letters besides the (حروف العلة)
هَمْزَةٌ	One hamzah is that of the (حروف تهجي). Another hamzah is an alif that is mutaharrik (أ-إ-أ) or an alif having jazm like the alif of (رَأْسٌ)
هَمْزَةٌ الْوَصْلِ	The initial hamzah of a word which is not pronounced when joined to the preceding word, e.g. (وَرَقٌ الْكِتَابِ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Lesson 1

Words and the Types of Words

1. A word having a meaning is called (كَلِمَةٌ). It is of three types: (اسْمٌ) – noun, (فِعْلٌ) – verb and (حَرْفٌ) – particle.

An (اسم) is independent of other words in indicating its meaning. It also does not have any tense, e.g. (رَجُلٌ) – man, (حَامِدٌ) – specific name, (ضَرَبَ) – to hit, (طَيِّبٌ) – good, (هُوَ) – he, (أَنَا) – I.

A (فعل) is a word that indicates some action together with one of the three tenses, e.g. (ضَرَبَ) – he hit, (ذَهَبَ) – he went, (يَذْهَبُ) – he is going or he will go.

A (حرف) is a word whose meaning cannot be understood without an (اسم) or (فعل), e.g. (مِنْ) – from, (عَلَى) – on, (فِي) – in, (إِلَى) – till, (ذَهَبَ الرَّجُلُ إِلَى الْمَسْجِدِ) – The man went to the

musjid.

The Types of Nouns

2. Nouns are of two types:

- (1) (معرفة) – definite and
- (2) (نكرة) – indefinite.

An indefinite noun is a word which refers to a general thing. The word (رَجُلٌ) – a man, does not refer to any specific person. It can refer to any person. The word (طَيِّبٌ) does not refer to any particular good thing. Every good thing can be called (طَيِّبٌ).

A definite noun refers to a specific thing. Zaid (زيد) is the name of a particular person. Makkah (مكة) is the name of a specific city. (الرَّجُلُ) – the man - refers to a specific person.

The Types of Definite Nouns

Definite Nouns are of seven categories:

1. (اسْمُ الْعَلَمِ) – proper nouns, e.g. (زَيْدٌ), (حَامِدٌ).
2. (اسْمُ الضَّمِيرِ) - pronouns, e.g. (هُوَ) – he, (أَنْتَ) – you, (أَنَا) - I.
3. (اسْمُ الْإِشَارَةِ) - the demonstrative pronoun, e.g. (هَذَا) – this, (ذَلِكَ) – that.
4. (الْأَسْمُ الْمَوْصُولُ) - the relative pronoun, e.g. (الَّذِي) – who, (الَّتِي) – who (feminine).
5. (الْمُنَادَى) – vocative case, e.g. (يَا رَجُلٌ) – O man, (يَا وَلَدٌ) – O boy.
6. (الْمَعْرَفُ بِاللَّامِ) - the noun having (الْ) , e.g. (الْفَرَسُ) the horse, (الرَّجُلُ) – the man.
7. (الْمُضَافُ إِلَى مَعْرِفَةٍ) – a noun which is related to any of the above-mentioned definite nouns, e.g. (كِتَابُ زَيْدٍ) – Zaid's book, (كِتَابُ هَذَا) – this person's book, (كِتَابُ الرَّجُلِ) – the book of the man.

Note: In these examples, the word (كِتَابٌ) has become definite.

Besides the above-mentioned definite nouns, all other nouns are indefinite. They are also of several types, two of the main categories being:

(1) (اسْمُ الذَّاتِ) – a word that denotes the being of something, living or non-living, e.g. (اِنْسَانٌ) – man, (فَرَسٌ) – horse, (حَجَرٌ) – stone.

(2) (اسْمُ الصِّفَةِ) – a word that indicates the quality of something, e.g. (حَسَنٌ) – beautiful, (قَبِيحٌ) – ugly.

Lesson 2

The Particles of (تعريف) and (تنكير)

1. The tanwīn¹ is generally attached to a word that is indefinite. In this case, it is regarded as a particle that renders a noun indefinite (حرف تنكير).² It is translated as ‘a’ or ‘an’ in English, e.g. (رَجُلٌ) – a man, (تُفَّاحٌ) – an apple, (مَاءٌ) – water. There is no need to translate it everywhere as in the example of (مَاءٌ) – water.

Note 1: Sometimes a proper noun also has tanwīn, e.g. (مُحَمَّدٌ), (عَمْرُو), (زَيْدٌ). In such a case, the tanwīn is not regarded as a (حرف تنكير).

2. The definite article of Arabic is (الْ).³ It is also called (لام). When (الْ) is prefixed to any indefinite word, it becomes definite. Now the word is termed as (مَعْرُوفٌ بِاللَّامِ) –

¹ See Terminology on page 22.

² This is similar to the letter ‘a’ in English.

³ It is similar to the word ‘the’ in English.

a word made definite by (أَلٌ). Consequently, (فَرَسٌ) – a horse, is indefinite while (الْفَرَسُ) – the horse, is definite.

3. When (أَلٌ) is prefixed to a word having tanwīn, the tanwīn falls off. Note the above example.

4. When any word precedes a word having (أَلٌ), the first word is joined to the lām of the second word and pronounced (by joining). The hamzah of the (أَلٌ) is known as hamzatul wasl.⁴ It is not pronounced, e.g. (بَابُ الْبَيْتِ) – the door of the house. To read (بَابُ الْبَيْتِ) here is incorrect.

Note 2: If there is a sākin letter before the (أَلٌ), the sākin letter is normally read with a kasrah. However the word (مِنْ) is read with a fathah. Therefore, (عَنْ الْبَيْتِ) is read as (عَنْ) and (مِنْ الْبَيْتِ) is read as (مِنْ).

5. When a word having tanwīn precedes the definite article, the nūn of the tanwīn⁵ is rendered a kasrah and joined to

⁴ See under terminology.

⁵ See under terminology.

the lām. If after the word (زَيْدٌ = زَيْدٌ), the word (الْعَالِمُ) appears, it will be read as (زَيْدُ الْعَالِمِ).

Note 3: The alif of (ابْنٌ), (ابْنَةٌ) and (اسْمٌ) is also hamzatul wasl. It is not pronounced when joined to the preceding word.

Examples: (هُوَ ابْنٌ) is read as (هُوَ ابْنٌ) – He is a son;

(هَذَا اسْمٌ) is read as (هَذَا اسْمٌ) – This is a name;

(زَيْدٌ ابْنٌ) is read as (زَيْدٌ ابْنٌ) – Zaid is a son;

(حَامِدٌ اسْمٌ) is read as (حَامِدٌ اسْمٌ) – Hāmid is a name.

When (أَلٌ) is prefixed to (ابْنٌ) and (اسْمٌ), the lām of the (أَلٌ) is rendered a kasrah and joined to the (ب) and (س). Therefore (الْأَبْنُ) is read as (الْأَبْنُ = أَلِ ابْنٌ) and (الْأَسْمُ) is read as (= أَلِ اسْمٌ). This rule is overlooked in general conversation.

6. When (أَلٌ) is prefixed to a word having one of the letters of (الحروف الشمسية), the lām of the (أَلٌ) is assimilated into the ḥarf shamsī, that is, at the time of pronunciation, instead of reading the lām, the ḥarf shamsī is pronounced. No jazm is

written on the lām in such a case but a tashdīd is written on the harf shamsī, e.g. (الشَّمْسُ) – the sun, (الرَّجُلُ) – the man, etc.

The (الحروف الشمسية) are:

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

Besides these letters, the other letters are called (الحروف القمرية), e.g. (القَمَرُ) – the moon, (الْجَمَلُ) – camel.

Vocabulary List No. 1

Note 4: After prefixing the definite article to these words, pronounce them.

Word	Meaning
أَنسَانٌ	man
بَيْتٌ	house
تَمْرٌ	dates
ثَمَرٌ	fruit
جَاهِلٌ	ignorant

عَالِمٌ	learned
حَسَنٌ	good, beautiful
خُبْزٌ	bread
دَرْسٌ	lesson
ذَنْبٌ	sin
رَسُولٌ	messenger
زَكَاةٌ	zakāh
سَهْلٌ	easy
شَيْءٌ	thing
صَلَاةٌ	prayer
ضَوْءٌ	light
طَيِّبٌ	good, clean
ظَالِمٌ	oppressor
عَادِلٌ	just
غَفُورٌ	one who forgives
فَاسِقٌ	transgressor
قَبِيحٌ	ugly

كَرِيمٌ	noble, generous
لَبَنٌ	milk
مَاءٌ	water
نَهَارٌ	day
وَلَدٌ	boy
هَرَّةٌ	cat
يَوْمٌ	day
وَ	and
أَوْ	or

Exercise No. 1

Note 5: When speaking, pause on the last letter, that is, do not read any harakah on the final letter. Read the word (الْبَيْتُ) as (الْبَيْتْ) and (الزَّكَاتُ) as (الزَّكَاهْ). If you are reading one word, pause on its last letter and if you are reading several words, pause on the last word, e.g. (حُبِيزٌ وَ لَبَنٌ).

(A) Read these words and translate them:

(1) الْبَيْتُ (2) الثَّمَرُ (3) الصَّلَاةُ وَالزَّكَاةُ (4) خُبْزٌ وَ لَبَنٌ (5) صَالِحٌ أَوْ
فَاسِقٌ (6) الْحَسَنُ أَوْ الْقَبِيحُ (7) الْمَاءُ وَالْخُبْزُ (8) التَّمْرُ وَاللَّبَنُ (9)
جَاهِلٌ وَ عَالِمٌ (10) الْإِنْسَانُ وَ الْفَرَسُ (11) دَرَسٌ وَ كَتَابٌ (12) الْعَادِلُ
أَوْ الظَّالِمُ (13) جَمَلٌ وَ فَرَسٌ

(B) Translate the following words or phrases into Arabic.
Use the definite article (ال) wherever the words are definite.

(1) a horse (2) a man (3) a man and a horse (4) bread and water (5) a man and a fruit and a house (6) the salāh and the learned man (7) the pious one and the transgressor (8) the man or the horse (9) the milk and the bread (10) a man and a horse (11) the ugly one and the beautiful one (12) a cat and a boy (13) the moon and the sun (14) the camel or the horse.

Test No. 1

1. What is the definition of (كلمة)?
2. How many types of words are there? Define each one with examples.
3. What is the major difference between a noun and a verb?
4. How many tenses are there?
5. From the following words, state whether the words are (اسم), (فعل) or (حرف).
هُوَ ، مَنْ ، ضَرَبَ ، يَذْهَبُ ، بَلَدٌ ، الْفَرَسُ ، إِلَى ، سَمِعَ
6. Define what is (معرفة) and (نكرة) with examples.
7. How many types of (اسم معرفة) are there?
8. Say whether the following words are definite or indefinite.
زَيْدٌ ، مَكَّةٌ ، بَلَدٌ ، رَجُلٌ ، الطَّيِّبُ ، نَحْنُ ، الْفَرَسُ ، حَسَنٌ ، قَبِيحٌ ، هَذَا
9. In the above-mentioned words, what type of (معرفة) and (نكرة) are they?
10. What is the hamzah of (أَل) called?
11. Join the word (هُوَ) to the words (الْوَلَدُ), (اسْمٌ) and (ابْنٌ) and read them.

12. When (أَلْ) is added to the words (اسْمٌ) and (ابنٌ), how are they read?
13. What is (نون التنوين)?
14. How is a word having tanwīn joined to a word having (أَلْ)?
15. What are the (الحروف الشمسية) and the (الحروف القمرية)?

Lesson 3

Compounds

1. A combination of two or more words is called (مُرْكَبٌ).

The relationship between them is called (تَرْكِيبٌ).

2. Compounds are of two types: (نَاقِصٌ) incomplete and (تَامٌ) complete.

(a) An incomplete compound (مُرْكَبٌ نَاقِصٌ) is a combination of words from which no information, order or desire is understood. It is an incomplete statement, e.g. (رَجُلٌ حَسَنٌ) – a good man; (كِتَابٌ رَجُلٍ) a man's book.

(b) A complete compound (مُرْكَبٌ تَامٌ) is a combination of words from which some information, command or wish is understood, e.g. (الرَّجُلُ حَسَنٌ) - The man is good. This statement provides us with the information that the man is good.

(خُذِ الْكِتَابَ) – Take the book. The order of taking the book is understood from this sentence.

(رَبِّ ارْزُقْنِي) – O my Sustainer, grant me sustenance. A request is understood from this statement.

A complete sentence is also called (جُمْلَةٌ) or (كَلَامٌ).

3. Incomplete compounds are of several kinds, e.g. (مركب) (مركب عدديّ), (مركب إضافي), (توصيفي), etc. Here we will discuss (مركب توصيفي). The other types will be discussed later on, as will complete sentences.

The Adjectival Phrase

(مركب توصيفي)

4. A (مركب توصيفي) is a compound in which the second word describes the first word, e.g. (رَجُلٌ صَالِحٌ) – a pious man. The word (صَالِحٌ) describes the word (رَجُلٌ) with the quality of piety.

5. The first part of a (مركب توصيفي) is (اسم الذات),⁶ while the second part is (اسم الصفة). In the above example, the word (رَجُلٌ) is (اسم الذات) while the word (صَالِحٌ) is (اسم الصفة).

⁶ See Lesson 1, fact no.4

6. The first part of (مركب توصيفي) is called (مَوْصُوفٌ)⁷ while the second part is called the (صِفَةٌ)⁸. In the above example, the word (رَجُلٌ) is a (موصوف) while the word (صَالِحٌ) is a (صفة).

7. If the (موصوف) is indefinite (نكرة), the (صفة) will also be (نكرة), otherwise it will be (معرفة). In the compound (رَجُلٌ صَالِحٌ), both parts are (نكرة) - indefinite. In the phrase (الرَّجُلُ الصَّالِحُ), both parts are (معرفة) - definite.

8. The same declension (إِعْرَابٌ)⁹ that applies to the (موصوف) will apply to the (صفة).

9. A (مركب توصيفي) and all other incomplete compounds form part of a sentence.

⁷ a word that is being described.

⁸ adjective.

⁹ This will be discussed in detail in Lesson 10.

Vocabulary List No. 2

Word	Meaning
بُسْتَانٌ	garden
بَحْرٌ	sea
بَطِيخٌ	melon
كَبِيرٌ	big, large
عَمِيقٌ	deep
رَدِيئٌ	bad
تُفَّاحٌ	apple
رُمَّانٌ	pomegranate
شَارِعٌ	street
قَصْرٌ	palace
مَحَلٌّ	place
مَسْجِدٌ	mosque
مَلِكٌ	king
جَبْنٌ	cheese
قَلَمٌ	pen

وَرْدٌ	rose
جَيِّدٌ	good
حُلُوٌّ	sweet
عَرِيضٌ	broad
مَشِيدٌ	strong
نَظِيفٌ	clean
وَسِيعٌ	wide
عَظِيمٌ	great
مَالِحٌ أَوْ مَلِيحٌ	salty
صَغِيرٌ	small
أَحْمَرٌ	red

The above list contains many (اسم الذات) and (اسم الصفة). By combining them, you can form many compounds of (مركب) – adjectival phrases.

Exercise No. 2

(A) Translate the following phrases into English:

- (1) اللَّهُ الْعَظِيمُ (2) الرَّسُولُ الْكَرِيمُ (3) قَصْرٌ عَظِيمٌ (4) الْبَيْتُ الصَّغِيرُ
(5) بُسْتَانٌ نَظِيفٌ (6) تَمْرٌ حُلْوٌ (7) التَّمْرُ الحُلْوُ (8) مَلِكٌ صَالِحٌ (9)
الْبَحْرُ الْمَالِحُ (10) شَيْءٌ طَيِّبٌ (11) الرَّجُلُ الطَّيِّبُ (12) مُحَمَّدٌ
الرَّسُولُ (13) رَبٌّ غَفُورٌ (14) ذَنْبٌ عَظِيمٌ (15) رَجُلٌ قَبِيحٌ (16)
الْحَبْنُ الرَّدِيءُ (17) حَبْرٌ جَيِّدٌ وَ تَمْرٌ حُلْوٌ (18) الرَّجُلُ الصَّالِحُ وَ الْمَلِكُ
الْكَرِيمُ (19) تُفَّاحٌ أَحْمَرٌ (20) الْبَطِيخُ الحُلْوُ (21) الْوَرْدُ الْأَحْمَرُ

(B) Translate these phrases into Arabic:

- (1) the strong place (2) the small house (3) a beautiful flower
(4) the ugly man (5) the broad street (6) a pious man (7) the
sweet milk (8) the just king (9) the great palace (10) the easy
lesson (11) a beautiful horse (12) a sweet fruit (13) the small
place (14) the good horse (15) the wide house (16) the good
bread or the good milk (17) a pious boy and a transgressing
boy (18) the large masjid and the small garden.

Lesson 4

Gender

1. Arabic words are of two types with regards to gender: (1) (مُذَكَّرٌ) – masculine and

(2) (مُؤَنَّثٌ) – feminine, e.g. (ابن) – son is masculine and (ابنة) – daughter is feminine.

2. When a *tā ta'nīth*¹⁰ (ة) is appended to the end of a masculine noun, it becomes feminine, e.g. (ابن) changes to (ابنة). Similarly (حسن) changes to (حسنة) and (ملك - king) changes to (ملكة - queen) etc. This rule applies more to adjectives (اسم الصفة) and sometimes to (اسم الذات).

3. In some words, the alif maqsūrah (ي) or the alif mamdūdah (اء) is a sign of the word being feminine, e.g. (حسنى) – a beautiful lady; (زهراء) – radiant.

¹⁰ The round tā which is a sign of feminine words.

4. Some nouns are feminine without any sign of being feminine. They are known as (مُؤَنَّثٌ سِمَاعِيٌّ) – as heard from the Arabs. The details are as follows:

- (a) any word referring to a woman, e.g. (أُمٌّ) – mother; (عَرُوسٌ) – bride; (هِنْدٌ) – a woman's name, or India.
- (b) the names of countries, e.g. (مِصْرٌ) – Egypt, (السَّامُ) – Syria, (الرُّومُ) – The Roman Empire.
- (c) parts of the body in pairs, e.g. (يَدٌ) – hand, (رِجْلٌ) – foot, (أُذُنٌ) – ear, (عَيْنٌ) – eye.
- (d) Besides the above-mentioned nouns, there are other nouns which are used as feminine by the Arabs. Some of them are:

أَرْضٌ	earth
حَرْبٌ	war
خَمْرٌ	wine
دَارٌ	house
رِيحٌ	wind

سُوْقٌ	market
شَمْسٌ	sun
نَارٌ	fire
نَفْسٌ	soul

Although some words have a (ة) at the end, they are masculine in usage because they refer to males, e.g. (طَرَفَةٌ) – name of a poet, (حَلِيفَةٌ) – the leader of the Muslims, (عَلَامَةٌ) – a very learned scholar.¹¹

6. Just as an adjective corresponds to its noun in being definite or indefinite, so does it correspond in gender.

Vocabulary List No. 3

Word	Meaning
بَلَدَةٌ	city
الْحَكِيمُ	wise
شَدِيدٌ	severe

¹¹ This word is used for females as well.

صَادِقٌ	truthful
طَالِعٌ	rising
طَوِيلٌ	tall, long
غَارِبٌ	setting
فَرِيضَةٌ	obligatory
فَاطِمَةٌ	name of a woman
الْقُرْآنُ	the Qur'ān
قَصِيرٌ	short
قَلْبٌ	heart
مُطْمَئِنٌّ	peaceful
مُوقَدَةٌ	ignited
نَهْرٌ	river

Exercise No. 3

(A) Translate these phrases into English

(1) النَّفْسُ الْمُطْمَئِنَّةُ (2) لَيْلَةٌ طَوِيلَةٌ (3) الْقُرْآنُ الْحَكِيمُ (4) رِيحٌ شَدِيدَةٌ

(5) اَلْخَلِيْفَةُ الْعَادِلُ (6) بَلَدَةٌ طَيِّبَةٌ وَ رَبٌّ غَفُوْرٌ (7) دَارٌ عَظِيْمَةٌ (8) نَارٌ
مُوقَدَةٌ (9) ابْنَةٌ صَالِحَةٌ (10) هِنْدُنِ الصَّادِقَةُ (11) اَلْعُرُوْسُ اَلْحَسَنَةُ (12)
اَلشَّمْسُ الطَّالِعَةُ وَ الْقَمَرُ اَلْعَالِبُ (13) اَلصَّلَاةُ اَلْفَرِيضَةُ (14) فَاطِمَةُ
الزَّهْرَاءُ (15) اَلْاِبْنَةُ اَلْحُسَيْنِي (16) حَرْبٌ طَوِيْلَةٌ (17) طَرْفَةُ الشَّاعِرِ
(18) رَشِيْدُنِ الْعَلَّامَةِ

(B) Translate these phrases into Arabic:

(1) a beautiful girl (2) the pious caliph (3) the wise man (4)
the obligatory zakāh (5) an obligatory salāh (6) a short night
(7) the big day (8) the good thing (9) the ugly bride (10) the
setting sun and the rising moon (11) the severe wind (12)
the long river (13) the long war (14) the short hand (15) the
peaceful heart (16) Muhammad, the pious (17) the very
learned Fātimah.

Lesson 5

Singular and Plural

1. In Arabic, words are of three categories with regards to number:

✿ singular (وَاحِدٌ أَوْ مُفْرَدٌ), indicating one, e.g. (رَجُلٌ) – one man.

✿ dual (تَنْثِيَّةٌ), indicating two, e.g. (رَجُلَانِ) – two men.

✿ plural (جَمْعٌ), indicating more than two, e.g. (رِجَالٌ) – more than two men.

2. The dual¹² is formed by adding (انِ) to (حالة الرفع) - the nominative case¹³ or (ينِ) to (حالة النصب والجر) - the accusative or genitive cases¹⁴.

Examples:

(مَلِكٌ) – one king, (مَلِكَانِ) or (مَلِكَيْنِ) – two kings

¹² Although the author has referred the student to a future lesson, at this point, it will be sufficient for him to remember that there are two forms of the dual: one is with alif and nūn and the second with yā and nūn. Lesson 10 will explain where to use which one.

¹³ حالة الرفع – This will be discussed in Lesson 10.2.

¹⁴ حالة النصب والجر – This will be discussed in Lesson 10.2.

(مَلِكَةٌ) – one queen, (مَلِكَتَانِ) or (مَلِكَتَيْنِ) – two queens.

Note 1: In the prevalent books of Arabic Grammar and Morphology, the terms (ـَ اِنِ) and (ـَ يِنِ) are not written. Instead, these terms are expressed in detail as (أَلِفٌ مَا قَبْلَهَا) (مَفْتُوحَةٌ وُتُونٌ مَكْسُورَةٌ) and (يَاءٌ مَا قَبْلَهَا مَفْتُوحَةٌ وُتُونٌ مَكْسُورَةٌ). We have chosen the former method for the sake of brevity.

Note 2: To pronounce (ـَ اِنِ) and (ـَ يِنِ), one can read the fathah with the sound of an alif and say (أَنِ) and (أَيْنِ). Such signs will come frequently later on. Pronounce them in this manner wherever one comes across them.

3. Plurals are of two types:

- (a) (الْجَمْعُ السَّالِمُ) – the sound plural
- (b) (الْجَمْعُ الْمَكْسَرُ) – the broken plural

The sound plural is one in which the singular form of the word remains intact (sound) with some addition at the end. It is of two types:

- (i) Masculine (مُذَكَّرٌ) – in which (وُنٌ) in (حَالَةُ الرَّفْعِ) - the

nominative case¹⁵ or (مُسْلِمِينَ) in the accusative and genitive cases are appended, e.g. (مُسْلِمًا) – one Muslim, (مُسْلِمُونَ) or (مُسْلِمِينَ) – many Muslims.

(ii) Feminine (مُؤَنَّثَاتٍ) – in which (مُؤَنَّثَاتٍ) in the nominative case or (مُؤَنَّثَاتٍ) in the accusative and genitive cases are appended, e.g. (مُسْلِمَةً) – one (female) Muslim, (مُسْلِمَاتٍ) or (مُسْلِمَاتٍ) – many (female) Muslims.

The broken plural is one in which the form of the singular word is broken, that is, changed. It has no fixed rule for making it. Sometimes alphabets are added or deleted and sometimes there is merely a change in the ḥarakāt¹⁶.

Examples:

(نَهْرًا) → (أَنْهَارًا), (رَجُلًا) → (رِجَالًا), (وَزِيرًا) → (وُزَرَاءُ), (كِتَابًا) → (كُتُبًا), (خَشَبًا) → (خَشَبًا). The broken plural will be discussed in detail in Lesson 12.

Note 3: The (الْجَمْعُ السَّالِمُ) - sound plural of some feminine

¹⁵ This will be discussed in Lesson 10.2.

¹⁶ Fathah, dammah, kasrah, etc.

words is like the masculine plurals, e.g. the plural of (سَنَةٌ) – year, is (سُنُونٌ) or (سِنِينَ) and sometimes (سَنَوَاتٌ).

Note 4: The (نون) that appears at the end of the (تَشْيِئَةٌ) - dual form and the (الْجَمْعُ الْمَذَكَّرُ السَّلَامُ) - sound masculine plural is called (نُونٌ إِعْرَابِيَّةٌ)¹⁷. See Lesson 10.

4. Some nouns are singular in form but refer to a whole group. There is no singular for them as well because they are not plurals in reality. Such nouns are called (اسْمُ الْجَمْعِ).

Examples:

(قَوْمٌ) – a nation, (رَهْطٌ) – a group.

These words are generally used like plurals in sentences, e.g. (قَوْمٌ صَالِحُونَ) – a pious nation.

5. You have learnt in lessons 3 and 4 that the adjective corresponds with its noun in (اعراب), being definite or indefinite and in gender. Now remember that the adjective has to correspond with its noun in number as well.

¹⁷ Since the word (نُونٌ) is feminine in Arabic, the adjective also has to be feminine, namely (إِعْرَابِيَّةٌ).

However, when the noun being described is (جَمْعٌ غَيْرٌ عَاقِلٍ) – the plural of an unintelligent being¹⁸, whether masculine or feminine, the adjective is generally singular feminine (واحد مؤنث), although it is sometimes plural. One can say (أَيَّامٌ) (أيَّامٌ مَعْدُودَاتٌ) as well as (مَعْدُودَةٌ).

Vocabulary List No. 4

Word	Meaning
الَّآتِي	future
آيَةٌ	sign, verse of the Qur'ān
بَيِّنَةٌ	clear, manifest
الْجَارِي	current (present)
الْمَاضِي	past
حَارَةٌ	quarter, section of a city
خَادِمٌ	servant
خَبَّازٌ	baker

¹⁸ Intelligent beings are humans, angels and jinn. All other creations fall in the category of unintelligent beings (غَيْرُ عَاقِلٍ).

حَيَّاطٌ	tailor, seamstress
تَعَبَانٌ	tired, exhausted
زَعْلَانٌ	displeased
شَهْرٌ	month
كَسْلَانٌ	lazy
لَاعِبٌ	playing
لَامِعٌ	shining
مَبْسُوطٌ	cheerful
مُجْتَهِدٌ	diligent
مُسَدَّدٌ	supported
مَشْغُولٌ	busy, preoccupied
مُظْلِمٌ	dark
مُعَلِّمٌ	teacher
مُنِيرٌ	bright
نَجَّارٌ	carpenter

Exercise No. 4

(A) Translate these phrases into English

- (1) الْمَعْلَمُ الصَّالِحُ (2) الْمُعَلِّمَتَانِ الصَّالِحَتَانِ (3) الْمَعْلُومُونَ الصَّالِحُونَ
(4) مُعَلِّمَاتٌ مُجْتَهِدَاتٌ (5) اللَّيْلَةُ الْمُظْلِمَةُ (6) قَمَرٌ مُنِيرٌ (7) الشَّمْسُ
الْمُنِيرَةُ (8) الْعَيْنَانِ اللَّامِعَتَانِ (9) السَّنَةُ الْمَاضِيَةُ (10) الشَّهْرُ الْجَارِي
(11) الْأَنْهَرُ الْجَارِيَةُ (12) حَارَاتٌ نَظِيفَةٌ (13) حَيَاطَةٌ كَسَلَانَةٌ (14)
الْأَبْتَانِ اللَّاعِبَتَانِ (15) ابْتَتَانَ تَعْبَانَتَانِ (16) رَجُلَانِ زَعْلَانَانِ (17)
السَّنُونَ الْآتِيَةُ (18) الْحَيَوَانَاتُ الصَّغِيرَةُ (19) النَّجَّارُونَ الْكَسَلَانُونَ وَ
الْخَادِمُونَ الْمُجْتَهِدُونَ (20) زَيْدٌ الرَّعْلَانُ (21) عَمْرُونَ¹⁹ الْمَبْسُوطُ
(22) آيَاتٌ بَيِّنَاتٌ (23) خَشَبٌ مُسْنَدَةٌ

(B) Translate these phrases into Arabic

- (1) a shining eye (2) the two diligent men (3) the preoccupied baker (4) the two tired carpenters (5) the bright day (6) the beautiful seamstresses (7) the tired servants (8) the lazy tailor (9) the flowing rivers (10) the large animals (11) the current year (12) the past month (13) the past years

¹⁹ This is the name Àmr. The (ى) differentiates it from (عمر).

(14) the cheerful servant

Test No. 2

- (1) What is a (مركبّ)?
- (2) How many types of compounds are there? Define each one and provide examples.
- (3) What is (مركبّ توصيفي)? What is each part of it called?
- (4) In which aspects does the adjective have to correspond with the noun? What are the exceptions? Explain with examples.
- (5) What are the signs of feminine words?
- (6) Which words are regarded as feminine without any signs?
- (7) In spite of having the signs of being feminine, which words are masculine?
- (8) What is the rule for making the dual and sound masculine plural forms?
- (9) What is (الجمع المكسر) and what is the rule for forming it?
- (10) What are the broken plurals of (نَهْرٌ), (رَجُلٌ) and (حَشَبٌ)?
- (11) What is the plural of (سَنَةٌ)?
- (12) What is the difference between (جمع) and (اسم جمع)?

(13) Form as many (مرکب توصیفی) as possible from the following nouns and adjectives:

عَسَلٌ ²⁰	لَبَنٌ ²¹	عِنَبٌ ²²	شَمْسٌ ²³	قَمَرٌ ²³
سِنُونٌ	رِجَالٌ	بِئْتَانٌ	أَرْضٌ	حَرْبٌ
نَافِعٌ	صَالِحٌ	حُلُوٌ	أَيَّامٌ	كُتُبٌ
	جَارِيَةٌ	مَاضِيَةٌ	مُدَوَّرٌ ²³	مُنِيرٌ

²⁰ honey

²¹ milk

²² grapes

²³ round

Lesson 6

Sentences with a Noun - الجملة الاسمية

1. You have read that a complete statement is called a sentence (جملة). See 3.2. Remember that sentences are of two types: (جملة اسمية) and (جملة فعلية).

A (جملة اسمية) is one in which the first part is a noun (اسم), e.g. (زَيْدٌ حَسَنٌ) – Zaid is handsome.

A (جملة فعلية) is one in which the first part is a verb (فعل), e.g. (حَسُنَ زَيْدٌ) – Zaid became handsome.

Hereunder follow some rules of (جملة اسمية) while the (جملة فعلية) will be discussed in Lesson 14.

The first part of a (جملة اسمية) is generally definite (معرفة) while the second part is indefinite (نكرة). In the above example, the word (زَيْدٌ) is definite while (حَسَنٌ) is indefinite.

Note 1: The difference between (جملة اسمية) and (مرکب توصیفي) is that in the latter, both the parts are the same in being definite or indefinite while in the former, the first part is definite and the second part is indefinite. Consequently, in the above-mentioned example, if an indefinite noun takes the place of the word (زَيْدٌ) and you say (رَجُلٌ حَسَنٌ), or you render the second word (حَسَنٌ) definite by adding (الْ) to it, and say (رَجُلٌ حَسَنٌ), both these will become adjectival phrases (مرکب توصیفي).

However, when the second part of a (جملة اسمية) is not a word that can become an adjective of a noun²⁴, it is permissible for the second part also to be definite, e.g.

(أَنَا يُوسُفُ) – I am Yūsuf.

It is also permissible to insert a separating pronoun (ضَمِيرٌ) between the subject (مبتدا) and the predicate (خبر).

Examples:

(الرَّجُلُ هُوَ الصَّالِحُ) – The man is pious.

(الرِّجَالُ هُمُ الصَّالِحُونَ) – The men are pious.

²⁴ For example, it is (اسم علم), (ضمير) or (اسم إشارة).

If the pronoun is removed from here, these sentences will become adjectival phrases (مرکب توصیفي).

Note 2: In Arabic, there is no word for 'is' as in English. This word is understood from the sentence. Therefore (زَيْدٌ عَالِمٌ) means 'Zaid is learned' although the word 'is' is not there.²⁵

3. The first part of a (جملة اسمية) is called (مبتدا) - the subject²⁶, while the second part is called the (خبر) - the predicate²⁷.

4. Generally the (مبتدا) and the (خبر) are in (حالة الرفع)²⁸ - the nominative case.

5. The predicate conforms to the subject in number and gender, as in the case of the adjective. However when the subject is (جَمْعٌ غَيْرِ عَاقِلٍ) - the plural of a non-intelligent being, the predicate is generally singular feminine.

²⁵ However, the verb (يَكُونُ) can provide the meaning of 'is'.

²⁶ In English, the subject of a sentence is a word or phrase that refers to the person or thing that performs an action.

²⁷ In English, the predicate refers to the word or words that say something about the subject but are not part of it.

²⁸ A detailed discussion on cases follows in Lesson 10.

Examples:

Sentence	Meaning	Type of Subject
الرَّجُلُ صَادِقٌ	The man is truthful.	singular, masculine, intelligent
الرَّجُلَانِ صَادِقَانِ	The two men are truthful.	dual, masculine, intelligent
الرِّجَالُ صَادِقُونَ	The men are truthful.	plural, masculine, intelligent
الْمَرْأَةُ صَادِقَةٌ	The woman is truthful.	singular, feminine, intelligent
الْمَرْأَتَانِ صَادِقَتَانِ	The two women are truthful.	dual, feminine, intelligent
النِّسَاءُ صَادِقَاتٌ	The women are truthful.	plural, feminine, intelligent
الرِّيحُ شَدِيدَةٌ	The wind is severe.	singular, feminine, non-intelligent
الرِّيحَانِ شَدِيدَتَانِ	The two winds are severe.	dual, feminine, non-intelligent
الرِّيَاحُ شَدِيدَةٌ	The winds are severe.	plural, feminine, non-intelligent

Note 3: In these examples, if the definite article (الْ) is added

to the second part, or it is removed from the first part, all these examples will become (مركب توصيفي) - adjectival phrases.

6. If there are two subjects and they are of different types, that is, one is masculine and one feminine, the predicate will be masculine, e.g. (الابنُ والابنةُ حَسَنانِ) – The son and the daughter are beautiful.

7. The subject and predicate are sometimes singular and sometimes they are compounds (مركب). The examples of singular have passed. Hereunder follow the examples of (مركب):

Sentence	Meaning	Analysis
الرَّجُلُ الطَّيِّبُ حَاضِرٌ	The good man is present.	The subject is (مركب توصيفي).
زَيْدٌ رَجُلٌ طَيِّبٌ	Zaid is a good man.	The predicate is (مركب توصيفي).

8. By adding (مَا) or (لَيْسَ) to a (جملة اسمية), it changes from positive to negative. Most often a (بِ) is added to the

predicate which changes the case to the genitive (حالة الجر), e.g. (مَا زَيْدٌ بِعَالِمٍ) – Zaid is not learned; (لَيْسَ زَيْدٌ بِرَجُلٍ قَبِيحٍ) – Zaid is not a bad person.

9. Very often the word (إِنَّ) is prefixed to a (جملة اسمية). As a result, the subject changes to (حالة النصب) - the accusative case while the predicate remains unchanged, e.g. (إِنَّ الْأَرْضَ مُدَوَّرَةٌ) – Undoubtedly the earth is round.

Note 4: To create the meaning of interrogation in a sentence, (هَلْ) or (أ) is added to the beginning, e.g.

(أَ زَيْدٌ عَالِمٌ) – Is Zaid learned?;

(هَلِ الرَّجُلُ عَالِمٌ) – Is the man learned?

Vocabulary List No. 5

Word	Meaning
أَمْ	or (in a question)
بَقْرًا	cow
بَلَى	certainly, why not

جَدِيدٌ	new
جَدًّا	very
جَالِسٌ ، قَاعِدٌ	sitting
حَارِسٌ	guard, sentry
شَاةٌ	sheep
فَيْلٌ	elephant
قَائِمٌ	standing
قَدِيمٌ	old
كَلْبٌ	dog
مَشْهُورٌ ، مَعْرُوفٌ	famous
مُؤْمِنٌ	believer
نَعَمْ	yes
ضَخْمٌ	thick

The Nominative Detached Pronouns

(الضَّمَائِرُ الْمَرْفُوعَةُ الْمُنْفَصِلَةُ)

Third Person غَائِبٌ			
Masculine	singular	هُوَ	he , it
	dual	هُمَا	they
	plural	هُمْ	they
Feminine	singular	هِيَ	she, it
	dual	هُمَا	they
	plural	هُنَّ	they

Second Person حَاضِرٌ			
Masculine	singular	أَنْتَ	you
	dual	أَنْتُمَا	you
	plural	أَنْتُمْ	you
Feminine	singular	أَنْتِ	you
	dual	أَنْتُمَا	you
	plural	أَنْتُنَّ	you

First Person (Speaker) مُتَكَلِّمٌ	
أَنَا	I
نَحْنُ	We

Note 5: These pronouns are most often the subject of a sentence. Hence they are regarded as (مرفوع) – in the nominative case. See 6.4. They are called (مُنْفَصِلٌ) because they are pronounced independently.

Note 6: Also remember that (أَنَّ) is always pronounced (أَنْ) without the alif.

Exercise No. 5

Note 7: When speaking, pause (*waqf*) at the end of sentences as mentioned in Exercise No. 1. However, initially, continue writing all the ḥarakāt.

(A) Translate the following into English

- (1) أَوَلَدُ قَائِمٌ (2) الْأَبْنَةُ جَالِسَةٌ (3) هَلِ الْوَلَدُ قَائِمٌ ، نَعَمْ هُوَ قَائِمٌ (4)
هَلِ الْأَبْنَةُ قَائِمَةٌ ، لَا هِيَ جَالِسَةٌ (5) أَهَذَا الرَّجُلُ نَجَّارٌ أَمْ خَبَّازٌ ، هُوَ خَبَّازٌ
مَا هُوَ بِنَجَّارٍ (6) أَطْرَفَةٌ شَاعِرٌ ، نَعَمْ هُوَ شَاعِرٌ مَعْرُوفٌ (7) هَلِ أَنْتُمْ
حَيَّاطُونَ ؟ مَا نَحْنُ بِحَيَّاطِينَ بَلْ نَحْنُ مُعَلِّمُونَ (8) هَلِ هُنَّ مُعَلِّمَاتٌ ؟ نَعَمْ
هُنَّ مُعَلِّمَاتٌ صَالِحَاتٌ (9) أَأَنْتَ يُوسُفُ الْعَلَّامَةُ ؟ أَنَا يُوسُفُ لَكِنْ مَا أَنَا
بِعَلَّامَةٍ (10) هَلِ زَيْنَبُ مُعَلِّمَةٌ كَسَلَانَةٌ ؟ لَا هِيَ مُعَلِّمَةٌ مُجْتَهِدَةٌ (11) هَلِ
الْحَارَاتُ نَظِيفَةٌ ؟ نَعَمْ هِيَ حَارَاتٌ نَظِيفَةٌ (12) أَلَيْسَ الْبَقْرُ بِحَيَّوانٍ نَافِعٍ ؟
بَلَى الْبَقْرُ حَيَّوانٌ نَافِعٌ جِدًّا (13) إِنَّ الْكَلْبَ حَيَّوانٌ حَارِثٌ (14) إِنَّ

الْمَرْأَةُ الصَّالِحَةُ جَالِسَةٌ (15) إِنَّ الْمَرَأَتَيْنِ الصَّالِحَتَيْنِ²⁹ جَالِسَتَانِ (16) إِنَّ
الْمُعَلِّمِينَ وَالْمُعَلِّمَاتِ³⁰ مُجْتَهِدُونَ

(B) Fill in the blanks which represent a subject or predicate with suitable words that you have studied.

- (1) _____ أَلَدَّارُ
- (2) _____ أَلْوَلَدَانِ الصَّالِحَانِ
- (3) _____ أَلْبَيْتُ لَيْسَ بَ _____
- (4) _____ كَسَلَانَةٌ
- (5) _____ هَلِ النَّجَّارُ
- (6) _____ أَنَا
- (7) _____ نَعَمْ هُوَ
- (8) _____ هُمَا
- (9) _____ هَلِ كَسَلَانٌ
- (10) _____ هَلِ الْإِبْنَةُ _____ أُمَّ
- (11) _____ أَلَيْسَ الْكَلْبُ بَ _____

²⁹ See 5.2.

³⁰ See 5.2.

(12) أَلشَّاءُ _____ وَ الْكَلْبُ _____

(13) بَلِي _____ حَارِسٌ

(14) أَلْخِيَّاطُ _____ وَالْخِيَّاطَةُ _____

(15) أَلْفَيْلٌ _____ ضَخْمٌ

(16) أَهَذَا الْوَلَدُ _____ أُمٌّ

(17) أَلْمَرْأَةُ الصَّادِقَةُ _____

(18) إِنَّ _____ مُجْتَهِدٌ

(19) أَلْإِبْتَتَانِ _____

(20) إِنَّ _____ كَسَلَاتَانِ

(21) إِنَّ _____ مُجْتَهِدَاتٌ

(C) Translate into Arabic

- (1) Is the boy standing? No, he is sitting.
- (2) Is the girl sitting? No, she is standing.
- (3) Are the two boys present? Yes, they are present.
- (4) Are the two girls honest? Yes, they are honest.
- (5) Are the women truthful? Yes, they are truthful.
- (6) Is the teacher absent? No, the teacher is present.
- (7) Are they carpenters? No, they are tailors.
- (8) Is that Yūsuf? Yes, that is Yūsuf.
- (9) Are you Mahmūd? No, I am Hāmid.
- (10) Is the house old? No, the house is new.
- (11) Are they (plural feminine) seamstresses? No, they are teachers.
- (12) Are you (pl. m.) learned or ignorant? We are not ignorant.
- (13) Is not the elephant a great animal? Why not, the elephant is a great animal.
- (14) Is the dog standing or sitting? The dog is not standing but it is sitting.

Lesson 7

The Genitive of Possession

(مُرَكَّبٌ إِضَافِيٌّ)

1. The compound in which both parts are nouns and the first noun is related to the second noun is called (مُرَكَّبٌ

إِضَافِيٌّ). Examples:

(كِتَابُ زَيْدٍ) – the book of Zaid or Zaid’s book

(خَاتَمُ فِضَّةٍ) – the ring of silver

(مَاءُ النَّهْرِ) – the water of the river.

2. Such a relationship between the two nouns is known as (الإِضَافَةُ).

3. The first part of (مُرَكَّبٌ إِضَافِيٌّ) is called (مُضَافٌ) while the second part is called (مُضَافٌ إِلَيْهِ).

4. Neither does the definite article (الْ) precede the (مُضَافٌ) nor is the tanwīn appended to it. Look at the above examples.

5. The (مُضَافٌ إِلَيْهِ) is always (مَجْرُورٌ) - in the genitive case.
6. The (مُضَافٌ إِلَيْهِ) always precedes the (مُضَافٌ).
7. The (مركب اضافي), like (مركب توصيفي)³¹, is not a complete sentence but is part of a sentence, e.g. (مَاءُ النَّهْرِ عَذْبٌ) – The water of the river is sweet. In this sentence, (مَاءُ النَّهْرِ) is the subject while (عَذْبٌ) is the predicate.
8. Sometimes there are several (مُضَافٌ إِلَيْهِ) in one construction, e.g. (بَابُ بَيْتِ الْأَمِيرِ) – the door of the house of the leader; (بَابُ بَيْتِ ابْنِ الْوَزِيرِ) - the door of the house of the minister's son.

The middle (مُضَافٌ إِلَيْهِ) becomes the (مُضَافٌ) of the succeeding words. Therefore (أَلٌ) cannot precede it nor can the tanwīn be appended to it.

9. You have learnt in the first lesson that when an indefinite

³¹ See 3.8.

noun is related to a definite noun, it also becomes definite, e.g. (غُلَامٌ زَيْدٍ) – the slave of Zaid;

(غُلَامٌ الرَّجُلِ) the slave of the man. The word (غُلَامٌ) – slave – has become definite in these sentences.

10. In Arabic, because the (مُضَافٌ) precedes the (مُضَافٌ إِلَيْهِ) and no word can interpose between them, the adjective of the (مُضَافٌ) has to succeed the (مُضَافٌ إِلَيْهِ), e.g.

(غُلَامٌ الْمَرْأَةِ الصَّالِحِ) – the pious slave of the lady. In this example, the word (الصَّالِحِ) is the adjective of the word (غُلَامٌ). Therefore it is (مرفوع),³² singular, masculine and definite.

Hereunder are more examples. Understand the differences properly.

وَلَدُ الرَّجُلِ الصَّالِحِ	The pious son of the man
↑ Adjective of the (مُضَافٌ)	

³² in the nominative case. See Lesson 10.

وَلَدُ الرَّجُلِ الصَّالِحِ ↑	The son of the pious man
Adjective of the (مُضَافٌ إِلَيْهِ)	

بِنْتُ الرَّجُلِ الصَّالِحَةِ ↑	The pious daughter of the man
Adjective of the (مُضَافٌ)	

بِنْتُ الْمَرْأَةِ الصَّالِحَةِ ↑	The daughter of the pious woman
Adjective of the (مُضَافٌ إِلَيْهِ)	

Note: More rules of (الِإِضَافَةُ) are discussed in Lesson 11.

Vocabulary List No. 6

Word	Meaning
أَسَدٌ	lion
إِطَاعَةٌ	obedience

أَعُوذُ	I seek refuge
أَلَا	listen, beware
حِكْمَةٌ	wisdom
حَمْدٌ	praise
ذَاهِبٌ	going
رَأْسٌ	head
رَحْمَانٌ	very beneficent
رَحِيمٌ	very merciful
رَجِيمٌ	rejected one
زَوْجٌ	husband
زَوْجَةٌ	wife
سُخْطٌ أَوْ سَخَطٌ	anger
سُلْطَانٌ	king, overpowering
سَمَاءٌ	sky
طَلَبٌ	to seek
طِيبٌ	fragrance
ظِلٌّ	shadow

قَدِيرٌ	very powerful
كُلٌّ	every, each
كُلُّ شَيْءٍ	everything
لَحْمٌ	meat
مَا (موصولة)	whatever
مَخَافَةٌ	fear
مِرَاةٌ	mirror
مِلْحٌ	salt, salty
نَسِيَانٌ	to forget
وَالِدَانِ	parents
مَعَزٌ ، مَاعِزٌ	goat
آفَةٌ	calamity
نَسِيَانٌ	forgetfulness
عَادِلٌ	just
مَشْرِقٌ أَوْ شَرْقٌ	east
مَغْرِبٌ أَوْ غَرْبٌ	west

Hereunder are some (حُرُوفٌ جَارَةٌ) which appear before nouns and convert them to (حالة الجر) - the genitive case.



Word	Meaning	Example	Meaning	Example	Meaning
بِ	with, in	بِرَجُلٍ	with a man	بِالْقَلَمِ	with the pen
فِي	in	فِي بَيْتٍ	in a house	فِي الْبُسْتَانِ	in the garden
عَلَى	on	عَلَى جَبَلٍ	on a mountain	عَلَى الْعَرْشِ	on the throne
مِنْ	from	مِنْ زَيْدٍ	from Zaid	مِنْ الْمَسْجِدِ	from the musjid
إِلَى	to, till	إِلَى بَلَدٍ	to a city	إِلَى الْكُوفَةِ	till Kufah
لِ	for, to	لِزَيْدٍ	for Zaid	قُلْتُ لِزَيْدٍ	I said to Zaid
كَ	like, similar	كَرَجُلٍ	like a man	كَالْأَسَدِ	similar to the lion
عَنْ	from	عَنْ زَيْدٍ	from Zaid		

Exercise No. 6

(A) Translate the following into English:

- (1) مَاءُ الْبَحْرِ (2) لَبَنُ الْبَقَرِ (3) لَحْمُ الشَّاةِ (4) أُذُنُ الْفَرَسِ (5) إِطَاعَةٌ
- الْوَالِدَيْنِ (6) بَيْتُ اللَّهِ (7) ضَوْءُ الشَّمْسِ (8) فِي السُّوقِ وَ الْبَيْتِ (9)
- إِلَى الْمَسْجِدِ (10) كَالْفَرَسِ (11) بِالْمَاءِ وَ الْمِلْحِ (12) لِلْعُرُوسِ (13)
- عَنْ أَنَسٍ (14) مَاءُ الْبَحْرِ مِلْحٌ (15) لَبَنُ الْبَقَرِ وَ لَحْمُ الشَّاةِ طَيِّبَانِ (16)
- اسْمُ الْوَالِدِ مَحْمُودٌ (17) الطَّيِّبُ لِلْعُرُوسِ (18) نَحْنُ ذَاهِبُونَ إِلَى
- الْمَدْرَسَةِ (19) الْمَعْلَمُ جَالِسٌ عَلَى الْكُرْسِيِّ (20) الْمُسْلِمُ مِرَاةُ الْمُسْلِمِ
- (21) سَخَطَ الرَّبِّ فِي سَخَطِ الْوَالِدَيْنِ (22) آفَةُ الْعِلْمِ التَّسْيَانُ (23)
- رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ (24) إِنَّ السُّلْطَانَ الْعَادِلَ ظَلَّ اللَّهُ فِي الْأَرْضِ
- (25) طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ (26) لَيْسَ الْكَلْبُ
- كَالْأَسَدِ (27) لَيْسَ الْمَالُ لِرَيْدِ (28) فَاطِمَةُ ٱ بنتُ مُحَمَّدٍ ٱ رَسُولِ
- اللَّهِ هِيَ زَوْجَةُ عَلِيٍّ ٱ ، وَالْحَسَنُ وَ الْحُسَيْنُ ابْنَانِ لِعَلِيٍّ ٱ (29) أَعُوذُ
- بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (30) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (31) الْحَمْدُ لِلَّهِ
- رَبِّ الْعَالَمِينَ (32) وَ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ (33) إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
- قَدِيرٌ (34) أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ .

(B) Translate the following into Arabic

- (1) the goat's milk
- (2) the cow's head
- (3) the obedience of the mother
- (4) Zaid's wealth
- (5) the elephant's ear
- (6) the light of the moon
- (7) in the house
- (8) till the market
- (9) for Allāh and the Messenger
- (10) on the head and the eye
- (11) The boy's name is Hāmid.
- (12) They are going home.
- (13) We are sitting in the masjid.
- (14) The goat's milk is for the girl.
- (15) The obedience of Allāh is in the obedience of the Messenger.
- (16) Āishah ﷺ, the daughter of Abū Bakr ﷺ is the wife of Muhammad, the Messenger of Allāh ﷺ.
- (17) He is the son of the leader.
- (18) The anger of Allāh is on the oppressive king.
- (19) The ignorant one is not like the learned one.
- (20) The fragrance is not for the boy.
- (21) She is the daughter of Hāmid's son.

Test No. 3

- (1) What is the difference between (جملة اسمية) and (جملة فعلية)?
- (2) What is the difference between (جملة اسمية) and (مركب توصيفي)?
- (3) How many parts does a (جملة اسمية) have? What is each part called?
- (4) What is the (اعراب)³³ of the subject and the predicate?
- (5) What is the Arabic term for the attaching word?
- (6) In how many factors does the predicate correspond to the subject?
- (7) If there are two subjects of different kinds in a sentence, which one is considered for the predicate?
- (8) What effect does the word (إِنَّ) have on the subject?
- (9) Attach (إِنَّ) to a dual word and a sound masculine and feminine plural word and read it.
- (10) How is a negative meaning and one of interrogation created in a (جملة اسمية)?
- (11) What is the paradigm³⁴ of the detached nominative

³³ desinential inflection – that is, inflection of the final radical.

pronouns?

(12) In the paradigm of the pronoun, which words are similar?

(13) How do you pronounce the word (أنا)?

(14) Construct ten different kinds of (جملة اسمية).

(15) Define (مركب اضافي) and (إضافة).

(16) What cannot enter on the (مضاف)?

(17) What is the (اعراب) at the end of (مضاف اليه)?

(18) What effect do the (حروف جارة) have on the noun?

³⁴ In grammar, a set of all the (especially inflected) forms of a word (e.g. write, writes, wrote, writing, written), especially when used as a model for all other words of the same type.

Lesson 8

The Scales of Words

1. In Arabic, the original letters of nouns and verbs are not less than three. The maximum number of letters in a noun is five, and four in a verb. Together with the original letters, extra letters can also be attached. At such a time, the noun and the verb can have more than five letters.

Note 1: The original letter or root letter is the one that remains in all the forms and derivations. Only in some exceptions is it deleted or changed to another letter.

The extra letter is the one that is found in one word-form but not in another, e.g. in the word (حَمْدٌ), all three letters are root letters while in (حَامِدٌ), the alif and in (مَحْمُودٌ), the first (م) and the (و) are extra letters.

2. Words having three root-letters are called (ثَلَاثِيٌّ), e.g. (فَرَسٌ) and (ضَرَبٌ).

If they have four root-letters, they are called (رُبَاعِيٌّ), e.g. (فَلْفَلٌ) and (دَحْرَجٌ).

If they have five root-letters, they are called (خَمَاسِيٌّ), e.g. (سَفَرَجَلٌ).

Words made up of only root-letters are called (مُجَرَّدٌ) while those having extra letters as well are called (مَزِيدٌ فِيهِ), e.g.

(كَبْرٌ) is (ثَلَاثِيٌّ مُجَرَّدٌ) – three root-letters without any extra letters.

(تَكْبُرٌ) is (ثَلَاثِيٌّ مَزِيدٌ فِيهِ) - three root-letters with extra letters because the (ت) and (ب) are extra.

Note 2 : To distinguish whether verbs (أَفْعَالٌ), derived nouns (أَسْمَاءٌ مُشْتَقَّةٌ)³⁵ and verbal nouns (مَصَادِرٌ)³⁶ are (مُجَرَّدٌ) or (مَزِيدٌ فِيهِ), the (واحد مذكر غائب) word-form of the perfect tense (الماضي) has to be examined. If that word-form is free of extra letters, then its derivatives and verbal noun will also be regarded as (مُجَرَّدٌ), e.g. (نَصَرَ) is (ثَلَاثِيٌّ مُجَرَّدٌ). Hence, the

³⁵ These are nouns that are derived from the verb, e.g. (فَاعِلٌ) and (مَفْعُولٌ) are derived from the verb (فَعَلَ).

³⁶ Plural of (مَصْدَرٌ), the infinitive.

imperfect tense (المضارع) which is (يَنْصُرُ), the (نَاصِرٌ - (اسم فاعل), the (مَنْصُورٌ - (اسم مفعول) and the verbal noun (نُصْرَةٌ) will also be regarded as (ثَلَاثِيٌّ مُجَرَّدٌ) although these forms have extra letters.

Similarly, in a paradigm, extra letters appear in a (مُجَرَّدٌ) word which will still remain (مُجَرَّدٌ). For example, the word (رَجُلٌ) is (مُجَرَّدٌ). Therefore, (رَجُلَانٌ) and (رِجَالٌ) will also be (مُجَرَّدٌ).

However, (كَبِيرٌ) and (أَكْرَمٌ) are (ثَلَاثِيٌّ مَزِيدٌ فِيهِ). The former has one extra (ب) while the latter has an extra alif.

3. In order to determine the scales of words and to distinguish the root letters from the extra letters, the scale (مِيزَانٌ) of (ف ع ل) is used. In trilateral words (words with 3 root letters), the (ف) represents the first radical (letter) of the word, the (ع) represents the second radical of the word and the (ل) represents the third radical of the word.

Examples:

قَلَمٌ	كَتَفٌ	عَضُدٌ	كَلْبٌ
فَعَلٌ	فَعَلٌ	فَعَلٌ	فَعَلٌ

The letter that corresponds to the (ف) of the (مِيزَان) is called the (فَاءُ الْكَلِمَةِ), like the (ق) of (قَلَمٌ), that which corresponds to the (ع) is called the (عَيْنُ الْكَلِمَةِ), like the (ل) of (قَلَمٌ) while the letter corresponding to the (ل) is called the (لَامُ الْكَلِمَةِ), like the (م) of (قَلَمٌ).

When intending to determine the scale of (رُبَاعِيٌّ) - quadrilateral (four letter) words, add two lāms instead of one after (ف) and (ع). In words with five root letters, add three lāms.

Examples:

جَعْفَرٌ	سَفَرَجَلٌ
فَعَلَلٌ	فَعَلَلَلٌ

4. At the time of determining the scale, the alphabets (ف), (ع) and (ل) will take the place of the original letters while the other extra letters will remain as they are in their places. Examples:

كَبُرٌ	كَبِيرٌ	أَكْبَرُ	تَكْبِيرٌ
فَعَلٌ	فَعِيلٌ	أَفْعَلٌ	تَفْعِيلٌ

However, when a letter is increased by repeating the (عَيْنُ) (عَيْنُ الْكَلِمَةِ) or the (لَامُ الْكَلِمَةِ), the (ع) or the (ل) is repeated in the scale. For example, in the word (كَبُرٌ = كَبْرٌ), the first (ب) is the (عَيْنُ الْكَلِمَةِ) while the second one is extra. According to the rule, the scale should have been (فَعِيلٌ). Instead its scale is (فَعَلٌ). Similarly, in the word (إِحْمَرٌ), the final (ر) is extra. Its scale will be regarded as (إِفْعَلٌ).

5. A great benefit of recognizing the scales of words is that by knowing the meaning of the root letters of a word, it becomes very easy to recognize the meanings of all its paradigms and derivatives.

Exercise No. 7

What are the scales of the following words:

(3) شَرِيفٌ	(2) شَرَفٌ	(1) رَجُلٌ
(6) مُلُوكٌ	(5) مَلِكٌ	(4) أَشْرَافٌ
(9) رَحْمَانٌ	(8) رَحِيمٌ	(7) رَحْمٌ
(12) كِرَامٌ	(11) كَرِيمٌ	(10) كَرَمٌ
(15) عُلَمَاءٌ	(14) عَالِمٌ	(13) عِلْمٌ
(18) غَضَنَفَرٌ	(17) عَقْرَبٌ	(16) عَالِمُونَ
(21) تَعْلِيمٌ	(20) عِلْمٌ	(19) عِلْمَةٌ
(24) اِكْرَامٌ	(23) مُتَكَبِّرٌ	(22) تَكْبِيرٌ

Lesson 9

The Broken Plural

1. It was mentioned previously that there is no rule to construct the broken plural (الجمع المكسر). It is totally based on hearing the plural from the people of the language. Hereunder we list some of the scales of the broken plural which are used most often:

(أ) أَفْعَالٌ :
أَوْلَادٌ (جَمْعُ وُلْدٍ)
أَفْرَاسٌ (جَمْعُ فَرَسٍ)
أَشْرَافٌ (جَمْعُ شَرِيفٍ)
أَمْطَارٌ (جَمْعُ مَطَرٍ)
أَوْقَاتٌ (جَمْعُ وَقْتٍ)

(ب) فُعُولٌ:
مُلُوكٌ (جَمْعُ مَلِكٍ)
أَسْوَدٌ (جَمْعُ أَسَدٍ)
حُقُوقٌ (جَمْعُ حَقٍّ)
شُهُودٌ (جَمْعُ شَاهِدٍ)

قُلُوبٌ (جَمْعُ قَلْبٍ)

جُنُودٌ (جَمْعُ جُنْدٍ)

وُجُوهُ (جَمْعُ وَجْهٍ)

(ج) فِعَالٌ : كِلَابٌ (جَمْعُ كَلْبٍ)

ثِيَابٌ (جَمْعُ ثَوْبٍ)

رِمَاحٌ (جَمْعُ رُمْحٍ)

رِجَالٌ (جَمْعُ رَجُلٍ)

كِبَارٌ (جَمْعُ كَبِيرٍ)

صِعَارٌ (جَمْعُ صَغِيرٍ)

بِلَادٌ (جَمْعُ بَلَدٍ)

(د) فُعُلٌ : كُتُبٌ (جَمْعُ كِتَابٍ)

مُدُنٌ (جَمْعُ مَدِينَةٍ)

سُفُنٌ (جَمْعُ سَفِينَةٍ)

صُحُفٌ (جَمْعُ صَحِيفَةٍ)

طُرُقٌ (جَمْعُ طَرِيقَةٍ)

رُسُلٌ (جَمْعُ رَسُولٍ)

(ه) أَفْعُلٌ :
أَشْهُرٌ (جَمْعُ شَهْرٍ)
أَرْجُلٌ (جَمْعُ رِجْلٍ)
أَنْهَرٌ (جَمْعُ نَهْرٍ)
أَبْحَرٌ (جَمْعُ بَحْرٍ)
أَنْفُسٌ (جَمْعُ نَفْسٍ)
أَعْيُنٌ (جَمْعُ عَيْنٍ)

(و) فُعْلَاءٌ :
وُزَرَآءُ (جَمْعُ وَزِيرٍ)
أُمَرَآءُ (جَمْعُ أَمِيرٍ)
شُعَرَآءُ (جَمْعُ شَاعِرٍ)
سُفَهَاءُ (جَمْعُ سَفِيهٍ)
أُمَنَاءُ (جَمْعُ أَمِينٍ)
وُكَلَاءُ (جَمْعُ وَكِيلٍ)
أُسَرَآءُ (جَمْعُ أَسِيرٍ)

(ز) أَفْعَالٌ

This scale is generally used for the adjectives of intelligent beings which are on the scale of (فَعِيلٌ) as in:

أَصْدِقَاءُ (جَمْعُ صَدِيقٍ)
أَنْبِيَاءُ (جَمْعُ نَبِيٍّ)
أَحْبَاءُ³⁷ (جَمْعُ حَبِيبٍ)
أَقْرَبَاءُ (جَمْعُ قَرِيبٍ)
أَغْنِيَاءُ (جَمْعُ غَنِيٍّ)
أَوْلِيَاءُ (جَمْعُ وَلِيٍّ)

(ح) فُعَالَانٌ : فُرْسَانٌ (جَمْعُ فَارِسٍ)
بُلْدَانٌ (جَمْعُ بَلَدٍ)
قَضِيْبَانٌ (جَمْعُ قَضِيْبٍ)

(ط) فَعَالِلٌ : عَنَاصِرٌ (جَمْعُ عُنْصُرٍ)

³⁷ The original was (أَحْبِيَاءُ). The reason why it has changed into (أَحْبَاءُ) will be explained later.

زَلَّازِلٌ (جَمْعُ زَلْزَلَةٍ)
كَوَاكِبٌ (جَمْعُ كَوْكَبٍ)
جَوَاهِرٌ (جَمْعُ جَوْهَرٍ)

Note 1: The plural of five-letter words also comes on this scale. However, the final letter has to be deleted, e.g. the plural of (سَفَرٌ) is (سَفَرَجٌ). The (ل) has been deleted.

(ي) فَعَالِيْلٌ : فَنَاجِيْنٌ (جَمْعُ فَنَجَانٍ)
صَنَادِيْقٌ (جَمْعُ صُنْدُوْقٍ)
فَنَادِيْلٌ (جَمْعُ فَنْدِيْلٍ)
خَنَازِيْرٌ (جَمْعُ خَنْزِيْرٍ)
بَسَاتِيْنٌ (جَمْعُ بُسْتَانٍ)
سَلَاطِيْنٌ (جَمْعُ سُلْطَانٍ)

(ك) فَعَالِيَّةٌ : أَسَاتِيْذَةٌ (جَمْعُ أُسْتَاذٍ)
تَلَامِيْذَةٌ (جَمْعُ تَلْمِيْذٍ)
مَلَائِكَةٌ (جَمْعُ مَلِكٍ)

This scale is specific with intelligent beings.

(ل) مَفَاعِلُ :

This scale is specific with those words that are on the scale of (مَفْعَلٌ), (مَفْعَلٌ) or (مَفْعَلَةٌ).

مَرَاكِبُ (جَمْعُ مَرَكَبٍ)
مَسَاجِدُ (جَمْعُ مَسْجِدٍ)
مَكَاتِبُ (جَمْعُ مَكْتَبَةٍ)

(م) مَفَاعِيلُ

This scale is used for those words that are on the scale of (مَفْعَالٌ) or (مَفْعُولٌ).

مَفَاتِيحُ (جَمْعُ مِفْتَاحٍ)
مَكَاتِيبُ (جَمْعُ مَكْتُوبٍ)

Note 2: The following plural scales are (غَيْرُ مُنْصَرَفٍ)³⁸.

³⁸ This is a certain class of nouns that is not fully declined. European grammarians sometimes refer to them as diptotes. This term is discussed in

Tanwīn will not be read on them.

فُعَلَاءٌ ، أَفْعَلَاءٌ ، فَعَالِلٌ ، فَعَالِلٌ ، مَفَاعِلٌ ، مَفَاعِلٌ

2. Remember the plural of the following words in particular:

The sound plural of (ابن) is (بنون) in (حالة الرفع) - the nominative case and (بنين) in (حالة النصب والجر) - the accusative and genitive cases. Its broken plural is (أبناء).

The plural of (ابنة) is (بنات).

The plural of (أخ) is (إخوان) or (إخوة).

The plural of (أخت) is (أخوات).

The plural of (إمرأة) is (نساء) or (نسوة).

The plural of (أم) is (أمهات).

3. Some words have plurals on several scales. Hence the plurals of (بحر) are (بحار), (أبحار), (أبحر) and (بحور).

4. Some words have different scales of plurals rendering

different meanings. For example, the word (بَيْتٌ) means house or verse (of a poem). Regarding the first meaning, the plural is (بُيُوتٌ) while the plural (أَبْيَاتٌ) is related to the second meaning.

The word (عَبْدٌ) means slave or servant. The respective plurals are (عَبِيدٌ) and (عِبَادٌ).

The word (عَيْنٌ) means eye or spring. The respective plurals are (أَعْيُنٌ) and (عُيُونٌ).

Vocabulary List No. 7

The plurals of some words are provided next to them.

Word	Meaning
بَاسِرٌ	scowling, frowning
بَعْضٌ ، أَبْعَاضٌ	some, part of
ثَابِتٌ	fixed, established
جَارٌ ، جِيرَانٌ	neighbour
حَدِيدٌ	iron
خَيْرٌ	good

سَفِيرٌ ، سَفْرَاءُ	ambassador
سَيْفٌ ، سَيْوْفٌ	sword
شَايٌ	tea
شَرْطٌ ، شَرْوْطٌ	condition
صَعَبٌ ، صِعَابٌ	difficult
طَوِيلٌ ، طَوَالَ	long, tall
عَرَبِيٌّ أَوْ عَرَبِيَّةٌ	Arabian
فَارِغٌ	empty
قَاطِعٌ	cutting, sharp
الْمَدْرَسَةُ الْعَالِيَةُ	high school
الْمُتَّقِي	pious
مُطِيعٌ	obedient
مُطَهَّرٌ	pure, clean
مَوْعِظَةٌ ، مَوَاعِظٌ	advice
نَاضِرَةٌ	fresh
نَاطِرَةٌ	looking
نَفِيسٌ ، نَفَائِسٌ	precious

نَافِعٌ	beneficial
يَوْمٌ ، أَيَّامٌ	a day
الْيَوْمَ	today
يَوْمَئِذٍ	on that day
زِينَةٌ	beauty
بَاقِيَاتٌ	remaining, permanent
الْبَاقِيَاتُ الصَّالِحَاتُ	the good actions
رُمْحٌ ، رِمَاحٌ	spear, lance, javelin
فَنَاجِيْنٌ ، فَنَاجِيْنٌ	cup
سَفَرَجَلٌ ، سَفَرَجُلٌ	quince

Exercise No. 8

(A) In the under-mentioned examples, the adjective or predicate of unintelligent beings is used mostly as singular feminine. Translate the following phrases or sentences into English.

(1) أَفْلَامٌ طَوِيلَةٌ (2) الْعُلُومُ النَّافِعَةُ (3) الْوَالِدُ صِعَارٌ (4) رِجَالٌ

صَالِحُونَ (5) اَلْكَتُبُ صَعْبَةٌ (6) اَلشُّرُوطُ الصَّعْبَةُ (7) طُرُقٌ سَهْلَةٌ (8)
صُحُفٌ مُطَهَّرَةٌ (9) اَلْحُقُوقُ الثَّابِتَةُ (10) هِيَ اَلْمُدُنُ اَلْوَسِيْعَةُ (11)
اَلرِّمَاحُ الطُّوَالُ مِنْ اَلْحَدِيْدِ (12) نِسَاءٌ مُسَلِمَاتٌ (13) هُنَّ اُمَّهَاتٌ (14)
اَلْاِخْوَانُ وَاَلْاُخْوَاتُ جَالِسُونَ (15) اِنَّ اَلْبَنِيْنَ وَاَلْبَنَاتِ مُطِيعُونَ (16)
اَلسُّفْرَاءُ حَاضِرُونَ اَلْيَوْمَ (17) مَا هُمْ بِغَائِبِيْنَ (18) بَعْضُ اَلشُّعْرَاءِ مِنْ
اَلصَّالِحِيْنَ اَلصَّادِقِيْنَ (19) اَلجَوَاهِرُ اَلنَّفِيْسَةُ لَامِعَةٌ (20) اِنَّ اَلْكِلَابَ
اَلْحَارِسَةَ جَالِسَةً عَلٰى بَابِ الدَّارِ (21) اَلْمَوَاعِظُ اَلْحَسَنَةُ نَافِعَةٌ (22) هُمْ
عَبِيْدُ اَلْاِنْسَانِ وَنَحْنُ عِبَادُ الرَّحْمَانِ (23) فِي اَلْمَدَارِسِ اَلْعَالِيَةِ مُعَلِّمُونَ مِنْ
اَلْعُلَمَاءِ اَلْكِبَارِ (24) اَلصَّنَادِيْقُ اَلْفَارِغَةُ لِفَنَاجِيْنِ الشَّايِ (25) حُقُوقُ
اَلجَيْرَانِ كَحُقُوقِ اَلْاَقْرَبَاءِ (26) فِي اَلْبَسَاتِيْنِ سَفَارِجُ حُلُوَّةٍ (27) اِنَّ
اَلْمُتَّقِيْنَ فِي جَنَّتٍ وَعُيُوْنٍ (28) وَجُوْهُ يَوْمَئِذٍ نَاضِرَةٌ اِلٰى رَبِّهَا نَاطِرَةٌ وَ
وَجُوْهُ يَوْمَئِذٍ بَاسِرَةٌ (29) اَلْمَالُ وَاَلْبُنُوْنُ زِيْنَةُ اَلْحَيَاةِ الدُّنْيَا وَاَلْبَاقِيَاتُ
اَلصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ .

(B) Reply to these questions in Arabic, e.g.

(1) هَلْ عِنْدَكَ كِتَابٌ نَافِعٌ ؟	نَعَمْ عِنْدِي كُتُبٌ نَافِعَةٌ
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- (2) هَلْ عِنْدَكَ سَيْفٌ قَاطِعٌ؟
- (3) هَلْ عِنْدَ حَامِدٍ رُمْحٌ طَوِيلٌ؟
- (4) هَلِ الْأَمِيرُ صَالِحٌ؟
- (5) هَلْ عِنْدَكَ ثَوْبٌ نَظِيفٌ؟
- (6) هَلِ الصُّنْدُوقُ فَارِغٌ؟
- (7) هَلِ التَّلْمِيذُ حَاضِرٌ الْيَوْمَ؟
- (8) هَلْ عِنْدَكَ فَنَجَانٌ؟
- (9) هَلْ عِنْدَكَ سَفْرَجَلٌ؟
- (10) هَلْ هُوَ غَنِيٌّ؟
- (11) هَلْ هِيَ ابْنَةٌ صَالِحَةٌ؟
- (12) أَعِنْدَكَ جَوْهَرٌ نَفِيسٌ؟
- (13) أَعِنْدَكَ مِفْتَاحُ الصُّنْدُوقِ؟
- (14) هَلْ فِي الْمَدْرَسَةِ أُسْتَاذٌ؟
- (15) هَلْ فِي بَمْبَائِي مَكْتَبَةٌ كَبِيرَةٌ؟

(C) Translate the following phrases into Arabic

- (1) the Muslim men
- (2) the large ships

- (3) the clean clothes
- (4) the flowing rivers
- (5) The rivers are flowing.
- (6) the past months
- (7) They are truthful witnesses.
- (8) The two tall mountains
- (9) The spears are long and the swords are sharp.
- (10) Are you (pl.) unhappy?
- (11) No, we are cheerful.
- (12) Some kings are just.
- (13) The cups of the tea are empty.
- (14) Are you (pl.) friends?
- (15) Yes, and we are relatives.
- (16) The students and the teachers are in the madrasah.
- (17) Those girls are playing.
- (18) The people of īmān are the friends of Allāh.
- (19) the tall houses.
- (20) the Arabian verses
- (21) The Qur'ān has beneficial advice (plural).

Test No. 4

- (1) What is a (حرف أصلي)?
- (2) How many root letters are there in a noun and in a verb?
- (3) Besides the root letters found in a word, what are the

- other letters called?
- (4) With regards to the root letters of words, how many types of words are there?
- (5) What are words which only have root letters called and what are those words called which have extra letters.
- (6) Which of the following words are (بجرد) and which are (مزید فیہ):

رَجُلٌ ، رَجُلَانِ ، تَكْبِيرٌ ، كَبِيرٌ ، ذَهَبٌ ، يَذْهَبُ ، ذَاهِبٌ

- (7) How is the scale of a word determined? In other words, how do you use the root letters (فعل) to determine which letter is a root letter and which one is extra?
- (8) What is the benefit of knowing the scales of words?
- (9) What are the well-known scales of the broken plural?
- (10) Which scales of the plural are (غیر منصرف)?
- (11) Make the plurals of (بَحْرٌ), (أَمْرَأَةٌ), (سَنَةٌ), (أَخٌ), (عَبْدٌ), (أَسِيرٌ) and (فَنَجَانٌ).

Lesson 10

The Cases of Nouns

1. The change in case of a noun due to the change in vowelling of the final consonant is called (اعراب) - declension.

Declension is of two types: one is (اعراب بالحرّكة) which is shown by fathah, dammah and kasrah. The other is (اعراب بالحروف) which is shown by means of some (حروف) – letters - as will be explained later on.

2. When a noun is:

- (1) the doer of the verb (فاعل), or the subject (مبتدا) or predicate (خير), it is said to be (حالة الرفع) - in the nominative case. The examples of the subject and predicate have passed in Lesson no. 6.
- (2) an object (مفعول) or it indicates the condition (حال) of the doer or the object, it is regarded to be in (حالة النصب) - the accusative case.
- (3) (حرف جر) or it comes after a (مضاف اليه), it is

regarded to be (حالة الجرّ) - in the genitive case. The examples will be mentioned shortly.

The Signs of Declension of Different Nouns

3. If a noun is singular or a broken plural, in (حالة الرفع) the dammatain (—)³⁹ will be read on it, in (حالة النصب) the fathatain (—) will be read on it and in (حالة الجرّ), the kasratain (—) will be read on it.

³⁹ If the noun is indefinite, the dammatain will be read on the word. However, if the noun is definite, only one dammah will be read on it.

Examples:

Example no. 1

خَالِدٍ	إِلَى	مَكْتُوبًا	زَيْدٌ	أَرْسَلَ
Zaid sent a letter to Khālid				
مجرور	حرف جر	مفعول	فاعل	فعل
حالة الجرّ		حالة النصب	حالة الرفع	

This is a (جُملة فعلية). All three nouns are singular.

Example no. 2

النِّسَاءِ	إِلَى	ثِيَابًا	الرِّجَالُ	أَرْسَلَ
The men sent clothing to the women.				
مجرور	حرف جر	مفعول	فاعل	فعل
حالة الجرّ		حالة النصب	حالة الرفع	

This is a (جُملة فعلية). All three nouns are broken plurals.

Example no. 3

حَامِدٍ	فَرَاسٍ	عَلَى	رَاكِبًا	زَيْدٌ	جَاءَ
Zaid came riding on Hāmid's horse.					
مضاف اليه	مضاف	حرف جر	حال	فاعل	فعل
مجرور					
حالة الجرّ			حالة النصب	حالة الرفع	

This is a (جُملة فعلية). The word (رَاكِبًا) indicates the condition of the doer. Therefore it is (منصوب).

Note 1: The adjective will be in the same case as the preceding noun. If the noun is (مرفوع), the adjective will also be (مرفوع). If it is (منصوب), the adjective will also be the same and if it is (مجرور), the adjective will follow suit.

Example:

(أَرْسَلَ رَجُلٌ عَالِمٌ مَكْتُوبًا طَوِيلًا إِلَى مَلِكٍ عَادِلٍ)

A learned man sent a long letter to a just king.

The words, (عَالِمٌ), (طَوِيلًا) and (عَادِلٍ) are adjectives and the case of each one follows its preceding noun, namely (رَجُلٌ), (مَكْتُوبًا) and (عَادِلٍ) respectively.

4. If a noun is dual (تثنية), the suffix (انِ) will be appended in (حالة الرفع) - the nominative case and (ينِ) in (حالة النصب والجر) - the accusative and genitive cases, e.g.

(كَتَبَ الرَّجُلَانِ مَكْتُوبَيْنِ إِلَى الْمَرْأَتَيْنِ)

The two men wrote two letters to the two women.

The (اِعراب) of (إِثْنَانِ) and (إِثْنَانِ) meaning 'two' is the same as the dual form.

The words (كِلَا) and (كِلْتَا) meaning 'both' will be read (كِلَيْهِ)

and (كَلْتَيْ) in (حالة النصب والجر) - the accusative and genitive cases, e.g.

(جَاءَ رَجُلَانِ كِلَاهُمَا) – Both men came.

(رَأَيْتُ رَجُلَيْنِ كِلَيْهِمَا) – I saw both men.

(أَرْسَلْتُ إِلَى رَجُلَيْنِ كِلَيْهِمَا) – I sent to both men.

The words (كِلَا) and (كِلْتَا) are used with a pronoun (ضمير).

5. If a word is (الجمع المذكر السالم) – the sound masculine plural, the suffix (— وَنْ) will be appended in (حالة الرفع) and (— يَنْ) in (حالة النصب والجر), e.g.

(أَرْسَلَ الْمُسْلِمُونَ الْمُجَاهِدِينَ إِلَى الظَّالِمِينَ)

The Muslims despatched the mujāhidīn to the oppressors.

The tens from (عِشْرُونَ) – 20 – till (تِسْعُونَ) – 90 - have the same (اعراب). The form will be (عِشْرُونَ) in (حالة الرفع) and (عِشْرَيْنِ) in (حالة النصب والجر).

The word (أُولُو) – people of) in (حالة الرفع) and (أُولِي) in (حالة النصب والجر) is like (الجمع المذكر السالم) - the sound masculine plural.

Examples:

(هُمُ أُولُو الْأَلْبَابِ) - They are people of intelligence.

(رَأَيْتُ أُولِي الْأَلْبَابِ عِنْدَ أُولِي الْأَلْبَابِ) - I saw the people of intelligence by the people of intelligence.

Note 2: The (اعراب) of the dual and sound masculine plural is by means of letters (حروف). Therefore the nūn of both these forms is called (نون اعرابية). See 5.4.

6. The sound feminine plural (الجمع المؤنث السالم) will be read with (ـ) in (حالة الرفع) and with (ـ)⁴⁰ in (حالة النصب والجر). See 5.2. Example:

(طَرَدَ الْمُسْلِمَاتُ الْفَاسِقَاتِ إِلَى الْبَادِيَاتِ) - The Muslim women

⁴⁰ If the word has (أَل), only one dammah or kasrah will be read as is apparent from the example.

expelled the transgressing women to the deserts.

7. You have learnt that when (أَلْ) is prefixed to a word, the tanwīn is deleted. See 2.3. Now remember that some words do not accept the tanwīn from their inception.

Examples: (مَكَّةُ), (مِصْرُ), (أَحْمَدُ), (عُثْمَانُ), (زَيْنَبُ), (طَلْحَةُ), (حَمْرَاءُ), (مَسَاجِدُ).

Such nouns are called (اسم غير منصرف). In (حالة الرفع), they are pronounced with a (—) and in (حالة النصب والجر) with a (—), e.g.

(رَأَى عُثْمَانُ زَيْنَبَ فِي مَكَّةَ) - Uthmān saw Zaynab in Makkah.

However, when an (اسم غير منصرف) has (أَلْ) prefixed to it, or it is (مضاف), then a kasrah will be rendered to it in (حالة الجر).

Examples: (فِي مَسَاجِدِ الْمُسْلِمِينَ), (فِي الْمَسَاجِدِ).

Note 3: Words which accept tanwīn are called (منصرف). These nouns will be discussed in detail in Lesson 57.

8. No (اعراب) can be read on words like (مُوسَى) and (عِيسَى).

They will hence be read as they are in all three cases (حالة (اسم مَقْصُورٌ). Such nouns are called (الرفع و النصب والجرّ).

Examples:

(هُوَ غُلَامٌ مُوسَى), (رَأَيْتُ مُوسَى), (جَاءَ مُوسَى).

9. Words with a yā sākin (ي) at the end like (الْقَاضِي), (الْعَالِي), (الْحَارِي) and (الْمَاضِي) are free of external (اعراب) in (حالة الرفع) while in (حالة النصب), a (نصب) will be rendered to them.

Examples:

Sentence	Meaning	Case
جَاءَ الْقَاضِيُ	The judge came	حالة الرفع
جَاءَ غُلَامُ الْقَاضِيِ	The slave of the judge came.	حالة الجرّ
رَأَيْتُ الْقَاضِيَّ	I saw the judge.	حالة النصب

If these words do not have (أَلْ), they will be read as (قَاضٍ),

(عَالٍ), etc. in (حالة الرفع والجرّ) and (قَاضِيًا), (عَالِيًا) etc. in (حالة (النصب).

Their sound plurals (الجمع السالم) are: (قَاضُونَ), (عَالُونَ) etc. in (حالة الرفع) and (عَالِينَ), (قَاضِينَ) etc. in (حالة النصب والجرّ).

Their dual forms are like normal words, namely, (قَاضِيَانِ), (عَالِيَانِ) etc. in (حالة الرفع) and (عَالِيَيْنِ), (قَاضِيَيْنِ) etc. in (حالة (النصب والجرّ).

Nouns that can be declined by the changing of the final vowels or letters are called (المُعْرَب) and words whose final vowels are static are called (المَبْنِي)⁴¹. There are few nouns that are (المَبْنِي). The (الاسماء الإشارية) indicative pronouns, (الاسماء الموصولة) relative pronouns, (الاسماء الاستفهام) interrogative pronouns, etc. are all (المَبْنِي). They will be discussed later in Lesson 57.

⁴¹ Because it is incorrect to say (مَبْنِي), the term (المَبْنِي) has been used. If one deletes the (أل), the word becomes (مَبْنِي).

Note 4: The (الضمائر المرفوعة المنفصلة) nominative detached pronouns were listed in Lesson 6. The remaining pronouns will be discussed in Lessons 11 and 15 and in detail in Lesson 41.

Vocabulary List No. 8

Word	Meaning
بَوَّابٌ	doorkeeper
ثَمَرٌ ، أَثْمَارٌ	fruit
جَبَلٌ	mountain
جَمَلٌ	camel
حَدِيقَةُ الْحَيَوَانَاتِ	zoo (lit. garden of animals)
دِيْوَانٌ ، دَوَاوِينٌ	government office
دُكَّانٌ ، دَكَّاكِينٌ	shop
رَاكِبًا	mounted
سُوْقٌ ، أَسْوَاقٌ	market, shopping mall
سَيَّارَةٌ ، سَيَّارَاتٌ	car, vehicle
سَيِّدٌ	leader, master

سَيِّدَةٌ	queen, noble woman, wife
فَاصِلَةٌ	distance
فَارَةٌ	agile, swift
كُمثرَى	guava
رُمَّانٌ	pomegranate
أَسَدٌ ، أَسْوَدٌ	lion
مُزِينٌ	beautified
مُصَلَّى	place of salāh, idgāh
نَاقَةٌ ، نُوقٌ ، نَاقَاتٌ	she camel
نُزْهَةٌ	walk, stroll
مَيْدَانٌ	field
عِبْرَةٌ	admonition, lesson

Exercise No. 9

(A) Translate into English

Only those verbs which were used in the examples of the previous lessons have been used in this exercise. Verbs will be discussed in Lesson 14.

(1) التَّلْمِيذُ حَاضِرٌ (2) التَّلَامِيذَةُ حَاضِرُونَ (3) الْبَوَابُ قَائِمٌ عِنْدَ الْبَابِ
وَالْكَلْبُ جَالِسٌ (4) ضَرَبَ الْوَلَدُ كَلْبًا بِالْحَجَرِ (5) جَاءَ مَحْمُودٌ مِنْ
الْمَدْرَسَةِ وَذَهَبَ إِلَى الْمَسْجِدِ لِلصَّلَاةِ (6) رَأَى حَامِدٌ أَسَدًا فِي حَدِيقَةِ
الْحَيَوَانَاتِ (7) أَكَلَ يَحْيَى كُمَّثْرَى وَخَالِدٌ رُمَانًا (8) جَاءَ أَحْمَدُ وَذَهَبَ
مُحَمَّدٌ ضَاكِحَيْنِ (9) ذَهَبَ النَّسَاءُ إِلَى دَهْلِي رَاكِبَاتٍ فِي السَّيَّارَةِ (10)
رَأَيْتُ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ ذَاهِبِينَ إِلَى الْمُصَلَّى لِصَلَاةِ الْعِيدِ (11)
يَذْهَبُ الْبُنُونََ وَالْبَنَاتُ إِلَى الْبُسْتَانِ بَعْدَ الْعَصْرِ لِلنَّزْهَةِ (12) فِي الْبُعْدَادِ نَهْرٌ
جَارٌ مَعْرُوفٌ بِالذَّجَلَةِ (13) فَاطِمَةُ سَيِّدَةُ النَّسَاءِ فِي الْجَنَّةِ (14) جَاءَ
قَاضٍ عَادِلٌ رَاكِبًا عَلَى الْفَرَسِ (15) رَأَيْتُ قَاضِيَيْنِ عَادِلَيْنِ جَالِسَيْنِ فِي
الدِّيْوَانِ (16) هَلْ هُمْ قَاضُونَ ظَالِمُونَ؟ (17) لَا بَلْ هُمْ قَاضُونَ عَادِلُونَ
(18) فِي الْهِنْدِ جَبَلٌ عَالٍ مَعْرُوفٌ بِهَمَالِيَه (19) ذَهَبَ كِلَا الْوَلَدَيْنِ
وَكَلَّتَا الْبَنَتَيْنِ إِلَى الْمَدْرَسَةِ الْعَالِيَةِ (20) رَأَيْتُ خَلِيلًا وَسَعِيدًا كِلَيْهِمَا
لَاعِبَيْنِ فِي الْمَيْدَانِ (21) إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

- (B) Fill in the blanks where a verb, (فاعل), (مبتدا), (خبر),
(حرف جر) or (مجرور) are missing with suitable
words that you have learnt.

- (1) الْأَسَاتِذَةُ _____ وَالتَّلَامِذَةُ _____
- (2) _____ جَالِسَةٌ عَلَى _____
- (3) جَاءَ _____ رَاكِبًا عَلَى _____
- (4) رَأَى _____ حَارِسًا جَالِسًا _____ الْبَابِ
- (5) _____ أَنْهَارًا _____ فِي الْهِنْدِ
- (6) فِي الْهِنْدِ _____ جَارِيَةٌ
- (7) هَلْ ذَهَبَ _____ إِلَى _____ ؟
- (8) _____ أَسَدًا وَفِيلاً فِي _____
- (9) _____ عَلِيٌّ _____ عَلَى _____
- (10) _____ وَ _____ رَاكِبَيْنِ _____
- (11) يَذْهَبُ _____ إِلَى _____ الظُّهْرِ
- (12) _____ عُثْمَانَ _____ مَكَّةَ _____ أَمَامَ الْكَعْبَةِ

(C) Translate into Arabic:

- (1) a tall mountain
(2) the past two months
(3) The gardens of the cities are wide.
(4) There is a long distance between Makkah and Egypt.
(5) I saw two flowing rivers today.

- (6) Ahmad's son's horses are agile.
- (7) Úthmān came to Makkah on an agile camel.
- (8) The two doorkeepers are standing by the door of the leader.
- (9) The shops of the markets of the cities are much beautified.
- (10) A just judge is in the governmental office.

Lesson 11

The Genitive of Possession

(الإِضَافَةُ)⁴²

1. When the (تثنية) dual and (الجمع المذكر السالم) sound masculine plural forms are (مضاف), their (نون اعرابية) at the end is deleted.

Examples:

حالة الرفع	حالة النصب	حالة الجر
هُمَا بَيْتَا رَجُلٍ	رَأَيْتُ بَيْتَيْ رَجُلٍ	أَبْوَابُ بَيْتَيْ رَجُلٍ
They are the two houses of a man.	I saw the two houses of a man.	the doors of the two houses of a man.
originally was (بَيْتَانِ)	originally was (بَيْتَيْنِ)	originally was (بَيْتَيْنِ)

⁴² This lesson is related to lesson no. 7.

حالة الرفع	حالة النصب	حالة الجر
هُم مُعَلِّمُو الْوَلَدِ	رَأَيْتُ مُعَلِّمِي الْوَلَدِ	بَيْتُ مُعَلِّمِي الْوَلَدِ
They are the teachers of the boy.	I saw the teachers of the boy.	the house of the teachers of the boy..
originally was (مُعَلِّمُونَ)	originally was (مُعَلِّمِينَ)	originally was (مُعَلِّمِينَ)

2. When the words (أَبٌ - father)⁴³, (أَخٌ - brother)⁴⁴ and (فَمٌ - mouth)⁴⁵ are related to any other word besides the pronoun of the singular first person (ضمير واحد متكلم), their forms⁴⁶ will be as follows:

⁴³ The dual of (أَبٌ) is (أَبَوَانِ), (أَبَوَيْنِ) and the plural is (أَبَاءٌ).

⁴⁴ The dual of (أَخٌ) is (أَخَوَانِ), (أَخَوَيْنِ) and the plural is (إِخْوَانٌ).

⁴⁵ The dual of (فَمٌ) is (فَمَانِ), (فَمَيْنِ) and the plural is (أَفْوَاهٌ).

⁴⁶ Besides these three words, there are another three words which follow the same pattern. They are (ذُوٌّ), (هَنْ) and (حَمٌّ). These six words are known as (أَسْمَاءُ سِتَّةٍ مَكْرَبَةٍ).

حالة الرفع	حالة النصب	حالة الجر
أَبُو	أَبَا	أَبِي
أَخُو	أَخَا	أَخِي
فُو	فَا	فِي

Note 1: The word (ذُو) meaning person, owner, etc. has the same three forms. However, it is only related to a visible noun (اسم ظاهر) and not to a pronoun.

Examples:

حالة الرفع	حالة النصب	حالة الجر
ذُو مَالٍ	ذَا مَالٍ	ذِي مَالٍ

The feminine form of (ذُو) is (ذَاتُ).

The dual of (ذُو) is (ذَوَانِ), (ذَوَيْنِ) and the plural is (ذَوُونِ).

The dual of (ذَاتُ) is (ذَوَاتَانِ), (ذَوَاتَيْنِ) and the plural is (ذَوَاتٍ). The (اعراب) of these words is like other general nouns.

Examples:

(ذَوَا مَالٍ) – two people of wealth,

- (ذَوُّوْ مَالٍ) – many people of wealth,
(ذَاتُ جَمَالٍ) – one of beauty,
(ذَوَاتَا جَمَالٍ) – two women of beauty,
(ذَوَاتُ جَمَالٍ) – women of beauty.

Note 2: When the words (أَبٌ), (أَخٌ) and (فَمٌ) are related to the singular first person pronoun (ضمير واحد متكلم), they will be read as follows in all three cases: (أَبِي) – my father, (أَخِي) – my brother, (فَمِي) – my mouth.

3. If you intend to relate two or more words to one word, the first word will be mentioned as normally before the (مضاف اليه), but the second one will be mentioned after the (مضاف اليه) and a pronoun referring to the (مضاف اليه) must be appended to it, e.g. (بَيْتُ الْوَزِيرِ وَبُسْتَانُهُ) – the minister's house and his garden, (بُيُوتُ الْأُمَرَاءِ وَبَسَاتِينُهُمْ) – the ministers' houses and their gardens.

4. When nouns are related to pronouns, these are the forms they will assume:

Attached Pronouns in the Genitive Case

(الضمائر المتصلة المجرورة)

Third Person (غَائِب)		
Masculine	كِتَابُهُ	singular
	كِتَابُهُمَا	dual
	كِتَابُهُمْ	plural
Feminine	كِتَابُهَا	singular
	كِتَابُهُمَا	dual
	كِتَابُهُنَّ	plural

Second Person (حَاضِر)		
Masculine	كِتَابُكَ	singular
	كِتَابُكُمَا	dual
	كِتَابُكُمْ	plural
Feminine	كِتَابُكِ	singular
	كِتَابُكُمَا	dual
	كِتَابُكُنَّ	plural

First Person (مُتَكَلِّم)	
كِتَابِي	singular
كِتَابُنَا	dual, plural

After alif, the (ي مُتَكَلِّم) must be read with a fathah and the third person singular masculine pronoun must be read with a dammah.

Examples: (عَصَايَ) – my staff, (عَصَاهُ) – his staff, (يَدَايَ) – my two hands.

A pronoun can also be attached to the (حروف جارة). Such a pronoun is known as (الضمير المجرور المتصل بحرف) – the pronoun attached to a particle in the genitive case. The paradigm of these pronouns will be as follows:

Third Person (غَائِب)		
Masculine	لَهُ	singular
	لَهُمَا	dual
	لَهُمْ	plural
Feminine	لِهَا	singular
	لَهُمَا	dual
	لَهُنَّ	plural

Second Person (حَاضِر)		
Masculine	لَكَ	singular
	لَكُمَا	dual
	لَكُمْ	plural
Feminine	لَكَ	singular
	لَكُمَا	dual
	لَكُنَّ	plural

First Person (مُتَكَلِّم)	
لِي	singular
لَنَا	dual, plural

In the same way, one can attach the particle (بِ), (مِنْ), (عَلَى), (إِلَى), etc. and form a similar paradigm.

Hereunder follow examples of the particles (بِ), (مِنْ), (عَلَى) and (إِلَى) attached to the pronouns:

بِه	مِنْهُ	عَلَيْهِ	إِلَيْهِ
بِهِمَا	مِنْهُمَا	عَلَيْهِمَا	إِلَيْهِمَا
بِهِمْ	مِنْهُمْ	عَلَيْهِمْ	إِلَيْهِمْ
بِهَا	مِنْهَا	عَلَيْهَا	إِلَيْهَا
بِهِمَا	مِنْهُمَا	عَلَيْهِمَا	إِلَيْهِمَا
بِهِنَّ	مِنْهُنَّ	عَلَيْهِنَّ	إِلَيْهِنَّ
بِكَ	مِنْكَ	عَلَيْكَ	إِلَيْكَ
بِكُمَا	مِنْكُمَا	عَلَيْكُمَا	إِلَيْكُمَا
بِكُمْ	مِنْكُمْ	عَلَيْكُمْ	إِلَيْكُمْ
بِكَ	مِنْكَ	عَلَيْكَ	إِلَيْكَ
بِكُمَا	مِنْكُمَا	عَلَيْكُمَا	إِلَيْكُمَا
بِكُنَّ	مِنْكُنَّ	عَلَيْكُنَّ	إِلَيْكُنَّ
بِي	مِنِّي	عَلَى	إِلَى
بِنَا	مِنَّا	عَلَيْنَا	إِلَيْنَا

Note 1: The particle (لِ) which is from the (حروف جارة) is read (لِ) with a fathah when attached to the pronouns

except for the singular first person. The word (لِي) can be read as (لِي) as in the verse: (لَكُمْ دِينُكُمْ وَ لِي دِينِ).

When the word (مِنْ) is attached to the first person singular pronoun, it is read as (مِنِّي), while (إِلَيَّ), (عَلَيَّ) and (فِيَّ) are read as (إِلَيَّْ), (عَلَيَّْ) and (فِيَّ) respectively.

If there is a word with the definite article (الْ) after (هُم) and (كُم), a dammah will be read on the (م) of both these words and attached to the (ل), e.g. (لَهُمُ الْمَالُ وَ لَكُمْ الْمَالُ).

5. When the vocative particle (حَرْفُ النَّدَاءِ) is used before (مركب اضافي), the (مضاف) will be read with a fathah, e.g. (يَا عَبْدَ الرَّحْمَانِ), (يَا سَيِّدَ النَّاسِ).

Note 2: The (حَرْفُ النَّدَاءِ) - vocative particles are several of which (يَا) is the most commonly used one. The word to which the vocative particle is prefixed, is called (الْمُنَادَى).

If the (الْمُنَادَى) is singular and not (مضاف), a dammah will be read on the final letter, e.g. (يَا زَيْدُ) – O Zaid, (يَا رَجُلُ) – O man.

If the (الْمُنَادَى) is (مضاف), a fathah will be read on the final letter of the (مضاف), e.g. (يَا سَيِّدَ النَّاسِ).

If the (الْمُنَادَى) has (ال), the particle (أَيُّهَا) for masculine and (أَيَّتُهَا) for feminine should be attached to it, e.g.

(يَا أَيُّهَا الرَّجُلُ) – O man, (يَا أَيَّتُهَا الْبِنْتُ) – O girl.

Sometimes these two words enter (الْمُنَادَى) without the particle (يَا), e.g. (أَيُّهَا الرَّجُلُ) – O man, (أَيَّتُهَا السَّيِّدَةُ) – O noble lady.

Vocabulary List No. 9

Word	Meaning
أَبُو بَكْرٍ	Bakr's father, name of a person
أَمَامَ	in front

إِنَّا ، إِنَّا	undoubtedly we
بَنُو هَاشِمٍ	the children of Hāshim, name of a tribe
خَتْنٌ	son-in-law
خَلْفٌ	behind
دِرْهَمٌ ، دَرَاهِمٌ	dirham, silver coin
دِينَارٌ ، دَنَانِيرٌ	dīnār, gold coin
ذَهَبٌ	gold
رَاجِعٌ	returning
رَشِيدٌ	rational
سَاعَةٌ	hour, time, Qiyāmah, watch
سِنٌّ ، أَسْنَانٌ	tooth
صِهْرٌ ، أَصْهَارٌ	in-laws
قَبِيلَةٌ ، قَبَائِلٌ	tribe
عِنْدَ	by
لِسَانٌ ، أَلْسِنَةٌ	tongue, language
مَحْيَا	life

مَمَاتٌ	death
نُسُكٌ	worship, sacrifice
وَسِخٌ	dirty

Exercise No. 10

(A) Take special note of the (اعراب) of each word in the following sentences:

- (1) يَا وَكَلْدُ! هَلْ اسْمُكَ عَبْدُ الْكَرِيمِ؟ لَا بَلْ اسْمِي عَبْدُ اللَّهِ أَيُّهَا السَّيِّدَةُ.
- (2) يَا عَبْدَ اللَّهِ هَلْ أَنْتَ مِنْ بَنِي هَاشِمٍ؟ نَعَمْ يَا سَيِّدَتِي نَحْنُ بَنُو هَاشِمٍ.
- (3) أَ هَذَا كِتَابُكَ يَا عَبْدَ الرَّحْمَانِ؟ نَعَمْ هَذَا كِتَابِي أَيُّهَا الْأُسْتَاذُ.
- (4) هَلْ هَذَا بَيْتُ رُفَقَائِكَ؟ لَا لَيْسَ هَذَا بَيْتَهُمْ بَلْ بَيْتُنَا.
- (5) أَلَيْسَ هَذَا كِتَابُ أَخِيكَ؟ بَلَى هُوَ كِتَابُ أَخِي.
- (6) هَلْ لَكَ أَخٌ يَا خَلِيلُ؟ نَعَمْ يَا أُسْتَاذِي لِي أَخْوَانٌ.
- (7) هَلْ هِيَ أُخْتُكَ الصَّغِيرَةُ؟ نَعَمْ هِيَ أُخْتِي الصَّغِيرَةُ.
- (8) أَ هَذَا أَخُو مُحَمَّدٍ؟ لَا هُوَ أَخُو عَبْدِ الرَّحْمَانِ.

- (9) أَرَأَيْتَ أَخَا مُحَمَّدٍ؟ نَعَمْ أَخُو مُحَمَّدٍ لِي رَفِيقٌ فِي الْمَدْرَسَةِ .
- (10) هَلْ هَذَا كِتَابُ أَحِيٍّ مُحَمَّدٍ؟ نَعَمْ هُوَ كِتَابُ أَحِيهِ .
- (11) هَلْ رَأَيْتَ بِنْتِي خَالِدٍ؟ نَعَمْ بِنْتَاهُ ذَوَاتَا عِلْمٍ وَجَمَالٍ .
- (12) هَلْ يَدَاكَ نَظِيفَتَانِ؟ نَعَمْ يَدَايَ نَظِيفَتَانِ .
- (13) هَلْ ثِيَابُ مُعَلِّمِكُمْ نَفِيسَةٌ؟ نَعَمْ ثِيَابُهُمْ نَفِيسَةٌ .
- (14) هَلْ عِنْدَكَ سَاعَةٌ فَضَّةٌ؟ نَعَمْ وَعِنْدَ أُمِّي سَاعَةٌ مِنَ الذَّهَبِ .
- (15) هَلْ عَلَيْكَ لَهُ⁴⁷ دَرَاهِمٌ؟ نَعَمْ عَلَيَّ لَهُ دَرَاهِمٌ وَلِي عَلَيْهِ دَنَانِيرٌ .
- (16) هَلْ ذَهَبَ ابْنُ الْمَلِكِ وَبِنْتُهُ إِلَى شَمْلَةٍ؟ لَا بَلْ هُمَا ذَاهِبَانِ إِلَى حَيْدَرَآبَادِ .
- (17) سَيِّدُ الْقَوْمِ خَادِمُهُمْ .
- (18) فِي فِينَا (أَوْ فِي فَمِنَا) لِسَانٌ وَ أَسْنَانٌ .
- (19) لِسَانُكُمْ عَرَبِيٌّ وَ لِسَانُنَا هِنْدِيٌّ .
- (20) ابْنُ أَبِي بَكْرٍ الْكَبِيرُ عَبْدُ اللَّهِ .
- (21) أَبُو بَكْرٍ وَ عُمَرُ هُمَا صَهْرَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ عُثْمَانُ وَعَلِيٌّ حَتَنَاهُ .
- (22) بِنْتَا أَبِي الْحَسَنِ وَابْنَاهُ صَالِحُونَ .

⁴⁷ The phrase, (عَلَيْكَ لَهُ) means "You owe him," while (عَلَيَّ لَهُ) means "I owe him."

- (23) مُعَلِّمُو مَدْرَسَةِ الْمُسْلِمِينَ رِجَالٌ مِنَ الْعُلَمَاءِ الْكِبَارِ .
(24) لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ .
(25) أَلَيْسَ مِنْكُمْ بِرَجُلٍ رَشِيدٍ ؟
(26) وَ رَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ .
(27) إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ .

(B) Insert the correct (اعراب) in the following sentences and indicate the reason for doing so:

- (1) هما غلامان صالحان .
(2) هما غلاما زيد .
(3) هم معلمون .
(4) هم معلمو المدرسة .
(5) يدا بنت الحسن نظيفتان و رجلاها وسختان .
(6) إنّ النساء الصالحات معلمات في مدرسة البنات .
(7) هذا فرس غلام ابن الوزير .
(8) ولد المرأة العاقلة قائم .
(9) ابن المرأة العاقل جالس أمام المعلم .

- (10) بنت الرجل الصالحة جميلة .
(11) أ رأيت الأسد الكبير في حديقة الحيوانات ؟
(12) هل هو قاض عادل ؟
(13) أ رأيت القاضي العادل ؟
(14) هل ذهب القاضي العادل راكبا علي الناقة ؟
(15) ضرب أبو خالد أبا حامد .
(16) عثمان رأي زينب عند فاطمة .
(17) يا عبد الكريم هل رأيت معلمي مدرستنا ؟

(C) Translate the following sentences into Arabic:

- (1) Is your name Àbdur Raĥmān? Yes, my name is Àbdur Raĥmān.
(2) O Àbdur Raĥmān, is this your book? No, it is Àbdullāh's book.
(3) Do you have a golden watch (watch of gold)? No, I have a silver watch.
(4) Is that your big brother? Yes, he is my big brother.
(5) Is this the house of the minister's son? No, it is the king's son's house.
(6) Are the two hands of your small brother clean? Yes, but his two feet are dirty.
(7) Have you seen Hāmīd's brother? Yes, Hāmīd's

brother is a good boy.

- (8) Have you seen Maḥmūd's two sisters? Yes, his two sisters are sitting by my mother.
- (9) Are your teachers sitting in the madrasah? Yes, our teachers are sitting in the madrasah.

Test No. 5

- (1) What is (اعراب)?
- (2) How many cases does a noun have?
- (3) How many types of (اعراب) are there?
- (4) When will a noun be regarded to be in (حالة الرفع), (حالة النصب) and (حالة الجر)?
- (5) What is the (اعراب) of the dual form?
- (6) What is the (اعراب) of the sound masculine and feminine plurals?
- (7) What is the (اعراب) of (اسم غير منصرف)?
- (8) How will words like (القاضي) etc. be read in all three cases?
- (9) If the definite article is removed from words like (القاضي) etc. how will they be read in all three cases.
- (10) Form the dual and plural of (العالي).
- (11) What is (الاسم المبني) and describe some types of it.
- (12) What changes take place in (تثنية) and (جمع مذكر) when they are (مضاف) سالم?

- (13) How will the words (أَبٌ), (أَخٌ) and (فَمٌ) be read in all three cases when they are related, that is, they are (مُضَافٌ) to a word other than the singular first person pronoun (ضَمِيرٌ وَاحِدٌ مُتَكَلِّمٌ)? And if they are related to the singular first person pronoun (ضَمِيرٌ وَاحِدٌ مُتَكَلِّمٌ), how will they be read?
- (14) If you want to describe the (مُضَافٌ), will the adjective be adjacent to the (مُضَافٌ) or will it be at a distance from it?
- (15) What is the (اِعْرَابٌ) of (ذُوٌ) and the (اِعْرَابٌ) of its dual and plural form?
- (16) How do you make two nouns (مُضَافٌ) towards one word?
- (17) What is the (اِعْرَابٌ) of the (مُضَافٌ) when a vocative particle (حَرْفُ النِّدَاءِ) is inserted before it?
- (18) When pronouns are (مُضَافٌ إِلَيْهِ), what are they called?
- (19) Add a pronoun to the word (عَلَى) and form its paradigm.

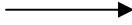
Lesson 12

Indicative Pronouns

(أَسْمَاءُ الْإِشَارَةِ)

1. Words which are used to point out to something are called (أَسْمَاءُ الْإِشَارَةِ). They are of two types:

- (a) words that indicate something nearby. The following forms are the most commonly used ones:



Gender	Singular	Dual	Plural	Case
Masc.	هَذَا	هَذَانِ	هَؤُلَاءِ	رفع
Masc.	هَذَا	هَذَيْنِ	هَؤُلَاءِ	نصب و جرّ
Fem.	هَذِهِ	هَاتَانِ	هَؤُلَاءِ	رفع
Fem.	هَذِهِ	هَاتَيْنِ	هَؤُلَاءِ	نصب و جرّ

- (b) words that indicate something at a distance. The more commonly used forms are the following:

Gender	Singular	Dual	Plural	Case
Masc.	ذَٰكَ أَوْ ذَٰلِكَ	ذَٰنِكَ	أُولَٰئِكَ ⁴⁸	رفع
Masc.	ذَٰكَ	ذَٰنِكَ	أُولَٰئِكَ	نصب و جرّ
Fem.	تَٰكَ أَوْ تَٰلِكَ	تَٰنِكَ	أُولَٰئِكَ	رفع
Fem.	تَٰكَ	تَٰنِكَ	أُولَٰئِكَ	نصب و جرّ

Note 1: The original Indicative Pronouns are (ذَٰ), (ذَٰنِ) etc. without the (هَآ) but these are seldom used.

Note 2: The words (كَذَٰلِكَ - similarly) – and (هَٰكَذَا - in this way) – are very often used.

Note 3: The (كَ) appended to the end of (اسم اشارة بعيد) is sometimes changed like the (ضمير مخاطب مجرور)⁴⁹ according to the second person. It has no effect on the meaning. This change occurs more often in (ذَٰلِكَ).

(ذَٰلِكَ ذَٰلِكُمَا ذَٰلِكُمْ ذَٰلِكَ ذَٰلِكُمَا ذَٰلِكُنَّ)

⁴⁸ Note that the (و) is not pronounced.

⁴⁹ The second person pronoun in the genitive case.

The meaning of all these words is the same.

Example: (ذَلِكَمَّا رَبُّكُمَا) – That is the Lord of you two.

(ذَلِكَمُّ اللهُ رَبُّكُمْ) – That Allāh is your Lord.

Note 4: Besides the dual form, all the remaining (أَسْمَاءُ) (الإِشَارَةِ) are (الْمَبْنِيَّةِ) - indeclinable.

2. The object pointed to is called the (مُشَارٌ إِلَيْهِ). The (اسم) (الإِشَارَةِ) together with the (مُشَارٌ إِلَيْهِ) form part of a sentence, namely the subject, doer or object, just as in (مركب توصيفي) and (مركب إضافي).

3. The (مُشَارٌ إِلَيْهِ) will always have (ال) or be (مضاف).

4. If the (مُشَارٌ إِلَيْهِ) has (ال) attached to it, the (اسم الإِشَارَةِ) must be mentioned first, e.g. (هَذَا الْكِتَابُ) – this book.

If it is (مضاف) towards another noun, the (اسم الإِشَارَةِ) will

succeed the (مضاف إليه), e.g. (كِتَابُكُمْ هَذَا) – this book of yours, (ابْنُ الْمَلِكِ هَذَا) – this son of the king.

In the above-mentioned phrases, if the (اسم الإشارة) is brought first, and it is said, (هَذَا كِتَابُكُمْ), the meaning will be, 'This is your book.' In this case, the word (كِتَابُكُمْ) is no more the (مُشَارٌ إِلَيْهِ) but will become the predicate. It will now be a complete sentence.

5. If the (اسم الإشارة) occurs as the subject of a sentence without the (مُشَارٌ إِلَيْهِ), then:

(a) if the predicate has (ال), insert a pronoun (ضمير) between the (اسم الإشارة) and the (خبر). This pronoun will correspond in word-form to the (اسم الإشارة) as you learnt in Lesson 6.

Examples: (هَذَا هُوَ الْكِتَابُ) – This is the book.

(أُولَئِكَ هُمُ الْمُفْلِحُونَ) – Those people are the successful ones.

In these examples, the (مُشَارٌ إِلَيْهِ) is implied (مُقَدَّرٌ). The actual sentences are (هَذَا الشَّيْءُ هُوَ الْكِتَابُ) and (أُولَئِكَ النَّاسُ هُمْ)

(المُفْلِحُونَ).

(b) If the predicate does not have (ال), a pronoun will not be inserted, e.g. (هَذَا كِتَابٌ) – this is a book. The (مُشَارٌ إِلَيْهِ) is implied in this example as well.

(c) If it is (مضاف), then too there is no need for a pronoun, e.g. (هَذَا ابْنُ الْمَلِكِ) – This is the king's son.

(هَذَا كِتَابُكُمْ) – This is your book.

However, if you want to create emphasis in your speech, insert a pronoun, e.g.

(هَذَا هُوَ كِتَابُكُمْ) – This *is* your book.

(ذَلِكَ هُوَ ابْنُ الْمَلِكِ) - That *is* the king's son.

Note 5: Understand well the difference between

(هَذَا ابْنُ الْمَلِكِ) and (ابْنُ الْمَلِكِ هَذَا).

Note 6: The words (هَهُنَا), - here, (هُنَا) – here, and (هُنَاكَ) – there, are also indicative pronouns. There are no particular rules for their usage.

Vocabulary List No. 10

Word	Meaning
تَيْنٌ	fig
حُمْرَةٌ	redness
أَخْوَالٌ ، خَالَ	maternal uncle
خَالَاتٌ ، خَالَاتٌ	maternal aunt
رَيْبٌ	doubt
لَا رَيْبَ	no doubt
أَعْمَامٌ ، عَمٌّ	paternal uncle
عَمَّاتٌ ، عَمَّةٌ	paternal aunt
الْمُتَّقِيْنَ	pious
مَطْلُوبٌ	aim
مَنْظَرٌ ، مَنْظَرٌ	scenery
هُدًى	guidance
وَجْهٌ ، وَجْهٌ	face
قَالَ	he said
قَالَتْ	she said

كَأَنَّ	as if, like
بُرْهَانٌ	proof
طَبِيبٌ ، أَطْبَاءٌ	doctor

Exercise No. 11

(A) Translate the following sentences into English:

- (1) هَذَا هُوَ مَطْلُوبِي
- (2) هَذِهِ امْرَأَةٌ حَسَنَةٌ
- (3) هَذَانِ الرَّجُلَانِ أَخَوَانِ
- (4) هَؤُلَاءِ الْأَشْخَاصُ إِخْوَانٌ
- (5) كِتَابٌ هَذَا الْوَلَدِ نَظِيفٌ وَكَذَلِكَ وَجْهُهُ
- (6) كِتَابُ الْوَلَدِ هَذَا وَسِخٌ
- (7) اسْمُ هَذِهِ الْبِنْتِ زَيْنَبُ
- (8) تِلْكَ الْمَنَاطِرُ حَسَنَةٌ
- (9) هَاتَانِ الْيَدَانِ نَظِيفَتَانِ
- (10) أَ هَذَا أَخُوكَ أَمْ ذَاكَ
- (11) ذَاكَ عَمِّي وَ هَذَا ابْنُ عَمِّي

- (12) هَذَا الرَّجُلُ خَالِيٌ وَ تِلْكَ الْمَرْأَةُ خَالَتِي وَ هَذِهِ عَمَّتِي
(13) وَجْهُ هَذِهِ الْبَابَةِ لَيْسَ بِقَبِيحٍ
(14) أُخْتَايَ تَأْنِكَ قَائِمَتَانِ أَمَامَ الْمُعَلِّمَةِ
(15) هَذِهِ الْكُمُشْرِي حُلُوهٌ جَدًّا وَ كَذَلِكَ هَذَا التِّينُ
(16) تِلْكَ الْبَيْوتُ لِذَيْنِكَ الرَّجُلَيْنِ
(17) فِي يَدَيْكَ هَاتَيْنِ حُمْرَةٌ
(18) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ
(19) أَوْلَادِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَ أَوْلَادِكَ هُمْ الْمُفْلِحُونَ
(20) قِيلَ أَهَكَذَا عَرْشُكَ
(21) قَالَتْ كَأَنَّهُ هُوَ
(22) إِنَّا هَهُنَا قَاعِدُونَ
(23) فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ
(24) قَالَ كَذَلِكَ قَالَ رَبُّكَ

(B) Translate the following sentences into Arabic:

- (1) This doctor is learned.
- (2) This friend of mine is wealthy.
- (3) Those friends are wealthy.
- (4) This son of the king is generous.

- (5) These two are brothers.
- (6) That she-camel is beautiful.
- (7) This handsome boy is pious.
- (8) O Àbdullāh, is this your son?
- (9) Those boys are standing in front of their father.
- (10) This is a good man and those two are transgressors.
- (11) That girl is pious and so is her mother.

Lesson 13

Interrogative Pronouns

(أَسْمَاءُ الاسْتِفْهَامِ)

1. Some of the interrogative pronouns are:

Word	Meaning
مَنْ	who
مَا	what
مَاذَا	what
أَيْشَ	what
أَيُّ	which (m)
أَيَّةُ	which (f)
كَمْ	how much, how many
كَيْفَ	how
أَيْنَ	where
مَتَى	when
لِمَا	why

لَمَّاذَا	why
أَنْبَا	from where, how

Note 1: Besides (أَيُّ) and (أَيَّةٌ), all the interrogative pronouns are (أَلْمَسْنِي). See 10.9.

Note 2: You have read in Lesson 6 Note 4 that the particles (هَلْ) and (أَ) create the interrogative meaning in the sentence.

They are both particles (حروف) of interrogation. That is, they cannot form the subject or doer of a sentence. On the other hand, the interrogative pronouns can become the subject or doer or object of a sentence.

2. The (أَسْمَاءُ الاسْتِفْهَامِ) - interrogative pronouns – are used at the beginning of sentences, e.g.

(مَنْ أَبُوكَ؟) – Who is your father?

However, when they are (مُضَافٌ إِلَيْهِ), they will follow the (مُضَافٌ) according to the normal rule, e.g. (كِتَابُ مَنْ) – whose book.

The particle (لِ) can be inserted before the (أَسْمَاءُ الاسْتِفْهَامِ) and

brought at the beginning of a sentence, e.g. (لِمَنِ الْكِتَابُ) –
Whose book is it? (Literally: For whom is this book?)
(لِمَنِ الْمُلْكُ الْيَوْمَ) – Whose kingdom is it today?

3. The (حروف جارة)⁵⁰ can be attached to the beginning of the
(أسماء الاستفهام).

Examples:

Word	Meaning
لِمَنْ	whose
لِمَا	why
بِكَمْ	how much
إِلَى أَيِّنَ	till where
مِنْ أَيِّنَ	from where
إِلَى مَتَى	till when
مِمَّا (مِنْ مَا)	from what
مِمَّنْ (مِنْ مَنْ)	from whom
عَمَّا (عَنْ مَا)	from what, regarding what

⁵⁰ See Vocabulary List No. 6.

فِيْمَا	in what
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4. Sometimes the word (مَا) is joined to the (حروف جارة) without the alif. Therefore (لِمَا) becomes (لِمَ), (عَمَّا) becomes (عَمَّ) and (فِيْمَا) becomes (فِيْمَ).

5. The words (أَيُّ) and (أَيَّةُ) are (مضاف) to the succeeding words, e.g. (أَيُّ رَجُلٍ) – which man, (أَيُّ الرَّجَالِ) – which of the men, (أَيَّةُ امْرَأَةٍ) – which woman, (أَيَّةُ النِّسَاءِ) which of the women. If the word after (أَيُّ) is indefinite, it will be singular and if it is definite, it will be plural.

6. The word succeeding (كَمْ) is (منصوب) - in the accusative case and it is singular, e.g. (كَمْ دِرْهَمًا عِنْدَكَ) – How many dirhams do you have?

(كَمْ سَنَةً عُمْرُكَ) – What is your age? (Literally: How many years is your age?)

7. Sometimes the word (كَمْ) is not used for interrogation but for providing information. It is called (كَمْ حَبْرِيَّةً). Its meaning in that case will be 'several' or 'many'.

The noun succeeding (كم خبرية) is (مجرور). Sometimes it is singular and sometimes plural, e.g. (كَمْ عَبْدٍ أَعْتَقْتُ) or (كَمْ) (عَبِيدٍ أَعْتَقْتُ) – I have freed many slaves.

The particle (من) is sometimes used after (كم استفهامية) and often after (كم خبرية).

Examples: (كَمْ مِنْ رُبِيَّةٍ عِنْدَكَ) – How many rupees do you have?

(كَمْ مِنْ دِينَارٍ أَوْ دَنَانِيرٍ صَرَفْتُهَا عَلَى الْفُقَرَاءِ) – I spent many gold coins on the poor.

Vocabulary List No. 11

Word	Meaning
أَمْرٌ	matter, command
بَيْنَ	between
حَبْرٌ	ink
خَمْسَةٌ	five
رُبِيَّةٌ	rupee

سَمِينٌ ، سَمَنٌ	fat
ضَرُورِيٌّ	necessary
عَافِيَةٌ	comfort
عَصَا	stick
قَلَمُ الْحَبْرِ	fountain pen
قَلَمُ الرَّصَاصِ	pencil
دَوَاةٌ	ink bottle
قَهَّارٌ	powerful
وَاحِدٌ	one
يَمِينٌ	right, right-hand side
يَسَارٌ	left, left-hand side
فَارِهَةٌ	agile, lively

Exercise No. 12

(A) Translate into English:

هَذَا قَلَمُ الرَّصَاصِ	(1) مَا هَذَا؟
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(2) وَمَا ذَاكَ؟	ذَاكَ قَلَمُ الْحَبْرِ
(3) مَا هَذِهِ؟	هَذِهِ دَوَاةٌ
(4) وَمَاذَا فِي الدَّوَاةِ؟	فِي الدَّوَاةِ حَبْرٌ
(5) مَنْ هَذَا الرَّجُلَانِ؟	هَذَا عَمِّي وَ خَالِي
(6) وَمَنْ تِلْكَ الْبِنْتُ بَيْنَهُمَا؟	تِلْكَ أُخْتِي الصَّغِيرَةُ زُبَيْدَةُ
(7) أَيُّ رَجُلٍ جَالِسٌ خَلْفَكَ؟	ذَاكَ أَخِي الْكَبِيرُ حَامِدٌ
(8) مَنْ هَؤُلَاءِ الرِّجَالُ؟	هَؤُلَاءِ أَسَاتِذَةُ الْمَدْرَسَةِ
(9) مَنْ هَؤُلَاءِ النِّسَاءُ؟	هُنَّ مُعَلِّمَاتٌ فِي مَدْرَسَةِ الْبَنَاتِ
(10) أَيْنَ أَخُوكَ الصَّغِيرُ؟	هُوَ ذَهَبَ إِلَى الْمَدْرَسَةِ
(11) مَتَى ذَهَبَ؟	ذَهَبَ قَبْلَ سَاعَتَيْنِ
(12) لِمَنْ هَذَا الْكِتَابُ؟	هَذَا هُوَ كِتَابِي
(13) مَنْ رَبُّكَ؟	اللَّهُ رَبِّي
(14) مَنْ نَبِيُّكَ؟	مُحَمَّدٌ رَسُولُ اللَّهِ نَبِيِّ
(15) مَا دِينُكَ؟	الْإِسْلَامُ دِينِي

(B) Note the use of the interrogative pronouns in the following sentences:

- 1) مَا اسْمُكَ يَا وَلَدُ؟ اسْمِي عَبْدُ اللَّهِ يَا سَيِّدِي .
- 2) مَا اسْمُ أَبِيكَ يَا عَبْدَ اللَّهِ؟ اسْمُهُ أَحْمَدُ بْنُ مُحَمَّدٍ
- 3) مَنْ أَيْنَ أَنْتُمْ؟ نَحْنُ مِنْ مَكَّةَ .
- 4) إِلَى أَيْنَ ذَاهِبُونَ أَنْتُمْ؟ نَحْنُ ذَاهِبُونَ إِلَى الْهِنْدِ .
- 5) كَيْفَ حَالُكُمْ؟ الْحَمْدُ لِلَّهِ نَحْنُ بِالْعَافِيَةِ .
- 6) كَمْ وَلَدًا لَكَ يَا خَالِدُ؟ لِي خَمْسَةٌ أَوْلَادٌ يَا سَيِّدِي
- 7) كَمْ بِنْتًا حَاضِرَةً فِي الْمَدْرَسَةِ؟ يَا سَيِّدِي خَمْسُونَ بِنْتًا حَاضِرَةً
الْيَوْمَ فِي الْمَدْرَسَةِ .
- 8) كَمْ لَكَ مِنَ الْإِخْوَانِ وَالْأَخَوَاتِ؟ لِي أُخْتَانِ وَأَخٌ وَاحِدٌ .
- 9) بِكُمْ هَذِهِ الْبَقْرَةُ السَّمِينَةُ؟ هَذِهِ الْبَقْرَةُ بَعِشْرِينَ رُبِيَّةً
- 10) لِمَ جَالِسٌ أَنْتَ هَهُنَا؟ أَنَا جَالِسٌ لِأَمْرِ ضُرُورِيٍّ
- 11) مَا تِلْكَ بِيَمِينِكَ يَا مُوسَى؟ هِيَ عَصَايَ .
- 12) قَالَ أَنِّي لَكَ هَذَا؟ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ .
- 13) لِمَنِ الْمُلْكُ الْيَوْمَ؟ لِلَّهِ الْوَاحِدِ الْقَهَّارِ .
- 14) مَتَى نَصَرَ اللَّهُ؟ أَلَا إِنَّ نَصَرَ اللَّهُ قَرِيبٌ .

(C) Answer these questions in Arabic using the words you

have learnt.

- (1) مَا هَذَا؟
- (2) مَنْ هَذِهِ؟
- (3) مَا ذَاكَ؟
- (4) مَا تِلْكَ؟
- (5) مَنْ هَذَا؟
- (6) مَنْ هَذَانِ؟
- (7) مَنْ هَؤُلَاءِ؟
- (8) أَيُّشَ اسْمُكَ؟
- (9) أَيْنَ أَخُوكَ يَا أَحْمَدُ؟
- (10) مَا اسْمُ أَخِيكَ؟
- (11) مَنْ ضَرَبَ أَخَاكَ؟
- (12) مَنْ ضَرَبَ أَحِي؟
- (13) كَمْ لَكَ مِنَ الْإِخْوَانِ؟
- (14) بِنْتُ مَنْ هَذِهِ؟
- (15) أَيْنَ أَبُوهَا؟
- (16) أَرَأَيْتَ أَبَاهَا؟
- (17) أَرَأَيْتَ بَيْتَ أَبِيهَا؟

(18) أَيَّةُ النِّسَاءِ جَالِسَةٌ عِنْدَ أُمِّكَ ؟

(19) كَيْفَ هَذَا الْكِتَابُ ؟ سَهْلٌ أَمْ صَعْبٌ ؟

(20) مَتَى ذَهَبَ أَبُوكَ إِلَى بَمْبَائِي ؟

(D) Translate the following sentences into Arabic:

- (1) Who are you? Sir, I am Hāmid.
- (2) What is your father's name? My father's name is Hasan Ibn Àlī.
- (3) How many sons and daughters does Àbdur Raḥmān have? He has one son and two daughters.
- (4) Who is the woman standing in front of you? She is my brother's wife.
- (5) What is in her hand? There are clothes in her hand.
- (6) How many people are standing there? Five people are standing there.
- (7) How many boys are present today? Sir, thirty boys are present.
- (8) O Mahmūd, why are you standing here? I am standing here for some necessary work.
- (9) How much is this book? It costs five rupees (Lit. It is for five rupees).
- (10) O Khālīd, how many brothers do you have?

Sir, I have two brothers.

- (11) To whom does this small dog belong? It is my maternal uncle's dog.
- (12) Where are you going to now? Sir, we are going to the madrasah.
- (13) When did your brother go? He went one hour ago.

(E) Note how the following sentences have been analysed. An indication was made in Lesson 6 and 10 to (جملة اسمية) and (جملة فعلية) respectively. Here a simple analysis of some straightforward sentences is made. If any sentence provides information of some type, term it (خبرية) and if there is a question, term it (استفهامية) or (انشائية).

(1)

جَالِسٌ	حَامِدٌ
خبر	مبتدا
جملة اسمية خبرية	

(2)

سَخِيٌّ	رَجُلٌ	عَلِيٌّ
صفة	موصوف	مبتدا
خَبَرٌ		
جملة اسمية خبرية		

(3)

الْكُرْسِيُّ	عَلَى	جَالِسٌ	مَنْ
مجرور	حرف جرّ	خبر	اسم استفهام مبتدا
متعلق بِالْخَبَرِ			
جملة اسمية استفهامية			

(4)

خَالِدٌ	إِلَى	مَكْتُوبًا	زَيْدٌ	كَتَبَ	هَلْ
مجرور	حرف جرّ	مفعول	فاعل	فعل	حرف استفهام
متعلق بالفعل					
جملة فعلية استفهامية					

Test No. 7

- (1) Which words constitute the (اسماء الإستفهام) and the (حروف الإستفهام). What is the difference between the two?
- (2) Where should the (اسماء الإستفهام) be placed in a sentence?
- (3) From the (اسماء الإستفهام), which word is (معرب)?
- (4) How many types of (كَمْ) are there? What is the (اعراب) of the noun succeeding each type?
- (5) How are (أَيُّ) and (أَيَّةٌ) used? Explain with examples.

(6) What were the words (عَمَّ) and (فِيمَ) originally?

Insert the (اعراب) in the following sentences:

- (1) لمن هذه الناقة الفارهة ومن راكب عليها؟
- (2) هل هو عمك؟
- (3) وأية امرأة قائمة عند باب دارك ولماذا؟
- (4) ومن عن يمينها؟
- (5) هل هو ولدها الكبير؟
- (6) كم لك من الناقات يا صالح وكم لك من البقرات؟
- (7) كم شاة عندك يا حامد وكم بقرة؟
- (8) هل أرسل محمود مكتوبا الي ابيه؟
- (9) نعم يا سيدي كم مكتوب ارسل محمود الي ابيه لكن ما جاء جواب
من عنده .

Lesson 14

The Verb

1. Verbs are of two types: (1) one is (الماضي) which indicates that an action has been completed, e.g. (كَتَبَ) – he wrote. (2) the second is (المضارع) which indicates that an action has not been completed but is being done or will be done, e.g. (يَكْتُبُ) – he is writing or he will write.

Some morphologists⁵¹ regard the imperative (أمر) as a third category of verbs.

Generally a verb has three root letters (ثلاثي), e.g. (كَتَبَ) – he wrote. Some verbs have four root letters (رباعي), e.g. (تَرَجَمَ) – he translated.

Note 1: The root letters of a word are called (مَادَّةٌ). In verbs, the (واحد مذكر غائب) third person singular word-form contains only the root letters to the extent that recognizing

⁵¹ Scholars of (علمُ الصَّرْفِ).

the root letters of the verbal noun (مصدر) and all the derivatives (مشتقات) are based on this word-form. In order to indicate the meaning of the verbal noun, it is appropriate to write this word-form - (واحد مذكر غائب) - so that the student can apprise himself of the root letters. Hence we can say that (كَتَبَ) means to write although originally its meaning is, 'he wrote'. However, if you want to speak of the meaning expressed by the verbal noun, you should use the verbal noun, e.g. (تَعَلَّمُوا الْكِتَابَةَ وَالْقِرَاءَةَ) – Learn writing and reading. The word (الْكِتَابَةَ) is the (مصدر) -verbal noun of (كَتَبَ) while (الْقِرَاءَةَ) is the verbal noun of (قَرَأَ).

3. The (واحد مذكر غائب) third person singular word-form of (الماضي) - the past tense (or perfect tense) comes on the scales of (فَعَلَ), (فَعِلَ) and (فَعَلَّ). Examples: (ضَرَبَ) – he hit, (سَمِعَ) – he heard and (كَرُمَ) – he was noble. Details of this will be provided in Lesson 16 while the quadrilateral verb (رباعي) will be discussed in Lesson 25. All the word forms of the past tense are as follows:

الفعل الماضي المعروف المثبت

Meaning	Person	Gender	Word-Form	Verb
He wrote	3 rd person	masc.	singular	كَتَبَ
They 2 wrote			dual	كَتَبَا
They wrote			plural	كَتَبُوا
She wrote		fem.	singular	كَتَبَتْ
They 2 f. wrote			dual	كَتَبَتَا
They f. wrote			plural	كَتَبْنَ
You wrote	2 nd person	masc.	singular	كَتَبْتَ
You 2 wrote			dual	كَتَبْتُمَا
You wrote			plural	كَتَبْتُمْ
You f. wrote		fem.	singular	كَتَبْتِ
You 2 f. wrote			dual	كَتَبْتُمَا
You f. wrote			plural	كَتَبْتُنَّ
I wrote	1 st person	m/f	singular	كَتَبْتُ
We wrote		m/f	dual/ plural	كَتَبْنَا

Note 2: The total number of word forms are 18 but only 14 are mentioned because the meanings of all are included in these 14 forms. Then there is no need to repeat one word several times. However, among the 14 word-forms, the verb (كَتَبْتُمْ) is repeated. There was no need for it but due to a certain expediency, the custom of repeating it has been formed.

Note 3: Every word-form of the verb has a pronoun of the (فاعل) – doer. These pronouns are called (ضمائر مرفوعة متصلة) – attached pronouns in the nominative case.

Note 4: When joining the verb (كَتَبْتُ) to the succeeding word, delete the final sukūn (jazm) and replace it with a kasrah, e.g. (كَتَبَتِ الْمُعَلِّمَةُ الْمَكْتُوبَ) – The teacher wrote the letter.

The alif and (و) of those words which have them at the end will not be pronounced when joining them to the succeeding word, e.g. (الرَّجُلَانِ كَتَبَا الْمَكْتُوبَ) – The two men wrote the letter. (الرِّجَالُ كَتَبُوا الْمَكْتُوبَ) – The men wrote the letter.

5. The verbs on the scales of (فَعَلَ) and (فُعِلَ) will also be conjugated like the above:

شَرِبَ ، شَرِبَا ، شَرِبُوا ، شَرِبْتِ ، شَرِبْتَا ، شَرِبْنَا ... شَرِبْنَا
كُرِمَ ، كُرِمَا ، كُرِمُوا ، كُرِمْتِ ، كُرِمْتَا ، كُرِمْنَا ... كُرِمْنَا

6. The scales of (فَعَلَ), (فُعِلَ) and (فُعِلَ) are of (الماضي المعروف) – the past active tense. The (مجهول) passive tense⁵² of all these forms appears on the scale of (فُعِلَ).

Examples: from (كُتِبَ) – (كَتَبَ), (شُرِبَ) – (شَرِبَ), (كُرِمَ) – (كُرِمَ).

No (فاعل) is mentioned with the (مجهول) - passive verb. Only the (نائب الفاعل) – representative of the doer - is mentioned. Like the (فاعل), it is rendered (رفع), e.g. (شُرِبَ اللَّبَنُ) – The milk was drunk. This sentence does not indicate who drank the milk.

⁵² When one wants to indicate the person/item on which the action is done without mentioning the doer, the passive verb is used, e.g. The book was taken.

7. By inserting (مَا) before (الماضي) - the perfect tense, it becomes negative, e.g. (مَا كَتَبَ) – He did not write. (مَا شَرِبَ) – He did not drink.

8. Very often the word (قَدْ) or (لَقَدْ) – undoubtedly – is added to (الماضي) - the perfect tense to create emphasis in the meaning. However, there is no need to translate it always, e.g. (قَدْ ضَرَبَ زَيْدٌ عَمْرًا) – Undoubtedly Zaid hit Bakr or Zaid hit Bakr.

9. You read in the sixth lesson that a sentence beginning with a verb is called (جُمْلَةٌ فَعْلِيَّةٌ). In a (جُمْلَةٌ فَعْلِيَّةٌ), the (فَاعِلٌ) which is in (حَالَةُ الرَّفْعِ) - the nominative case - generally follows the verb, e.g. (جَلَسَ زَيْدٌ) – Zaid sat. If it is a (الْفِعْلُ الْمَتَعَدِّيُّ) transitive verb⁵³, the third part of the sentence is the (مَفْعُولٌ) – the object - which is in (حَالَةُ النِّصْبِ) - the accusative case. See Lesson 10.

Example: (أَكَلَ زَيْدٌ خُبْزًا) – Zaid ate bread.

⁵³ A transitive verb is one that requires an object to form a complete sentence.

Besides these, the other parts of the sentence are called the (مُتَعَلِّقَات), e.g. (مَعَ اللَّحْمِ) – with the meat, (فِي الْبَيْتِ) - in the house, (الْيَوْمَ) – today etc.

Sometimes the (مفعول) – object – precedes the (فاعل) and sometimes it even precedes the verb. Similarly, the (مُتَعَلِّقَات) can also precede the (فاعل), the (مفعول) and the verb, e.g.

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ)

Today I have perfected your religion for you.

The words (الْيَوْمَ) and (لَكُمْ) are the (مُتَعَلِّقَات) in this sentence. The former preceded the verb while the latter preceded the (مفعول).

10. In a (جُمْلَةٌ فَعْلِيَّةٌ), the verb always remains singular whether the doer of the action is dual or plural. However for a masculine doer, the verb will be masculine and for a feminine doer, the verb will be feminine.

Examples:

(كَتَبَ وَكَدُّ) - A boy wrote.

(كَتَبَ وَكَدَّانِ) - Two boys wrote.

(كَتَبَ أَوْلَادٌ) - Many boys wrote.

(كَتَبَتْ ابْنَةٌ) - A girl wrote.

(كَتَبَتِ ابْنَتَانِ) - Two girls wrote.

(كَتَبَتِ بَنَاتٌ) - Many girls wrote.

However, if the (فاعل) comes first, then the verb must correspond to the (فاعل). The details of this rule will be mentioned in Lesson 18.

Vocabulary List No. 12

Note: In the list below, each verb is written with both the (الماضي) - perfect and (المضارع) - imperfect tenses.

Conjugate each verb according to the previously mentioned paradigm. Then construct the (مجهول) passive tense of each verb and conjugate it. The beloved students of seminaries should certainly take this much trouble to do this.

Word	Meaning
أَكَلَ يَأْكُلُ	to eat
بَعَثَ يَبْعَثُ	to send

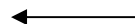
تَرَكَ يَتْرُكُ	to leave
خَرَجَ يَخْرُجُ	to go out
دَخَلَ يَدْخُلُ	to enter
طَلَبَ يَطْلُبُ	to seek
طَلَعَ يَطْلُعُ	to rise
غَرَبَ يَغْرُبُ	to set
غَلَبَ يَغْلِبُ	to overcome
فَتَحَ يَفْتَحُ	to open
فَرِحَ يَفْرَحُ	to be happy
فَهِمَ يَفْهَمُ	to understand
قَتَلَ يَقْتُلُ	to kill
نَجَحَ يَنْجَحُ	to succeed
أَقْرَبُونَ	relatives
الَّذِينَ	those, who
الآنَ	now
إِلَى الآنَ	till now
تَمْرِيضُ	to nurse

جَنَّةٌ	garden
جَمِيعٌ	all
زَرْعٌ ، زُرُوعٌ	crop
سَارِقٌ	thief
شَهَادَةٌ	evidence, testimony
طَعَامٌ	food
الْعَامُ	year, this year
غُلَامٌ	boy, servant
فَرَحٌ	happiness
فِتْنَةٌ	group
قَوْلٌ ، أَقْوَالٌ	statement
كَأَنَّمَا	as if
كَمَا	like
لِأَنَّ	because
الْمُسْتَشْفَى	hospital
مَرِيضٌ ، مَرِيضٌ	sick person
إِلَّا	except

فَ	then, because
جُزْءٌ	part, section

Exercise No. 13

(A) Note the use of the active and passive tenses in the following sentences and translate them:



الماضي المجهول	الماضي المعروف
هُوَ (الْقُرْآنُ) قُرِئَ	هُوَ (رَشِيدٌ) قَرَأَ الْقُرْآنَ
قُرِئَ الْقُرْآنُ	قَرَأَ رَشِيدٌ الْقُرْآنَ
هُمَا (رَجُلَانِ) طُلبَا	هُمَا (رَجُلَانِ) قَرَأَا كِتَابًا
هُمَ (الرِّجَالُ) طُلبُوا	هُمَ (الرِّجَالُ) قَرَأُوا الْقُرْآنَ
هِيَ (بِنْتُ) طُلبَتْ	هِيَ (بِنْتُ) كَتَبَتْ مَكْتُوبًا
هُمَا (بِنْتَانِ) طُلبَتَا	هُمَا (بِنْتَانِ) كَتَبَتَا مَكْتُوبَيْنِ
هُنَّ (الْبَنَاتُ) طُلبْنَ	هُنَّ (الْبَنَاتُ) كَتَبْنَ مَكَاتِبَ
أَنْتِ بَعِثْتِ إِلَى لَاهُورَ	أَنْتِ أَكَلْتِ تَفَاحًا
أَنْتُمْ بَعِثْتُمْ إِلَى كَرَاتَشِي	أَنْتُمْ أَكَلْتُمْ رُمَانًا
أَنْتُمْ بَعِثْتُمْ إِلَى مَكَّةَ	أَنْتُمْ أَكَلْتُمْ بَطِيخًا

أَنْتِ بَعَثْتِ إِلَى الْمَدْرَسَةِ	أَنْتِ طَلَبْتِ الْعِلْمَ
أَنْتُمْ بَعَثْتُمْ إِلَى الْبَيْتِ	أَنْتُمْ طَلَبْتُمْ الْعِلْمَ
أَنْتَنَّ بَعَثْنَنَّا إِلَى الْمُسْتَشْفَى	أَنْتَنَّا طَلَبْنَنَّا الْعِلْمَ
أَنَا بَعَثْتُ إِلَى دَهْلِي	أَنَا شَرِبْتُ مَاءً
نَحْنُ بَعَثْنَا إِلَى كَلْكَتِهِ	نَحْنُ شَرِبْنَا لَبَنًا

(B) Translate the following questions and answers:

Answer	Question
نَعَمْ يَا سَيِّدِي قَرَأْتُ جُزْءًا مِنْهُ	يَا رَشِيدُ هَلْ قَرَأْتَ الْقُرْآنَ؟
نَعَمْ كَتَبْتُهُ الْبَارِحَةَ	هَلْ كَتَبْتَ الْمَكْتُوبَ إِلَى أَيِّكَ؟
مَا طَلَعَتِ الشَّمْسُ إِلَى الْآنَ	مَتَى طَلَعَتِ الشَّمْسُ؟
نَعَمْ غَرَبَ الْقَمَرُ قَبْلَ سَاعَةٍ	هَلْ غَرَبَ الْقَمَرُ؟
يَا سَيِّدِي أَكَلْتُ الْخُبْزَ مَعَ اللَّبَنِ	مَاذَا أَكَلْتَ الْيَوْمَ يَا مَرِيْمُ؟
بُعِثَ أَبِي إِلَى الْهَابَادِ	إِلَى أَيِّ بَيْتٍ بُعِثَ أَبُوكَ؟
هِيَ أُمِّي دَخَلَتِ الدَّارَ	مَنْ دَخَلَ الدَّارَ؟

وَمَنْ خَرَجَ مِنْهَا؟	هُمَا أَخَوَايَ قَدْ خَرَجَا مِنَ الدَّارِ
مَنْ ضَرَبَ أَخَوَيْكَ؟	ضَرَبَتْهُمَا أُمِّي
هَلْ فُتِحَ بَابُ الْمَدْرَسَةِ؟	لَا مَا فُتِحَ إِلَى الْآنَ
لَمْ فَرِحَ مُحَمَّدٌ وَرَشِيدٌ؟	لَأَنَّهُمَا نَجَحَا فِي الْإِمْتِحَانِ
كَمْ وَلَدًا نَجَحَ فِي الْإِمْتِحَانِ السَّنَوِيِّ؟	نَجَحَ خَمْسُونَ وَلَدًا فِي هَذَا الْعَامِ
هَلْ فَهِمْتُمْ قَوْلَنَا؟	مَا فَهِمْنَا قَوْلَكُمْ
لِمَ مَا فَهِمْتُمْ كَلَامِي؟	لِأَنَّ لِسَانَكُمْ هِنْدِيٌّ
لِمَ طَلَبْتِ فِي الدِّيْوَانِ؟	طَلَبْتُ لِلشَّهَادَةِ
لِمَ بُعِثْتِ إِلَى الْمُسْتَشْفَى يَا أُخْتِي؟	بُعِثْتُ لِلتَّمْرِیْضِ (لِخِدْمَةِ الْمَرَضِيِّ)

(C) Note the use of the verbs in the following verses of the Qur'an:

- (1) كَمْ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةً كَثِيرَةً بِإِذْنِ اللَّهِ .
- (2) مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا .

- (3) كَمْ تَرَكُوا مِنْ جَنَاتٍ وَعُيُونٍ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ .
- (4) لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ .
- (5) فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي .
- (6) فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ .
- (7) كُتِبَ⁵⁴ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ .
- (8) وَإِذَا الْمَوْؤُودَةُ⁵⁵ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ .

(D) Translate the following sentences into Arabic:

- (1) Did Hāmid eat the food? No, he did not eat the food till now.
- (2) Did you drink the water? Yes, I ate the food and drank the water.
- (3) What did you eat today? I ate bread and meat.
- (4) Did your sister go to the madrasah? Yes, she went one hour ago.
- (5) When did the sun rise? The sun rose now.
- (6) Who entered the musjid? They are the teachers of the madrasah.
- (7) Who is that who came out of the house? That is

⁵⁴ Here the word (كُتِبَ) means, "to make binding – to make compulsory".

⁵⁵ A girl buried alive.

- my small brother.
- (8) Did you (f) understand my statement? We did not understand your speech.
- (9) Why did you (pl. f.) not understand my statement? Because your language is Arabic.
- (10) O Khālid, was any lion killed? Yes, a large lion was killed.
- (11) Who killed the lion? Sir, I killed the lion.
- (12) Where was your servant sent? He was sent to the market.

Lesson 15

The Imperfect

(الفعل المضارع)

1. The verb which indicates the present and future tense is known as (الفعل المضارع) – the imperfect, e.g. (يَضْرِبُ) – he is hitting or he will hit.

2. The letters (أ), (ت), (ي) and (ن) are the signs of (الفعل المضارع) known as the (علامات المضارع). By inserting one of these letters before (واحد مذكر غائب) - the singular masculine third person - of (الماضي) - the perfect tense, making the first letter sākīn and adding (رفع) at the end, the (فعل مضارع) is formed, e.g. from (فَتَحَ) we get (يَفْتَحُ), (تَفْتَحُ), (أَفْتَحُ) and (نَفْتَحُ).

The paradigm of (الفعل المضارع) is as follows:

الفعل المضارع المعروف المثلث

Meaning	Person	Gender	Word-Form	Verb
He is opening or he will open	3 rd person	masc.	singular	يَفْتَحُ
They 2 are opening or they will open			dual	يَفْتَحَانِ
They are opening or they will open			plural	يَفْتَحُونَ
She is opening or she will open		fem.	singular	تَفْتَحُ
They 2 f. are opening or will open			dual	تَفْتَحَانِ
They f. are opening or will open			plural	يَفْتَحْنَ
You are opening or will open	2 nd person	masc.	singular	تَفْتَحُ
You 2 are opening or will open			dual	تَفْتَحَانِ
You (all) are opening or will open			plural	تَفْتَحُونَ
You f. are opening or will open		fem.	singular	تَفْتَحِينَ
You 2 f. are opening or will open			dual	تَفْتَحَانِ
You (all f.) are opening or will open			plural	تَفْتَحْنَ
I am opening or will open	1 st person	m/f	singular	أَفْتَحُ
We are opening or will open		m/f	dual/ plural	نَفْتَحُ

3. Like the (الماضي) - perfect tense, the (الفعل المضارع) - imperfect also comes on three scales: (يَفْعَلُ), (يَفْعَلِ) and (يَفْعُلُ). The (المضارع) - imperfect of (فَتَحَ) is (يَفْتَحُ), of (ضَرَبَ) is (يَضْرِبُ) and of (كَرَّمَ) is (يَكْرُمُ). The details will follow in Lesson 16.

Note 1: The words (تَفْتَحُ) and (تَفْتَحَانِ) appear several times in the paradigm. Understand them well. One has to see the context to determine the meaning.

Note 2: As in (الماضي) - the perfect tense, the (الفعل المضارع) - imperfect also has fourteen word-forms.

4. To construct the (مجهول) - passive of (الفعل المضارع), render a dammah to the (علامات المضارع), and a fathah to the penultimate letter, e.g. (يَضْرِبُ) becomes (يُضْرَبُ) – he is being hit or he will be hit, (يَفْتَحُ) becomes (يُفْتَحُ) – it is being opened or it will be opened, (يَكْرُمُ) becomes (يُكْرَمُ) – he is being honoured or he will be honoured.

5. In order to construct the (المضارع المنفي) - imperfect

negative, the word (لَا) is most often inserted before (المضارع) - the imperfect positive. Sometimes (مَا) is inserted, e.g. (لَا يَذْهَبُ) – He is not going or he will not go. (مَا يَعْلَمُ) – He does not know or he will not know.

Note 4: In order to make (الفعل المضارع) specific with the future tense, the particles (سَوْفَ) or (سَ) are prefixed to it, e.g. (سَيَفْتَحُ) – He will soon open. (سَوْفَ تَعْلَمُونَ) – You will come to know.

6. You know that (ضمائر) - pronouns are used in place of the (مفعول) - object. In Arabic, there are two types of pronouns:

- (a) (مُتَّصِلٍ) - those pronouns which are attached to the verb,
- (b) (مُنْفَصِلٍ) - those pronouns which are independent and separate from other words.

Because these pronouns are in (حالة النصب) – the accusative case – they are referred to as (الضمائر المنصوبة).

7. The pronouns of (الضمائر المنصوبة المتصلة) - attached

pronouns of the accusative case) are the same as the (الضمائر
المحرورة المتصلة) - attached pronouns of the genitive case. See
Lesson 11. The only difference is in the (صيغة المتكلم) - first
person word-form where (ني) is used in place of (أنا).
The paradigm is as follows:

Third Person (غَائِب)		
Masculine	ضَرَبَهُ	singular
	ضَرَبَهُمَا	dual
	ضَرَبَهُمْ	plural
Feminine	ضَرَبَهَا	singular
	ضَرَبَهُمَا	dual
	ضَرَبَهُنَّ	plural

Second Person (حَاضِر)		
Masculine	ضَرَبَكَ	singular
	ضَرَبَكُمَا	dual
	ضَرَبَكُمْ	plural
Feminine	ضَرَبَكَ	singular
	ضَرَبَكُمَا	dual
	ضَرَبَكُنَّ	plural

First Person (مُتَكَلِّم)	
ضَرَبْتَنِي	singular (m/f)
ضَرَبْنَا	dual, plural (m/f)

The same pronouns can be attached to the (مضارع) - imperfect tense, e.g. (يَضْرِبُهُ), (يَضْرِبُهُمَا), (يَضْرِبُهُمْ) ... till (يَضْرِبُونَا).

In a similar manner, the above-mentioned pronouns can be attached to every word-form of every verb.

However, when attaching a pronoun to the (جمع مذكر حاضر) - plural masculine second person verb, the (م) is rendered a dammah and a (و) is inserted before the pronoun, e.g. (ضَرَبْتُمُوهُمْ) – You (all) hit them. (ضَرَبْتُمُوهُمَا) – You (all) hit the two of them.

8. The (الضمائر المنصوبة المنفصلة) – detached pronouns in the accusative case are as follows:

Third Person (غَائِب)		
Masculine	إِيَّاهُ	singular
	إِيَّاهُمَا	dual
	إِيَّاهُمْ	plural
Feminine	إِيَّاهَا	singular
	إِيَّاهُمَا	dual
	إِيَّاهُنَّ	plural

Second Person (حَاضِر)		
Masculine	إِيَّاكَ	singular
	إِيَّاكُمَا	dual
	إِيَّاكُمْ	plural
Feminine	إِيَّاكِ	singular
	إِيَّاكُمَا	dual
	إِيَّاكُنَّ	plural

First Person (مُتَكَلِّم)	
إِيَّايَ	singular (m/f)
إِيَّانَا	dual, plural (m/f)

These pronouns are used to create stress or limitation in the sentence especially when they precede the verb, e.g. (إِيَّاكَ) – We worship You alone.

Vocabulary List No. 13

Take special note of the harakah of the (عين الكلمة) in the perfect (الماضي) and the imperfect (المضارع).

Word	Meaning
خَلَقَ يَخْلُقُ	to create
رَفَعَ يَرْفَعُ	to raise
سَأَلَ يَسْأَلُ	to ask
ظَلَمَ يَظْلِمُ	to oppress
عَبَدَ يَعْبُدُ	to worship

عَمِلَ يَعْمَلُ	to work, act
فَطَرَ يَفْطُرُ	to create
فَعَلَ يَفْعَلُ	to do
مَلَكَ يَمْلِكُ	to own
نَظَرَ يَنْظُرُ	to look
إِبِلٌ	camel
أَهَمُّ	more/most important
إِنَّمَا	only
بَرِيءٌ	innocent
بَطْنٌ ، بَطْوَنٌ	stomach
جَرِيدَةٌ ، جَرَائِدٌ	newspaper
الْجَامِعُ أَوْ الْمَسْجِدُ الْجَامِعُ	jāmi' masjid
رَادِيُو	radio
أَمْسٌ	yesterday
غَدًا	tomorrow
صَبَاحًا	morning
مَسَاءً	evening

ضَرٌّ	harm
عَابِدٌ	worshipper
قَهْوَةٌ	coffee
مَعَاذَ اللَّهِ	May Allāh grant refuge
إِيَّيْهِ وَاللَّهِ ، إِيَّوْ	By Allāh
وَجَعٌ	pain
يَتِيمٌ ، يَتَامَى	orphan
نَفَعٌ يَنْفَعُ	to benefit

Exercise No. 14

(A) Note the use of the (المضارع) - imperfect tense and translate the following sentences:

- (1) هَلْ تَفْهَمُ اللِّسَانَ الْعَرَبِيَّ؟ نَعَمْ أَفْهَمُهُ قَلِيلًا .
- (2) مَنْ يَكْتُبُ هَذَا الْكِتَابَ؟ تَكْتُبُهُ أُخْتِي مَرِيَمُ .
- (3) مَا شَاءَ اللَّهُ! هِيَ تَكْتُبُ جَيِّدًا وَأَنْتَ لَا تَكْتُبُ. يَا سَيِّدِي أَنَا لَا أَكْتُبُ لِأَنَّ فِي يَدِي وَجَعًا .

- (4) إِلَىٰ أَيْنَ تَذْهَبُ يَا أَحْمَدُ؟ أَنَا أَذْهَبُ إِلَى السُّوقِ
- (5) مَتَى تَرْجِعُ مِنَ السُّوقِ؟ سَأَرْجِعُ مِنْهَا فِي سَاعَةٍ وَاحِدَةٍ .
- (6) يَا أَوْلَادُ أَيِّ كِتَابٍ تَقْرَأُونَ؟ يَا سَيِّدَنَا نَقْرَأُ تَسْهِيلَ الْأَدَبِ .
- (7) هَلْ تَشْرَبُونَ الشَّايَ؟ نَحْنُ لَا نَشْرَبُ الشَّايَ وَلَا الْقَهْوَةَ .
- (8) هَلْ بُعِثْتُمْ إِلَى الْحَاكِمِ الْيَوْمَ؟ لَا بَلْ بُعِثْتُ غَدًا بَعْدَ الظُّهْرِ .
- (9) مَنْ طَلَبَكُمْ إِلَى بَمْبَائِي؟ طَلَبَنَا أَبُوْنَا إِلَى بَمْبَائِي
- (10) هَلْ تَعْلَمُونَ مَنْ خَلَقَكُمْ وَ الْوَالِدِيكُمْ؟ اللَّهُ خَلَقَنِي وَ خَلَقَ الْوَالِدِيَّ .
- (11) مَاذَا تَطْلُبِينَ مِنَّا يَا عَائِشَةُ؟ إِنَّمَا أَطْلُبُ مِنْكُمْ كِتَابًا يَنْفَعُنِي .
- (12) هَلْ رَأَيْتُمُونَا أَمْسَ فِي الْجَامِعِ؟ لَا وَ اللَّهُ مَا رَأَيْنَاكُمْ هُنَاكَ .
- (13) هَلْ تَسْمَعُ أَخْبَارَ الْحَرْبِ فِي الرَّادِيُو؟ إِي وَ اللَّهُ أَسْمَعُ صَبَاحًا وَمَسَاءً .
- (14) وَهَلْ تَقْرَأُ الْجَرَائِدَ؟ كَيْفَ لَا أَقْرَأُهَا وَهِيَ مِنْ أَهَمِّ الْأُمُورِ .
- (15) مَاذَا تَعْلَمُ فِي هَذِهِ الْحَرْبِ الْعَظِيمَةِ؟ مَعَاذَ اللَّهِ مِنْ شَرِّهَا فَإِنَّهَا نَارُ اللَّهِ الْمُوقَدَةُ الَّتِي أَخَذَتْ الشَّرْقَ وَالْعَرَبَ .

(B) Translate the following verses of the Qur'an:

- (1) وَ لِلّٰهِ الْعِزَّةُ وَ لِرَّسُوْلِهِ وَ لِلْمُؤْمِنِيْنَ وَ لَكِنَّ الْمُنَافِقِيْنَ لَا يَعْلَمُوْنَ .
- (2) لِيْ عَمَلِيْ وَ لَكُمْ عَمَلِكُمْ اَنْتُمْ بَرِيْئُوْنَ مِمَّا اَعْمَلُ وَ اَنَا بَرِيْءٌ مِّمَّا تَعْمَلُوْنَ .
- (3) اِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَ لَكِنَّ النَّاسَ اَنْفُسَهُمْ يَظْلِمُوْنَ .
- (4) قُلْ لَا اَمْلِكُ لِنَفْسِيْ ضَرًّا وَ لَا نَفْعًا .
- (5) الَّذِيْنَ يَأْكُلُوْنَ اَمْوَالَ الْيَتَامٰى ظُلْمًا اِنَّمَا يَأْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا .
- (6) وَ مَا لِيْ لَا اَعْبُدُ الَّذِيْ فَطَرَنِيْ .
- (7) اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبْلِ كَيْفَ خَلَقْتُمْ وَ اِلَى السَّمٰوٰتِ كَيْفَ رُفِعَتْ .
- (8) قُلْ يَا اَيُّهَا الْكَافِرُوْنَ لَا اَعْبُدُ مَا تَعْبُدُوْنَ وَ لَا اَنْتُمْ عَابِدُوْنَ مَا اَعْبُدُ وَ لَا اَنَا عَابِدُ مَا عَبَدْتُمْ وَ لَا اَنْتُمْ عَابِدُوْنَ مَا اَعْبُدُ لَكُمْ دِيْنِكُمْ وَ لِيْ دِيْنٍ .
- (9) لَا يُسْئَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْئَلُوْنَ .

(C) Translate the following sentences into Arabic:

- (1) What are you reading in the madrasah? I am reading *Tashīlul Adab*.
- (2) Do you recognize my brother? Yes, I recognize him.
- (3) Will the door of the garden be opened today? Today the door of the garden will not be opened.
- (4) Where did the doorkeeper go? I do not know where he went.
- (5) Will you go for a stroll today? No brother, I will go to the madrasah.
- (6) Did Mahmūd eat the food? Till now he has not eaten. Now he will eat.
- (7) Who do you worship? We do not worship anyone besides Allāh.
- (8) What are you asking of us? We are only asking for a book.
- (9) Which book are you seeking from us? We are seeking the book 'Sīratun Nabī' from you.
- (10) Do you read the Qur'ān every day? We read one part from it every day.

An Arabic Letter

Read the following letter and note how a letter is written in Arabic.

أَنَا أَرْسَلْتُ الْيَوْمَ مَكْتُوبًا إِلَىٰ أَخِي الصَّغِيرِ وَكَتَبْتُ فِيهِ :

أَيُّهَا الْأَخُ الْعَزِيزُ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

أَنْتُمْ جَمِيعُكُمْ تَفْرَحُونَ فَرَحًا شَدِيدًا لَمَّا تَعْلَمُونَ أَنِّي قَرَأْتُ أَنَا وَرُفَقَائِي
الْحِزْمَةَ الْأَوَّلَ مِنْ كِتَابِ تَسْهِيلِ الْأَدَبِ فِي مُدَّةٍ قَلِيلَةٍ وَالآنَ نَفْهَمُ قَلِيلًا مِنْ
لِسَانِ الْعَرَبِ وَلِهَذَا أَكْتُبُ الْيَوْمَ مَكْتُوبًا فِي الْعَرَبِيِّ وَسَبَدُّ إِِنْ شَاءَ اللَّهُ
تَعَالَى بَعْدَ يَوْمَيْنِ الْحِزْمَةَ الثَّانِيَةَ مِنْ هَذَا الْكِتَابِ .

يَا أَخِي لِمَ لَا تَقْرَأُ هَذَا الْكِتَابَ ؟ فَإِنَّهُ سَهْلٌ جَدًّا لَيْسَ بِصَعْبٍ مِثْلَ الْكُتُبِ
الرَّائِجَةِ فِي الْمَدَارِسِ الْعَرَبِيَّةِ الْقَدِيمَةِ . نَحْنُ قَرَأْنَاهُ فَوَجَدْنَاهُ سَهْلًا .
وَسَتَعْلَمُ أَنْتَ إِذَا بَدَأْتَ هَذَا الْكِتَابَ أَنَّ الْعَرَبِيَّ لَيْسَ بِصَعْبٍ كَمَا يَحْسِبُهُ
الطَّالِبُونَ .

أَطْلُبُ مِنَ اللَّهِ تَعَالَى الْعَافِيَةَ وَالْعِلْمَ النَّافِعَ وَالْعَمَلَ الصَّالِحَ لِيْ وَلِكُمْ وَلِجَمِيعِ
الْمُسْلِمِينَ . آمِينَ وَالسَّلَامُ .

طَالِبُ خَيْرِكُ
عَبْدُ الرَّحْمَانَ

Test No. 8

- (1) What is a verb and how many types are there?
- (2) How many root letters are there generally in a verb?
- (3) What is the (مادة) of a word?
- (4) From among the verbs, which word-form contains only the root letters?
- (5) How do you recognize the root letters of verbs, derived nouns and verbal nouns?
- (6) On what scale does the triliteral verb in the perfect tense come? What are the scales of the imperfect tense?
- (7) How many word-forms are there in the perfect and imperfect tenses in reality, how many are customarily in vogue and why?

- (8) In which part of the sentence does a verb normally come in an Arabic sentence? Where do the doer and object come?
- (9) Due to the number and gender of the doer, what changes occur in the verb?
- (10) What is the (اعراب) of the doer and the object?
- (11) In the word (ضَرَبَهُ), what is the pronoun (هُ) called?
- (12) What word is (إِيَّاكَ)?
- (13) How do you construct the passive of the perfect and imperfect tenses and the negative?
- (14) What is the noun called towards which a passive verb is related?
- (15) What are the signs of the imperfect tense?
- (16) What meanings can the word (تَكْتُبُ) have and how many word-forms can (تَكْتُبَانِ) be?
- (17) How many tenses are found in the imperfect tense?
- (18) What effect takes place on the imperfect by introducing the particles (سَ) and (سَوْفَ)?

End of Part One

و الحمد لله

وصلى الله على النبي الكريم



محفوظ
جميع الحقوق

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Arabic Tutor

Volume 2

A Translation of

تسهیل الأءب فی لسان العرب

popularly known as

عربي كا معلم

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Typeset on Palatino 13 and Traditional Arabic 18 by Academy for Islamic Research, Madrasah In'āmiyyah, Camperdown, KwaZulu Natal, South Africa.



عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من
أحسن منكم أن يتكلم بالعربية فلا يتكلمن بالفارسية فإنه يورث النفاق
(المستدرک علی الصحیحین)



Sayyidunā Ibn Ūmar رضي الله عنه narrates that Rasūlullāh صلى الله عليه وسلم said,
“Whoever can speak Arabic correctly should not speak
Persian because it creates hypocrisy.”

(Mustadrak of Hākim)

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First Edition	R Awwal 1428 A.H. April 2007
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Contents

The first fifteen lessons were completed in Volume One. Volume Two begins with Lesson 16.

Transliteration.....	9
Preface	12
Lesson 16.....	14
The Categories of Trilateral Verbs	14
Vocabulary List No. 14	18
Exercise 15	21
Lesson 17.....	25
The Intransitive and Transitive Verbs and the Active and Passive Verbs.....	25
Vocabulary List No. 15	29
Exercise No. 16	30
Lesson 18.....	35
Changes in the Verb due to the Doer	35
Vocabulary List No. 16	39
Exercise No. 17	41
Test No. 9	44
Lesson 19.....	46
The Different Types of the Perfect Tense.....	46
(1) The Recent Past Tense or Past Perfect Tense (الماضي القريب).....	46

(2) The Far Past Tense or Pluperfect Tense (الماضي البعيد)..	46
(3) The Past Continuous Tense or Past Habitual Tense (الماضي الإستمراري).....	47
(4) The Doubtful Past Tense (الماضي الشكّي)	51
(5) The Perfect Desirous Tense or Conditional Perfect Tense (الماضي التمني أو الماضي الشرطي).....	51
Vocabulary List No. 17	54
Exercise No. 18.....	56
Lesson 20.....	61
The Different Forms of the Imperfect.....	61
Vocabulary List No. 18	68
Exercise No. 19	70
Lesson 20 B	73
The Emphasized Imperfect Tense.....	73
Vocabulary List No. 19	76
Exercise No. 20	77
Test No. 10	79
Lesson 21	81
The Imperative and the Prohibition	81
Vocabulary List No. 20	90
Exercise No. 21	92
Test No. 11	96
Lesson 22.....	98
The Derived Nouns	98

The Active Participle Noun (اسْمُ الْفَاعِلِ).....	98
The Passive Participle Noun (اسْمُ الْمَفْعُولِ).....	100
The Adverb (اسم الظرف).....	101
The Noun of the Instrument (اسم الآلة).....	103
Vocabulary List No. 21	104
Exercise No. 22	106
Lesson 23.....	110
The Adjectival Nouns	110
Vocabulary List No. 22	119
Exercise No. 23	120
Lesson 24.....	124
The Elative	124
Vocabulary List No. 23	128
Exercise No. 24	130
Test No. 12	136
Lesson 25 A.....	138
The Categories Other than the Triliteral Verbs.....	138
Vocabulary List No. 24	147
Exercise No. 25	151
Lesson 25 (B).....	156
The Particles أَنْ، أَنَّ and إِنَّ.....	156
Vocabulary List No. 25	161
Exercise No. 26	166
Supplement	174

Some Beneficial Information.....	174
(1) The definitions of (علم الصرف) and (علم النحو).....	174
(2) Analysis (التَّحْلِيلُ).....	175

Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	<u>th</u>
ج	j
ح	<u>h</u>
خ	<u>kh</u>
د	d
ذ	<u>dh</u>
ر	r
ز	z
س	s
ش	sh
ص	<u>s</u>
ض	<u>d</u>

ط	ṭ
ظ	ẓ
ع	á
ع	í
ع	ú
غ	gh
ف	f
ق	q
ك	k
ل	
م	m
ن	n
و	ū
ه	h
ي	ī, y

Some Arabic phrases used in this book are as follows:

ﷺ	(<i>Sallallāhu ‘alaihi wasallam</i>) May Allāh send blessings and salutations upon him - used for Nabî ﷺ
ﷺ	(<i>Àlaihis salām</i>) Salutations upon him – used for all prophets
ﷺ	(<i>Radiallāhu ‘anhu</i>) May Allāh be pleased with him – used for the <u>Sahābah</u> ﷺ
ﷻ	(<i>Jalla Jalāluhū</i>) The Sublime – used for Allāh ﷻ
ﷻ	(<i>Āzza wa jall</i>) Allāh is full of glory and sublimity
(رحمه الله)	(<i>Rahimahullāh</i>) May Allāh have mercy on him – used for deceased saints and scholars

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على عبده ورسوله محمد وآله
وأتباعه الي يوم الدين

Preface

It is only through the grace of the Almighty Allāh ﷻ that, in spite of my ill-health and unsuitable conditions that prevailed, I have been able to present the second volume of Arabic Tutor to the students of Arabic with changes and new additions. All praises are due to Him.

The first volume forms part of the syllabus of the fourth class in the high schools. Now, the second volume has been prepared for the fifth class.

Although the previous edition was well accepted by the scholars and intellectuals of the country, Bombay University and the Department of Education Sindh and several seminaries have included it in their syllabi, yet I had the desire to do whatever I could to simplify Arabic. There is no guarantee for life. Due to the lack of means, I could not achieve what I wanted to. Nevertheless, one should be grateful for whatever has been done. Now the benefit of

this book has increased manifold. All praises are due to Allāh ﷻ for that.

Very few additions of grammar rules have been made because the aim of this book is to learn the language and to understand the Qur'ān. However, there has been a considerable increase in the amount of examples, especially from the Qur'ān, dialogues and exercises, so that this can serve as an Arabic Reader to an extent.

It is not only a claim but an accepted reality that this series is the only one which can be called an excellent syllabus and the most beneficial one for high schools, Arabic seminaries and the students of Eastern languages.

Nonetheless, whatever I could do, I have done. Now it is the duty of those elders who have the control of the syllabi in their hands, to allow the students to benefit from this book. They can appreciate this service by looking at what has been said and not who said it. They can afford every Muslim student the opportunity of benefiting from it and thus be entitled to immense rewards. Our duty is to merely convey.

Servant of the best language
(Moulānā) Ābdus Sattār Khān

Lesson 16

The Categories of Trilateral Verbs

(أبواب الفعل الثلاثي المجرد)¹

1. You have read about the perfect (الماضي) and imperfect (المضارع) verbs in lessons 14 and 15 of volume one. You have also learnt many verbs in the vocabulary lists, numbers 12 and 13. From there you may have understood that the second root letter (عين الكلمة)² of the roots of certain trilateral verbs (الثلاثي) of the (الماضي) perfect and (المضارع) imperfect is sometimes similar and sometimes different.

The verbs of the word (فَتَحَ) are (فَتَّحَ) and (يَفْتَحُ) where the (عين الكلمة) is (مَفْتُوحٌ)³ in both cases.

In the word (كَرَّمَ), the (الماضي) - perfect tense is (كَرَّمَ) while the (المضارع) is (يَكْرُمُ). That is, the (عين الكلمة) of both are

¹ The word (المجرد) means denuded. It refers to the first stem of the verb that contains only the root letters and is empty of any extra radicals.

² See Lesson 3.7.

³ that is, having a fatḥah.

(مَضْمُومٌ)⁴.

In the word (حَسِبَ), the (الماضي) - perfect tense is (حَسِبَ) while the (المضارع) - imperfect is (يَحْسِبُ). Therefore the (عين الكلمة) of both are (مَكْسُورٌ)⁵.

Now observe the following verbs:

- in the word (ضَرَبَ), the (الماضي) is (ضَرَبَ) where the (عين الكلمة) has a fathah, while the (المضارع) is (يَضْرِبُ), where the (عين الكلمة) has a kasrah.
- in the word (نَصَرَ), the (الماضي) is (نَصَرَ) where the (عين الكلمة) has a fathah, while the (المضارع) is (يَنْصُرُ), where the (عين الكلمة) has a dammah.
- in the word (سَمِعَ), the (الماضي) is (سَمِعَ) where the (عين الكلمة) has a kasrah, while the (المضارع) is (يَسْمَعُ), where the (عين الكلمة) has a fathah.

⁴ having a dammah.

⁵ having a kasrah.

2. With regard to the (عين الكلمة) of the (الماضي) and (المضارع), the verbs of (الثلاثي المجرد) fall into six categories. In the terminology of Arabic Morphology, these categories are called (بَابٌ), the plural being (أَبْوَابٌ).

The six categories are as follows⁶:

الوزن		المضارع	الماضي	الأبواب
يَفْعَلُ مكسور العين	فَعَلَ مفتوح العين	يَضْرِبُ	ضَرَبَ	الباب الاول
يَفْعُلُ مضموم العين	فَعَلَّ مفتوح العين	يَنْصُرُ	نَصَرَ	الباب الثاني
يَفْعُلُ مفتوح العين	فَعِلَّ مكسور العين	يَسْمَعُ	سَمِعَ	الباب الثالث
يَفْعُلُ مفتوح العين	فَعَلَّ مفتوح العين	يَفْتَحُ	فَتَحَ	الباب الرابع
يَفْعُلُ مضموم العين	فَعَلَّ مضموم العين	يَكْرُمُ	كَرَّمَ	الباب الخامس
يَفْعُلُ مكسور العين	فَعِلَّ مكسور العين	يَحْسِبُ	حَسَبَ	الباب السادس

⁶ Since Arabic is read from right to left, this table must be read in that direction. The arrow sign will be used as a guide to indicate the direction of the text.

3. Verbs more often belong to one of the first three categories. The verbs of the fourth category are slightly less, the fifth category even lesser and very few verbs belong to the sixth category.

4. When any word belongs to a particular category, it means that the harakah of the second radical will correspond to the (الماضي) and (المضارع) of that category. For example, if it is said that the word (غَسَلَ - to wash) belongs to (باب ضرب), it means the (الماضي) is (غَسَلَ) and the (المضارع) is (يَغْسِلُ).

Note: In the Vocabulary Lists No. 14 and 15, the (الماضي) and (المضارع) tenses have been written. Look at the verbs and work out which category each verb belongs to.

5. It is essential to know which category every verb of (الثلاثي المجرد) belongs to so that the (الماضي), (المضارع) and the imperative (الأمر) can be correctly pronounced. It is for this reason that the (بَابُ) of every verb is written next to a verb in the dictionaries. If the verb is from (باب ضرب), a (ض) is

written next to the verb.⁷ If the verb is from (باب نصر), a (ن) is written next to the verb, if it is from (باب سمع), a (س) is inserted, if it is from (باب فتح), a (ف) is written, if it is from (باب كرم), a (ك) is inserted and if it is from (باب حسب), a (ح) is written. We will follow the same procedure in the future vocabulary lists.

In some modern dictionaries, a line with a harakah is inserted after the (الماضي) to indicate the harakah of the

(المضارع), e.g.

(فَرِحَ -), (نَصَرَ -), (غَسَلَ -).

Vocabulary List No. 14

Word	Meaning
حَصَلَ (ن)	to obtain
رَجَعَ (ض)	to return
رَزَقَ (ن)	to give, to sustain

⁷ This applies to some dictionaries only. Others have their own methods of indicating the category of verbs.

رَقَدَ (ن)	to sleep
سَكَنَ (ن)	to live, to reside
شَكَرَ (ن)	to thank
آمِينَ	May it be so.
صَدَقَ (ن)	to speak the truth
قَرُبَ (ك)	to be near
لَعِبَ (س)	to play
مَرِضَ (س)	to be ill
هَزَمَ (ض)	to defeat
أَمَّا	as far as, as for
مَذِياعٌ	radio
قَبِيلَ	just before
جَرِيدَةٌ ، جَرَائِدُ	newspaper
بِرْطَانِيَّةٌ أَوْ بَرِطَانِيَا	Britain
حَظٌّ - حُظُوظٌ	part, portion

دَارَيْنِ (تثنية دار)	the two worlds
ذُو	owner ⁸
سَعَادَةٌ	bliss, success
سَعِيدٌ – سَعْدَاءُ	fortunate
ظَنٌّ – ظَنُونٌ	thought
عَشَاءٌ – أَعَشِيَةٌ	supper, dinner
غَدَاءٌ – أَغْدِيَةٌ	lunch
فَطُورٌ	breakfast
فِي هَذِهِ الْأَيَّامِ	nowadays, in these days
كَسْلَانٌ – كُسَالِي	lazy
مَجِيدٌ	glorious
مُخْرَبَةٌ	destructive
مَكْتَبَةٌ	library, bookshop, desk
نَحْوَ	towards
نِصْفٌ – أَنْصَافٌ	half
يَابَانَ	Japan

⁸ See Lesson 11 in volume 1.

أَبَوَانِ	parents
مَيْدَانُ اللَّعْبِ	sports field
مُدْهَشٌ	astonishing

Exercise 15

(A) In the following sentences, the harakah of the perfect (الماضي) and imperfect tenses (المضارع) has not been written.

Insert the correct harakah and read the sentences.

Read Note no. 5 of Lesson 2 in Volume One once again.

Answer	Question
كُلَّ يَوْمٍ أَقْرَأُ جُزْءًا مِنْهُ لَكِنِ الْيَوْمَ مَا قَرَأْتُ إِلَّا نِصْفَ الْجُزْءِ	(1) كَمْ مِنَ الْقُرْآنِ تَقْرَأُ كُلَّ يَوْمٍ يَا خَلِيلُ؟
لَأَنْتِ مَا كَتَبْتِ وَأَجَبَاتِ الْمَدْرَسَةِ فِي اللَّيْلِ فَجَلَسْتُ أَكْتُبُ صَبَاحًا	(2) لِمَاذَا؟
الْحَمْدُ لِلَّهِ كُلَّ يَوْمٍ تَحْصِلُ لِي جَمَاعَةُ الْفَجْرِ	(3) هَلْ حَصَلَتْ لَكَ الْيَوْمَ جَمَاعَةُ الْفَجْرِ؟
أَشْكُرُكَ يَا سَيِّدِي عَلَيَّ حُسْنِ	(4) فَأَنْتَ ذُو حَظٍّ عَظِيمٍ وَاللَّهِ

<p>ظَنُّكَ أَمَّا جَمَاعَةُ الْفَجْرِ فَلَيْسَ بِأَمْرٍ كَبِيرٍ إِلَّا عَلَيَّ الْكُفَّالِي الَّذِينَ يَرْقُدُونَ فِي الْعَفَلَةِ</p>	<p>يَا خَلِيلُ</p>
<p>آمِنٌ وَ رَفَعَ اللهُ دَرَجَاتِ سَيِّدِي</p>	<p>(5) صَدَقْتَ يَا وَلَدِي لَكِنْ لَيْسَ هَذَا إِلَّا نَصِيبُ السُّعْدَاءِ رِزْقَكَ اللَّهُ سَعَادَةَ الدَّارَيْنِ</p>
<p>أَنَا أَذْهَبُ بَعْدَ الْفُطُورِ</p>	<p>(6) يَا خَلِيلُ مَتَى تَذْهَبُ إِلَيَّ الْمَدْرَسَةَ؟</p>
<p>نَحْنُ نَأْكُلُ الْعَدَاءَ قَبْلَ الظُّهْرِ</p>	<p>(7) وَ مَتَى تَأْكُلُونَ الْعَدَاءَ؟</p>
<p>بَعَدَتِ الْمَدْرَسَةُ نَحْوَ نِصْفِ مَيْلٍ</p>	<p>(8) الْمَدْرَسَةُ قَرِيبَةٌ أَمْ بَعِيدَةٌ؟</p>
<p>عَلَيَّ الرَّأْسِ وَالْعَيْنِ لَكِنْ يَا سَيِّدِي أَنَا شَرِبْتُ الشَّايَ صَبَاحًا وَلَا أَشْرَبُ بَعْدَ ذَلِكَ أَبَدًا</p>	<p>(9) هَلْ تَشْرَبُ الشَّايَ عِنْدَنَا؟</p>
<p>هَذَا وَلَدٌ يَسْكُنُ أَبَوَاهُ فِي حَارِنَا</p>	<p>(10) مَنْ هَذَا الْوَلَدُ الصَّغِيرُ</p>

	مَعَكَ ؟
أَلْيَوْمَ مَرِضَتْ أُمُّهُ فَمَا غَسَلَتْ وَجْهَهُ	(11) لَيْسَ هُوَ بِنَظِيفٍ . أَلَا يُغَسِّلُ وَجْهَهُ ؟
نَعَمْ نَلْعَبُ كُلَّ يَوْمٍ فِي الْمَيْدَانِ	(12) هَلْ تَلْعَبُونَ كُلَّ يَوْمٍ بَعْدَ الْعَصْرِ ؟
أَنَا أَرْجِعُ قُبَيْلَ الْمَعْرَبِ	(13) مَتَى تَرْجِعُ مِنْ مَيْدَانِ اللَّعْبِ ؟
بَعْدَ صَلَاةِ الْمَعْرَبِ نَأْكُلُ الْعِشَاءَ وَنَسْمَعُ أَخْبَارَ الْعَالَمِ فِي الْمَذِياعِ	(14) فَمَاذَا تَفْعَلُ ؟
يَا سَيِّدِي سَمِعْتُ خَبْرًا مُدْهِشًا	(15) مَاذَا سَمِعْتَ الْبَارِحَةَ ؟
سَمِعْتُ أَنَّ الْيَابَانَ قَدْ هَزَمَتْ الْبُرْطَانِيَّةَ وَالْأَمْرِيكَةَ فِي مَلَايَا وَبْرَمَا وَقَدْ قَرَبَتْ الْآنَ مِنَ الْهِنْدِ	(16) وَمَا ذَاكَ ؟
حَفِظْنَا اللَّهَ مِنْ شَرِّ هَذِهِ الْحَرْبِ الْمُخْرَبَةِ	(17) صَدَقْتَ يَا عَزِيزِي هَكَذَا جَاءَتْ الْأَخْبَارُ فِي الْجَرَائِدِ أَيْضًا

(B) Translate the following sentences into Arabic

- (1) O boys, how much do you read from the Qur'ān every day? We read one part of it daily but today we read half a part.
- (2) Did you not learn the madrasah lessons at night? No, but we learnt them in the morning.
- (3) O boys, when do you go to the madrasah? Nowadays, we go to the madrasah after breakfast.
- (4) Is the madrasah far from your homes? Yes, the madrasah is approximately one mile from our houses.
- (5) When do you return from the madrasah? We return from the madrasah a little before Zuhr.
- (6) Do you obtain the Zuhr Salāh with congregation? Yes, all praises are due to Allāh, these days we obtain the Zuhr and Àsr Salāhs with congregation.
- (7) How is that? Because the madrasah is only opened nowadays in the morning.
- (8) Then what do you do after Zuhr? We sleep for one hour.
- (9) O Ahmad, what do you do after Àsr? Sir, I go for a walk to the garden.
- (10) Do you read the newspaper every day? By Allāh, every day I read the newspapers in the library.

Lesson 17

The Intransitive and Transitive Verbs and the Active and Passive Verbs

(الفعل اللازم والمتعدي والفعل المعروف والمجهول)

1. Verbs are of two types:

- Intransitive (اللازم): one which is complete with the doer of the action, e.g. كَرُمَ زَيْدٌ - Zaid became noble.) The intransitive verb does not have an object.
- Transitive (المتعدي): one which requires both the doer and the object to complete the statement, e.g. أَكَلَ زَيْدٌ خُبْزًا - Zaid ate bread.)

2. Most transitive verbs require one verb only but there are some verbs that require two objects, e.g. when it is said, حَسِبَ زَيْدٌ بَكْرًا - Zaid thought that Bakr), the sentence is incomplete. What did he think of Bakr? When it is said, حَسِبَ زَيْدٌ بَكْرًا غَنِيًّا - Zaid thought that Bakr was wealthy), the sentence becomes complete.

(عَلِمَ حَامِدٌ خَالِدًا صَالِحًا) – Hāmid knew that Khālid is pious.

Such verbs are called (الْمُتَعَدِّيُّ إِلَيَّ مَفْعُولَيْنِ) – transitive to two objects.

3. There are two types of transitive verbs:

- the active verb (المعروف): a verb that is related to the doer of the action and the doer is known, e.g. (ضَرَبَ حَامِدٌ خَالِدًا) - Hāmid hit Khālīd.) In this sentence, the doer of the verb (ضَرَبَ) is known.
- The passive verb (المجهول): a verb related to the object and the doer is not mentioned, e.g. (ضُرِبَ خَالِدٌ - Khālīd was hit.) In this example, the doer is not mentioned at all. Therefore the verb (ضُرِبَ) is a passive verb.

4. The noun towards which the passive verb is related is called (نَائِبُ الْفَاعِلِ - the representative of the doer). It is (مَرْفُوعٌ - in the nominative case) like the doer. In the sentence, (ضُرِبَ خَالِدٌ), the word, (خَالِدٌ) is the object in reality and should have been (منصوب - in the accusative case). However, due to the passive verb, it has taken the place of

the doer of the action and is therefore (مَرْفُوعٌ).

Note 1: The (نَائِبُ الْفَاعِلِ) is also called (مَفْعُولٌ مَا لَمْ يُسَمَّ فَاعِلُهُ).

5. Those verbs that have two objects will also have two representatives of the doer. But both will not be (مَرْفُوعٌ). The second object will be (منصوب), e.g. (عَلِمَ خَالِدٌ صَالِحًا) - Khālid was thought to be pious.)

Note 2: The method of constructing the (الماضي) passive and imperfect passive tense was discussed in Lessons 14 and 15 of Volume One.

6. An intransitive verb is generally used in the active tense. However, by adding a particle to a subsequent noun, it can become transitive. In such a situation, the intransitive verb can be used in the passive tense, e.g.

(ذَهَبَ خَالِدٌ بِزَيْدٍ) - Khālid took Zaid.)

Here the verb (ذَهَبَ) has become transitive. The passive form will be: (ذُهِبَ بِزَيْدٍ) - Zaid was taken.)

Similarly, the passive form of the sentence (جَاءَ حَامِدٌ بِكِتَابٍ) - Hāmid brought a book) will be (جِيءَ بِكِتَابٍ) - A book was

brought).

Note 3: Although the verb (جَاءَ - to come) is intransitive, it is used like a transitive verb: (جَاءَنِي مَكْتُوبٌ - A letter reached me).

(جَاءَكُمْ رَسُولٌ - A messenger came to you.)

Sometimes the particle (إِلَيَّ) is used after it, e.g. (جَاءَ إِلَيْكَ مَكْتُوبٌ - A letter came to you).

The verb (دَخَلَ - to enter) is intransitive. An adverb succeeds it, that is, a noun showing place or time. Generally there is no need to attach the particle (فِي) to it, e.g. (دَخَلَ زَيْدٌ الْمَسْجِدَ صَبَاحًا - Zaid entered the masjid in the morning). The words (الْمَسْجِدَ) and (صَبَاحًا) are called (مفعول فيه) which are normally words denoting place or time and they are (منصوب). The details will follow in Volume Four.

Vocabulary List No. 15

Word	Meaning
أرز	rice
جانب	side
الحديقة الملكية	the royal garden
ركب (س)	to mount
سمك – حوت	fish
صدر ، صدور	chest, heart
طاولة	table
طفل ، أطفال	child
عربة	carriage, vehicle
عربجي	coachman, cabman
عسكري	soldier, policeman
فارسية	Persian
لما	when
سنغافور	Singapore
ليبيا	Libya

مُحَارَبَةٌ	war
نَاسٌ	people
نَهَضَ (ف)	to rise
وَأَجِبَاتُ الْمَدْرَسَةِ	assignment, task

Exercise No. 16

(A) Change the active verbs into passive ones and vice versa in the following sentences.

Note 4: When you want to change the active into the passive, delete the doer and replace it with the object which will now be (مرفوع).

Example: (ضَرَبَ حَامِدٌ كَلْبًا - Hāmid hit a dog.) will change to (ضُرِبَ كَلْبٌ - A dog was hit).

(أَكَلَتْ مَرِيَمٌ خُبْزَيْنِ - Maryam ate two breads) will change to (أُكِلَ خُبْزَانِ - Two breads were eaten).

If you want to change the passive into the active, insert a doer, change the (نائب الفاعل) to the object and render it

(منصوب).

Example: (قُتِلَ سَارِقٌ - A thief was killed) will change to (قَتَلَ)
(رَجُلٌ سَارِقًا - A man killed a thief) or (قَتَلْتُ سَارِقًا) - I killed a
thief) etc.

- (1) شَرِبَ الطِّفْلُ لَبَنًا
- (2) طَلَبَ أَخُو حَامِدٍ أَبَاكَ
- (3) أَكَلْنَا الْيَوْمَ السَّمَكَ وَالْأُرْزَ
- (4) أَرْسَلَ أَبُو حَامِدٍ أَخَاهُ إِلَيَّ مِصْرَ
- (5) هَلْ تَفْهَمُ أُخْتُكَ الْفَارِسِيَّةَ ؟
- (6) قَتَلَ عَسْكَرِيُّ أَبِي فِي مُحَارَبَةٍ سِنْعَا فُورَ
- (7) قُتِلَ أَسَدٌ كَبِيرٌ
- (8) طَلَبَ أَبُوكَ فِي الدِّيْوَانِ
- (9) هَلْ فَتَحَ بَابَ الْمَدْرَسَةِ ؟
- (10) نَعَمْ فَتَحَ الْبُؤَابُ بَابِي الْمَدْرَسَةَ
- (11) قَتَلَ أَبُو هَذَا الْوَلَدِ فِي مُحَارَبَةٍ لَيْسِيَا
- (12) هَلْ يُفْهَمُ اللِّسَانَ الْهِنْدِيَّ فِي مَكَّةَ ؟
- (13) بُعِثَ أَخُوهُ إِلَيَّ حَيْدَرَآبَادَ

- (14) سَيَهْزَمُ الْكُفَّارُ
(15) قَتَلَ دَاوُدُ جَالُوتَ
(16) حَسِبْتُ أَخَاكَ صَالِحًا

(B) Translate the following sentences into English.

- (1) جَاءَ الْعَرَبِيُّ بِالْعَرَبَةِ ، هَلْ تَرَكَبُ الْعَرَبَةَ وَتَذْهَبُ إِلَيَّ الْحَدِيثَةَ الْمَلَكِيَّةَ ؟
- (2) جَاءَنِي مَكْتُوبٌ مِنْ دِهْلِي أَرْسَلَهُ صَدِيقِي خَالِدٌ
- (3) لَمَّا دَخَلْتُ حُجْرَتَكَ رَأَيْتُ أَخَاكَ الصَّغِيرَ جَالِسًا عَلَيَّ الْكُرْسِيِّ أَمَامَ الطَّاوِلَةِ يَكْتُبُ وَاجِبَاتِ الْمَدْرَسَةِ فَجَلَسْتُ بِجَانِبِ عَلِي كُرْسِيٍّ وَجَاءَ لِي بِالْقَهْوَةِ
- (4) دَخَلْنَا عَلَيَّ أَمِيرِ الْبَلَدَةِ فِي قَصْرِهِ لِأَمْرِ ضَرْوَرِيٍّ فَوَجَدْنَاهُ يَأْكُلُ الطَّعَامَ فَهَضَّ قَائِمًا عَلَيَّ الْأَقْدَامِ وَطَلَبْنَا عَلَيَّ الطَّعَامَ لَكِنْ مَا أَكَلْنَا ثُمَّ جِئْنَا لَنَا بِالشَّايِ فَشَرَبْنَاهُ
- (5) لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ
- (6) يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَ هُدًى وَ رَحْمَةٌ لِلْمُؤْمِنِينَ

(C) Translate into Arabic.

- (1) A man killed a big lion.
- (2) I called Hāmid's brother.
- (3) My sister ate the fish and the rice.
- (4) Aḥmad regarded Maḥmūd as being pious.
- (5) This girl's brother was killed in the war of Japan.
- (6) My father sent me to Hyderabad.
- (7) Is the Arabic language understood in Bombay?
- (8) A letter came to me from my brother.
- (9) I will write its answer tomorrow.

(D) The following sentences are complete. Ponder over each sentence, determine the active and passive verbs and then insert the correct (اعراب) accordingly.

- (1) قتل أسد شاة
- (2) قتلت شاة
- (3) شرب رشيدن القهوة
- (4) شربت القهوة
- (5) الله يعلم ما في صدوركم
- (6) حسب زيد رشيدا غنيا
- (7) حسب رشيد غنيا

- (8) طلبت أخاك
(9) طلب أخوك
(10) بعثت غلامي إلى السوق
(11) بعثت إلى السوق
(12) هل أنت تقرأ هذا الكتاب في المدرسة؟
(13) هل يقرأ هذا الكتاب في المدرسة؟
(14) هو يسئل ولا يسئل

Lesson 18

Changes in the Verb due to the Doer

1. When a verb precedes the (فاعل), it will always be singular, whether the (فاعل) is singular, dual or plural. However, it will correspond to the (فاعل) in gender.

Examples:

Plural	Dual	Singular
كَتَبَ الْمُعَلِّمُونَ	كَتَبَ الْمُعَلِّمَانِ	كَتَبَ الْمُعَلِّمُ
كَتَبَتِ الْمُعَلِّمَاتُ	كَتَبَتِ الْمُعَلِّمَتَانِ	كَتَبَتِ الْمُعَلِّمَةُ

However, if the (فاعل) is a broken plural and a non-intelligent being (غير عاقل), whether masculine or feminine, the verb is generally singular feminine in both cases.

Examples:

(جَاءَتِ الْجِمَالُ) – The (male) camels came.

(ذَهَبَتِ النُّوقُ) – The (female) camels went.

Note 1: The word (جِمَالٌ) is the broken plural of (جَمَلٌ) while

(نَاقَةٌ) is the broken plural of (نُوقٌ).

If the (فاعل) is a broken plural of an intelligent being, whether masculine or feminine, the verb can either be used masculine or feminine.

Examples:

Analysis	Feminine Verb	Masculine Verb
The (فاعل) is masculine.	قَالَتِ الرَّجَالُ	قَالَ الرَّجَالُ
The (فاعل) is feminine.	قَالَتْ نِسْوَةٌ	قَالَ نِسْوَةٌ

Similarly, if the (فاعل) is a collective noun (اسم جمع)⁹ or it is (مؤنث غير حقيقي)¹⁰, both forms are permissible.

⁹ See Terminology in Volume One.

¹⁰ A word that does not have a living masculine opposite.

Examples:

Analysis	Feminine Verb	Masculine Verb
The (فاعل) is (اسم جمع)	حَضَرَتِ الْقَوْمُ	حَضَرَ الْقَوْمُ
The (فاعل) is (مؤنث غير حقيقي).	طَلَعَتِ الشَّمْسُ	طَلَعَ الشَّمْسُ

2. If the (فاعل) is mentioned before the verb, the verb and the (فاعل) must correspond.

Examples:

Feminine	Masculine	Number
الْمُعَلِّمَةُ كَتَبَتْ	الْمُعَلِّمُ كَتَبَ	Singular
الْمُعَلِّمَتَانِ كَتَبَتَا	الْمُعَلِّمَانِ كَتَبَا	Dual
الْمُعَلِّمَاتُ كَتَبْنَ	الْمُعَلِّمُونَ كَتَبُوا	Plural

Similarly, the sentence (حَضَرَ الْمُعَلِّمُونَ وَذَهَبُوا) - The teachers were present and went away), has two verbs. The first one is singular and the second is plural. The word (الْمُعَلِّمُونَ) is the (فاعل) of both verbs, succeeding the first verb and

preceding the second. Therefore, the first verb is singular and the second is plural.

Note 2: This rule could be understood in another way. When the (فاعل) precedes the verb in a sentence, it is not called the (فاعل) in Arabic Grammar but is the subject (مبتدا) while the verb becomes its predicate (خبر). The (مبتدا) and (خبر) form a (جملة اسمية). It will not be a (جملة فعلية).

The analysis of the sentence (المُعَلِّمُ كَتَبَ) will be as follows:

The word (المُعَلِّمُ) is the subject (مبتدا). The verb (كَتَبَ) has a hidden pronoun (هُوَ) which is the (فاعل). The verb with its (فاعل) become a (جملة فعلية) and then forms the (خبر). The (مبتدا) and (خبر) constitute a (جملة اسمية).

You learnt in Lesson 6 that the predicate must correspond with the subject in number and gender. Accordingly, in such sentences, the verb which is the predicate corresponds with the visible (فاعل) which is the subject. But when the subject is the plural of a non-intelligent being, the verb will be singular feminine, according to the normal rule of (جملة

اسمية), e.g. (الْأَشْجَارُ نَبَتَتْ) – The trees grew.

Hopefully you have understood the corresponding of the verb and the (فاعل). Carefully read the exercise that is to follow.

Vocabulary List No. 16

Word	Meaning
بَدَلَ (ن)	to spend
زَرَعَ (ف)	to sow
سَأَلَ (ف)	to ask, to question
شَكَرَ (ن)	to thank
طَلَعَ (ن)	to rise
قَدِمَ (س)	to come
قَصَّ (ن)	to narrate a story
قَصَدَ (ض)	to intend, to proceed
مَنَحَ (ف)	to grant, to award
وَجَدَ يَجِدُ	to find

أَبَوَانِ	parents
أَلْفٌ ، أَلُوفٌ	thousand
إِعَانَةٌ	help
جَائِزَةٌ	prize
حَالًا	immediately
دَخَلَ	income
رُؤْيَةٌ	sight, meeting
شِتَاءٌ	winter
شَهَادَةٌ	testimony, evidence, certificate
صَيْفٌ	summer
طِبٌّ	medical science
طِبَابَةٌ	medical profession
عُضْوٌ ، أَعْضَاءٌ	limb, member
فَائِقَةٌ	superior, first-rate
فَاكِهَةٌ ، فَوَاكِهُ	fruit
قَدُومٌ	to come, to arrive
قَرِيَةٌ ، قَرْيٌ	village

مَسْكَنٌ ، مَسَاكِنُ	house, dwelling
وَفْدٌ ، وَفُودٌ	delegation

Exercise No. 17

Note 3: The important words will be typed in bold. Make a careful note of these words. The future lessons will also be done in the same manner.

Note 4: Note in the following exercise that when the verb precedes the (فاعل), it will always be singular and when it succeeds it, the verb and the (فاعل) will correspond.

- (1) طَلَعَ الرَّجَالُ الْجَبَلَ فِي الصَّيْفِ ثُمَّ نَزَلُوا فِي الشِّتَاءِ وَدَخَلُوا
مَسَاكِنَهُمْ
- (2) قَصَدَ الشَّامَ أَحْمَدُ وَخَادِمُهُ فَدَخَلَاهَا وَوَجَدَا أَهْلَهَا مِنَ الشُّرَفَاءِ
- (3) نَجَحَ الْأَوْلَادُ فِي الْإِمْتِحَانِ وَمُنِحُوا جَائِزَةً
- (4) نَجَحَتِ الْبَنَاتُ فِي عِلْمِ الطَّبِّ وَحَصَلَتَا الشَّهَادَةَ الْفَائِئَةَ فَفَرِحَ
أَبَوَاهُمَا فَرِحًا شَدِيدًا وَبَدَلَا أَمْوَالًا كَثِيرَةً عَلَيِ الْفُقَرَاءِ مِنْ طَلِبَةِ
الْعِلْمِ

(5) جَاءَ رَجُلَانِ عِنْدِي صَبَاحًا فَجَلَسَا وَشَرِبَا الْقَهْوَةَ ثُمَّ بَعْدَ الظُّهْرِ
قَدِمَ وَفَدُّ فِيهِ عَشْرَةُ رِجَالٍ مِنْ شُرَفَاءِ دِهْلِي وَطَلَبُوا مِنِّي إِعَانَةً
لِلْمَدْرَسَةِ الطَّبِيبَةِ فَذَهَبْتُ بِهِمْ إِلَى صَدِيقِي أَحْمَدَ أَمِيرِ الْبَلَدَةِ فَلَمَّا
بَلَّغْنَا عِنْدَ قَصْرِهِ نَظَرَ إِلَيْنَا مِنَ الْعُرْفَةِ وَنَزَلَ حَالًا وَذَهَبَ بِنَا دَاخِلَ
الْقَصْرِ وَأَجْلَسَنَا عَلَي الْكَرَاسِي الْمَزِينَةِ ثُمَّ جَاءَتْ خُدَامُهُ بِالْفَوَاكِه
فَلَمَّا أَكَلْنَاهَا جَاءُوا بِالشَّايِ وَ الْقَهْوَةِ فَشَرِبْتُ الشَّايَ وَشَرِبَ
أَعْضَاءُ الْوَفْدِ الْقَهْوَةَ ثُمَّ سَأَلَ الْأَمِيرُ عَن سَبَبِ قُدُومِنَا فَقَصَصْتُ
عَلَيْهِ الْقِصَّةَ فَمَنَحَ لِلْمَدْرَسَةِ أَلْفَ رِيَّةٍ حَالًا وَقَطَعَ لَهَا مَزْرَعَةً يَبْلُغُ
دَخْلُهَا نَحْوَ أَلْفِ رِيَّةٍ سَنَوِيًّا فَشَكَرْنَاهُ عَلَي ذَلِكَ شُكْرًا كَثِيرًا
وَرَجَعْنَا إِلَى دِهْلِي.

(B) Fill in the blanks:

- (1) رَجُلَانِ وَجَلَسَا _____
- (2) قَرَأَ _____ وَخَلِيلٌ دَرَسَهُمَا ثُمَّ _____ إِلَى الْبَيْتِ
- (3) جَاءَتْ النِّسَاءُ وَ _____ عَلَي الْفَرَشِ
- (4) الْبَنَاتُ يَقْرَأْنَ _____
- (5) _____ يَقْرَءُونَ نَافِعًا

- (6) إِخْوَانِيْ — اللَّحْمَ وَالْخُبْزَ
(7) أَخَوَاتُ أَحْمَدَ — إِلَيَّ الْمَدْرَسَةَ
(8) — الْمُعَلِّمَاتُ فِي الْمَدْرَسَةِ وَ — عَلَيَّ الْكَرَاسِيَّ
(9) مَتِّي — أُخْتُكَ إِلَيَّ الْمَدْرَسَةَ
(10) هَلْ — مَعَنَا إِلَيَّ — بَعْدَ الْعَصْرِ
(11) مَتِّي — الْأُمَرَاءُ الْجَبَلِ وَ مَتِّي — مِنَ الْجَبَلِ
(12) هَلْ إِخْوَانُكَ — مِنَ الدَّارِ أَمْ أَخَوَاتُكَ — مِنْهَا
(13) مَنْ — الدَّارِ وَ مَنْ — مِنْهَا
(14) كَمْ وَ لَدًّا — فِي الْإِمْتِحَانِ السَّنَوِيِّ

(C) Translate into Arabic:

- (1) The boys ate breakfast and then went to the madrasah.
- (2) The two boys were successful in the examination of medical science and they were awarded a certificate and a prize.
- (3) Did your sisters go to the madrasah?
- (4) No sir, they did not go till now. Now they will eat lunch and then go to the madrasah.
- (5) Three noble women came to me from a village and sought help from me for the girls' madrasah. I gave

them fifty rupees. They thanked me and went away to their village.

Test No. 9

- (1) How many categories (أبواب) of verbs are there in (ثلاثي مجرد)?
- (2) When a verb belongs to a particular (باب), what does it mean?
- (3) What do you obtain by recognizing the (باب) of a verb?
- (4) To which categories (أبواب) do the following verbs belong: (بعث), (أنهض), (فهم), (أكل), (كتب), (دخل), (ركب), (حاصل), (شكر), (قرب), (ذهب)?
- (5) What is a transitive verb and an intransitive verb?
- (6) From the above-mentioned verbs (in no. 4), which verbs are intransitive and which ones are transitive?
- (7) Define (فعل مجهول) and (فعل معروف).
- (8) In a sentence, how can an active verb be converted to a passive one and vice versa? Provide an explanation with examples.
- (9) Why is the passive tense not formed from an

intransitive verb?

- (10) Can the passive tense ever be formed from an intransitive verb?
- (11) If the doer succeeds the verb in a sentence, what effect does the gender and number of the doer have on the verb?
- (12) If the doer precedes the verb in a sentence, what changes occur in the verb due to the differences in the doer?

Lesson 19

The Different Types of the Perfect Tense

(1) The Recent Past Tense or Past Perfect Tense

(الماضي القريب)

By adding the particle (قَدْ), the meaning of the recent past tense is most often created, e.g.

(قَدْ ذَهَبَ زَيْدٌ إِلَى السُّوقِ) – Zaid just went to the market or Zaid has gone to the market.

(2) The Far Past Tense or Pluperfect Tense (الماضي

البعيد)

The far past tense is formed by inserting the word (كَانَ) before the (الماضي), e.g.

(كَانَ ذَهَبَ) – He had gone.

(3) The Past Continuous Tense or Past Habitual Tense (الماضي الإستمراري)

The past continuous or habitual tense is formed by inserting the word (كَانَ) before the imperfect (فعل مضارع), e.g. (كَانَ يَكْتُبُ أَحْمَدُ دُرُوسَهُ) – Ahmad was writing his lessons or he used to write his lessons.

Note 1: The word (كَانَ) is a verb of the perfect tense (الماضي) from the verbal noun (كَوْنٌ - to be). Its paradigm is like other verbs:

كَانَ كَانَا كَانُوا كَانَتْ كَانْتَا كُنَّ كُنْتَا كُنْتُمْ كُنْتُمْ كُنْتُمْ كُنْتُمْ كُنْتُمْ كُنْتُمْ
كُنْتُ كُنْتُ

Note 2: Whichever word-form (صيغة) of the far past or past continuous you intend to construct, use the same word-form from the above paradigm and add it to the same word-form of the (الماضي) or (المضارع) tense. You will understand this well from the following paradigm.

الفعل الماضي البعيد

Meaning	Person	Gender	Word-Form	Verb
He had written	3 rd person	masc.	singular	كَانَ كَتَبَ
They 2 had written			dual	كَانَا كَتَبَا
They had written			plural	كَانُوا كَتَبُوا
She had written		fem.	singular	كَانَتْ كَتَبَتْ
They 2 f. had written			dual	كَانَتَا كَتَبَتَا
They f. had written			plural	كَانْنَ كَتَبْنَ
You had written	2 nd person	masc.	singular	كُنْتَ كَتَبْتَ
You 2 had written			dual	كُنْتُمَا كَتَبْتُمَا
You had written			plural	كُنْتُمْ كَتَبْتُمْ
You f. had written		fem.	singular	كُنْتِ كَتَبْتِ
You 2 f. had written			dual	كُنْتُمَا كَتَبْتُمَا
You f. had written			plural	كُنْتُنَّ كَتَبْتُنَّ
I had written	1 st person	m/f	singular	كُنْتُ كَتَبْتُ
We had written			dual/ plural	كُنَّا كَتَبْنَا

الفعل الماضي الإستمراري

Meaning	Person	Gender	Word-Form	Verb
He was writing	3 rd person	masc.	singular	كَانَ يَكْتُبُ
They 2 were writing			dual	كَانَا يَكْتُبَانِ
They were writing			plural	كَانُوا يَكْتُبُونَ
She was writing		fem.	singular	كَانَتْ تَكْتُبُ
They 2 f. were writing			dual	كَانَتَا تَكْتُبَانِ
They f. were writing			plural	كَانْنَ يَكْتُبْنَ
You were writing	2 nd person	masc.	singular	كُنْتَ تَكْتُبُ
You 2 were writing			dual	كُنْتُمَا تَكْتُبَانِ
You were writing			plural	كُنْتُمْ تَكْتُبُونَ
You f. were writing		fem.	singular	كُنْتِ تَكْتُبِينَ
You 2 f. were writing			dual	كُنْتُمَا تَكْتُبَانِ
You f. were writing			plural	كُنْتُنَّ تَكْتُبْنَ
I was writing	1 st person	m/f	singular	كُنْتُ أَكْتُبُ
We were writing			dual/ plural	كُنَّا نَكْتُبُ

Note 3: The (المضارع) of (كَانَ) is (يَكُونُ). The paradigm will be as follows:

الفعل المضارع : يكون

Meaning	Person	Gender	Word-Form	Verb
He was	3 rd person	masc.	singular	يَكُونُ
They 2 were			dual	يَكُونَانِ
They were			plural	يَكُونُونَ
She was		fem.	singular	تَكُونُ
They 2 f. were			dual	تَكُونَانِ
They f. were			plural	يَكُنَّ
You were	2 nd person	masc.	singular	تَكُونُ
You 2 were			dual	تَكُونَانِ
You were			plural	تَكُونُونَ
You f. were		fem.	singular	تَكُونِينَ
You 2 f. were			dual	تَكُونَانِ
You f. were			plural	تَكُنَّ
I was	1 st person	m/f	singular	أَكُونُ
We were			dual/ plural	نَكُونُ

(4) The Doubtful Past Tense (الماضي الشكّي)

By inserting the word (لَعَلَّ - perhaps) before the (الماضي) - perfect tense, the doubtful perfect tense is formed, e.g.

(لَعَلَّ زَيْدًا ذَهَبَ إِلَى الْمَسْجِدِ) – Perhaps Zaid went to the masjid.

The word (يَكُونُ) can also create the doubtful perfect meaning, e.g. (يَكُونُ زَيْدٌ ذَهَبَ) – Zaid may have went.

Note 4: The word (لَعَلَّ) does not appear before a verb. It is succeeded by a noun which is (منصوب) or by a pronoun (ضمير).

(5) The Perfect Desirous Tense or Conditional Perfect Tense (الماضي التمني أو الماضي الشرطي)

The meaning of the conditional perfect tense is created by adding the word (لَوْ - if, would that) to the (الماضي), e.g.

(لَوْ زَرَعْتَ لَحَصَدْتَ) – Had you sown, you would have

harvested.

Note 5: The (ل) in the word (لَحْصَدْتَ) has the meaning of 'certainly' or 'surely'. This (ل) is inserted in the response to the conditional sentence beginning with (لَوْ). Sometimes it is not inserted.

For the perfect conditional tense, sometimes (كَانَ) or any of its other word-forms is inserted after (لَوْ). The (الماضي) or the (المضارع) tense can be used after it. There is a slight difference in meaning.

Examples:

(لَوْ كُنْتَ زَرَعْتَ لَحْصَدْتَ) – If you had sown, you would have certainly harvested, or 'Had you sown, you would have harvested'.

(لَوْ كُنْتَ تَحْفَظُ دُرُوسَكَ نَجَحْتَ) – If you had been learning your lessons, you would have succeeded, or 'Had you been learning your lessons, you would have succeeded'.

By inserting the word (لَيْتَمَا) or (لَيْتَ), the desirous perfect

tense is created, e.g.

(لَيْتِمَا نَجَحْتُ) – How I wish I succeeded.

(لَيْتَ زَيْدًا نَجَحَ) – Would that Zaid was successful.

Note 6: Like (لَعَلَّ), the word (لَيْتَ) also appears before a noun or a pronoun and renders it (نصب).

6. Also remember that the word (كَانَ) or its derivatives most often appear before a nominal sentence. The predicate will then be in the accusative case (حالة النصب).

Examples:

(كَانَ رَشِيدٌ جَالِسًا) – Rashīd was sitting.

(كَانَتِ الْأَوْلَادُ قَائِمِينَ) – The boys were standing.

Note 7: You have read the paradigms of (كَانَ) and (يَكُونُ).

Conjugate the verb (قَالَ يَقُولُ) in a similar manner because you will be able to form more sentences with the aid of this paradigm.

Vocabulary List No. 17

Word	Meaning
بَدَلَ الْجُهْدِ (ن)	to strive, to take pains
جَهْلَ (س)	to be ignorant
سَمَحَ (ف)	to overlook, to permit
صَدَقَ (ن)	to speak the truth
عَذَرَ (ض)	to excuse
عَذَلَ (ض)	to reproach
عَقَلَ (ض)	to understand
غَضِبَ (س)	to be angry
فَازَ يُفَوِّزُ*	to succeed, to achieve
لَبَثَ (س)	to stay, remain
نَقَصَ (ن)	to decrease
وَعَظَ يَعِظُ	to advise
الْأَزْهَرُ	Al-Azhar University
تُرَابٌ	sand
جُهْدٌ	effort

حَقْلٌ ، حُقُولٌ	field
خَاتَمٌ	seal, final
سَعِيرٌ	fire, hell
صَاحِبٌ ، أَصْحَابٌ	companion
ضَيْفٌ ، ضَيْفٌ	guest
ضَاحِيَةٌ	outskirts
عَلِيمٌ	knower
عَلَامٌ	very learned
عُرْفَةٌ ، عُرْفٌ	room, upper storey
غَيْبٌ ، غُيُوبٌ	unseen
فَيْئَلٌ	just before
كِتَابٌ حَفِيظٌ	protecting book
لَا بَأْسَ	no harm
مَقَالَةٌ	statement
نَاجِحٌ	successful

* The paradigm of (فَازَ يَفُوزُ) is the same as (كَانَ).

Exercise No. 18

(A) Translate the following sentences into English. The words in bold are particularly connected to this lesson.

ANSWER	QUESTION
هُوَ قَدْ خَرَجَ الْآنَ إِلَيَّ الصَّاحِبَةَ	(1) هَلْ أَحْوَكُ فِي الْبَيْتِ ؟
لَعَلَّهُ ذَهَبَ إِلَيَّ الْحَقْلِ	(2) وَأَيْنَ أَبُوكَ ؟
قَدْ قَرَأْتُ الدَّرْسَ التَّاسِعَ عَشَرَ وَ سَوْفَ أَقْرَأُ الدَّرْسَ الْعِشْرِينَ غَدًا	(3) أَيُّ دَرْسٍ قَرَأْتَ الْيَوْمَ ؟
يَا سَيِّدِي كُنْتُ أَقْرَأُ الْجَرِيدَةَ	(4) يُوسُفُ ! مَا كُنْتَ تَقْرَأُ الْبَارِحَةَ ؟
هُنَاكَ حَدِيقَةٌ لَنَا فَذَهَبْتُ وَرَأَيْتُ أَحْوَالَهَا	(5) لِمَ كُنْتُ ذَهَبْتُ إِلَيَّ تِلْكَ الْقَرْيَةَ ؟
نَعَمْ كُنَّا نَنْظُرُ مِنَ الْعُرْفَةِ	(6) هَلْ كُنْتُمْ تَنْظُرُونَ إِلَيْنَا ؟
هِيَ مَا كَانَتْ حَفِظْتُ دُرُوسَهَا	(7) يَا زَيْدُ لِمَ غَضِبْتَ عَلَيَّ أُخْتِكَ الْمُعَلِّمَةَ ؟

<p>يَا أَحِيَّ أَنَا كُنْتُ أَحْفَظُ كُلَّ يَوْمٍ لَكِنْ بِالْأَمْسِ مَا حَفِظْتُ لِأَنِّي كُنْتُ مَشْغُولًا فِي خِدْمَةِ الضُّيُوفِ</p>	<p>(8) هَلْ أَنْتَ تَحْفَظُ كُلَّ يَوْمٍ دَرَسَكَ؟</p>
<p>هَؤُلَاءِ كَانُوا مِنْ عُلَمَاءِ أَزْهَرِ</p>	<p>(9) مَنْ كَانَ الضَّيْفُ عِنْدَكُمْ؟</p>
<p>لَعَلَّهُمْ يَلْبِثُونَ عِنْدَنَا خَمْسَةَ أَيَّامٍ</p>	<p>(10) يَا لَيْتَنِي عَلِمْتُ بِهِمْ فَحَضَرْتُ لِرِيَابَتِهِمْ ، كَمْ يَوْمًا يَلْبِثُونَ عِنْدَكُمْ؟</p>
<p>لَا بَأْسَ يَا أَحِيَّ أَبِي يَفْرَحُ بِرُؤْيُوتِكَ فَأَنْتَ ابْنُ صَدِيقِهِ</p>	<p>(11) لَوْ سَمِعَ أَبُوكَ لَحَضَرْتُ بَعْدَ الْمَغْرِبِ</p>
<p>نَعَمْ هُوَ كَانَ نَاجِحًا فِي الْإِمْتِحَانِ وَفَازَ بِالشَّهَادَةِ</p>	<p>(12) يَا سَعِيدُ هَلْ كَانَ أَخُوكَ نَاجِحًا وَفَازَ بِالشَّهَادَةِ؟</p>
<p>يَا لَيْتَنِي نَجَحْتُ وَفُزْتُ بِالشَّهَادَةِ</p>	<p>(13) هَلْ نَجَحْتَ فِي الْإِمْتِحَانِ؟</p>
<p>صَدَقْتَ يَا سَيِّدِي</p>	<p>(14) لَوْ بَدَلْتَ جُهْدَكَ لَنَجَحْتَ</p>

(B) Translate the following verses of the Qur'an:

(1) قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ

- (2) مَا كُنَّا سَمِعْنَا بِهَذَا
- (3) وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ
- (4) وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَنبِيئًا
- (5) إِنْ كُنْتَ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ
- إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ
- (6) وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا
- (7) وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
- (8) وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا
- (9) مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

(C) Hereunder follow two verses of Khalīl, the celebrated grammarian. They are extremely enjoyable and worthy to ponder over.

When Allāmah Khalīl was inventing the science of verse and he was engaged in forming the scales of poetry, his son thought that the father was uttering nonsense. He began making an uproar about his father's mental derangement. It was on this occasion that Khalīl uttered this response.

لَوْ كُنْتَ تَعْلَمُ مَا أَقُولُ عَذَرْتَنِي
أَوْ كُنْتَ تَعْلَمُ مَا تَقُولُ عَذَلْتِكَ
لَكِنْ جَهَلْتَ مَقَالَتِي فَعَذَلْتَنِي
وَعَلِمْتُ أَنَّكَ جَاهِلٌ فَعَذَرْتُكَ

Note: The word (عَذَلْتِكَ) at the end of the first verse was originally (عَذَلْتِكَ). Similarly, the word (عَذَرْتُكَ) was (عَذَرْتُكَ). It is permissible to append an (ا), (و) or (ي) at the end of a verse to prolong the sound.

(D) Translate the following sentences into Arabic.

- (1) My brother just went to the garden for a walk. Perhaps he may return a little before Maghrib.
- (2) Yesterday I had gone to a village. Were you looking at me?
- (3) Yes, I was looking at you from the minaret (مِنَارَةٌ) of the masjid. You were mounted on a horse.
- (4) We saw your paternal uncle. He was reading the newspaper last night.
- (5) Had you not learnt your lesson yesterday?
- (6) I had learnt my lesson yesterday.
- (7) Mahmūd used to learn his lesson everyday but today

he was busy in the service of the guests.

- (8) Had we taken pains, we would have certainly succeeded in the final examination.
- (9) Were you drinking tea in Hyderabad?
- (10) I used to drink tea in the morning in Bombay but I left the tea in Hyderabad.

Lesson 20

The Different Forms of the Imperfect

1. Only the imperfect (الفعل المضارع) is declinable (مُعْرَب) among all the verbs.¹¹ See 10.10. The perfect tense (الفعل الماضي) and the imperative (الأمر) are indeclinable (الْمَبْنِي).

Note 1: Remember that the (اعراب) of a declinable noun (الاسم المعرب) is (رفع), (نصب) and (جرّ) while the (اعراب) of the (المضارع) is (رفع), (نصب) and (جزم). *Jazm* (جزم) does not appear at the end of a noun while *jarr* (جرّ) does not appear at the end of a verb. Yes, if for some temporary reason it appears, it is another matter.

2. If the particle (لَمْ) is prefixed to the (المضارع), *jazm* will be read at the end of the verb. Therefore the particle (لَمْ) is called a (حرف جازم).

¹¹ However, the plural feminine word-forms of the second and third person are not (مُعْرَب). No changes occur in them.

When the particle (لَنْ) is prefixed to the (المضارع), it renders (نصب) to the verb. Therefore the particle (لَنْ) is called a (حرف ناصب).

The seven (نون اعرابية) are deleted due to the (حرف جازم) or (حرف ناصب). This is the change that occurs in the word itself. As for the meaning, due to the particle (لَمْ), the (المضارع) changes to the negative perfect (الماضي المنفي). Therefore (لَمْ يَفْعَلْ - He did not do) is the same as (مَا فَعَلَ).

The particle (لَنْ) creates the meaning of negative emphasis in the (المضارع). The (المضارع) also becomes specific with the future tense, e.g. (لَنْ يَفْعَلَ) – He will never do.

Compare the following paradigms and understand well the differences in words and meanings.

المضارع المجزوم	المضارع المنصوب	المضارع المرفوع
لَمْ يَفْعَلْ He did not do	لَنْ يَفْعَلَ He will never do	يَفْعَلُ He is doing or he will do
لَمْ يَفْعَلَا	لَنْ يَفْعَلَا	يَفْعَلَانِ
لَمْ يَفْعَلُوا	لَنْ يَفْعَلُوا	يَفْعَلُونَ
لَمْ تَفْعَلْ	لَنْ تَفْعَلَ	تَفْعَلُ
لَمْ تَفْعَلَا	لَنْ تَفْعَلَا	تَفْعَلَانِ
لَمْ يَفْعَلَنَّ	لَنْ يَفْعَلَنَّ	يَفْعَلَنَّ
لَمْ تَفْعَلِي	لَنْ تَفْعَلِي	تَفْعَلِينَ
لَمْ تَفْعَلَا	لَنْ تَفْعَلَا	تَفْعَلَانِ
لَمْ تَفْعَلَنَّ	لَنْ تَفْعَلَنَّ	تَفْعَلَنَّ
لَمْ أَفْعَلْ	لَنْ أَفْعَلَ	أَفْعَلُ
لَمْ نَفْعَلْ	لَنْ نَفْعَلَ	نَفْعَلُ

Note 2: When the (حروف ناصبة) are prefixed before (يَكُونُ), the paradigm will be as normal without much change. However, when the (حروف جازمة) are prefixed, the paradigm will be as follows:

Word-form	النفى مع لم المعروف
singular masculine 3 rd person	لَمْ يَكُنْ
dual masculine 3 rd person	لَمْ يَكُونَا
plural masculine 3 rd person	لَمْ يَكُونُوا
singular feminine 3 rd person	لَمْ تَكُنْ
dual feminine 3 rd person	لَمْ تَكُونَا
plural feminine 3 rd person	لَمْ يَكُنَّ
singular masculine 2 nd person	لَمْ تَكُنْ
dual masculine 2 nd person	لَمْ تَكُونَا
plural masculine 2 nd person	لَمْ تَكُونُوا
singular feminine 2 nd person	لَمْ تَكُونِي
dual feminine 2 nd person	لَمْ تَكُونَا
plural feminine 2 nd person	لَمْ تَكُنَّ

singular first person	لَمْ أَكُنْ
dual and plural first person	لَمْ نَكُنْ

The paradigm of (يَقُولُ) with the particle (لَمْ) is the same as the above one, that is (لَمْ يَقُلْ لَمْ يَقُولَا لَمْ يَقُولُوا) etc.

3. Besides the particle (لَمْ), there are four other (حروف جازمة):

- (لَمَّا - not, not till now)
- (إِنْ - if)
- (لِ - the particle of the imperative)
- (لَا - the particle of prohibition)

When the particle (لَمَّا) is prefixed before the (المضارع), it creates a change in the word and the meaning like (لَمْ), e.g. (لَمَّا يَفْعَلْ - He did not do or he did not do till now).

The particle (إِنْ) is used for a condition (شرط). A response (جزاء) is necessary for the condition. When the condition

and the response are both the (المضارع) tense, both verbs will be (مجزوم), e.g. (إِنْ تَضْرِبْ أَضْرِبْ) – If you hit, I will hit.

Note 3: Sometimes the letter (ل) is prefixed before the particle (إِنْ) and written as (لِئِنْ). The meaning remains the same. However, there is more stress created in the meaning.

The ل - the particle of the imperative and لَا - the particle of prohibition, will be discussed in Lesson 21.

4. Besides the particle (لِئِنْ), there are other (حروف ناصبة):

- (أَنَّ - that)
- (لِئِنْ or لِكَيْ - so that)
- (إِذَنْ - then)
- (لِئِنْ - so that)- it is called (لَا مُمْ كَيْ)
- (لِئِنْ لَا لِمَلَاً - so that not)
- (حَتَّى - so that, until)

Examples:

(أَمَرْتُهُ أَنْ يَذْهَبَ) – I commanded him to go.

(أَقْرَأُ كَيْ أَفْهَمَ) – I am reading to understand.

(إِذَنْ تَنْجَحَ) – then you will be successful.

(مَنْحْتُهُ كِتَابًا لِيَقْرَأَ) – I gave him a book so that he can read.

(لَعَلَّ لَا يَجْهَلُ) – so that he does not remain ignorant.

(حَتَّى يَفْرَحَ) – so that he becomes happy.

Note 4: The particles (إِنْ) and (حَتَّى) can be prefixed before the (الماضي). However, they cause no change in the word.

Yes, the particle (إِنْ) changes the meaning of the (الماضي) to the future tense, e.g.

(إِنْ قَرَأْتَ فَهَمْتَ) – If you read, you will understand.

Note 5: The particles (لِ) and (حَتَّى) are also (حروف جارة). When they are prefixed before nouns, the nouns are read in the genitive case (حالة الجر), e.g.

(لِزَيْدٍ) – for Zaid,

(حَتَّى الْمَسَاءِ) – till the evening.

Note 6: The particle (لَمْ) is most often used for negation after the interrogative hamzah (أَ) and (إِنِّ), e.g.

(أَلَمْ تَعْلَمْ) – Did you not know?

(إِن لَمْ تَعْلَمْ) – If you did not know.

Vocabulary List No. 18

Word	Meaning
أَذِنَ (س)	to permit
أَمَرَ (ن)	to command
بَرِحَ (س)	to leave, depart
بَسَطَ (ن)	to spread
بَلَغَ (ن)	to reach
حَزِنَ (س)	to be sad
حَزَنَ (ن)	to sadden
حَكَّمَ (ن)	to order, to decide
ذَبَحَ (ف)	to slaughter
شَبِعَ (س)	to be satiated

طَرَقَ (ن)	to knock on the door
قَرَعَ (ف)	to knock on the door
كَسَلَ (س)	to be lazy
لَعَقَ (س)	to lick
نَدِمَ (س)	to be ashamed
نَفَعَ (ف)	to benefit
فَاتَّقُوا	to fear
جَائِعٌ	hungry
سَيْعٌ ، سِبَاعٌ	predator
صَبْرٌ	patience, aloe- (صَبْرٌ)
طَيْرٌ ، طَيْرٌ	bird
عَنْبٌ ، أَعْنَابٌ	grape
فِرَاقٌ	separation
مَجْدٌ	glory
مَرَامٌ	aim
وَحْشٌ ، وَحُوشٌ	wild animal
وِفَاقٌ	unity, corresponding

وَهَلَةٌ	moment, instant
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Exercise No. 19

(A) Translate the following sentences into English.

- (1) لَنْ تَبْلُغَ الْمَجْدَ حَتَّى تَلْعَقَ الصَّبْرَ
- (2) لَمْ يَشْكُرِ اللَّهُ مَنْ لَمْ يَشْكُرِ النَّاسَ (الحديث)
- (3) لَمْ لَا تَشْرَبُ اللَّبْنَ كَيْ يَنْفَعَكَ ؟
- (4) كَانَ سَعِيدٌ يَقْرَعُ الْبَابَ فَفَتَحَتْ لَهُ الْبَابَ لِيَدْخُلَ عَلَيْنَا
- (5) أَذْنْتُ لَهُ لئَلَّا يَحْزَنَ
- (6) إِنْ لَمْ تَبْذُلْ جُهْدَكَ لَنْ تَنْجَحَ يَوْمَ الْإِمْتِحَانِ
- (7) إِنْ تَكَسَلْتَ تَنْدَمَ
- (8) أَمَرْتُ خَادِمِي أَنْ لَا يَخْرُجَ مِنَ الْبَيْتِ حَتَّى أَرْجِعَ مِنَ الْمَدْرَسَةِ
- (9) كُنَّا جَائِعِينَ فَأَكَلْنَا الْعَنْبَ حَتَّى شَبِعْنَا
- (10) إِنْ تَذَهَبْ إِلَيَّ حَدِيقَةَ الْحَيَوَانَاتِ تَنْظُرُ عَجَائِبَ خَلَقَ اللَّهُ مِنَ الْوُحُوشِ وَالسَّبَاعِ وَالطُّيُورِ
- (11) قَالَ لِي يُوسُفُ إِتِي بَدَلْتُ تَمَامَ جُهْدِي لِلنَّجْحِ ، قُلْتُ لَهُ إِذَنْ تَبْلُغَ مَرَامَكَ
- (12) إِنْ لَمْ يَكُنْ وِفَاقٌ فَفِرَاقٌ

- (13) أَلَمْ تَقْرَأْ هَذَا الْكِتَابَ لِتَفْهَمَ الْعَرَبِيَّ
- (14) لَا يَحْزُنُنِي إِِنْ لَمْ أَبْلُغْ مَرَامِي فِي أَوَّلِ وَهْلَةٍ بَلْ لَنْ أَتْرُكَ السَّعْيَ حَتَّى أَبْلُغَ إِلَيْهِ

(B) Translate the following verses of the Qur'an.

- (1) فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ
- (2) فَلَنْ أْبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ
- (3) قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقَرَةً
- (4) أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ
- (5) أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ
- (6) لَنْ بَسَطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَكَ
- (7) وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ
- (8) فَعَلِمَ مَا لَمْ تَعْلَمُوا
- (9) أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً
- (10) أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ
- (11) إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

(C) Translate the following sentences into Arabic.

- (1) Did you not read the Qur'ān?
- (2) I read the Qur'ān but I did not understand its meaning.
- (3) O Maryam, why don't you drink milk so that it can benefit you?
- (4) I will never drink tea today.
- (5) Who is knocking on the door?
- (6) My sister was knocking on the door, therefore I opened the door for her so that she is not saddened.
- (7) I ate the grapes until I was satiated.
- (8) If you are successful, you will receive a prize.
- (9) Allāh created man so that he can worship Him.
- (10) We recite the Qur'ān so that we can understand it and practise it.
- (11) That girl was reading the Qur'ān until the sun set.
- (12) If you help me, I will help you.
- (13) Those two will not move from their place until you permit them.
- (14) Were you not present in the madrasah yesterday?
- (15) Did you not listen to the news on the radio?

Lesson 20 B

The Emphasized Imperfect Tense

(المضارع مع لام التأكيد و نون التأكيد)

1. Sometimes a (ل) is prefixed to the (المضارع) tense and (ن) which is called (نون ثقيلة) or (ن) which is called (نون خفيفة), is appended to it. This (ل) and (ن) create emphasis in the meaning. Therefore they are called (لام التأكيد و نون) (التأكيد), e.g. from the verb (يكتب), the word (ليكتبن) or (ليكتبن) - He will certainly write) is created.

2. Changes occur in the (المضارع) due to this (ل) and (ن) which you can observe in the following paradigm. In order to note the differences, the ordinary (المضارع) tense has also been inserted.

Changes	المضارع مع لام التأكيد والنون الخفيفة	المضارع مع لام التأكيد والنون الثقيلة	المضارع السَّاذِجُ
The (لام الكلمة) is (مفتوح).	لَيَكْتُبُنَّ	لَيَكْتُبَنَّ	يَكْتُبُ
The (نون اعرابية) is deleted. See Lesson 10. Note 2.		لَيَكْتُبَانَّ	يَكْتُبَانِ
The (واو الجمع) and the (نون اعرابية) are deleted.	لَيَكْتُبُنَّ	لَيَكْتُبَنَّ	يَكْتُبُونَ
The (لام الكلمة) is (مفتوح).	لَتَكْتُبُنَّ	لَتَكْتُبَنَّ	تَكْتُبُ
The (نون اعرابية) is deleted.		لَتَكْتُبَانَّ	تَكْتُبَانِ
One alif has been added.		لَيَكْتُبَانَّ	يَكْتُبَانِ
The (لام الكلمة) is (مفتوح).	لَتَكْتُبُنَّ	لَتَكْتُبَنَّ	تَكْتُبُ
The (نون اعرابية) is deleted.		لَتَكْتُبَانَّ	تَكْتُبَانِ
The (واو الجمع) and the (نون اعرابية) are deleted.	لَتَكْتُبُونَ	لَتَكْتُبَنَّ	تَكْتُبُونَ
The (ي) and the (نون اعرابية) are deleted.	لَتَكْتُبُنَّ	لَتَكْتُبَنَّ	تَكْتُبَانِ
The (نون اعرابية) is deleted.		لَتَكْتُبَانَّ	تَكْتُبَانِ
One alif has been added.		لَتَكْتُبَانَّ	تَكْتُبَانِ
The (لام الكلمة) is (مفتوح).	لَأَكْتُبُنَّ	لَأَكْتُبَنَّ	أَكْتُبُ
The (لام الكلمة) is (مفتوح).	لَنَكْتُبُنَّ	لَنَكْتُبَنَّ	نَكْتُبُ

Note 1: In the paradigm of (نون ثَقِيْلَةً), there are six word-forms where an alif appears before the nūn. These six word-forms do not appear with (نون خَفِيْفَةً). See the above paradigm.

Note 2: Sometimes the (نون خَفِيْفَةً) is changed to tanwīn, e.g. (لَنَسْفَعًا = لَنَسْفَعْنَ بِالنَّاصِيَةِ) – We will certainly drag them by the hair of the forehead.

Note 3: The (المضارع) with (لَا مُ التَّأَكِّيْدِ وَ نُونُ التَّأَكِّيْدِ) is most often used after an oath, e.g. (وَاللَّهِ لَأَشْرَبَنَّ اللَّبْنَ) – By Allāh, I will drink the milk.

Note 4: The (المضارع) can have the (لَا مُ التَّأَكِّيْدِ) only prefixed to it. No change occurs in the word. However, as far as the meaning is concerned, the (المضارع) becomes specific with the present tense, e.g. (لَيَكْتُبُ زَيْدٌ) – Zaid is writing.

Vocabulary List No. 19

Word	Meaning
آمِنٌ	peaceful
بُنْدُقِيَّةٌ	gun
خَاسِرٌ	loss
رَبَّنَا	our Lord
سَجَنَ (ن)	to imprison
شَاءَ يَشَاءُ	to desire, want
صَاغِرٌ	despised, small
صَيْدٌ	to hunt
الْمَسْجِدُ الْحَرَامُ	the sanctified masjid (in Makkah)
فِي هَذَا الْعَامِ	this year

Exercise No. 20

(A) Translate the following sentences into English.

- (1) لَأَكْتُبَنَّ الْيَوْمَ مَكْتُوبًا إِلَيَّ خَالَتِي
- (2) لَنَذْهَبَنَّ غَدًا إِلَيَّ الصَّيْدِ
- (3) هَذَانِ الرَّجُلَانِ لَيُقْتَلَانِ لَأَنَّهُمَا قَاتِلَا زَيْدٍ
- (4) لَتَحْضُرَنَّ النَّسْوَةُ الْمُصَلِّيَ يَوْمَ الْعِيدِ وَلَيَسْمَعَنَّانِ الْخُطْبَةَ
- (5) هَذَا الْوَالِدُ لَنْ يَقْرَأَ وَلَنْ يَكْتُبَ أَمَّا أُخْتَاهُ تَانِكُ فَلَتَقْرَأَنَّ وَلَتَكْتُبَنَّ
- (6) لَيَنْجَحَنَّ أَحْوَايَ فِي هَذَا الْعَامِ إِنْ شَاءَ اللَّهُ

(B) Translate the following verses of the Qur'an.

- (1) لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ
- (2) لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ
- (3) رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ
- (4) لَئِنْ لَمْ يَفْعَلْ مَا أَمَرُهُ لَيَسْجَنَنَّ وَلَيَكُونَا (لَيَكُونَنَّ) مِنَ الصَّاغِرِينَ

(C) Translate the following sentences into Arabic.

- (1) My brother will certainly attend the madrasah today.
- (2) Those two will certainly seek a book from you.
- (3) If you do not strive, you will certainly be disgraced.
- (4) If you command me, I will certainly go to hunt and if any lion came towards us, by Allāh, I will kill it with my gun.
- (5) Those two girls will not come to you but we will certainly attend.
- (6) I shall, if Allāh wills, certainly succeed this year.

Test No. 10

(1) How are the following constructed:

- الماضي القريب
- الماضي البعيد
- الماضي الاستمراري
- الماضي التمني
- الماضي الشرطي

Provide an example for each one.

(2) What is the (مضارع) of (كَانَ)?

(3) Among the verbs, which verb is (معرب)?

(4) List the (حروف جازمة).

(5) When (لَمْ) or (لَمَّا) are prefixed before the (المضارع), what change occurs in the word and meaning?

(6) List the (حروف ناصبة).

(7) When the (حروف ناصبة) are prefixed before the (المضارع), what changes occur in the meaning and (اعراب)?

(8) In how many word-forms of the (المضارع) does the (نون) appear? (اعرابية)

- (9) In which state does the (نون اعرابية) of the (المضارع) fall off in pronunciation?
- (10) In the paradigm of the (المضارع), how many word-forms are there where the (حروف جازمة) and the (حروف ناصبة) do not have any effect on the pronunciation?
- (11) How many kinds of (نون تأكيد) are there?
- (12) Which word-forms of the paradigm of (نون خفيفة) are not used?
- (13) What verb is (لَسَفَعًا) and what word-form is it?
- (14) What changes occur in the (المضارع) due to the insertion of (لَامُ التَّأْكِيدِ وَ نُونُ التَّأْكِيدِ)?
- (15) When does the (المضارع) become specific with the present tense and the future tense, that is, which particle makes it specific with the future tense and which particle makes it specific with the present tense?

Lesson 21

The Imperative and the Prohibition

(الْأَمْرُ وَالنَّهْيُ)

1. The verb which indicates the command of doing an act is called (الْأَمْرُ – the imperative) while the verb indicating a prohibition is called (النَّهْيُ).
2. The imperative is of two types:
 - (الْأَمْرُ الْحَاضِرُ) – the second person imperative and this is the actual imperative.
 - (الْأَمْرُ الْغَائِبُ) – the third person imperative.

The first person imperative has only two word-forms and is therefore included in the third person category.

3. The method of forming (الْأَمْرُ الْحَاضِرُ الْمَعْرُوفُ) is that the sign of the imperfect (علامة المضارع) is firstly deleted after which a hamzatul wasl is prefixed. If the (عين الكلمة) of the (المضارع) is (مضموم), the hamzatul wasl is also rendered a

dammah otherwise a kasrah. The (لام الكلمة) is rendered a jazm.

Examples:

from (تَنْصُرُ) ▶ (أَنْصُرُ) – you help.

from (تَذْهَبُ) ▶ (إِذْهَبْ) – you go.

from (تَضْرِبُ) ▶ (إِضْرِبْ) – you hit.

Note 1: If the letter succeeding the (علامة المضارع) is not sākin, there is no need for a hamzatul wasl, e.g.

From the verb (تَعِدُّ), the imperative is (عِدْ - you promise).

The paradigm of (الْأَمْرُ الْحَاضِرُ الْمَعْرُوفُ)

Meaning	Gender	Number	Verb
you (one male) hit	masc.	singular	إِضْرِبْ
you (2 males) hit	masc.	dual	إِضْرِبَا
you (many males) hit	masc.	plural	إِضْرِبُوا
you (one female) hit	fem.	singular	إِضْرِبِي
you (2 females) hit	fem.	dual	إِضْرِبَا
you (many females) hit	fem.	plural	إِضْرِبْنَ

Note 2: The hamzatul wasl inserted before the imperative is not pronounced when preceded by another word, e.g.

(يَا نُوحُ اهْبِطْ) – O Nūh, descend.

(يَا آدَمُ اسْكُنْ) – O Ādam, live.

The words are originally (اهْبِطْ) and (اسْكُنْ) respectively.

Note 3: There is no hamzatul wasl before the verb (كَانَ). The paradigm of its imperative is as follows:

كُنْ كُونَا كُونُوا كُونِي كُونَا كُنَّ

The paradigm of (قَالَ يَقُولُ) is the same:

قُلْ قُولَا قُولُوا قُولِي قُولَا قُلْنَ

4. In order to construct the passive imperative, a (لِ) is prefixed to the (المضارع) passive and a jazm is appended to it, e.g. from (تُضْرَبُ) – (لِتُضْرَبْ) – you should be hit.

The paradigm of (الْأَمْرُ الْحَاضِرُ الْمَجْهُولُ)

Meaning	Gender	Number	Verb
you should be hit	masc.	singular	لَتُضْرَبْ
you should be hit	masc.	dual	لَتُضْرَبَا
you should be hit	masc.	plural	لَتُضْرَبُوا
you should be hit	fem.	singular	لَتُضْرَبِي
you should be hit	fem.	dual	لَتُضْرَبَا
you should be hit	fem.	plural	لَتُضْرَبْنَ

5. The method of constructing (الْأَمْرُ الْعَائِبُ) and (الْأَمْرُ الْمُتَكَلِّمُ), whether active or passive, is the same as (الْأَمْرُ الْحَاضِرُ الْمَجْهُولُ), that is, they are formed by prefixing the (ل). The third person imperative is formed from the third person (المضارع), the first person imperative is formed from the first person (المضارع), the active imperative is formed from the active (المضارع) and the passive imperative is formed from the passive (المضارع). You will understand this from the following paradigm.

Meaning	الأَمْرُ العَائِبُ وَالْمَتَكَلِّمُ المَجْهُولُ	Meaning	الأَمْرُ العَائِبُ وَالْمَتَكَلِّمُ المَعْرُوفُ
He should be hit	لِيُضْرَبَ	He should hit	لِيَضْرِبَ
They 2 should be hit	لِيُضْرَبَا	They 2 should hit	لِيَضْرِبَا
They should be hit	لِيُضْرَبُوا	They should hit	لِيَضْرِبُوا
She should be hit	لَتُضْرَبَ	She should hit	لَتَضْرِبَ
They 2 should be hit	لَتُضْرَبَا	They 2 should hit	لَتَضْرِبَا
They should be hit	لِيُضْرَبْنَ	They should hit	لِيَضْرِبْنَ
I should be hit	لَأُضْرَبَ	I should hit	لَأُضْرِبَ
We should be hit	لَنُضْرَبَ	We should hit	لَنَضْرِبَ

Note 4: If (و) or (ف) appear before the (لامُ الأَمْرِ), the lām becomes sākin, e.g. (وَلْيَكْتُبْ) - and he should write); (فَلتَخْرُجْ) - Then the woman should go out).

Note 5: The (لَامٌ كَيِّ)¹² which renders (نصب) to the (المضارع) does not become sākin, e.g. (وَلْيَكْتُبْ) - and so that he writes).

6. There are also two categories of prohibition:

- (الْتَهْيُ الْحَاضِرُ) – prohibition of the second person
- (الْتَهْيُ الْغَائِبُ) – prohibition of the third person.

The method of forming them is the same, that is, prefixing (لَا) and rendering jazm to the last letter. The second person prohibition is formed from the second person (المضارع) while the third person prohibition is formed from the third person (المضارع). Observe this in the following paradigms.

¹² See 20.3.

Meaning	الَّتَهْيُ الْحَاضِرُ الْمَجْهُولُ	Meaning	الَّتَهْيُ الْحَاضِرُ الْمَعْرُوفُ
He should not be hit	لَا تُضْرَبُ	He should not hit	لَا تَضْرِبُ
They 2 should not be hit	لَا تُضْرَبَا	They 2 should not hit	لَا تَضْرِبَا
They (m) should not be hit	لَا تُضْرَبُوا	They (m) should not hit	لَا تَضْرِبُوا
She should not be hit	لَا تُضْرَبِي	She should not hit	لَا تَضْرِبِي
They 2 should not be hit	لَا تُضْرَبَا	They 2 should not hit	لَا تَضْرِبَا
They (f) should not be hit	لَا تُضْرَبْنَ	They (f) should not hit	لَا تَضْرِبْنَ

Meaning	النَّهْيُ الْعَائِبُ وَالْمُتَكَلِّمُ الْمَجْهُولُ	Meaning	النَّهْيُ الْعَائِبُ وَالْمُتَكَلِّمُ الْمَعْرُوفُ
He should not be hit	لَا يُضْرَبُ	He should not hit	لَا يَضْرِبُ
They 2 should not be hit	لَا يُضْرَبَا	They 2 should not hit	لَا يَضْرِبَا
They should not be hit	لَا يُضْرَبُوا	They should not hit	لَا يَضْرِبُوا
She should not be hit	لَا تُضْرَبُ	She should not hit	لَا تَضْرِبُ
They 2 should not be hit	لَا تُضْرَبَا	They 2 should not hit	لَا تَضْرِبَا
They should not be hit	لَا يُضْرَبْنَ	They should not hit	لَا يَضْرِبْنَ
I should not be hit	لَا أُضْرَبُ	I should not hit	لَا أَضْرِبُ
We should not be hit	لَا نُضْرَبُ	We should not hit	لَا نَضْرِبُ

Note 6: The (نون ثقيلة) and (نون خفيفة) can also be appended to the imperative and the prohibition, e.g.

(اضْرِبَنَّ) – You certainly hit.

(لَا تَضْرِبَنَّ) – You certainly do not hit.

(اضْرِبُنَّ) – You all certainly hit.

Note 7: The particle (لَا) is of two types:

- (لَا النَّفْيِ) which does not create any change in word in the (الماضي) and (المضارع) tenses.
- (لَا النَّهْيِ) which renders jazm to the end of the (المضارع) while creating the meaning of prohibition as you have seen in the paradigms of prohibition.

Note 8: You have learnt in Volume One that when the final letter of any word is sākin, it is rendered a kasrah to join it to a succeeding word.

Examples:

from (اضْرِبِ الْكَلْبَ) – Hit the dog.

from (لَا يُؤْكَلِ الطَّعَامُ بِغَيْرِ جُوعٍ) – (لَا يُؤْكَلُ) – Food should not be eaten without hunger.

Vocabulary List No. 20

Word	Meaning
أَحْسَنْتَ	You have excelled
بَارَكَ اللهُ	May Allāh bless you
تَعَالَ	come
رَكَعَ (ف)	to kneel, to go into rukū
سَجَدَ (ن)	to prostrate
ضَحِكَ (ف)	to laugh
فَنَتَ (ن)	to worship
لَبَّيْكَ ¹³	here I am, at your service
أَمْرٌ	order, matter
أُمَّةٌ	group, nation
حَيٌّ ، أَحْيَاءُ	alive, tribe
خَجَلٌ	ashamed
دَائِمًا	always
ذُو قُرْبَى	relative

¹³ This word will be explained in Lesson 61 in Volume Four.

رَاكِعٌ	one kneeling down
سَائِغٌ	pleasant
سَبُّورَةٌ	chalkboard
شَاكِرٌ	very grateful
شَاكِرٌ	thankful
شَفِيقٌ	kind
طَبَاشِيرٌ	chalk
عَلَى الرَّأْسِ وَالْعَيْنِ	very gladly, just as you wish
فَاحِشَةٌ ، فَوَاحِشٌ	immoderate, shameless
قِسْطٌ	justice
قَوَّامٌ	custodian, guardian
عَسَى	perhaps, hopefully
مَعْرُوفٌ	virtue
مُعِينَةٌ	specific
مَيِّتٌ ، أَمْوَاتٌ	dead
نَجِسٌ أَوْ نَجَسٌ	dirty, impure
هَآ	yes beware, listen

Exercise No. 21

(A) Translate the following sentences and note the usage of the words in bold.

Answer	Question
لَبَّيْكَ يَا سَيِّدِي	(1) تَعَالَ يَا أَحْمَدُ وَاجْلِسْ عَلَيَّ الْكُرْسِيِّ
لَا بَأْسَ فِيهِ لَكِنِ الْآنَ شَرِبْتُ فِي الْبَيْتِ	(2) اشْرَبِ الشَّايَ إِنْ لَمْ يَكُنْ لَكَ حَرَجٌ
نَعَمْ يَا سَيِّدِي سَمِعْتُ أَنَّ فَنَجَانَ الْقَهْوَةَ بَعْدَ الطَّعَامِ يَنْفَعُ لِلْهَضْمِ	(3) فَاشْرَبِ الْقَهْوَةَ إِنْ كَانَ لَكَ رَغْبَةٌ فِيهَا
أَحْسَنْتَ يَا سَيِّدِي هَكَذَا أَفْعَلُ	(4) لَكِنِ لَا تَشْرَبْ إِلَّا عَلَيَّ أَوْقَاتٍ مُعَيَّنَةً
أَمْرُكَ عَلَيَّ الرَّأْسِ وَالْعَيْنِ هَا أَنَا أَقْرَأُ آخِرَ سُورَةِ الْبَقَرَةِ	(5) يَا أَحْمَدُ أَقْرَأْ شَيْئًا مِنْ الْقُرْآنِ لِأَسْمَعَ قِرَاءَتِكَ
أَمَّا هُوَ مِنْ كَرَمِ أَخْلَاقِكَ يَا سَيِّدِي	(6) آمِينَ بَارَكَ اللَّهُ فِيكَ يَا أَحْمَدُ وَاللَّهُ صَوْتُكَ سَائِعٌ لِلْأَذَانِ وَقِرَاءَتُكَ مُؤَثَّرَةٌ فِي الْقُلُوبِ

بِأَيِّ شَيْءٍ نَكْتُبُ يَا سَيِّدَنَا؟	(7) تَعَالَوْا يَا أَوْلَادُ اكْتُبُوا عَلَيَّ السَّبُّورَةَ
مَنْ يَكْتُبُ مِنَّا أَوْلَاً؟	(8) هَا هُوَ الطَّبَاشِيرُ اكْتُبُوا بِهِ
هَآ أَنَا حَامِدٌ مَاذَا أَكْتُبُ يَا سَيِّدِي؟	(9) لِيَكْتُبَ حَامِدٌ أَوْلَاً
أَنْظُرْ يَا سَيِّدِي هَلْ هَذَا صَحِيحٌ؟	(10) أَكْتُبُ "لَا يُشْرَبُ اللَّبَنُ عَلَيَّ السَّمَكُ"
نَعَمْ يَا سَيِّدِي أَنَا خَجَلٌ عَلَيَّ قُبْحٌ خَطِّي	(11) خَطُّكَ لَيْسَ بِجَمِيلٍ يَا وَلَدٌ
نَشْكُرُكَ يَا أَسْتَاذَنَا الشَّفُوقَ عَلَيَّ نَصَائِحِكَ النَّافِعَةَ	(12) يَا أَوْلَادُ اكْتُبُوا دَائِمًا بِخَطِّ جَمِيلٍ فَإِنَّ حُسْنَ الْخَطِّ يَرْفَعُ قَدْرَ الْكَاتِبِ

(B) Translate the following verses of the Qur'an into English.

- (1) يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
- (2) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ
- (3) يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

- (4) فَلْيَعْمَلْ عَمَلًا صَالِحًا
(5) اذْهَبْ بِكِتَابِي هَذَا
(6) يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ
(7) يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ
(8) لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
(9) لَا يَحْزُنُكَ قَوْلُهُمْ
(10) وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ
(11) وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرَزِّقُونَ
(12) كُونُوا قَوَّامِينَ بِالْقِسْطِ
(13) وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
(14) وَلَا تَقْرُبُوا الْفَوَاحِشَ
(15) لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ
(16) إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا
(17) وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ
(18) وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ

(C) Insert the correct (اعراب) and translate the following paragraph.

أنظر يا خالد الي كتابك. واقراً درسك ولا تنظر الي يمينك والي يسارك.
وان لم تفهم فاسئل أستاذك. ولما فرغت من الدرس فاذهب الي بيتك ولا
تلعب مع الأولاد في الطريق. واحفظ دروسك بعد صلاة المغرب. واكتب
واجبات المدرسة ولا تكن من الغافلين. واعلم أن الغافل والكسلان لا
ينجحان يوم الإمتحان.

(D) Translate the following sentences into Arabic.

- (1) Be thankful in all conditions.
- (2) Do not grieve.
- (3) No person should go out of the musjid until he is permitted.
- (4) O my sons, enter the house and sit there.
- (5) O girl, sit on this chair and look at that garden.
- (6) O people, worship Allāh and do not worship anyone besides Him.
- (7) O girls, go to the madrasah and read the Qur'ān.
- (8) My paternal uncle said to me, "Do not go to your house today." So I did not go.

- (9) If the clothing is dirty, it should be washed.
- (10) Fish should not be eaten with milk.
- (11) If there is no harm, drink coffee with us.

Test No. 11

- (1) Define (فعل النهي) and (فعل الأمر).
- (2) How many types of (أمر) are there?
- (3) How is (أمر حاضر) made from the verbs of (ثلاثي مجرد)?
- (4) What kind of hamzah is prefixed before the (أمر حاضر)?
- (5) How is the (أمر حاضر مجهول) constructed?
- (6) How is the (أمر غائب) constructed?
- (7) Make the paradigm of (أمر حاضر معروف) from (باب نصر).
- (8) Make the paradigm of (أمر حاضر) and (أمر غائب) from (باب فتح).
- (9) Make the paradigm of (نهي حاضر) from (باب سمع).
- (10) What verbs are (لَا تَضْرِبْنَ) and (لَا تَضْرِبْنَ) and what

word-forms are they?

(11) Make the paradigm of (أمر حاضر معروف) from the verb (كَانَ).

(12) What verb is (قُولِي) and what word-form is it?

(13) Append the (نون ثقيلة) and (نون خفيفة) to the verb (أَكْتُبُ) and conjugate it.

(14) If (وَ) or (فَ) appears before (لَيَقْرَأُونَ) and (لَيَكْتُبُونَ), how will you read them?

(15) Read and translate the following sentences:

- لا تضرب حيواناً
- لا يضرب حيوانٌ
- أكتبوا يا أولاد علي السبورة بالطباشير
- أنظري يا بنت الي البستان ولا تنظري الي الشمس ليقراً
- أخوك كتاباً نافعا ولا يقرأ كتاباً غير نافع

Lesson 22

The Derived Nouns

(الْأَسْمَاءُ الْمُسْتَقَّةُ)

1. There are seven types¹⁴ of derived nouns (الْأَسْمَاءُ الْمُسْتَقَّةُ):

(1) اسْمُ الْفَاعِلِ

(2) اسْمُ الْمَفْعُولِ

(3) اسْمُ الظَّرْفِ

(4) اسْمُ الْأَلَّةِ

(5) اسْمُ الصِّفَةِ

(6) اسْمُ التَّفْضِيلِ

(7) اسْمُ الْمُبَالَغَةِ

The Active Participle Noun (اسْمُ الْفَاعِلِ)

2. In triliteral verbs (ثلاثي مجرد), the active participle noun

¹⁴ The first six types will be discussed in this volume while the seventh one will be discussed in Volume Four.

(فَاعِلٌ) is used on the scale of (اسْمُ الْفَاعِلِ).

Examples:

from the verb (ضَرَبَ) – (ضَارِبٌ - hitter),

from the verb (نَصَرَ) – (نَاصِرٌ - helper),

from the verb (سَمِعَ) – (سَامِعٌ - listener),

from the verb (فَتَحَ) – (فَاتِحٌ - opener),

from the verb (حَسِبَ) – (حَاسِبٌ –one who regards)

However, the active participle noun of verbs from the (باب كَرَّمَ), are used on the scale of (فَعِيلٌ) which is actually (اسْمُ الصِّفَةِ), e.g. from (كَرَّمَ) – (كَرِيمٌ - generous, noble);
from (بَعَدَ) – (بَعِيدٌ - far).

The paradigm of the (اسْمُ الْفَاعِلِ) is as follows:

Meaning	الصيغة	اسم الفاعل
one male hitter	واحد مذكر	ضَارِبٌ
two male hitters	ثنائية مذكر	ضَارِبَانِ
many male hitters	جمع مذكر	ضَارِبُونَ
one female hitter	واحد مؤنث	ضَارِبَةٌ
two female hitters	ثنائية مؤنث	ضَارِبَتَانِ
many female hitters	جمع مؤنث	ضَارِبَاتٌ

The Passive Participle Noun (اسْمُ الْمَفْعُولِ)

3. In trilateral verbs (ثلاثي مجرد), the passive participle noun (اسْمُ الْمَفْعُولِ) is used on the scale of (مَفْعُولٌ).

Examples:

from the verb (ضَرَبَ) – (مَضْرُوبٌ – one who is hit),

from the verb (نَصَرَ) – (مَنْصُورٌ – one who is helped).

The verbs of (باب كَرُمَ) are intransitive. Therefore the passive

participle nouns are not used in this category.

Note 1: The method of usage of the active and passive participles is mentioned in detail in Volume Four.

The paradigm of the (اسْمُ الْمَفْعُولِ) is as follows:

Meaning	الصيغة	اسم المفعول
one male who is helped	واحد مذکر	مَنْصُورٌ
two males who are helped	ثنیة مذکر	مَنْصُورَانِ
many males who are helped	جمع مذکر	مَنْصُورُونَ
one female who is helped	واحد مؤنث	مَنْصُورَةٌ
two females who are helped	ثنیة مؤنث	مَنْصُورَتَانِ
many females who are helped	جمع مؤنث	مَنْصُورَاتٌ

The Adverb (اسم الظرف)

The (اسْمُ الظَّرْفِ) is a noun that indicates the place or time of the action. It is used on the scale of (مَفْعَلٌ). However, in (باب)

(ضَرْبَ), the scale is (مَفْعَلٌ). The plural of each one is (مَفَاعِلٌ).

Examples:

from the verb (نَصَرَ) – (مَنْصَرٌ - place or time of help),

from the verb (ضَرَبَ) – (مَضْرِبٌ - place or time of hitting),

from the verb (طَلَعَ) – (مَطْلَعٌ - place or time of rising).

Note 2: Sometimes the adverb is used on the scale of (مَفْعَلٌ) although it is from (باب نَصَرَ), e.g.

(مَسْجِدٌ - place of prostration),

(مَطْلَعٌ - place of rising),

(مَغْرِبٌ - place of setting).

The paradigm of the (اسْمُ الظرفِ) is as follows:

جمع	ثنائية	واحد	Gender
مَكَاتِبُ	مَكْتَبَانِ	مَكْتَبٌ	مذكر
	مَكْتَبَتَانِ	مَكْتَبَةٌ	مؤنث

The Noun of the Instrument (اسم الآلة)

The (اسم الآلة) is a noun that indicates the meaning of an instrument. It is used on the scale of (مَفْعَلٌ), (مَفْعَلَةٌ) and (مَفْعَالٌ).

Examples:

from the verb (سَطَرَ) – (مِسْطَرٌ - ruler),

from the verb (فَتَحَ) – (مِفْتَاحٌ - key),

from the verb (كَنَّسَ) – (مِكنَسَةٌ - broom).

جمع	ثنائية	واحد	Gender
مَضَارِبُ	مِضْرَبَانِ	مِضْرَبٌ	مذكر
	مِضْرَبَتَانِ	مِضْرَبَةٌ	مؤنث
مَضَارِبُ	مِضْرَابَانِ	مِضْرَابٌ	only masc.

Note 3: The scales of (مَفْعَلٌ), (مَفْعَلَةٌ), (مَفْعَلَةٌ) and (مَفْعَلَةٌ) are also used for the verbal noun (مصدر) which is called (المَصْدَرُ) (المِيمي).

Examples:

(مَنْظَرٌ) - scene,

(مَرْجِعٌ) - returning,

(مَكْرَمَةٌ) - nobility,

(مَوْعِدَةٌ) - promise,

(مَوْعِظَةٌ) - advice.

Vocabulary List No. 21

Word	Meaning
الْآخِرَةُ	the hereafter
آلَاتُ الْحَرْبِ	the munitions of war
إِعْتِدَالٌ	moderation
إِمَامٌ	leader
الْأَنْدَلُسُ	Spain
جَلَالَةُ الْمَلِكِ	His Highness, the king
حَدِيدٌ	iron
حَدَّادٌ	blacksmith

خَمْرٌ	wine
دُخُولٌ	to enter
سَكِّينٌ ، سَكَائِينٌ	knife
سَنَةٌ عِشْرِينَ	the year 20
صَلَحَ (ك)	to be proper, to be in order
طَرَقَ (ن)	to knock, to pound
ظُلْمَةٌ ، ظُلُمَاتٌ	darkness
عَدِيدَةٌ	several
قَطَعَ (ف)	to cut
قَفْلٌ ، أَقْفَالٌ	lock
كُوبٌ ، أَكْوَابٌ	glass
مَأْكَلٌ	to eat
مَزْرَعَةٌ	farm
مَشَرَبٌ	to drink
مَصْنَعٌ	factory, mill
مِطْرَقَةٌ	hammer
مَعْمَلٌ	factory

مَقْعَدٌ	seat, bench
مَكْيَالٌ	instrument to measure
مَنْشَارٌ	saw
مَنْجَلٌ	sickle, scythe
مَنْفَعٌ	place of benefit
مَوْضُوعٌ	placed
هَجْرَةٌ	emigration

Exercise No. 22

(A) Translate the following sentences into English.

- (1) أَنَا ذَاهِبٌ غَدًا إِلَى حَيْدَرَآبَادِ
- (2) هُمَا ذَاهِبَانِ إِلَى دِهْلِيٍّ
- (3) هُمْ ذَاهِبُونَ إِلَى مَدْرَاسٍ
- (4) هُوَ لَاءِ الْبَنَاتِ ذَاهِبَاتٌ إِلَى لَاهُورَ
- (5) أَخِي كَانَ ذَاهِبًا إِلَى بَمْبَائِيٍّ أَمْسَ
- (6) نَحْنُ كُنَّا نَاجِحِينَ

- (7) هَذِهِ مَدْرَسَةٌ وَتِلْكَ مَكْتَبَةٌ وَذَلِكَ مَسْجِدٌ
- (8) الْمَدْرَسَةُ مَفْتُوحَةٌ
- (9) هَلْ عِنْدَكَ مِفْتَاحُ هَذَا الْبَيْتِ ؟
- (10) نَعَمْ عِنْدِي مِفْتَاحُهُ
- (11) إِذْنٌ لِمَ لَا تَفْتَحُ الْبَابَ ؟
- (12) الْبَابُ مَفْتُوحٌ لَكِنَّ الدُّخُولَ فِي هَذَا الْبَيْتِ مَمْنُوعٌ
- (13) فَاتِحُ مِصْرَ هُوَ عَمْرُو ابْنِ الْعَاصِ الَّذِي فَتَحَهَا فِي سَنَةِ عِشْرِينَ
مِنَ الْهَجْرَةِ
- (14) الْحَدَّادُ يَطْرُقُ الْحَدِيدَ بِالْمِطْرَقَةِ وَيَصْنَعُ مِنْهُ الْمَفَاتِيحَ وَالْأَقْفَالَ
وَالْمَنَاجِلَ وَالسَّكَاكِينَ
- (15) النَّجَّارُ يَقْطَعُ الْخَشَبَ مِنَ الْمِنْشَارِ لِيَصْنَعَ مِنْهُ الْكِرَاسِيَّ
وَالطَّائِلَاتِ وَالْمَقَاعِدَ
- (16) سَمِعْنَا أَنَّ حُكُومَةَ جَلَالَةِ الْمَلِكِ النَّظَامِ عُثْمَانَ عَلِيٍّ خَانَ قَدْ
فَتَحَتْ مَعَامِلَ وَمَصَانِعَ عَدِيدَةً تُنْسَجُ فِي بَعْضِهَا الثِّيَابُ وَتُصْنَعُ
فِي بَعْضِهَا آلَاتُ الْحَرْبِ
- (17) يَا حَبِيبِي يَلْزِمُ عَلَيْكَ الْإِعْتِدَالَ فِي الْمَأْكَلِ وَالْمَشْرَبِ كَيْ لَا
تَكُونَ مَرِيضًا

- (18) كَانَ ذَلِكَ الرَّجُلُ شَارِبَ الْخَمْرِ فَلَمَّا قرَأَ الْقُرْآنَ وَفَهُمْ مَوَاعِظُهُ
صَلَحَ حَالُهُ
- (19) الدُّنْيَا مَزْرَعَةُ الْآخِرَةِ

(B) Translate the following verses of the Qur'an into English.

- (1) الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا
(2) إِنِّي جَاعِلٌكَ لِلنَّاسِ إِمَامًا
(3) وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا
(4) فِيهَا عَيْنٌ جَارِيَةٌ ، فِيهَا سُرُرٌ مَرْفُوعَةٌ ، وَأَكْوَابٌ مَوْضُوعَةٌ
(5) وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ
(6) وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ
(7) إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

(C) Translate the following sentences into Arabic.

- (1) I am going to Bombay tomorrow.
- (2) He had gone to Lahore yesterday.
- (3) My sister is going to Hyderabad.
- (4) The door of the madrasah is open.

- (5) The door of the library was open.
- (6) Tāriq was the conqueror of Spain.
- (7) Bombay has many mills. Expensive clothing is woven in some of them.
- (8) The blacksmith pounded the iron with the hammer and made a knife with it.
- (9) Do you have a saw?
- (10) The munitions of war are manufactured in this factory.

Lesson 23

The Adjectival Nouns

(أَسْمَاءُ الصِّفَةِ)

1. The most frequently used scales of the (أَسْمَاءُ الصِّفَةِ) are:

- (فَعِيلٌ) – e.g. (سَعِيدٌ - fortunate), (قَلِيلٌ - little), (كَثِيرٌ - plenty).

Note 1: This scale is sometimes used for an intensive meaning (مُبَالَغَةً), e.g. (عَلِيمٌ - all-knowing), (سَمِيعٌ - all-hearing).

- (فَعُولٌ) - This scale is also used for an intensive meaning, e.g. (ظَلُومٌ - very oppressive), (جَهُولٌ - very ignorant), (كَسُولٌ - very lazy), (صَدُوقٌ - very truthful).
- (فَعْلَانٌ) – e.g. (تَعَبَانٌ - tired), (غَضَبَانٌ - angry), (فَرِحَانٌ - happy). This scale is most often a diptote (غير منصرف). See 10.7
- (فَاعِلٌ). This scale is actually for the (اسم الفاعل) - the

active participle noun). However, many adjectival nouns are used on this scale, e.g. (صَادِقٌ - truthful), (عَادِلٌ - just), (جَاهِلٌ - ignorant), (عَالِمٌ - learned).

2. The scales of the (أَسْمَاءُ الصِّفَةِ) which indicate colours, characteristics or physical defects are as follows:

Plural (M/F)	Singular Feminine	Meaning	Singular Masculine
فُعَلٌ	فَعْلَاءٌ		أَفْعَلٌ
حُمَرٌ	حَمْرَاءٌ	red	أَحْمَرٌ
سُودٌ	سَوْدَاءٌ	black	أَسْوَدٌ
بَيْضٌ	بَيْضَاءٌ	white	أَبْيَضٌ
زُرُقٌ	زَرْقَاءٌ	blue	أَزْرَقٌ
خُضْرٌ	خَضْرَاءٌ	green	أَخْضَرٌ
صَفْرٌ	صَفْرَاءٌ	yellow	أَصْفَرٌ
صُمٌّ	صَمَاءٌ	deaf	أَصَمٌ
عُمِيٌّ	عَمِيَاءٌ	blind	أَعْمَى
طُرَشٌ	طَرَشَاءٌ	deaf	أَطْرَشٌ
خُرْسٌ	خَرَسَاءٌ	dumb	أَخْرَسٌ

بُكْمٌ	بُكْمَاءُ	dumb	أَبْكَمُ
عُرْجٌ	عُرْجَاءُ	crippled	أَعْرَجٌ
حُدْبٌ	حَدَبَاءُ	hunchbacked	أَحْدَبٌ
حُورٌ	حَوْرَاءُ	black-eyed	أَحْوَرٌ
عُورٌ	عَوْرَاءُ	one-eyed	أَعْوَرٌ
عَيْنٌ	عَيْنَاءُ	big-eyed	أَعْيُنٌ

Note 2: The plural of (أَحْوَرٌ) is (حُورٌ) and the plural of (أَعْيُنٌ) is (عَيْنٌ). These words are most often used to describe the damsels of jannah, that is, they have large black eyes.

Note 3: The singular masculine and singular feminine forms are diptotes (غير منصرف). See 10.7.

Note 4: The hamzah in the feminine dual form changes to a (و), e.g. from (سَوْدَاءُ) – (سَوْدَاوَانٌ - two black women).

Note 5: If there are two letters of the same type at the end of (أَفْعَلٌ), the first one is rendered sākin and assimilated into the other. Instead of writing two letters, one letter is written

with a tashdīd, e.g. (أَصْمٌ). Originally it was (أَصْمَمٌ).

If there is a (حرف العلة), that is a (و) or (ي) at the end of (أَفْعَلٌ), it is pronounced as an alif. The word (أَعْمَى) is actually (أَعْمَى).

3. Sometimes the (أَسْمَاءُ الصِّفَةِ) are related (مضاف) to another word. Together with the (مضاف اليه), they either form an adjective (صفة) or predicate (خبر) of a preceding noun.

Examples:

حَسَنُ الْوَجْهِ	وَلَدٌ
مضاف اليه	مضاف
صفة	موصوف
a handsome faced boy	

كثِيرُ الْمَالِ	رَجُلٌ
مضاف إليه	مضاف
صفة	موصوف
a wealthy man	

حَسَنَةُ الْوَجْهِ	بِنْتُ
مضاف إليه	مضاف
صفة	موصوف
a pretty-faced girl	

كثِيرَةُ الْمَالِ	إِمْرَأَةٌ
مضاف إليه	مضاف
صفة	موصوف
a wealthy woman	

4. It was mentioned in Lesson 7 that when an indefinite noun is related to a definite noun, the former also becomes definite. See 7.9. The definite article is not prefixed to the (مضاف). See 7.4.

Remember that the (اسم الصفة) is an exception from both the above rules. It neither becomes definite due to being related nor is the prefixing of the definite article prohibited. Accordingly, when an (اسم الصفة) together with its subsequent noun (مضاف اليه) forms the adjective of a definite noun, the definite article should be prefixed to it. Examples:

الْحَسَنُ الْوَجْهَ	الْوَلَدُ
مضاف اليه	مضاف
صفة	موصوف
the handsome-faced boy	

الْكَثِيرُ الْمَالِ	خَالِدٌ
مضاف اليه	مضاف
صفة	موصوف
Khālid, the wealthy man	

السَّوْدَاءُ الشَّعْرُ	زَيْنَبُ
مضاف إليه	مضاف
صفة	موصوف
Zaynab, the one with black hair	

الْكَثِيرَةُ الْمَالُ	الْمَرْأَةُ
مضاف إليه	مضاف
صفة	موصوف
the wealthy woman	

5. If the (أل) is removed from the (اسم الصفة) in the above examples, they will become nominal sentences (جملة اسمية) because the first part (الْوَلَدُ) is definite while the second part (حَسَنُ الْوَجْهِ) is indefinite. Therefore the sentence (الْوَلَدُ حَسَنُ الْوَجْهِ) will mean, "The boy has a handsome face." The word (الْوَلَدُ) will be the subject (مبتدا) while (حَسَنُ الْوَجْهِ) will form the predicate (خبر). Understand the other examples in the same manner.

6. Here are a few more examples:

جَاءَ وَكَدَّ حَسَنُ الْوَجْهِ

The (موصوف) is (مرفوع) – in the nominative case. Therefore the (صفة) is also (مرفوع).

رَأَيْتُ بِنْتًا حَسَنَةً الْوَجْهِ

The (موصوف) is (منصوب) – in the accusative case. Therefore the (صفة) is also (منصوب).

هَذَا كِتَابٌ وَكَدَّ حَسَنِ الْوَجْهِ

The (موصوف) is (مجرور) – in the genitive case. Therefore the (صفة) is also (مجرور).

7. There is another way in which the (اسم الصفة) is used very often.

(وَكَدَّ حَسَنٌ وَجْهَهُ) – a boy whose face is handsome.

(وَكَدَّ حَسَنَةً عَيْنَهُ) – a boy whose eye is good.

(بِنْتُ حَسَنٌ وَجْهَهَا) – a girl whose face is pretty.

(بنتٌ حَسَنَةٌ عَيْنُهَا) - a girl whose eye is good.

These are all examples of adjectival phrases (مركب توصيفي). If the definite article has to be prefixed to the words (وَلَدٌ) and (بنتٌ), these phrases will become nominal sentences (جملة اسمية).

8. The distinguishing difference between the previous examples and these examples is that in the former examples, the gender of the (اسم الصفة) corresponds to the preceding noun (موصوف). In the latter examples, the gender of the (اسم الصفة) corresponds to the succeeding noun because it becomes the (فاعل) of the (اسم الصفة). Its analysis will be as follows:

هُ	وَجْهٌ	حَسَنٌ	وَلَدٌ
↓ مضاف اليه	↓ مضاف	↓	↓
فاعل اسم الصفة		اسم الصفة	↓
صفة			↓ موصوف
مركب توصيفي			

Note 5: The (اسم الصفة) will be discussed in detail in Lesson 60, Volume 4.

Vocabulary List No. 22

Word	Meaning
تَبْنٌ	straw, dry grass
رَائِحَةٌ	fragrance, smell
زَهْرٌ	flower
سَهْلٌ	easy, soft
شَعْرٌ ، أَشْعَارٌ	hair
شَرْقٌ	east

طَلَقَ	smiling
عُشْبٌ ، أَعْشَابٌ	green grass
غَرْبٌ	west
لَطِيفٌ	kind, refined
لَوْنٌ ، أَلْوَانٌ	colour
لَوْزٌ	pearl
وَجَنَةٌ	cheek
هَرَّةٌ	cat

Exercise No. 23

(A) Translate the following phrases and sentences into English.

- (1) شَجَرَةٌ خَضْرَاءُ
- (2) الذَّهَبُ أَصْفَرٌ وَالْفِضَّةُ بَيْضَاءُ
- (3) العُشْبُ أَخْضَرٌ وَالتِّينُ أَصْفَرٌ
- (4) اللَّوْنُ أَحْمَرُ اللَّوْنِ وَطَيْبُ الرَّائِحَةِ
- (5) البَحْرُ الْأَحْمَرُ فِي غَرْبِ الْعَرَبِ

- (6) هَذِهِ الْبِنْتُ سَعِيدَةٌ وَذَلِكَ الْوَلَدُ كَسُؤْلٌ
- (7) الْعَبْدُ تَعْبَانٌ وَسَيِّدُهُ غَضْبَانٌ
- (8) حَلِيلٌ أَزْرَقُ الْعَيْنِ وَأَسْوَدُ الشَّعْرِ وَأَبْيَضُ الْوَجْهِ
- (9) عَائِشَةُ زَرْقَاءُ الْعَيْنِ وَسَوْدَاءُ الشَّعْرِ وَبَيْضَاءُ الْوَجْهِ
- (10) رَأَيْتُ بِنْتًا حَسَنَةَ الصُّورَةِ وَنَظِيفَةَ الثِّيَابِ
- (11) فَاطِمَةُ جَمِيلٌ وَجْهَهَا وَنَظِيفَةٌ ثِيَابُهَا
- (12) هَذِهِ الْبَقْرَةُ سَوْدَاءُ عَيْنَيْهَا وَأَبْيَضُ وَجْهَهَا
- (13) زَيْدٌ حَسَنُ الْوَجْهِ وَقَبِيحُ الثِّيَابِ
- (14) عَمْرٌو حَسَنٌ وَجْهَهُ وَقَبِيحٌ ثِيَابُهُ
- (15) تِلْكَ النِّسَاءُ خُرْسٌ وَهَذِهِ عَمِيَاءُ
- (16) فِي الْبُسْتَانِ أَزْهَارٌ حُمْرٌ وَصَفْرٌ وَطُيُورٌ بَيْضٌ وَسَوْدٌ
- (17) وَجَنَّتَا الْبِنْتُ الْحَمْرَاوَانِ لَطِيفَتَا الْمَنْظَرِ
- (18) إِنَّ زَيْدَةَ وَرَشِيدًا كَلَيْهِمَا صَالِحَانِ وَحَسَنَا الْخُلُقِ
- (19) صَدِيقِي حَلِيلٌ رَجُلٌ سَهْلٌ طَلِقٌ
- (20) الْكُفَّارُ هُمْ صَمٌّ بِكُمْ عَمِيٌّ فَهُمْ لَا يَعْقِلُونَ
- (21) إِنَّهُ كَانَ ظَلُومًا جَهُولًا
- (22) حُورٌ عَيْنٌ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ

(B) Fill in the blanks with suitable words.

- (1) لَوْنُ اللَّبَنِ _____ وَ لَوْنُ _____ أَحْمَرُ
- (2) أَلْبَنُ _____ وَالْعَسَلُ _____ اللَّوْنُ
- (3) أَلْبَنُ _____ اللَّوْنُ وَالْعَسَلُ _____ اللَّوْنُ
- (4) أَوْرَاقُ الرُّمَّانِ _____ وَأَزْهَارُهُ _____
- (5) أَمَامَ بَيْتِي شَجَرَةٌ _____
- (6) هِرَّةٌ أُخْتِي _____ وَ كَلْبَتُهَا _____
- (7) رَأَيْتُ هَرَّتَيْنِ _____ وَ كَلْبَتَيْنِ _____
- (8) هَذَا وَلَدٌ _____ الْوَجْهَ وَ _____ الْعَيْنِ
- (9) هَذَا الْوَلَدُ حَسَنٌ _____ وَ قَبِيحَةٌ _____
- (10) رَأَيْتُ بِنْتًا أَبْيَضَ _____ وَ _____ عَيْنُهَا
- (11) وَجْتَنَا _____ حَمْرًا وَ أَوَانَ _____ وَعَيْنَاهَا _____
- (12) لَوْنُ وَجْهِ رُقِيَّةَ _____ وَ لَوْنُ شَعْرِهَا _____
- (13) هِيَ بَيْضَاءُ _____ وَ سَوْدَاءُ _____
- (14) هَذَا الْوَلَدُ زَرْقَاوَانٌ _____
- (15) عِنْدِي _____ بَيْضَاءُ وَ بَقْرَةٌ _____

(C) Translate the following phrases and sentences into Arabic.

- (1) the red flower
- (2) the white silver
- (3) My brother is wealthy.
- (4) This flower is yellow.
- (5) There are plenty of red flowers in our garden.
- (6) This boy is big-eyed and small-headed.
- (7) That man is stupid and ugly.
- (8) Those people are deaf, dumb and blind.
- (9) The dog is black and the cat is white.
- (10) The exhausted slave and the angry master.
- (11) the black-eyed girl.
- (12) the crippled goat.
- (13) There are two black cats in the house.
- (14) A fortunate boy and a fortunate girl are both in the house.

Lesson 24

The Elative

(اسْمُ التَّفْضِيلِ)

1. The elative (اسْمُ التَّفْضِيلِ) is a noun that expresses the excess of a quality in a thing in comparison to another thing, e.g. (أَحْسَنُ - prettier), (أكْبَرُ - bigger).

2. Except for nouns denoting colours and defects, all other nouns denote the elative on the scale of (أَفْعَلُ).

Examples:

(صَعْبٌ - difficult) → (أَصْعَبُ - more difficult),

(كَبِيرٌ - big) → (أكْبَرُ - bigger),

(قَلِيلٌ - little) → (أَقْلُّ - lesser),

(شَدِيدٌ - harsh) → (أَشَدُّ - harsher),

(حَاكِمٌ - ruler) → (أَحْكَمُ - greater ruler),

(عَالٌ - high) → (أَعْلَى - higher).

The paradigm of the elative is as follows:

جمع	تشبيه	واحد	Gender
أَكْبَرُونَ ، أَكْبَابُ	أَكْبَرَانِ	أَكْبَرُ	مذكر
كُبْرِيَّاتُ ، كُبْرُ	كُبْرِيَّانِ	كُبْرِي	مؤنث

3. It was mentioned in the previous lesson that adjectives having the meaning of colours and defects follow the scale of (أَفْعَلُ).

The method of constructing their relative is that the word (أَشَدُّ) or (أَكْثَرُ) is prefixed to their verbal nouns (مصدر).

Examples:

from (أَسْوَدُ - black) → (أَشَدُّ سَوَادًا) - blacker),

from (أَحْمَرُ - red) → (أَشَدُّ حُمْرَةً) - redder).

4. The elative is sometimes used to express the comparative degree in relation to some parts and sometimes in relation to the total.

When it is used for showing a comparison to some parts, the particle (مِنْ) is suffixed to it, e.g.

(زَيْدٌ أَعْلَمُ مِنْ عُمَيْرٍ) - Zaid is more learned than Ūmair).

When it is used for showing a comparison to the total, either the definite article is prefixed to it or it is rendered (مضاف), e.g.

(زَيْدِنِ الْأَعْلَمِ) - Zaid, the most learned) or

(زَيْدٌ أَعْلَمُ النَّاسِ) - Zaid is the most learned among the people).

5. When the relative is used with the particle (مِنْ), it will always be singular masculine, whether the noun being described is plural or feminine.

Examples:

(زَيْدٌ أَعْلَمُ مِنْ بَكْرٍ) – Zaid is more learned than Bakr.

(عَائِشَةُ أَعْلَمُ مِنْ زَيْنَبٍ) – Aishah is more learned than Zaynab.

(النِّسَاءُ أَوْضَعُ مِنَ الرِّجَالِ) – The women are weaker than the men.

If the relative is prefixed with the definite article, it has to correspond with the preceding noun.

Examples:

(الرَّجُلُ الْأَفْضَلُ) – the most virtuous man.

(الرَّجُلَانِ الْأَفْضَلَانِ) – the two most virtuous men.

(الرِّجَالُ الْأَفْضَلُونَ) – the most virtuous men.

(الْمَرْءَةُ الْفُضْلَى) – the most virtuous woman.

(الْمَرْءَتَانِ الْفُضْلَيَانِ) – the two most virtuous women.

(النِّسَاءُ الْفُضْلَيَاتُ) – the most virtuous women.

In the case of it being (مضاف), both forms are permissible, that is, conformity and non-conformity.

Examples:

(الْأَنْبِيَاءُ أَفْضَلُ النَّاسِ) or (الْأَنْبِيَاءُ أَفْضَلُ النَّاسِ) – The messengers are the most virtuous men.

(مَرْيَمُ أَفْضَلُ النَّسَاءِ) or (مَرْيَمُ فُضْلَى النَّسَاءِ) – Maryam is the most virtuous woman.

Note 1: Sometimes the words succeeding the relative are –++

–deleted, e.g. (اللَّهُ أَكْبَرُ) – Allāh is the greatest. This sentence

was originally (اللَّهُ أَكْبَرُ كُلِّ شَيْءٍ) or (اللَّهُ أَكْبَرُ مِنْ كُلِّ شَيْءٍ) -

Allāh is greater than everything.

6. The words (خَيْرٌ - better) and (شَرٌّ - worse) are also used for the elative.

Examples:

(أَنَا خَيْرٌ مِنْهُ) – I am better than him.

(هَذَا خَيْرُ النَّاسِ) – This is the best of the people.

(أَوْلَعَكَ هُمْ شَرُّ الْبَرِيَّةِ) – They are the worst of the creation.

Note 2: The plural of (خَيْرٌ - better) is (خَيْرًا) or (أَخْيَارًا) and the plural of (شَرٌّ - worse) is (شَرًّا) or (أَشْرَارًا), e.g. (خَيْرًاكُمْ خَيْرًاكُمْ) (لَأَهْلِهِ وَأَنَا خَيْرٌكُمْ لِأَهْلِي) – The best among you is the one that is the best to his family and I am best of you to my family.

The elative will be discussed in more detail in Lesson 60 of Volume Four.

Vocabulary List No. 23

Word	Meaning
أَحَقُّ	more entitled
الْأَتَقِي	more pious
أَسْرَعُ	faster

الْأَعْلَى	the highest
أَمَةٌ	slave girl
إِثْمٌ	sin
أَمْسٌ	yesterday
أَبَارِحَ أَوْ الْبَارِحَةَ	yesterday
أَوْهَنُ	weakest
الْجَامِعُ الْأَزْهَرُ	a masjid of Egypt
جَاهِلِيَّةٌ	the age of ignorance
حِكْمَةٌ	wisdom
حَاسِبٌ	counter, reckoner
حَيْثُ	wherever
خُلُقٌ ، أَخْلَاقٌ	character, conduct
شَجَاعٌ	brave
ضَالَةٌ	missing item
مَيْسِرٌ	gambling
نَحَاسٌ أَصْفَرٌ	brass
نَوْمٌ	sleep

نَفْعٌ	benefit
نَهْرُ الْفُرَاتِ	the Euphrates River

Exercise No. 24

(A) Translate the following sentences into English.

- (1) سُبْحَانَ رَبِّيَ الْأَعْلَى
- (2) الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ
- (3) أَقْبَحُ النَّاسِ الرَّجُلُ الْجَهُولُ الْكَسُولُ
- (4) أَفْضَلُ الْأَعْمَالِ الصَّلَاةُ لَوْ فَتَهَا
- (5) أَفْضَلُ الْمُؤْمِنِينَ أَحْسَنُهُمْ خُلُقًا (الحديث)
- (6) خَيْرُ النَّاسِ مَنْ يَنْفَعُ النَّاسَ (الحديث)
- (7) الْمَدْرَسَةُ الْكُبْرَى فِي الْجَامِعِ الْأَزْهَرِ
- (8) شَوْقِي إِلَيْكَ أَشَدُّ مِنْهُ إِلَيَّ أَحِيكَ
- (9) الرِّيحُ الْيَوْمَ أَشَدُّ مِنْهَا الْبَارِحَةَ
- (10) حَاتِمٌ قَلِيلُ الْعَقْلِ وَأَخُوهُ أَقْلُ الْعَقْلِ مِنْهُ
- (11) الْحَسَنُ صَدِيقٌ حَسَنٌ وَمُحَمَّدٌ أَحْسَنُ مِنْهُ هُوَ أَحْسَنُ أَصْدِقَائِي
- (12) الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا (الحديث)

(13) خِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ (الحديث)

(B) Translate the following verses of the Qur'an.

- (1) إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ
- (2) وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ
- (3) قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ
- (4) وَلَعِبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ
- (5) وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ
- (6) فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ
- (7) أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ
- (8) يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا
- (9) وَإِنْ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ
- (10) هُمْ لِلْكَفْرِ يَوْمئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ
- (11) أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ (بَلَىٰ هُوَ أَحْكَمُ الْحَاكِمِينَ وَنَحْنُ عَلَيَّ ذَلِكَ مِنَ الشَّاهِدِينَ)

(C) Answer the following questions using full sentences.

The first one has been done for you.

- (1) مَنْ الْأَكْرَمُ عِنْدَ اللَّهِ؟ الْأَتْقَى هُوَ الْأَكْرَمُ عِنْدَ اللَّهِ .
- (2) أَيُّ مُؤْمِنٍ أَفْضَلُ؟
- (3) أَيُّ الْأَعْمَالِ أَفْضَلُ؟
- (4) مَنْ هُمْ أَفْضَلُ النَّاسِ؟
- (5) مَنْ هُوَ أَفْضَلُ الرُّسُلِ؟
- (6) أَيْنَ الْمَدْرَسَةُ الْكُبْرَى؟
- (7) أَأَنْتَ أَكْبَرُ أَمْ أَخْوَاكَ؟
- (8) نَهْرُ النَّيْلِ أَكْبَرُ أَمْ نَهْرُ الْفِرَاتِ؟
- (9) اللَّبَنُ أَنْفَعُ أَمْ الْخَمْرُ؟
- (10) مَا هُوَ أَشْجَعُ الْحَيَوَانَاتِ؟
- (11) مَا هُوَ أَكْبَرُ الْحَيَوَانَاتِ فِي الْجِسْمِ؟
- (12) مَا هُوَ أَنْفَعُ الْحَيَوَانَاتِ لِلسَّفَرِ؟
- (13) أَيُّ شَيْبَةٍ أَشَدُّ حُمْرَةً الْوَرْدُ أَمْ زَهْرُ الرُّمَّانِ؟
- (14) كَيْفَ الرِّيحُ الْيَوْمَ؟
- (15) هَلْ هَذِهِ الشَّجَرَةُ أَطْوَلُ مِنْ تِلْكَ؟
- (16) هَلِ الذَّهَبُ أَشَدُّ صُفْرَةً مِنَ النُّحَاسِ الْأَصْفَرِ؟

(D) Translate the following sentences into Arabic.

- (1) This boy is bigger than that girl.
 - (2) The air is more refined than water.
 - (3) The Euphrates River is smaller than the Nile.
 - (4) The best book is the Qur'ān.
 - (5) The most truthful speech is Allāh's speech.
 - (6) The red horses are more beautiful than all the horses.
 - (7) The air is purer today than it was yesterday.
 - (8) This road is more difficult than that road.
 - (9) That tree is taller than this tree.
 - (10) This book is very beneficial and easy.
-

Hereunder follows the brief paradigms of the verbs of
(ثلاثي مجرد).

الصرف الصغير من أبواب الثلاثي المجرد

باب سَمِعَ	باب نَصَرَ	باب ضَرَبَ	TENSES
سَمِعَ	نَصَرَ	ضَرَبَ	الماضي المعروف
يَسْمَعُ	يَنْصُرُ	يَضْرِبُ	المضارع المعروف
سَمِعَ	نَصَرَ	ضَرَبَ	الماضي المجهول
يُسْمَعُ	يُنْصَرُ	يُضْرَبُ	المضارع المجهول
اسْمَعُ	انْصُرْ	اضْرِبْ	الامر
لَا تَسْمَعُ	لَا تَنْصُرْ	لَا تَضْرِبْ	النهي
سَامِعٌ	نَاصِرٌ	ضَارِبٌ	اسم الفاعل
مَسْمُوعٌ	مَنْصُورٌ	مَضْرُوبٌ	اسم المفعول
مَسْمَعٌ	مَنْصَرٌ	مَضْرِبٌ	الظرف
مَسْمَعٌ	مَنْصَرٌ	مَضْرِبٌ	الآلة
وَمِسْمَاعٌ	وَمِنْصَارٌ	وَمِضْرَابٌ	
أَسْمَعُ	أَنْصُرُ	أَضْرِبُ	اسم التفضيل

باب حسب	باب كرم	باب فتح	TENSES
حَسِبَ	كَرَّمَ	فَتَحَ	الماضي المعروف
يَحْسِبُ	يُكْرِمُ	يُفْتَحُ	المضارع المعروف
حُسِبَ	*	فُتِحَ	الماضي المجهول
يُحْسَبُ	*	يُفْتَحُ	المضارع المجهول
اِحْسَبْ	اُكْرِمْ	اِفْتَحْ	الامر
لَا تَحْسِبْ	لَا تُكْرِمْ	لَا تَفْتَحْ	النهي
حَاسِبٌ	كَرِيمٌ	فَاتِحٌ	اسم الفاعل
مَحْسُوبٌ	*	مَفْتُوحٌ	اسم المفعول
مَحْسِبٌ	مَكْرَمٌ	مَفْتَحٌ	اسم الظرف
مَحْسَبٌ	مَكْرَمٌ	مَفْتَحٌ	اسم الآلة
وَمَحْسَابٌ	وَمَكْرَامٌ	وَمَفْتَا حٌ	
أَحْسِبُ	أَكْرِمُ	أَفْتَحُ	اسم التفضيل

* The category (كَرَّمَ) is intransitive and therefore does not have the passive tense and the passive participle noun.

Test No. 12

- (1) List the names of all the derived nouns.
- (2) On what scale does the active participle noun (اسم الفاعل) appear?
- (3) What is the (اسم الفاعل) of (باب كرم)?
- (4) What is the scale of the (اسم المفعول)?
- (5) How many word-forms are there of the (اسم الفاعل) and the (اسم المفعول)?
- (6) What is (اسم الظرف)? On what scale is it used?
- (7) What does the (اسم الآلة) refer to? What are its scales?
- (8) What is the (مصدر ميمي) and what are its scales?
- (9) What are the frequently used scales of the (أسماء) (الصفة)?
- (10) Explain the scales of those adjectival nouns that are used for describing defects, characteristics and colours.
- (11) Construct the dual and the plural of (سَوْدَاءُ).
- (12) Explain the two ways in which the (أسماء الصفة) are used as mentioned in Lesson 23 using examples.

- (13) What is the clear difference between the two ways?
- (14) For what meanings is the scale of (أَفْعَلُ) used?
- (15) What is the (اسم التفضيل) and on what scale is it used?
- (16) Conjugate the (اسم التفضيل).
- (17) In how many ways is the (اسم التفضيل) used?
- (18) In which instances is it necessary for the gender and number of the (اسم التفضيل) to correspond to its preceding noun and in which instances is it not necessary?
- (19) What was the sentence (الله أكبر) originally?
- (20) Form the brief paradigm of (غَسَلَ), (عَلِمَ) and (صَلَحَ).

Lesson 25 A

The Categories Other than the Trilateral Verbs

(أبواب غير ثلاثي مجرد)

1. All the verbs and derived nouns mentioned till now were of the category (ثلاثي مجرد). The (رباعي), (ثلاثي مزيد فيه) and (رباعي مزيد فيه) need to be explained. The category of (ثلاثي مزيد فيه) which are often used are ten. The are:

(1) باب أَفْعَلَ : أَكْرَمَ (to honour)

This category is mostly transitive.

الماضي	المضارع	الأمر	اسم فاعل	اسم مفعول	مصدر
أَكْرَمَ	يُكْرِمُ	أَكْرِمْ	مُكْرِمٌ	مُكْرَمٌ	إِكْرَامٌ

(2) باب فَعَّلَ : عَلَّمَ (to teach)

This category is mostly transitive.

الماضي	المضارع	الأمر	اسم فاعل	اسم مفعول	مصدر
عَلَّمَ	يُعَلِّمُ	عَلِّمْ	مُعَلِّمٌ	مُعَلَّمٌ	تَعْلِيمٌ

(3) باب فاعَلْ : قَاتَلَ (to fight)

This category is mostly transitive.

الماضي	المضارع	الأمر	اسم فاعل	اسم مفعول	مصدر
قَاتَلَ	يُقَاتِلُ	قَاتِلْ	مُقَاتِلٌ	مُقَاتَلٌ	مُقَاتَلَةٌ أَوْ قِتَالٌ

(4) باب تَفَعَّلَ : تَقَبَّلَ (to accept)

This category is mostly intransitive.

الماضي	المضارع	الأمر	اسم فاعل	اسم مفعول	مصدر
تَقَبَّلَ	يَتَقَبَّلُ	تَقَبَّلْ	مُتَقَبِّلٌ	مُتَقَبَّلٌ	تَقَبُّلٌ

(5) باب تَفَاعَلَ : تَقَابَلَ (to confront, to meet)

This category is also mostly intransitive.

الماضي	المضارع	الأمر	اسم فاعل	اسم مفعول	مصدر
تَقَابَلْ	يَتَقَابَلُ	تَقَابَلْ	مُتَقَابِلٌ	مُتَقَابِلٌ	تَقَابُلٌ

(6) بابِ اِنْفَعَلَ : اِنكَسَرَ (to break)

This category is also mostly intransitive.

الماضي	المضارع	الأمر	اسم فاعل	اسم مفعول	مصدر
اِنكَسَرَ	يَنكَسِرُ	اِنكَسِرْ	مُنكَسِرٌ	مُنكَسِرٌ	اِنكِسَارٌ

(7) بابِ اِفْتَعَلَ : اجْتَنَبَ (to abstain)

الماضي	المضارع	الأمر	اسم فاعل	اسم مفعول	مصدر
اجْتَنَبَ	يَجْتَنِبُ	اجْتَنِبْ	مُجْتَنِبٌ	مُجْتَنَبٌ	اجْتِنَابٌ

(8) بابِ اِفْعَلَّ : اِحْمَرَّ (to be red)

This category is also mostly intransitive.

مصدر	اسم مفعول	اسم فاعل	الأمر	المضارع	الماضي
أَحْمَرَارٌ	مُحْمَرٌ	مُحْمَرٌ	أَحْمَرِ و أَحْمِرْ	يَحْمَرُ	أَحْمَرَ

(9) بابِ أَفْعَالٍ : اذْهَامٌ (to be black)

This category is also mostly intransitive.

مصدر	اسم مفعول	اسم فاعل	الأمر	المضارع	الماضي
أَذْهِمَامٌ	مُدْهَامٌ	مُدْهَامٌ	أَذْهَامِ و أَذْهَامِ	يَذْهَامُ	أَذْهَامَ

(10) بابِ اسْتَفْعَلَ : اسْتَنْصَرَ (to seek help)

مصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
استنصارٌ	مُستنصرٌ	مُستنصرٌ	استنصرْ	يستنصرُ	استنصرَ

Note 1: There are a few other categories of (ثلاثي مزيد فيه) which are used less often. These will be discussed in Volume Three.

Note 2: The imperative (أمر) of (بابِ أفعالٍ) and (بابِ أفعالٍ) has three possibilities:

The (اسم الفاعل) and (اسم المفعول) of these categories are the same in pronunciation but their original words are different. That is, the (اسم الفاعل) of (أحمرٌ) is (مُحمرٌ) while the (اسم المفعول) is (مُحمرٌ).

The (اسم الفاعل) of (أدهامٌ) is (مُدْهَامٌ) while the (اسم المفعول) is (مُدْهَامٌ).

2. There is only one category of verbs of (رباعي مجرد), namely:

(1) باب فَعَلَلَ : دَحَرَجَ (to roll)

الماضي	المضارع	الأمر	اسم الفاعل	اسم المفعول	مصدر
دَحَرَجَ	يُدَحْرِجُ	دَحْرِجْ	مُدَحْرِجٌ	مُدَحْرَجٌ	دَحْرَجَةٌ

3. There are three categories of verbs in (رباعي مزيد فيه) namely:

(1) باب تَفَعَّلَ : تَدَحَرَجَ (to roll)

الماضي	المضارع	الأمر	اسم الفاعل	اسم المفعول	مصدر
تَدَحَرَجَ	يَتَدَحْرِجُ	تَدَحْرِجْ	مُتَدَحْرِجٌ	مُتَدَحْرَجٌ	تَدَحْرَجٌ

(2) باب اِفْعَلَلَ : اِحْرَنْجَمَ (to gather)

مصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
أَحْرَنْجَمٌ	مُحْرَنْجَمٌ	مُحْرَنْجَمٌ	أَحْرَنْجِمِ	يَحْرَنْجِمُ	أَحْرَنْجَمَ

(3) بابِ أَفَعَلَّ : أَفْشَعَرَّ (to tremble)

مصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
أَفْشَعْرَارٌ	مُفْشَعَرٌّ	مُفْشَعَرٌّ	أَفْشَعِرْ أو إِفْشَعِرْ	يَفْشَعِرُ	أَفْشَعَرَ

4. The method of constructing the passive tense (مجهول) of all the above-mentioned verbs is as follows:

To form the perfect passive tense (الماضي المجهول), render a dammah to the first radical of the perfect active tense (الماضي المعروف) and a kasrah to the penultimate letter. Between the two, whichever letter is mutaharrik, render a dammah to it. If there is any alif (ا) in between, change it to (و).

Examples:

(أَكْرَمٌ) from (أَكْرَمُ),

(عُلِّمَ)	from	(عَلَّمَ),
(قُوتِلَ)	from	(قَاتَلَ),
(تُقَبَّلَ)	from	(تَقَبَّلَ),
(تُقَوَّبَلِ)	from	(تَقَابَلَ),
(أُنْكَسِرَ)	from	(انْكَسَرَ),
(أُجْتَنَّبَ)	from	(اجْتَنَّبَ),
(أُحْمِرَ)	from	(احْمَرَ),
(أُذْهِمَّ)	from	(اذْهَمَّ),
(أُسْتَنْصِرَ)	from	(اسْتَنْصَرَ),
(دُخِرَجَ)	from	(دَخِرَجَ),
(تُدْخِرَجُ)	from	(تَدَخِرَجُ),
(أُحْرِنَجِمَ)	from	(احْرِنَجِمَ),
(أُقَشْعِرَّ)	from	(اقْشَعِرَّ),

In order to construct the imperfect passive tense (المضارع) (المجهول), render a dammah to the (علامة المضارع) and a fathah to the penultimate letter.

Examples:

(يُكْرَمُ) from (يُكْرِمُ),

(يُعَلِّمُ) from (يُعَلِّمُ),
(يُقَاتِلُ) from (يُقَاتِلُ),
(يَتَقَبَّلُ) from (يَتَقَبَّلُ),
(يُتَقَابَلُ) from (يَتَقَابَلُ),
(يُنْكَسِرُ) from (يَنْكَسِرُ),
(يُجْتَنَّبُ) from (يَجْتَنَّبُ),
(يُحْمَرُ) from (يَحْمَرُ),
(يُدْهَمُّ) from (يَدْهَمُّ),
(يُسْتَنْصِرُ) from (يَسْتَنْصِرُ),
(يُدْحَرَجُ) from (يُدْحَرَجُ),
(يُتَدَحَّرَجُ) from (يَتَدَحَّرَجُ),
(يُحَرَّنَجَمُ) from (يَحَرَّنَجَمُ),
(يُقَشَّعَرُ) from (يَقَشَّعَرُ),

5. The (اسم الفاعل) of the above-mentioned categories is made from the imperfect active tense (المضارع المعروف) while the (اسم المفعول) is made from the imperfect passive tense (المضارع المجهول). A (م) replaces the (علامة المضارع) and tanwīn

is inserted at the end, e.g. from (يُكْرِمُ), the (اسم الفاعل) is (مُكْرِمٌ) while the (اسم المفعول) from (يُكْرِمُ) is (مُكْرَمٌ).

6. Besides the categories of (ثلاثي مجرد), in the remaining categories, the (اسم المفعول) is used to provide the meaning of the (اسم الظرف).

Note 3: The passive tense (المجهول) of an intransitive verb (لازم) and the (اسم المفعول) will only be used when they are succeeded by a particle (حرف الجر). In this case, the verb becomes transitive, e.g. (أُحْمِرَ بِالثَوْبِ) - The clothing was made red. See 6.17.

Vocabulary List No. 24

Note 4: The numbers written after the verbs of (ثلاثي مزيد فيه) indicate the category to which they belong.

Word	Meaning
أَبْرَمَ (1)	to confirm
إَبْيَضَ (8)	to be white

أَحَبَّ (1)	to love
اجْتَهَدَ (7)	to strive
أَخْلَفَ (1)	to go against
أَدْرَكَ (1)	to achieve, to reach
اسْوَدَّ (1)	to be black
أَسْلَمَ (1)	to obey, to embrace Islam
اسْتَأْجَرَ (10)	to hire, to employ
اسْتَحْسَنَ (10)	to regard as good
اسْتَغْفَرَ (10)	to seek forgiveness
اشْتَغَلَ (7)	to be preoccupied
اصْفَرَ (8)	to be yellow
أَصْلَحَ (1)	to correct
اطْمَأَنَّ (3 رابعي مزید)	to be peaceful, at ease
أَنْبَتَ (1)	to grow, plant
أَنْزَلَ (1) نَزَلَ (2)	to make something descend
بَدَّرَ (2)	to waste
بَلَّغَ (2)	to convey

(4) تَحَدَّثَ	to converse
(5) تَخَاصَمَ	to dispute
(4) تَعَرَّضَ	to interfere
(4) تَعَلَّمَ	to learn
(4) تَعَجَّبَ	to be surprised
(4) تَفَكَّرَ	to think
(4) تَقَدَّمَ	to advance
(2) تَمَّمَ	to complete
(4) تَوَدَّدَ	to love
(2) جَهَّزَ	to prepare
(3) حَافَظَ	to protect
(3) خَالَطَ	to mix
(3) دَافَعَ	to defend
(3) ذَكَرَ	to advise, to remind
زَحَزَحَ (رباعي مجرد)	to move
(2) سَبَّحَ	to glorify, to remember Allāh
(3) شَاهَدَ	to observe

ظَهَرَ (ف)	to appear
عَاشَرَ (3)	to live mutually
فَتَّشَ (2)	to search
فَرَّقَعَ (رباعي مجرد)	to burst, explode
كَاتَبَ (3)	to correspond
كَلَّمَ (2)	to speak
لَاطَفَ (3)	to be gentle, to be compassionate
بَارِدٌ	cold
بَدَوٌ	Bedouin
جَنَّةٌ ، جَنَّاتٌ أَوْ جَنَّانٌ	garden
حَبٌّ ، حَبُوبٌ	seed, grain
حَصِيدٌ	harvested crop
خَجَلٌ	shame
خَجِلٌ	ashamed
رِقَّةٌ	mildness, gentleness
ذِكْرِي	advice
زُورٌ	falsehood

سَقْفٌ ، سُقُوفٌ	roof
سِلَاحٌ ، أَسْلِحَةٌ	weapon
شَرَابٌ ، أَشْرَبَةٌ	drink, beverage
لِصٌّ أَوْ سَارِقٌ	thief
مُسْتَقْبَلٌ	future
مُعْتَسِلٌ	bathroom
مِيعَادٌ	appointed time, promise
وَجَلٌّ	fear
وَسْطَى	middle

Exercise No. 25

(A) Translate the following sentences into English.

- (1) أَكْرَمُوا ضَيْفَكُمْ
- (2) جَهَّزُوا سِلَاحَكُمْ لِلدَّفَاعِ
- (3) لَا تُبْرِمِ الْأَمْرَ حَتَّى تَتَفَكَّرَ فِيهِ
- (4) الْمَكَاتِبُ نِصْفُ الْمَشَاهِدَةِ

- (5) هَذَا الرَّجُلُ خَالَطَ الْبَدُوَ وَعَاشَرَهُمْ
- (6) نَحْنُ مُجْتَهِدُونَ فِي التَّفْتِيشِ عَنْهُ
- (7) كَانَ الْأَمِيرُ يُكَلِّمُ أَخَاهُ وَيُلَاطِفُهُ
- (8) لَا تَتَعَرَّضْ لِلْعَدُوِّ قَبْلَ الْقُدْرَةِ
- (9) هَلْ تَتَكَلَّمُ بِالْعَرَبِيِّ
- (10) نَعَمْ أَنَا أَتَكَلَّمُ قَلِيلًا
- (11) أَتَكَلَّمُ مَعَ ذَلِكَ الْعَرَبِ
- (12) نَعَمْ تَكَلَّمْنَا مَعَهُ
- (13) الْأَمِيرُ وَأَخُوهُ جَلَسَا يَتَحَدَّثَانِ فِي أَمْرِ هَذِهِ الْحَرْبِ
- (14) مَنْ يَتَعَلَّمْ صَغِيرًا يَتَقَدَّمَ كَبِيرًا
- (15) إِذَا تَخَاصَمَا اللَّصَانَ ظَهَرَ الْمَسْرُوقُ
- (16) إِصْفَرَ وَجْهُهُ مِنَ الْوَجَلِ وَأَحْمَرَ مِنَ الْخَجَلِ
- (17) احْتَرَمَ أَبَاكَ وَأَحْبَبَ أَخَاكَ
- (18) هَلْ تَسْتَحْسِنُونَ مَا فَعَلْنَا ؟
- (19) نَتَقَابَلُ فِي الْمُسْتَقْبَلِ إِنْ شَاءَ اللَّهُ تَعَالَى
- (20) سَمِعْنَا أَنَّ الْأَثْرَاكَ قَدْ جَهَّزُوا الْعَسَاكِرَ لِلدَّفَاعِ
- (21) مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُؤَفِّرْ كَبِيرَنَا فَلَيْسَ مِنَّا (الحديث)

- (22) إِنَّ اللَّهَ يُحِبُّ التَّاجِرَ الصَّدُوقَ (الحديث)
(23) رَأْسُ الْعَقْلِ بَعْدَ الْإِيمَانِ التَّوَدُّدُ مَعَ النَّاسِ (الحديث)

لَطِيفَةٌ

قَالَ مُسْتَأْجِرٌ لِمُصَاحِبِ الْبَيْتِ أَصْلَحَ خَشَبَ هَذَا السَّقْفِ فَإِنَّهُ يُفَرِّعُ قَالَ لَا تَخَفْ فَإِنَّهُ يُسَبِّحُ قَالَ إِنِّي أَخَافُ أَنْ تُدْرِكَهُ الرَّقَّةُ فَيَسْجُدُ

(B) Translate the following verses of the Qur'an.

- (1) وَاجْتَنِبُوا قَوْلَ الزُّورِ
- (2) حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى
- (3) وَاسْتَغْفِرُوا لِلَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ
- (4) يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ
- (5) وَذَكَرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ
- (6) إِنَّ الْمُبْدِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ
- (7) وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ
- (8) إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ
- (9) يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ... وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ

- فَفِي رَحْمَةِ اللَّهِ
(10) إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ
(11) أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ
(12) أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ
(13) فَمَنْ زُحِرِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ
(14) هَذَا مُعْتَسِلٌ بَارِدٌ وَشَرَابٌ

(C) Translate the following sentences into Arabic.

- (1) They honoured their guest.
- (2) Strive to seek knowledge and do not be too preoccupied in playing.
- (3) Do not interfere with the strong enemy.
- (4) We do not regard fighting as good.
- (5) Respect your parents and love your brothers and sisters.
- (6) We seek forgiveness from Allāh for every sin.
- (7) Did you prepare the weapons for defence?
- (8) Learn when you are small, you will remain ahead when you are big.
- (9) We strove in searching for it.
- (10) Are you learning Arabic?
- (11) Yes, we are learning Arabic.

- (12) The two thieves disputed mutually, so the stolen item was revealed.
- (13) The face becomes yellow with fear and red with shame.
- (14) The day became white and the night became black.
- (15) We completed the second part of the book, 'Tashīlul Adab' in three months.
- (16) We refrain from falsehood.
- (17) My brother and I sat down to talk regarding a necessary matter until the light of dawn appeared.
- (18) The Indians are preparing weapons for their defence.

Lesson 25 (B)

The Particles **أَنَّ**, **أَنَّ** and **أَنَّ**

Note 1: You have read about these particles in Volume One and in this volume as well. They will be mentioned in Volume Four as well but since there is a need to use them in most sentences, a few facts about them will be mentioned here.

1. The particle (إِنَّ) is for emphasis. It appears mostly before a nominal sentence (جملة اسمية). Due to it, the subject is read in the accusative case (حالة النصب). See 9.6.

Example: (إِنَّ زَيْدًا عَاقِلٌ) – Undoubtedly Zaid is intelligent.

Sometimes the particle (لَ) is prefixed to the predicate which creates more emphasis in the meaning, e.g.

(إِنَّ الْعِلْمَ لَنَافِعٌ) – Surely knowledge is certainly beneficial.

The pronouns are also attached to (إِنَّ) as they are attached to the (حروف جارة). See 4.11.

Third Person (غَائِب)		
Masculine	إِنَّهُ	singular
	إِنَّهُمَا	dual
	إِنَّهُمْ	plural
Feminine	إِنَّهَا	singular
	إِنَّهُمَا	dual
	إِنَّهِنَّ	plural

Second Person (حَاضِر)		
Masculine	إِنَّكَ	singular
	إِنَّكُمَا	dual
	إِنَّكُمْ	plural
Feminine	إِنَّكِ	singular
	إِنَّكُمَا	dual
	إِنَّكُنَّ	plural

First Person (مُتَكَلِّم)	
أَنْيْ	singular
أَنَا	dual, plural

The particle (أَنْيْ) can be read as (أَنْيْ) while (أَنَا) can be read as (أَنَا).

2. The particle (أَنَّ) introduces an explanatory clause to the sentence. It is also prefixed to a noun which changes to the accusative case, e.g. (سَمِعْتُ أَنَّ زَيْدًا عَالِمٌ) – I heard that Zaid is learned.

The pronouns are also attached to it. The paradigm is similar to the one mentioned above, e.g.

(بَلَّغَنِي أَنَّكَ نَجَحْتَ فِي الْإِمْتِحَانِ) – I have received the news that you succeeded in the examination.

After the verb (قَالَ) or its derivatives, the particle (إِنَّ) is used and not (أَنَّ), e.g.

(قَالَ الْأُسْتَاذُ إِنَّ الْمَدْرَسَةَ لَا يَفْتَحُ الْيَوْمَ) – The teacher said that the

school will not be opened today.

Note 2: The words (لَكِنَّ - but), (لَيْتَ - wish) and (لَعَلَّ - perhaps) are also included in the group of (إِنَّ) and (أَنَّ), that is, the succeeding noun changes to the accusative case. However, the word (لَكِنَّ) is not included among these words. The succeeding noun is not rendered (نصب) and it can also be prefixed to a verb, in contrast to the above-mentioned particles.

Note 3: The (حروف جارة) are most often prefixed to the particle (أَنَّ). See Lesson 7.

Examples: (لِأَنَّ - because), (كَأَنَّ - as if), (لِأَنَّهُ - because he), (كَأَنَّهُ - as if he).

3. The particle (أَنَّ) renders the imperfect tense (المضارع) into the accusative case (حالة النصب). See 4.20. Like (أَنَّ), it appears in the middle of the sentence. However (أَنَّ) does not appear before a noun or pronoun. It only appears before a verb, especially the imperfect tense (المضارع) and due to it,

the imperfect tense (المضارع) is rendered into the accusative case (حالة النصب).

Example: (أَمَرْتُ خَادِمِي أَنْ يَحْضُرَ صَبَاحًا) – I commanded my servant to be present in the morning.

Note 4: The (حروف جارة) can also be prefixed to the particle (أَنَّ), e.g. (لِأَنَّ - because, so that), (إِلَى أَنْ - until).

Note 5: If any noun is (منصوب) because of (إِنَّ) or (أَنَّ), and it is succeeded by a noun (مَعْطُوف) following a conjunction (الحروف العاطفة) such as (وَ), (فَ), (أَوْ), (ثُمَّ) etc. the succeeding noun will also be (منصوب).

Examples: (إِنَّ زَيْدًا وَعَمْرًا صَالِحَانِ) – Verily Zaid and Àmr are pious.

(سَمِعْتُ أَنَّ زَيْدًا وَعَمْرًا صَالِحَانِ) – I heard that Zaid and Àmr are pious.

Similarly, if due to the particle (أَنَّ), a verb is (منصوب), and it is succeeded by another verb, it will also be (منصوب), e.g.

(أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ شَيْئًا) – I was commanded to worship Allāh and not to ascribe anything to Him.

The (الحروف العاطفة) and (مَعْطُوف) will be explained in detail in Volume Four, Lesson 50.

Vocabulary List No. 25

Note: The numbers written after the verbs or verbal nouns refer to the category of (ثلاثي مزيد فيه) which they belong to.

Word	Meaning
أَتَّحَدَ (7)	to unite
أَتَّفَقَ (7)	to conform
أَتْلَفَ (1)	to destroy
اجْتَمَعَ (7)	to gather
اِحْتَجَاجٌ (7)	to protest
أَخْبَرَ (1)	to inform
أَحْرَقَ (1)	to burn
أَرْشَدَ (1)	to guide

(10) اسْتَقْلَلَ	to be independent, to find insignificant
(10) اسْتَحَقَّ	to be entitled
(7) اشْتَرَكَ	to participate
(1) أَضْرَبَ	to turn away, to strike
(2) أَغْلَقَ (1) غَلَّقَ	to lock
(7) التَفَّ	to gather, to be rolled up
(7) امْتَنَعَ	to refrain
(1) أَمَكَنَ	to be possible
(1) أَنْشَدَ	to recite poetry
أَنْصَفَ	to be just
(2) أَيْدَى	to help
(2) بَشَّرَ	to give glad tidings
تَرَجَّمَ (رباعي مجرد)	to translate
(4) تَمَتَّعَ	to benefit
(2) تَمَّمَ	to complete
(4) تَمَرَّدَ	to rebel
(4) تَوَلَّى	to govern, to turn away

جَانِبَ (3)	to separate
جَرِحَ (س)	to be injured
حَبَسَ (ض)	to imprison
خَرَّبَ (2)	to devastate
خَفَّضَ (2)	to lower
دَارَ يَدُورُ	to turn, to rotate
دَامَ يَدُومُ	to remain forever
رَشَقَ (ن)	to throw
صَدَّقَ (2)	to deem credible
عَادَلَ (3)	to equate
كَلَّفَ (2)	to entrust, to assign
لَفَظَ (ض)	to speak
مَاتَ يَمُوتُ	to die
مَحَاكِمٌ ، مَحْكَمَةٌ	government building
مُظَاهَرَةٌ (3)	to protest
نَصَحَ (ف)	to advise
هَجَمَ (ن)	to rush, to attack

هَنَّا (2)	to congratulate
وَقَّ (2)	to give s.o. success
وَلَدَ يَلِدُ	to give birth
آخَرُ	other
أَخُو عِلْمٍ	knowledgeable
أَسَنُّ	elder
أَغْطَسَ	August
أَنَامُ	creation, the world
اللَّهُمَّ	O Allāh
أَنْجَلِيْزِ	English
أَهْلُ	capable, family
تَلْغَرَفُ	telegraph
جَهَةٌ	side
جُمْلَةً	totality, in general, on the whole
حِجَازِيٌّ	resident of Hijāz
حَسَبَ	according
حُرِيَّةٌ	freedom

رَئِيسُ الْمَدْرَسَةِ	rector
رَحِيٌّ أَوْ رَحِي	mill
رِصَاصٌ	lead, bullet
زَعِيمٌ ، زَعَمَاءُ	leader
شُرَطَةٌ	police
سَلْكٌ	wire, thread
سِنٌّ ، أَسْنَانٌ	tooth, age
صَنِيعَةٌ	deed, action
صَوْتٌ	sound, voice, slogan, opinion
قَرْيَةٌ ، قُرْيٌ	village, hamlet
قَائِدٌ	leader
عَامِلٌ ، عُمَّالٌ	worker, employee
غُرُورٌ	deceit
غُلَامٌ	youth
لُؤْمٌ	reproach
لَيْئِمٌ	despised
مَا عَدَا ذَلِكَ	besides that

مَحْفَلٌ	gathering
مَرءٌ	man
مَقْدُورٌ	decreed (against)
مَقْرُونٌ	adjacent, near
مَنْوٌ	death
مِنْهَاجٌ	way, method
مِنْذٌ	since
نَفَيْسَةٌ ، نَفَائِسٌ	excellent
وَفَاءٌ	fulfil
هَمٌّ ، هُمُومٌ	anxiety, concern

Exercise No. 26

Translate the following sentences concerning a strike.

- (1) يَا رَشِيدُ مَاذَا تَتَعَلَّمُ فِي الْمَدْرَسَةِ؟ يَاعَمِّي أَنَا أَتَعَلَّمُ الْعَرَبِيَّ وَالْإِنْكَلِيزِيَّ وَالْحِسَابَ وَالْجُغْرَافِيَّةَ وَالتَّأْرِيخَ
- (2) سَمِعْتُ أَنَّكَ لَا تَجْتَهِدُ فِي تَحْصِيلِ الْعِلْمِ وَ تَشْتَغِلُ فِي اللَّعْبِ .

- مَنْ أَخْبَرَكُمْ يَا سَيِّدِي ، وَكَيْفَ صَدَقْتُمْ الْمُخْبِرَ ؟
- (3) يَا حَبِيبِي أَنَا لَا أُصَدِّقُهُ لَكِنِّي أَنْظُرُكَ مِنْذُ يَوْمَيْنِ مَا ذَهَبْتَ إِلَيَّ الْمَدْرَسَةَ . نَعَمْ إِنِّي لَا أَذْهَبُ مِنْذُ تَأْسَعِ أَغْسُطُسُ لِأَنَّ الطُّلَّابَ أَضْرَبُوا عَنِ التَّعَلُّمِ بَلْ هَجَمُوا عَلَيَّ حُجْرَةَ رَئِيسِ الْمَدْرَسَةِ وَخَرَّبُوا بَعْضَ أَسْبَابِ الْحُجْرَةِ فَأَغْلَقَ الْمَدْرَسَةَ .
- (4) وَلِمَ أَضْرَبَ الطُّلَّابُ ؟ لِأَنَّ الْحُكُومَةَ قَبَضَتْ عَلَيَّ مِسْتَرُ غَانْدِي (Mr. Gandhi) وَمَوْلَانَا أَبِي الْكَلَامِ وَكَثِيرٍ مِنْ زُعَمَاءِ الْجَمْعِيَّةِ الْوَطَنِيَّةِ (الْكَانْغَرِيس) وَحَبَسَتْهُمْ فَأَضْرَبَ الطُّلَّابُ احْتِجَاجًا عَلَيَّ صَنِيعَةَ الْحُكُومَةِ .
- (5) صَدَقْتُ يَا عَزِيزِي وَقَرَأْتُ فِي الْجَرَائِدِ أَنَّ عُمَّالَ الْمَصَانِعِ وَالْمَعَامِلِ أَيْضًا أَضْرَبُوا عَنِ الْعَمَلِ وَاجْتَمَعُوا لِلْمُظَاهَرَةِ وَالِاحْتِجَاجِ فَمَنَعَتْهُمُ الشَّرْطَةُ لَكِنْ لَمْ يَمْتَنِعُوا وَرَشَقَتْهُمُ الشَّرْطَةُ بِالرَّصَاصَاتِ فَبَعْضُهُمْ مَاتُوا عَلَيَّ الْحَالِ وَبَعْضُهُمْ جَرِحُوا . وَهَكَذَا وَقَعَتِ الْوَاقِعَاتُ فِي طُولِ الْهِنْدِ وَعَرَضَهَا فِي مُدْنَهَا وَ فِي قُرَيْبِهَا وَ فِي بَعْضِ الْمَوَاضِعِ قَتَلَ الْمُظَاهِرُونَ رِجَالًا مِنْ الشَّرْطَةِ وَأَحْرَقُوا الْمَحَاكِمَ وَأَتْلَفُوا الْأَسْلَاحَ التَّلْغَرِافِيَّةَ لَكِنْ سَمِعْنَا أَنَّ الْمُسْلِمِينَ لَمْ يَشْتَرِكُوا فِي هَذِهِ الْمُظَاهَرَاتِ إِلَّا قَلِيلًا .

(6) هَلْ تَعْلَمُ لِمَ قَبَضَتِ الْحُكُومَةُ عَلَي زُعَمَاءِ الْكَائِرِيسِ ؟ لِأَنَّهُمْ
يَطْلُبُونَ الْحُرِّيَّةَ وَالْإِسْتِقْلَالَ وَقَالُوا لِلْإِنْجِلِيزِ أَنْ يَتْرَكُوا الْهِنْدَ فِي
أَيْدِي الْهِنْدِيِّينَ .

(7) فَلَمَّاذَا لَمْ يَشْتَرِكِ الْمُسْلِمُونَ فِي هَذِهِ الْمُظَاهَرَاتِ ؟ لِأَنَّ قَائِدَ
جَمْعِيَّةِ الْمُسْلِمِينَ مُحَمَّدًا عَلِيًّا جَنَاحَ مَنْعَهُمْ عَنِ الْإِشْتِرَاكِ .

(8) وَلَمَّاذَا مَنْعَهُمْ ؟ أَلَا يُحِبُّ الْمُسْلِمُونَ وَ قَائِدُهُمُ الْحُرِّيَّةَ
وَالْإِسْتِقْلَالَ ؟ بَلَى هُمْ يُحِبُّونَ الْإِسْتِقْلَالَ وَكَيْفَ لَا ؟ مَعَ أَنَّ
الْإِجْتِهَادَ لِلْحُرِّيَّةِ وَالْإِسْتِقْلَالَ فَرِيضَةٌ عَلَيْهِمْ وَلَكِنَّ الْهُنُودَ أَلِي
الآنَ لَمْ يَتَّفِقُوا مَعَ مُسْلِمٍ لِيَكُ فِي مُطَالَبَاتِ الْمُسْلِمِينَ
وَحُقُوقِهِمْ.

(9) يَا عَزِيزِي لِأَشْكَ فِي أَنَّ الْحُرِّيَّةَ وَاسْتِقْلَالَ الْوَطَنِ هُمَا أَعَزُّ شَيْئٍ،
لِأَنَّ عَادِلَهُمَا نَفُوسٌ وَلَا نَفَائِسُ لَكِنَّ اسْتِقْلَالَ الْهِنْدِ لَا يَحْصُلُ مِنْ
هَذِهِ الْمُظَاهَرَاتِ بَلْ أَوَّلُ شَرْطِهِ الْإِتِّحَادُ بَيْنَ أَوْلَادِ الْوَطَنِ هَكَذَا
يَقُولُ الْإِنْجِلِيزُ أَيْضًا لِلْهِنْدِيِّينَ "كُونُوا مُتَّحِدِينَ يَحْصُلُ لَكُمْ
الْإِسْتِقْلَالُ" . إِي وَاللَّهِ هَذَا صَحِيحٌ فَمَا لَنَا أَنْ لَا نَتَّحِدَ وَ لَا
نَتَّفِقَ . فَإِنَّهُ أَسْهَلُ طَرِيقٍ لِتَحْصِيلِ الْإِسْتِقْلَالَ فَالْوَاجِبُ عَلَي كُلِّ
مُحِبِّ الْحُرِّيَّةِ مِنَ الْهُنُودِ وَ الْمُسْلِمِينَ أَنْ يَجْتَهِدَ كُلُّ الْجُهْدِ

لِلْإِتِّحَادِ حَتَّى يَكُونَ صَوْتُ جَمِيعِ الْقَوَامِ صَوْتًا وَاحِدًا
"الْإِسْتِقْلَالَ الْإِسْتِقْلَالَ"

(10) أَحْسَنْتَ يَا وَلَدِي لَكِنَّ الْهُنُودَ وَالْإِنْجِلِيزَ لَنْ يَتَّفِقُوا مَعَ
الْمُسْلِمِينَ الَّذِينَ ضَعُفَتْ قُوَّتُهُمْ بِالشَّقَاقِ وَضَعُفَ الْإِيْمَانِ وَسُوءِ
الْأَعْمَالِ . نَعَمْ لَا يُحِبُّ أَحَدٌ الْإِتِّحَادَ مَعَ الضُّعْفَاءِ أَمَّا إِذَا
أَحْسَنُوا الْأَخْلَاقَ وَالْأَعْمَالَ وَاتَّحَدُوا كَانَتْهُمْ بُنْيَانٌ مَرْصُوصٌ
فِيحِبُّ كُلُّ وَاحِدٍ الْإِتِّحَادَ مَعَهُمْ .

(11) فَيَلْزِمُ عَلِيَّ قَائِدِي الْمُسْلِمِينَ وَعُلَمَائِهِمْ أَنْ يُسَارِعُوا أَوَّلًا إِلَى
تَحْسِينِ أَخْلَاقِ الْمُسْلِمِينَ وَالتَّنْظِيمِ وَ الْإِتِّحَادِ بَيْنَهُمْ عَلَى أَسَاسِ
الْإِسْلَامِ وَالْإِيْمَانِ وَالتَّعَاوُنِ عَلَى الْبِرِّ وَالتَّقْوَى وَالعَدْلِ وَالْإِحْسَانِ
وَالْإِحْتِنَابِ عَنِ الْفِسْقِ وَالْعِصْيَانِ لِيَكُونُوا مِنْ حِزْبِ اللَّهِ أَلَا إِنَّ
حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ . صَدَقَ اللَّهُ وَ اللَّهُ لَا يُخْلِفُ الْمِيْعَادَ
يَا عَمِّي . إِذَا اتَّحَدَ مُسْلِمُو الْهِنْدِ عَلَى الْأَسَاسِ الْمَذْكُورِ (وَلَوْ
كَانُوا مُخْتَلِفِينَ فِي الْفُرُوعِ) كَانُوا قُوَّةً عَظِيمَةً فَمَنْ ذَا الَّذِي
يُخَالِفُ قُوَّةَ مِئَةِ مَلِيُونٍ مِنَ الْمُؤْمِنِينَ الصَّادِقِينَ فَإِنِّي أَرْجُو أَنْ
يَوْمًا يَتَّحِدُ فِيهِ الْمُسْلِمُونَ يَكُونُ يَوْمُ الْإِتِّحَادِ مَعَ جَمِيعِ إِخْوَانِنَا
مِنْ أَبْنَاءِ الْوَطَنِ .

(12) يَا لَيْتَنِي رَأَيْتُ ذَلِكَ الْيَوْمَ السَّعِيدَ فَلَا شَكَّ فِيَّ أَنْ يَوْمَ الْإِتِّحَادِ هُوَ
يَوْمُ الْحُرِّيَّةِ وَالنَّجَاةِ عَنِ الْإِسْتِعْبَادِ . لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ،
عَسَى أَنْ يَكُونَ ذَلِكَ الْيَوْمَ قَرِيبًا .

(13) أَنَا مَسْرُورٌ جَدًّا بِفَهْمِكَ وَخَبْرَتِكَ لَكِنْ لَا تَكُنْ غَافِلًا عَنِ الْعُلُومِ
وَالْفُنُونِ حَتَّى تَكُونَ أَهْلًا لِحَدَمَةِ الدِّينِ وَ الْوَطَنِ . أَشْكُرُكَ يَا
سَيِّدِي الْمُحْتَرَمَ قَدْ عَلَّمْتَنِي مَا لَمْ أَكُنْ أَعْلَمُ وَفَهَّمْتَنِي مَا لَمْ
أَكُنْ أَفْهَمُ فَلِلَّهِ الْحَمْدُ .

(B) Translate the following narrative into English.

حِكَايَةٌ

حُكِيَ أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ لَمَّا تَوَلَّى الْخِلَافَةَ دَخَلَ عَلَيْهِ وَفُودُ الْمُهَنْتِينَ
مِنْ كُلِّ جِهَةٍ . فَتَقَدَّمَ مِنْ وَفْدِ الْحِجَازِيِّينَ لِلْكَلامِ غُلامٌ صَغِيرٌ لَمْ تَبْلُغْ سَنُهُ
إِحْدَى عَشْرَةَ سَنَةً . فَقَالَ عُمَرُ ارْجِعْ وَلِيَتَقَدَّمَ مَنْ هُوَ أَسْنُ فَقَالَ الْغُلامُ أَيْدِ
اللَّهِ أَمِيرَ الْمُؤْمِنِينَ الْمَرْءُ بِأَصْغَرِيهِ قَلْبُهُ وَلِسَانُهُ فَإِذَا مَنَحَ اللَّهُ الْعَبْدَ لِسَانًا لَا فِظًا
وَ قَلْبًا حَافِظًا فَقَدْ اسْتَحَقَّ الْكَلَامَ وَلَوْ كَانَ الْفَضْلُ بِالسِّنِّ يَا أَمِيرَ الْمُؤْمِنِينَ
لَكَانَ فِي الْأُمَّةِ مَنْ هُوَ أَحَقُّ بِمَجْلِسِكَ هَذَا . فَتَعَجَّبَ عُمَرُ مِنْ كَلَامِهِ
وَأَنْشَدَ :

تَعَلَّمَ فَلَيْسَ الْمَرْءُ يُوَلَّدُ عَالِمًا وَلَيْسَ أَخُو عِلْمٍ كَمَنْ هُوَ جَاهِلٌ
وَإِنَّ كَبِيرَ الْقَوْمِ لَاعِلِمَ عِنْدَهُ صَغِيرٌ إِذَا التَّفْتُ عَلَيْهِ الْمَحَافِلُ

(C) Translate the following poem into English.

أَشْعَارٌ

وَإِن أَنْتَ أَكْرَمْتَ الْكَرِيمَ تَمَرِّدًا إِذَا أَنْتَ أَكْرَمْتَ الْكَرِيمَ مَلَكَتُهُ
وَاللُّؤْمُ مَقْرُونٌ بِذِي الْإِخْلَافِ إِنَّ الْوَفَاءَ عَلَيِ الْكَرِيمِ فَرِيضَةٌ
وَتَرِي اللَّيْمَ مُجَانِبُ الْإِنْصَافِ وَتَرِي الْكَرِيمَ لِمَنْ يُعَاشِرُ مُنْصَفًا

وَرَحَى الْمُنُونِ عَلَيِ الْأَنَامِ تَدُورُ خَفِضَ هُمُومَكَ فَالْحَيَاةُ غُرُورُ
لَا قَادِرٌ فِيهَا وَلَا مَقْدُورُ وَالْمَرْءُ فِي دَارِ الْفَنَاءِ مُكَلَّفُ

(D) Translate the following letter into English.

مَكْتُوبٌ مِنَ الْوَالِدِ إِلَى أَبِيهِ

إِلَى حَضْرَةِ الْوَالِدِ الْمَاجِدِ الْمُحْتَرَمِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
إِنِّي كُنْتُ كَتَبْتُ قَبْلَ ثَلَاثَةِ أَشْهُرٍ إِلَى أَحِي الْعَزِيزِ وَأَخْبَرْتُ أَنَّي تَمَمْتُ
الْجُزْءَ الْأَوَّلَ مِنْ كِتَابِ تَسْهِيلِ الْأَدَبِ وَالْيَوْمَ أُبَشِّرُكُمْ بِأَنَّي تَعَلَّمْتُ الْجُزْءَ
الثَّانِيَ أَيْضًا فَلِلَّهِ الْحَمْدُ وَلَهُ الشُّكْرُ .

يَا أَبِي الْمُكْرَمِ أَلَانَ أَنَا أَفْهَمُ اللِّسَانَ الْعَرَبِيَّ أَكْثَرَ مِنْ مَا كُنْتُ أَفْهَمُهُ قَبْلَ
هَذَا . لِأَنَّي تَعَلَّمْتُ فِي الْجُزْءِ الثَّانِيِ جَمِيعَ الْأَبْوَابِ مِنَ الْأَفْعَالِ الثَّلَاثِيَّةِ
وَالرُّبَاعِيَّةِ الْمُجَرَّدَةِ وَالْمَزِيدَةِ .

وَمَا عَدَا ذَلِكَ حَفِظْتُ كَثِيرًا مِنَ الْأَلْفَاظِ الْعَرَبِيَّةِ وَتَعَلَّمْتُ جُمْلَةً مِنْ قَوَاعِدِ
الصَّرْفِ وَالنَّحْوِ وَ مِنْ تَرَائِبِ الْجُمَلِ الْإِسْمِيَّةِ وَالْفِعْلِيَّةِ .
وَبِحَمْدِ اللَّهِ إِنِّي أَقْدِرُ أَنْ أُتَرْجِمَ كَثِيرًا مِنَ الْجُمَلَاتِ مِنَ الْعَرَبِيِّ إِلَى الْهِنْدِيِّ
وَ مِنَ الْهِنْدِيِّ إِلَى الْعَرَبِيِّ .

وَالْخُلَاصَةَ أَنِّي بِفَضْلِ اللَّهِ تَعَالَى تَعَلَّمْتُ فِي سِتَّةِ أَشْهُرٍ مَا لَا يَتَعَلَّمُ طَلَبَةُ
الْمَدَارِسِ الْعَرَبِيَّةِ الرَّائِجَةِ عَلَيِ الْمَنْهَاجِ الْقَدِيمِ فِي سَنَتَيْنِ . خُصُوصًا تِلْكَ

الطَّلَبَةُ لَا يَقْدِرُونَ مُطْلَقًا أَنْ يُتَرْجَمُوا مِنَ الْهِنْدِيِّ إِلَى الْعَرَبِيِّ أَوْ يُكَلِّمُوا أَوْ
يَكْتُبُوا مَكْتُوبًا صَغِيرًا .

وَلَمَّا أَقْرَأَ الْجُزْءَ الثَّلَاثَ وَاتَّعَلَّمَ أَقْسَامَ الْأَفْعَالِ الْغَيْرِ السَّلَامَةِ يَحْصُلُ لِي قُدْرَةٌ
مَزِيدَةٌ عَلَيَّ التَّكَلُّمِ وَالتَّرْجَمَةِ وَإِذْنٌ أُرْسِلَ فِي كُلِّ أُسْبُوعٍ مَكْتُوبًا إِلَيَّ
حَضَرْتِكُمْ إِنْ شَاءَ اللَّهُ تَعَالَى .

وَالسَّلَامُ عَلَيَّ أُمِّي الْمُحْتَرَمَةِ وَأَخَوَاتِي وَإِخْوَانِي الْمُكْرَمِينَ وَدُمْتُمْ سَالِمِينَ .
وَلَدُكُمْ الْخَادِمُ
عَبْدُ الرَّحْمَانِ

Supplement

Some Beneficial Information

(1) The definitions of (علم الصرف) and (علم النحو)

The rules that have been developed for learning to speak correctly are of two types: (1) علم الصرف, (2) علم النحو.

Arabic Morphology (علم الصرف) is that subject in which the rules of recognizing words and their changes are mentioned.

Arabic Grammar (علم النحو) is the subject in which the rules of the mutual relationship of words and the condition of their declension are indicated.

Note 1: You have learnt some of the rules of Arabic Morphology and Grammar in this book. The remaining rules will be explained, if Allāh wills, in the remaining volumes.

(2) Analysis (التَّحْلِيلُ)

Analysis (تحليل) is to evaluate each word separately in speech. This is of two types: (1) التَّحْلِيلُ الصَّرْفِيُّ and (2) التَّحْلِيلُ النَّحْوِيُّ.

Morphologic analysis is evaluation in accordance to the rules of Arabic Morphology while grammatical analysis is evaluation in accordance to the rules of Arabic Grammar.

Grammatical analysis is also called (تَرْكِيبٌ – to join) because the words are generally joined after an individual analysis.

As far as Morphologic analysis is concerned, you can now evaluate the following matters:

- Firstly, recognize the types of words used in the sentence and which one is a noun, which one a verb and which one a particle. Then with regards to a noun, observe the following factors:
 - (1) Is the noun definite or indefinite? If it is indefinite, is it a noun or an adjective? If it is definite, to which category does it belong, that is, is it a proper noun, pronoun, etc?
 - (2) Is it derived or non-derived? If it is derived, what

type of derived noun is it? Is it (اسْمُ الْفَاعِلِ), (اسْمُ الْمَفْعُولِ), (اسْمُ الظَّرْفِ), (اسْمُ الْأَلَةِ), (اسْمُ الصِّفَةِ), (اسْمُ التَّفْضِيلِ) or (اسْمُ الْمُبَالَغَةِ)?

- (3) Determine the amount of root letters. Is it trilateral, quadrilateral or having five radicals? Is it (مجرد) or (مزيد فيه)?
- (4) Is it singular, dual or plural? If it is plural, is it a sound plural or a broken plural? If it is a broken plural, on what scale is it?
- (5) Is it a masculine word or a feminine word? What is the sign of its being feminine?
- (6) Is it fully declinable (معرب) or indeclinable (مبني)?

If it is a verb, consider the following factors:

- (1) What is the tense? Is it the (الماضي) or (المضارع) tense?
- (2) What word-form is it? Is it the third person, second person or first person? Is it masculine or feminine? Is it singular, dual or plural?
- (3) Look at the number of root letters. Is it trilateral or quadrilateral? Is it (مجرد) or (مزيد فيه)?
- (4) Is it active or passive? Is it transitive or intransitive?
- (5) Is it fully declinable (معرب) or indeclinable (مبني)?

If the word is a particle, see what kind of particle it is. Is it from among the (حروف النفي), (حروف الإستفهام), (حروف جارة), (حروف التأكيد), (حروف الناصبة للمضارع), (حروف النداء), or (حروف الجازمة)?

In a grammatical analysis, you can evaluate the following:

- (1) Is it a complete compound or incomplete?
- (2) If it is an incomplete compound, what type is it? Is it (مركب إضافي) or (مركب توصيفي)?
- (3) If it is (مركب توصيفي), which word is the (موصوف) and which word the (صفة)?
- (4) If it is (مركب إضافي), which word is the (مضاف) and which word the (مضاف إليه)?
- (5) If it is a complete compound, what type is it? Is it (جملة فعلية) or (جملة اسمية)?
- (6) If it is (جملة اسمية), which word is the (مبتدا) and which word the (خبر)?
- (7) If it is (جملة فعلية), which word is the (فعل). Which word is the (فاعل) or (نائب الفاعل)? Which word is the

- (مفعول)?
- (8) Look at the (إعراب) of each word. That is, if it is a verb, is it in (حالة الرفع), (حالة النصب) or (حالة الجزم)? If it is a noun, is it in (حالة الرفع), (حالة النصب) or (حالة الجرّ)?
- (9) If a noun is (مرفوع), why is it so? Is it because of being the (فاعل) or (نائب الفاعل) or is it because it is the subject or predicate?
- (10) If a noun is (منصوب), why is it so? Is it a (مفعول) or a noun succeeding the particle (إِنَّ) or a predicate of the verb (كَانَ)? Or does it indicate the condition of the (فاعل) or (مفعول)?
- (11) If a noun is (مجرور), why is it so? Does it appear after a (حرف جرّ) or is it (مضاف إليه)?
- (12) Observe the (إعراب) of each word and see what type it is. Does it have (إعراب بالحركة) or (إعراب بالحروف)?

The analysis of several sentences has been mentioned before this. Hereunder a few more sentences are analyzed so that you can in future, analyze simple sentences yourself.

Analysis No.1

The sentence is : (الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ)

The morphologic analysis will be as follows:

الرِّجَالُ	اسم معرف باللام ، الجمع المكسر ، مذكر ، اسم جامد ، ثلاثي مجرد ، معرب
قَوَّامُونَ	اسم ، الجمع المذكر السالم ، مشتق ، اسم مبالغة ، ثلاثي مجرد ، معرب
عَلَى	حرف جرّ ، مبني
النِّسَاءِ	اسم معرف باللام ، جمع مكسر ، واحده امرأة ، مؤنث ، جامد ، ثلاثي مجرد ، معرب

The grammatical analysis will be as follows:

The (مبتدأ) and the (خبر) together form a (جملة اسمية).	مبتدأ ، مرفوع ، رفعه بالضمّة ،	الرِّجَالُ
	خبر ، مرفوع ، رفعه ب(وُنَ) ،	قَوَّامُونَ

متعلق الخبر {	حرف جرّ	عَلَيَّ
	مجرور ، جرّه بالكسرة	النِّسَاءِ

Analysis No.2

The sentence is : (كَتَبَ مَحْمُودٌ كِتَابًا طَوِيلًا إِلَى أَخِيهِ)

The morphologic analysis will be as follows:

الفعل الماضي ، صيغته واحد مذكر غائب ، ثلاثي مجرد ، المتعدي ، المبني	كَتَبَ ←
اسم علم ، واحد ، مذكر ، مشتق ، اسم مفعول مِنْ حَمِدَ ، ثلاثي مجرد ، معرب	مَحْمُودٌ
اسم نكرة ، واحد ، مذكر ، مشتق ، ثلاثي مجرد ، معرب	كِتَابًا
اسم نكرة ، واحد ، مذكر ، مشتق ، اسم الصفة ، ثلاثي مجرد ، معرب	طَوِيلًا
حرف جرّ، مبني	إِلَى
أَخٌ = اسم نكرة ، واحد ، مذكر ، جامد ، ثلاثي أصله أَخُوٌ ، معرب ه=الضمير المجرور المتصل	أَخِيهِ

The grammatical analysis will be as follows:

<p>The (فعل), the (فاعل), the (مفعول) and the (متعلق الفعل) together form a (جملة فعلية).</p>	<p>الفعل الماضي المبني علي الفتح</p>	<p>كَتَبَ</p>
	<p>فاعل ، مرفوع ، رفعه بالضمة</p>	<p>مَحْمُودٌ</p>
	<p>مفعول ، منصوب ، نصبه بالفتحة ، موصوف</p>	<p>كِتَابًا</p>
	<p>صفة ، منصوب ، نصبه بالفتحة</p>	<p>طَوِيلًا</p>
	<p>متعلق الفعل</p>	<p>حرف جرّ مجرور ، جرّه بالياء ، مضاف ه = مضاف اليه</p>

The End of Volume Two

فله الحمد
ربنا تقبل منا إنك أنت السميع العليم

و الحمد لله

وصلى الله على النبي الكريم

محفوظ
جميع الحقوق

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Arabic Tutor

Volume 3

A Translation of

تسهیل الأدب فی لسان العرب

popularly known as

عربي کا معلم

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Typeset on Palatino 13 and Traditional Arabic 18 by Academy for Islamic Research, Madrasah In'āmiyyah, Camperdown, KwaZulu Natal, South Africa.



عن علي بن الجعد قال سمعت شعبة يقول مثل صاحب الحديث الذي لا يعرف العربية مثل الحمار عليه مخلاة لا علف فيها (تفسير القرطبي)

Àlī Ibnul Ja’d (Rahimahullāh) narrates that he heard Shu’bah saying,
“The example of a scholar of hadīth who does not know Arabic is like a donkey that has a nosebag but there is no fodder in it.”

(Tafsīr Qurtubī)



Arabic Tutor – Volume Three

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First Edition	R Awwal 1428 A.H. April 2007
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Contents

The first twenty five lessons were completed in Volume One and Volume Two. Volume Three begins with Lesson 26.

Transliteration.....	12
Preface	15
Guidelines for Teachers.....	18
Indications	19
Lesson 26.....	20
The Types of Verbs.....	20
Exercise No. 27	28
Lesson 27.....	29
The Types of Changes and Some Rules	29
The Rules of (تَخْفِيف)	30
The Rules of (إِدْغَام).....	32
The Rules of (تَعْلِيل).....	33
Exceptions.....	37
Lesson 28.....	40
Hamzated Verbs	40
Vocabulary List No. 26	51
Exercise No. 28	55
Test No. 13	62
Lesson 29.....	64

The Doubled Verb	64
Vocabulary List No. 27	72
Exercise No. 29	77
Test No. 14	84
Lesson 30.....	86
The Semi-Vowelled Verbs.....	86
Vocabulary List No. 28	93
Exercise No. 30	96
Lesson 31.....	104
The Hollow Verb	104
Vocabulary List No. 29	118
Exercise No. 31	121
Lesson 32.....	129
The Defective Verb.....	129
The Changes in the Perfect (الماضي).....	132
The Changes in the Imperfect (المضارع).....	137
Vocabulary List No. 30	139
Exercise No. 32.....	142
Lesson 33.....	148
The Jussive Mood of the Imperfect.....	148
Vocabulary List No. 31	156
Exercise No. 33	159
Lesson 34.....	163
The Doubly Weak Verb and the Verb (رَأَى).....	163
Vocabulary List No. 32	170

Exercise No. 34.....	172
Lesson 35.....	178
The Remaining Triliteral Categories.....	178
Vocabulary List No. 33	179
Exercise No. 35.....	180
Test No. 15	183
Lesson 36.....	185
The Special Meanings of Each Verb Category	185
The Special Meanings of (باب إفعال)	187
The Special Meanings of (باب تفعيل).....	188
The Special Meanings of (باب مفاعلة).....	189
The Special Meanings of (باب تفاعل)	190
The Special Meanings of (باب تفعُّل).....	191
The Special Meanings of (باب انفعال).....	192
The Special Meanings of (باب افتعال)	193
The Special Meanings of (باب افعال) and (باب افعيالا)....	193
The Special Meanings of (باب استفعال)	193
The Special Meanings of (باب افعيعال).....	194
The Special Meanings of (باب افعوَال).....	194
The Categories of (رباعي مجرد ومزيد فيه).....	195

The Special Meanings of (باب تَفَعُّلٌ).....	196
The Special Meanings of (باب اِفْعَالٌ)	196
The Special Meanings of (باب اِفْعِنَالٌ).....	197
Vocabulary List No. 34	197
Exercise No. 36	199
Lesson 37.....	201
Vocabulary List No. 35	209
Exercise No. 37	210
Exercise No. 38	212
Exercise No. 39	214
Exercise No. 40	215
Lesson 38.....	216
The (أَفْعَالٌ نَاقِصَةٌ).....	216
Exercise No. 41	224
Vocabulary List No. 36	227
Exercise No. 42	229
Exercise No. 43	232
Exercise No. 44	233
Lesson 39.....	234
The (أَفْعَالٌ الْمُقَارَبَةُ).....	234
Exercise No. 45	236
Vocabulary List No. 37	237
Exercise No. 46	239
Exercise No. 47	241

Lesson 40.....	243
The Verbs of Praise and Dispraise	243
Words Indicating Surprise	246
Exercise No. 48	248
Vocabulary List No. 38	249
Exercise No. 49	252
Exercise No. 50	254
Exercise No. 51	254
Test No. 16	258
Lesson 41	261
Pronouns	261
The Visible and Concealed Pronoun	264
The (نُونُ الْوَقَايَةِ)	266
The Pronoun of State.....	267
The Distinguishing Pronoun	268
Exercise No. 52	270
Exercise No. 53	271
Vocabulary List No. 39	273
Exercise No. 54	274
Lesson 42.....	276
Relative Pronouns	276
Exercise No. 55	282
Vocabulary List No. 40	286
Exercise No. 56	288
Exercise No. 57	290
Exercise No. 58	291

Exercise No. 59	294
Test No. 17	295
Lesson 43.....	298
The Declension of Nouns	298
The Object.....	299
(المفعول المطلق).....	299
(المفعول له أو المفعول لأجله).....	300
(المفعول فيه أو الظرف).....	301
(المفعول معه).....	301
(المُسْتَشْنَى بِالْإِ).....	303
(الْحَالُ).....	304
(التَّمْيِيزُ).....	306
(الْمُنَادَى).....	308
(الْمَنْصُوبُ بِلاَ لِنَفْيِ الْجِنْسِ).....	310
Vocabulary List No. 41	311
Exercise No. 60.....	313
The examples of (مفعول له)	314
The examples of (مفعول فيه).....	314
The examples of (مفعول معه).....	315
The examples of (حال).....	316

The examples of (المُسْتَنَى بِإِلَّا)	317
The examples of (تَمْيِيز)	318
The examples of (مِنَادَى)	319
The examples of (لَا لِنَفْيِ الْجِنْسِ)	321
Exercise No. 61	322
Exercise No. 62	327
Exercise No. 63	327
Exercise No. 64	330

Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	<u>th</u>
ج	j
ح	<u>h</u>
خ	<u>kh</u>
د	d
ذ	<u>dh</u>
ر	r
ز	z
س	s
ش	sh
ص	<u>s</u>

ض	<u>d</u>
ط	<u>t</u>
ظ	<u>z</u>
ع	á
ع	í
ع	ú
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	ū
ه	h
ي	ī, y

Some Arabic phrases used in this book are as follows:

ﷺ	(<i>Sallallāhu ‘alaihi wasallam</i>) May Allāh send blessings and salutations upon him - used for Nabî ﷺ
ﷺ	(<i>Àlaihis salām</i>) Salutations upon him – used for all prophets
ﷺ	(<i>Radiallāhu ‘anhu</i>) May Allāh be pleased with him – used for the <u>Sahâbah</u> ﷺ
ﷻ	(<i>Jalla Jalāluhū</i>) The Sublime – used for Allāh ﷻ
ﷻ	(<i>Àzza wa jall</i>) Allāh is full of glory and sublimity
(رحمه الله)	(<i>Rahimahullāh</i>) May Allāh have mercy on him – used for deceased saints and scholars

Note: Please note that the exercise numbers from 55 onwards do not correspond to the original in the Urdu text as the original has an error in the numbering. Exercise 54 has been numbered as 54 in Lessons 41 and 42 as well. This has been corrected in the English translation. (Translator)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على عبده ورسوله محمد وآله
وأتباعه الي يوم الدين

Preface

All praises are due to Allāh ﷻ that the third volume of the book, “تسهيل الأدب في لسان العرب” has been published.

Two volumes of the above-mentioned book were published with amendments two years ago. Due to my lengthy illness and other obstacles, there was an unexpected delay in the publication of the third volume.

It is only through the grace of Allāh ﷻ that the first two volumes were astoundingly accepted by the readers. Every person who saw the book, read it or taught it, became fond of it. I have received and continue receiving countless letters of praise for the first two volumes from all parts of India and letters requesting the third and fourth volumes. May Allāh ﷻ reward the people who desire this book and appreciate its value and grant blessings in their knowledge and practice because it was due to their forceful, reproaching, advising and sincere requests that created

strength in my sick heart to be able to do some work. I cannot say that a very good task has been achieved, yet whatever has been achieved is worth valuing. I could not even achieve a fraction of what is required in this era for any book to be accepted and made part of a syllabus. In spite of this deficiency, the inclination of scholarly reviewers and students of Arabic is extraordinary.

The department of education of the province of Sindh has included this book in the syllabus of the high schools. It is also being used in some of the seminaries of Bombay, Hyderabad, U.P., Delhi, Punjab and North West Frontier Province.

The scholars know that the changes that occur in nouns and verbs in Arabic Morphology is a difficult subject. According to the old method of teaching, each rule is memorized like verses of the Qur'ān. This task is so unpleasant, difficult and a waste of time that every student cannot endure it. Accordingly, in the modern method of teaching, a large portion of it is disregarded. However, the student of Arabic is deprived of essential information due to which he perceives an apprehension of losing out at every step. An attempt has been made in this third volume to make this difficult stage pleasant and easy with moderation. Due to details, the subject has been lengthened but the rules can be learnt without memorizing, by merely reading them.

The size of this volume has increased, not due to the rules, but due to the literary extracts. If you look at the rules, they do not form even a quarter of the book. More than three quarters of the book is full of the teaching of the language.

The student will obtain enough ability with this third volume to be able to read and understand a major part of the Qur'ān. He will be able to read the ahādīth and Arabic literature easily. He will be able to write simple Arabic letters and be able to converse extensively in Arabic. However, this ability will only develop if the teacher himself has a good ability or he has the capability of creating the desire in the student.

The explanation of numbers, the delicate aspects of particles, the essential rules of Morphology and Grammar of a higher degree and the basics of Eloquence will form part of the fourth volume.

Allāh ﷻ is the One that grants ability and assistance.

The servant of the best language

Àbdus Sattār Khān

Guidelines for Teachers

1. Before beginning the lesson, write down all or some of the examples or paradigms that appear at the beginning of a lesson on the chalkboard. Then explain these examples that are on the board by means of the rules appearing in the lesson. In this manner, hopefully most of the lesson will be memorized before the lesson is complete. For this, it is highly essential that the teacher must come fully prepared for the lesson.

This method can be easily adopted in the third volume. In Volume One and Two, the examples have been mentioned at the beginning and end of the lesson. The intelligent teacher can select the easy examples, write them on the board and begin to teach the lesson.

2. When teaching the lesson, make an attempt to question the students about the previous lesson. Their answers should form a support for the current lesson.
3. This can only occur if there is a class of students. One class should only be taught one lesson even though

some students may have been absent for some of the lessons.

4. Those people who are engaged in self-study, should thoroughly understand and learn each lesson and then proceed to the next lesson. There are very few examples where the *i'rāb* has been explained in a later lesson.

Indications

- 1) The comma (،) is used to indicate the plural of a noun.
- 2) The alphabets (ن), (ض), (س), (ف), (ك) and (ح) indicate the category of the trilateral verbs. The categories of the verbs of (مزید فیہ) are indicated by numbers. The numbers are mentioned in Lesson 25. A verb that is (معتل واوي) is indicated by a (و) and a verb that is (معتل يائي) is indicated by a (ي).
- 3) When any particle is mentioned after a verb, it refers to the meaning of the verb when used with that particular particle.

Lesson 26

The Types of Verbs

(أقسام الفعل)

1. Dear students, you have read all the paradigms of (ثلاثي) مجرد (ثلاثي مزيد فيه), (رباعي) and (مجرد) in Volume One and Two of this book. Those verbs were such that they corresponded exactly with their scales. For example, you learnt that the scales of the perfect tense trilateral verbs are (فَعَلَ), (فَعِلَ) and (فَعُلَ). The scale of the imperfect is (يَفْعَلُ), (يَفْعِلُ) and (يَفْعُلُ). The scale of the imperative is (افْعَلْ), (افْعِلْ) and (افْعُلْ). Accordingly, the verbs (سَمِعَ), (اضْرَبَ), (يَضْرِبُ), (ضَرَبَ), (اِكْرَمَ), (يَكْرُمُ), (كَرُمَ), (اِسْمَعُ), (يَسْمَعُ) correspond fully with their scales.

Had all the verbs and derivatives of Arabic been in full conformity with their scales, Arabic Morphology would have been very brief and easy. However, this is not the case. Many verbs and derivatives are different from their fixed scales in speaking and writing. Some of these words were mentioned in Volume Two for a specific need, e.g. the

paradigms of (كَانَ), (يَكُونُ) and (كُنْ). None of these verbs correspond to their scales. We have to therefore accept the fact that (كَانَ) originally was (كَوَنَ) on the scale of (فَعَلَ), (يَكُونُ) originally was (يَكُونُ) on the scale of (يَفْعُلُ) and (كُنْ) originally was (أَكُونُ) on the scale of (أَفْعُلُ). These verbs are not spoken or written in their original forms.

From this preamble, you may have understood that there is a stage for you to cross where you will learn the changes that occur in Arabic verbs and derived nouns.

2. Now read the following sentences and ponder over the verbs.

حَسَنَ الْبَيْتُ	شَرِبَ الطِّفْلُ اللَّبْنَ	(1) فَتَحَ عَلِيٌّ كِتَابَهُ
قَرَأَ حَامِدٌ كِتَابًا	سَأَلَ التَّلْمِيذُ الْمُعَلِّمَ	(2) أَكَلَ الْوَلَدُ تَمْرَةً
شَدَّ الْوَلَدُ الْكَلْبَ	فَرَّ الْمَسْجُونُ	(3) عَدَّ الرَّاعِي غَنَمَهُ
رَمَى أَحْمَدُ الْكُرَةَ	قَالَ الرَّسُولُ حَقًّا	(4) وَجَدَ حَامِدٌ قَلَمًا
طَوَى زَيْدٌ كُرْسِيًّا	وَقَى مُحَمَّدٌ قَوْمَهُ	(5) وَعَيَّ رَشِيدٌ دَرَسَهُ

Note 1: It would be better if you could read Lesson 8.3 in the first volume before you proceed with the following

section.

3. Observe the above examples carefully. With the first glance you can notice that all the verbs are trilateral (with three radicals), they are (ثلاثي مجرد). The word-form of each verb is the singular masculine third person (واحد مذكر غائب) of the perfect tense (الماضي).

Now ponder over the verbs of the first line and you will notice that all the alphabets of each verb are (صحيح). There is no (حرف العلة), that is (ا), (و) or (ي). The root letters also do not contain any hamzah or two letters of the same kind. Such verbs are called (صحيح) or (سالم).

They are called (صحيح) because all three alphabets are (صحيح). They are (سالم - intact) because these verbs and their derivativeness are free of any changes.

Note 2: Besides the verbs of the first line, the verbs of the other examples are not (سالم - intact).

If you look at the verbs of the second line, you will notice a hamzah somewhere in the verb. Such verbs which contain a

hamzah as one of the root letters are called (مهموز).

Note 3: You may remember that when an alif is mutaharrik (أَ ، اُ ، اِ) or it has a jazm (فَأَ), such an alif is also called hamzah.¹

The verbs of the third line are such that the second and third radicals are of the same kind because the verb (عَدَّ) was originally (عَدَدَ). The two (د) have been merged. Such a verb in which the (عين الكلمة) and (لام الكلمة) are the same are called (مضاعف).

The verbs of the fourth line contain a (حرف العلة), either in the beginning, middle or the end. Verbs containing a (حرف العلة) are called (مُعْتَلِّ).

There are three types of (مُعْتَلِّ). If the (حرف العلة) comes in place of the (فاء الكلمة), it is called (معتلُّ الفاء) or (مثال), e.g. (وَجَدَ)

¹ See the terminology in Volume One.

If the (حرف العلة) comes in place of the (عين الكلمة), it is called (معتلُّ العين) or (أَجْوَفُ), e.g. (قَالَ).

If the (حرف العلة) comes in place of the (لام الكلمة), it is called (معتلُّ اللام) or (نَاقِصٌ), e.g. (رَمَى).

Note 4: Remember that the alif is not an original radical in any Arabic verb or noun. It is either changed from a (و) or (ي).

Example: The word (قَالَ) was originally (قَوْلٌ) because the imperfect is (يَقُولُ) and the verbal noun is (قَوْلٌ).

The word (رَمَى) was originally (رَمِيٌّ) because the imperfect is (يَرْمِي) and the verbal noun is (رَمِيٌّ).

The word (بَابٌ) was originally (بَوْبٌ) because the plural is (أَبْوَابٌ).

The verbs of the fifth line contain two (حرف العلة). Such verbs are called (لَفِيفٌ). The first and second verb are called (لفيف مفروق) because a (حرف صحيح) has created a

separation between the two (حرف العلة). The third verb is called (لفيف مقرون) because both the (حرف العلة) are adjacent to one another.

Note 5: You may have understood that besides the root letters, if there is a hamzah or a (حرف العلة), the verb will not be called (مهموز) or (مُعْتَلِّ). The verb (أَكْرَمَ) on the scale of (أَفْعَلَ) will not be called (مهموز) because the hamzah does not take the place of the (ل), (ع), or (ف).

The verbs (شربا) and (شربوا) have an alif and a (و) added on as signs of the dual and plural respectively. Due to these letters, these verbs will not be called (مُعْتَلِّ).

The verb (أَحْمَرَّ) on the scale of (أَفْعَلَ) has one hamzah and an extra (ر). Due to this addition, it will not be called (مهموز) and (مضاعف). All these verbs fall in the category of (سالم).

The summary of the above discussion is:

The verb, with regard to the make-up of its original letters, is of two types: (1) (سالم) and (2) (غير سالم).

A (سالم) verb is one in which there is no (حرف العلة), hamzah or two letters of the same type among its root letters.

A (غير سالم) verb is of six types:

1. (مهموز): a verb having a hamzah as one of its root letters, e.g. (أمر).
2. (مضاعف): a verb whose second and third radicals are the same, e.g. (عد).
3. (مثال): a verb whose first radical is a (حرف العلة), e.g. (وعد).
4. (أحوف): one whose second radical is a (حرف العلة), e.g. (قال).
5. (ناقص): one whose third radical is a (حرف العلة), e.g. (رمي).
6. (لَفِيفٌ): a verb having two (حرف العلة). If the first and third radical have a (حرف العلة), it will be (لفيف مفروق), e.g. (وقى). If the second and third radical have a (حرف العلة), it will be (لفيف مقرون), e.g. (طوى).

There are thus seven categories in total:

صحيح ، مهموز ، مضاعف ، مثال ، أجوف ، ناقص ، لفيئف

They are referred to as (هفت اقسام) in Persian.

Note 6: It is possible that some verbs have two types contained in them, e.g. (وَدَّ - he desired), is (مُعْتَلِّ) and (مضاعف).

The verb (أَتَى - he came), is (مهموز) and (مُعْتَلِّ).

Note 7: Like a verb, the noun, especially the derived noun, is also of seven types.

Exercise No. 27

What categories do the following verbs and nouns belong to?

- (1) أَمَرَ (2) يَذْهَبُ (3) يَأْكُلُ (4) يَدْعُو (5) ذَهَبُوا (6) وَهَبَ (7) عَزَّ
(8) تَقَبَّلَ (9) تَوَضَّأَ (10) تَقَوَّلَ (11) سُئِلَتْ (12) تَوَلَّى (13) يَقْصُ
(14) مَلَأَ (15) قَالَ (16) قَاتَلَ (17) دَنَا (18) يَكُونُ (19) لَيْسَمَعَنَّ
(20) أَدَبُ (21) رَأْسُ (22) عَزِيزٌ (23) مَمْلُوءٌ (24) غَيُورٌ (25)
الْقَاضِي (26) مَوْعُودٌ (27) مَدْعُوٌّ (28) مَنصُورٌ (29) وَلِيٌّ (30) يَسِيرٌ

Lesson 27

The Types of Changes and Some Rules

1. Wherever the Arabs found some difficulty in pronouncing (غير سالم) words, they made some changes in the word to reduce the difficulty.
2. There are three types of changes:
 - (تخفيف): to change a hamzah into a (حرف العلة) or to delete it, e.g. the word (أَمَّن) was changed to (آمَن), the word (أَخَذ) was changed to (خَذ). Such changes occur in (مهموز).
 - (إدغام): to merge two letters of the same type or of the same origin of pronunciation (مخرَج), e.g. the word (مَدَد) was changed to (مَدَّ). The change of (إدغام) occurs most often in (مضاعف).
 - (تعليل): to change one (حرف العلة) into another or to delete it, e.g. the word (قَوْل) was changed to (قَالَ), the word (يُوعِد) was changed to (يَعِد). Such changes occur

in all three categories of (مَثَل), (أَجْوَف) and (نَاقِص).

3. Some of the rules of (تَخْفِيف), (إِدْعَام) and (تَعْلِيل) will now be listed so that the future lessons can be easily understood. Peruse them superficially now as they will be repeated at certain points in future.

The Rules of (تَخْفِيف)

Rule No.1: If two hamzahs come together in a word whereby the first one is mutaḥarrrik and the second one sākin, the sākin hamzah is changed into a ḥarful illāh that corresponds to the preceding ḥarakah, that is, if the preceding ḥarakah is a fathah, it will be changed to an alif, if the preceding ḥarakah is a dammah, it will be changed to a wāw and if the preceding ḥarakah is a kasrah, it will be changed to a yā.

Examples:

(أَمَّن) changes to (أَمِن) because the fathah corresponds to an alif.

(أُؤْمِن) changes to (أُؤْمِن) because the dammah corresponds to a wāw.

(أَعْمَانًا) changes to (أَيْمَانًا) because the kasrah corresponds to a yā.

Rule 2: If there is a hamzah sākin preceded by any mutaharrik letter besides hamzah, it is permissible to change the hamzah sākin to a harful illāh that corresponds with the preceding harakah.

Examples:

(يَأْمُرُ) can be read as (يَأْمُرُ), (يُؤْمِنُ) can be read as (يُؤْمِنُ) and (مَعْدَنَةٌ) can be read as (مَيْدَنَةٌ).

Note 1: These two rules are related to (مهموز). The first rule is compulsory while the second one is permissible.

Note 2: If a dammah is succeeded by a hamzah, a (واو زائدة) is written below it and if it (hamzah) is preceded by a kasrah, a (ي) is written. Examples: (يُؤْمِنُ), (مَعْدَنَةٌ).

This (و) and (ي) are not pronounced at all.

If a fathah is succeeded by a hamzah sākin, it is written above an alif or the alif can be rendered a jazm, e.g. (يَأْمُرُ) or (يَأْمُرُ).

If you want to write an alif after (همزة مفتوحة), a long fathah is written above the alif, e.g. (أ). Sometimes (أَ) or (ء) is also written.

Note 3: Two more rules of (تَخْفِيف) will be mentioned in Lesson 28.

The Rules of (إِدْغَام)

Rule No. 1: If there are two letters of the same type, the first is s̄ākin and the second is mutaḥarrik, both the letters will be merged and written as one, e.g. (مَدَّدٌ) on the scale of (فَعَّلٌ) changes to (مَدَّدٌ).

Rule No. 2: If two letters of the same type are mutaḥarrik, the first letter will be made s̄ākin and merged into the second letter, e.g. from (مَدَدٌ), we get (مَدَّدٌ).

Note 4: There are some exceptions to this rule, e.g. (سَبَبٌ - cause) otherwise it will resemble the word (سَبٌّ) which means to swear. There is also no idghām in the word (مَدَدٌ -

to help) otherwise it will resemble the word (مَدُّ) meaning to pull.

Rule No. 3: If there are two letters of the same type and the preceding letter is sākin, the harakah of the first letter will be transferred to the preceding letter and then (إِدْغَام) will be applied, e.g. (يَمْدُدُّ) changes to (يَمْدُدُّ) and then to (يَمْدُّ).

Note 5: The quadriliteral verbs (رباعي) are excepted from this rule, e.g. (حَلَبَ يُحَلِّبُ).

Note 6: The above rules apply to (مضاعف).

Note 7: A few more rules of (إِدْغَام) will be mentioned in Lesson 29.

The Rules of (تَعْلِيل)

Rule No. 1: If a (فتحة) is followed by a (و) or (ي) (متحرك), the (و) or (ي) is changed into an (الف). That is (أَو), (أَوْ), (أَيَّ), (أَيْ).

(أَيُّ), (أَيُّ) change to (إِ).

Examples:

original word	changes to	new form
قَوْلَ	changes to	قَالَ
بَيْعَ	changes to	بَاعَ
دَعَا	changes to	دَعَا
طَوَّلَ	changes to	طَالَ
خَوَّفَ	changes to	خَافَ
نَيْلَ	changes to	نَالَ
رَمَى	changes to	رَمَى
يَخْشَى	changes to	يَخْشَى

Note 8: This rule mostly applies to the perfect active tense of (أَجْوَفَ) and (نَاقِصَ). The form (أَيُّ) is specific with (مضارع (ناقص)).

Rule No. 2: The forms (أَوُّ) and (أَيُّ) change to (أَيُّ). Similarly, (أَيُّ) also changes to (أَيُّ).

Examples:

(قُولَ) changes to (قِيلَ).

(بِيعَ) changes to (بِيعَ).

(يَرْمِي) changes to (يَرْمِي).

Note 9: This rule is used in the passive perfect tense (الماضي مضارع) of (أَجُوفَ). The form of (يُ) is specific with (ناقص).

Rule No. 3: If a (واو مفتوح) appears after a kasrah, the (و) is changed into a (ي), that is, (اَوْ) is changed to (اَيَ), e.g. (رَضِيَ) changes to (رَضِيَ) and (دُعِيَ) changes to (دُعِيَ), the passive tense (المجهول) of (دَعَا).

Rule No. 4: A (واو ساكن) is changed to a (ي) after a kasrah, that is, (اَوْ) changes to (اَيَ), e.g. (اَوْجَلَّ) changes to (اَيَجَلَّ) and (مِيزَانٌ) changes to (مِيزَانٌ).

Rule No. 5: A (ي ساكن) is changed to a (و) after a dammah,

that is, (أِي) changes to (أُو), e.g. (مُتَسِرٌ) changes to (مُتَسِرٌ) and (يُقِطُّ) changes to (يُوقِطُّ).

Note 1: Rules four and five are used in (مثال واوي) and (مثال يائي).

Rule No. 6: (أُو) and (أِي) change to (أُو), e.g. (دَعُوَا) changes to (دَعُوَا), (رَمِيُوَا) changes to (رَمُوَا) and (يِرْضِيُونُ) changes to (يِرْضُونُ).

Rule No. 7: (أُو) and (أِي) change to (أُو), e.g. (سَرُوُوا) changes to (سَرُوُوا), (رَضِيُوُوا) changes to (رَضُوُوا), (يَدْعُوُونُ) changes to (يَدْعُونُ) and (يِرْمِيُونُ) changes to (يِرْمُونُ).

Rule No. 8: If a (واو مضموم) is preceded by a jazm, its dammah is transferred to the preceding letter, e.g. (يَقُولُ) changes to (يَقُولُ), the imperfect of (قَالَ).

Rule No. 9: If a (ي مكسور) is preceded by a jazm, its kasrah

is transferred to the preceding letter, e.g. (يَبِيعُ) changes to (يَبِيعُ), the imperfect of (بَاعَ).

Rule No. 10: If a (و مفتوح) or (ي مفتوح) is preceded by a jazm, the fathah is transferred to the preceding letter and the (و) or (ي) is changed into an alif, e.g. (يَخْوَفُ) changes to (يَخَافُ), the imperfect of (خَافَ) and (يَنْبُلُ) changes to (يَنَالُ), the imperfect of (نَالَ).

Exceptions

- (1) Some verbs that are (أجوف واوي) from (باب فَعَلَ) are excepted from the rules of (تعليل), number 1 and 10, e.g. (عَوَرَ يَعْوَرُ - to be one-eyed).
- (2) In (أجوف واوي), if there is a (ي) in place of the third radical, it will be an exception from the above-mentioned rules, e.g. (سَوِيَ يَسْوِي - to be equal).
- (3) The (و) and (ي) are always maintained in (باب اَفْعَلَّ),

e.g. (أَبْيَضٌ يَبْيِضُ), (أَسْوَدٌ يَسْوَدُ).

(4) In (باب استفعال), the (و) remains unchanged in some verbs, e.g. (اسْتَصَوَّبَ يَسْتَصَوِّبُ) - to seek an opinion).

(5) The (اسم الآلة) and (اسم التفضيل) are also exceptions from any changes, e.g. (أَقُولُ), (مَبِيعٌ) and (مَقُولٌ).

Rule No. 11: If (و) or (ي) occur in the second radical of (فَاعِلٌ), they are changed to a hamzah, e.g. (قَاوِلٌ) changes to (قَائِلٌ) and (بَايِعٌ) changes to (بَائِعٌ).

Rule No. 12: If a (و) occurs in place of the (ف) of (أَفْتَعَلَ), it is changed to (ت) and merged with the (ت), e.g. (أَوْتَصَلَ) changes to (أَتَّصَلَ) and then to (اتَّصَلَ).

Rule No. 13: If an alif is succeeded by a (و) or (ي) at the end of a verbal noun or any other noun, it is changed to a hamzah, e.g. (أَرْضَاوٌ) changes to (أَرْضَاءٌ), (الْقَايِ) changes to (الْقَائِ).

(الْقَاءُ), (سَمَاوُ) changes to (سَمَاءُ) and (بِنَايُ) changes to (بِنَاءُ).

Note 11: Two more rules of (تعلييل) will be mentioned in Lesson 30 and two in Lesson 31.

Lesson 28

Hamzated Verbs

(المهموز)

The Brief Paradigm of (الثلاثي المجرد) of (مهموز الفاء)

Note 1: The words in which changes have occurred compulsorily are denoted with a (ل) meaning (لازمًا - compulsory) and where the change is optional, it is denoted with a (ج) meaning (جوازاً - permissible).

الصرف الصغير لمهموز الفاء من الثلاثي المجرد

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
(to hope) أَمَلٌ	مَأْمُولٌ (ج)	أَمِلٌ	أَوْمَلْ (ل)	يَأْمَلُ (ج)	أَمَلَّ (ن)
(to transmit) أَثَرٌ	مَأْتُورٌ (ج)	آثَرٌ	إِثِرْ (ل)	يَأْتِرُ (ج)	أَثَرَ (ض)
(to be familiar) أَلْفٌ	مَأْلُوفٌ (ج)	آلَفٌ	أَيْلِفْ (ل)	يَأْلِفُ (ج)	أَلَفَ (ض)
(to be cultured) أَدَبٌ	X	أَدِيبٌ	أَوْدُبْ (ل)	يَأْدُبُ (ج)	أَدَبَ (ك)

الصرف الصغير لمهموز الفاء من الثلاثي المزيد

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
(to harmonize) إِيْلَافٌ	مُؤَلِّفٌ (ج)	مُؤَلِّفٌ (ج)	أَلِّفْ (ل)	يُؤَلِّفُ (ج)	1-أَلَّفَ (ل)
(to accustom) تَأْلِيفٌ	مُؤَلِّفٌ	مُؤَلِّفٌ	أَلِّفْ	يُؤَلِّفُ	2-أَلَّفَ
(to love one another) مُؤَالَفَةٌ	مُؤَالِفٌ	مُؤَالِفٌ	أَلِّفْ	يُؤَالِفُ	3-أَلَّفَ
(to consist of) تَأَلَّفٌ	مُتَأَلِّفٌ	مُتَأَلِّفٌ	تَأَلَّفْ	يَتَأَلَّفُ	4-تَأَلَّفَ
(to be in tune) تَأَلَّفٌ	مُتَأَلِّفٌ	مُتَأَلِّفٌ	تَأَلَّفْ	يَتَأَلَّفُ	5-تَأَلَّفَ
(to be united) إِيْتِلَافٌ (ل)	مُؤْتَلِّفٌ (ج)	مُؤْتَلِّفٌ (ج)	إِيْتَلِّفْ (ج)	يَأْتَلِّفُ (ج)	7-إِيْتَلَّفَ (ل)

اسْتَلَفَ (ج) (to seek intimacy)	مُسْتَلَفٌ (ج)	مُسْتَلَفٌ (ج)	اسْتَلَفَ (ج)	يَسْتَلِفُ (ج)	-10 اسْتَلَفَ (ج)
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1. Ponder over the words of all the above-mentioned paradigms. Firstly, it should be noted why these paradigms are classified as (مهموز الفاء). The reason is that where a hamzah occurs in the first radical of these verbs and nouns, they are referred to as (مهموز الفاء), where it occurs as the second radical, they are referred to as (مهموز العين) as in (سَأَلَ) and where it occurs as the third radical, they are referred to as (مهموز اللام) as in (قَرَأَ).

2. Now observe which words have changed from the original and which have not. All the words of the above paradigms are (مهموز الفاء). Therefore there should be a hamzah in the first radical of each word. Wherever a hamzah is not visible as the first radical and a (حرف العلة), that is (ا), (و) or (ي) occur, it means a change has occurred.

In the paradigms of (الثلاثي المجرد), there is a change only in the (أمر حاضر), e.g. in the words, (أَوْمُلُ), (أَيْثِرُ), (أَيْلَفُ) and (أَوْدُبُ), a (و) or (ي) occurs in place of the hamzah. This means that these words were originally (أَءْمُلُ), (أَءِثِرُ), (أَءِلَفُ) and (أَءُدْبُ). Two hamzahs were adjacent to one another where the first one was mutaḥarrik and the second sākin. You can therefore immediately say that the first rule of (تخفيف) was applied and the hamzah was changed to a (و) or (ي).

Note 1: If any word precedes these words, the (همزة الوصل) of the imperative falls away in pronunciation. See Lesson 21 Note 2. The original hamzah remains in place, e.g. (فَأْمُلُ), (ثُمَّ أَدْبُ) and (وَأَثِرُ).

3. Now observe the paradigms of (ثلاثي مزيد فيه). In the very first line, changes can be found in (أَلْفَ), (أَلِفُ) and (إِيْلَافُ) in the paradigm of (أَفْعَلُ). This verb also falls in the category of (مهموز الفاء). The word (أَلْفَ) was originally (أَءِلَفَ) on the

scale of (أَفْعَلٌ), (أَلْفٌ) was originally (أَعْلَفٌ) on the scale of (أَفْعَلٌ) and (إِنْيَلَفٌ) was originally (إِيْلَافٌ) on the scale of (أَفْعَالٌ). By looking at the original words, you can say that here also the first rule of (تخفيف) was applied whereby it is obligatory to change the hamzah to (ا) and (ي).

4. There is no change in the second, third, fourth and fifth categories. The word (أَلْفٌ) in the third category may create some doubt because it was mentioned previously that a change occurred in it. So is there no change here? This doubt merely arises due to the written form of the word. If it is written as (أَعْلَفٌ), you will realize that it corresponds exactly to its scale of (فَاعَلٌ). There is no change in it. Here the alif is extra while the alif in the first category was changed from an original hamzah.

There is no sixth category. This means that (باب انفعال) is not used for (مهموز الفاء).

In the seventh category, a (ي) is visible in place of the hamzah in (أَيْتَلَفٌ), (أَيْتَلَفٌ) and (أَيْتَلَفٌ). These words were

originally (أَتَلَفَ), (أَتَلَفَ) and (أَتَلَفَ). Due to the fact that two hamzas were adjacent to one another, the hamzah was changed to a (ي) according to the first rule of (تخفيف).

Note 2: The hamzah at the beginning of the (الامر), (الماضي) and (المصدر) of five categories of (ثلاثي مزيد فيه) is a (همزة) (همزة الوصل), e.g. (اجْتَنَّبَ ثُمَّ اجْتَنَّبَ). From this you can understand that there will only be a change in (أَتَلَفَ) if it is not preceded by a word. However, if a word precedes it, the (همزة الوصل) will fall away, thus leaving behind only one hamzah which will be joined to the preceding word and pronounced, e.g. (وَأَتَلَفَ). It can also be written as (وَأَتَلَفَ).

5. You will see many words in the paradigms where the second rule of (تخفيف) can be applied although they have not been written with the changes in the paradigm. You may pronounce them with the changes as follows: (يَأْمُلُ) as (يَأْمُلُ), (يُؤَلِّفُ) as (يُؤَلِّفُ) and (اسْتَيْلَفَ) as (اسْتَيْلَفَ).

A (ج) has been written next to such words, indicating that

changes are (جائز – permissible) just as a (ل) indicates (لازم - an obligatory change). This indication is made here only. In future, there will not be a need for this.

6. These two rules of (تخفيف), namely rule no.1 and rule no.2 are commonly in vogue. Besides them, there are two more rules dealing with specific words. If you read the following sentences carefully, you will understand these two rules as well.

- | | | |
|-------------------------------|-----------------------------|---|
| (1) أَمَلْ رَشِيدٌ | يَأْمَلُ حَامِدٌ نَجَاحَهُ | أَوْمَلْ يَا زَيْدُ |
| نَجَاحَهُ | | نَجَاحَكَ |
| (2) أَخَذَ رَشِيدٌ | يَأْخُذُ رَشِيدٌ كِتَابَهُ | خَذُ يَا زَيْدُ كِتَابَكَ |
| كِتَابَهُ | | |
| (3) أَكَلَ رَشِيدٌ تَمْرَةً | يَأْكُلُ حَامِدٌ رُمَانَةً | كُلْ يَا زَيْدُ سَفْرَجَلَةً |
| (4) أَمَرَ رَشِيدٌ بِالْحَقِّ | يَأْمُرُ حَامِدٌ بِالْحَقِّ | مُرْ يَا زَيْدُ بِالْحَقِّ |
| (5) ائْتَلَفَ الْمُسْلِمُونَ | يَأْتَلِفُ الْمُسْلِمُونَ | اِئْتَلَفْ يَا زَيْدُ مَعَ الْمُسْلِمِينَ |
| (6) ائْتَخَذَ خَلِيلٌ | يَتَّخِذُ زَيْدٌ حَامِدًا | اِئْتَخِذْ يَا حَامِدُ |
| مُحَمَّدًا صَدِيقًا | صَدِيقًا | كِتَابَكَ أَنْيسًا |

By pondering over the first four lines, you will notice that the (الماضي) and (المضارع) are on their original state. There is only a change in the (أمر).

In the first line, the hamzah was changed to a (و) in the verb (أَوْمَلْ) which originally was (أَمْوَلْ). However, in the second line, the (أمر) of (أَخَذَ) is (خُذْ) and not (أَوْخُذْ). The word (خُذْ) is in actual fact formed from (أَخُذْ), but since this word is so frequently used in conversation, there was a need for making it easier in pronunciation. Therefore, instead of changing its hamzah to a (و), it was deleted from the beginning. When the original hamzah was deleted, the next letter was mutaharrik, thus dispensing with the need for a (همزة الوصل). Therefore the latter was also deleted. See Lesson 21 Note 1. The same applies to (كُلْ) and (مُرْ).

The paradigm of (خُذْ) will be as follows:

خُذْ خُذَا خُذُوا خُذِي خُذَا خُذْنَ

Conjugate (كُلْ) and (مُرْ) in the same way.

Note 3: When joined to a preceding word, only the hamzah

of (مُرُّ) reverts to its original position according to the general rule, e.g. (وَأَمْرٌ) and (فَأَمْرٌ). The hamzah of (كُلٌّ) and (خُذُّ) never revert.

Now ponder over the fifth and sixth lines. From the previous paradigms, you know that (اِيتَلَفَ) is from the category (اِفْتَعَلَ). Originally it was (اِئْتَلَفَ). According to rule no. 1, the hamzah is changed to a (ي). But you may be wondering from which category (اِتَّخَذَ) is? It also seems to be from (اِفْتَعَلَ). Undoubtedly, (اِتَّخَذَ) is also from the category (اِفْتَعَلَ) just like (اِيتَلَفَ) and it is (مهموز الفاء). The verb (اِيتَلَفَ) is constructed from (اَلَفَ) while (اِتَّخَذَ) is constructed from (اَخَذَ). It was originally (اِئْتَخَذَ). The normal rule has not been applied here. The hamzah has been changed to a (ت) and merged into the (ت) of (باب افتعال). Therefore it changes to (اِتَّخَذَ) and not (اِيتَّخَذَ). The paradigm will be as follows:

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
اتَّخَذَ	مَتَّخَذَ	مَتَّخَذَ	اتَّخَذْ	يَتَّخِذُ	اتَّخَذَ

From the above-mentioned explanation, two new rules have emerged.

Rule No. 3 of (تخفيف): The imperative of (أَخَذَ), (أَكَلَ) and (أَمَرَ) is (خُذْ), (كُلْ) and (مُرْ) respectively.

Rule No. 4 of (تخفيف): When the verb (أَخَذَ) is conjugated on the paradigm of (باب افتعال), the hamzah is converted to a (ت) and merged into the (ت) of (باب افتعال). The result is (اتَّخَذَ يَتَّخِذُ) etc.

Note 4: This rule is specific with the root letters of (أَخَذَ). The general rule of (اِيتْلَفَ) applies to other verbs.

Note 5: There is no change in (مهموز العين) and (مهموز اللام).

Only in the imperfect (مضارع) of (سَأَلَ), the hamzah is sometimes deleted, while in the imperative (أمر), when it is at the beginning of a sentence, it is most often deleted, e.g. from (يَسْأَلُ) – (يَسَلُ) and from (اسْتَأْذِنَ) – (سَل).

Note 6: The verbs of (مهموز الفاء) in (ثلاثي مجرد) only appear in four categories, namely (نصر), (ضرب), (سمع) and (كرم). In (ثلاثي مزيد فيه), besides the categories of (انْفَعَلَ), (افْعَلَّ), and (افْعَالَ), they appear in the remaining seven categories.

Vocabulary List No. 26

Note 7: The alphabets (ح), (ك), (ف), (س), (ض), (ن) indicate the category of the trilateral verbs (ثلاثي مجرد). The categories of the verbs of (مزيد فيه) are indicated by numerals. For example, the word (أَثَرَ) is listed as follows:

Word	Meaning
أَثَرَ	(ض) to transmit
آثَرَ	(1) to give preference
أَثَّرَ	(2) to have an effect
تَأَثَّرَ	(4) to accept the effect

This means that when the verb (أَثَرَ) is used from the category of (ضرب), it means to transmit. When it is transferred to the categories of (ثلاثي مزيد فيه), in the first category (آثَرَ), it means to give preference, in the second category (أَثَّرَ), it means to have an effect and in the fourth category (تَأَثَّرَ), it means to accept the effect.

Word	Meaning
أَثَرَ	(ض) to transmit
	(1) to give preference
	(2) to have an effect
	(4) to accept the effect
أَجَرَ	(ن) to reward

	(10) to hire, to employ
أَخَذَ	(ن) to take, to catch; with (مَعَ)- to take away
	(3) to censure, to blame
أَذِنَ	(س) to permit
	(10) to seek permission
أَتَى يَأْتِي	(ض) to come
اسْتَهْزَأَ	to mock
أَعْرَضَ	to turn away
أَجِيرٌ	employee
حُلْمٌ	maturity
خِصَاصَةٌ	poverty, bankruptcy
أَسْرَفَ	to be extravagant, to exceed the limits
الْتَمَسَ	to search, to request
أَمَلَ	(ن) to hope
	(4) to ponder
أَمْتَلَّ	(7) to obey, to submit
أَنْبَأَ وَنَبَأَ	to inform

خَسِيَ (س)	to be driven away, to be chased away
شَاءَ يَشَاءُ	(س أو ف) to desire, to want
عَفَا يَعْفُو	(ن) to forgive
هَنَّأَ	(ف) to be pleasant
	(2) to congratulate
أَنْشَأَ	to create
رِئَةٌ ، رِئَاتٌ	lung
رَعْدًا	pleasant, comfortable
سِجَارَةٌ ، سِجَارَاتٌ	cigarette
سَلَّةٌ ، أَسْلَالٌ	basket
صَبِيٌّ ، صَبِيَّانٌ	child
عَاطِفَةٌ ، عَوَاطِفٌ	affection, sympathy
عُرْفٌ	prevalent custom
عَفْوٌ	forgiveness
الْعَفْوُ أَوْ عَفْوًا	forgive me
مُؤْتَمَرٌ	conference

هَزَاءٌ	object or person of ridicule, laughing stock
هَزُؤًا	mockery, derision
هَنِئًا مَرِيئًا	enjoyably, may it do you much good
فَ	so, because

Exercise No. 28

(A) Translate the following sentences into English.

Note: The important words are in bold>. Pay special attention to them.

The examples of (مهموز) are actually intended in this exercise.

- (1) حُسَيْنُ ! هَلْ تَأَلَّفُ السِّيَّجَارَةَ ؟
كُنْتُ أَلْفَهَا لَكِنْ تَرَكْتُهَا مِنْذُ شَهْرٍ .
- (2) أَحْسَنْتَ ! ائِلْفِ الشَّايَ وَأَلْفِ الْقَهْوَةَ لَكِنْ لَا تَأَلَّفِ السِّيَّجَارَةَ .
نَعَمْ قَالَ لِي الدُّكْتُورُ "السِّيَّجَارَةُ مُضِرَّةٌ تَتَأَثَّرُ بِهَا الرَّئِثَةُ وَالْعَيْنُ" .
- (3) وَاللَّهِ إِنَّكَ رَجُلٌ عَاقِلٌ فَإِنَّكَ تُؤَثِّرُ قَوْلَ الدُّكْتُورِ عَلَيَّ مَأْلُوفَاتِكَ .
يَا أَحْيِ الْأَحْسَنُ عِنْدِي أَنْ لَا تَأَلَّفَ الشَّايَ وَالْقَهْوَةَ أَيْضًا بِلاَ ضَرْوَرَةٍ .

- (4) مَتَى يَأْتِي أَبُوكَ مِنْ دِهْلِي؟
يُؤْمَلُ قُدُومُهُ غَدًا إِنْ شَاءَ اللَّهُ تَعَالَى .
- (5) هَلْ سَمِعْتُمْ خُطْبَةَ مَوْلَانَا أَبِي الْكَلَامِ فِي الْمُؤْتَمَرِ الْإِسْلَامِيِّ فِي دِهْلِي؟
نَعَمْ سَمِعْنَاهَا ، إِنَّهَا كَانَتْ مُؤَثَّرَةً جَدًّا قَدْ تَأَثَّرَ مِنْهَا جَمِيعُ الْحَضَارِ .
- (6) هَلْ اسْتَأْجَرْتَ هَذِهِ الدَّارَ؟
لَا أَنَا مُتَوَمِّلٌ فِي اسْتَأْجَارِهَا؟
- (7) أَتَسْتَأْجِرُ هَذَا الْأَجِيرَ الْأَمِينِ فَإِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ؟
نَعَمْ اسْتَأْجِرْهُ بِسُرُورٍ فَنَحْنُ فِي حَاجَةٍ إِلَيْهِ أَجِيرٌ قَوِيٌّ أَمِينٌ .
- (8) يَا عَلِيُّ ! مَرُّ وَلَدِكَ أَنْ يَأْخُذَ الْكِتَابَ وَيَقْرَأَ بَيْنَ يَدَيْ .
حُذِّ يَا بُنَيَّ كِتَابَكَ وَاقْرَأْ أَمَامَ الْأُسْتَاذِ .
- (9) يَا أُخْتِي مُرِّي بَنَاتِكَ بِالصَّلَاةِ فَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُوا
أَوْلَادَكُمْ بِالصَّلَاةِ إِذَا بَلَغُوا سَبْعًا .
نَعَمْ يَا أُخِي سَامُرْهُنَّ بِالصَّلَاةِ امْتِنَالًا لِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .
- (10) هَلْ اتَّخَذْتُمْ هَذَا الْبَيْتَ مَسْجِدًا؟
نَعَمْ سَتَّخِذْهُ مَسْجِدًا وَمَدْرَسَةً .
- (11) سَلْ هَذَا الشَّيْخَ هَلْ تَأْذَنُ لَنَا أَنْ نَسْئَلَكَ بَعْضَ الْمَسَائِلِ؟
سَلُونِي يَا أَوْلَادُ مَا شِئْتُمْ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوءًا وَلَعِبًا .

- (12) نَسْتَعْفِرُ اللَّهَ يَا شَيْخُ لَا تَعْضَبْ جَنَّاكَ لِأَنَّ اللَّهَ آثَرَكَ عَلَيْنَا فِي الْعِلْمِ .
فَاسْأَلُوا وَاعْمَلُوا بِمَا عَلِمْتُمْ وَأَتَّخِذُوا الْقُرْآنَ إِمَامًا فِي جَمِيعِ أُمُورِكُمْ .
- (13) يَا أَبَانَا هَلْ عِنْدَكَ شَيْءٌ لِنَأْكُلَ فَنَحْنُ جِنًّا مِنْ مَسَافَةٍ بَعِيدَةٍ ؟
خُذُوا يَا أَوْلَادُ تِلْكَ السَّلَّةَ وَكُلُوا مِنَ الْفَوَاكِهِ مَا شِئْتُمْ وَاشْكُرُوا اللَّهَ عَلَيَّ مَا
رَزَقَكُمْ .
- (14) نَحْمَدُ اللَّهَ وَنَشْكُرُكَ عَلَيَّ عَوَاطِفِكَ لَكِنِ يَا شَيْخُ لَيْسَ فِيهَا خُبْرٌ وَلَا
لَحْمٌ .
- اخْسُئُوا يَا أَشْرَارُ مَا أَنْتُمْ بِجَائِعِينَ هَلِ اتَّخَذْتُمُونِي هُزْءَةً بَيْنَكُمْ ؟
- (15) الْعَفْوُ لَا تُؤَاخِذُنَا يَا عَمَّنَا هَا نَحْنُ نَأْكُلُ التَّيْنَ وَالرُّطْبَ .
فَكُلُوا مَا تُحِبُّونَ مِنْهَا هَنِيئًا مَرِيئًا .
- (16) هُنَاكَ اللَّهُ وَبَارَكَ اللَّهُ فِيكَ فَهَلْ تَسْمَحُ لَنَا يَا شَيْخُ أَنْ نَأْخُذَ مَعَنَا هَذِهِ
السَّلَّةَ لِنَأْكُلَ فِي الطَّرِيقِ ؟
- وَاللَّهِ أَنْتُمْ شَيَاطِينُ مَا جِئْتُمْ لِتَسْأَلُوا عَنِ الْمَسَائِلِ إِنَّمَا جِئْتُمْ لِلْأَكْلِ
وَالِاسْتِهْزَاءِ .
- (17) أَيُّهَا الشَّيْخُ الْمَعْظُمُ ! نَطْلُبُ مِنْكَ الْعَفْوَ لِمَا فَعَلْنَا فِي حَضْرَتِكَ
خِلَافَ الْأَدَبِ وَالِاحْتِرَامِ وَنَسْتَأْذِنُكَ الْيَوْمَ لِلذَّهَابِ فَإِنَّا نَرِيكَ الْيَوْمَ غَضَبَانَ .
غَفَرَ اللَّهُ لَكُمْ أَرَجِعُوا مِنِّي شِئْتُمْ إِنْ كَانَتْ لَكُمْ حَاجَةٌ فِي فَهْمِ الْمَسَائِلِ

وَالسَّلَامُ .

(B) Translate the following verses of the Qur'an.

- (1) وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ .
- (2) يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ .
- (3) خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ .
- (4) كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا .
- (5) وَكَلَّا مِنْهَا رَعْدًا حَيْثُ شِئْتُمَا .
- (6) وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى .
- (7) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ .
- (8) فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ .
- (9) ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ .
- (10) وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ .
- (11) إِنَّ خَيْرَ مَنْ اسْتَأْجَرََتِ الْقَوِيَّ الْأَمِينُ .
- (12) أَنَأْتُمْ أَنشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ .
- (13) وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ .

(14) قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِي الْعَلِيمُ الْخَبِيرُ .

(C) Note the analysis of the following sentence:

يَتَّخِذُ أَحْمَدُ زَيْدًا صَدِيقًا

The morphological analysis will be as follows:

Analysis	Word
<p>الفعل المضارع المعروف المتعدي إلي مفعولين ، صيغته واحد مذكر غائب ، من الثلاثي المزيد فيه ، باب افتعال ، مهموز الفاء ، أصله يَأْتُخِذُ</p> <p>According to rule no. 4 of (تخفيف), the hamzah is changed to a (ت) and merged into the (ت) of (افتعال).</p>	يَتَّخِذُ
<p>اسم علم ، واحد مذكر ، غير منصرف ، مشتق ، اسم تفضيل من حَمَدَ ، ثلاثي مجرد</p>	أَحْمَدُ
<p>اسم علم ، واحد مذكر ، منصرف ، جامد ، ثلاثي مجرد</p>	زَيْدًا
<p>اسم نكرة ، واحد مذكر ، منصرف ، مشتق ، اسم الصفة من صَدَّقَ ، ثلاثي مجرد</p>	صَدِيقًا

The grammatical analysis will be as follows:

Analysis		Word
جُملة فعلية خبرية	الفعل المضارع المتعدي المعرب المرفوع	يَتَّخِذُ
	فاعل مرفوع	أَحْمَدُ
	مفعول أوّل منصوب	زَيْدًا
	مفعول ثانٍ منصوب	صَدِيقًا

(D) Translate the following sentences into Arabic.

(1) Hāmid! Are you in a habit of having cigarettes?	I was in a habit but I left it since the doctor prevented me.
(2) You have excelled! Cigarettes are harmful for the lungs and the eyes.	Yes sir, therefore I do not smoke cigarettes any more.
(3) Did you hire this house?	Yes, I hired this house.
(4) Did you employ this person?	No, we did not employ him.

(5) O my sister, command your daughter to read her book in front of me.	Fātimah, take the book and read it in front of your maternal uncle.
(6) O boys, take your books and read them.	Yes sir, we will take our books now.
(7) O noble woman, command your sons and daughters to perform ṣalāh.	Yes brother, I will certainly command them to perform ṣalāh.
(8) Ask this boy, "What is your name and where do you live?"	My brothers, my name is Salīm and I live in Lahore.
(9) O girl, take the basket of fruit and eat whatever you like from it.	O my (paternal) uncle, I thank you.
(10) Did these people make this house into a masjid?	Yes, they made this house into a masjid.
(11) You make your house into a madrasah.	Good, we will make our house into a madrasah.

Test No. 13

- (1) How many types of verbs and nouns are there with regard to their root letters?
- (2) What is a (فعل غير سالم)?
- (3) What are the seven types of verbs in relation to their letters?
- (4) What is (مهموز) and how many types are there?
- (5) What is the change that occurs in (مهموز) in order to remove the difficulty in pronunciation called?
- (6) What are the changes of (مضاعف) and (معتل) called?
- (7) When does an obligatory change occur in (مهموز) and when is it optional?
- (8) What is the (أمر حاضر) of (أَخَذَ), (أَمَرَ) and (أَكَلَ)?
- (9) How will the (أمر) of these three verbs be read when joined to a preceding word?
- (10) What are the word-forms and original forms of the following words? With which rule have changes occurred in them? Where are the changes obligatory and where are they optional?
 - اِيْمَانٌ ، اَلْفُ (من باب اَفْعَلٌ) ، اُوْمِنَ ، اَتَّخَذَ ،
 - مُرٌّ ، اِيْتَمَرَ ، سَلَّ ، اَلْفُ (من باب فَاعَلٌ) ،

رَأْسٌ ، مَيْدَانَةٌ

- (11) Select all the verbs and nouns from Exercise No. 28 which are (مهموز) and write down their word-forms.

Lesson 29

The Doubled Verb

(الْفِعْلُ الْمُضَاعَفُ)

الأمر الحاضر	المضارع المجزوم	المضارع المعروف	الماضي المعروف
	لَمْ يَمُدُّ أَوْ لَمْ يَمُدُّ	يَمُدُّ	مَدَّ
	لَمْ يَمُدَّا	يَمُدَّانِ	مَدَّا
	لَمْ يَمُدُّوا	يَمُدُّونَ	مَدُّوا
	لَمْ تَمُدُّ أَوْ لَمْ تَمُدُّ	تَمُدُّ	مَدَّتْ
	لَمْ تَمُدَّا	تَمُدَّانِ	مَدَّتَا
	لَمْ يَمُدُّنَ	يَمُدُّونَ	مَدَدْنَ
مُدَّ	لَمْ تَمُدُّ أَوْ لَمْ تَمُدُّ	تَمُدُّ	مَدَدْتَ
مَدَّا	لَمْ تَمُدَّا	تَمُدَّانِ	مَدَدْتُمَا
مَدُّوا	لَمْ تَمُدُّوا	تَمُدُّونَ	مَدَدْتُمْ
مُدِّي	لَمْ تَمُدِّي	تَمُدِّينَ	مَدَدْتِ
مَدَّا	لَمْ تَمُدَّا	تَمُدَّانِ	مَدَدْتُمَا
أَمُدُّنَ	لَمْ تَمُدُّنَ	تَمُدُّونَ	مَدَدْتِنَ
	لَمْ أَمُدُّ أَوْ لَمْ أَمُدُّ	أَمُدُّ	مَدَدْتُ
	لَمْ تَمُدُّ أَوْ لَمْ تَمُدُّ	تَمُدُّ	مَدَدْنَا

1. By observing the paradigms of the perfect and imperfect tense of (مضاعف), you will notice that rule no. 2 and no. 3 of

(متحرك) apply where the third radical (لام الكلمة) is (متحرك). And where the (لام الكلمة) is sākin, those words are pronounced normally without any changes. Merging (ادغام) is prohibited in such cases.

2. Merging (ادغام) and non-merging (فكُّ ادغام) is permissible in those words where, due to a (حرف الجازم), the (لام الكلمة) of the imperfect (مضارع) becomes sākin or the imperative (امر) becomes sākin. When applying (ادغام), there is a need to render a harakah to the final sākin letter because if there is no harakah at the end, the word cannot be pronounced. Most often it is rendered a kasrah. Sometimes a fathah is also rendered and if the preceding letter is (مضموم), a dammah can also be rendered, e.g.

←

لَمْ يَمْدُدْ	لَمْ يَمْدُ	لَمْ يَمْدَ	لَمْ يَمِدَّ
example of (فَكُّ ادغام)	example of <u>dammah</u>	example of <u>fathah</u>	example of <u>kasrah</u>

Note 1: In the word (أَمْدُدْ), after applying (ادغام), there remains no need for the hamzatul waṣl because the first

letter becomes (متحرك).

3. You have learnt three rules of (ادغام) in Lesson 27. From the above-mentioned explanation, you can derive another rule which is as follows:

Rule No. 4 of (ادغام): Those words of (فعل مضارع) which become sākin (مجزوم) due to a (حرف الجازم) and the words of (أمر) which become sākin can be read with (ادغام) and (فكُّ) (ادغام).

4. The above-mentioned rules of (ادغام) apply where there are two letters of the same type. A few rules will be mentioned at this point concerning other verbs. This (ادغام) applies to those words that have letters of the same (مخرَج) or whose (مخرَج) is near to one another. The term (مخرَج) will be explained later.

Rule No. 5 of (ادغام): If the first radical (فَاء الكلمة) of (باب) is a (د), (ذ) or (ز), the (ت) of (باب افتعال) is changed to these letters and merged into them.

Examples:

from (ادْتَحَلَ) – (ادَّحَلَ), and then (ادَّخَلَ),

from (يَدْتَحِلُ) – (يَدْدَحِلُ), and then (يَدْدَخِلُ),

from (ادْتَكَّرَ) – (ادَّذَكَّرَ), and then (ادَّذَكَّرَ),

from (يَدْتَكِّرُ) – (يَدَّذَكِّرُ), and then (يَدَّذَكِّرُ),

from (ازْتَانَ) – (ازَّذَانَ), and then (ازَّذَانَ),

from (يَزْتَانُ) – (يَزَّذَانُ), and then (يَزَّذَانُ).

Note 2: The word (ادَّكَّرَ) can be read as (ادَّكَّرَ) as well. It is used in the Qur'an as follows: (فَهَلْ مِنْ مُدَّكِّرٍ).

Rule No. 6 of (ادغام): If the first radical (فَاء الكلمة) of (باب) (ث ، د ، ذ ، ز ، ، ، تَفَعَّل) and (باب تفاعل) is any of the ten letters (س ، ش ، ص ، ض ، ط ، ظ ، (س ، ش ، ص ، ض ، ط ، ظ ، ت) of these (أبواب) into these letters and merge them. It is not necessary to do so. There is a need to insert a hamzatul wasl in the perfect (الماضي) and imperative (امر) tenses.

Examples:

from (تَذَكَّرَ) – (ادَّذَكَّرَ) (يَدَّذَكِّرُ) (ادَّذَكَّرَ),

from (أَثَقَلُ) (يُنَاقِلُ) (أَثَقَلُ) – (تُنَاقِلُ)

Rule No. 7 of (ادغام): It is obligatory to merge the definite article (الْ) into the (الحروف الشمسية). See 5.2.

Note 3: The (مَخْرَج) is the place in the mouth where the letter originates. The letters are categorized as follows with regards to their (مَخْرَج):

- (الحروف اللِّهَوِيَّة) whose (مَخْرَج) is the rear part of the tongue. They are (ق ، ك).
- (الحروف الشَّجَرِيَّة) whose (مَخْرَج) is the centre of the tongue. They are (ش ، ي).
- (الحروف النَّطْعِيَّة) whose (مَخْرَج) is the centre of the tongue when it touches the upper incisors. They are (ط ، ت ، د).
- (الحروف الأَسَلِيَّة) whose (مَخْرَج) is the tip of the tongue when it touches the edge of the lower and upper incisors. They are (ص ، ز ، س).
- (الحروف الشَّفْوِيَّة) whose (مَخْرَج) is the lips. They are (ب)

(، و ، م ، ف).

There are 16 or 17 (مَخَارِج) which are mentioned in the detailed books.

The verbs of (ثلاثي مجرد مضاعف) are used most often in (باب) (باب) and (باب سَمِعَ). They are seldom used in (باب كَرُمَ). The verbs of (ثلاثي مزيد فيه) are used in all the categories (أبواب) except the eighth and ninth ones. Observe the brief paradigms below.

الثلاثي المجرد

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
مَدُّ	مَمْدُودٌ	مَادٌّ	مُدُّ أَوْ أُمْدُدْ	يَمُدُّ	مَدَّ (ن)
فَرَّ أَوْ فَرَارٌ	مَفْرُورٌ	فَارٌّ	فِرَّ أَوْ افْرِرْ	يَفِرُّ	فَرَّ (ض)
مَسَّ	مَمْسُوسٌ	مَاسٌّ	مَسَّ أَوْ امْسَسْ	يَمَسُّ	مَسَّ (س)

لَبَّ	لَيْبٌ	لَبُّ أَوْ الْبَبُّ	لَيْبٌ	لَبَّ	لَبَّ (ك)
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الثلاثي المزيد فيه

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
أَمَدًا	مَمَدٌ	مَمَدٌ	أَمَدَّ أَوْ أَمَدَّ	يَمُدُّ	1- أَمَدَّ
تَمَدِيدًا	مَمَدَّةٌ	مَمَدَّةٌ	مَدِّ	يَمَدِّ	2- مَدَّدَ
مُمَادَّةً	مُمَادٌ	مُمَادٌ	مَادَّ أَوْ مَادَّ	يُمَادُّ	3- مَادَّ
تَمَدُّدًا	مَتَمَدَّدٌ	مَتَمَدَّدٌ	تَمَدَّدَ	يَتَمَدَّدُ	4- تَمَدَّدَ
تَمَادُّ	مَتَمَادٌ	مَتَمَادٌ	تَمَادَّ أَوْ تَمَادَّ	يَتَمَادُّ	5- تَمَادَّ
أَنْشِقَاقًا	مُنَشَّقٌ	مُنَشَّقٌ	أَنْشَقَّ أَوْ أَنْشَقَّ	يَنْشَقُّ	6- أَنْشَقَّ

اُمْتَدَّادٌ	مُمْتَدُّ	مُمْتَدُّ	اُمْتَدَّ أَوْ اُمْتَدَّدُ	يُمْتَدُّ	7- اُمْتَدُّ
اِسْتَمَدَّادٌ	مُسْتَمَدُّ	مُسْتَمَدُّ	اِسْتَمَدَّ أَوْ اِسْتَمَدَّدُ	يَسْتَمَدُّ	-10 اِسْتَمَدُّ

Note 4: The verb (مَدَّ) is not used on the scale of (اَنْفَعَلَ). Therefore another example was used in the above table. Verbs of (مضاعف) do not appear on the category of (اَفْعَلَّ) and (اَفْعَالٌ).

Note 5: No change has occurred in category no. 2 and 4. These verbs are conjugated like the verbs of (صحيح).

Note 6: The (اسم الفاعل) and (اسم المفعول) of categories 3, 5, 6 and 7 appear alike because of (ادغام). The origin of each word however is different. The penultimate letter is (مكسور) in the (اسم الفاعل) while in the (اسم المفعول) it is (مفتوح). Accordingly, if (مُمَدُّ) is the (اسم الفاعل), the original word

would be (مُمَادِدٌ) and if it is the (اسم المفعول), the original word would be (مُمَادِدٌ).

Vocabulary List No. 27

Word	Meaning
أَرْضِي يُرْضِي	to please, to make happy
اتَّبَعَ	to follow
اسْتَخَفَّ	to regard as light or to disgrace
اعْتَرَفَ	to admit
اغْتَرَّ	to be deceived, to be arrogant
اغْتَنَّمَ	to appreciate
أَحَسَّ (ب)	to feel
أَعْلَنَ	to reveal, to announce
انْفَتَحَ	to be opened
تَأَخَّرَ	to delay, to move back
تَحَرَّكَ	to move
تَنَبَّهَ	to awake

حَدَّ (ض)	to strive
جَهَرَ (ف)	to expose, to raise the voice
حَاجَّ	to argue, to debate
حَقَّ (ض)	to be proven, to be true
	(1) to prove
	(2) to determine
	(10) to be entitled
دَقَّ (ن)	to ring (الجرس -the bell), to knock (الباب -on the door), to crush (الدواء - the medicine)
دَلَّ (ن) علي أو الي	to show, to point
ذَلَّ (ض)	to be disgraced
	(1) to disgrace
رَدَّ (ن)	to return
	(4) to doubt, to be hesitant
سَخَّرَ	to make subservient
سَرَّ (ن)	to please, to conceal
سُرَّ (مجهول)	to be happy, to be pleased
أَثَقَلَ	to be heavy

سَقَطَ (ن)	to fall
	(1) & (3) to make s.o. fall
سَعَى يَسْعَى	to strive, to run
شَقَّ (ن)	to tear, to be burdensome
	(6) to burst
صَدَّ (ن)	to prevent
طَمِعَ (س)	to covet, to desire
ظَنَّ (ن)	to think, to ponder
عَدَّ (ن)	to count
	(1) to prepare
	(10) to be ready
عَزَّ (ض)	to be respected, to be powerful
	(1) to grant honour
غَضَّ (ن)	to lower
قَصَّ (ن)	to narrate a story
قَلَّ (ض)	to be less
	(10) to regard as less, to be independent
قَنِعَ (س)	to be satisfied

لَبَسَ (س)	to wear, to don
مَرَّ (ن)	to pass
مَسَّ (س)	to touch
مَنَّ (ن)	to do a favour, to remind of the favour
نَفَرَ (ض)	to flee, to go out for war
هَزَّ (ن)	to shake
آخَرَ	another
إِلَّا	except, but
بَرٌّ	one who does a favour
بَرْدٌ	cold
بَطِيئَةٌ	slow
ثَمِينٌ	expensive
جَارِيَةٌ	maid, slave girl
جَرَسٌ	bell
جَزَعٌ	trunk of a tree
حَنِيٌّ	freshly plucked fruit
حُمَّى ، حُمَّىاتٌ	fever

حِينَ ، أَحْيَانًا	time
حِينَئِذَا	any time
خَيْلٌ ، خَيْوَلٌ	horse
دَقِيقٌ	crushed item, flour
دُونِ	besides
رُؤْيَا	dream
رَبَّاطٌ	to tie
شَرِيرٌ ، أَشْرَارٌ	evil
صُوفٌ	wool
سَاعَةُ الْعُسْرَةِ	time of difficulty
قَائِمَةٌ	leg (of animal or table)
كَاشِفٌ	revealer
لِقَاءٌ	meeting
لَوْلَا	had it not
لَا بَأْسَ	no problem
مَجِيئٌ	to come
مِسْمَارٌ	nail

مُلاَقِي	one who meets
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Exercise No. 29

Note: The fact that this lesson deals with doubled verbs, has been taken into consideration in this exercise, although other words could have been more appropriate for the occasion to embellish the text.

(A) Translate the following sentences into English.

- (1) دُقَّ الْجَرَسُ يَا حَامِدُ فَقَدْ قَرُبَ وَقْتُ الْمَدْرَسَةِ .
قَدْ دُقَّ الْجَرَسُ قَبْلَ مَجِيئِكُمْ يَا أَسْتَاذِي .
- (2) مَنْ دَقَّ الْجَرَسَ ؟
دَقَّقْتُهُ أَنَا يَا سَيِّدِي .
كَيْفَ دَقَّقْتَ قَبْلَ الْوَقْتِ ؟
السَّاعَةُ مُتَأَخِّرَةٌ (أَوْ بَطِيئَةٌ) يَا سَيِّدِي .
قَائِمَةُ الْكُرْسِيِّ تَتَحَرَّكُ . قُلْ لِلنَّجَّارِ أَنْ يَدُقَّ مِسْمَارًا فِيهَا .
هُوَ يَظُنُّ أَنَّهَا تَنْشَقُّ بِالْمِسْمَارِ .
- (5) مَنْ يَدُقُّ الْبَابَ ؟

- لَعَلَّ الْجَارِيَةَ تَدُقُّ الْبَابَ .
- (6) يَا جَارِيَةَ دُقِّي الدَّوَاءَ جَيِّدًا .
- أَنْظُرْ يَا سَيِّدِي الدَّوَاءَ مَدْقُوقٌ جَيِّدًا كَالدَّقِيقِ .
- (7) إِلَيَّ أَيْنَ تَفْرُونَ يَا أَوْلَادُ؟
- نَحْنُ نَفْرُؤُ إِلَى الْمَدْرَسَةِ .
- (8) فَفَرُّوا وَلَا تَتَأَخَّرُوا
- هَذَا هُوَ مَطْلُوبُنَا .
- (9) يَا خَلِيلُ عُدَّ أَوْرَاقَ هَذَا الْكِتَابِ . كَمْ هِيَ؟
- قَدْ عَدَدْتُهَا فَهِيَ خَمْسُونَ وَرَقَةً .
- (10) يَا خَلِيلُ! هَلْ يَسُرُّكَ الذَّهَابُ إِلَى الْمَدْرَسَةِ أَمْ إِلَيَّ مَيْدَانَ اللَّعْبِ؟
- وَاللَّهِ يَسُرُّنِي أَنْ أَتَعَلَّمَ وَقْتَ الدَّرْسِ وَأَلْعَبَ وَقْتَ اللَّعْبِ .
- (11) هَلْ يَسُرُّ أَخَاكَ الدَّرْسُ أَمْ اللَّعْبُ؟
- يَا سَيِّدِي يَسُرُّهُ اللَّعْبُ أَكْثَرَ مِنْ مَا يَسُرُّهُ الدَّرْسُ .
- (12) أَظُنُّ أَنَّكَ نَاجِحٌ فِي الْإِمْتِحَانِ الْمَاضِي .
- الْحَمْدُ لِلَّهِ قَدْ نَجَحْتُ وَقَدْ كُنْتُ أَعْدَدْتُ لِلنَّجَاحِ مِنْ قَبْلُ .
- (13) صَدَقَ مَنْ قَالَ "مَنْ جَدَّ وَجَدَّ" .
- وَقَالَ تَعَالَى "لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى" .

(14) لَكِنِّي أَسْأَلُكَ هَلْ أَعَدَدْتَ لِلْإِمْتِحَانِ الْأَكْبَرِ إِمْتِحَانَ الْآخِرَةَ ؟
الْحَمْدُ لِلَّهِ أَعِدُّ لَهُ وَأَرْجُو مِنْ رَبِّي الْفَلَاحَ وَالنَّجَاحَ فِي ذَلِكَ الْإِمْتِحَانِ أَيْضًا

(15) وَاللَّهِ لَقَدْ سَرَّنِي كَلَامُكَ يَا خَلِيلُ .

وَأَنَا سُرِرْتُ بِلِقَائِكَ يَا سَيِّدِي .

(16) يَا سَلِيمُ هَلْ أَدُلُّكَ عَلَيَّ عَمَلٍ يُعَزُّكَ فِي الدُّنْيَا وَالْآخِرَةِ ؟

دُلَّنِي عَلَيْهِ مِنْ فَضْلِكَ لِتَكُونَ مَأْجُورًا فَالِدَالُّ عَلَيَّ الْخَيْرُ كَفَاعِلُهُ .

(17) كُنْ مُطِيعًا لِلَّهِ وَرَسُولِهِ وَبِرًّا بِوَالِدَيْكَ وَمُتَوَدِّدًا إِلَيَّ خَلَقَ اللَّهُ تَكُنْ

عَزِيزًا عِنْدَ اللَّهِ وَعِنْدَ النَّاسِ .

وَاللَّهُ يَا عَمِّي دَلَّتْنِي عَلَيَّ عَمَلٍ جَامِعٍ الْخَيْرِ كُلِّهِ . فَجَزَاكَ اللَّهُ خَيْرَ الْجَزَاءِ .

(18) أَلَا تُحْسِنُ بِالْبُرْدِ يَالَيْلِي فِي هَذِهِ الْأَيَّامِ أَيَّامِ الْبُرْدِ وَالشِّتَاءِ ؟

كَيْفَ ظَنَنْتَ يَا سَيِّدِي أَنِّي لَمْ أَحْسَسْ بِالْبُرْدِ ؟

(19) إِنِّي أَرَاكَ مَلْبُوسَةً فِي لِبَاسِ الصَّيْفِ .

لَيْشُقُّ عَلَيَّ يَا سَيِّدِي لِبَاسُ الصُّوفِ .

(20) لِأَبَاسٍ بِهِ الْبَسِي لِبَاسِ الصُّوفِ فِي الشِّتَاءِ كَيْلًا يَمَسُّكَ الْحُمَّى

وَالرُّكَّامُ .

أَحْسَنْتَ يَا سَيِّدِي أَنَا مَسْرُورَةٌ وَمَمْنُونَةٌ بِطَيْبِ عَوَاطِفِكَ .

(21) هَلْ تَمُرِّينَ حِينَمَا عَلَيَّ حَدِيقَةَ وَتَنْظُرِينَ أَشْجَارَهَا وَتَشْمِينَ أَزْهَارَهَا.
نَعَمْ كُنْتُ مَرَرْتُ بِالْبُسْتَانِ يَوْمَ الْجُمُعَةِ فَرَأَيْتُ شَجَرَةً حَسَنَاءَ فَهَزَزْتُ
أَغْصَانَهَا وَشَمِمْتُ أَزْهَارَهَا.

(22) لَا تَهْزِي الْأَغْصَانَ وَلَا تَطْمَعِي فِي الْأَنْمَارِ فَإِنَّ الطَّمَعَ يُدْلِكُ .
صَدَقْتَ يَا أَسْتَاذِي كَأَنَّ تَقُولُ أُمِّي "عَزَّ مِنْ قَعٍ وَذَلَّ مَنْ طَمَعَ".

(23) أَلَمْ تَعْلَمُوا يَا إِخْوَانِي أَنَّ أَهْلَ مِصْرَ قَدْ اسْتَقَلُّوا مُنْذُ زَمَانٍ فَلِمَ
لَا يَسْتَقِلُّ أَهْلُ الْهِنْدِ ؟

أَهْلُ الْهِنْدِ كَانُوا يَسْتَخِفُّونَ وَيَسْتَقِلُّونَ أَنْفُسَهُمْ لَكِنَّ الْيَوْمَ تَنَبَّهُوا قَلِيلًا فَالْيَوْمَ
يُؤْمَلُ مِنْهُمْ مَا كَانَ لَا يُؤْمَلُ بِالْأَمْسِ.

(24) قَدْ اعْتَرَفَ الْآنَ كَثِيرٌ مِنْ زُعَمَاءِ إِنْجَلْتَرَا أَنَّ الْهِنْدَ قَدْ اسْتَحَقَّتِ
الْإِسْتِقْلَالَ بِإِمْدَادِهَا الثَّمِينَةَ فِي حُصُولِ الْفَتْحِ .

نَعَمْ لَوْلَا رِجَالُ الْهِنْدِ وَأَسْبَابُهَا لَمَا انْفَتَحَ أَبَدًا لِإِنْجَلْتَرَا بَابُ الْفَتْحِ فِي
أَفْرِيقِيَّةِ وَإِيطَالِيَّةِ وَفِي شَرْقِ الْهِنْدِ وَلَا فِي أَوْرَبَا .

(25) وَهَكَذَا كُلُّ مَمْلَكَةٍ مِنْ مَمَالِكِ الْإِسْلَامِ مُدَّتْ يَدَهَا إِلَيَّ إِمْدَادِ
الْبَرِطَانِيَّةِ فِي حُصُولِ الْفَتْحِ .

صَدَقْتَ ! فَيَجِبُ عَلَيَّ الْبَرِطَانِيَّةِ أَنْ تُرْضِيَ الَّذِينَ أَمَدَوْهَا فِي سَاعَةِ الْعُسْرَةِ
فَمَنْ لَمْ يُسَخِّرْ بِالْإِحْسَانِ قُلُوبَ الْأَصْدِقَاءِ لَا يَغْتَرَّ بِالْفَتْحِ عَلَيَّ الْأَعْدَاءِ .

(26) نَرْجُو مِنْ عُقَلَاءِ الْبَرِطَانِيَةِ أَنَّهُمْ لَا يَعْتَرُونَ بِهَذَا الْفَتْحِ وَلَا يَتَرَدَّدُونَ فِي
إِعْطَاءِ الْهِنْدِ حَقَّهَا .
هَكَذَا أَظُنُّ يَا سَيِّدِي مَعَ ذَلِكَ لَا نَعْتَرُ بِوَعْدِهِمْ فَإِنَّ الْحُرِّيَّةَ لَا تُوهَبُ بَلْ
تُؤَخَذُ بِالْقُوَّةِ وَالْإِسْتِعْدَادِ .

(B) Translate the following verses of the Qur'an.

- (1) نَحْنُ نَقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ .
- (2) يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ .
- (3) وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ .
- (4) وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً .
- (5) وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ
فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .
- (6) قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ .
- (7) وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُنَّ مِنْ أَبْصَارِهِنَّ .
- (8) قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ .
- (9) وَأَسِرُوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ .
- (10) وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ .

- (11) قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ .
- (12) وَهَزِيْٓٔا إِلَيْكَ بِجِدْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا حَنِئًا .
- (13) وَتُعْزِئُ مَنْ تَشَاءُ وَتُذَلُّ مَنْ تَشَاءُ .
- (14) يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ
عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ .
- (15) وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ
اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ .
- (16) يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَتَافَلْتُمْ
إِلَى الْأَرْضِ أَرْضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ .

(C) Translate the following conversation into Arabic.

(1) When was the bell of the madrasah rung?

It was rung half an hour ago.

(2) Who rang it?

Perhaps Hāmid rang it.

(3) Knock a nail into the leg of the table.

Sir, I think it will break with the nail.

(4) Look, who is knocking on the door?

Perhaps Hāmid is knocking on the door.

(5) O boy, grind this properly.

Yes sir, I will grind it now.

(6) O girls, where are you fleeing to?

Sir, we are running towards the madrasah.

(7) The bell of the madrasah has not rung as yet?

Sir, the bell has rung.

(8) Then run, do not delay.

That is our aim.

(9) Did your father's letter not please you?

By Allāh, I was very pleased with my father's letter.

(10) Will you please inform me of a book which can simplify the understanding of Arabic for me?

Yes, I will certainly inform you of a book that will help you in understanding Arabic.

(11) Rashīd, are you not feeling cold?

Sir, I am feeling cold.

(12) Àbdul Hamīd, how did you tear your shirt?

Sir, I did not tear it, but this evil boy tore it.

(13) Does your teacher narrate historical incidents to you?

Yes, he narrates an historical incident to us every day.

Test No. 14

- (1) Define (فعل مضاعف).
- (2) What is (ادغام)?
- (3) In which cases are (فكّ ادغام) and (ادغام) permissible?
- (4) Is the cause of (ادغام) found in the word (سَبَبٌ)? If the cause is found, why has it not been applied?
- (5) How many forms are permissible in the singular masculine imperative of (مضاعف)?
- (6) In which word-forms of the perfect, imperfect and imperative is (ادغام) prohibited?
- (7) Recognize the following word-forms and determine what the origin of each one was. By which rule has a change occurred in them?
دَلَّ ، دُلَّ ، دُلُّ ، دُلُّ ، دُلُّوا ، يَدُلُّان ، لَمْ يَدُلُّ ، دَالٌّ ،
أَدُلُّ ، مُمَادُّ ، اذْكَرَ ، مُطَهَّرٌ ، ادَّخَلَ
- (8) In which categories of (ثلاثي مجرد) and (ثلاثي مزيد) is (مضاعف) not used?
- (9) Conjugate the (مضارع) of (مَدَّ) with (لام التأكيد)

(وَنُونُهُ).

(10) Select the words of (مضاعف) from Exercise No.

29.

(11) Do the morphological and grammatical analysis (التحليل الصرفي والنحوي) of the following sentence:

تَقْصُّ عَلَيَّ أُمَّيْ قَصَصًا عَجِيبَةً

(12) Insert the (اعراب) in the following passage and translate it:

يا أولاد قد دقّ جرس المدرسة ففرّوا إليها ولا تتأخروا عن الوقت واجتهدوا في تحصيل الفلاح واستعدّوا للنجاح ولا تكسلوا أما سمعتم "عز من جدّ وذلّ من كسل".

Lesson 30

The Semi-Vowelled Verbs

(الْمُعْتَلُّ)

1. The definition of (الْمُعْتَلُّ) and its three categories were mentioned in Lesson 26. Here the changes that occur in the first category, namely (معتلُّ الفاء) or (مثال) will be mentioned.
2. If the (فاء الكلمة) is a (و), it is called (مثالٌ واويٌّ) and if it is a (ي), it is called (مثالٌ يائيٌّ).
3. Note the changes that occur in (مثالٌ واويٌّ) in the following sentences:

الأمر	المضارع	الماضي
زِنْ خَاتَمَكَ	هُوَ يَزِينُ خَاتَمَهُ	(1) وَزَنَ زَيْدٌ خَاتَمَهُ
إِيْجَلْ مِنَ الذُّبِّ	هُوَ يُوْجِلُّ مِنَ الْهَرَّةِ	(2) وَجَلَ الطُّفْلُ مِنَ الْهَرَّةِ
ضَعْ كِتَابَكَ	هُوَ يَضَعُ كِتَابَهُ	(3) وَضَعَ زَيْدٌ كِتَابَهُ
اتَّصِلْ بِإِخْوَانِكَ	يَتَّصِلُ الْبَيْتُ بِالْمَسْجِدِ	(4) اتَّصَلَ الْحَدِيقَةُ بِالْبَيْتِ

First examine each verb and determine what kind of verb it is. By looking at the column of the perfect tense (الماضي), you will see that each verb is (مِثَالٌ وَأَوِيٌّ). If the perfect is (مِثَالٌ وَأَوِيٌّ), then the imperfect and imperative should also be (مِثَالٌ وَأَوِيٌّ) even though the (و) is not visible in some cases.

Look at the fourth line. You have already come across the word (اتَّصَلَ). In Lesson 27 rule no. 11 you learnt that the word (اتَّصَلَ) on the scale of (اِفْتَعَلَ) changes to (اتَّصَلَ). Therefore this verb is also (مِثَالٌ وَأَوِيٌّ).

Now observe what changes have occurred in the verbs. There seems to be no change in the perfect tense. Yes, in the first line, the (و) is missing from the imperfect (يَزِنُ) and the imperative (زِنِ). These words should have been (يُوزِنُ) and (اُوزِنِ).

In the second line, (و) is present in the imperfect. What is the difference between the two? The difference is that the (عين الكلمة) is (مكسور) in (يُوزِنُ) and (مفتوح) in (يُوجَلُ). From this you can arrive at the conclusion that in the imperfect of

(مِثَالٌ وَأَوِيٌّ), if the (عين الكلمة) is (مكسور), the (و) is deleted. Therefore (يُوزِنُ) becomes (يَزِنُ). Since the imperative is constructed from the imperfect, the (امر) can only be (زِنُ). See Lesson 21 Note 1.

In the second line, in the imperative (إِجْلُ), the (و) was changed to a (ي) according to rule no. 2 of (تعليل).

You may be surprised to see the (و) missing from the imperfect in line 3 because (يَضَعُ) should have been (يُوضَعُ). Since the (و) was not deleted from (يُوجَلُ), why was it deleted from (يُوضَعُ). The reason is that (يُوجَلُ) does not have any (حرف حلقي)² while in (يُوضَعُ), there is a (حرف حلقي), namely the (ع). It has been said that if the letter preceding (واو ساكن) is (مفتوح), the sound of the (حرف حلقي) is not correct. Therefore the (و) is deleted. However, if the letter preceding (و) is (مضموم), it is not deleted. The (و) is not

² The letters of the throat, namely (ع ه غ خ).

deleted from (يُوضَعُ) which is the passive form of (يَضَعُ).

In the fourth line, (اتَّصَلَ) was originally (اوْتَصَلَ). Just like (إِيْحَلُ), it should have also changed to (اِيْتَصَلَ) where the (و) should have been converted into a (ي). However, it is a speciality of (افتعال) that the (و) is changed to a (ت) and assimilated into the (ت) of (افتعال). See rule no. 11 of (تعلييل).

4. From the above explanations, two new rules of (تعلييل) emerge. (Thirteen rules of تعلييل were mentioned in Lesson 27.)

Rule No. 14 of (تعلييل): If in (مِثَالٌ وَاوِيٌّ), the imperfect is (مكسور العين), the (و) is deleted from the (مضارع) and (أمر), e.g. from (يُوْزَنُ) - (يَزِنُ) and (زِنٌ).

Rule No. 15 of (تعلييل): If, in (مِثَالٌ وَاوِيٌّ), the (مضارع) is (مفتوح العين) and there is a (حرف حلقى), its (و) is also deleted, e.g. from (يُوْضَعُ) - (يَضَعُ) and (ضَعٌ).

Note 1: In (وَذَرَّ يَذُرُّ ذَرًّا), the (و) is deleted against the rule because it neither has a (مضارع) that is (مكسور العين) nor does it have a (حرف حلقى).

Note 2: A deleted (و) returns in the (مضارع مجهول). The passive of (يَرِنُ) is (يُوزَنُ) and of (يَضَعُ) is (يُوضَعُ).

Note 3: It is permissible to delete the (و) from the (مصدر) of those verbs of (مضارع) in which the (و) was deleted. However, a (ة) has to be suffixed to the verbal noun, e.g. from (وَزَنُ) – (زِنَةٌ); from (وَهَبُ) – (هَبَةٌ).

5. Hereunder follows the brief paradigm of (مِثَالٌ وَأَوِيٌّ). You can do the detailed paradigm on your own.

تصريف المثال الواوي من الثلاثي المجرد

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
وَزَنَ أَوْ زِنَةً	مَوْزُونٌ	وَأَزِنُ	زِنْ	يَزِنُ	وَزَنَ (ض)
وَضَعُ	مَوْضُوعٌ	وَأَضِعُ	ضَعْ	يَضَعُ	وَضَعَ (ف)
وَجَلَّ	مَوْجُولٌ	وَأَجِلُ	إِيجَلْ	يُوجِلُ	وَجَلَّ (س)
وَسَامَةٌ		وَسِيمٌ	أَوْسِمْ	يُوسِمُ	وَسِمَ (ك)
وَرِثَ	مَوْرُوثٌ	وَأَرِثُ	رِثْ	يَرِثُ	وَرِثَ (ح)

تصريف المثال الواوي من الثلاثي المزيد فيه

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
					1-أَوْصَلَ
					2-وَصَّلَ
					3-وَاصَلَ
					4-تَوَصَّلَ
					5-تَوَاصَلَ
					7-اتَّصَلَ
					8-اسْتَوْصَلَ
إِیْصَالَ	مُؤْصَلٌ	مُؤْصِلٌ	أَوْصِلْ	يُؤْصِلُ	
تَوْصِيلٌ	مُؤْصَلٌ	مُؤْصِلٌ	وَصِّلْ	يُوصِّلُ	
مُؤَاصَلَةٌ	مُؤَاصِلٌ	مُؤَاصِلٌ	وَاصِلٌ	يُؤَاصِلُ	
تَوْصَلٌ	مُتَوَصِّلٌ	مُتَوَصِّلٌ	تَوَصِّلْ	يَتَوَصِّلُ	
تَوَاصِلٌ	مُتَوَاصِلٌ	مُتَوَاصِلٌ	تَوَاصِلْ	يَتَوَاصِلُ	
اتِّصَالَ	مُتَّصِلٌ	مُتَّصِلٌ	اتَّصِلْ	يَتَّصِلُ	
اسْتِیْصَالَ	مُسْتَوْصِلٌ	مُسْتَوْصِلٌ	اسْتَوْصِلْ	يَسْتَوْصِلُ	

Note 4: In categories no.1 and 8 of (ثلاثي مزيد فيه), the (و) is changed to a (ي) in the (مصدر) according to rule no. 3 of (تعلييل). In all the derivatives of (افتعل), the (و) was changed to a (ت). No changes have occurred anywhere else.

Note 5: When (لام التأكيد ونون ثقيلة) are added to (يَزِنُ), it will become (لَيَزِنَنَّ لَيَزِنَنَّ لَيَزِنَنَّ) etc. When the (لام التأكيد ونون ثقيلة) are added to (زِنَ), it becomes (زِنَنَّ زِنَنَّ زِنَنَّ زِنَنَّ زِنَنَّ).

Vocabulary List No. 28

Word	Meaning
أَفْهَمَ وَفَهَّم	to explain
تَوَكَّلَ	to entrust, to place trust in
خَسِرَ (س)	to incur a loss
	(1) to reduce
ضَلَّ يَضِلُّ	to be misguided
	(1) to misguide
عَاوَنَ	to help mutually
كَثَّرَ	to increase
مَاطَلَ	to delay
وَتَّقَ يَتَّقُ	to trust, to rely
وَجَدَ يَجِدُ	to find
وَدَعَ يَدَعُ	to leave

وَزَرَ يَزِرُ	to carry a burden
وَصَفَ يَصِفُ	to describe
وَصَلَ يَصِلُ	(إلى) to reach
	(به) to meet
وَقَفَ يَقِفُ	to halt, to understand
وَلَدَ يَلِدُ	to beget, to give birth
وَهَنَ يَهِنُ	to be weak
يَتَسَّ يَتَسُّ	to lose hope
يَقِظُ وَيَقِظُ وَاسْتَيْقَظَ	to wake up
أَيْقَظُ	to wake s.o. up
يَسِّرَ	(2) to simplify
	(4) to be easy
أُخْرِي ، أُخْرِي	another
أَذِي	harm, distress
أَعْلَى ، أَعْلَوْنَ	highest
أُورَبَا	Europe
أَهْلًا وَسَهْلًا	welcome

دِيَّارٌ	dweller
رَوْحٌ	mercy, help
سَوَّارٌ ، أَسْوَرَةٌ	bangle, bracelet
صَمَدٌ	independent
فَاجِرٌ ، فَجَّارٌ	transgressor
قِسْطَاسٌ	scale
كَفَّارٌ	extremely ungrateful, great disbeliever
مَائِدَةٌ ، مَوَائِدُ	table
مَرَّةً ، مَرَارًا	once
مَثْقَالٌ ، مَثَاقِيلُ	weight, approx 4.68g
مُسْتَقِيمٌ	straight
وِزْرٌ ، أَوْزَارٌ	burden, sin

Exercise No. 30

(A) Translate the following sentences into English.

- (1) هَلْ وَزَنْتَ خَاتَمَكَ يَا أَحْمَدُ ؟
لَا يَا سَيِّدِي بَلْ أَرَنْتَهُ الْيَوْمَ
- (2) زَنْتَهُ الْآنَ بِذَلِكَ الْمِيزَانَ .
لَأَعْلَمُ كَيْفَ يُوزَنُ دَعْنِي أَرَنْتَهُ فِي الْبَيْتِ .
- (3) ضَعِ الْخَاتَمَ فِي كِفَّةٍ وَالْوِزْنَ فِي كِفَّةٍ أُخْرَى .
طَيِّبٌ فَأَفْعَلُ هَكَذَا .
- (4) مَا هُوَ وَزْنُ الْخَاتَمِ ؟
إِنَّمَا وَزْنُهُ مِثْقَالَانِ .
- (5) اسْمَعْ يَا أَحْمَدُ إِذَا وَزَنْتُمْ شَيْئًا لِأَحَدٍ فَلَا تُخْسِرُوا فِي الْمِيزَانِ .
أَحْسَنْتُمْ يَا سَيِّدِي قَدْ قَرَأْتُ فِي الْقُرْآنِ زِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ .
- (6) هَلْ تَهَبُ لِي كِتَابَكَ هَذَا يَا عَمِّي فَإِنِّي أَجِدُهُ كِتَابًا نَافِعًا ؟
سَأَهَبُ لَكَ كِتَابِي هَذَا إِنْ تَقَفَ عِنْدَنَا شَهْرًا لِأُفَهِّمَكَ مَطَالِبَهُ .
- (7) نَعَمْ سَأَقِفُ عِنْدَكُمْ يَا عَمِّي .
فَخُذُوا يَا وَلَدِي هَذَا الْكِتَابَ وَاقْرَأُوا

(8) هَلْ يَتَيَسَّرُ لِي فَهْمُ هَذَا الْكِتَابِ ؟
اجْتَهِدْ وَثِقْ بِاللَّهِ وَتَوَكَّلْ عَلَيْهِ .

(9) مَالِي مَا رَأَيْتِكَ مُنْذُ زَمَانٍ يَا صَدِيقِي ؟ فَتَشْتُ عِنْدَكَ مِرَارًا وَلَمْ
أَجِدْكَ؟

يَا حَلِيلُ كُنْتُ سَافَرْتُ إِلَى بِلَادِ مِصْرَ وَأُورُبَّا .

(10) أَهْلًا وَسَهْلًا يَا صَدِيقِي مَتِي جِئْتَ هَهُنَا ؟
وَصَلْتُ إِلَيَّ بِمَبَائِي بِاللَّامِسِ فَقَطُ .

(11) هَلْ تَصِفُ لِي مَا رَأَيْتَ مِنَ الْعَجَائِبِ ؟

كَيْفَ أَصِفُ لَكَ وَأَنْتَ ذَاهِبٌ إِلَيَّ الدُّكَّانَ ؟

(12) هَلْ تَعِدُنِي أَنْ تَصِفَ لِي أَحْوَالَ السَّفَرِ بَعْدَ الْمَغْرِبِ فَأَحْضُرَ عِنْدَكَ؟
لَا أَعِدُكَ الْيَوْمَ لِأَنِّي الْيَوْمَ مَشْغُولٌ .

(13) أَفَلَا أَظُنُّ أَنَّكَ تُمَاطِلُنِي ؟

لَا تَيَأَسُ يَا أَخِي لِأَصِفَنَّ لَكَ تِلْكَ الْأَحْوَالَ الْعَجِيبَةَ غَدًا إِنْ شَاءَ اللَّهُ .

(14) أَلَمْ يَصِلْ إِلَيْكَ مَكْتُوبٌ مِنْ مِصْرَ وَمِنْ لَنْدَنْ ؟

مَا وَصَلَ إِلَيَّ كِتَابٌ مِنْكَ لَا مِنْ مِصْرَ وَلَا مِنْ لَنْدَنْ .

(15) هَلْ تَبْقِظُ صَبَاحًا كُلَّ يَوْمٍ يَا خَالِدُ ؟

لَا يَتَيَسَّرُ لِي أَنْ أَتَقِظَ فِي الصَّبَاحِ .

(16) فَمَنْ أَيْقَظَكَ الْيَوْمَ ؟

الْيَوْمَ أَيْقَظْتَنِي أُمِّي فَاسْتَيْقَظْتُ .

(17) دَعْنِي أَنَا أَوْفِظْكَ وَقْتَ الصَّلَاةِ .

هَذَا مِنْ فَضْلِكَ لِنَنْ أَيْقَظْتَنِي لَتَكُونَنَّ مَشْكُورًا وَلَا كُوتَنَّ مَمْنُونًا .

(18) لَا أَمُنُّ عَلَيْكَ بَلْ يَجِبُ عَلَيَّ كُلِّ مُسْلِمٍ أَنْ يُعَاوِنَ أَخَاهُ عَلَيَّ الْخَيْرِ .

كَثَرَ اللَّهُ خَيْرَكَ وَاللَّهُ عَرَفْتُكَ الْيَوْمَ أَنَّكَ مُسْلِمٌ صَادِقٌ .

(19) صَدَّقَ اللَّهُ ظَنَّاكَ وَجَعَلَنِي وَإِيَّاكَ مِنَ الْمُسْلِمِينَ الصَّادِقِينَ .

أَمِينَ أَمِينَ يَا رَبَّ الْعَالَمِينَ .

(B) Translate the following verses of the Qur'an into English.

(1) اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ .

(2) وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى .

(3) وَدَعَا أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ .

(4) فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا . يَرِيئِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ .

(5) وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا .

(6) وَذَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ .

(7) وَلَا تَيَأْسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ
الْكَافِرُونَ .

(8) وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ .

(C) Note the analysis of the following sentence.

زُنُوا بِالْقِسْطِ الْمُسْتَقِيمِ

The morphological analysis will be as follows:

Analysis	Word
<p>فعل الأمر الحاضر المتعدي ، صيغته جمع مذكر حاضر ، من المثال الواوي ، باب ضرب ، ، أصله اوزنوا According to rule no. 13 of (تعلييل), the (و) has been deleted from the imperfect (يزن). Therefore it is also deleted from the imperative. After deleting the (علامة المضارع), the word (زن) remains. See Lesson 21 Note 1.</p>	زُنُوا
حرف جرّ	بِ
اسم ، المعرّف باللام ، واحد مذكر ، جامد ، معرب	الْقِسْطِ
اسم ، المعرّف باللام ، واحد مذكر ، مشتق ، اسم الفاعل	الْمُسْتَقِيمِ

من استقام ، معرب

The grammatical analysis will be as follows:

Analysis		Word
جُملة فعلية إنشائية	<p>فعل الأمر المتعدي ، الواو ضمير مرفوع متصل فاعله ، مفعوله المقدر شيئاً موزوناً</p> <p>The object (مفعول) is (مقدر) implied because a transitive verb needs an object.</p>	زُنُوا
متعلق الفعل	حرف جرّ	بِ
	مجرور ، موصوف	الْقِسْطَاسِ
	صفة ، مجرور	الْمُسْتَقِيمِ

A sentence that has a question, command or prohibition is called (جُملة إنشائية). The details will be mentioned later.

(D) Fill in the blanks in the following sentences using the list of words provided hereunder. The words are either

(مثال واوي) or (مضاعف), (مهموز).

مُرٌّ ، مُرِيٌّ ، سَامِرٌ ، كُلًّا ، شَتْمًا ، سَلٌّ ، ثِقٌّ ، لَاتَتَّخِذُ ، زَنْ ، زِنِيٌّ ،
ضَعُوعًا ، هَبٌّ ، عُدِّيٌّ ، دُلٌّ ، أَدُلُّ ، لَاتَهْزُؤًا ، يَسُرُّ ، أَحِبُّ ، تُحِبُّ ،
تَوَكَّلُ ، تَفْرُؤُنَ

- (1) _____ لِي يَا أَبَتِ سَاعَةً .
- (2) _____ هَذَا الشَّيْخِ مِنْ أَيْنَ هُوَ .
- (3) _____ خَاتَمَكَ .
- (4) _____ سِوَارَكَ يَا لَطِيفَةً .
- (5) _____ عَدُوَّكَ وَوَلِيًّا .
- (6) _____ بِنْتِكَ بِالصَّلَاةِ .
- (7) _____ هُنَّ بِالصَّلَاةِ .
- (8) هَلْ _____ كَ عَلَيَّ بَيْتِ الْوَزِيرِ .
- (9) نَعَمْ _____ نِي عَلَيْهِ مِنْ فَضْلِكَ .
- (10) _____ كُتِبْكُمْ عَلَيَّ الطَّوَلَةَ .
- (11) إِلَى أَيْنَ _____ يَا أَوْلَادُ ؟
- (12) _____ أَغْصَانَ الْأَشْجَارِ يَا أَوْلَادُ .

- (13) _____ أَوْ رَاقَ الْكِتَابِ يَا مَرِيْمُ .
- (14) هَلْ _____ كِ اللَّعْبُ أَمْ التَّعَلُّمُ ؟
- (15) _____ نِي اللَّعْبُ وَالتَّعَلُّمُ كِلَاهُمَا .
- (16) هَلْ _____ اللَّعْبُ أَمْ التَّعَلُّمُ ؟
- (17) _____ اللَّعْبُ وَالتَّعَلُّمُ كِلَيْهِمَا .
- (18) _____ بِاللَّهِ وَ _____ عَلَيْهِ .
- (19) إِجْلِسَا أَنْتُمَا عَلَيِ الْمَائِدَةِ وَ _____ مِنْ الطَّعَامِ مَا _____ .

(E) Translate the following sentences into English.

- (1) O father, will you give me a watch on the day of Eid?
Yes my beloved son, I will certainly give you a silver watch.
- (2) Sir, how do you find this book?
We find it to be a beneficial book.
- (3) Is it available in the book shops?
No, this book is not found in the book shops nowadays.
- (4) O my sister, have you weighed your bangle?
Yes, I weighed my bangle and found it to be 20 mithqāls.
- (5) Weigh it in front of me now.
Okay, I will weight it in front of you.
- (6) Did you receive my letter?
No, I did not receive your letter.
- (7) Will you stay by us in Bombay?

Yes, we will stay for one month by you.

(8) I stayed by you in Delhi last year.

This is your favour.

(9) Sir, will you describe the conditions of your journey to us?

Yes, I will gladly describe the conditions of my journey to you.

(10) Where should I place my book?

Place your book on the table.

(11) Leave me to place my book in the box.

There is no problem. Place your book in the box.

(12) When do you wake up in the morning?

We wake up in the morning at the time of Fajr.

(13) Who woke you up today?

I did not wake up this morning so my father woke me up.

Lesson 31

The Hollow Verb

(الْفِعْلُ الْأَجْوَفُ)

أجوف واوي

الأمر المعروف	المضارع المعروف	الماضي المعروف
	يَقُولُ	قَالَ
	يَقُولَانِ	قَالَا
	يَقُولُونَ	قَالُوا
	تَقُولُ	قَالَتْ
	تَقُولَانِ	قَالَتَا
	يَقُلْنَ	قُلْنَ
قُلْ	تَقُولُ	قُلْتَ
قُولَا	تَقُولَانِ	قُلْتُمَا
قُولُوا	تَقُولُونَ	قُلْتُمْ
قُولِي	تَقُولِينَ	قُلْتِ
قُولَا	تَقُولَانِ	قُلْتُمَا
قُلْنَ	تَقُلْنَ	قُلْتُنَّ
	أَقُولُ	قُلْتُ
	نَقُولُ	قُلْنَا

أجوف يائي

الأمْرُ المَعْرُوف	المضارع المَعْرُوف	الماضي المَعْرُوف
	يَبِيعُ	بَاعَ
	يَبِيعَانِ	بَاعَا
	يَبِيعُونَ	بَاعُوا
	تَبِيعُ	بَاعَتْ
	تَبِيعَانِ	بَاعَتَا
	يَبِيعَنَّ	بَعَنَّ
بِعَ	تَبِيعُ	بَعَتْ
يَبِيعَا	تَبِيعَانِ	بَعْتَمَا
يَبِيعُوا	تَبِيعُونَ	بَعْتُمُ
بِيعِي	تَبِيعِينَ	بَعْتِ
يَبِيعَا	تَبِيعَانِ	بَعْتَمَا
بِعَنَّ	تَبِيعَنَّ	بَعْتَنَّ
	أَبِيعُ	بَعْتُ
	نَبِيعُ	بَعْنَا

1. Ponder over the paradigms of the perfect, imperfect and

imperative of (أحوف واوي) and (أحوف يائي) and note where the changes have occurred. You will notice that from the beginning till the end, no word has been spared of changes. The first change is in the first five words of the perfect tense (الماضي) where the (و) or (ي) has changed to an alif according to rule no. 1 of (تعليل).

Rule numbers 4 and 5 of (تعليل) have been applied to most of the word-forms of the imperfect (المضارع). See Lesson 27.

Regarding the imperative (امر), you know that it is constructed from the imperfect (المضارع).

2. In the paradigms of the perfect, imperfect and imperative, the (حرف العلة) is deleted wherever the third radical (لام الكلمة) is sākīn. For example, in the perfect, from (قُلْنَ) and (بَعْنَ) till the end, the alif has been deleted. In the imperfect, only the plural feminine third and second person forms, namely (يَقُلْنَ) and (تَقُلْنَ), have the elision³ of a (و).

³ Elision is the omission of a vowel or syllable in a word.

Similarly, the (ي) has been deleted from (يَبْعِنَ) and (تَبْعِنَ). The same change can be observed in the first and last word-forms of the imperative, namely (قُلْ) and (قُلْنَ).

From this, you can form a new rule of (تعلييل). Thirteen rules of (تعلييل) have been mentioned in Lesson 27 and two in Lesson 30.

Rule No. 16 of (تعلييل): Wherever the third radical (لام الكلمة) becomes sākin in the perfect, imperfect or imperative of (أجوف) due to the paradigm or because of the jussive case (حالة الجزم), the middle (حرف العلة) is elided.

Examples: (قُلْنَ ، يَقُلْنَ ، بَعْنَ ، يَبْعِنَ ، قُلْ ، لَمْ يَقُلْ).

3. You may be wondering how the words (قُلْنَ) and (بَعْنَ) were formed from (قَالَ) and (بَاعَ) when they should have been (قُلْنَ) and (بَعْنَ).

It seems to go against the normal rule but the morphologists have postulated a rule for it as well which is as follows:

Rule No. 17 of (تعليل): If the (الماضي) of (أجوف واوي) is (مفتوح العين) or (مضموم العين), the first radical (فاء الكلمة) will be rendered a dammah wherever the (و) has been elided and if the (الماضي) is (مكسور العين), a kasrah will be rendered to it.

Examples: from (قَوْلَ = قَالَ) the word (قُلْنَ) is formed,

from (طُولَ = طَالَ) the word (طُلْنَ) is formed,

from (خَوْفَ = خَافَ) the word (خِفْنَ) is formed.

In (أجوف يائي), a kasrah will always be read, e.g (بِعْنَ) from (بِيعَ = بَاعَ).

Note 1: These word-forms are pronounced in the passive tense (مجهول) in the same way as the active tense (معروف): (قُلْنَ ، بِعْنَ ، خِفْنَ).

Note 2: These word-forms are the same in three paradigms, namely the (الماضي المجهول), (الماضي المعروف) and (الأمر الحاضر). However, they are different in their original forms. In the (الماضي المعروف), their original forms will be

(قَوْلُنَ ، بَيِّعَنَ ، خَوْفُنَ).

In the (الماضي المجهول), their original forms will be (قَوْلُنَ ، بَيِّعَنَ)
(خَوْفُنَ).

In the (الأمر الحاضر), their original forms will be (أُقْوِلُنَ ، ابْيَعِنَ ،
اِخْوَفِنَ).

The meaning will be ascertained from the context in which the word is used.

4. The paradigm of the (الماضي المجهول) of (قَالَ), (خَافَ) and (بَاعَ) will be as follows:

الماضي المجهول	الماضي المجهول	الماضي المجهول
يَبِيعُ	يَخِيفُ	يَقِيلُ
يَبِيعَا	يَخِيفَا	يَقِيلَا
يَبِيعُوا	يَخِيفُوا	يَقِيلُوا
يَبِيعَتْ	يَخِيفَتْ	يَقِيلَتْ
يَبِيعَتَا	يَخِيفَتَا	يَقِيلَتَا
يَبِيعَنَّ	يَخِيفَنَّ	يَقِيلَنَّ
يَبِيعَتَ	يَخِيفَتَ	يَقِيلَتَ
يَبِيعَتُمَا	يَخِيفَتُمَا	يَقِيلَتُمَا
يَبِيعَتُمْ	يَخِيفَتُمْ	يَقِيلَتُمْ
يَبِيعَتِ	يَخِيفَتِ	يَقِيلَتِ
يَبِيعَتُمَا	يَخِيفَتُمَا	يَقِيلَتُمَا
يَبِيعَتِنَّ	يَخِيفَتِنَّ	يَقِيلَتِنَّ
يَبِيعَتُ	يَخِيفَتُ	يَقِيلَتُ
يَبِيعَانَا	يَخِيفَانَا	يَقِيلَانَا

5. The paradigm of the (المضارع المجهول) of (قَالَ), (خَافَ) and (بَاعَ) will be as follows:

المضارع المجهول	المضارع المجهول	المضارع المجهول
يُبَاعُ	يُخَافُ	يُقَالُ
يُبَاعَانِ	يُخَافَانِ	يُقَالَانِ
يُبَاعُونَ	يُخَافُونَ	يُقَالُونَ
تُبَاعُ	تُخَافُ	تُقَالُ
تُبَاعَانِ	تُخَافَانِ	تُقَالَانِ
تُبَاعْنَ	تُخَفْنَ	تُقَلْنَ
تُبَاعُ	تُخَافُ	تُقَالُ
تُبَاعَانِ	تُخَافَانِ	تُقَالَانِ
تُبَاعُونَ	تُخَافُونَ	تُقَالُونَ
تُبَاعِينَ	تُخَافِينَ	تُقَالِينَ
تُبَاعَانِ	تُخَافَانِ	تُقَالَانِ
تُبَعْنَ	تُخَفْنَ	تُقَلْنَ
أُبَاعُ	أُخَافُ	أُقَالُ
نُبَاعُ	نُخَافُ	نُقَالُ

6. The paradigm of the (المضارع المنفي مع لم) of (قَالَ), (خَافَ) and (بَاعَ) will be as follows:

المضارع المنفي مع لم	المضارع المنفي مع لم	المضارع المنفي مع لم
لَمْ يَبِعْ	لَمْ يَخَفْ	لَمْ يَقُلْ
لَمْ يَبِيعَا	لَمْ يَخَافَا	لَمْ يَقُولَا
لَمْ يَبِيعُوا	لَمْ يَخَافُوا	لَمْ يَقُولُوا
لَمْ تَبِعْ	لَمْ تَخَفْ	لَمْ تَقُلْ
لَمْ تَبِيعَا	لَمْ تَخَافَا	لَمْ تَقُولَا
لَمْ يَبِيعَنَّ	لَمْ يَخَفَنَّ	لَمْ يَقُلَنَّ
لَمْ تَبِعِي	لَمْ تَخَفِي	لَمْ تَقُلِي
لَمْ تَبِيعَا	لَمْ تَخَافَا	لَمْ تَقُولَا
لَمْ يَبِيعَنَّ	لَمْ يَخَفَنَّ	لَمْ يَقُلَنَّ
لَمْ أَبِعْ	لَمْ أَخَفْ	لَمْ أَقُلْ
لَمْ نَبِعْ	لَمْ نَخَفْ	لَمْ نَقُلْ

6. The paradigm of the (اسم الفاعل) of (قَالَ), (خَافَ) and (بَاعَ) will be as follows:

اسم الفاعل	اسم الفاعل	اسم الفاعل
بَاعٍ	خَائِفٌ	قَائِلٌ
بَائِعَانِ	خَائِفَانِ	قَائِلَانِ
بَائِعُونَ	خَائِفُونَ	قَائِلُونَ
بَائِعَةٌ	خَائِفَةٌ	قَائِلَةٌ
بَائِعَتَانِ	خَائِفَتَانِ	قَائِلَتَانِ
بَائِعَاتٌ	خَائِفَاتٌ	قَائِلَاتٌ

6. The paradigm of the (اسم المفعول) of (قَالَ), (خَافَ) and (بَاعَ) will be as follows:

اسم المفعول	اسم المفعول	اسم المفعول
مَبِيعٌ	مَخُوفٌ	مَقُولٌ
مَبِيعَانِ	مَخُوفَانِ	مَقُولَانِ
مَبِيعُونَ	مَخُوفُونَ	مَقُولُونَ
مَبِيعَةٌ	مَخُوفَةٌ	مَقُولَةٌ
مَبِيعَتَانِ	مَخُوفَتَانِ	مَقُولَتَانِ
مَبِيعَاتٌ	مَخُوفَاتٌ	مَقُولَاتٌ

Note 3: You can do the remaining paradigms by looking at the paradigms of a (فعل صحيح). You have read all the paradigms in Volume 2.

The brief paradigms of (أجوف) from (ثلاثي مزيد فيه) are enumerated hereunder. You can do the detailed paradigms on your own.

رقم الباب	الماضي	المضارع	الأمر
1	أَدَارَ	يُدِيرُ	أَدِرْ
2	دَوَّرَ	يُدَوِّرُ	دَوِّرْ
3	دَاوَرَ	يُدَاوِرُ	دَاوِرْ
4	تَدَوَّرَ	يَتَدَوَّرُ	تَدَوِّرْ
5	تَدَاوَرَ	يَتَدَاوِرُ	تَدَاوِرْ
6	انْقَادَ	يَنْقَادُ	انْقَدْ
7	اِقْتَادَ	يَقْتَادُ	اِقْتَدْ
8	اسْوَدَّ	يَسْوَدُّ	اسْوَدِّ أَوْ اسْوَدِّدْ
9	اسْوَدَّ	يَسْوَدُّ	اسْوَدِّ أَوْ اسْوَدِّدْ
10	اسْتَدَارَ	يَسْتَدِيرُ	اسْتَدِرْ

Meaning	المصدر	اسم المفعول	اسم الفاعل	رقم الباب
turning, management	إِدَارَةٌ	مُدَارٌ	مُدِيرٌ	1
spinning, rotating	تَدْوِيرٌ	مُدَوَّرٌ	مُدَوِّرٌ	2
walking around with someone	مُدَاوِرَةٌ	مُدَاوِرٌ	مُدَاوِرٌ	3
to be round	تَدَوَّرٌ	مُتَدَوَّرٌ	مُتَدَوِّرٌ	4
to circulate with someone	تَدَاوَرٌ	مُتَدَاوِرٌ	مُتَدَاوِرٌ	5
obeying	اِنْقِيَادٌ	مُنْقَادٌ	مُنْقَادٌ	6
obeying	اِقْتِيَادٌ	مُقْتَادٌ	مُقْتَادٌ	7
to be black	اِسْوَدَادٌ	مُسْوَدٌ	مُسْوَدٌ	8
to be black	اِسْوَيْدَادٌ	مُسْوَادٌ	مُسْوَادٌ	9
to circle	اِسْتِدَارَةٌ	مُسْتَدَارٌ	مُسْتَدِيرٌ	10

Note 4: The (اسم الفاعل) and the (اسم المفعول) of categories 6, 7, 8 and 9 apparently look the same. However, the origin of each one is different. For instance, if (مُنْقَادٌ) is the (اسم الفاعل),

its original form will be (مُنْقَوِّدٌ) and if it is the (اسم المفعول), its original will be (مُنْقَوِّدٌ).

Note 5: The verbal noun (مصدر) of (أَدَارَ) is (إِدَارَةٌ) and that of (اسْتَدَارَ) is (اسْتِدَارَةٌ). These were originally (إِدْوَارٌ) and (اسْتِدْوَارٌ) respectively on the scale of (إِفْعَالٌ) and (اسْتِفْعَالٌ). The (مصدر) of these categories when they are (أجوف) are constructed in this manner, e.g. (إِفَادَةٌ) from (أَفَادَ) and (اسْتِفَادَةٌ) from (اسْتَفَادَ).

Note 6: Outwardly the paradigms of (أجوف يائي) are like (أجوف واوي). The original words will be different, e.g. (أَغَارَ) was originally (أَغْيَرَ) and (اسْتَحَارَ) was originally (اسْتَحْيَرَ).

Vocabulary List No. 29

Note 7: Some verbs have (و) or (ي) written next to them. This is an indication towards (أجوف واوي) and (أجوف يائي) respectively.

Word	Meaning
أَرَادَ يُرِيدُ (و)	(1) ⁴ to intend
أَضَاعَ يُضِيعُ (ي)	(1) to waste
أَطَاعَ يُطِيعُ (و)	(1) to obey
اسْتَطَاعَ يَسْتَطِيعُ (و)	(10) to be able, to have the power
أَطَالَ يُطِيلُ (و)	(1) to lengthen
أَصَابَ يُصِيبُ (و)	(1) to be afflicted, to be correct
أَفَادَ يُفِيدُ (ي)	(1) to grant benefit, to inform
اسْتَفَادَ يَسْتَفِيدُ (ي)	(1) to obtain benefit
أَعَانَ يُعِينُ (و)	(1) to assist

⁴ This is an indication of the (باب), which in this case is (باب إفعال).

اسْتَعَانَ (و)	(10) to seek help
بَاتَ يَبِيتُ (ي)	to spend the night
جَالَ يَجُولُ (و)	(1) to roam, wander about
مَالَ (ي) إِلَى	(ض) to incline towards
مَالَ (ي) عَنْ	to turn away from
خَانَ يَخُونُ (و)	(ن) to betray
شَاءَ يَشَاءُ (ي)	(ف) to want
شَاعَ يَشِيعُ (ي)	(ض) to become public
أَشَاعَ يُشِيعُ (ي)	(1) to publish
شَافَ يَشُوفُ (و)	(ن) to look
شَعَرَ (ن)	to feel, to know
صَلَحَ (ن)(ف) (ك)	to be proper
أَصْلَحَ	(1) to put in order
صَانَ يَصُونُ (و)	(ن) to save
عَادَ يَعُودُ (و)	(ن) to return
أَعَادَ يُعِيدُ (و)	(1) to make s.t. return, to repeat
فَازَ يَفُوزُ (و)	(ن) to be successful, to

	achieve
فَسَدَ (ن)	to be spoilt
أَفْسَدَ (1)	to spoil, to cause corruption
قَامَ يَقُومُ (و)	(ن) to stand, to be ready
أَقَامَ يُقِيمُ (و)	(1) to stay
اسْتَقَامَ يَسْتَقِيمُ (و)	(10) to be steadfast, to become straight
نَدِمَ (س)	to be ashamed
نَالَ يَنَالُ (ي)	to achieve
نَاوَلَ (و)	(3) to give, to hand over
نَامَ يَنَامُ (و)	(س) to sleep
حَاشَ لِلَّهِ	an oath
آلَةٌ	instrument
أَوْلِيَ الْأَمْرِ	the people of the government
بَقَاءٌ	life
حَرٌّ أَوْ حَرَارَةٌ	heat
حَسَنَةٌ	good deed
حَصَانٌ ، حُصْنٌ	horse, stallion

الدَّارُ الْآخِرَةُ	the hereafter
ذُو بَالٍ	one of importance
سَلْطَةُ	power, authority
عَرِضٌ	honour
عَسْرٌ	difficulty
كَاسٌ ، كُؤُوسٌ	glass, tumbler
كَذَبٌ	lie
مَنْيَةٌ ، مَنِيٌّ	wish, desire
مَقْيَاسٌ	measuring instrument
يَسْرٌ	ease

Exercise No. 31

(A) Translate the following sentences into English.

- (1) مَتَى جِئْتَ هَهُنَا ؟
- (2) جِئْتُ مِنْذُ سَاعَتَيْنِ .
- (3) جِئْ بِأَخِيكَ فَإِنِّي مُشْتَاقٌ إِلَيْ رُبِّيهِ .
- (4) جِئْنَاكَ أَمْسٍ بِهِ وَلَمْ نَجِدْكَ .

- (5) يَا أَحْمَدُ هَلْ شُفْتَ هَذَا الْكِتَابَ ؟
- (6) لَا مَا شُفْتُهُ سَأَشُوْفُهُ الْيَوْمَ .
- (7) شُفْ وَاقْرَأْ وَرُدِّهِ عَلَيَّ غَدًا .
- (8) هَلْ بَعْتَ حَصَانِكَ الْأَبْيَضَ ؟
- (9) لَمْ أَبِعْهُ وَلَنْ أَبِيعَهُ ؟
- (10) هَلْ تُرِيدُ أَنْ أَقُولَ لَكَ الْحَقَّ ؟
- (11) أَلَمْ أَقُلْ لَكَ أَنَّكَ سَتُفْلِحُ فِي مُرَادِكَ .
- (12) أَعِدْ سُؤَالَكَ لِأَفْهَمَ مَا تَقُولُ .
- (13) فِي الْإِعَادَةِ اسْتِفَادَةٌ .
- (14) أَفَدْتَنَا إِفَادَةً عَظِيمَةً .
- (15) مَنْ جَالَ نَالَ .
- (16) مَا نَدِمَ مَنْ اسْتَحَارَ .
- (17) هَذِهِ آلَةٌ يُقَاسُ بِهَا دَرَجَاتُ⁵ الْحَرَارَةِ وَيُقَالُ لَهَا مِقْيَاسُ الْحَرَارَةِ .
- (18) نَمَّ أَوَّلَ اللَّيْلِ وَتَبَقَّظَ أَوَّلَ الصَّبَاحِ .
- (19) لَا تَنْمَ بَعْدَ الْعَصْرِ .
- (20) أُرِيدُ أَنْ أَقِيمَ فِي بَلَدِكُمْ هَذَا نَحْوَ سَنَةٍ .

⁵ degrees

(21) هَذَا الرَّجُلُ مُدِيرٌ⁶ الْحَرِيدَةَ .

(22) إِخْوَانِي إِنْ أَرَدْتُمْ أَنْ تَكُونُوا لَكُمْ سُلْطَةٌ فِي الْوَطَنِ فَاتَّخِذُوا
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ فِي جَمِيعِ الْأُمُورِ لَيْسْتَخْلِفَنَّكُمْ⁷ اللَّهُ فِي
الْأَرْضِ .

(B) Translate the following advice.

نصيحة من الوالد لولده

أَيُّهَا الْوَلَدُ النَّجِيبُ آمِنْ بِاللَّهِ وَاسْتَقِمْ وَأَطِعْهُ فِي جَمِيعِ الْأَحْوَالِ وَاصْبِرْ عَلَيَّ
مَا أَصَابَكَ فِي سَبِيلِهِ وَاسْتَعْنِ عَلَيَّ الْخَيْرِ وَاسْتَعِذْ بِهِ مِنَ الشَّرِّ وَكُنْ صَادِقًا
فِي الْقَوْلِ وَالْعَمَلِ وَاحْفَظْ لِسَانَكَ إِنْ صُنَّتْهُ صَانَكَ وَإِنْ خُنَّتْهُ خَانَكَ وَدَمْ
مَائِلًا إِلَى الْعُلُومِ النَّافِعَةِ وَكُنْ مَائِلًا عَنِ الْجَهْلِ وَالْكَسَلِ لِتَفُوزَ الْمُنَى وَتَنَالَ
الْعُلَى أَطَالَ اللَّهُ بِقَاتِكَ لَطَاعَتِهِ وَخِدْمَةِ عِبَادِهِ .

وَلَقَدْ نَصَحْتِكَ إِنْ قَبِلْتَ نَصِيحَتِي وَالنُّصْحَ أَوْلَى مَا يُبَاعُ وَيُوهَبُ

⁶ editor

⁷ to appoint as successor

(C) Translate the following verses of the Qur'an.

- (1) يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ .
- (2) قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ .
- (3) وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا .
- (4) قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا .
- (5) وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ .
- (6) قَالُوا سَمِعْنَا فَتَىٰ يَدُكُرُّهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ .
- (7) وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِن لَّا تَشْعُرُونَ .
- (8) يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ .
- (9) إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ .
- (10) لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ .
- (11) وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ .
- (12) أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ .
- (13) يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ .
- (14) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ .
- (15) لَّا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ .

(16) إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(D) Translate the following sentences into Arabic.

- (1) If you roam, you will be successful.
- (2) He is selling his book.
- (3) That girl is turning the ball.
- (4) I want you to tell me the truth.
- (5) Did we not tell you that he will never come today.
- (6) He repeated his question so that I understand whatever he says.
- (7) We fear Allāh and do not fear anyone besides Him.
- (8) A Muslim does not fear death.
- (9) When he was told not to corrupt, he said, "I am merely putting in order.
- (10) We intend ease for them and they intend difficulty for us.
- (11) Did my brother come to you?
- (12) No, your brother did not come to me.
- (13) Save your honour even though your wealth is wasted.
- (14) Do not sell this cow of yours because its milk is beneficial for you.
- (15) O my sisters, if you want that your children should rule over the homeland, then obey Allāh and His

messenger ﷺ.

- (16) O women of īmān, be patient at the time of a calamity⁸ and seek assistance with ṣalāh.
- (17) O Muslim girl, why do you say that which you do not do.
- (18) Do not obey the ignorant ones.
- (19) We sought the opinion⁹ of the scholars in this issue.

(E) Fill in the blanks using the words given below:

بَاعَ ، دُرْتُ ، جَاءَنِي ، تَشِيْعُ ، قُمْتُ ، بِنْنَا ، فَاسْتَخِرْ ، دَوَّرْتُ ، لَا أَقُولُ
أَعَادَتْ

(1) _____ الْبَارِحَةَ عِنْدَ عَمَّنَا فِي حَيْدَرَأَبَادِ .

(2) _____ إِلَّا الْحَقَّ .

(3) مَنْ أَيْنَ هَذِهِ الْجَرِيْدَةُ ؟

(4) إِذَا أَرَدْتَ أَمْرًا ذَا بَالٍ _____ بِاللَّهِ .

(5) _____ مَكْتُوبٌ مِنْ أُمِّي فَكَتَبْتُ جَوَابَهُ .

(6) جَاءَنِي الْأُسْتَاذُ فَ_____ احْتِرَامًا لَهُ .

⁸ مُصِيبَةٌ

⁹ اسْتِشَارَةٌ

- (7) _____ سُؤَالَهَا لِأَفْهَمَ مَا تَقُولُ .
- (8) _____ أَخِي حَصَانًا أَحْمَرَ اللَّوْنِ .
- (9) _____ أُخْتِي الدَّوَامَةَ¹⁰ فَدَارَتْ سَرِيْعًا .
- (10) _____ حَوْلَ الْكَعْبَةِ سَبْعَ مَرَّاتٍ .

(F) Study the analysis of the following sentence.

لَا تَبِعْ حَصَانَكِ الْأَبْيَضَ

التحليل الصرفي

Analysis	Word
فعل النهي الحاضر ، صيغته واحد مذكر حاضر من أجوف يائي The (ي) has been elided due to the jazm at the end.	لَا تَبِعْ
اسم نكرة ، واحد ، مذكر ، معرب ، جامد	حَصَانًا
اسم ضمير ، مجرور متصل ، واحد مذكر حاضر ، معرفة ، مبني علي الفتح	كِ

¹⁰ top (toy)

اسم الصفة ، معرّف باللام ، واحد مذكر ، معرب	الْأَبْيَضَ
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التحليل النحوي

Analysis	Word
فعل ، الضمير المستتر فاعله ، فعل النهي في حالة الجزم ، فاعله في حالة الرفع	لَا تَبِعْ
مفعول ، منصوب	حَصَانًا
مضاف إليه مجرور	كَ
صفة المفعول ، منصوب ، واحد مذكر ، معرب	الْأَبْيَضَ
الفعل مع الفاعل والمفعول = جملة فعلية انشائية	

Lesson 32

The Defective Verb¹¹

(الفعل الناقص)

1. You have learnt that a (فعل ناقص) is one in which the third radical (لام الكلمة) is a (حرف العلة). Hereunder follow the paradigms of the following verbs:

- دَعَا (to call) الناقص الواوي من باب نصر
- رَمَى (to throw) الناقص اليائي من باب ضرب
- سَرُوَ (to be noble) الناقص الواوي من باب كرم
- لَقِيَ (to meet) الناقص اليائي من باب سمع
- ارْتَضَى (to like) الناقص الواوي من باب افتعال
- اتَّقَى (to face) الناقص اليائي من باب افتعال

¹¹ This is only the literal meaning of the word (ناقص). It does not mean that these verbs have a deficiency in them.

واوي (ن)	يائي (ض)	واوي (ك)
دَعَا	رَمَى	سَرَوَ
دَعَا	رَمَى	سَرَوَا
دَعَا	رَمُوا	سَرُوا
دَعَتْ	رَمَتْ	سَرَوَتْ
دَعَتَا	رَمَتَا	سَرَوَتَا
دَعَوْنَ	رَمَيْنَ	سَرَوْنَ
دَعَوْتَ	رَمَيْتَ	سَرَوْتَ
دَعَوْتُمَا	رَمَيْتُمَا	سَرَوْتُمَا
دَعَوْتُمْ	رَمَيْتُمْ	سَرَوْتُمْ
دَعَوْتُ	رَمَيْتُ	سَرَوْتُ
دَعَوْتُمَا	رَمَيْتُمَا	سَرَوْتُمَا
دَعَوْتُنَّ	رَمَيْتُنَّ	سَرَوْتُنَّ
دَعَوْتُ	رَمَيْتُ	سَرَوْتُ
دَعَوْنَا	رَمَيْنَا	سَرَوْنَا

يائي (س)	واوي (7)	يائي (7)
لَقِي	ارْتَضَى	الْتَقَى
لَقِيَا	ارْتَضَيَا	الْتَقِيَا
لَقُوا	ارْتَضَوْا	الْتَقَوْا
لَقِيَتْ	ارْتَضَتْ	الْتَقَتْ
لَقِيْتَا	ارْتَضْتَا	الْتَقْتَا
لَقِيْنَ	ارْتَضَيْْنَ	الْتَقِيْنَ
لَقِيَتْ	ارْتَضَيْتْ	الْتَقَيْتْ
لَقِيْتُمَا	ارْتَضَيْتُمَا	الْتَقَيْتُمَا
لَقِيْتُمْ	ارْتَضَيْتُمْ	الْتَقَيْتُمْ
لَقِيَتْ	ارْتَضَيْتِ	الْتَقَيْتِ
لَقِيْتُمَا	ارْتَضَيْتُمَا	الْتَقَيْتُمَا
لَقِيْتِنَّ	ارْتَضَيْتِنَّ	الْتَقِيْتِنَّ
لَقِيْتُ	ارْتَضَيْتُ	الْتَقَيْتُ
لَقِيْنَا	ارْتَضَيْْنَا	الْتَقَيْْنَا

Note 1: Of the above paradigms, three are of (الناقص الواوي) and three of (الناقص اليائي). Ponder over the changes that have occurred in each one by recognizing the original forms. The word (ارْتَضِيَ) was originally (ارْتَضَوَ). In (ثلاثي مزيد فيه), the paradigms of (الناقص الواوي) and (الناقص اليائي) become similar.

The Changes in the Perfect (الماضي)

2. By observing the above paradigms, you will realize that changes in the perfect (الماضي) of (ناقص) have only occurred in four word-forms, namely the singular and plural masculine and the singular and dual feminine.

However, in the paradigms of (سَرُّوْ) and (لَقِيَ), a change has occurred in the plural masculine third person form only. The details are as follows:

- In the singular masculine third person, the (و) and (ي) have changed to alif according to rule no. 1 of (رَمِيَ) changes to (رَمِيَ), (دَعَا) becomes (دَعَوَ). (تعلييل)

Note 2: When the (و) is changed to alif in the perfect tense (الماضي) of (ناقص), it is written in the form of an alif in (ثلاثي) (عَفَا), (دَعَا) while in (ثلاثي مزيد فيه) it is written as a (ي), e.g. (ارْتَضَى)

When a (ي) is changed to alif, it is written in the form of a (ي) in all cases, e.g. (رَمَى) and (التَّقَى). However when an attached pronoun in the accusative (منصوب) is suffixed to the verb, it will only be written in the form of an alif, e.g. (رَمَاهُ - He threw it.) (ارْتَضَاكَ - He liked you.)

- In the plural masculine third person form, the (و) and (ي) have been deleted, according to rules no. 6 and 7 of (تعلييل). Examples:

(دَعَوْا) changes to (دَعُوا),

(رَمَوْا) changes to (رَمُوا),

(سَرَوْا) changes to (سَرُوا),

(لَقِوْا) changes to (لَقُوا),

(ارْتَضَوْا) changes to (ارْتَضُوا),

(التَّقْوَى) changes to (تَقَوَّا).

- The alif is deleted in the singular and dual feminine forms, e.g. (دَعَتْ) and (دَعَتَا).
- A kasrah precedes the (و) in the perfect passive tense (الماضي الجهول). Therefore the (و) is changed to a (ي).

Examples:

(دُعِوْ) changes to (دُعِيْ),

(دُعِوَا) changes to (دُعِيَا),

(دُعِوُوا) changes to (دُعِوُيَا),

(دُعِوَتْ) changes to (دُعِيتِ),

(دُعِوَتَا) changes to (دُعِيتَيَا),

(دُعِوُنَ) changes to (دُعِينَ),

(دُعِوَتْ) changes to (دُعِيتِ). Similarly the (الماضي الجهول)

of (رَمِي) is (رَمِيَا رَمِيَا رَمِيَا رَمِيَتْ) etc.

In the (الماضي الجهول), (الناقص الواوي) and (الناقص اليائي) become similar.

The paradigm of the imperfect (مضارع) is as follows:

المضارع المعروف من الناقص

واوي (ن)	يائي (ض)	واوي (ك)
يَدْعُو	يَرْمِي	يَسْرُو
يَدْعُوَانِ	يَرْمِيَانِ	يَسْرُوَانِ
يَدْعُونَ *	يَرْمُونَ	يَسْرُونَ *
تَدْعُو	تَرْمِي	تَسْرُو
تَدْعُوَانِ	تَرْمِيَانِ	تَسْرُوَانِ
يَدْعُونَ *	يَرْمِينِ	يَسْرُونَ *
تَدْعُو	تَرْمِي	تَسْرُو
تَدْعُوَانِ *	تَرْمِيَانِ	تَسْرُوَانِ
تَدْعُونَ	تَرْمُونَ	تَسْرُونَ *
تَدْعِينِ	تَرْمِينِ *	تَسْرِينِ
تَدْعُوَانِ	تَرْمِيَانِ	تَسْرُوَانِ
تَدْعُونَ *	تَرْمِينِ *	تَسْرُونَ *
أَدْعُو	أَرْمِي	أَسْرُو
نَدْعُو	نَرْمِي	نَسْرُو

المضارع المعروف من الناقص

يائي (7)	واوي (7)	يائي (س)
يَلْتَقِيْ	يَرْتَضِيْ	يَلْقِيْ
يَلْتَقِيَانِ	يَرْتَضِيَانِ	يَلْقِيَانِ
يَلْتَقُوْنَ	يَرْتَضُوْنَ	يَلْقُوْنَ
تَلْتَقِيْ	تَرْتَضِيْ	تَلْقِيْ
تَلْتَقِيَانِ	تَرْتَضِيَانِ	تَلْقِيَانِ
يَلْتَقِيْنَ	يَرْتَضِيْنَ	يَلْقِيْنَ
تَلْتَقِيْ	تَرْتَضِيْ	تَلْقِيْ
تَلْتَقِيَانِ	تَرْتَضِيَانِ	تَلْقِيَانِ
تَلْتَقُوْنَ	تَرْتَضُوْنَ	تَلْقُوْنَ
* تَلْتَقِيْنَ	* تَرْتَضِيْنَ	* تَلْقِيْنَ
تَلْتَقِيَانِ	تَرْتَضِيَانِ	تَلْقِيَانِ
* تَلْتَقِيْنَ	* تَرْتَضِيْنَ	* تَلْقِيْنَ
أَلْتَقِيْ	أَرْتَضِيْ	أَلْقِيْ
نَلْتَقِيْ	نَرْتَضِيْ	نَلْقِيْ

Note 3: In the above paradigms, some words are similar to one another. These have been marked with an asterisk. Some words have changed while others are on their original forms. Recognize the changes.

The Changes in the Imperfect (المضارع)

3. Ponder over the changes in the paradigms of the imperfect (المضارع). Besides the four dual forms and the two feminine plural forms, there are changes in all the other words.

- Where the imperfect is (مفتوح العين), the (و) and (ي) have been changed to alif according to rule no. 1 of (تعلييل). Where it is (مكسور العين) or (مضموم العين), they have been rendered sākin. Examples:

(يَلْقِي) from (يَلْقَى),

(يَرْضَى) from (يَرْضُو),

(يَدْعُو) from (يَدْعُوهُ),

(يَرْمِي) from (يَرْمِيهِ).

The same change has occurred in the three word-forms

that do not have a (ضمير بارز - a visible pronoun).

Examples:

(تَدْعُوْ ، اَدْعُوْ ، نَدْعُوْ)،

(تَرْمِيْ ، اَرْمِيْ ، نَرْمِيْ)،

(تَلْقِيْ ، اَلْقِيْ ، نَلْقِيْ).

Note 4: The paradigm of (يُرْضِي) is like (يَلْقِي).

- According to rules 6 and 7 of (تعليل), the (حرف العلة) is deleted from the end of the plural masculine third person and second person forms. Examples:

(يَدْعُوْنَ) from (يَدْعُوُوْنَ)،

(تَدْعُوْنَ) from (تَدْعُوُوْنَ)،

(يَرْمُوْنَ) from (يَرْمِيُوْنَ)،

(يَلْقُوْنَ) from (يَلْقِيُوْنَ).

- In the singular feminine second person form, (اُوِيْ) and (اِيِيْ) change to (اِيْ) and (اِيِيْ) changes to (اِيْ).

Examples:

(تَدْعِيْنَ) from (تَدْعُوِيْنَ)،

(تَرْمِيْنَ) from (تَرْمِيْنِ),
(تَلْقِيْنَ) from (تَلْقِيْنِ),
(تَرْتَضِيْنَ) from (تَرْتَضِيْنِ),
(تَلْتَقِيْنَ) from (تَلْتَقِيْنِ).

- In the passive tense (المجهول), (الناقص الواوي) and (الناقص) (اليائي) become similar. Examples:

(يُدْعَى ، يُدْعِيَانِ ، يُدْعَوْنَ ، تُدْعَى ، تُدْعِيَانِ ، يُدْعَيْنِ) etc.

(يُرْمَى ، يُرْمِيَانِ ، يُرْمَوْنَ ، تُرْمَى ، تُرْمِيَانِ ، يُرْمَيْنِ) etc.

Vocabulary List No. 30

Word	Meaning
أَتَى (ض)	to come
آتَى (1)	to give
أَجَابَ (1)	to answer, to accept
أَصَابَ (1)	to reach, to touch, to afflict
اشْتَرَى (7)	to buy
أَعْطَى (1)	to give, grant

بَقِيَ (س)	to remain
أَبَقِيَ (1)	to maintain
بَكَى (ض)	to cry
أَبَكَى (1)	to make s.o. cry
بَلَ (ن)	to test, to afflict
بَنَى (ض)	to build, to construct
خَشِيَ (س)	to fear
خَفَّفَ	to lighten
خَلَ (ن)	to be empty, to pass
خَلَ إِلَيْهِ ، بِهِ ، مَعَهُ	to meet in private
دَرَى (ض)	to know
أَدْرَى (1)	to show
دَعَا (ن)	to call
دَعَا لَهُ	to supplicate for someone
دَعَا عَلَيْهِ	to supplicate against someone
رَضِيَ (س)	to be pleased
أَرْضَى (1)	to please s.o.

سَقَى (ض)	to give to drink
سَمَّى (2)	to name
عَفَا (ن)	to be erased
عَفَا عَنْهُ	to forgive
كَفَى (ض)	to be sufficient, to save
بُنْدُقَةٌ	bullet
رُعِبَ	awe
سَهْمٌ	spear, share
شَتَّى	different
طَهُورٌ	very pure, clean
فَصٌّ ، فُصُوصٌ	stone of ring
قَنْبَلَةٌ ، قَنْابِلٌ	bomb, grenade
مَزْرَعَةٌ ، مَزَارِعٌ	farm
أَلْمَاسٌ	diamond

Exercise No. 32

(A) Translate the following sentences into English.

- (1) دَعَا الرَّشِيدُ أَبَا الْفَضْلِ فَآتَاهُ وَسَلَّمَ عَلَيْهِ فَآتَاهُ خَاتَمًا فِي فَصِّهِ
الْمَاسِ .
- (2) كُنْتُ دَعَوْتُ الْأُسْتَاذَ إِلَى الطَّعَامِ فَمَا أَجَابَ .
- (3) أَرْضِي حَامِدٌ أَبَاهُ بِخِدْمَتِهِ فَدَعَا لَهُ .
- (4) مَا كَانَتْ أُمُّ جَعْفَرَ رَاضِيَةً عَنْهُ فَدَعَتْ عَلَيْهِ .
- (5) رَمَى هَاشِمٌ السَّهْمَ إِلَى الْأَسَدِ فَأَصَابَهُ وَمَاتَ حَالًا .
- (6) لِمَاذَا تَبْكِينَ يَا بِنْتُ مَا أَبْكَاكِ ؟
- (7) كَانَ الْوَلَدُ يَرْمِي الْحِجَارَةَ فِي جِهَةِ شَتَّى وَإِذَا أَصَابَتْ حَجْرَةً
أَخَاهُ الصَّغِيرَ فَقَعَدَ يَبْكِي .
- (8) مَا بَقِيَ لَهُ عُذْرٌ .
- (9) مَا أَبْقَيْتَ لِنَفْسِكَ ؟
- (10) كَفَانِي مَا أَعْطَانِي اللَّهُ مِنَ الْمَالِ .
- (11) بَقَيْتَ الْأُمُورَ عَلَيَّ حَالِهَا .
- (12) عَفَتِ الدِّيَارُ فِي أُرْبَابِ الْقُنَابِلِ النَّارِيَّةِ .

- (13) عَفَوْنَا عَنْهُ .
- (14) عَفَا اللَّهُ عَنْكَ .
- (15) عَفِيَ عَنْهُ .
- (16) أَتَانَا أَخُوكَ فَاتَيْنَاهُ كِتَابًا وَمِحْبَرَةً .
- (17) تِلْكَ الْبَسَاتِينُ تُسْقَى مِنْ مَاءِ النَّهْرِ .
- (18) هَلْ تَدْرِي كَمْ يَوْمًا مَضَى مِنْ أَيَّامِ هَذَا الشَّهْرِ .
- (19) لَا أَدْرِي يَا سَيِّدِي لَكِنِّي أَظُنُّ أَنَّ الْيَوْمَ يَكُونُ التَّارِيخُ الْعَاشِرُ .
- (20) دُعِيتُ الْيَوْمَ إِلَى الْإِمِيرِ .
- (21) سُمِّيتُ بِنْتِ زَيْنَبَ .
- (22) أَحْسَنُ الْمَسَاجِدِ فِي الْهِنْدِ الْجَامِعُ الَّذِي بُنِيَ بِأَمْرِ السُّلْطَانِ شَاهِ
جَهَانَ فِي دِهْلِي وَمِنْ عَجَائِبَاتِ الدُّنْيَا الْعِمَارَةُ الْمُسَمَّاةُ بِالتَّاجِ
مَحَلِّ فِي آكْرَهَ الَّتِي بَنَاهَا السُّلْطَانُ الْمَوْصُوفُ (رَحِمَهُ اللَّهُ
تَعَالَى).
- (23) رَضِينَا قِسْمَةَ الْجَبَّارِ فِينَا لَنَا عِلْمٌ وَلِلْجَهَّالِ مَالٌ
فَإِنَّ الْمَالَ يَفْنَى عَنْ قَرِيبٍ وَإِنَّ الْعِلْمَ يَبْقَى لَا يَزَالُ

(B) Translate the following verses of the Qur'an into English.

- (1) وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا .
- (2) رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ .
- (3) إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ .
- (4) سُنِّلِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ .
- (5) وَإِذَا قُلُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ .
- (6) وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ .
- (7) وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى .
- (8) فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ .
- (9) وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ .
- (10) وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا .
- (11) أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ .
- (12) إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ .

(C) Translate the following sentences into Arabic.

- (1) I called Rashīd so he came to me and greeted me and I gave him a book.
- (2) We called our friends for meals so they accepted our invitation.
- (3) The sheikh supplicated for me.
- (4) His father was not pleased with him so he supplicated against him.
- (5) Hāmid aimed a bullet at the wolf so it struck it (the wolf) and it died.
- (6) O boy, why are you crying? Who made you cry?
- (7) Now no wealth will remain for this woman.
- (8) What will you allow to remain for your brother?
- (9) Whatever wealth Allāh has given us will be sufficient for us.
- (10) His son has been named Maḥmūd.
- (11) This madrasah was built with the order of the minister.
- (12) Our farms are watered with rain water.

(D) Observe the analysis of the following sentence.

دَعَا الرَّشِيدُ أَبَا الْفَضْلِ إِلَى بَيْتِهِ

التحليل الصرفي

Analysis	Word
<p>فعل الماضي المعروف ، صيغته واحد مذكر غائب من الناقص الواوي ، أصله دَعَوَ ، ثلاثي مجرد</p> <p>The (و) has been changed to alif according to rule no. 1 of (تعلييل).</p>	دَعَا
<p>أَلْ حرف تعريف ، رشيد اسم الصفة مشتق من رَشَدَ لكنه اسم علم هنا ، واحد ، مذكر ، صحيح ، معرب</p>	الرَّشِيدُ
<p>اسم جامد ، واحد مذكر ، من الناقص الواوي ، أصله أَبَوٌ ، معرب</p>	أَبَا
<p>المصدر واسم علم هنا، معرّف باللام ، واحد مذكر ، صحيح ، معرب</p>	الْفَضْلِ
<p>حرف جرّ ، مبني</p>	إِلَيَّ
<p>اسم ، واحد مذكر ، معرفة لإضافته الي الضمير ، أجوف يائي ، معرب</p>	بَيْتِ
<p>ضمير مجرور ، واحد مذكر غائب ، مبني</p>	هـ

التحليل النحوي

Analysis	Word
فعل الماضي ، مبني	دَعَا
فاعل ، مرفوع	الرَّشِيدُ
مضاف ، مفعول ، منصوب ، نصبه بالألف (الدرس 2-11)	أَبَا
مضاف اليه مجرور	الْفَضْلِ
حرف جرّ ،	إِلَى
مجرور	بَيْتِ
ضمير مجرور ، مضاف اليه ، حالة الجرّ ، الجار والمجرور متعلق الفعل	هـ
الفعل مع الفاعل والمفعول والمتعلق = جملة فعلية خبرية	

Lesson 33

The Jussive Mood of the Imperfect

(الْمُضَارِعُ الْمَجْزُومُ)

The paradigms of the (الْمُضَارِعُ الْمَجْزُومُ) of (فعل ناقص) are mentioned below.

Note 1: In (حالة الجزم – the jussive mood), the third radical (لام الكلمة) of the imperfect (المضارع) and the imperative (أمر) are elided from five word-forms. In seven word-forms the (نون اعرابية) is deleted while the plural feminine forms remain unchanged because they are indeclinable (المبني).

الْمُضَارِعُ الْمَجْزُومُ مِنَ النَّاقِصِ		
لَمْ يَلْقَ	لَمْ يَرْمِ	لَمْ يَدْعُ
لَمْ يَلْقَا	لَمْ يَرْمِيَا	لَمْ يَدْعُوا
لَمْ يَلْقَوْا	لَمْ يَرْمُوا	لَمْ يَدْعُوا
لَمْ تَلَقْ	لَمْ تَرْمِ	لَمْ تَدْعُ
لَمْ تَلْقَا	لَمْ تَرْمِيَا	لَمْ تَدْعُوا
لَمْ يَلْقَيْنِ	لَمْ يَرْمِينِ	لَمْ يَدْعُونِ
لَمْ تَلْقَى	لَمْ تَرْمِي	لَمْ تَدْعِي
لَمْ تَلْقَا	لَمْ تَرْمِيَا	لَمْ تَدْعُوا
لَمْ تَلْقَوْا	لَمْ تَرْمُوا	لَمْ تَدْعُوا
لَمْ تَلْقَيْ	لَمْ تَرْمِي	لَمْ تَدْعِي
لَمْ تَلْقِيَا	لَمْ تَرْمِيَا	لَمْ تَدْعُوا
لَمْ تَلْقَيْنِ	لَمْ تَرْمِينِ	لَمْ تَدْعُونِ
لَمْ أَلْقِ	لَمْ أَرْمِ	لَمْ أَدْعُ
لَمْ تَلْقَ	لَمْ تَرْمِ	لَمْ تَدْعُ

الأمْر الحَاضِر مِنَ النَّاقِصِ					
أُدْعُونَ	أُدْعُوا	أُدْعِي	أُدْعُوا	أُدْعُوا	أُدْعُ
إِرْمِينِ	إِرْمِيَا	إِرْمِي	إِرْمُوا	إِرْمِيَا	إِرْمِ
الْقَيْنِ	الْقِيَا	الْقِي	الْقُوا	الْقِيَا	الْقِ

المضارع المؤكد من الناقص		المُضَارِعُ الْمَنْصُوبُ مِنَ النَّاقِصِ		
لَيَدْعُونَ	لَيَلْقَيْنَ	لَنْ يَلْقِيَ	لَنْ يَرْمِيَ	لَنْ يَدْعُوَ
لَيَدْعُونَ	لَيَلْقِيَانِ	لَنْ يَلْقِيَا	لَنْ يَرْمِيَا	لَنْ يَدْعُوا
لَيَدْعُونَ	لَيَلْقُونَ	لَنْ يَلْقُوا	لَنْ يَرْمُوا	لَنْ يَدْعُوا
لَتَدْعُونَ	لَتَلْقَيْنَ	لَنْ تَلْقِيَ	لَنْ تَرْمِيَ	لَنْ تَدْعُوَ
لَتَدْعُونَ	لَتَلْقِيَانِ	لَنْ تَلْقِيَا	لَنْ تَرْمِيَا	لَنْ تَدْعُوا
لَيَدْعُونَ	لَيَلْقِيَانِ	لَنْ يَلْقِيَنَّ	لَنْ يَرْمِيَنَّ	لَنْ يَدْعُوَنَّ
لَتَدْعُونَ	لَتَلْقَيْنَ	لَنْ تَلْقِيَنَّ	لَنْ تَرْمِيَنَّ	لَنْ تَدْعُوَنَّ
لَتَدْعُونَ	لَتَلْقِيَانِ	لَنْ تَلْقِيَانِ	لَنْ تَرْمِيَانِ	لَنْ تَدْعُوَانِ
لَتَدْعُونَ	لَتَلْقُونَ	لَنْ تَلْقَوْا	لَنْ تَرْمُوا	لَنْ تَدْعُوا
لَتَدْعُونَ	لَتَلْقَيْنَ	لَنْ تَلْقِيْ	لَنْ تَرْمِيْ	لَنْ تَدْعِيْ
لَتَدْعُونَ	لَتَلْقِيَانِ	لَنْ تَلْقِيَا	لَنْ تَرْمِيَا	لَنْ تَدْعُوا
لَتَدْعُونَ	لَتَلْقِيَانِ	لَنْ تَلْقِيَانِ	لَنْ تَرْمِيَانِ	لَنْ تَدْعُوَانِ
لَأَدْعُونَ	لَأَلْقَيْنَ	لَنْ أَلْقِيَ	لَنْ أَرْمِيَ	لَنْ أَدْعُوَ
لَأَدْعُونَ	لَأَلْقِيَانِ	لَنْ أَلْقِيَا	لَنْ أَرْمِيَا	لَنْ أَدْعُوا

Note 2: The (المضارع المؤكّد) of (يَرْمِي) will be :

لَيَرْمِيَنَّ ، لَيَرْمِيَانَّ ، لَيَرْمِيَانَّ ، لَيَرْمِيَانَّ ، لَيَرْمِيَنَّ ، لَيَرْمِيَنَّ ، لَيَرْمِيَانَّ ، لَيَرْمِيَانَّ ، الي آخره

The active participle (اسم الفاعل) of (دَعَا) will be as follows:

Feminine			Masculine		
دَاعِيَاتٌ	دَاعِيَاتَانِ	دَاعِيَةٌ	دَاعُونَ	دَاعِيَانِ	دَاعٍ

The word (دَاعٍ) was originally (دَاعُوٌ).

The (اسم الفاعل) of (رَمَى) will be (رَامٍ) while that of (لَقِيَ) will be (لَاقٍ). However, when the definite article (أَلْ) is prefixed to it, it becomes (الِدَّاعِي) etc. See 10.9.

The passive participle (اسم المفعول) of (دَعَا) is:

Feminine			Masculine		
مَدْعَوَاتٌ	مَدْعَوَاتَانِ	مَدْعُوَةٌ	مَدْعُورُونَ	مَدْعُورَانِ	مَدْعُورٌ

From (رَمَى), the (اسم المفعول) is (مَرْمِيَانِ الْخ) etc. and from (لَقِيَ), it will be (مَلْقِي).

The paradigm of the (اسم الظرف) is:

مَدَاعِ	مَدْعِيَانِ	مَدْعِي (مَدْعُو)
(مَدَاعُو)	مَدْعَاتَانِ	مَدْعَاءُ (مَدْعَوَةٌ)

The (اسم الظرف) of (رَمِي) is (مَرْمِي) etc. and of (لَقِي) is (مَلْقِي).

The paradigm of the (اسم الآلة) is:

مَدَاعِ (مَدَاعُو)	مَدْعِيَانِ	مَدْعِي (مَدْعُو)
	مَدْعَاتَانِ	مَدْعَاءُ (مَدْعَوَةٌ)
مَدَاعِي (مَدَاعِيُو)	مَدْعَاوَانِ	مَدْعَاءُ (مَدْعَاوُ)

The (اسم الآلة) of (رَمِي) is (مَرْمِي) etc. and of (لَقِي) is (مَلْقِي).

The paradigm of the (اسم التفضيل) is:

أَدْعُونَ أَوْ أَدَاعِ	أَدْعِيَانِ	أَدْعِي (أَدْعُو)
دُعَوَاتٌ أَوْ دُعِي	دُعَوِيَانِ	دُعَوِي أَوْ دُعِيَا

The brief paradigms of (ثلاثي مزيد فيه) are as follows:

الصرف الصغير من الناقص للثلاثي المزيد

رقم	الماضي	المضارع	الأمر	اسم الفاعل	اسم المفعول	المصدر
1	أَلْقَى	يُلْقِي	أَلِّقْ	مُلِقٌ	مُلْقِي	إِلْقَاءٌ to throw
2	لَقِيَ	يُلْقِي	لَقَّ	مُلِقٌ	مُلْقِي	تَلْقِيَةٌ to give
3	لَاقَى	يَلِاقِي	لِاقِ	مُلاقٍ	مُلاقِي	مُلاقاةٌ أو لِقَاءٌ to meet
4	تَلَقَّى	يَتَلَقَّى	تَلَقَّ	مُتَلَقٌّ	مُتَلَقِّي	تَلَقُّوْا to meet, to learn
5	تَلَاقَى	يَتَلَاقَى	تَلَاقَ	مُتَلَاقٍ	مُتَلَاقِي	تَلَاقٌ to face one another
6	انْقَضَى	يَنْقَضِي	انْقَضِ	مُنْقَضٌ	مُنْقَضِي	انْقِضَاءٌ to terminate
7	التَّقَى	يَلْتَقِي	التَّقِ	مُلتَقٍ	مُلتَقِي	التَّقَاءُ to confront

ارْعَوَاءُ to refrain	مُرْعَوِي	مُرْعَوٍ	ارْعَوِ	يُرْعَوِي	ارْعَوِي	8
اسْتَلْقَاءُ to lie on one's back	مُسْتَلْقِي	مُسْتَلِقٍ	اسْتَلِقِ	يَسْتَلْقِي	اسْتَلْقِي	10

By pondering over the above-mentioned paradigms, you can derive the following rules:

Rule No. 18 of (تعليل): The suffixes (اُو), (اِي), (اُو) and (اِي) change to (اِ), e.g. (دَاعِوُ) changes to (دَاعِ); (تَلَاقِي) on the scale of (تَفَاعِلُ) changes to (تَلَاقِ).

However, if there is no tanwīn at the end, it will become (اِي), e.g. (الدَّاعِي); (التَّلَاقِي).

Similarly, (مَدَاعِوُ) changes to (مَدَاعِ or المَدَاعِي). This is the plural of (اسم الظرف) from (دَعَا). (مَرَامِي) changes to (مَرَامٍ or المَرَامِي).

Note 3: This rule applies to every (اسم الفاعل)¹² of (ناقص) and

¹² It also applies to the (اسم الآلة) and (اسم الظرف).

to the (مصدر) of categories 4 and 5.

Rule No. 19 of (تعليل): The suffixes (أُو) and (أَيُّ) change to (أَيُّ), e.g (مَدْعُو) changes to (مَدْعَيُّ). This is the singular (اسم) (الظرف) from (دَعَا). (مُلَقِي) changes to (مُلَقِي). This is the (اسم) (المفعول) of (أَلْقَى).

Note 4: This rule applies to every (اسم المفعول) of (ناقص) from the categories of (ثلاثي مزيد فيه).

Rule No. 20 of (تعليل): The suffix (أُوِي) changes to (أَيُّي), e.g (مَرْمُوي) changes to (مَرْمَيُّي). This is the singular (اسم المفعول) of (رَمَى). (مَرَضُوي) changes to (مَرَضَيُّي). This is the (اسم المفعول) of (رَضِيَ).

Rule no. 13 of (تعليل) has been applied to the verbal nouns of the above-mentioned paradigms. For example, (الْقَائِي) changes to (الْقَائِي) etc.

Note 6: In the category (فَعَّلَ), the (مصدر) is used on the scale of (تَفَعَّلَ) instead of (تَفَعَّلُ), e.g. (تَلَقَّيْتُ) from (لَقِيَ) and (تَسَمَّيْتُ) from (سَمِيَ).

Note 7: The (ثلاثي مجرد) of (ناقص واوي) is used on the scales of (كَرُمَ), (سَمِعَ) and (نَصَرَ).

Examples: (سَرُّوْا يَسْرُوْا), (رَضِيَ يَرْضِي) and (دَعَا يَدْعُو).

The (ثلاثي ناقص يائي) is used on the scales of (ضَرَبَ), (فَتَحَ) and (سَمِعَ).

Examples: (لَقِيَ يَلْقِي), (سَعِيَ يَسْعِي) and (رَمَى يَرْمِي).

Vocabulary List No. 31

Word	Meaning
بَعِيَ (ض)	to want
بَغِيَ (س)	to rebel
ابْتَعِيَ (ي)	to want

اَبَعِيَ ¹³ (ي)	to be suitable
اَسْتَجَابَ (و)	to accept
بَالَي (ي) (و)	to care
بَلَّغَ	to convey
تَحَابَّ	to love mutually
تَمَنَّى (ي)	to wish
سَعَى (ي)	to strive, to run
صَبَّحَ	to say 'good morning'
صَلَّى (ي)	to perform ṣalāh
صَلَّى عَلَيْهِ	to recite ṣalāt ālan Nabī (durūd), to send mercy
قَضَى (ي)	to decree, decide
لَاقَى (ي)	to meet, to come in front
مَسَّى (ي)	to say 'good evening'
مَشَى (ي)	to walk
مَضَى (ي)	to pass
نَادَى (ي)	to call, to announce

¹³ The imperfect (يَبْعِي) of this verb is frequently used.

نَهَى (ي)	to prevent, to prohibit
أَنْتَهَى (ي)	to stop
هَدَى (ي)	to guide, to show the road
أَهْتَدَى (ي)	to accept guidance
أَهْدَى (ي)	to give a gift
تَهَادَى (ي)	to mutually give gifts
أَبْلَقَ	to be piebald
مُنِيَّةٌ	desire, wish
بَيْعٌ (مصدر بَاعَ)	trade
تَهْلُكَةٌ	destruction
جَبْهَةٌ	forehead
رَخِيصٌ	cheap
عَسَى	perhaps
غَالٌ	expensive
غَايَةٌ	end
غَيٌّ (مصدر غَوَى)	to be misguided
مَرَحًا	exuberant, arrogantly

مِيْلَادٌ	birth, birthday
هَلَا	why not?
هَنَاءٌ	good health, well being

Exercise No. 33

(A) Translate the following sentences into English.

- (1) اَلسَّلَامُ عَلَيكُمْ مَسَاكُمُ اللهُ بِالْخَيْرِ .
وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. اللهُ يُمَسِّيكَ بِالْخَيْرِ .
- (2) عَسَى أَنْ تَكُونَ مَضَّيْتِ أَيَّامَ الْعُطْلَةِ بِالْهَنَاءِ وَالْعَافِيَةِ يَا حَامِدُ .
اَلْحَمْدُ لِلَّهِ يَا أُسْتَاذِي مَضَّيْتِ أَيَّامَ الْعُطْلَةِ عَلَيَّ جَبَلٍ شِمْلَهُ فِي أَحْسَنِ
الْأَحْوَالِ .
- (3) هَلْ صَلَّيْتَ الْعَصْرَ ؟
اَلْحَمْدُ لِلَّهِ صَلَّيْتُ الْعَصْرَ .
- (4) هَلْ تُصَلُّونَ مَعَ الْجَمَاعَةِ ؟
نَعَمْ يُصَلِّي بِنَا أَبُونَا .
- (5) أُدْعُ أَخَاكَ .

- دَعَوْتُهُ فَقَالَ أَنَا آتِي خَلْفَكَ .
- (6) مَنْ أَعْطَاكَ هَذَا الْكِتَابَ ؟
أَعْطَانِيهِ صَدِيقِي خَالِدٌ .
- (7) فَمَا أَعْطَيْتَهُ فِي الْعَوْضِ ؟
لَمْ أُعْطِهِ شَيْئًا . هُوَ لَا يَقْبَلُ الْعَوْضَ .
- (8) فَيَنْبَغِي لَكَ أَنْ تُهْدِيَهُ يَوْمَ مِيلَادِهِ قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
تَهَادُوا تَحَابُّوا .
- نَعَمْ أُرِيدُ أَنْ أُهْدِيَهُ شَيْئًا يُحِبُّهُ وَيَرْضَى بِهِ .
- (9) هَلْ تَمْشِي مَعَنَا إِلَى بَيْتِ الْأُسْتَاذِ السَّيِّدِ سَعِيدِ الْهَاشِمِيِّ .
نَعَمْ أَمْشِي مَعَكَ بِالرِّضَا وَالسُّرُورِ لِأَنِّي مُتَمَنِّئٌ لِقَاءِ حَضْرَةِ الْهَاشِمِيِّ .
- (10) فَصَلِّ الْمَغْرِبَ فِي الْمَسْجِدِ الْجَامِعِ وَأَمْشِ مَعِيَ بَعْدَ الصَّلَاةِ .
عَلَى الْعَيْنِ وَالرَّأْسِ سَأُصَلِّي هُنَاكَ .
- (11) بِكُمْ اشْتَرَيْتَ هَذَا الْحِصَانَ الْأَبْلَقَ يَا فُؤَادُ ؟
اشْتَرَيْتَهُ بِمِئَةِ وَعِشْرِينَ رُبِيَّةً .
- (12) رَحِيصٌ . مَا هُوَ بِيْعَالٍ . اشْتَرِ لِي مِنْ فَضْلِكَ مِثْلَ هَذَا الْحِصَانَ .
طَيِّبٌ . لِأَشْتَرِينَ لَكَ غَدًا إِنْ شَاءَ اللَّهُ تَعَالَى .
- (13) لَكِنْ لَا أَشْتَرِي لِي حِصَانًا أَبْلَقَ . إِنِّي أَحِبُّ الْأَسْوَدَ الَّذِي فِي غُرَّتِهِ

بَيَاضٌ .

أَحْسَنْتَ . سَأَشْتَرِي لَكَ كَمَا تُحِبُّ وَتَرْضَى يَا سَيِّدِي .

(14) كَمْ تَتَعَلَّمُ الْإِنْكَلِيزِيَّ وَأَيْشَ تَبْعِي مِنْهُ يَا أَحْمَدُ ؟

أَتَمَنِّي أَنْ أَكُونَ دُكْتُورًا مَاهِرًا لِأَخْدَمَ الْمَرْضَى .

(15) هَلْ سَمِعْتَ "مَا كُلُّ مَا يَتَمَنَّى الْمَرْءُ يُدْرِكُهُ" ؟

نَعَمْ سَمِعْتُ لَكِنْ لَسْتُ بِقَانِطٍ وَلَا أَبَالِي بِهِ . أُرِيدُ أَنْ أَسْعَى حَتَّى أُدْرِكَ مَا

أَتَمَنَاهُ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ .

(16) أَحْسَنْتَ يَا أَحْمَدُ مُنِيكَ مُبَارَكَةٌ . جَعَلَ اللَّهُ سَعْيَكَ مَشْكُورًا وَبَلَّغَكَ

غَايَةَ مَا تَتَمَنَاهُ .

أَمِينٌ أَدْعُ لِي يَا شَيْخُ دَائِمًا فِي أَوْقَاتِكَ الْمَخْصُوصَةِ فَإِنَّ دَعْوَةَ الصَّالِحِينَ

مُسْتَجَابَةٌ .

(B) Translate the following verses of the Qur'ān.

(1) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ .

(2) أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ .

(3) أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً .

(4) فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي .

- (5) وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .
- (6) وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ .
- (7) وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا .
- (8) وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا .
- (9) قَالَ أَلْقَاهَا يَا مُوسَى . فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى .
- (10) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ .
- (11) فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا .
- (12) فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ .
- (13) أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ .
- (14) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ .
- (15) يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ . ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً .

(C) Translate the following poetry into English.

يَا أَيُّهَا الرَّجُلُ الْمُعَلَّمُ غَيْرُهُ
هَلَّا لِنَفْسِكَ كَانَ ذَا التَّعْلِيمِ
أَبْدًا بِنَفْسِكَ فَانْهَاهَا عَنْ غِيهَا
فَإِذَا انْتَهَتْ عَنْهُ فَأَنْتَ حَكِيمٌ
فَهَنَّاكَ يُسْمَعُ مَا تَقُولُ وَيُهْتَدَى
بِالْقَوْلِ مِنْكَ وَيَنْفَعُ التَّعْلِيمِ

(أبو الأسود الدؤلي المتوفي 69هـ)

(D) Write down the word-form (صيغة), category (أقسام) and original form (أصل) of each verb mentioned in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ
وَذَرُوا الْبَيْعَ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ .

Lesson 34

The Doubly Weak Verb and the Verb (رَأَى)

(الْفِعْلُ اللَّفِيفُ وَفِعْلُ رَأَى)

1. A verb or noun having two (حرف العلة) in place of its original letters is called (لفيف). It is of two types:

- (حرف العلة) where the two (حرف العلة) are adjacent to one another, e.g (رَوَى). This is like a combination of (أجوف) and (ناقص).
- (حرف العلة) where the two (حرف العلة) are separated by a (حرف صحيح), e.g. (وَقَى). This is like a

combination of (مثال) and (ناقص).

2. Only the changes of (ناقص) occur in (لفيف مقرون) while in (لفيف مفروق), the changes of (مثال) and (ناقص) occur. Therefore, you can conjugate (رَوَى) like (رَمَى) on your own.

Hereunder we will mention the brief paradigm of (وَقَى). You can conjugate the detailed paradigm on your own.

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
وَقَايَةٌ	مَوْقِيٌّ	وَأَقٍ	قِ	يَقِيْ	وَقَى

Note 1: The imperative (قِ) was originally (اَوْقِيْ). The (و) was elided according to rule no. 14 of (تعليل). Due to (حالة الجزم), the (ي) was elided.

The whole paradigm of the imperative will be as follows:

(قِ قِيَا قُوا قِي قِيَا قَيْنِ)

The paradigm of (وَقَى) on the category of (اَفْتَعَلَ) will be:

(اَتَّقِيَ يَتَّقِي ۚ اَتَّقِ مَتَّقِ مَتَّقِي اِتَّقَاءً) – to fear, to abstain.

Note 2: The verb (اَتَّقِيَ) was originally (اَوْتَّقِيَ). The (و) was changed to a (ت) according to rule no. 12 and the (ي) was changed to an alif according to rule no. 1.

3. Analysis of the verb (رَأَى)

- (1) The verb (رَأَى) is (مهموز العين) because the (عين) is a hamzah. Due to the fact that the (لام) is a (الكلمة) is a (ي), the verb is also (ناقص).
- (2) The paradigm of the perfect is like (رَمَى) but the hamzah is elided from the (مضارع) and (أمر). Consequently, the paradigm of the (مضارع) will be as follows:

(يُرِي ، يَرِيَانِ ، يَرُونَ ، تُرِي ، تُرِيَانِ ، يُرِينِ ، تُرِي ، تُرِيَانِ ، تُرُونَ ، تُرِينِ)
(يُرِي ، يَرِيَانِ ، يَرُونَ ، تُرِي ، تُرِيَانِ ، يُرِينِ ، تُرِي ، تُرِيَانِ ، تُرُونَ ، تُرِينِ)

Note 3: The passive tense of (رَأَى) which is (يُرِي) is sometimes used in the meaning of thinking and most often is used on the occasion of surprise, e.g. (هَلْ تُرِي - Do you think?). For this purpose, (يَا تُرِي) is also used.

- (3) The paradigm of the (أمر حاضر) is as follows:

(ر ، رِيَا ، رُو ، رِي ، رِيَا ، رِينِ)

Note 4: The perfect and the imperfect of (رَأَى) are used very

often. The (أمر حاضر) is hardly used. For this meaning, the verb (أَنْظُرُ) is used and in modern spoken Arabic, the verb (شَفُّ) is used.

- (4) The (اسم الفاعل) is (رَاءٍ) which is similar to (رَامٍ) and the (اسم المفعول) is (مَرَّئِيٌّ) which is similar to (مَرْمِيٌّ).
- (5) Among the categories of (ثلاثي مزيد فيه), the hamzah is deleted only from (باب افعال):

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
إِرَاءَةٌ	مُرَاءٌ	مُرَّئِيٌّ	أَرِ	يُرِي	أَرَى

Note 5: In the final three word-forms, the hamzah has been moved against the rule from the position of the (عين الكلمة) and brought in place of the (لام الكلمة). The (ي) has been made into the (عين الكلمة) thus resembling the verbs of (اجوف) like (مُرِيدٌ، مُفِيدٌ) etc.

Note 6: The (أمر حاضر) is used in the categories of (ثلاثي مزيد) (فيه).

- (6) The hamzah is not deleted from the remaining categories of (ثلاثي مزيد فيه). The paradigms resemble those of (ناقص). The paradigms of (مفاعلة) and (افتعال) are as follows:

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
to show off - رِيَاءٌ	مُرَائٍ	مُرَاءٍ	رَاءِ	يُرَائِي	رَأَيْ
to ponder, to doubt ارْتِيَاءٌ	مُرْتِيٍ	مُرْتِيٍ	ارْتَأِ	يُرْتَائِي	ارْتَأَيْ

4. The verbs (رَوِيَ يَرُوِي - to be satisfied), (قَوِيَ يَقْوِي - to be strong) and (سَوِيَ يَسْوِي - to be equal) are (لفيف مقرون). Their paradigms will be like the paradigms of (ناقص يائي), e.g. (لَقِيَ). Since all these verbs are intransitive, instead of the (اسم الفاعل), the (اسم الصِّفَّة) is used on the scale of (فَعِيلٌ), e.g.

(رَوِيَ - satisfied), (قَوِيَ - strong) and (سَوِيَ - equal).

5. The verb (حَيَّ) was originally (حَيَوُ) – to be alive. The imperfect is (يَحْيِي) and the (اسم الصِّفَةِ) is (حَيٌّ). The paradigms of the categories (إفعال), (تفعيل) and (استفعال) of this verb are as follows:

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
إِحْيَاءٌ to endow with life	مُحْيٍ	مُحِيٌّ	أَحْيِ	يُحْيِي	أَحْيَى
تَحْيَةٌ to keep alive, to greet	مُحِيٌّ	مُحِيٌّ	حَيِّ	يُحْيِي	حَيَّ
اسْتِحْيَاءٌ to be ashamed, to allow one to live	مُسْتَحِيٌّ	مُسْتَحِيٌّ	اسْتَحْيِ	يَسْتَحِي	اسْتَحْيَى

In the verb (اسْتَحْيِي), the first (ي) can also be elided and pronounced as (اسْتَحَى يَسْتَحِي اسْتَحَ).

Vocabulary List No. 32

Word	Meaning
أَبْدَى (ي)	to expose
تَجَرَّعَ	to drink in sips
حَالَ (و)	to be an obstacle
ارْتَأَحَ (و)	to find rest, to relax
رَوَى (ض)	to narrate
رَوِيَ (س)	to be satisfied
زَالَ (ن)	to be removed
سَهَا (ن)	to forget, to be negligent
طَرَحَ (ف)	to throw
عَتَبَ (ض)	to reproach
لَقِيَ (ي)	(2) to give
تَلَقَّى (ي)	(4) to obtain
مَاتَ (ن)	to die
أَمَاتَ (ن)	(1) to grant death
وَلِيَ (ي)	to be near, adjacent

وَلَّى (ي)	(2) to appoint as governor, to turn away
تَوَلَّى (ي)	to become a governor, to be a friend, to turn away
ارْتِقَاءً	progress
أُسْبُوعٌ ، أَسَابِيعُ	week
أُسْرَةٌ	family, tribe, household
الْأَنْي ، آنَاءُ	part of the day, the whole day
جِهَةٌ	side, direction, cause
حَزِينٌ	sad
حَيْثُ	when
حَنُونٌ	kind, compassionate
رَشَادٌ	straight
سَيْرٌ	journey, speed
غُصَّةٌ ، غُصَصٌ	stuck morsel
غَنِيٌّ	wealth
فُسُوقٌ سَبَّ شَتْمٌ	abuse, swearing
فِرَاسَةٌ	intuition

قَفَاً ، أَفْفِيَّةً	back, nape
قَطُّ	never
كِتَابٌ رِسَالَةٌ مَكْتُوبٌ	letter
لَأَسِيْمًا	especially
كَأَنَّكَ	as if you
مَنَامٌ	sleep
نَضْرَةٌ	freshness
وَقُودٌ	fuel
وَيْلٌ	calamity, punishment
مَاعُونٌ	household item, good deed

Exercise No. 34

(A) Translate the following sentences into English.

- (1) قِ فَآكَ كَيْ لَا يُضْرَبَ قَفَاكَ .
- (2) اسْتَحِ مِنَ اللَّهِ .
- (3) هَلَّا تَسْتَحِيُونَ يَا أَوْلَادُ ؟
- (4) لِمَ لَا تَقِي لِسَانَكَ مِنَ الْكِذْبِ وَالْفُسُوقِ ؟

- (5) اتَّقِ اللَّهَ وَاتَّقِ الْمَعْصِيَةَ .
- (6) كَانَ وَلِي هَارُونَ الرَّشِيدُ عَبْدًا حَبَشِيًّا عَلِي مِصْرَ .
- (7) لَمْ أَرْ مِثْلَ هَذِهِ الْإِبْنَةِ قَطُّ .
- (8) مَالِي أَرَاكَ حَزِينًا .
- (9) هَلْ رَأَيْتُمُونِي أَنِّي آتٍ إِلَيْكُمْ ؟
- (10) مَا تَرَى فِي هَذِهِ الْمَسْأَلَةِ أَيُّهَا الْفَاضِلُ .
- (11) أَرَى أَنَّ رَأْيَكُمْ صَحِيحٌ .
- (12) أَرْنِي كِتَابَكَ .
- (13) أُعْبُدُ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ . (الحديث)
- (14) اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَرَى بِنُورِ اللَّهِ . (الحديث)
- (15) أَتَرُونَ هَذِهِ (الْمَرْأَةَ) طَارِحَةً وَلَدَهَا فِي النَّارِ ؟ (الحديث)
- (16) كَانَ فِرْعَوْنُ يَقْتُلُ أَبْنَاءَ بَنِي إِسْرَائِيلَ وَيَسْتَحْيِي بَنَاتِهِمْ .
- (17) رَوَيْنَا هَذَا الْحَدِيثَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا .
- (18) هَذِهِ الْحِكَايَةُ مَرْوِيَّةٌ عَنِ الْأَصْمَعِيِّ .
- (19) نَهْرُ النَّيْلِ يُرْوِي مِزَارِعَ مِصْرَ .

(B) Translate the following poetry.

(1) وَلَمْ أَرِ بَعْدَ الدِّينِ خَيْرًا مِنَ الْغِنَىٰ وَلَمْ أَرِ بَعْدَ الْكُفْرِ شَرًّا مِنَ الْفَقْرِ

(2) قُلُوبُ الْأَصْفِيَاءِ لَهَا عِيُونَ تَرِي مَا لَا يَرَاهُ النَّاطِرُونَ

(C) Translate the following verses of the Qur'ān.

(1) يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ .

(2) فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا .

(3) أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ .

(4) قَالَ يَا بَنِيَّ إِنِّي آرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ .

(5) قَالَ رَبِّ ارْنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي .

(6) فَوَيْلٌ لِلْمُصَلِّينَ . الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ . الَّذِينَ هُمْ يُرَآؤُونَ . وَيَمْنَعُونَ الْمَاعُونَ .

(7) إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ .

(8) وَإِذَا حَيَّيْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا .

(D) Translate the following sentences into Arabic.

- (1) Protect your face so that your back is not beaten.
- (2) Why are you not protecting your tongue from abuse?
- (3) O my sister, fear Allāh and refrain from sin.
- (4) We have not seen a flower like this.
- (5) Were you looking at us coming towards you?
- (6) O scholars, what is your opinion in this issue?
- (7) Our opinion is that it is not correct.
- (8) Worship Allāh as if you are seeing Him because if you cannot see Him, He is undoubtedly seeing you.
- (9) The people of īmān see with the light of Allāh. Therefore fear their intuition.
- (10) Show me your books.
- (11) The khalīfah of the Muslims appointed me as governor of Baghdād.
- (12) The people of īmān should save themselves and their children from the fire.
- (13) O girls, have shame for Allāh and fear Him alone.

(E) Translate the following letter into English.

كِتَابٌ مِنْ وَالِدٍ إِلَيَّ وَوَلَدِهِ

وَوَلَدِي الْعَزِيزِ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

مَا لَكَ يَا بُنَيَّ مَضَيْتَ شَهْرَيْنِ وَلَمْ تَكْتُبْ لَنَا سَطْرَيْنِ . حَتَّى نَقِفَ عَلَيَّ
أَحْوَالِكَ وَسَيْرِكَ فِي الْعِلْمِ . أَمْرٌ حَالُ بَيْنِكَ وَبَيْنَ إِرْسَالِ الْمَكْتُوبِ ؟ أَمْ
عَدَمُ نَجَاحِكَ فِي الْإِمْتِحَانِ دَعَاكَ إِلَيَّ هَذَا السُّكُوتِ الْمَعْتُوبِ ؟

كَيْفَ نُبَدِي عَلَيَّ الْقِرْطَاسِ حَالِ قُلُوبِنَا لِأَسِيمَا حَالِ أُمَّكَ الْحُنُونَةِ يَا لَيْتَ
كُنْتَ تَدْرِي كَيْفَ تَتَجَرَّعُ أُمَّكَ غُصَصَ الْهَمُومِ وَالْأَفْكَارِ آتَاءَ اللَّيْلِ
وَأَطْرَافِ النَّهَارِ .

أَلَمْ تَرَ إِلَيَّ رُفَقَائِكَ السُّعْدَاءِ كَيْفَ يَكْتُبُونَ كُلَّ أُسْبُوعٍ مَكْتُوبًا إِلَيَّ أُسْرَتِهِمْ
فَتَرْتَاخُ صُدُورُهُمْ وَيَسْرُ قُلُوبُهُمْ . وَنَحْنُ مِنْ جِهَتِكَ مُبْتَلُونَ فِي الْهَمُومِ
وَالْأَحْزَانِ لَا يَهْنَأُ لَنَا طَعَامٌ وَلَا رُقَادٌ .

اِرْحَمْنَا يَا بُنَيَّ وَأَفِدْنَا عَمَّا أَنْتَ عَلَيْهِ لِتَطْمِئَنَّا قُلُوبُنَا وَتَزُولَ عَنَّا الْأَفْكَارُ .
نَدْعُوكَ لَكَ دَائِمًا أَنْ يَحْفَظَكَ اللَّهُ مَعَ الْعَافِيَةِ وَالْهِنَاءِ وَيَرْزُقَكَ عِلْمًا يَهْدِيكَ
إِلَى سَبِيلِ الرَّشَادِ وَالْإِرْتِقَاءِ .

وَالسَّلَامُ

وَالدُّكَّ

خَالِد

Lesson 35

The Remaining Trilateral Categories

(بقية أبواب الثلاثي المزيد فيه)

1. Ten categories of (ثلاثي مزيد فيه) were mentioned in Volume One. Those are the categories which are most frequently used. They are also the ones used in the Qur'an.

The remaining two categories, that is, category 11 and 12 of (ثلاثي مزيد فيه) are mentioned hereunder.

(11) افْعَوْعَلَ : اخْشَوْشَنَ (to be hard)

(12) افْعَوْلَ : اجْلَوَّذَ (to run fast)

المصدر	اسم الفاعل	الأمر	المضارع	الماضي
اخْشَيْشَانٌ	مُخْشَوْشِنٌ	اخْشَوْشِنُ	يَخْشَوْشِنُ	اخْشَوْشَنَ
اجْلَوَّذٌ	مُجْلَوَّذٌ	اجْلَوَّذُ	يَجْلَوَّذُ	اجْلَوَّذَ

Note 1: Both these categories are intransitive. Therefore the (اسم المفعول) was not mentioned. An intensive meaning is found in both these categories.

2. The books of Arabic Morphology mention other categories as well. Most of them are on the scale of (فَعَّلَ) which is the scale of (رباعي مجرد). There are a few which fall on the scales of (تَفَعَّلَ اِفْعَلَّلَ اِفْعَلَّلَ) which are the scales of (رباعي مزيد فيه). The only difference is that they have three root letters. All these categories are seldom used. It was therefore not necessary to mention them in this beginner's book.

Vocabulary List No. 33

Word	Meaning
اِحْدَوْدَبَ	to be hunch-backed
اِحْلَوَلَقَ	to be old (clothing)
اِحْلَوَلِي	to move from village to village
اِخْرَوَطَ	to sharpen a stick
اِعْلَوَطَ	to hold the camel's neck and mount it
اِمْلَوَلِحَ	to be salty (water)
سَبَقَ (ض)	to advance

كَادَ يَكَادُ	to be near
أَرِيكَةٌ ، أَرِيكَ	embellished chair
جَوَادٌ ، جِيَادٌ	swift horse, generous
زِيٌّ	attire, fashion
ظَهْرٌ ، أَظْهَارٌ	back
غُرْفَةٌ ، غُرَافٌ	sip of water
غُرْفَةٌ ، غُرْفٌ	room
فَاحِرَةٌ	outstanding, excellent

Exercise No. 35

(A) Translate the following sentences into English.

- (1) اِخْشَوْشَنَ الرَّجُلُ وَ اِخْشَوْشَنَ ظَهْرَهُ .
- (2) اِخْلَوْلَقْتُ ثِيَابُ الْعَبْدِ .
- (3) اَعْلَوَطْنَا النَّاقَةَ فَاجْلَوَدْنَا وَكَادَتْ تَسْبِقُ الْاَفْرَاسَ .
- (4) اِخْرَوَطُ أَيُّهَا النَّجَّارُ ذَاكَ الْخَشَبَ وَاصْنَعْ مِنْهُ أَرِيكَةً فَاحِرَةً .
- (5) اَمْلَوْلِحْ مَاءُ النَّهْرِ حَتَّى لَا يَقْدِرَ أَحَدٌ أَنْ يَشْرَبَ مِنْهُ غُرْفَةً وَاحِدَةً .
- (6) قَدْ تَجْلَوَّذُ النَّاقَةَ حَتَّى تَسْبِقَ الْجِيَادَ .

(7) اجلّولينا بلادًا وقرّي كثيرةً لنتقي عباد الله المخلصين في
خدمة الإسلام والمسلمين لكن ما وجدنا غير رجل وهو في
زي الأغنياء فالفيناه مخلصًا غير مرأ حريصًا علي إحياء عظمة
المسلمين .

(B) Translate the following letter into English.

كتاب من تلميذ إلي أبيه

إلي حضرة الوالد المكرّم

السّلام عليكم ورحمة الله وبركاته

وصلني يا أبي العطف كتابك العزيز بالأمس فعلمت من عنوان الغلاف
مصدره الشريف . فقبلته إكرامًا ثم فضضته مشتاقًا إلي أخباركم السارة
وإذا هو يرمني بسهام العتاب وينبهي علي القلق والألم ما لحقكم ولا
سيما لأمي الحنونة . فما تممت قراءته حتّي أمطرت عياني دموع الندم
وأخذت ألوم نفسي فلعفو العفو يا أبت فإن لي عذرًا والعدر عند كرام

النَّاسِ مَقْبُولٌ .

وَهُوَ أَنِّي مَا أَحْبَبْتُ أَنْ أُكَدِّرَ خَاطِرَكُمْ بِإِطْلَاعِكُمْ عَلَيَّ مَا لَا يَسُرُّكُمْ
وَذَلِكَ أَنِّي لَمْ أَكُنْ نَاجِحًا فِي الْإِمْتِحَانِ الشَّهْرِ الْمَاضِي وَسَبَبُهُ أَنِّي رَجَعْتُ
إِلَى الْمَدْرَسَةِ مُتَأَخِّرًا بَعْدَ عُطْلَةِ رَمَضَانَ لِكَوْنِي مَرِيضًا فَرَفَقَائِي سَبَقُونِي
وَخَلَفُونِي أَذْرَفُ مِنَ النَّدَمِ دَمْعَاتٍ لَكِنْ لَا يَرُدُّ الدَّمْعُ مَا قَدْ فَاتَ . فَتَفَرَّغْتُ
عَنْ جَمِيعِ الْأُمُورِ لِتَلَافِي مَا فَاتَنِي . وَعَزَمْتُ أَنْ أَكُونَ فِي الْإِمْتِحَانِ الْآتِي
مِنَ النَّاجِحِينَ الْأَوَّلِينَ . أَرْجُو مِنَ اللَّهِ أَنْ أُبَشِّرَكُمْ فِي الْقَرِيبِ بِمَا يَسُرُّكُمْ
وَأَسْأَلُكَ وَأُمِّي الْمُكْرَمَةَ أَنْ تَشْمَلَانِي بِدُعَائِكُمْ . أَطَالَ اللَّهُ بَقَاءَكُمْ لِابْنِكُمَا
الْمُطِيعِ .

محمد رفيع

Test No. 15

- (1) What is another name for (ناقص)?
- (2) What happens to the (لام الكلمة) of a (فعل ناقص) in (حالة الجزم)?
- (3) Which word-forms resemble one another in the paradigms of the imperfect active and passive of (ناقص)?
- (4) On what scale does the (مصدر) of (باب فَعَّلَ) come when it is (ناقص)?
- (5) What change occurs in the (مصدر) of (باب تَفَعَّلَ) and (باب تَفَاعَلَ) when they are (ناقص)?
- (6) How is the (مصدر) of (باب أَفْعَلَ) and (باب اسْتَفْعَلَ) when they are (أجوف)?
- (7) Define (لغيف).
- (8) In which type of (لغيف) do more changes occur?
- (9) What are the word-forms and original forms of the following words:
دَعُونَ ، رَضُوا ، يَدْعُونَ ، تَدْعُونَ ، تَرْضَيْنَ ، تُلْقَيْنَ ، اِرْمِي ، اِرْمِيْ

لَقُؤَا ، مَدْعِي ، مَدْعَاءُ ، مَرَامٍ ، الْمُرَامِيُّ ، اذْعِي ، اَلْقِي ، قِ ، قُؤَا ،
قَيْنَ ، اَتَّقُوا ، اَلْمَوْلِي ، دَاعُونَ ، اَرٍ ، اَرِي ، يَرُونَ ، حِيُوا ، اَسْتَحِي ،
اَسْتَحِي ، يَحِي ، تَحِيَّةٌ .

(10) How many categories of (ثلاثي مزيد فيه) have you learnt in total? Which ones are used frequently and which ones are seldom used?

Lesson 36

The Special Meanings of Each Verb Category

(خاصيات الأبواب)

1. When a (فعل مجرد) is transferred to the categories of (مزيد فيه), certain specific meanings are created. These meanings are termed (خاصيات الأبواب).

2. The categories of (مجرد) also have specific meanings but little attention is paid to them. However, it must be remembered that (باب سماع) has the meaning of temporary effects and factors affecting the self, e.g. (فرح) – to become happy, (حزن) – to grieve, (وجل) – to fear. Secondly, this (باب) is mostly intransitive as is apparent from the above examples.

The verbs of (باب كرم) contain the meaning of permanent characteristics and they are always intransitive., e.g. (حسن) – to be handsome, (شجع) – to be brave and (جبن) – to be a coward.

The verbs of (باب فتح) contain a (حرف حلقي)¹⁴ in the (عين) or (الكلمة) or (لام الكلمة).

Only two verbs of (صحيح) are used in the category of (حسب). They are (حَسِبَ) and (نَعِمَ - to be fresh).

Some verbs of (مثال واوي) have been used in this category, e.g. (وَرِمَ - to swell), (وَرِثَ - to inherit).

3. The specific meanings of the categories of (ثلاثي مزيد فيه) are mentioned hereunder.

Note 1: The word (مَأْخَذٌ) is used frequently in this section. It refers to a word that is not the (مصدر - verbal noun) and a verb is derived from it, e.g. (أَعْرَقَ - He reached Iraq) is made from the word (عِرَاق - Iraq). Therefore the word (عِرَاق) is the (مَأْخَذٌ) of (أَعْرَقَ).

¹⁴ See Lesson 29 Note 3.

The Special Meanings of (باب إفعال)

(1) (تَعَدِيَّةٌ) – to make an intransitive verb transitive, e.g.
(ذَهَبَ - He went) – (أَذْهَبَ - He took).

(2) (بُلُوغٌ) – the doer enters the (مَأْخِذٌ) or reaches it, e.g. (أَصْبَحَ) (أَصْبَحَ) – Zaid came in the morning. The (مَأْخِذٌ) is (صَبِيحٌ).
(زَيْدٌ) – Khalid reached Iraq. The (مَأْخِذٌ) is (عِرَاقٌ).
(أَعْرَقَ خَالِدٌ)

(3) (وَجْدَانٌ) – to find something to be described with the (مَأْخِذٌ), e.g. (أَعْظَمْتُهُ) – I found him to be a person of honour.
The (مَأْخِذٌ) is (عِظْمَةٌ).

(4) (صَيْرُورَةٌ) – to become the possessor of the (مَأْخِذٌ), e.g.
(أَثْمَرَ الشَّجَرُ) – The tree bore fruit. The (مَأْخِذٌ) is (ثَمْرٌ).

(5) (نِسْبَةٌ) - making a relationship of something to the (مَأْخِذٌ), e.g. (أَكْفَرْتُهُ) – I made a relationship of disbelief to him.

(6) (إِبْتِدَاءٌ) – the verb is used for another meaning other than the one used in its root form (بجرد), e.g.

(أَشْفَقَ زَيْدٌ) – Zaid feared.

The root form (شَفَقَ) means to be compassionate.

The Special Meanings of (باب تفعيل)

(1) (تعدية) – Example: (فَرِحَ) – to be happy; (فَرَّحَ) – to make someone happy.

(2) (بلوغ) – Example: (عَمَّقَ الْمَاءُ) – The water reached the depths.

(3) (صيرورة) – Example: (نَوَّرَ الشَّجَرُ) – The tree blossomed.
The (مأخذ) is (نَوَّرَ - blossom).

(4) (نسبة) – Example: (فَسَّقْتُهُ) – I made a relationship of transgression to him.

(5) (إبتداء) – Example: (كَلَّمْتُهُ) – I spoke to him.

The (بجرد) of the verb which is (كَلَّمَ), means to injure.

(6) (تَحْوِيلٌ) – to make something into the (مَأْخُذٌ) or similar to the (مَأْخُذٌ), e.g. (نَصَرَ زَيْدٌ يَهُودِيًّا) – Zaid converted a Jew to Christianity. The (مَأْخُذٌ) is (نَصْرَانِيٌّ) - Christian).

(7) (تَكْثِيرٌ) – to indicate a large amount, e.g.

(قَطَّعَ) – He cut it into (many) pieces.

(8) (قَصْرٌ) – to abbreviate a sentence e.g.

(كَبَّرَ) - to say 'Allāhu Akbar'.

(سَبَّحَ) - to say 'Subhānallāh'.

The Special Meanings of (باب مفاعلة)

(1) (مُشَارَكَةٌ) – the participation of two people in an act, e.g.

(قَاتَلَ زَيْدٌ عَمْرًا) – Zaid and Àmr fought.

(2) (مُؤَافَقَةٌ مُجْرَدٌ) – to have the same meaning as the (مَجْرَدٌ) form of the verb, e.g. (سَافَرَ حَامِدٌ) – Hāmid travelled.

It has the same meaning as (سَفَرَ).

(3) (مُؤَافَقَةٌ باب إفعال) – to have the same meaning as (باب إفعال), e.g. (بَاعَدْتُهُ وَأَبْعَدْتُهُ) – I distanced him.

(4) (مُؤَافَقَةٌ باب تفعيل) – to have the same meaning as (باب تفعيل), e.g. (ضَاعَفَ وَضَعَّفَ) – to double something.

The Special Meanings of (باب تفاعل)

(1) ¹⁵(مُشَارَكَةٌ) – e.g. (تَضَارَبَ خَالِدٌ وَعَابِدٌ) – Khālid and Àbid fought each other.

(2) (تَخْيِيلٌ) – to simulate a state or status or representing oneself to have it, e.g. (تَمَارَضَ يُوسُفُ) – Yūsuf pretended to be sick.

¹⁵ The meaning of (مُشَارَكَةٌ) is found in (باب مفاعلة) and (باب تفاعل). However, the difference between the two is that in (باب مفاعلة), one is mentioned as the doer (فاعل) while the other is mentioned as the object (مفعول) while in (باب تفاعل), both are mentioned as doers (فاعل).

(3) (مُطَاوَعَةٌ فَاعِلٌ) – to mention a verb after the verb (فَاعِلٌ) to indicate the acceptance of the effect of the first verb, e.g. (نَاوَلْتُهُ فَتَنَاوَلَ) – I gave it to him and he took it.

(4) (إِبْتِدَاءٌ) – Example: (تَبَارَكَ) – Allāh ﷻ is most blessed.

The root is (بَرَكَ) which means ‘the camel sat’.

The Special Meanings of (باب تفعل)

(1) (تَكَلَّفٌ) – to simulate having a certain quality or status, e.g. (تَشَجَّعَ) – Maḥmūd feigned bravery.

(2) (تَجَنَّبٌ) – to refrain from the (مَأْخُذٌ), e.g. (تَأْتَمَّ عَلَيَّ) – Alī refrained from sin.

(3) (إِتِّخَاذٌ) – to make something into the (مَأْخُذٌ), e.g.

(تَبَنَيْتُ أَحْمَدَ) – I made Aḥmad my son. The (مَأْخُذٌ) is (ابْنٌ - son).

(4) (تَحَوَّلٌ) – to become the (مَأْخُذٌ) or similar to the

(مأخذ), e.g. (تَنَصَّرَ يَهُودِيٌّ) – A Jew became a Christian.

(5) (صَيَّرُورَةً) – Example: (تَمَوَّلَ) – He became wealthy. The (مأخذ) is (مَالٌ).

(6) (إِبْتِدَاءً) – Example: (تَكَلَّمَ) – He spoke. (كَلِمًا) – to injure.

The Special Meanings of (باب انفعال)

(1) (لُزُومًا) – to be intransitive, e.g. (كَسَرَ) – to break something. (انكسر) – It broke.

(2) (مُطَاوَعَةً فَعَلًا) – Example: (كَسَرْتُهُ فَأَنكَسَرَ) – I broke it, so it broke.

(3) (مُطَاوَعَةً مَجْرَدًا) – Example: (قَطَعْتُهُ فَأَنْقَطَعَ) – I cut it, so it was cut.

(4) (إِبْتِدَاءً) – Example: (أَنْطَلَقَ) – He went away. (طَلَّقَ) – to be divorced, or to be cheerful.

The Special Meanings of (باب افعال)

- (1) (اتَّخَذَ) – Example: (اجْتَحَرَ الْفَأْرُ) – The mouse made a hole.
- (2) (مُطَاوَعَةُ فَعَلٍ) – Example: (حَمَلْتُهُ فَاحْتَمَلَ) – I loaded on it so it became loaded.

The Special Meanings of (باب افعال) and (باب افعال)

- (1) (لُزُومٌ) Both these categories are always intransitive.
- (2) (لَوْنٌ) – They provide the meaning of colours, e.g.
(إِحْمَرَّ) – It became very red.
- (3) (عَيْبٌ) – They provide the meaning of defects, e.g.
(إِحْوَالٌ) – He became one-eyed.

The Special Meanings of (باب استفعال)

- (1) (اتَّخَذَ) – Example: (اسْتَوَظَنْتُ الْهِنْدَ) – I made India my homeland.
- (2) (طَلَبَ) – To seek the (مَأْخِذَ), e.g. (أَسْتَغْفِرُ اللَّهَ) – I seek forgiveness from Allāh.
- (3) (فَصَّرَ) – to abbreviate a phrase, e.g.
(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) – (اسْتَرْجَعَ).
- (4) (حَسَبَانَ) – to think of something as being described by the (مَأْخِذَ), e.g. (إِسْتَحْسَنْتُهُ) – I thought him to be good.

The Special Meanings of (باب افعيعال)

- (1) (لَزُومَ) – Example: (اخْشَوْشَنَ) – It became very hard.
- (2) (مُبَالِغَةَ) – Example: (اخْشَوْشَنَ) – It became very hard.

The Special Meanings of (باب افعوال)

(1) (لُزُومٌ)

(2) (مُبَالَغَةٌ)

(3) (ابتداء) – An example of all three: (إِجْلَودٌ) – He ran very fast.

The Categories of (رباعي مجرد ومزید فيه)

(1) (قَصْرٌ) – Example: (حَمَدَلٌ) - He recited ‘Alḥamdulillāh’.

(بَسْمَلٌ) – He recited ‘Bismillāh...’.

(2) (إِبْسَاسٌ) – To make someone wear the (مَأْخَذٌ), e.g. (بَرَفَعْتُهُ) – I made him don a burqa’.

(3) (اتِّخَاذٌ) – Example: (فَنَطْرٌ) – to make a bridge. The (مَأْخَذٌ) is (فَنَطْرَةٌ - bridge).

The Special Meanings of (باب تَفَعَّلُ)

- (1) (تَحَوَّلُ) – Example: (تَزَنَّدَقَ) – to become an atheist. The (مَأْخَذُ) is (زِنْدِيقٌ - atheist).
- (2) (مُطَاوَعَةُ فَعْعَلَلٍ) – Example: (دَحَرَجْتُ الْكُرَّةَ فَتَدَحَرَجَ) – I rolled the ball so it began rolling.
- (3) (تَلَبَّسُ) – to wear the (مَأْخَذُ), e.g. (تَبَرَّقَعَتْ زَيْنَبُ) – Zaynab donned the burqa’.

The Special Meanings of (باب اِفْعَلَّالُ)

- (1) (اِبْتِدَاءٌ) – Example: (اِشْرَأَبَّ) – He became very alert.
- (2) (مُبَالَغَةٌ) – Example: (رَأَيْتُ جَارِيَةً تَشْرَابُ كَالظَّبْيِ) – I saw a girl becoming very alert like a deer.

The Special Meanings of (باب افعلال)

- (1) (مُبَالَغَةٌ) – Example: (احْرَنْجَمَ) – to gather a lot.
- (2) (ابتداء) – Example: (اعْرَنْفَطَ الرَّجُلُ) – The man became dejected.

Vocabulary List No. 34

Word	Meaning
إِنْ	if, not
الَّابُّ الْيَسُوعِيُّ	priest
أَسْفٌ	regret
اِخْتَانَ (و)	(7) to betray
اسْتَعَاثَ (و)	(10) to cry out for help
أَكْلٌ	food
انْتَشَرَ	to spread
تِجَارَةٌ	business
تَدَيَّنَ	to adopt a religion

ثَلَاثٌ وَثَلَاثُونَ	33
سُوءٌ	evil
شَرِبَ	drink
شَرْقِيٌّ	easterner
صِنَاعَةٌ	skill, craft
صَمٌّ ، أَصْنَامٌ	idol
عَابِدٌ ، عَبَدَةٌ	worshipper
عَلَيْكَ	it is necessary for you
فِطْرَةٌ	nature, natural religion, Islam
مَجَّسَ	to make s.o. a Magian
مُسْتَشْرِقٌ	Orientalist
مَنَامٌ	sleep
مَنْسُوخٌ	rejected, abrogated
مَوْلُودٌ	child
نَائِبَةٌ ، نَوَائِبٌ	calamity
نَصْبٌ ، أَنْصَابٌ	statue, idol
هُودٌ	(2) to make s.o. a Jew

هندي ، هِنود	Indian, Hindu
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Exercise No. 36

Translate the following sentences into English.

- (1) فَلَمَّا رَأَيْتُهُ أَكْبَرْتُهُ وَقَطَعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا
إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ .
- (2) لَمَّا أَصْبَحَتْ عَلَيْهِمُ الْمَصَائِبُ وَأَمَسَتْ عَلَيْهِمُ النَّوَابِئُ قَامُوا
يَسْتَعِيثُونَ اللَّهَ وَحَدَهُ وَأَعْرَضُوا عَنْ أَصْنَامِهِمْ وَأَنْصَابِهِمْ .
- (3) كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَيَّ الْفِطْرَةَ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنصِّرَانِهِ أَوْ
يُمَجِّسَانِهِ .
- (4) الْأَبَاءُ الْيَسُوعِيُّونَ انْتَشَرُوا فِي الْبِلَادِ وَنَصَرُوا كَثِيرًا مِنَ الْهِنُودِ
وَعَبَدَةِ الْأَصْنَامِ وَالْأَسْفُ عَلَيَّ بَعْضَ الْمُسْلِمِينَ الَّذِينَ تَنصَّرُوا
لِتَّبَاعِ الشَّهَوَاتِ وَهُمْ يَعْلَمُونَ أَنَّ النَّصْرَانِيَّةَ دِينٌ مَنْسُوخٌ لَا
يَقْدِرُ الْيَسُوعِيُّونَ بِأَنْفُسِهِمْ أَنْ يَتَدَيَّنُوا بِهَا .
- (5) سَبَّحُوا بَعْدَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً وَحَمَدُوا ثَلَاثًا وَثَلَاثِينَ
وَكَبَّرُوا أَرْبَعًا وَثَلَاثِينَ وَهَكَذَا عِنْدَ الْمَنَامِ .
- (6) لَا تُكْفَرُوا وَلَا تُفْسَقُوا أَحَدًا بِالظَّنِّ السُّوءِ .

- (7) تَمَوَّلَ أَهْلُ أَمْرِيكََا وَأُرْبَابًا وَالْيَابَانَ بِالتَّجَارَةِ وَالصَّنَاعَةِ .
- (8) إِذَا سَمِعْتُمْ مَوْتَ أَحَدٍ أَوْ أَصَابَكُمْ مِنْ مُصِيبَةٍ فَاسْتَرْجِعُوا .
- (9) وَجَدْنَا كَثِيرًا مِنَ الْمُسْتَشْرِقِينَ وَالْمُسْلِمِينَ خُصُوصًا .
- (10) عَلَيْكَ بِالْبِسْمَلَةِ قَبْلَ الْأَكْلِ وَالشُّرْبِ وَالْحَمْدَلَةَ بَعْدَهُمَا .

Lesson 37

(الْأَفْعَالُ التَّامَّةُ وَالنَّاقِصَةُ)

1. The (الْأَفْعَالُ التَّامَّةُ) are verbs that constitute a complete statement by merely having a (فاعل) if they are intransitive¹⁶ (لازم) and if they are transitive (المتعدِّي), they have a (فاعل) and a (مفعول), e.g. (جاءَ زيدٌ - Zaid came). (ضربَ زيدٌ فرساً - Zaid hit a horse).

Verbs generally fall into this category.

2. The (أفعال ناقصة) are intransitive but are incomplete with a (فاعل) only. They require some description for the (فاعل) in order to become a complete statement, e.g. if you say (صارَ زيدٌ - Zaid became), it is an incomplete statement. You have to say what he became. When it is said, (صارَ زيدٌ غنيًّا - Zaid became wealthy), the sentence becomes complete.

Note 1: The (فعل ناقص) mentioned in the previous lessons,

¹⁶ See Lesson 17.1.

are deficient (ناقص) as far as the word is concerned, that is, there is a (حرف العلة) at the end of the word (معتلّ اللام). The (أفعال ناقصة) mentioned here are deficient with regard to the meaning.

3. The (فاعل) of a (فعل ناقص) is called its (اسم) and the adjective is called its (خبر).

4. The (اسم) of a (فعل ناقص) is in the nominative case (حالة) while the (خبر) is in the accusative case (حالة النصب), e.g. (كَانَ خَالِدٌ شُجَاعًا) – Khālid was brave.

5. It can also be said that the (أفعال ناقصة) enter a (جملة اسمية). The subject (مبتدا) remains as normally in (حالة الرفع) while the (خبر) changes to (حالة النصب).

6. The (أفعال ناقصة) are also referred to as (نواسخ جملة - factors that cause a change) because they cause a change in the (اعراب) of the sentence.

7. At this point, remember that the particle (إِنَّ)¹⁷ and its sisters (أَخَوَاتِ), namely (أَنَّ كَأَنَّ لَكِنَّ لَيْتَ) (نواسخ جملة), are also (رفع). However, their effect on the words is exactly the opposite of the (أفعال ناقصة), that is, (إِنَّ) renders (رفع) to the (مبتدا) and (نصب) to the (خبر). Observe the undermentioned examples and understand the difference between each one thoroughly.

When إِنَّ is prefixed	When كَانَ is prefixed	جملة اسمية
إِنَّ الرَّجُلَ حَاضِرٌ	كَانَ الرَّجُلُ حَاضِرًا	الرَّجُلُ حَاضِرٌ
إِنَّ الرَّجُلَيْنِ حَاضِرَانِ	كَانَ الرَّجُلَانِ حَاضِرَيْنِ	الرَّجُلَانِ حَاضِرَانِ
إِنَّ الرَّجَالَ حَاضِرُونَ	كَانَ الرَّجَالُ حَاضِرِينَ	الرَّجَالُ حَاضِرُونَ
إِنَّ الْأُمَّهَاتِ حَاضِرَاتٌ	كَانَتِ الْأُمَّهَاتُ حَاضِرَاتٍ	الْأُمَّهَاتُ حَاضِرَاتٌ

¹⁷ This particle was discussed briefly in Volume 2 Lesson 25. It will be discussed in detail in Volume 4.

8. The (أفعال ناقصة) are as follows:

أفعال ناقصة	Meaning
كَانَ	was, were, is
صَارَ	became
أَصْبَحَ	happened in the morning, became
أَمْسَى	happened in the evening, happened
أَضْحَى	happened at mid morning, happened
ظَلَّ	happened in the day, happened
بَاتَ	happened at night, happened
دَامَ	continuously, remained
مَا زَالَ	continuously, remained
مَا بَرِحَ	continuously
مَا فَتِيَ (مَا فَتَأَ)	continuously
مَا انْفَكَ	continuously
مَا دَامَ	as long as

لَيْسَ	no, not
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Note 2: All the above-mentioned word-forms are of the perfect tense (الماضي). It was therefore more appropriate to write down the meaning of the past tense instead of the noun. The word (لَيْسَ) is also a verb of the past tense but it is mostly used for the present tense, e.g. (لَيْسَ الْوَلَدُ كَاذِبًا) – The boy is not a liar.

9. Besides (مَا دَامَ) and (لَيْسَ), the imperfect (مضارع) of all the remaining verbs is also used. The (أمر) and (نهي) of the first eight verbs are also used.

10. The paradigm of (لَيْسَ) is as follows:

لَيْسَ ، لَيْسَا ، لَيْسُوا ، لَيْسَتْ ، لَيْسْتَا ، لَيْسْنَ ، لَسْتُ ، لَسْتُمَا ، لَسْتُمْ ،
كُنْتُ ، كُنْتُمَا ، كُنْتُمْ ، كُنْتِ ، كُنْتِي ، كُنْتِ

11. All the verbs of (دَامَ) are used. However only the perfect tense of (مَا دَامَ) is used. The (مضارع) is used very seldom.

12. The paradigms of (كَانَ يَكُونُ) are like those of (قَالَ يَقُولُ) which you have studied in Volume Two. The paradigms of (صَارَ يَصِيرُ) and (بَاتَ يَبِيتُ) are like those of (بَاعَ يَبِيعُ); those of (أَصْبَحَ يُصْبِحُ) are like (أَكْرَمَ). The paradigms of (أَمْسَى يُمَسِّي) and (أَضْحَى يُضْحِي) are like those of (أَلْقَى يُلْقِي); those of (ظَلَّ) are like (زَالَ يَزَالُ), (قَالَ يَقُولُ), (دَامَ) is like (فَرَّ يَفِرُّ). (خَافَ يَخَافُ) while (سَمِعَ) and (فَتَى يَفْتُو) are like (بَرِحَ يَبْرُحُ). (أَنْشَقَّ يَنْفَكُّ) is like (أَنْشَقَّ).

13. Some important points regarding the above-mentioned (أفعال ناقصة) are mentioned hereunder:

- a) The verb (كَانَ) indicates that a noun is described by a quality in the past tense, e.g. (كَانَ زَيْدٌ عَالِمًا) – Zaid was learned, that is, Zaid was described with the quality of knowledge in the past tense.

Note 3: However there is no stipulation of the past tense or any tense with the word Allāh, e.g. (كَانَ اللهُ عَلِيمًا) – Allāh has tremendous knowledge. In such an instance, the word (كَانَ) is used merely to beautify the speech or for emphasis.

- b) The verb (صَارَ) indicates change from one condition to another, e.g. (صَارَ الطِّينُ حَزْفًا) – The mud became pottery, that is, the mud was changed into pottery. (صَارَ رَشِيدٌ عَالِمًا) – Rashīd became learned, that is, the quality of ignorance of Rashīd was changed to one of knowledge.
- c) From verb no. 3 to no. 7, sometimes the times the verbs indicate are taken into consideration, namely morning, evening, after sunrise, day or night, e.g. (أَصْبَحَ حَامِدٌ غَنِيًّا) Hāmid became wealthy in the morning. (أَمْسَى خَالِدٌ حَزِينًا) Khālid became sad in the evening. Sometimes they impart the meaning of ‘becoming’ like (صَارَ), e.g. (أَصْبَحَ زَيْدٌ غَنِيًّا) – Zaid became wealthy. In the same way, the verbs (ظَلَّ ، أَضْحَى) and (بَاتَ) impart the same meaning.
- d) The verb (دَامَ) is most often used on the occasion of a supplication (دعاء), e.g. (دَامَ عَدُوُّكَ مَحْذُورًا) - May your enemy always be disgraced.
- e) Verbs no. 9 to 12 are used to indicate the continuity of their predicates, e.g. (مَا زَالَ زَاهِدٌ ذَكِيًّا) – Zāhid always

remained sharp-witted. The particle (ما) in these four verbs is (ما نافية) – the particle for negation, because there is a negation of not remaining. Hence the (ما نافية) creates negation upon a negation, thereby imparting the meaning of continually remaining. The verb (زَالَ) means to terminate, that is, not to remain. Thus, the meaning of (مَا زَالَ) will be, ‘not to terminate’, that is, ‘to remain’. The same applies to (مَا بَرِحَ) etc.

- f) The particle (ما) in (مَا دَامَ) is (ظرفية) meaning ‘as long as’. Therefore, there is always a necessity for a sentence before or after (مَا دَامَ), e.g. (قَامَ التَّلَامِذَةُ مَا دَامَ الْأُسْتَاذُ قَائِمًا) – The students stood as long as the teacher stood.

Note 4: This meaning (as long as) can be created by merely prefixing the particle (ما) before a verb, e.g.

(مَا قَامَ الْأُسْتَاذُ قَامَ التَّلَامِذَةُ) or (قَامَ التَّلَامِذَةُ مَا قَامَ الْأُسْتَاذُ)

As long as the teacher stood, the students stood.

- g) The verb (لَيْسَ) is used for negation, e.g. (لَيْسَ الْوَلَدُ عَالِمًا) – The boy is not learned.

Note 5: The particle (بِ) is normally prefixed before the (خبر) of (لَيْسَ). The (خبر) will now be in the genitive case (مَجْرُور). However there is no change in the meaning, e.g. (لَيْسَ الْوَلَدُ بِعَالِمٍ) – The boy is not learned.

Note 6: The (أفعال ناقصة) will be further discussed in the next lesson.

Vocabulary List No. 35

Word	Meaning
حَامِضٌ	sour
زِحَامٌ	crowd
عَرَجَاءُ (مَوْثٌ أَعْرَجٌ)	crippled
غَزِيرٌ	torrential
غَمَامٌ	cloud
قَصِيرٌ ، قِصَارٌ	short
قَمِيصٌ ، قَمِيصَانٌ	shirt, kurtah
كَثِيفٌ	thick

مَتَأَلِّمٌ	painful
مُتَّقِدٌ	lit, bright
مَصْبَاحٌ ، مَصَابِيحٌ	lamp
مَطْرٌ ، أَمْطَارٌ	rain
مُهَذَّبٌ	cultured, disciplined
نَشِيطٌ	pleased, active
هَادِئٌ	peaceful
جَوٌّ	atmosphere

Exercise No. 37

(A) Translate the following sentences into English.

Note 7: The right-hand column contains (جملة اسمية). The same sentences are repeated on the left-hand side with a (حالة النصب) showing the (خبر) in (فعل ناقص).

جملة اسمية	جملة فعلية
(1) الْبَيْتُ نَظِيفٌ	كَانَ الْبَيْتُ نَظِيفًا
(2) الْقَمِيصُ قَصِيرٌ	صَارَ الْقَمِيصُ قَصِيرًا
(3) الْحَوْ مُعْتَدِلٌ	أَصْبَحَ الْحَوْ مُعْتَدِلًا
(4) الْعَمَامُ كَثِيفٌ	أَمْسَى الْعَمَامُ كَثِيفًا
(5) الزَّحَامُ شَدِيدٌ	أَضْحَى الزَّحَامُ شَدِيدًا
(6) الْمَطَرُ غَزِيرٌ	ظَلَّ الْمَطَرُ غَزِيرًا
(7) الْمِصْبَاحُ مُتَقَدِّمٌ	بَاتَ الْمِصْبَاحُ مُتَقَدِّمًا
(8) هَلِ النَّهْرُ جَارٌ؟	نَعَمْ دَامَ النَّهْرُ جَارِيًا
(9) هَلِ الْبَابُ مَفْتُوحٌ؟	لَيْسَ الْبَابُ مَفْتُوحًا
(10) هَلِ الشَّاةُ عَرَجَاءُ؟	لَيْسَتْ الشَّاةُ عَرَجَاءُ
(11) الْوَلَدُ صَالِحٌ	مَا زَالَ الْوَلَدُ صَالِحًا
(12) الْوَلَدَانِ صَالِحَانِ	مَا زَالَ الْوَلَدَانِ صَالِحَيْنِ
(13) الْأَوْلَادُ صَالِحُونَ	مَا زَالَ الْأَوْلَادُ صَالِحِينَ
(14) الْبِنْتُ مُهَدَّبَةٌ	مَا زَالَتْ الْبِنْتُ مُهَدَّبَةً
(15) الْبَنَاتُ مُهَدَّبَاتٌ	لَا تَزَالُ الْبَنَاتُ مُهَدَّبَاتٍ

Note 8: Insert the particle (إِنَّ) on the above-mentioned sentences and pronounce them with the correct (اعراب).

مَا فَتَى التَّلْمِيذُ حَاضِرًا	(16) هَلِ التَّلْمِيذُ حَاضِرٌ؟
أَنَا أَجْلِسُ مَا دَامَ أَبِي جَالِسًا	(17) أَأَنْتَ جَالِسٌ إِلَيَّ الظُّهْرِ؟
لَيْسَ هَذَا أَخَاكَ	(18) أَهَذَا أَخِي؟
لَيْسَ الرُّمَّانُ بِحَامِضٍ	(19) هَلِ الرُّمَّانُ حَامِضٌ؟

Exercise No. 38

With the aid of the above-mentioned words and sentences, fill in the blanks to complete the following sentences.

- (1) كَانَ الْوَلَدُ
- (2) صَارَ الْحَوْ
- (3) كَانَ الرَّجُلَانِ
- (4) أَصْبَحَ الرَّجَالُ
- (5) كَانَتْ الْبِنْتُ
- (6) صَارَتِ الْمَرْأَتَانِ

- (7) أَصْبَحَتِ الْبَنَاتُ
(8) أَمْسَى الْمَطْرُ
(9) بَاتَ الْمَرِيضُ
(10) سَيَكُونُ التَّلَامِذَةُ
(11) لَيْسَ الْقَمِيصُ
(12) أَنَا أَقُومُ مَا دَامَ
(13) أَلَيْسَ _____ صَادِقًا؟
(14) مَا زَالَ الْعَمَامُ
(15) أَلَيْسَتْ _____ مُهَذَّبَاتٍ؟
(16) مَا دَامَ الْأُسْتَاذُ جَالِسًا _____

Exercise No. 39

Examine the grammatical analysis of the following sentences.

(1)

خَزَفًا	الطِّينُ	صَارَ
خبر فعل ناقص ، منصوب	اسم فعل ناقص ، مرفوع	فعل ناقص ، الماضي ، المبني علي الفتح
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية		

(2)

عَالَمِينَ	الْجَاهِلُونَ	يَصِيرُ	قَدْ
خبرُ الفعلِ الناقصِ ، منصوب ، علامة رفعه (— يِنَ)	اسمُ الفعلِ الناقصِ ، مرفوع ، علامة رفعه (— وَنَ)	الفعل الناقص ، المضارع ، مرفوع	حرف تبعيض This particle indicates the meaning of 'sometimes' when used with the (مضارع)
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية			

Exercise No. 40

Translate the following sentences into Arabic.

- (1) The house was spacious.
- (2) The servant was agile.
- (3) The kurtah became long.
- (4) The crowd became large in the evening.
- (5) The patient spent the night in comfort.
- (6) The girls remained disciplined always.
- (7) Our sons always remain pious.
- (8) The rain was torrential during the day.
- (9) The atmosphere was heavy at night.
- (10) The street lamps were not bright.
- (11) The girls will be present now.
- (12) I will stand as long as you remain sitting.

Lesson 38

The (أفعال ناقصة)

Continued from the previous lesson

1. You have studied 14 verbs in the previous lesson. These are the actual (أفعال ناقصة).

There are certain verbs that are (أفعال تامّة)¹⁸ but sometimes they render the meaning of (صار). In this case, they become (أفعال ناقصة). These verbs are:

(عَادَ يَعُودُ - to return, to be), (تَحَوَّلَ يَتَحَوَّلُ - to turn around, to become), (ارْتَدَّ يَرْتَدُّ - to turn away, to become) and (اسْتَحَالَ - to be impossible, to be made).

Besides these, there are other verbs that can be used as (أفعال ناقصة).

Two meanings have been written for each verb. With reference to the first meaning, the verbs are (أفعال تامّة) and with reference to the second meaning they are (أفعال ناقصة).

Examples:

(عَادَ الْخَلِيلُ مِنْ مَكَّةَ) – Khalil returned from Makkah.

¹⁸ See Lesson 37.1.

(عَادَ الْخَلِيلُ حَاجًّا) – Khalīl became a pilgrim.

(تَحَوَّلَ زَيْدٌ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ) – Zaid turned from the east to the west.

(تَحَوَّلَ اللَّبَنُ جُبْنًا) – The milk changed into cheese.

(ارْتَدَّ زَيْدٌ عَنْ دِينِهِ) – Zaid turned away from his religion.

(ارْتَدَّ الْأَعْمَى بَصِيرًا) – The blind man regained his sight.

(اسْتَحَالَ الْأَمْرُ) – The work became difficult.

(اسْتَحَالَ الْخَمْرُ خَلًّا) – The wine changed into vinegar.

2. Sometimes the verb (كَانَ) is (تَامَّة). In such a case, it means 'to be present' or 'to be found'.

Example: (كَانَ اللَّهُ وَلَمْ يَكُنْ غَيْرُهُ) – Allāh was present and there was no one present besides Him. In this example, only the (فاعل) of (كَانَ) and (لَمْ يَكُنْ) has been mentioned. Without the predicate, the sentence is complete. Therefore it is (تَامَّة).

3. The verbs (أَصْبَحَ) and (أَمْسَى) can also be (تَامَّة) when they mean 'to spend the morning' or 'to come in the morning' and 'to spend the evening' or 'to come in the evening' respectively.

Examples: (أَصْبَحْنَا أَوْ أَمْسَيْنَا بِالْخَيْرِ) – We spent the morning or evening well.

(أَصْبَحَ أَوْ أَمْسَى عَلَيْهِمُ الطُّوفَانُ) – The storm came upon them in the morning or evening.

4. On the occasion of a supplication (دعا), the verb (دَامَ) also becomes (تَامَةً), e.g. (دَامَ مَجْدُكُمْ) – May your glory remain for ever.

5. In a supplication for or against anyone, the perfect tense (الماضي) is used most often but the meaning of the present or future tense is taken into consideration. Instead of (ما نافية), the particle (لَا) is used.

Examples: (كَانَ اللَّهُ فِي عَوْنِكَ) – May Allāh remain in your assistance.

(لَا زَلْتُمْ) – Remain safe.

(طَالَ عُمُرُهُ) – May he live long.

(لَا بَارَكَ اللَّهُ فِيكَ) – May Allāh not bless you. This is a supplication against someone.

Sometimes the (مضارع) is also used, e.g. (يَغْفِرُ اللَّهُ لَكُمْ) - May Allāh forgive you.

6. The (خبر) of a (فعل ناقص) can precede its (اسم), e.g. (كَانَ زَيْدٌ قَائِمًا) – Zaid was standing. This can be expressed as (كَانَ الْقَائِمَ زَيْدٌ) also. Sometimes the (خبر) precedes the (فعل ناقص) itself, e.g. (صَغِيرًا كَانَ أَوْ كَبِيرًا) – whether it is small or big.

When the (مبتدا) is (نكرة - indefinite) and the (خبر) is (جار مجرور) or (ظرف), the (خبر) generally precedes the (اسم), e.g.

(كَانَ لِي غُلَامٌ) – I had a slave.

(كَانَ عِنْدِي غُلَامٌ) – There was a slave by me. This rule will be explained in detail in Volume Four.

When a (حرف جازم) is prefixed to (يَكُونُ) – the (مضارع) of (كَانَ), its (نون) is sometimes deleted, that is, (لَمْ يَكُنْ) becomes (لَمْ يَكْ), (لَمْ تَكُنْ) becomes (لَمْ تَكْ), (لَمْ أَكُنْ) becomes (لَمْ أَكْ), e.g.

(لَمْ أَكْ جَبَّارٌ شَقِيًّا) – I was not oppressive and wretched.

But when it has to be joined to the succeeding word, the (نون) will not be deleted, e.g. (لَمْ يَكُنِ الْوَلَدُ كَاذِبًا) – The boy

was not a liar. One cannot say (لَمْ يَكُ الْوَكْدُ) in this instance.

8. You have learnt in Volume One and Two and you will learn in more detail in Volume Four that the (جملة) of (خبر) is sometimes (اسمية) (مفرد) and sometimes (مركب). See 6.7.

A complete sentence, whether (جملة اسمية) or (جملة فعلية), or a (شبه الجملة)¹⁹, that is (جار مجرور) or (ظرف) can take the place of the (خبر). Similarly, all this can appear in the (خبر) of (فعل ناقص) or the (خبر) of (إن) and its sisters. Observe the following examples:

With (إِنَّ)	With (كَانَ)	جملة اسمية
<p>إِنَّ خَالِدًا يَقْرَأُ الْقُرْآنَ</p> <p>Indeed Khālīd reads the Qur'ān.</p>	<p>كَانَ خَالِدٌ يَقْرَأُ الْقُرْآنَ</p> <p>Khālīd was reading the Qur'ān.</p>	<p>خَالِدٌ يَقْرَأُ الْقُرْآنَ</p> <p>Khālīd reads the Qur'ān.</p>
<p>إِنَّ الشِّتَاءَ بَرْدُهُ شَدِيدٌ</p>	<p>كَانَ الشِّتَاءُ بَرْدُهُ شَدِيدٌ</p>	<p>الشِّتَاءُ بَرْدُهُ شَدِيدٌ</p>
<p>إِنَّ الْهَرَّةَ فِي الْبَيْتِ</p>	<p>كَانَتْ الْهَرَّةُ فِي الْبَيْتِ</p>	<p>الْهَرَّةُ فِي الْبَيْتِ</p>

¹⁹ a phrase or part of a sentence.

الْحَارِسُ عِنْدَ الْبَابِ	كَانَ الْحَارِسُ عِنْدَ الْبَابِ	إِنَّ الْحَارِسَ عِنْدَ الْبَابِ
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Ponder over the four lines above. You will realize that a verb forms part of the (خبر) in the three examples of the first line. The pronoun (هُوَ) is hidden in the verb. It refers to the (مبتدا). This pronoun is the (فاعل). The word (الْقُرْآنَ) is the (مفعول). The verb together with the (فاعل) and (مفعول) form a (جملة فعلية). This (جملة فعلية) is the (خبر) of the (مبتدا) which is (خالد). The (مبتدا) and (خبر) constitute a (جملة اسمية).

In the first and third examples, this (جملة) will be regarded to be in (حالة الرفع) but in the second example, because it is the (خبر) of (كَانَ), it will be considered to be in (حالة النصب).

In the second line, a (جملة اسمية) constitutes the (خبر). It also contains a pronoun referring to the (مبتدا).

In the third line, a (جار مجرور) forms the (خبر) while the fourth line has a (ظرف). The (إعراب) of these predicates is

the same as the one indicated in the first line.

Note 1: Whether it is the (مبتدا), (خبر), (فاعل) or (مفعول), there will always be a case (حالة الاعراب) for each word, whether it is (اعراب محلي) or (اعراب تقديري). If all the nouns are (معرب), the (اعراب) can be shown. If the nouns are (المبني) or (مركب), the (اعراب) will be implied according to the position of the word in the sentence. Such implied (اعراب) is called (اعراب محلي), e.g. in the sentence, (جَاءَ هَذَا), the word (هَذَا) is the (فاعل) and the (مرفوع) is (فاعل). But since it is indeclinable (المبني), no (اعراب) can be shown on it. Therefore the word (هَذَا) in this sentence will be regarded as (محلاً مرفوعاً) or (مرفوع المحل).

In the sentence (رَأَيْتُ هَذَا), the word (هَذَا) is the (مفعول). Therefore it is (محلاً منصوباً) or (منصوب المحل).

In the sentence (قُلْتُ لِهَذَا), the word (هَذَا) comes after a (حرف الجر). Therefore it is (محلاً مجروراً) or (مجرور المحل).

You have learnt in Lesson 10 of Volume One that no (اعراب) can be read at the end of (اسم مقصور) while the (اعراب) of (اسم منقوص) cannot be read in (حالة الرفع) and (حالة الجر). The (اعراب) that is implied at the end of such words is termed (تقديري).

Exercise No. 41

Observe the analysis of the following sentences.

(1)

صَالِحًا	الْفَاسِقُ	يَصِيرُ	قَدْ
The transgressor sometimes becomes pious.			
حرف تقليل	اسمُ الفعلِ الناقصِ ، مرفوع ،	الفعل الناقص ، مضارع ، مرفوع	
خبر الفعلِ الناقصِ ، منصوب ،			
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية			

(2)

الْمُتَأَلِّمِينَ	الْمَرَضِي	بَاتَ
The patients spent the night in pain.		
خبرُ الفعلِ الناقصِ ، منصوب ، علامة رفعه (— يَنْ)	جمع مَرِيضٍ ، اسمُ الفعلِ الناقصِ ، اسم مقصود ، محلاً مرفوع	الفعل الناقص ، الماضي ، المبني علي الفتح
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية		

(3)

شَدِيدٌ	بَرْدُهُ	الشِّتَاءُ	صَارَ
The cold of the winter became severe.			
خبر المبتدا الثاني ، مرفوع ،	المبتدا الثاني ، مرفوع ، هُ ضمير مجرور المبني ، مضاف اليه ، محلاً مجرور	اسمُ الفعلِ الناقصِ ، مرفوع ، المبتدا الأول	الفعل الناقص ، الماضي ، المبني علي الفتح
المبتدا الثاني مع الخبر = جملة اسمية ، الجملة خبر الفعلِ الناقصِ ، محلاً منصوب ،			
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية			

(4)

مَازِلْنَا	تَرَي	عَجَائِبَ	خَلَقَ	الله
We continued looking at the wonders of Allāh's creation.				
الفعل الناقص مع اسمه ، الماضي ، الجمع المتكلم مِنْ مَازَالَ ، نَا ضمير ، المبني هو فاعله ، محلاً مرفوع	فعل مضارع ، محلاً مرفوع ، الضمير المستتر فاعله ، محلاً مرفوع	مفعول ، منصوب ، هو أيضاً مضاف	المضاف اليه ، الأول ، مجرور	المضاف اليه ، الثاني ، مجرور
الفعل المضارع مع الفاعل والمفعول = جملة فعلية = خبر الفعل الناقص ، محلاً منصوب				
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية				

Vocabulary List No. 36

Word	Meaning
اخْتَرَعَ	to invent
أَوْصَى	to entrust, to advise
تَدَارَكَ	to make amends, to improve
تَوَفَّقَ	to be aided, to prosper
ثَابَرَ	to persevere, to persist
جَادَ (ن)	to be generous
عَبَّرَ (ن)	to cross
عَكَفَ (عليه)	to adhere, to be busily engaged
حَقَّقَ	to prove, to effect
هَدَّدَ	to warn, to threaten
الْأَلْمَانُ	Germany
إِدِيْسُونُ	Edison (an American inventor)
أَمَلٌ ، آمَالٌ	hope
أَنَّى	how

اِنْتَقَلَ	to change position
بَسَاطٌ ، بُسْطٌ أَبْسَطَةٌ	carpet, rug
بَغِيٌّ	prostitute, whore
حَاكٍ - الْحَاكِي	narrator, phonograph
زَهْرَةٌ	splendour, flower
سَمَاحَةٌ	generosity, kindness
سَوَاءٌ	equal
طَائِفَةٌ	group
طَائِرٌ	bird
طَائِرَةٌ او طَيَّارَةٌ	aeroplane
طَيَّرَانَ (مصدر طَارَ)	to fly
طَيَّارٌ	pilot
طِينٌ	mud
عَزْمٌ	determination
فَتْيٌ ، فَتْيَانٌ فَتْيَةٌ	youth, young boy
فَتَاةٌ ، فَتَيَاتٌ	young girl
فُضُولٌ	extra, left over

لَدَيَّ	by, (لَدَيْكَ - by you)
مَبْلَغٌ	amount, extent
الْمُحِيطُ	ocean
الْمُحِيطُ الْإِطْلَنْطِيُّ	Atlantic Ocean
مُذْنِبٌ	sinner
مَرِيَّةٌ	doubt
مُسْتَحِيلٌ	difficult, impossible
مُسْتَرِيحٌ	relaxed, calm
مُنْتَصِرٌ	victorious
مَوَدَّةٌ	love, friendship
نَجَاحٌ	success
هَفْوَةٌ ، هَفَوَاتٌ	lapse, error

Exercise No. 42

(A) Translate the following sentences into English.

- (1) لَا أَخَافُ أَنْ أَصْبِحَ فَقِيرًا لَكِنِّي أَخَافُ أَنْ أُمْسِيَ مُذْنِبًا .
- (2) قَدْ يُضْحِي الْعَبْدُ سَيِّدًا .

- (3) يَا فِتَاةُ كُونِي مُطْمَئِنَّةً .
- (4) ظَلَّ الْكُفَّارُ عَلَيَّ أَصْنَامِهِمْ .
- (5) بَاتَ الْمَرِيضُ مُسْتَرِيحًا .
- (6) دُمْتُمْ سَالِمِينَ .
- (7) أَلَسْتَ ابْنَ الْأَمِيرِ ؟
- (8) النَّاسُ لَيْسُوا سَوَاءً
- (9) مَا زِلْنَا نَاطِرِينَ إِلَيْ زَهْرَةَ الْوَرْدِ .
- (10) لَا نَزَالَ نَعْبُدُ اللَّهَ وَحْدَهُ .
- (11) لَا يَبْرَحُ الْحَقُّ مُنْتَصِرًا .
- (12) مَا أَنْفَكَ الْبَاطِلُ مَهْزُومًا .
- (13) مَا فَتَتَ طَائِفَةٌ قَائِمَةً عَلَيَّ الْحَقُّ .
- (14) أَسَكَتْ مَا دَامَ السُّكُوتُ نَافِعًا .
- (15) إِنِّي لِأَبَالِي بِاللَّتَهْدِيدِ مَا دُمْتُ بَرِيئًا .
- (16) مَا بَرِحَ إِدْيَسُونَ الْأَمْرِكِيَّ يُجْرَبُ حَتَّى تَوْفَّقَ إِلَيَّ اخْتِرَاعَ الْحَاكِيِ
(الْفُونُوغْرَافِ) الَّذِي يَحْفَظُ الصَّوْتِ وَيُعِيدُهُ .
- (17) قَدْ يَسْتَحِيلُ الْهَوَاءُ مَاءً
- (18) كُونُوا مُسْلِمِينَ وَلَا تَعُودُوا كُفَّارًا .

- (19) لَا تَجْلِسْ مَا لَمْ يَجْلِسْ أَبُوكَ .
(20) اللَّهُ فِي عَوْنِ عَبْدِهِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ .
(21) إِنَّ الْعَدَاوَةَ تَسْتَحِيلُ مَوَدَّةً بِنَدَارِكِ الْهَفَوَاتِ بِالْحَسَنَاتِ .
(22) لَيْسَ الْعَطَاءُ مِنَ الْفُضُولِ سَمَاحَةً حَتَّى تَجُودَ مَالَدَيْكَ قَلِيلٌ .

(B) Translate the following verses of the Qur'an.

- (1) قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا .
(2) فَلَا تَكُ فِي مَرِيَّةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ .
(3) وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ
الْيَهُودُ عَلَى شَيْءٍ .
(4) قَالُوا لَنْ نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى .
(5) وَانظُرْ إِلَى إِلْهِكِ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا .
(6) وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا .
(7) فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ .
(8) فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ (الْقِيَ قَمِيصَ يُوْسُفَ) عَلَى وَجْهِهِ (عَلَى
وَجْهِ يَعْقُوبَ) فَارْتَدَّ بَصِيرًا .
(9) فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ .

(10) خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ .

Exercise No. 43

Point out the (أفعال ناقصة), their (خبر) and (اسم) as well as those of (إِنَّ) and its sisters in the following extract. Most of the predicates are presented in the form of a (جملة) or (شبه الجملة).

كَانَ النَّاسُ يَظُنُّونَ أَنَّ فَنَّ الطَّيْرَانَ نَجَاحُهُ مُسْتَحِيلٌ وَصَارُوا يَسْخَرُونَ مِنْ كُلِّ مَنْ يَظُنُّ يَعْمَلُ لِتَحْقِيقِهِ لِأَنَّهُمْ يَرَوْنَ أَنَّ الْإِنْسَانَ عَزْمُهُ مَحْدُودٌ ، وَأَنَّهُ لَنْ يَزَالَ عَلَي حَالَتِهِ الَّتِي خُلِقَ عَلَيْهَا مَا دَامَ لَمْ يُخْلَقْ كَالطَّائِرِ ، وَلَكِنَّ الْمُخْتَرِعِينَ آمَالُهُمْ بَعِيدَةٌ ، فَثَابَرُوا حَتَّى تَمَّ نَجَاحُ الطَّيْرَانَ ، وَأَصْبَحَتِ الطَّيَّارَاتُ مِنْ أَحْسَنِ وَسَائِلِ الْإِنْتِقَالِ ، وَاسْتَطَاعَ النَّاسُ أَنْ يَعْبُرُوا بِهَا الْمُحِيطَ الْإِطْلَنْطِيَّ مِنْ أَمْرِيكَآ إِلَى أَوْرُبَّا بِأَخْوَفِ كَأَنَّهُمْ فَوْقَ بَسَاطِ سُلَيْمَانَ .

وَأَصْبَحَ حُكَمَاءُ الْأَلْمَانِ سَبَقُوا حُكَمَاءَ الْعَالَمِ بِاخْتِرَاعِ طَائِرَةٍ تَطِيرُ بِنَفْسِهَا بِغَيْرِ طَيَّارٍ وَتَذْهَبُ حَيْثُ أُرْسِلَتْ ، فَإِنَّهَا مِنْ عَجَائِبِ مَبْلَغِ الْإِنْسَانِيَّ وَصِرْنَا

نَعْتَرِفُ أَنَّ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ .

Exercise No. 44

Translate the following sentences into Arabic.

- (1) Sometimes a miser becomes generous.
- (2) Remain truthful; do not lie.
- (3) We were present and they were absent.
- (4) The disbelievers became Muslims.
- (5) How did you spend the morning?
- (6) We spent the morning well.
- (7) Are you (women) not Muslims?
- (8) Did you spend the night in pain?
- (9) No, we spent the night at ease (مطمئنين).
- (10) The diligent person is always beloved.
- (11) We continued searching for him until we found him.
- (12) Do not leave ṣalāh as long as you are alive.
- (13) May you remain well (du'ā).

Lesson 39

The (أَفْعَالُ الْمُقَارَبَةِ)

1. The verbs (كَادَ - about to), (كَرَبَ - about to), (أَوْشَكَ - about to) and (عَسَى - perhaps, hopefully) are called (أَفْعَالُ الْمُقَارَبَةِ).

Note 1: The verbs (كَرَبَ) and (أَوْشَكَ) have not been used in the Qur'an.

2. These verbs are not used on their own. It is essential for a (فعل مضارع) to succeed them, e.g. (كَادَ الطِّفْلُ يَاقُومُ) – The child is about to stand.

From this example you will realize that the (افعال المقاربة) enter a (جملة اسمية) like the (أفعال ناقصة). The difference is that in the case of (افعال المقاربة), it is necessary to have a (فعل مضارع) as part of the (خبر). This (فعل مضارع) together with its (فاعل) which is most often a hidden pronoun, forms a (جملة فعلية) and then constitutes the (خبر). The (اسم) of the (أفعال المقاربة) is in (حالة الرفع) while the (خبر) is in (حالة النصب).

3. Sometimes the particle (أَنَّ) is used with the (فعل مضارع) and sometimes without it. It is better to use (أَنَّ) after (عَسَى) and (أَوْشَكَ), e.g. (عَسَى زَيْدٌ أَنْ يَقُومَ) – Zaid is about to stand.

After (كَادَ) and (كَرَبَ) it is better not to use (أَنَّ).

After (عَسَى) and (أَوْشَكَ), the (اسم) can precede the (فعل مضارع), e.g. (عَسَى أَنْ يَقُومَ زَيْدٌ) – Zaid is about to stand. This is not permissible in the case of (كَادَ) etc.

5. The (مضارع) of (كَادَ) is (يَكَادُ) like (يَخَافُ) while that of (أَوْشَكَ) is (يُوشِكُ). The (الماضي) and (المضارع) of both these verbs are used.

Only the (الماضي) of (عَسَى) is used. Its paradigm is like (رَمَى). The (المضارع) of (كَرَبَ) is not used.

6. The verbs (أَخَذَ ، قَامَ ، جَعَلَ ، طَفِقَ ، شَرَعَ) are also used like the (أفعال المقاربة). However the particle (أَنَّ) is not used after them. All these verbs mean, 'to begin', e.g. (أَخَذَ الطِّفْلُ يَمْشِي) - The child began walking.

Exercise No. 45

Analyse the following sentences. The first one has been done for you. Remember that in the third sentence, the (خبر) of the (فعل مقارنة) precedes the (اسم).

(1) عَسَى اللَّهُ أَنْ يَشْفِيكَ .

(Perhaps Allāh may grant you a cure).

(2) تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ .

(The sky is about to burst).

(3) أَوْشَكَ أَنْ يُفْتَحَ بَابُ الْمَدْرَسَةِ .

(Very soon the door of the madrasah will be opened).

ك	يَشْفِي	أَنْ	اللَّهُ	عَسَى
ضمير				
منصوب	فعل مضارع معروف	حرف	اسم	فعل
متصل ،	منصوب بِأَنْ	ناصب	فعل	مقاربة
واحد	الضمير (هو) المستتر فاعله	للمضارع	مقاربة	
مؤنث	راجع الي كلمة "الله"			
مخاطب ،				

مفعول به ، منصوب المحلّ				
فعل مضارع مع فاعله ومفعوله = جملة فعلية = خبر عَسَى ، محلاً منصوب				
عَسَى مع اسمه وخبره = جملة فعلية				

Vocabulary List No. 37

Word	Meaning
أَبَى يَأْبَى	to refuse
أَحْرَقَ	to burn
أَذَابَ	to melt s.t.
اشْتَعَلَ	to catch fire, to flare up
أَسْفَرَ	to brighten up
أَقْبَلَ	to turn towards, to face
أَنْفَقَ	to spend
بَادَرَ	to hasten

بَعَثَ (ف)	to send, to awaken
تَفَحَّصَ	to search
تَفَطَّرَ	to burst
جَرَى (ض)	to flow, to run
خَصَفَ (ض)	to mend, to repair
طَارَ (ض)	to fly
فَاقَ (ن)	to surpass
فَقِهَ (س)	to understand
قَطَفَ (س)	to pluck
لَامَ (ن)	to reproach
وَقَعَ (ف)	to fall, to occur
أُمْنِيَّةٌ (أَمَانِيٌّ)	wish, desire
حَطَبٌ (أَحْطَابٌ)	firewood
حَيْلٌ	horse
دُونََ	without, besides
رَكُوبٌ	mount
سَبَاقٌ أَوْ مُسَابَقَةٌ	to compete, horserace

شَابٌ (شَبَابٌ)	youth
عَادِيٌّ	ordinary
غَزَالٌ (غَزَلَةٌ)	gazelle, buck, deer
فَرَجٌ	ease, comfort
فَرَحٌ أَوْ فَرَحَةٌ	joy
مَقَامٌ مَحْمُودٌ	the place from which Nabī ﷺ will intercede
هَوْنٌ	gentle
وَرَقٌ (أَوْرَاقٌ)	leaf, page
وَطْأَةٌ	force, compulsion

Exercise No. 46

(A) Translate the following sentences into English.

- (1) كَدْنَا نَطِيرُ مِنَ الْفَرَحِ .
- (2) أَوْشَكَتْ أَمَانِي الْكَسْلَانَ تَقْتُلُهُ لِأَنَّ يَدَيْهِ تَأْيِيَانِ الْعَمَلِ .
- (3) أَخَذْتُ الْيَوْمَ نَفْسِي .
- (4) لَمَّا أَسْلَمَ عَمَارٌ كَانَ كُفَّارٌ مَكَّةَ يُحْرِقُونَهُ بِالنَّارِ فَمَرَّ عَلَيْهِ رَسُولُ

- اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَلَ يَمْسَحُ رَأْسَهُ وَيَدْعُو لَهُ .
- (5) كَرَبَ الْحَطَبُ يَشْتَعِلُ لَمَّا عَظُمَتْ وَطْأَةُ الْحَرِّ .
- (6) يُوشِكُ الْحَرُّ يُذِيبُ الْأَجْسَامَ .
- (7) أَخَذْنَا نُصْلِحُ ثِيَابَنَا وَأَسْلِحَتْنَا .
- (8) عَسَيْنَ أَنْ يَحْضُرَنَّ فِي الْمَدْرَسَةِ لِتَفْحُصِ أحوالِ أَوْلَادِهِنَّ .
- (9) تَكَادُ الْمَرْأَةُ تَفُوقُ زَوْجَهَا فِي الْعِلْمِ .
- (10) إِذَا أَسْفَرَ الصُّبْحُ شَرَعَ الْبُسْتَانِيُّ يَقْطِفُ الْأَزْهَارَ وَالْأَثْمَارَ .
- (11) كِدْنَ يَمْتَنَ مِنْ شِدَّةِ اللَّأَمِ .
- (12) عَسَى الْهَمُّ الَّذِي أَمْسَيْتُ فِيهِ يَكُونُ وَرَاءَهُ فَرَجٌ قَرِيبٌ
- (13) إِذَا انْصَرَفَتْ نَفْسِي عَنِ الشَّيْءِ لَمْ تَكَدْ
إِلَيْهِ بِوَجْهِ آخِرِ الدَّهْرِ تُقْبَلُ

(B) Translate the following verses of the Qur'an.

- (1) فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ .
- (2) عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا .
- (3) وَطَفِقَا (آدم وحواء) يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ .
- (4) وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ .

- (5) تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ .
- (6) عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا .
- (7) قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا .
- (8) ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدُهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ
يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ .

Exercise No. 47

(A) Insert the (اعراب) in the following passage and translate it into English.

كان لي حصان عربي جميل المنظر سميناه بالغزال لأنه كان سريع السير حتى
كاد أن يسبق السيارات وكان لا يزال يسبق الخيل في السباق ، وفاز بكثير
من الأنعامات حتى صرت غنيا بسببه ،
يوما رأيته قد أصبح مريضا وأوشك أن يموت فظل قلبي متألما وبادرت إلي
علاجه وأنفقت عليه ألف ربية ليعود إلي حاله السابق ، لكن لم يعد
صحيحا كما كان أولا ، وما انفكت واحدة من رجليه ضعيفة فلم يبق
أهلا للمسابقة لكنه ما برح يجري جريا عاديا ، فلم أزل أستعمله للركوب
مادام شابا قويا .

وكان ولدي الصغير يركبه فيفرح ويصهل ليسر الولد ويمشي به هونا لكيلا يخاف الولد ولايقع علي الأرض .
وكان يفهم القول والإشارة كالإنسان ويفعل ما يقال له ، فكأن ذلك الحيوان كان يجيئنا بغير اللسان ، وفي السنة الماضية مرض ومات فتأسفنا كثيرا وبعد ذلك الحصان ما وجدنا مثله إلى الآن .

(B) Translate the following poetry.

قد كان كالإنسان	إنّ الغزال حصاننا
ويجيب دون لسان	هو كان يفهم قولنا
فيسرّ كالفرحان	ولد صغير يركبه
يجري بالإطمئنان	يمشي ويصهل فرحة

Lesson 40

The Verbs of Praise and Dispraise

(أَفْعَالُ الْمَدْحِ وَالذَّمِّ)

1. The verb (نَعِمَ - originally نَعِمَ) is used for praise while (بئسَ - originally بئسَ) is used for dispraise. The (فاعل) is most often (معرّف باللام) - have the definite article attached to it) or a noun that is (مضاف) towards (معرّف باللام).

After the (فاعل), another noun appears. It is called (مقصود) or (مقصود بالذم).

Examples: (نَعِمَ الرَّجُلُ خَالِدٌ) – Khālid is a good man.

(بئسَ غُلَامٌ الرَّجُلِ عَاصِمٌ) – Āsim is an evil servant of the man.

In these examples, the words 'Khālid' and 'Āsim' are (مقصود) and (مقصود بالذم) respectively. When analyzing, these words are regarded as (مبتدا مؤخر) while the verb together with its (فاعل) is regarded as (خبر مقدم).

2. Sometimes the word (مَا) takes the place of the (فاعل). This

is in the meaning of (شَيْئٌ), e.g. (نَعْمًا هِيَ). This was originally (نَعْمَ مَا هِيَ) – That is a good thing.

Sometimes an indefinite noun in the accusative (اسم نكرة) takes the place of the (فاعل), e.g. (نَعْمَ رَجُلًا خَالِدٌ) – Khālid is a good man. In this case, a pronoun (هُوَ) is hidden in the verb (نَعِمَ) and this pronoun is the (فاعل). The word (رَجُلًا) is the (تَمِيْزٌ) and is therefore (منصوب). The explanation of (تَمِيْزٌ) will be rendered in Volume 4. The verb, together with its (فاعل) and (تَمِيْزٌ) form a (جملة فعلية) and also form the (مقصود بالمدح). The word (خَالِدٌ), which is the (مبتدا مؤخر). The (مبتدا) and (خير) together constitute a (جملة اسمية).

3. Sometimes the (مقصود بالمدح) or (مقصود بالذم) are elided, e.g. (نَعْمَ الْعَبْدُ) , that is (نَعْمَ الْعَبْدُ أَيُّوبُ) – Ayyūb عليه السلام is a good slave.

(نَعْمَ الْمَوْلَى وَنَعْمَ النَّصِيرُ [اللَّهُ]) – Allāh ﷻ is a good Master and Helper.

The feminine form of (نَعِمْتُ) is (نَعِمْتَ) while that of (بُئِسَ) is (بُئِسْتِ), e.g. (نَعِمْتَ الْيَابِتَةُ فَاطِمَةُ وَ بُئِسَتِ الْمَرْءَةُ غَادِرَةٌ) – Fātimah is a good girl and Ghādirah is an evil woman.

4. The remaining word-forms of these two verbs are not used. The number of the (فاعل), whether singular, dual or plural does not have any effect on these verbs.

5. The verb (حَبَّأَ) is used in the meaning of (نَعِمَ) while (لَا حَبَّأَ) and (سَاءَ) are used in the meaning of (بُئِسَ), e.g. (حَبَّأَ الْإِتِّفَاقُ وَ لَا حَبَّأَ الْإِخْتِلَافُ) – Unity is good and differences are bad.

Note 1: The word (حَبَّ) is a verb of the past tense (الفاعل الماضي), while (ذَا) is an indicative pronoun (اسم الإشارة) and it is the (فاعل). The succeeding word is the (مقصود بالمدح).

Note 2: The word (سَاءَ - to be bad, evil, to spoil) is also used like normal verbs and its paradigm is similar to (قَالَ يَقُولُ).

Words Indicating Surprise

(صَيَعْنَا التَّعَجُّبِ)

1. The two phrases (مَا أَفْعَلَهُ) and (أَفْعَلُ بِهِ) are used to indicate surprise and they are called (صَيَعْنَا التَّعَجُّبِ), e.g.

(مَا أَحْسَنَهُ) or (أَحْسِنُ بِهِ) - How beautiful it is!

Similarly, in place of the pronouns (هُ) and (هِ), all the other pronouns and every type of noun (اسم ظاهر) can be used, whether the noun is masculine or feminine, whether it is singular, dual or plural. No change occurs in these word-forms due to the succeeding words, e.g.

(مَا أَحْسَنَ رَشِيدًا) and (أَحْسِنُ بِرَشِيدٍ) – How handsome is Rashīd!

(مَا أَطْوَلَ الرَّجُلَيْنِ) – How tall the two men are!

(أَقْصَرَ بِالنِّسَاءِ) – How short the women are!

2. The literal meaning of (مَا أَحْسَنَ رَشِيدًا) is, “What thing has made Rashīd handsome?” as if, out of surprise, we are asking ourselves the question. The resultant meaning is “How handsome is Rashīd!”

The literal meaning of (أَحْسَنُ بِرَشِيدٍ) is, “Regard Rashīd as handsome.” That is, Rashīd is so handsome that everyone is being commanded to admit this fact. The particle (ب) is extra in this expression. It is perhaps inserted to indicate this meaning.

Note: The grammarians have differed greatly with regard to the meanings and analyses of the two above-mentioned phrases. The author felt this opinion (expressed above) to be easy and correct. The analysis will be provided in Exercise No. 48.

3. The verb (كَانَ) is inserted for the past tense while (يَكُونُ) is used for the future tense, e.g.

(مَا كَانَ أَجْمَلَ مَنْظَرَ الرِّيَاضِ) – How beautiful the scenery of the gardens were!

(مَا يَكُونُ أَطْيَبَ مَنْظَرَ الْبَحْرِ) – How excellent the scenery of the sea will be!

4. These word-forms cannot be used for (ثلاثي مزيد) or (رباعي), nor can they be used for (ثلاثي مجرد) if the latter has the meaning of colours and defects.

The meaning of surprise can be created for these categories

by inserted the word (أَشَدُّ), (أَشَدُّ), (أَعْظَمَ) or (أَعْظَمَ) before the verbal noun (مصدر), e.g. (مَا أَشَدَّ اعْزَازَ النَّاسِ لِلْعُلَمَاءِ) – How the people honour the Úlamā!

(أَعْظَمَ بِمُسَابَقَةِ الْمُبَدِّرِ إِلَى الْفَقْرِ) – How rapidly the extravagant person moves towards poverty!

(مَا أَعْظَمَ حُمْرَةَ وَجْهَةِ الْبَابِنَةِ) – How red is the girl's cheek!

(مَا أَشَدَّ عَمَى الْجَاهِلِ) – How blind is the ignorant one!

Exercise No. 48

Observe the analysis of the following sentences.

رَشِيدًا	أَحْسَنَ	مَا
مفعول ، منصوب	الفعل الماضي ، المبني على الفتح ، الضمير هُوَ الْمُسْتَسْتَرِ راجع الى "مَا" ، فاعل ، محلا مرفوع	اسم التعجب ، المبني ، محلا مرفوع لأنه مبتدأ
الفعل مع الفاعل والمفعول = جملة فعلية = خبر ، محلا مرفوع		

المتبدأ والخبر = جملة اسمية

رَشِيدٌ	بِ	أَحْسَنُ
مجرور ، معنى مفعول ، منصوب المحلّ	حرف الجرّ ، زائد	فعل الأمر للتعجب ، المبني على السكون ، الضمير أنتَ المستترِ راجع الى "مَا" ، فاعل ، محلا مرفوع
فعل التعجب مع الفاعل والمفعول = جملة فعلية		

Vocabulary List No. 38

Word	Meaning
أَوَّابٌ	repentant
أَخْفَى	(1) to conceal
أَبْيَضٌ (مصدر أبيض)	whiteness
خِيَارٌ	cucumber
رَابِعَةَ عَشْرَةَ	fourteenth

شَرِكٌ	polytheism
شَفَقٌ	twilight
عَاذِرٌ	one who accepts an excuse
عَاذِلٌ	one who reproaches
عَاقِبَةٌ	consequence
عَشِيرٌ	relative
قَتْلٌ	May he be destroyed
قُصَوَاءُ	name of camel of Nabi ﷺ
مَا أَحْلَى (مِنْ حُلْوٍ)	how sweet
مَا أَرْدَأُ (مِنْ رَدِيئٍ)	how bad
مَا أَجْوَدَ (مِنْ جَيِّدٍ)	how excellent
مُرْتَفَقٌ	resting place
مُشْرِكٌ	polytheist
مَقْتٌ	anger
مَوْلَى	master
هَوَى	love, passion, desire
طَالَمَا	for a long time

ظَفَرَ (س)	to succeed
مَنَى	wish
حَوْلٌ	power
أَجْرَى	to launch, to effect
عَنَى يَعْنِي	to intend, to mean
دَرَجَةٌ	position
اصْطَفَى	to form lines
نَحْوَ	towards
شَخَّصَ (ف)	to stare, to gaze
رَمَقَ (ن)	to glance
جُرْحٌ ، جِرَاحٌ وَجُرُوحٌ	wound
سُقُوطٌ	to fail, to fall
اِنْدَمَلَ	to heal
عَوَّدَ	to accustom
عَزَّ	to be powerful

Exercise No. 49

(A) Translate the following sentences into English.

- (1) نَعَمَ هَؤُلَاءِ الْوَالِدُ مَا أَحْسَنَهُمْ .
- (2) بُئِسَ هَذَا الْخِيَارُ مَا أَرْدَاهُ .
- (3) نَعَمَ الصِّدْقُ وَ نَعَمَتِ عَاقِبَتُهُ وَ بُئِسَ الْكِذْبُ وَ بُئِسَتْ عَاقِبَتُهُ .
- (4) حَبِذَا اطَاعَةَ الْوَالِدَيْنِ وَ لَاحِذًا عَصِيَانُهُمَا .
- (5) سَاءَتِ الْمَرْءَةُ سَلَمَى مَا أَقْبَحَهَا .
- (6) مَا أَسْبَقَ الْفَاسِقَ إِلَى مَقْتِ اللَّهِ .
- (7) مَا أَكْبَرَ مَقْتِ اللَّهِ عَلَى الْمُشْرِكِ .
- (8) مَا أَحْسَنَ هَذِهِ الْمَرْءَةَ وَ مَا أَقْبَحَ تِلْكَ الْآبِنَةَ .
- (9) هَذَا الْكِتَابُ سَهْلٌ وَ مَا أَسْهَلُهُ وَ تِلْكَ الْكُتُبُ صَعْبَةٌ وَ مَا أَصْعَبَهَا .
- (10) نَعَمَتِ النَّاقَةُ قُصْوَاءُ مَا أَجْوَدَهَا .
- (11) مَا أَشَدَّ تَكْرِيمِ الْعُلَمَاءِ وَ مَا أَعْظَمَ تَذْلِيلِ الْجُهْلَاءِ .
- (12) نَعَمَ الْوَالِدُ أَنْتَ وَ مَا أَحْسَنَكَ .
- (13) أَعْظَمَ بَعْلَمِهِ وَ أَشَدَّ بِجَهْلِكَ .
- (14) نَعَمَتِ الشَّجَرَةُ نَخْلَةً .

- (15) مَا أَشَدَّ حُمْرَةَ الشَّفَقِ الْبَارِحَةَ .
(16) مَا يَكُونُ أَعْظَمَ ائِبْيَاضِ نُورِ الْقَمَرِ فِي اللَّيْلَةِ الرَّبِيعَةِ عَشْرَةَ .
(17) اَلْمِدَادُ فِي هَذِهِ الدَّوَاةِ اَسْوَدُ مَا اَشَدَّ سَوَادُهُ .
(18) سَرَّنِي مَا سَمِعْتُ وَسَاءَنِي مَا رَأَيْتُ .
(19) اَلْاِحْبَادُ اَعْضَادِ شَرِي فِي اَلْهُوَى وَلاَحْبَادُ اَلْعَادِلِ اَلْجَاهِلُ

(B) Translate the following verses of the Qur'an.

- (1) قَتَلَ الْاِنْسَانَ مَا اَكْفَرَهُ .
(2) اَبْصِرْ بِهِ وَاَسْمِعْ .
(3) بئسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا .
(4) نَعَمَ الْعَبْدُ اِنَّهُ اَوَّابٌ .
(5) لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ .
(6) بئسَمَا اشْتَرَوْا بِهِ اَنْفُسَهُمْ .
(7) اِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَاِنْ تُخْفَوْهَا وَتُوْتُوها الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ .
(8) سَيِّئَتْ وُجُوهُ الدِّينِ كَفَرُوا .

Exercise No. 50

Translate the following sentences into Arabic.

- (1) How good is this book!
- (2) That horse is beautiful and how beautiful it is!
- (3) Mahmūd is learned and how learned he is!
- (4) Polytheism (*shirk*) is bad and how bad it is!
- (5) This melon is useless and how bad it is!
- (6) How excellent is my camel!
- (7) Ṣalāh is good and how beloved it is to Allāh!
- (8) The cow is a good animal and how beneficial is its milk!
- (9) Generosity is good and how good is its result and miserliness is bad and how bad is its consequence.
- (10) Extravagance is bad and how evil is its consequence.
- (11) How pious and understanding is your son!

Exercise No. 51

Translate the following letter and note the application of the rules that you have learnt thus far.

كِتَابٌ مِنْ تَلْمِيذٍ إِلَى أَبِيهِ

سَيِّدِي الْوَالِدِ الْأَمَّجِدِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

بَعْدَ إِهْدَاءِ وَاجِبِ الْإِحْتِرَامِ أَعْرَضُ لِحَضْرَتِكَ أَنِّي طَالَمَا تَمَنَيْتُ أَنْ أَكْتُبَ
إِلَيْكَ رِسَالَةً تَسْرُكُ وَأُمِّي الْمُحْتَرَمَةَ وَجَمِيعَ أَهْلِ الْبَيْتِ ، وَحَيْثُ إِنِّي ظَفَرْتُ
الْيَوْمَ بِمُنَايَ بَادَرْتُ بِهِ لِمَسْرَرَتِكُمْ أَجْمَعِينَ .

أَوَّلًا أَنِّي تَمَمْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ مَعْرِفَةَ الْأَفْعَالِ وَأَقْسَامِهَا فَالآنَ أَنَا أَسْتَطِيعُ
أَنْ أَعْرِفَ عَنْ كُلِّ فِعْلٍ زَمَانَهُ وَصَيْغَتَهُ وَقِسْمَهُ وَلِهَذَا قَدْ زِدَادَتْ لِي قُوَّةُ
الْفَهْمِ وَالتَّكْلُمِ فِي الْعَرَبِيَّةِ .

ثَانِيًا أُبَشِّرُكُمْ جَمِيعًا بِغَايَةِ السُّرُورِ أَنِّي نَلْتُ بِفَضْلِ اللَّهِ تَعَالَى وَبِبَرَكَةِ
دُعَائِكُمْ شَهَادَةَ النَّجَاحِ فِي الْإِمْتِحَانِ وَالْمَزِيدُ أَنِّي صِرْتُ الْأَوَّلَ فِي فَصْلِي .

يَا أَبِي الْمُحْتَرَمِ إِنِّي لَا أَقْدِرُ أَنْ أَسْكُتَ عَنْ بَيَانِ قِصَّةِ الْإِمْتِحَانِ ، وَذَلِكَ أَنَّهُ
قَدْ أَجْرَى حَضْرَاتُ الْمُفْتَشِّينَ إِمْتِحَانَاتٍ عَلَى الطُّلَّابِ فِي الْمَوَادِّ الَّتِي
تَلَقَّوْهَا فِي مُدَّةِ ثَلَاثَةِ الْأَشْهُرِ الْمَاضِيَةِ ، وَاسْتَمَرَ الْإِمْتِحَانُ ثَلَاثَةَ أَيَّامٍ أَعْنِي
قَبْلَ أَمْسٍ ، وَ أَمْسٍ وَالْيَوْمِ إِلَى الْعَصْرِ ، ثُمَّ بَعْدَ صَلَاةِ الْعَصْرِ اجْتَمَعَ

الْمُفْتَشُونَ وَالْأَسَاتِذَةُ ، فَدَعَا الْمُدِيرُ التَّلَامِذَةَ فَصَلًّا بَعْدَ فَصْلِ وَأَعْلَنَ كُلَّ
وَاحِدٍ بِدَرَجَتِهِ وَنَتِيجَةِ إِمْتِحَانِهِ .

وَلَمَّا جَاءَتْ نَوْبَةُ فَصْلِي وَاصْطَفَى التَّلَامِذَةَ أَعْلَنَ الْمُدِيرُ أَنِّي كُنْتُ الْأَوَّلَ فِي
فَصْلِي ، فَتَوَجَّهَتْ نَحْوِي الْوُجُوهُ وَشَخَّصَتْ إِلَيَّ الْأَبْصَارُ وَرَمَقَنِي الْمُدِيرُ
بِعَيْنِ الرَّضَا وَالسُّرُورِ وَقَالَ "أَكْرَمٌ بِتَلْمِيذٍ مُجْتَهِدٍ قَدْ عَرَفَ الْعُرْضَ مِنْ
وُجُودِهِ فِي الْمَدْرَسَةِ وَجَعَلَ حُسْنَ مُسْتَقْبَلِهِ نُصَبَ الْعَيْنِ ، نِعْمَ التَّلْمِيذُ أَنْتَ
وَمَا أَعْقَلُكَ ، بَارَكَ اللَّهُ فِيكَ يَا بُنَيَّ وَوَفَّقَكَ لِخَيْرِ الْأَعْمَالِ ."

أَمْ أَنَا يَا وَالِدِي فَبَقِيْتُ كَأَنِّي مَلَكَتُ الدُّنْيَا وَمَا فِيهَا وَشَرَعَ قَلْبِي يَرْقُصُ
وَكَدْتُ أَطِيرُ بِالسُّرُورِ ، وَتَحَوَّلَ تَرَحِّي فَرِحًا ، وَالْجُرْحُ الَّذِي أَصَابَنِي
بِالسَّقُوطِ فِي الْإِمْتِحَانِ الْمَاضِي صَارَ مُنْدَمَلًا .

يَأْبَتُ بِمَا أَنْكَ عَوَّدْتَنِي عَلَى آدَاءِ شُكْرِ اللَّهِ عَزَّ وَجَلَّ عِنْدَ كُلِّ نِعْمَةٍ بَادَرْتُ
بَعْدَ ذَلِكَ إِلَى الْمَسْجِدِ وَصَلَّيْتُ رَكَعَتِي الشُّكْرِ وَحَمِدْتُ اللَّهَ كَثِيرًا عَلَى مَا
أَسْبَغَ عَلَيَّ مِنْ نِعَمِهِ الظَّاهِرَةِ وَالْبَاطِنَةِ .

وَلَمَّا أَنَّ فِي الْمَدْرَسَةِ عُطْلَةً غَدًا وَبَعْدَ الْعَدِّ نَظَلُّعُ مَعَ الْأَسَاتِذَةِ لِلتَّفَرُّجِ عَلَيَّ
الْجِبَالِ الْقَرِيبَةِ وَنَلَبْتُ هُنَاكَ يَوْمَيْنِ ، ثُمَّ نَعُودُ إِلَى الْمَدْرَسَةِ ، إِنَّمَا قَصَصْتُ
هَذِهِ الْقِصَّةَ وَطَوَّلْتُ الْمَكْتُوبَ لِيَزِيدَ أَنْبِسَاتِكُمْ حَمِيْعًا وَتَطْمَئِنَّ قُلُوبُكُمْ .
هَذَا - وَأُهْدِي إِلَيَّ السَّيِّدَةِ الْوَالِدَةِ وَإِخْوَتِي وَأَخَوَاتِي سَلَامًا مَحْفُوفًا
بِأَشْوَاقٍ مُشَاهِدَتِكُمْ أَجْمَعِينَ .

أَطَالَ اللَّهُ ظِلَّ عِزِّكَ وَعَاطَفَتِكَ عَلَيَّ وَعَلَى جَمِيعِ أَهْلِ الْبَيْتِ ، وَالسَّلَامُ .
ابْنُكَ الْمُطِيعُ
محمد رفيع

Test No. 16

- (1) Define the (الْأَفْعَالُ التَّامَّةُ وَالنَّاقِصَةُ). What kind of (الْأَفْعَالُ النَّاقِصَةُ) are there in Lesson 32.
- (2) What is another name for the (الْأَفْعَالُ النَّاقِصَةُ) and why?
- (3) What are the sisters of (إِنَّ)?
- (4) What effect do the (الْأَفْعَالُ النَّاقِصَةُ) have and what effect do (إِنَّ) and its sisters have? That is, what changes occur in the (اجراب) of (جملة اسمية)?
- (5) What is the difference between the effect of (إِنَّ) and (كَانَ)?
- (6) Construct five such sentences in which (كَانَ) or its sisters are used.
- (7) Construct five such sentences in which (إِنَّ) or its sisters are used.
- (8) What is the difference between the (الْأَفْعَالُ النَّاقِصَةُ) and the (الْأَفْعَالُ الْمُقَارَبَةُ)?
- (9) After which verbs of the (الْأَفْعَالُ الْمُقَارَبَةُ) does the

particle (أَنَّ) appear?

- (10) Construct ten sentences using the (الْأَفْعَالُ الْمُقَارَبَةُ), five of them with (أَنَّ) and five without (أَنَّ).
- (11) Name the verbs of the (الْأَفْعَالُ الْمَدْحُ وَالذَّمُّ).
- (12) Construct ten sentences using the (الْأَفْعَالُ الْمَدْحُ (وَالذَّمُّ).
- (13) Analyse the following sentences.

- (1) قَدْ يُمَسِّي الْعَدُوُّ صَدِيقًا .
- (2) كُنْتُمْ خَيْرَ أُمَّةٍ .
- (3) كَادَ الْأَعْدَاءُ يُوشُّونَ أَدْبَارَهُمْ .
- (4) نَعَمَتِ الْبِنْتُ صَدِيقَةً .
- (5) عَسَى أَنْ يَنْزِلَ الْحُجَّاجُ عَلَى السَّاحِلِ .
- (6) دُمْتُمْ سَالِمِينَ .
- (7) مَا بَرِحْنَا نَتَعَلَّمُ الْقُرْآنَ .
- (8) مَا أَجْمَلَ وَجَنَّتِيهِ .
- (9) أَخَذَ الْمُفْتَشُّ يَكْتُبُ أَسْمَاءَ الْأَوْلَادِ .
- (10) نَعَمْ الْعَبْدُ .
- (11) أَعْظَمُ بَعْلِمِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ .

(14) Insert the (اعراب) in the following passage.

Note: The meanings of the words not encountered before have been listed in the footnotes.

كان لأسرة غنية صبيّ لم تبلغ سنّه خمس سنين ، و كان جميلا وما أجمله ، فبات ليلة من ليالي الشتاء بغير لحاف ، فأصبح مريضا بالزكام والحمّى وأوشك أن يموت ، فظللّ الوالدان مغمومين ودعوا الطبيب ، فجاء وشخص ، ثم التفت إلى أبويه وقال لا بأس إن شاء الله تعالى ، إنما مسّه البرد ، سيبرئ بحول الله تعالى إلى الغد ، ثم أعطى دواءً وأشرب المريض شربة واحدة بيده وذهب فأضحى الصبيّ بعد ساعة قد فتح عينيه وصار ينظر إلى أبويه وجعل يتبسم وفرحا وفرح جميع أهل الأسرة حتى كادوا يطيطون فرحا ويرقصون سرورا ثم أعطوه الدواء كما هداهم الطبيب حتى أنه بفضل الله أمسى الصبي صحيحا ، فحمدوا الله حمدا كثيرا وتصدقوا أموالا كثيرة في سبيل الله الذي يشفي المرضى .

Lesson 41

Pronouns

(الضمائر)

1. A pronoun (ضمير) is a word that replaces a noun referring to a name or place. It can either be for the first person, e.g. (أنا - I), (نحن - we), or the second person, (أنت - you), (أنتم - you plural) or the third person, e.g. (هو - he), (هم - they 2), (هم - they plural).

Note 1: The first person (متكلم) is the one who is speaking, e.g. (أنا - I). The second person (مخاطب) is the one who is being addressed, e.g. (أنت - you). The third person (غائب) is the person or thing that is being spoken about, e.g. (هو - he).

Note 2: Whatever is going to be mentioned hereunder has already been mentioned in several lessons before. Regard it as a revision.

2. With regard to the form of the word, every (ضمير) is of

two types: (مُتَّصِلٌ) and (مُنْفَصِلٌ).

- (1) The (مُنْفَصِلٌ) pronouns are independent words pronounced separately, e.g. (أَنَا - I), (أَنْتَ - you), (هُوَ - he). Similarly, the pronouns (إِيَّايَ), (إِيَّاكَ) and (إِيَّاهُ) etc are also detached pronouns. See 15 and 16.
- (2) The (مُتَّصِلٌ) pronouns are not independent words but are attached either to a noun, verb or particle and pronounced, e.g. the (ي) in (كِتَابِي - my book), the (نَا) in (كِتَابُنَا - our book), the (تُ) and (نَا) in (كَتَبْتُ) and (كَتَبْنَا) and (ي) and (نَا) in (لِي) and (لَنَا).

3. The (ضمائر) are indeclinable (المبني). No (اعراب) appears on them. However, with regards to (محلّ الاعراب), they fall into three categories,

- (مرفوع) – when they occur as the (مبتدأ) or (فاعل),
- (منصوب) - when they occur as the (مفعول) or they occur in (حالة النصب) due to some reason,
- (محروور) – when they occur after a (حرف الجرّ) or

they occur as the (مضاف إليه). The examples have passed in the above examples.

The (مرفوع) and (منصوب) pronouns occur as (متصل) and (منفصل) but the (مجرور) pronouns are only (متصل).

4. In this way, there are five categories of pronouns:

1. (ضمير مرفوع متصل) – those pronouns which constitute the different word-forms of verbs, e.g. (كَتَبَ كَتَبًا كَتُبُوا). See Lesson 14.4. (يَفْتَحُ يَفْتَحَانِ يَفْتَحُونَ). See Lesson 15.2
2. (ضمير مرفوع منفصل) – (هُوَ هُمَا هُمْ هِيَ إِلَى آخِرِهِ). See Lesson 6.
3. (ضمير منصوب متصل) – (عَلِمَهُ عَلِمَهُمَا عَلِمَهُمْ إِلَى آخِرِهِ). See Lesson 15.6.
4. (ضمير منصوب منفصل) – (إِيَّاهُ إِيَّاهُمَا إِيَّاهُمْ إِلَى آخِرِهِ). See Lesson 15.6.
5. (ضمير مجرور متصل) – (لَهُ لَهُمَا لَهُمْ – كِتَابُهُ كِتَابُهُمَا كِتَابُهُمْ). See Lesson 11.4.

Wherever possible, only the attached pronouns (ضمائر)

متصلة) should be used. Where it is difficult to use them or one cannot achieve one's specific purpose without them, then one should use the detached pronouns (ضمائر منفصلة). For example, the (ضمائر مرفوعة منفصلة) are used most often at the beginning of sentences where a (ضمير متصل) cannot be used, e.g. (هُوَ رَجُلٌ), or it is used for emphasis, e.g. (ذَهَبْتَ أَنْتَ) - You went).

The (ضمائر منصوبة منفصلة) are used most often for emphasis or specifying, e.g. (أَعْطَيْتُكَ إِيَّاكَ) - I gave it to you.) (إِيَّاكَ نَعْبُدُ) - We worship You alone.)

The (ضمير مجرور) cannot be used in a detached form.

The Visible and Concealed Pronoun

(الضمير البارز والمستتر)

The (ضمائر مرفوعة متصلة) which constitute the different verb forms, are of two types:

- (بارز) – visible – which have a visible word-form, e.g.

the (تُ) in (كَتَبْتُ) and the (نَا) in (كَتَبْنَا), the (ا) in (يَكْتُبَانِ) and the (ي) in (تَكْتُبِينَ) are (ضمير بارز).

Note 3: The (نون اعرابية) appears in seven word-forms of the imperfect (مضارع). It is neither a (ضمير) nor part of it because this nūn is elided in (حالة النصب) and (حالة الجزم). See Lesson 20.2.

- (مُسْتَتْرٍ - concealed) – they are pronouns which do not have any visible external forms. Only their meanings are taken into consideration. For example, the meaning of (كَتَبَ) is ‘he wrote’. However there is no word for ‘he’. The verb (يَكْتُبُ) means ‘he is writing or will write’. Here also, there is no word for ‘he’. It is therefore accepted that (هُوَ) is concealed in it. It is (محلًّا) because it is the (فاعل).

5. The pronoun is concealed in two word-forms of the (الماضي), namely (كَتَبَ) and (كَتَبْتُ), and in five word-forms of the (المضارع), namely, (يَكْتُبُ), (تَكْتُبُ – واحد مؤنث غائب), (يَكْتُبِينَ), (تَكْتُبِينَ), (يَكْتُبَانِ).

(نَكْتُبُ) and (أَكْتُبُ), (تَكْتُبُ – واحد مذكر حاضر)

The pronoun (أَنْتَ) is concealed in the first word-form of the (أمر) and (النهي), namely (أَكْتُبُ) and (لَا تَكْتُبُ). The pronouns of all the remaining paradigms are (بارز) – visible.

Note 4: Remember that the (تْ) in (كَتَبْتَ) is merely a sign of being feminine. It is not a pronoun. The signs of the remaining word-forms are for gender as well as for the pronouns.

The (نُونُ الْوَقَايَةِ)

6. In certain instances before the first person pronoun (ي), a nūn is inserted. This nūn is called (نُونُ الْوَقَايَةِ) – the nūn of protection because it protects the end of the word from any change.

Before attaching the pronoun (ي) at the end of (الماضي), (المضارع) or (أمر), a nūn is first inserted, e.g.

عَلَّمَنِي ، عَلَّمُونِي ، يُعَلِّمَنِي ، يُعَلِّمَانِنِي ، تُعَلِّمُونِنِي ، عَلَّمَنِي ، عَلَّمِينِي

This protects each word-form from any change at the end.

The (نُونُ الْوَقَايَةِ) is also used with some (حُرُوفٍ) like (مِنْ) and (إِنِّ) and with (إِنْ) and its sisters, e.g. (مِنْ نِيٍّ = مِّنِّي), (إِنِّي), (كَأَنِّي), (لَكِنِّي), (لَيْتَنِي), (كَأَنِّي), (لَعَلِّي). It is seldom used with (لَعَلَّ). It is most often used as (لَعَلِّي). The word (إِنِّي) is also more often used as (إِنِّي).

The Pronoun of State

(ضَمِيرُ الشَّأْنِ)

Sometimes a pronoun is mentioned at the beginning of a sentence but it does not have a preceding source, that is, there is no word mentioned before it to which it can refer. It is only a pronoun of the singular masculine or feminine form. Such a pronoun is called (ضَمِيرُ الشَّأْنِ). If it is feminine, it is called (ضَمِيرُ الْقِصَّةِ). When translating, there is no need to provide a meaning for it. If one wants to translate it, one can say, 'the matter is', e.g. (هُوَ اللَّهُ أَحَدٌ) – Allāh is one.

(فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ)

– Because the matter is that the eyes do not become blind

but the hearts do.

Note 5: In Arabic, the source (مَرَجَعٌ) is mentioned first after which the pronoun referring to it is mentioned. The pronoun (اسم الإشارة) is not included in this rule.

The Distinguishing Pronoun

(ضَمِيرٌ فَاصِلٌ)

9. When the predicate (خبر) is definite (معرفة), and there is a possibility of the predicate being confused with an adjective (صفة), a (ضمير مرفوع منفصل) is inserted between the subject (مبتدأ) and (خبر). The word-form of the pronoun will correspond with the (مبتدأ).

Examples: (إِنَّ اللَّهَ هُوَ الرَّزَّاقُ) – Undoubtedly only Allāh provides sustenance.

(أُولَئِكَ هُمُ الْمُفْلِحُونَ) – Those are the people who succeed.

If the (ضمير) is removed from the middle, it will become a (مركب توصيفي) – an adjectival clause and the meaning will

change. Therefore it is called (ضَمِيرٌ فَاصِلٌ) – a pronoun that distinguishes between the (خبر) and the (صفة).

Similarly, in place of the (خبر), if there is the relative - (اسم - التفضيل), there too, a (ضمير) is inserted, e.g.

(كَانَ حَامِدٌ هُوَ أَفْضَلُ مِنْ خَالِدٍ) – Hāmid was better than Khālid.

Exercise No. 52

Observe the analysis of the following sentences.

أَنْتَ تُكْرِمُنِيْ

نِيْ	تُكْرِمُ	أَنْتَ
نون الوقاية ، ي ضمير منصوب متصل ، واحد متكلم ، مفعول	فعل مضارع معروف ، مرفوع ، فيه ضمير مستتر (أَنْتَ)	ضمير مرفوع منفصل ، واحد مذكر مخاطب ، مبتدأ
الفعل مع الفاعل والمفعول = جملة فعلية = خبر		
هذه الجملة في محل الرفع		
المبتدأ والخبر = جملة اسمية		

أَنْزَلْنَاكُمْ هَا

هَآ	كُمُوْ	نُنَزِمُ	آ
ضمير منصوب متصل ، واحد مؤنث غائب ، مفعول ثانٍ ، محلا منصوب	ضمير منصوب متصل ، جمع مخاطب ، مفعول ، محلا منصوب	فعل مضارع معروف ، جمع متكلم ، فيه ضمير مستتر (نَحْنُ) ، فاعل ، محلا مرفوع	حرف استفهام
<p>الفعل مع الفاعل والمفعول = جملة فعلية استفهامية = خبر هذه الجملة في محل الرفع</p>			

Exercise No. 53

Change the (المضارع) to (الماضي) in the following sentences and recognize the pronouns.

- (1) أَنَا أَكْرَمُ الضَّيْفِ .
- (2) نَحْنُ نَلْعَبُ بِالْكُرَةِ .

- (3) أَنْتِ تُنْظِفِينَ الْحُجْرَةَ .
- (4) أَنْتُمْ تَنْصُرُونَ الْمَظْلُومَ .
- (5) هُنَّ يُحْبِبْنَ الْمَدْرَسَةَ .
- (6) هُمْ يَرْحَمُونَ الْيَتَامَى .

(B) Change the (الماضي) to (المضارع) in the following sentences and write down the (فاعل) and the pronouns.

- (1) أَعْطَيْتَكَ كِتَابًا .
- (2) وَهَبْتَنِي سَاعَةً .
- (3) مَنَحْتَنِي مَقْلَمَةً .
- (4) رَجَعْنَا إِلَى الْمَنْزِلِ .
- (5) هِيَ لَعِبَتْ بِالْكُرَةِ .
- (6) سَافَرْنَا إِلَى دِهْلِي .

(C) What types of (ضمير) has the particle (نا) assumed in the following sentence.

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا بِهِ .

(D) Change the following sentence by using the pronouns of (واحد مؤنث), (تثنية مؤنث), (تثنية مذكر), (جمع مؤنث) and (جمع مؤنث).

هَلْ أَحْضَرْتَ كُتُبَكَ؟

Vocabulary List No. 39

Word	Meaning
اسْتَمَعَ	to listen attentively
إِمْلَاقٌ	poverty
أَوْحَى	to reveal, to inspire in the heart
تَجَدَّدَ	to be new
تُرَابٌ	sand
خَشْيَةٌ	fear
رُشْدٌ	proper, integrity
رَهَبَ (س)	to fear
شَطَطٌ	excessive, exceeding the bounds
صَرَفَ (ض)	to turn, to move away

فَشَلَ (س)	to lose courage, to become cowardly
نَفْرًا	group

Exercise No. 54

What type of pronouns have been used in the following sentences.

- (1) إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَّفَشَلْتُمْ .
- (2) فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ .
- (3) قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى .
- (4) قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ .
- (5) وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا .
- (6) وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ .
- (7) قُلْ أُوْحِي إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا . يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ .
- (8) وَإِنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا .
- (9) وَإِنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ .
- (10) إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ .

(11) وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ .

(12) فَيَأَيَّ فَارْهَبُونَ .

(13) وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا .

(14) يَا رَبِّ مَا زَالَ لُطْفُكَ مِنِّي يَشْمَلُنِي

وَقَدْ تَجَدَّدَ بِي مَا أَنْتَ تَعْلَمُهُ

فَاصْرِفْهُ عَنِّي كَمَا عَوَّدْتَنِي كَرَمًا

فَمَنْ سِوَاكَ لِهَذَا الْعَبْدِ يَرْحَمُهُ

Lesson 42

Relative Pronouns

(الْمَوْصُولَاتُ)

1. The (اسم الموصول) is such a noun after which a sentence specifies the intended aim. Therefore it is counted among the definite nouns (أسماء معرفة). The sentence that specifies the meaning is referred to as the (صلة).

The (أسماء موصولة) are as follows:

مؤنث	مذكر	
الَّتِي	الَّذِي	واحد
الَّتَانِ ، اللَّتَيْنِ	الَّذَانِ ، اللَّذَيْنِ	تثنية
اللَّاتِي ، اللَّوَاتِي ، اللَّائِي	الَّذِينَ	جمع

Note 1: All the (أسماء موصولة) are (المبني). Changes only occur in the dual forms according to the normal rule.

Note 2: One lām (ل) is written in the (واحد مذكر ومؤنث) and (جمع مذكر) forms. Two lāms are written in the remaining

forms. However, (الَّذِي) can be written as (الَّذِي) as well.

2. Besides the above-mentioned words, the following four words are also used to express the meaning of the (أَسْمَاءُ مَوْصُولَةٌ):

(مَنْ) – who – this word is specifically used for intelligent beings, whether male or female.

(مَا) – whatever - this word is specifically used for unintelligent beings, whether male or female.

(أَيُّ) – who or what – for intelligent and unintelligent beings, masculine.

(أَيَّةٌ) – who or what – for intelligent and unintelligent beings, feminine.

Note 3: These four words are also from among the (أَسْمَاءُ اسْتِفْهَامٍ). See Lesson 12.

Note 4: The meaning of the (أَسْمَاءُ مَوْصُولَةٌ) should be according to the context, e.g. who, which, whose, etc.

Examples: (رَبُّكَ الَّذِي خَلَقَ) – Your Lord is the one who created you.

(أَحَبُّ مَنْ يَجْتَهِدُ) – I love the one who strives.

3. The words (مَنْ), (مَا), (أَيُّ) and (أَيَّةٌ) always occur as the (مبتدأ), (فاعل) or (مفعول) in the sentence. The word (الَّذِي) and its derivatives most often constitute an adjective although they also form the (مبتدأ), (فاعل) or (مفعول), e.g.

(مَا مَضَى فَاتَ - Whatever has passed has been lost.) – The word (مَا) in this example is the (مبتدأ).

(فَازَ مَنْ اجْتَهَدَ - The one who strove succeeded.) - In this example the word (مَنْ) is the (فاعل).

(عَلَّمْتُ مَنْ كَانَ شَائِقًا - I taught the one who was enthusiastic.) - The word (مَنْ) in this example is the (مفعول).

(يَعِزُّ أَيُّكُمْ يَجْتَهِدُ - The one who strives from amongst you is honoured.) - In this example the word (أَيُّ) is the (فاعل).

(يُهَانُ أَيُّكُمْ لَا يَجْتَهِدُ - The one who does not strive from amongst you will be disgraced.) - The word (أَيُّ) in this example is the (مفعول ما لم يسم فاعله).

4. Due to the vagueness in the (اسم الموصول), a phrase has to be mentioned after it to remove the vagueness. This phrase is called the (صلة). The (موصول) together with the (صلة) form part of a sentence. Without the (صلة), the (موصول) can neither be the (مبتدأ), the (فاعل), the (خبر) nor the (مفعول). The (صلة) should contain a (ضمير) that corresponds to the (موصول). This (ضمير) is called the (عائد - the one who returns).

Examples: أَكْرَمِ الَّذِي عَلَّمَكَ وَالَّتِي عَلَّمْتِكَ وَالَّذِينَ عَلَّمَاكَ وَالَّتَيْنِ (عَلَّمْتَاكَ وَالَّذِينَ عَلَّمُواكَ وَاللَّاتِي عَلَّمْتِكَ وَمَنْ عَلَّمَكَ أَوْ عَلَّمْتِكَ وَاحْفَظْ مَا تَعَلَّمْتَهُ).

Note 5: The (عائد) in the first, seventh and eighth examples is concealed (مستتر) while in the remaining examples, it is visible (بارز).

Note 6: The (عائد) can be deleted after (مَنْ) and (مَا), if it is a (مفعول), e.g. (هَذَا مَا رَأَيْتَهُ) – He is the one I saw. This can be

expressed as (هَذَا مَا رَأَيْتُ) also.

Note 7: If you want to mention the (الماضي المنفي) after (مَنْ) and (مَا), use (المنفي بِلَمْ). See Lesson 20.2.

Examples: (مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ) – Whoever did not thank the people, did not thank Allāh.

(مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ) – Whatever Allāh wanted occurred and what He did not want did not occur.

5. The (موصوف) of the (اسم الموصول) must always be definite because the (اسم الموصول) is (معرفة), e.g.

(لَقِيتُ الْوَلَدَ الَّذِي تَعَلَّمَ الْكِتَابَةَ) – I met the boy who learnt to write.

When the (موصوف) is indefinite, the (اسم الموصول) is elided, e.g. (لَقِيتُ وَلَدًا تَعَلَّمَ الْكِتَابَةَ) – I met a boy who learnt to write.

In this example, after the word (وَلَدًا), the (اسم الموصول) which is (الَّذِي) was elided.

Similarly, in the following example, after the word (مَدِينَةً),

the (اسم الموصول) which is (التي) was elided.

(القاهرة مدينة فيها عجائب كثيرة) – Cairo is a city having many wonders.

The analysis of such sentences is mentioned in Exercise No. 54.

6. The definite article (ال) is most often used in the meaning of the (اسم الموصول).

Examples:

(الضارب زيداً) بمعنى (الذي ضرب زيداً)
(المضروب غلامه) بمعنى (الذي ضرب غلامه)
(الضاربة) بمعنى (التي ضربت)
(المشار إليهما) بمعنى (الذان أُشير إليهما)
(المشار إليهم) بمعنى (الذين أُشير إليهم)

Exercise No. 55

Observe the analysis of the following sentences.

يَتَقَدَّمُ	يَتَعَلَّمُ	الَّذِي
فعل مضارع معروف ، الضمير فاعله وهو محلا مرفوع	فعل مضارع معروف ، فيه ضمير مستتر (هُوَ) راجع إلى الموصول ، فاعل ، هو العائد	اسم الموصول ، واحد مذكر ، المبني
الفعل مع الفاعل = جملة فعلية = خبر ، محلا مرفوع	الفعل مع الفاعل = جملة فعلية = صلة	
	الموصول مع الصلة = مبتدأ ، محلا مرفوع	
	المبتدأ والخبر = جملة اسمية	

فَات	مَضَى	مَا
الفعل الماضي ، فيه ضمير مستتر (هُوَ) راجع إلى الموصول ، فاعل	الفعل الماضي ، فيه ضمير مستتر (هُوَ) راجع إلى الموصول ، فاعل	اسم الموصول
الفعل مع الفاعل = جملة فعلية = خبر	الفعل مع الفاعل = جملة فعلية = صلة	
	الموصول مع الصلة = مبتدأ	
المبتدأ والخبر = جملة اسمية		

الْحَيَاكَةُ	تَعَلَّمَ	وَلَدًا	لَقِيْتُ
مصدر ، مفعول ، منصوب	الفعل الماضي ، واحد مذكر غائب ، فيه ضمير مستتر (هُوَ) راجع الى الموصوف ، فاعل	مفعول ، موصوف ، منصوب	الفعل الماضي ، الضمير فاعله
الفعل مع الفاعل والمفعول = جملة فعلية = صفة ولد			
الفعل مع الفاعل والمفعول مع صفته = جملة فعلية			

غَيْبٌ	الْمُؤَمَّلُ
	(أَلٌ) بِمَعْنَى (الَّذِي) اسم الموصول ، مُؤَمَّلٌ بِمَعْنَى يُؤَمَّلُ صلة ، فيه ضمير مستتر (هُوَ) راجع إلى الموصول ،
خبر ، مرفوع	الموصول مع الصلة = مبتدأ
المبتدأ والخبر = جملة اسمية	

Analyze the following sentences:

- (1) هَذَا الَّذِي سَرَقَ .
- (2) احْتَرَمِي مَنْ عَلَّمْتِكِ .
- (3) السَّارِقُ تُقَطَعُ يَدُهُ .

Vocabulary List No. 40

Word	Meaning
أَتَقَنَ	to do properly
اِحْتَقَرَ ، اسْتَحَقَرَ	to despise
اِحْتَجَجَ	to need
ارْتَابَ	to doubt
أَسَكَّرَ	to intoxicate
اسْتَوَى	to be equal, to control
انْتَسَبَ	to be related, connected
التَّبَسَّ	to be doubtful
انْتَصَرَ	to assist, to overpower
أَنْفَقَ	to spend
بَنَى (ض)	to build
بَغَى (ض)	to want, to search
جَنَى (ض) ، اجْتَنَى	to pluck fruit or flowers
حَصَدَ (ن)	to harvest
حَمَلَ (ض)	to carry, to prompt

رَبَّى	to nurture
رَحْبَ (ك)	to be broad
زَيَّنَ	to beautify
ضَاقَ (ض)	to be narrow
عَامَلَ	to deal with
عَالَ (ن)	to be high, to climb (prices)
غَالَ (ن)	to be expensive
غَنِمَ (س)	to capture, to gain
اِغْتَنَمَ	to gain booty
قَطَفَ (ض)	to pluck fruit or flowers
كَالَ (ض) كَيْلٌ	to measure
نَفَدَ (س)	to be finished
أُمَّةٌ ، أُمَّمٌ	nation, group
أُنْثَى ، إُنَاثٌ	female
بَسَالَةٌ	courage
جَسَدٌ ، أَجْسَادٌ	body
ذَكَرٌ ، ذُكُورٌ	male

رُقْعَةٌ ، رِقَاعٌ	note, patch
صَانِعٌ ، صِنَاعٌ	artisan
ضَعِيفٌ ، ضِعْفَاءٌ	weak, poor, despised
طَلِبَةٌ – مُطَالِبَةٌ	to seek rights, to demand
عِدَّةٌ	period of waiting after which a woman can remarry
مَجْدٌ	glory, honour
مَحِيضٌ	menstruation
مَعْرَكَةٌ ، مَعَارِكٌ	battle, battlefield
مَعْرُوفٌ	virtue, famous
مُنْكَرٌ	evil, strange
رَاشِدٌ	rightly-guided

Exercise No. 56

Note 6: In future, the (اعراب) will not be written in the easy places. You should be able to read the words correctly according to their position in the sentence.

What is the (عائد) and (صلة), (اسم الموصول) in the following sentences.

- (1) إِنَّ بِالْكَيْلِ الَّذِي تَكِيلُونَ بِهِ يُكَالُ لَكُمْ .
- (2) إِنَّ الرَّحْلَيْنِ اللَّذَيْنِ يَتَوَلَّيَانِ أَوْقَافَ الْمُسْلِمِينَ لَا يَعْلَمَانِ أَنَّ الْأَمْوَالَ الَّتِي فِي أَيْدِيهِمَا كَيْفَ تُنْفَقُ وَعَلَىٰ مِنْ تُنْفَقُ .
- (3) إِنَّ مَا رَأَيْتَهُ مِنْكَ مِنَ الشَّجَاعَةِ وَالْبَسَالَةِ اللَّتَيْنِ أَظْهَرْتَهُمَا فِي الْمَعْرَكَةِ الْأَخِيرَةِ حَمَلْنِي عَلَىٰ تَكْرِيمِكَ .
- (4) أَعْجَبُ مِنَ النِّسَاءِ اللَّاتِي يُزَيِّنُ أَجْسَادَهُنَّ الْفَانِيَةَ وَلَا يُزَيِّنُ نَفُوسَهُنَّ الْبَاقِيَةَ .
- (5) أَوَّلُ مَنْ أَسْلَمَ مِنَ الشُّبَّانِ هُوَ أَبُو بَكْرٍ الصِّدِّيقُ (رَضِيَ اللَّهُ عَنْهُ) وَهُوَ أَوَّلُ الْخُلَفَاءِ الرَّاشِدِينَ .
- (6) خَلَاصَةٌ مَا ذَكَرَهُ الْأَسْتَاذُ أَنَّ الْعَمَلَ بِالْقُرْآنِ الَّذِي نُزِّلَ عَلَىٰ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْفِينَا لِفَلَاحِ الدَّارَيْنِ .
- (7) مِنْ زَرْعِ الشَّرِّ حَصْدُ النَّدَامَةِ .
- (8) كُنْتُ كَمَنْ أَسْكَرَهُ الْحَمْرُ .
- (9) الصَّادِقُ لَا يَذَلُّ وَالكَاذِبُ لَا يَعِزُّ .
- (10) وَرَدَدْتَنِي رُفْعَةً مَكْتُوبَةً فِيهَا مَا يَأْتِي : أَيُّهَا التَّلْمِيذُ النَّبِيُّ قَدْ قَرُبَ

الإمتحان الذي يُمَيِّزُ الْمُجْتَهِدَ مِنَ الْكِسْلَانِ ، فَكَانَ مِمَّنْ اجْتَهَدَ
وَفَازَ يَوْمَ الْإِمْتِحَانِ وَالسَّلَامُ .

(11) إِنَّ الَّذِي يُحِبُّ وَطَنَهُ هُوَ مَنْ يَبْذُلُ جُهْدَهُ فِيمَا يَرْفَعُ قَدْرَ أُمَّتِهِ
الَّتِي يَنْتَسِبُ إِلَيْهَا ، فَالصُّنَاعُ الَّذِينَ يَتَقَنُونَ أَعْمَالَهُمْ يَخْدُمُونَ
وَطَنَهُمْ ، وَالنِّسَاءُ اللَّاتِي يُرَبِّينَ أَبْنَاءَهُنَّ عَلَى الْفَضِيلَةِ يَرْفَعْنَ شَأْنَ
وَطَنَهُنَّ ، وَالتَّلَامِيذُ الَّذِينَ يَجِدُّونَ فِي دُرُوسِهِمْ يَبْنُونَ مَجْدَ
أُمَّتِهِمْ .

(12) مَا مَضَى فَاتَ وَالْمُؤَمَّلُ غَيْبٌ وَلَكَ السَّاعَةُ الَّتِي أَنْتَ فِيهَا

(13) أَنَا كَالَّذِي أَحْتَاجُ مَا يَحْتَاجُهُ فَاعْنَمْ ثَوَابِي وَالثَّنَاءَ الْوَافِي

Exercise No. 57

Translate the following verses of the Qur'an.

- (1) يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ .
- (2) هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ .
- (3) وَاللَّائِي يَنْسَنَ مِنَ الْمَحِيضِ مِنْ نَسَائِكُمْ إِنْ ارْتَبْتُمْ فَعَدَّتْهُنَّ ثَلَاثَةٌ
أَشْهُرٌ .
- (4) وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى .

- (5) وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .
- (6) مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ .
- (7) مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثِيَ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ .
- (8) كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ .

Exercise No. 58

Translate the following sentences into English.

- (1) مَا هَذَا الَّذِي فِي يَدِكَ يَا إِبْرَاهِيمُ وَمَنْ ذَاكَ الَّذِي قَائِمٌ عِنْدَ الْبَابِ ؟
يَا أَخِي يُوسُفُ هَذَا مَا تَعَلَّمُهُ وَ ذَاكَ مَنْ تَعْرِفُهُ .
- (2) وَاللَّهِ جَوَابُكَ عَجِيبٌ . مَا فَهَمْتُ مَا تَقُولُ .
هَذَا مَا فِي يَدِي هُوَ الْكِتَابُ الَّذِي أَعْطَيْتَنِي بِالْأَمْسِ وَذَلِكَ الْقَائِمُ بِالْبَابِ هُوَ
الْخَادِمُ الَّذِي أُرْسِلْتَ إِلَيْنَا قَبْلَ الْأَمْسِ ، أَلَسْتَ تَعْرِفُهُ ؟
- (3) بَلَى يَا أَخِي أَعْرِفُهُ لَكِنَّهُ التَّبَسُّعُ عَلَيَّ الْيَوْمَ لِأَنَّهُ مَا لَبَسَ مَا كَانَ يَلْبَسُ
عِنْدَنَا .
نَعَمْ أَعْطَيْنَاهُ لِبَاسًا مِثْلَ مَا نَلْبَسُ وَهَكَذَا أَمَرْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ .

(4) أَحْسَنْتَ يَا إِبْرَاهِيمَ وَأَيْنَ ذَانِكَ الرَّجُلَانِ اللَّذَانِ رَأَيْتَهُمَا عِنْدَكَ قَبْلَ سَاعَتَيْنِ ؟

أَرْسَلْتُ ذَيْنِكَ الرَّجُلَيْنِ اللَّذَيْنِ رَأَيْتَهُمَا إِلَيَّ حَدِيثِي لِقَطْفِ الْأَثْمَارِ .
(5) وَأَيْنَ ذَهَبَ أَوْلَيْكَ الرَّجَالُ الَّذِينَ كَانُوا يَسْقُونَ الْأَشْجَارَ فِي حَدِيثِكُمْ؟

أَبُوكَ طَلَبَ مِنِّي أَوْلَيْكَ الرَّجَالَ لِإِصْلَاحِ حَدِيثِهِ فَأَرْسَلْتُهُمْ إِلَيْهَا لِأَسْبُوعٍ وَاحِدٍ .

(6) هَذَا مِنْ فَضْلِكَ . وَمَاذَا تَصْنَعُ أَوْلَيْكَ النَّسْوَةَ اللَّتِي كُنَّ يَعْمَلْنَ فِيهِ الْمَعْمَلِ ؟

أَرْسَلْتُ تِلْكَ النَّسْوَةَ إِلَى مَزَارِعِ الْقُطْنِ لِيَجْتَنِينَ الْقُطْنَ وَلَمْ تَسْأَلْ يَا يُوسُفُ عَنْ هَؤُلَاءِ الرَّجَالِ وَالنَّسْوَةِ . هَلْ لَكَ حَاجَةٌ فِيهِمْ .

(7) نَعَمْ لِي حَاجَةٌ شَدِيدَةٌ فِي الْعُمَّالِ فَإِنَّ الْأُمُورَ كُلَّهَا تَكَادُ تَفْسُدُ لَيْسَ أَحَدٌ عِنْدِي مَنْ يَحْصُدُ الزَّرْعَ أَوْ يَعْمَلُ فِي الْمَعْمَلِ وَ لَيْسَ أَجِيرٌ يُسَاعِدُ النَّجَّارِينَ وَالْبَنَّاينِ فِي بِنَاءِ بَيْتِي .

كَيْفَ ذَلِكَ يَا أَحِي وَكَانَ عِنْدَكُمْ عَدَدٌ كَبِيرٌ مِنَ الْعُمَّالِ وَالْأَجْرَاءِ فَمَاذَا "يَا ثَرَى" أَصَابَ بِهِمْ ؟

(8) يَا أُخِي هُمْ كَانُوا يَطْلُبُونَ أَجْرَةَ زَائِدَةً ، فَمَا قَبَلْنَا طَلِبَتَهُمْ ، فَأَضْرِبُوا
عَنِ الْعَمَلِ .

يَا أُخِي يُوسُفُ أَصْلَحَكَ اللَّهُ ، كَانَ يَنْبَغِي لَكَ أَنْ تَقْبَلَ مُطَالَبَاتِهِمْ أَلَا تَرَى
كَيْفَ غَلَبَ الْغَلَاءُ وَعَلَتِ الْأَسْوَاقُ .

(9) وَاللَّهِ الْيَوْمَ فَهَمْتُ أَنْ هُوَ لَاءَ الْمَسَاكِينِ الَّذِينَ يَعْمَلُونَ فِي الْمَصَانِعِ
وَالْمَزَارِعِ وَيَبْنُونَ بُيُوتَنَا لَهُمْ مَدْخَلٌ عَظِيمٌ فِي الْإِرْتِقَاءِ وَحُصُولِ الْهَنَاءِ
وَالْإِنْتِصَارِ عَلَى الْأَعْدَاءِ .

صَدَقْتَ يَا أُخِي ، لَوْلَا هُوَ لَاءَ الَّذِينَ نَحْسِبُهُمْ ضِعْفَاءَ وَنَحْتَقِرُهُمْ لَصَاقَتْ
عَلَيْنَا الْحَيَاةُ وَضَاقَتْ عَلَيْنَا الْأَرْضُ بِمَا رَحِبَتْ وَلِهَذَا قَالَ الْمُصْلِحُ الْأَعْظَمُ
الرَّسُولُ الْأَكْرَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْعُونِي فِي ضِعْفَائِكُمْ فَإِنَّمَا تُنْصَرُونَ
وَتُرْزَقُونَ بِضِعْفَائِكُمْ ، أَنْظِرْ كَيْفَ الْحَقِّ نَفْسَهُ الشَّرِيفَةَ بِالضُّعْفَاءِ وَ
الْمَسَاكِينِ الْعَامِلِينَ كَيْ نُكْرِمَهُمْ وَلَا نَحْتَقِرَهُمْ .

(10) أَعْظَمُ بِهَذَا النَّبِيِّ الْأُمِّيِّ الَّذِي كَانَ رَحْمَةً لِلْعَالَمِينَ حَقًّا ، مَا أَحْكَمَ
كَلَامَهُ وَمَا أَصْدَقَ ، كَيْفَ أَقَامَ الْأَمْرَاءَ وَالضُّعْفَاءَ فِي صَفٍّ وَاحِدٍ ، يَا لَيْتَنَا
لَوْ اتَّبَعْنَاهُ مَا زِلْنَا غَالِبِينَ .

صَدَقْتَ وَاللَّهِ فَيَنْبَغِي لَنَا أَنْ نَصْنَعَ بِهِمْ مَا نُحِبُّ لِنُفْسِنَا وَنُعَامِلَهُمْ مُعَامَلَةَ
الْإِخْوَانِ إِذَا تَهَنَّا الْمَعِيشَةَ وَتَصْلَحُ الْأُمُورُ وَيَنْسُدُّ بَابُ الْإِضْرَابِ .

Exercise No. 59

Translate the following sentences into Arabic.

- (1) The Qur'ān is the book which was revealed to Muhammad ﷺ.
- (2) Are you looking at the two men who are coming towards us?
- (3) Whoever said, "There is no god but Allāh", has entered heaven.
- (4) Those two girls who are going to the madrasah are my sisters.
- (5) Those women who are going to the madrasah are teachers.
- (6) Show me what is in your hand.
- (7) This is the thing which I like.
- (8) He became like the person who is intoxicated by wine.
- (9) When we saw your knowledge, we had to admit your greatness.
- (10) Very soon you will receive a letter which will have the following written in it:
"Son, you know that the one who strove, is successful. I hope you have prepared for the final examination. Your father who nurtured you and similarly your teachers who taught you are awaiting your success."

Test No. 17

- (1) How many types of pronouns are there?
- (2) What is (ضمير بارز) and (ضمير مستتر)?
- (3) In which word-forms of (الماضي) and (المضارع) does the (ضمير مستتر) appear?
- (4) How many types of (ضمير مستتر) are there with regard to the state of the (إعراب)? What are they?
- (5) Which words constitute the (أسماء موصولة)?
- (6) Which words from the (أسماء موصولة) are (معرب)?
- (7) Which words from the (أسماء موصولة) are also (أسماء استفهام)?
- (8) What is (عائد) and (صلة)?
- (9) In the following sentences, fill in the blanks with suitable (اسماء موصولة):

(1) يُقَالُ لِلرَّجُلِ _____ يُفَصِّلُ الثِّيَابَ وَيَخِيْطُهَا خِيَّاطًا .

(2) الْمَرْءَةُ _____ تَخْدُمُ الْمَرِيضَ يُقَالُ لَهَا مُمَرِّضَةٌ .

(3) الْخِيَّاطُونَ هُمْ _____ يَخِيْطُونَ الثِّيَابَ .

(4) وَالْأَسَاكِفَةُ هُمْ _____ يَصْنَعُونَ النَّعْلَ .

- (5) اشْتَرَيْتُ هَاتَيْنِ الْكَلْبَتَيْنِ ____ هُمَا مِنْ كِلَابِ الشَّامِ .
(6) الرَّجُلَانِ ____ جَاءَاكَ هُمَا أَخَوَا يُوسُفَ .
(7) النِّسَاءُ ____ يُعَلِّمْنَ الصِّبْيَانَ وَالصِّبْيَاتِ يُقَالُ لَهُنَّ مُعَلِّمَاتٌ .
- (10) Write an appropriate sentence for the (صلة) of the (اسم موصول) in the following sentences.

- (1) قرأتُ الكتابَ الَّذِي
(2) جاءَ الولدَ الَّذِي
(3) هذانِ الكتابانِ اللذانِ
(4) خذِ الكتَّابَيْنِ اللذينِ
(5) هلِ يستويَ اللذينِ و اللذينِ
(6) هذهِ الساعةُ الَّتِي
(7) أكلتُ التفاحتينِ اللتينِ
(8) أرايتِ المعلماتِ اللاتِي ؟
(9) احترمَ مَنْ
(10) كُلُّ مَا

- (11) By changing the words in the following sentence, construct ten new sentences:

هُوَ الَّذِي عَلَّمَكَ

Lesson 43

The Declension of Nouns

(اعراب الاسم)

1. You have learnt in Lesson 10 that a noun is (مرفوع) or in (حالة الرفع) when it occurs as the (فاعل), (مبتدا), (خبر)²⁰ or (نائب الفاعل)²¹. When it is a (مفعول), or it indicates the condition (حال) of the (فاعل) or (مفعول)²², or it is the (اسم) of (إنّ) or the (خبر) of (كأنّ)²³, it is (منصوب) or in (حالة النصب). When a noun comes after a (حرف جر) or it is (مضاف اليه)²⁴, it is (مجرور) or in (حالة الجرّ).

2. There are other instances where a noun is (منصوب). These will be mentioned in detail in Volume Four. But since there is a need to know them in the next few lessons, they will be mentioned briefly as an introduction here.

²⁰ See Lesson 10.2.

²¹ See Lesson 14.6.

²² See Lesson 10.2.

²³ See Lesson 37.

²⁴ See Lesson 10.2.

The Object

(المفعول به)

The (المفعول به) is a noun that indicates the object on which the action was effected, e.g. (نَصَرَ مَحْمُودٌ مَظْلُومًا) – Maḥmūd helped an oppressed person.

Here the effect of Maḥmūd's help has occurred on the oppressed victim. Therefore the word (مَظْلُومًا) is the (مفعول به).

Note 1: In the previous lessons, you have read much about the (مفعول). It refers to this very (مفعول به).

(المفعول المطلق)

4. The (المفعول المطلق) is a verbal noun (مصدر) mentioned after its verb, either for emphasis (تأكيد), to indicate the manner in which an action is done (نوع) or to indicate the number of times the action is done.

Example: (اصْبِرْ صَبْرًا جَمِيلًا) – Be extremely patient.

Here the word (صَبْرًا) is a (مصدر) and is the (المفعول المطلق).

(دَقَّتِ السَّاعَةُ دَقَّتَيْنِ) – The clock struck twice. Here the word (دَقَّةً) is a (مصدر).

(المفعول له أو المفعول لأجله)

The verbal noun (مصدر) that indicates the reason for the action without the use of a (حرف جر), is called (المفعول له أو) (المفعول لأجله). It is also (منصوب), e.g. (ضَرَبْتُهُ تَأْذِينًا) – I hit him to discipline him. The word (تَأْذِينًا) is the (مصدر) of (أَذَبَ) in this sentence. It is mentioned to indicate the reason for the beating.

If one has to say, (ضَرَبْتُهُ لِلتَّأْذِينِ), the meaning will be the same but when analysing, it will no more be called the (المفعول له) but will be called (مجرور).

If the sentence is changed to (أَذَبْتُهُ تَأْذِينًا), the meaning will be, “I disciplined him once”. The word (تَأْذِينًا) will now be a

(المفعول المطلق) because the root letters of the verb and the verbal noun are the same.

(المفعول فِيهِ او الظَّرْفُ)

The (مفعول فِيهِ) is a noun which denotes the time or place in which the action took place, e.g.

(حَفِظْتُ الدَّرْسَ صَبَاحًا أَمَامَ الْمُعَلِّمِ) – I learnt the lesson in the morning in front of the teacher.

The word, (صَبَاحًا) denotes the time while (أَمَامَ) indicates the place. The (مفعول فِيهِ) is also called (الظَّرْفُ).

Note 2: The words (يَوْمًا), (لَيْلًا), (مَسَاءً) etc. are words of (ظرف) – denoting time. The words (فَوْقَ), (تَحْتَ), (أَمَامَ), (خَلْفَ) etc. are words of (ظرف المكان) – denoting place.

(المفعول مَعَهُ)

7. The (مفعول مَعَهُ) is a noun that appears after (وَأُو الْمُعَيَّةِ) – a (و) that denotes togetherness and attachment. The noun

appearing after such a (و) is (منصوب), e.g.

(ذَهَبْتُ وَالشَّارِعَ الْجَدِيدَ) – I went along the new road. In this example, the word (الشَّارِعَ) is the (مفعول معه). Here the (و) can only have the meaning of (وَأُو الْمَعِيَّةِ). If the (و) is taken in the meaning of (واو العطف), which means “and”, the sentence will mean, “I went and the new road went,” which is obviously nonsensical.

Note 3: Only where the meaning of (واو العطف) cannot be applied, will (مفعول معه) be specified. If both meanings, that is (واو العطف) and (مفعول معه) can be applied, then it will be permissible to read (نصب) after the (و) and to read the (اعراب) of whatever case is applicable, e.g.

(جَاءَ الْأَمِيرُ وَالْجُنْدُ أَوْ الْجُنْدُ) – The leader came with the army or the leader and the army both came.

However, in sentences like (تَضَارَبَ زَيْدٌ وَعَمْرُو) - Zaid and Àmr both fought one another), only (واو العطف) can be applied because in such instances, both the nouns are (فاعل) and the action cannot occur without two participants.

Note 4: The (مفعول معه) has been seldom used in Arabic.

(الْمُسْتَثْنَى بِإِلَّا)

8. It refers to the noun mentioned after (إِلَّا) in order to exclude it from the previous utterance, e.g.

(جَاءَ الْقَوْمُ إِلَّا زَيْدًا) – The people came except Zaid. Here Zaid has been excluded from the people. The word (الْقَوْمُ) is the (الْمُسْتَثْنَى مِنْهُ) - the word from which an exception has been made), while the excepted one, in this case 'Zaid', is the (مُسْتَثْنَى).

If the (مُسْتَثْنَى مِنْهُ) is mentioned and the sentence is positive, the (مُسْتَثْنَى) will always be (منصوب) after (إِلَّا). The example was mentioned above.

If the sentence is negative, then (نصب) is also permissible as well as reading it according to the (اعراب) of its position in the sentence. The sentence (مَا جَاءَ الْقَوْمُ إِلَّا زَيْدًا) can also be

read as (مَا جَاءَ الْقَوْمَ إِلَّا زَيْدٌ) because the word (زَيْدٌ) is the doer of the action.

If the (مُسْتَنْتَى مِنْهُ) is not mentioned, the (اعراب) will be according to the case. In this case, the particle (إِلَّا) will have no effect on the sentence.

Examples: (مَا جَاءَ إِلَّا زَيْدٌ) and (مَا ضَرَبْتُ إِلَّا لَصًّا).

Note 5: The words (غَيْرٌ) and (سِوَى) are also used for exclusion. The (مُسْتَنْتَى) is (مَجْرُور) after them. The words (خَلَاً) and (عَدَاً) are also used and the (مُسْتَنْتَى) is most often (مَجْرُور) after them. The details are mentioned in Volume Four.

(الْحَالُ)

9. The (حَال) is a noun that describes the condition of the (فَاعِل) or (مَفْعُول) at the time of the action, e.g. (جَاءَ الْأَمِيرُ مَاشِيًا) – The leader came walking.

10. The (حَال) can be recognized by answering the question, “how” or “in what condition”. In the above example, if the

question is asked, “In what condition did the leader arrive?”, the response will be that he arrived walking.

11. The entity being described by the condition is called the (ذو الحال) or (صاحب الحال). It is essential to have a connector (رابط) that connects the (حال) to the (ذو الحال). This connector is most often a (و) which is called (واو حَالِيَّة), e.g.

(لَا تَأْكُلْ وَالطَّعَامُ حَارٌّ) – Do not eat when the food is hot.

The connector can also be a (ضمير), e.g. (جَاءَ الْخَلِيلُ يَضْحَكُ) – Khalīl came laughing. The pronoun (هُوَ) which is concealed in the verb, is the (فاعل) and the (رابط). The verb together with its (فاعل) constitutes a (جملة فعلية).

Sometimes a (و) and a (ضمير) serve the function of a (رابط), e.g. (جَاءَ رَشِيدٌ وَهُوَ يَضْحَكُ) – Rashīd came laughing. The pronoun (هُوَ) is the (مبتدأ) while (يَضْحَكُ), being a (جملة فعلية), constitutes the (خبر). The (مبتدأ) and (خبر) first constitute a (جملة اسمية) and then form the (حال) of the (فاعل) which is

(رَشِيدٌ). The (حال) is (محلا منصوب).

(التَّمْيِيزُ)

12. The (التَّمْيِيزُ) is a noun that removes the ambiguity or vagueness from a preceding noun, (رِطْلٌ زَيْتًا) – a weight of oil. The word (رِطْلٌ) is vague here which can refer to many commodities. By saying (زَيْتًا), oil has been specified.

13. The (تَمْيِيزٌ) is also called (مُمَيِّزٌ) and the word from which the ambiguity is removed is called (مُمَيَّزٌ).

14. The (مُمَيِّزٌ) is generally a word referring to numbers, weight or measure, e.g.

(اشْتَرَيْتُ عِشْرِينَ كِتَابًا وَمَنًّا سَمْنًا وَصَاعًا بُرًّا)²⁵ – I bought twenty books, 6kg of ghee and 3kg of wheat.

15. Some sentences also have ambiguity. If someone has to say, "أَنَا أَكْثَرُ مِنْكَ", "I have more than you", it is not known

²⁵ One raṭl is approximately 3kg and one mann is approximately 6kg.

in which aspect he is more. However when one says, “مَالًا” or “عِلْمًا”, the meaning will be specified that he has more wealth or knowledge.

16. The (تَمْيِيزٌ) comes in reply to the question, “What thing?” or “From which thing?”. This is the way of recognizing it.

17. All types of (تَمْيِيزٌ) are (منصوب). However, some of the (أَسْمَاءُ الْعَدَدِ - numbers) are (مجرور). Numbers from three to ten are (مجرور) and plural. From eleven to ninety nine, the (تَمْيِيزٌ) is (منصوب) and singular. The (تَمْيِيزٌ) of hundred and thousand is (مجرور) and singular.

Note 6: The (أَسْمَاءُ الْعَدَدِ) are discussed in detail in Volume Four as well as more details of the (مرفوعات), (منصوبات) and (مَجْرورات).

(الْمُنَادَى)

18. The (مُنَادَى) is a noun that occurs after any (حرف النداء) - the vocative). The vocative was discussed briefly in Lesson 11 of Volume One.

19. The (مُنَادَى) is also (منصوب), but only

- when it is (مضاف), e.g. (يَا عَبْدَ اللَّهِ) – O Àbdullāh or O the servant of Allāh.
- or when it is (مُشَابَهٌ بِالْمُضَافِ), e.g. (يَا طَالِعًا جَبَلًا) – O the one ascending the mountain. The phrase (يَا طَالِعَ الْجَبَلِ) means the same thing.
- or when it is (نَكْرَةٌ غَيْرُ مَقْصُودَةٍ)²⁶, for example, if a blind man, without specifying, calls out, (يَا رَجُلًا خُذْ بِيَدِي) – O man, hold my hand.

20. If the (مُنَادَى) is singular, that is, it is not (مضاف), it is regarded as (المبني) in (حالة الرفع), whether it is a proper noun

²⁶ A noun that is indefinite and not intended.

(اسمُ العَلَمِ) or (نَكْرَةٌ مَقْصُودَةٌ)²⁷ and whether it is singular, dual or plural, e.g. (يَا حَامِدُ), (يَا رَجُلُ), (يَا رَجُلَانِ) and (يَا مُسْلِمُونَ).

21. Sometimes the (حرف النداء) is elided, e.g.

(يُوسُفُ أَعْرِضْ عَنْ هَذَا) – O Yūsuf, turn away from this.

(رَبَّنَا اغْفِرْ لَنَا وَارْحَمْنَا) – O our Lord, forgive us and have mercy on us.

The phrase (يَا رَبِّي – O my Lord) is sometimes abbreviated to (رَبِّ هَبْ لِي مَلَكًا) - O my Lord, grant me kingdom.

Note 7: You have learnt in Lesson One that when a (حرف النداء) precedes an indefinite noun, the latter becomes definite, on condition it is indefinite and intended.

Note 8: The (مُنَادَى) is succeeded by a sentence called the (جَوَابُ النِّدَاءِ). The (مُنَادَى) together with the (جَوَابُ النِّدَاءِ) form

²⁷ A noun that is indefinite but intended.

a (جُمْلَةٌ نَدَائِيَّةٌ إِنْشَائِيَّةٌ). Sometimes the (جَوَابُ النِّدَاءِ) precedes the (مُنَادَى), e.g. (اغْفِرْ لِي يَا اللَّهُ) – Forgive me, O Allāh. The phrase (يَا اللَّهُ) is also used in place of (اللَّهُمَّ).

(الْمَنْصُوبُ بِلَا لِنَفْيِ الْجِنْسِ)

22. When the negating particle (لَا) is used to negate a complete (جِنْسٍ) – type, class or category, an indefinite noun is indeclinable (المَبْنِيّ) on (فَتْحَةٌ), e.g. (لَا رَجُلٌ فِي الْبَيْتِ) – From the category of men, there is no one in the house, that is, there is no man in the house.

(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) – There is no power or might except with Allāh's help.

However, if the noun is (مُضَافٌ) or resembles it (شَبْهُ الْمُضَافِ), the noun will be declinable (مَعْرَبٌ) and a (نَصْبٌ) will be read on it, e.g. (لَا طَالِبٌ عِلْمٍ مَحْرُومٌ) – No student will be deprived. (لَا سَاعِيًّا فِي الْخَيْرِ مَذْمُومٌ) – No person striving for good is despised.

After such a (لَا), the dual and plural forms will also be

(منصوب), e.g. (لَا مُتَّحِدِينَ مَعْلُوبَانِ) – No two united persons can be overcome.

(لَا مُخْتَلِفِينَ مَنْصُورُونَ) – No people with differences can be victorious.

Note 9: The (إِنَّ) of (اسم) and its sisters and the (خبر) of (كَانَ) and its sisters are also included in the (منصوبات). These have been mentioned in Lesson 37.

Note 10: The (مرفوعات) and (منصوبات) will be discussed in detail in Volume Four.

Vocabulary List No. 41

Word	Meaning
أَبْشَرَ بِهِ	to rejoice, to be happy
اسْتَكْبَرَ	to be proud
أَقْبَلَ	to come forward
أَنْسَ (س)	to be genial, to be sociable
تَرَبَّى	to be nurtured

أَزَالَ	to remove, to efface
أَبَدًا	always
آسَفٌ	one who regrets
تَحْتَ	below
ثِقَةً	to repose trust in
جَبِينٌ	cowardice
دَاءٌ	illness
دَهْرٌ	time
ذِرَاعٌ ، أذْرُعٌ	cubit (0.68m)
رَوْوْفٌ	merciful, compassionate
صَوَّنَ	to save
تَمَكَّنَ	to have control over, to be able
حَاسِبٌ (مُحَاسِبَةٌ وَحِسَابٌ)	to call to account
صَادَفَ	to find, to meet
عَاشَ (ض)	to live
وَدَّعَ	to bid farewell
عَشِيرَةٌ (عَشَائِرُ)	tribe

عِفَّةٌ	chastity
عَيْشٌ	life
قَمْحٌ	wheat
مُرَاعَاةٌ وَرِعَايَةٌ	to care, to heed
مَعَاهِدٌ ، مَعَاهِدٌ	place
مَوْرِدٌ ، مَوَارِدٌ	watering place, well
نَجَاحٌ	success
نَمْرٌ ، نُمُورٌ وَنَمَارٌ	cheetah
مَلَأٌ	full
ظَمَانٌ	thirsty

Exercise No. 60

Carefully observe the examples of all the types of (منصوبات) in the following examples:

The examples of (مفعول مطلق)

- (1) لَعِبَ خَالِدٌ لَعْبًا .
- (2) كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا .

- (3) تَدُوْرُ الْأَرْضُ دَوْرَةً فِي الْيَوْمِ .
(4) يَثْبُ النَّمْرُ وَنُوبَ الْأَسَدِ .
(5) يَعِيشُ الْبَحِيْلُ عَيْشَ الْفُقَرَاءِ وَيَحَاسِبُ حِسَابَ الْأَغْنِيَاءِ .

The examples of (مفعول له)

- (1) اخْتَرْتُ الْخَلِيْلَ ثِقَةً بِأَمَانَتِهِ وَعَتِمَادًا عَلَيَّ عَفْتَهُ وَاحْتَرَمْتُهُ مُرَاعَاةً لِفَضْلِهِ .
(2) يَجُوبُ النَّاسُ الْبِلَادَ ابْتِغَاءً لِلرِّزْقِ وَطَلَبًا لِلْعِلْمِ وَالْمَجْدِ .

The examples of (مفعول فيه)

- (1) عَاشَ نُوحٌ دَهْرًا وَدَعَا قَوْمَهُ لَيْلًا وَنَهَارًا فَمَا أَحَابُوهُ وَاسْتَكْبَرُوا اسْتِكْبَارًا .
(2) وَضَعْتُ الْكِتَابَ فَوْقَ الطَّائِلَةِ وَالْحِذَاءِ تَحْتَهَا .
(3) سَرْتُ مَيْلًا مَا شِئًا وَمِئَةً مَيْلًا بِالسِّيَارَةِ وَأَلْفَ مَيْلًا بِالطَّيَّارَةِ .

The examples of (مفعول معه)

In the following examples, the (و) can only have the meaning of (واو المعية).

- (1) سِرْتُ وَطُلُوعَ الْفَجْرِ .
- (2) حَضَرَ خَالِدٌ وَغُرُوبَ الشَّمْسِ .
- (3) سَارَ التَّلْمِيذُ وَالْكِتَابَ .
- (4) اذْهَبَ وَالشَّارِعَ الْجَدِيدَ .

In these examples, the (و) cannot have the meaning of (واو العطف) because if it has the meaning of (واو العطف) in the sentence (سِرْتُ وَطُلُوعَ الْفَجْرِ), it would mean, “The rising of dawn and I travelled.” This is a meaningless statement.

In the following examples, the (و) can have the meaning of (واو المعية) and (واو العطف).

- (1) سَافَرَ خَالِدٌ وَأَخَاهُ (أَوْ أَخُوهُ) .
- (2) حَضَرَ الْقَائِدُ وَالْجُنْدَ (أَوْ الْجُنُودَ) .
- (3) نَجَحَتْ سَعَادٌ وَأُخْتَهَا (أَوْ أُخْتَهَا) .

(4) جَاءَ السَّيِّدُ وَخَادِمُهُ (أَوْ خَادِمُهُ) .

The following examples contain a verb which cannot occur without two participants. Therefore, the (و) can only have the meaning of (واو العطف). Accordingly, the succeeding word cannot be a (مفعول معه).

(1) تَعَانَقَ خَالِدٌ وَأَخُوهُ .

(2) تَخَاصَمَ أَحْمَدُ وَحَسَنٌ .

(3) اشْتَرَكَ فِي التِّجَارَةِ نَجِيبٌ وَمُحَمَّدٌ .

The examples of (حال)

(1) عَادَ الْجَيْشُ ظَافِرًا .

(2) لَاتَشْرَبِ الْمَاءَ كَدْرًا .

(3) أَقْبَلَ الْمَظْلُومُ بَاكِيًا إِذَا اجْتَهَدَ الطَّالِبُ صَغِيرًا سَادَ كَبِيرًا .

(4) رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضَبَانَ أَسْفًا .

(5) قَابَلْتُ الْقَاضِيَّ رَاكِبِينَ .

(6) لَاتَحْكُمُ وَأَنْتَ غَضَبَانَ .

The examples of (المُسْتَشَى بِإِلَّا)

The (مُسْتَشَى مِنْهُ) is mentioned in the following sentences which are positive. Such sentences are referred to as (كَلَامٌ تَامٌ مُثَبِّتٌ). The (مُسْتَشَى) will be (منصوب).

(1) لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ .

(2) فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا .

(3) أَثْمَرَتِ الْأَشْجَارُ إِلَّا شَجَرَةً .

(4) فَرَّ اللَّصُوصُ إِلَّا وَاحِدًا .

The following are examples of negative statements (كَلَامٌ تَامٌ مَنْفِيٌّ). It is permissible to read the word (منصوب) or the (اعراب) according to its case.

(1) لَمْ يَرَبِّحْ أَحَدٌ إِلَّا الْمُجْتَهِدَ (أَوْ الْمُجْتَهِدُ) .

(2) لَمْ يَسْمَعُوا النَّصْحَ إِلَّا بَعْضُهُمْ (أَوْ بَعْضُهُمْ) .

(3) لَمْ يَقْطَعْ الْأَشْجَارُ إِلَّا شَجَرَةً (أَوْ شَجَرَةً) .

The following examples are (كَلَامٌ مَنْفِيٌّ) while the (مُسْتَشَى مِنْهُ)

is not mentioned. The (اعراب) of the (مُسْتَنْثَى) will be according to its position in the sentence (case). The particle (إِلَّا) has no effect on the (اعراب).

- (1) مَا حَضَرَ فِي الْمَدْرَسَةِ إِلَّا تَلْمِيزٌ .
- (2) لَمْ يَرْبِحْ إِلَّا الْمُجْتَهِدُ .
- (3) لَا تُصَاحِبْ إِلَّا الْأَخْيَارَ .
- (4) لَا يَقَعُ فِي السُّوءِ إِلَّا فَاعِلُهُ .
- (5) لَمْ يُقَطَعْ إِلَّا شَجَرَةٌ .

The examples of (تمييز)

The following is an example of weight, measure and dimensions.

- (1) عِنْدِي مِنْ سَمْنًا وَرِطْلَيْنِ عَسَلًا وَصَاعٌ قَمْحًا وَذِرَاعٌ حَرِيرًا .

The following is an example of the (تمييز) of number.

- (1) عِنْدِي أَحَدَ عَشَرَ شَاةً وَخَمْسَةَ عَشَرَ دَجَاجَةً وَثَلَاثُونَ دِينَارًا .

The following are examples of the (تمييز) of sentences.

- (1) طَابَ الْمَكَانُ هَوَاءً .
- (2) حَسُنَ الْعُلَامُ كَلَامًا .
- (3) الذَّهَبُ أَكْثَرُ مِنَ الْفِضَّةِ وَزَنًّا وَفِيْمَةً .
- (4) الْأَنْبِيَاءُ أَصْدَقُ النَّاسِ كَلَامًا .

The examples of (منادى)

The following are examples of (منادى مضاف).

- (1) يَا عَبْدَ اللَّهِ لَا تَعْبُدْ غَيْرَ اللَّهِ .
- (2) يَا سَيِّدَ الْقَوْمِ كُنْ خَادِمًا لِقَوْمِكَ .
- (3) رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ .
- (4) رَبِّ اغْفِرْ لِي وَارْحَمْنِي .

The following are examples of (منادى مشابه بالمضاف).

- (1) يَا سَامِعًا دُعَاءَ الْمَظْلُومِ .
- (2) يَا سَاعِيًّا فِي الْخَيْرِ .
- (3) يَا رَوْوْفًا بِالْعِبَادِ .

The following are examples of (منادى نكرة غير مقصودة).

- (1) يَا مُعْتَرًّا دَعِ الْعُرُورَ .
- (2) يَا مُجْتَهِدًا أَبْشِرْ بِالنَّجَاحِ .
- (3) يَا مُؤْمِنًا لَا تَعْتَمِدْ عَلَى غَيْرِ اللَّهِ .

The following are examples of (منادى نكرة مقصودة) which are (مضموم).

- (1) قُمْ يَا وُلْدُ .
- (2) يَا أَسْتَاذُ عَلِّمْنِي .
- (3) يَا صَبِيَّانُ اجْلِسُوا .
- (4) لَا تَخَافُوا غَيْرَ اللَّهِ يَا أَيُّهَا الْمُؤْمِنُونَ .

The following are examples of (منادى عَلم مفرد)

- (1) يَا مُحَمَّدُ (2) يَا أَحْمَدُ (3) يَا اللَّهُ (4) اللَّهُمَّ اغْفِرْ لِي .

The examples of (لَا لِنَفْيِ الْجِنْسِ)

- (1) لَا نِعْمَةَ أَكْبَرُ مِنَ الْإِيمَانِ .
- (2) لَا شَفِيعَ أَجْحُ مِنَ التَّوْبَةِ .
- (3) لَا أُنَيْسَ أَحْسَنُ مِنَ الْكِتَابِ وَلَا كِتَابَ أَنْفَعُ مِنَ الْقُرْآنِ .
- (4) لَا نَاصِرَ حَقٌّ مَخْذُولٌ .
- (5) لَا قَبِيحًا فَعُلُهُ مَحْمُودٌ .

Note 11: You have read many examples of (مفعول به), (اسم), (إنَّ) and (خبرُ كان) in the previous lessons. Therefore these have not been mentioned here.

Exercise No. 61

Observe the analysis of the following sentences.

(1)

تَأْدِيًا	وَلَدِي	أَدَّبْتُ
مفعول مطلق	مضاف ومضاف إليه = مفعول به	الفعل مع الفاعل
جملة فعلية خبرية		

(2)

تَأْدِيًا	وَلَدِي	ضَرَبْتُ
مفعول له	مضاف ومضاف إليه = مفعول به	الفعل مع الفاعل
جملة فعلية خبرية		

Note 12: The word (تَأْدِيًا) is a (مفعول مطلق) in the first sentence and a (مفعول له) in the second sentence. The reason for this is mentioned in paragraph 4 and 5 of this lesson.

(3)

شَهْرًا	مَكَّةَ	فِي	مَكَّنْتُ
مفعول فيه	مجرور ، غير منصرف	حرف جرّ	الفعل اللازم مع الضمير هو الفاعل
	الجار والمجرور متعلق الفعل		
جملة فعلية خبرية			

(4)

الْجَدِيدَ	الشَّارِعَ	وَ	سِرِّ
صفة	موصوف	حرف المعية	فعل الأمر مع الضمير المستتر (أنتَ) هو الفاعل ، محلاً مرفوع
	مفعول معه		
جملة فعلية انشائية			

(5)

ظَافِرًا	الْجَيْشُ	عَادَ
حال الفاعل	الفاعل ، ذو الحال	الفعل الماضي
جملة فعلية خبرية		

(6)

كَدِرًا	الْمَاءَ	لَا تَشْرَبْ
حال المفعول	مفعول به ، ذو الحال	الفعل مع الفاعل
جملة فعلية		

(7)

غَضَبَانُ	أَنْتَ	وَ	لَا تَحْكُمْ
خبر ، مرفوع ، غير منصرف	الضمير المرفوع المنفصل ، مبتدأ ، محلا مرفوع	واو حالية	فعل النَّهْيِ مع الضمير المستتر (أَنْتَ) هو الفاعل ، محلا مرفوع ، الفاعل ذو الحال
المبتدأ والخبر = جملة اسمية = حال الفاعل ،			

الجملة محلاً منصوب		
جملة فعلية خبرية		

(8)

كِتَابًا	عِشْرِينَ	اشْتَرَيْنَا
تَمييز	اسم العدد ، مفعول به ، مميِّز	الفعل المتعدي مع الفاعل
جملة فعلية خبرية		

(9)

يَا	عَبْدَ	الْكَرِيمِ	اقْرَأْ	هَذَا	الْكِتَابَ
حرف النداء	منادى ، مضاف ، منصوب	مضاف ، إليه ، مجرور	فعل الأمر المبني على السكون مع الضمير المستتر (أنت) هو الفاعل ، محلاً مرفوع	اسم الإشارة ، مبنٍ ، محلاً منصوب ، مفعول به	مشار إليه ، منصوب
			الفعل مع الفاعل والمفعول = جملة انشائية		
			= جواب النداء		
النداء مع الجواب = جملة ندائية انشائية					

Exercise No. 62

Find the different types of (منصوبات) in the following paragraph.

لا شَيْءَ أَعَزُّ عِنْدَ الْعَاقِلِ مِنْ وَطَنِهِ الَّذِي تَرَبَّى صَغِيرًا فَوْقَ أَرْضِهِ وَتَحْتَ سَمَائِهِ ،
وَانْتَفَعَ زَمَانًا بِنَبَاتِهِ وَحَيَوَانِهِ ، وَعَاشَ فِيهِ آنَسًا وَأَهْلَهُ وَعَشِيرَتَهُ ، لَمْ يَأْلَفْ
إِلَّا مَعَاهِدَهُ ، وَ لَمْ يَرِدْ مَوَارِدَهُ ، نَظَرَ قَبْلَ كُلِّ شَيْءٍ شَكْلَهُ فَصَادَفَ حُبَّهُ قَلْبًا
خَالِيًا فَتَمَكَّنَ مِنْهُ ، وَلَا يَعِيشُ الْإِنْسَانُ عَيْشًا رَغْدًا ، وَلَا يَسْعُدُ سَعَادَةً تَامَةً
إِلَّا إِذَا أَصْبَحَ أَهْلُ بِلَادِهِ عَارِفِينَ لِحَقُوقِهِمْ وَوَاجِبَاتِهِمْ ، وَأَمْسَى الْعِلْمَ بَيْنَهُمْ
أَرْفَعَ الْأَشْيَاءَ قِيمَةً ، وَأَعَزَّهَا مَطْلُوبًا ، فَيَا طَالِبَ الشَّرَفِ أَحِبِّ وَطَنَكَ حُبًّا
وَصُنَّهُ صَوْنًا رِعَايَةً لِحَقِّهِ ، فَإِنَّ حَبَّ الْوَطَنِ مِنْ حَمِيدِ الْخِصَالِ ، بَلْ كَمَا قِيلَ
حَبُّ الْوَطَنِ مِنَ الْإِيمَانِ .

Exercise No. 63

What type of (منصوبات) are there in the following verses.

(1) إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا .

- (2) وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا .
- (3) وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا .
- (4) يَا أَيُّهَا الْمَزْمُولُ ، قُمْ اللَّيْلَ إِلَّا قَلِيلًا .
- (5) وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا .
- (6) وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا .
- (7) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ .
- (8) وَجَاؤُوا أَبَاهُمْ عِشَاءً يَبْكُونَ .
- (9) أَحَلَّ لَكُمْ صَيْدَ الْبَحْرِ وَطَعَامَهُ مَتَاعًا لَكُمْ .
- (10) وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ .
- (11) فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا .
- (12) وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ .
- (13) إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا .
- (14) وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ،
وَالنَّخْلَ بَاسِقَاتٍ لِّهَا طَلْعٌ نَّضِيدٌ ، رِزْقًا لِلْعِبَادِ .
- (15) وَحَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا مُّتَكِينِينَ فِيهَا عَلَى الْأَرَائِكِ لَا
يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا .

- (16) وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ
الْجِبَالَ طُولًا .
- (17) إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا .
- (18) فَأَنْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا .
- (19) وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً .
- (20) فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ .
- (21) كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ .
- (22) كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ، إِلَّا أَصْحَابَ الْيَمِينِ .
- (23) وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا .
- (24) مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ .
- (25) هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ .
- (26) إِنَّ هِيَ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ .
- (27) لَا إِلَهَ إِلَّا اللَّهُ .
- (28) لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ .
- (29) فَلَا رَفْثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ .
- (30) لَا إِكْرَاهَ فِي الدِّينِ .
- (31) يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ .

- (32) يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ .
- (33) يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً .
- (34) قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ .
- (35) رَبِّ اغْفِرْ وَارْحَمْ .
- (36) رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا .
- (37) إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ .
- (38) إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا .
- (39) إِنَّ الْمُبْدُرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ .

Exercise No. 64

Translate the following letter.

مكتوب من تلميذ إلى عمه

بسم الله الرحمن الرحيم

عمي المحترم ، السلام عليكم ورحمة الله وبركاته .

بعد إهداء تحية السلام مع الإكرام أبدي لحضرتك ما يطمئن به قلبك

وأبشرك بشارة يسرِّك ويسرِّ والديَّ المعظمين (أدامكم الله مسرورين) وهي أني بحول الله وكرمه أتممت الجزء الثالث من كتاب تسهيل الأدب في لسان العرب ، فأحمد الله حمدا كثيرا وأشكره شكرا جميلا على ما منَّ عَلَيَّ بالعلم و الفهم .

يا عمِّ إني ما نسيتُ ولن أنسى ذلك الوقت حين دخلتُ المدرسةَ طلباً للعلم ورغبةً في العلوم العربية و كنتُ جاهلاً مطلقاً عن اللسان العربي ، وكان حدثني بعض الطلاب أنَّ العربيَّ أصعبُ اللسان تعلُّماً وتعليمًا ، فلمَّا أتيتَ بيَّ عند المديرِ وأوقفتني أمامه دُهشتُ دهشةً وقمتُ متحيرًا متوحشًا في بدءِ الأمرِ وكاد قلبي ينصرف عن المدرسة جُبناً وخوفاً حيث لا صديق لي ولا أنيسَ ، فعرفتَ يا عمِّي الشُّفوقَ من بشرتني حديثَ القلبِ وتوجَّهتَ إليَّ توجُّهَ الرحمةِ والشفقةِ وتحذنتني باللُّطفِ تسليَّةً لقلبي ودفعاً لخوفي ، فتشجَّع بكلامك جأشي وأندفع تحيري ووحشتي ، وبعد ذلك لأطفَ بيَّ المديرُ ملاحظةَ الوالدِ وأزالَ عن قلبي الرُّوعَ ، فصممتُ عزمي على تحصيلِ العربيِّ ثقةً باللهِ وتوكلاً عليه ، وبدأت الجزء الأول من الكتاب المشار إليه ، فبعد قليل امتلاءً صدري فرحاً وشوقاً حيث علمتُ أنَّ تعلمَ العربيِّ ليس صعباً كما يظنُّ بعض الطلاب ، وأقبلتُ على حفظ

الدروس إقبالَ الظَّمانِ على الماءِ وبذلتُ كلَّ جهدي في تحصيل العلم صباحًا ومساءً ، لأنِّي أتذكَّرُ دائماً يا سيدي نصائحك الثمينةَ الَّتِي تَلَقَّيْتَهَا منك حين ودَّعْتَنِي في المدرسة ، ومنها قولك "لاينالُ المجدُ إلاَّ المجتهدُ ولايخبِإِلاَّ الغافلُ الكسلانُ" ، فبفضلِ الله قرأتُ الجزءِ الأولِ بثلاثةِ أشهرٍ وهكذا الجزءِ الثاني ، أما الجزءِ الثالثُ فقرأته في خمسةِ أشهرٍ لأنه مُضاعفٌ في الحَجْمِ (أو حجما) من الأولِ والثاني ، فأتممتُ الثلاثةَ الأجزاءِ في مدةِ أحدِ عشرِ شهرا ، ولم أشعُرْ بِكُلْفَةٍ ولا صُعُوبَةٍ ، والآنِ يا سيدي قلبِي ملائُ فرحا وسرورا وشكرا لأنِّي لَمَّا أقرأ القرآنَ أفهمُ أكثرَ معانيه ولا يصعبُ عليّ فهمُ مطالبه إلاَّ قليلا ، وأرجو من الله تعالى أنِّي أكونُ أفهمُ كلَّهُ إذا قرأتُ الجزءِ الرابعَ تَمَامًا ، فللهِ الحمدُ أولاً وآخراً .

هذا ولا برح سيدي العمُّ في خيرٍ وعافيةٍ مع سائرِ أهلِ بيته إلاماجدٍ وأهدي إلى والديِّ المكرِّمينِ وإلى جميعِ إخوتي وأخواتي سلاما محفوظا بأشواقِي إلى مشاهدتِكُم أجمعين .

دمتَ سالما لابنِ أخيك

رشيد

دهلي

يوم الجمعة الحادي والعشرون من شهر ذي الحجة الحرام 1363 هـ



تمَّ الجزء الثالث الجديد من كتاب تسهيل الأدب في لسان العرب بحول الله
وتوفيقه ، تقبل الله منِّي ونفع به الطالبين وسهّل به ويسرّ فهم القرآن المبين
، وآخر دعوانا أن الحمد لله رب العالمين .

و الحمد لله

وصلى الله على النبي الكريم

محفوظ
جميع الحقوق

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Arabic Tutor

Volume 4

A Translation of

تسهیل الأءب فی لسان العرب

popularly known as

عربي كا معلم

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Typeset on Palatino 13 and Traditional Arabic 18 by Academy for Islamic Research, Madrasah In'āmiyyah, Camperdown, KwaZulu Natal, South Africa.

للغربية فضل على سائر الألسن وهو لسان أهل الجنة ومن
تعلمها أو علمها غيره فهو مأجور . وفي الحديث أحبوا
العرب لثلاث لأني عربي والقرآن عربي ولسان أهل الجنة في
الجنة عربي . (الدر المختار)

Arabic is more meritorious than other languages.
It is the language of the people of Jannah.
Whoever learns it or teaches it to others will be
rewarded. It is mentioned in a hadīth that you
should love the Arabs for three reasons, namely:

- because Nabī ﷺ was an Arab,
- the Qur'ān is in Arabic and
- the language of the people of Jannah in
Jannah is Arabic.

(Ad-Durrul Mukhtār)

Title	Arabic Tutor - Volume Four
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First Edition	Dhul Qa'dah 1428 A.H. Nov 2007
Published by	Madrasah In'āmiyyah P.O. Box 39 Camperdown 3720 South Africa
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Contents

The first forty three lessons were completed in Volumes One, Two and Three. Volume Four begins with Lesson 44.

Transliteration	15
Preface	18
Indications	25
Introduction	27
Lesson 44	28
The Numerals	28
Exercise No. 64	38
Exercise No. 65	39
Exercise No. 66	39
Lesson 45	40
Miscellaneous Rules Regarding Numerals	40
Vocabulary List No. 42	49
Exercise No. 67	50
Exercise No. 68	53
Exercise No. 69	54
Exercise No. 70	55
Lesson 46	57
The Ordinal Numbers	57
Vocabulary List No. 43	67
Exercise No. 71	68
Exercise No. 72	70

Exercise No. 73	72
Lesson 47	74
The Date	74
Vocabulary List No. 44.....	82
Exercise No. 74	85
Exercise No. 75	90
Lesson 48	94
Telling the Time	94
The Times of the Day and Night	96
Expressing Age	98
Vocabulary List No. 45.....	98
Exercise No. 76	101
Exercise No. 77	103
Exercise No. 78	105
Lesson 49	109
The Particles.....	109
Lesson 50	131
The Non-Causative Particles.....	131
Lesson 51	150
Continuation of Lesson 50.....	150
Lesson 52	161
The Remaining Particles	161
The Definite Article	161
هَمْزَةُ الْوَصْلِ وَ هَمْزَةُ الْقَطْعِ	164
الْتَاءُ الْمَبْسُوطَةُ وَالْمَرْبُوطَةُ	166
Exercise No. 79	168

Test No. 18	171
Lesson 53	173
Sentences	173
The Definitions of (إِسْنَادٌ), (مُسْنَدٌ) and (مُسْنَدٌ إِلَيْهِ)	173
The Types of Sentences	175
Exercise No. 80	178
Exercise No. 81	181
Lesson 54	183
Declension	183
(اعرابٌ لَفْظِيٌّ وَتَقْدِيرِيٌّ أَوْ مَحَلِّيٌّ)	189
Test No. 18 B	191
Lesson 55	193
The Declension of a Verb	193
The Occasions of (نصب) of a Verb	194
Vocabulary List No. 46	199
Exercise No. 82	200
Exercise No. 83	202
Lesson 56	204
The Jussive Case	204
Exercise No. 84	211
Vocabulary List No. 47	214
Exercise No. 85	215
Exercise No. 86	217
Lesson 57	218
The Declension of a Noun	218

(الْمُعَرَّبُ الْغَيْرُ الْمُنْصَرَفُ).....	221
The Old Method of Explaining (غَيْرُ الْمُنْصَرَفِ)	
.....	228
Vocabulary List No. 48.....	233
Exercise No. 87	235
Lesson 58.....	239
The Cases of the Noun.....	239
The Nominative Case.....	240
The (نائب الفاعل) and (فاعل).....	240
Vocabulary List No. 49.....	249
Exercise No. 88	251
Exercise No. 89	253
Exercise No. 90	254
Test No. 19	255
Lesson 59.....	257
The Subject and Predicate.....	257
The Occasions Where the Predicate has to Precede the Subject.....	261
Exercise No. 91	264
Vocabulary List No. 50.....	265
Exercise No. 92	267
Test No. 20	270
Lesson 60.....	272
The Accusative Case.....	272
The Object	272

(اشْتِغَالُ الْفِعْلِ)	278
Exercise 93	281
Vocabulary List No. 51	283
Exercise No. 94	284
Exercise No. 95	286
Exercise No. 96	287
Exercise No. 97	288
Lesson 61	290
(الْمَفْعُولُ الْمُطْلَقُ)	290
The Object of Cause	295
Vocabulary List No. 52	297
Exercise No. 98	300
Exercise No. 99	301
Test No. 21	304
Lesson 62	306
The Adverb	306
The (مفعول معه)	323
Vocabulary List No. 53	326
Exercise No. 100	328
Exercise No. 101	330
Exercise No. 102	331
Test No. 22	334
Lesson 63	336
The Condition	336
Exercise No. 103	341
Vocabulary List 54	342

Exercise No. 104	343
Exercise No. 105	344
Exercise No. 106	346
Lesson 64	347
Specification.....	347
Allusion to Numbers.....	352
Exercise No. 107	355
Exercise No. 108	356
Exercise No. 109	357
Exercise No. 110	358
Exercise No. 111	360
Exercise No. 112	361
Exercise No. 113	361
Exercise No. 114	362
Exercise No. 115	363
Lesson 65	364
The Exception.....	364
Vocabulary List No. 55.....	369
Exercise No. 116	370
Exercise No. 117	372
Exercise No. 118	372
Exercise No. 119	373
Exercise No. 120	375
Exercise No. 121	376
Lesson 66	377
The Vocative	377
Abbreviated Vocative.....	381

Lamenting	382
The Appositive of the Vocative	382
Vocabulary List No. 56.....	384
Exercise No. 122	386
Exercise No. 123	388
Exercise No. 124	389
Lesson 67	391
The Genetive.....	391
The Types of (إِضَافَةٌ).....	391
Vocabulary List No. 57.....	396
Exercise No. 125	399
Exercise No. 126	401
Exercise No. 127	402
Exercise No. 128	403
Exercise No. 129	404
Lesson 68	405
Apposition	405
The Adjective.....	406
Vocabulary List No. 58.....	414
Exercise No. 130	417
Exercise No. 131	418
Exercise No. 132	418
Exercise No. 133	419
Exercise No. 134	420
Exercise No. 135	420
Exercise No. 136	420
Exercise No. 137	422

Exercise No. 138	423
Lesson 69	425
Emphasis	425
Exercise No. 139	431
Exercise No. 140	433
Exercise No. 141	434
Exercise No. 142	435
Exercise No. 143	436
Exercise No. 144	436
Lesson 70	439
(الْبَدَلُ)	439
Exercise No. 145	444
Exercise No. 146	446
Exercise No. 147	446
Exercise No. 148	447
Exercise No. 149	448
Lesson 71	449
(المعطوف)	449
Exercise No. 150	454
Exercise No. 151	454
Exercise No. 152	455
Exercise No. 153	456
Exercise No. 154	456
Lesson 72	457
The Verbal Noun	457
(المصدر الميمي).....	462

(مصادرُ غيرِ الثلاثيِّ المُجرَّدِ)	464
(المصدر المعروف والمجهول)	465
The Effect of the (مصدر)	466
Vocabulary List No. 59	467
Exercise No. 155	469
Exercise No. 156	470
Lesson 73	472
(اسماء الصفة)	472
(اسم المفعول)	475
(الصفة المشبهة)	476
(صِيغَةُ المُبَالَغَةِ)	479
(أفعل التفضيل)	482
(اسم النسبة أو الاسم المنسوب)	483
Vocabulary List No. 60	486
Exercise No. 157	489
Exercise No. 158	490
Lesson 74	492
The Dual, Plural and Diminutive	492
The Dual	492
The Plural	493
The Sound Masculine Plural	494
The Sound Feminine Plural	494

The Broken Plural	496
The Diminutive	500
Vocabulary List No. 61.....	502
Exercise No. 159	504
Exercise No. 160	506
Lesson 75	509
The (اسماء الافعال)	509
The Specialities of Some Verbs	514
Vocabulary List No. 62.....	516
Exercise No. 161	519
Some Specialities of Poetry.....	521

Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	<u>th</u>
ج	j
ح	<u>h</u>
خ	kh
د	d
ذ	<u>dh</u>
ر	r
ز	z
س	s
ش	sh
ص	<u>s</u>

ض	<u>d</u>
ط	<u>t</u>
ظ	<u>z</u>
ع	à, í, ú
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	ū
ه	h
ي	ī, y

Some Arabic phrases used in the book are as follows:

ﷺ	(<i>Sallallāhu ‘alaihi wasallam</i>) May Allāh send blessings and salutations upon him - used for Nabî ﷺ
ﷺ	(<i>Ālaihis salām</i>) Salutations upon him – used for all prophets
ﷺ	(<i>Radiallāhu ‘anhu</i>) May Allāh be pleased with him – used for the <u>Sahābah</u> ﷺ
ﷻ	(<i>Jalla Jalāluhū</i>) The Sublime – used for Allāh ﷻ
ﷻ	(<i>Āzza wa jall</i>) Allāh is full of glory and sublimity
(رحمه الله)	(<i>Rahimahullāh</i>) May Allāh have mercy on him – used for deceased saints and scholars

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي ركّب الإنسان ثمّ أفردّه بالتبّيان ، وفضله على
الملائكة بتعليمه الأسماء كلها يوم الإمتحان ، ولقّنه كلماتٍ
رفعه بها بعد ما انخفض بالخطأ والنسيان ، والصلاة والسلام
علي أفضل الرسل سيدنا محمد المنعوت بأحسن الصفات وعلى
آله وصحبه وتابعيه في الحركات والسكنات .

Preface

How can I be grateful and why should I not be grateful to Allāh ﷻ who granted me the ability to compile four volumes of this book. He decreed that it be so and it has occurred, otherwise I was not in a position to write such a book by means of which the Qur'ān could be reached, and the difficult rules of Arabic could be made brief and simplified, in such a manner that has pleasantly astounded students and teachers. It has made the boring subject of Grammar and Morphology into an interesting and conclusive one.

This book has removed the fear and apprehension from the hearts of the students of

Arabic, which was caused by the prevailing books and methods of instruction. It has handed over the key of the garden of Arabic literature to the students of the language. In fact, it has even opened the door for them and told them to enter this pleasant garden, where they could enjoy the flowers and fruits.

In short, it has presented the verse of the Qur'ān, "We have made the Qur'ān easy for remembrance. Is there anyone who will heed?" This has been merely due to His grace and bounty. "It is the grace of Allāh and He grants it to whoever He wants. Allāh is the One of great bounty."

"This is the interpretation of the dream I saw before this. My Lord has made it come true." All praises are due to Him.

The reason why this book has become so beneficial and interesting is that it does not only contain boring rules of Grammar and Morphology. It is a treasure-house of thousands of Arabic words, general examples, Qur'ānic verses, poetry, dialogues, letters and exercises of translating into Arabic. This has made the book

become an extremely interesting collection of Arabic literature. This aspect is not found in any other book. This is the reason why a person does not become tired by studying this book as he would by merely memorizing paradigms and learning Grammar rules. One learns the rules as well as the language simultaneously, that is, the effort is minimal and the benefit is enormous.

I apologize to all the students and seekers of Arabic who were distressed in waiting for the fourth volume for such a long period. I supplicate to Allāh ﷻ to grant them an excellent compensation for this agony.

The first reason for the delay was my old-age and lengthy illness. The second major reason was my extreme desire to make the subject as simple and beneficial as possible. Due to this enthusiasm, I would make a plan one day and change it the next, in order to make an improvement. I did not care about my personal loss in this engrossment. If I had any concern for my personal self, I would have merely divided the first two volumes which were well accepted and very beneficial, into four parts and published them in four volumes within a span of three months. These would have been

printed in the thousands and this would have been probably the better route to take.

However, since more effective plans were swimming around in my mind, I made a firm resolution that no matter how much delay there is and how much harm is caused, the work must be done in the best possible manner. I cannot decide whether this attitude of mine was correct or not but I was compelled to act according to my resolve. Till now, my heart's desire has not been fulfilled but under these unsuitable conditions, my mind has become exhausted to work any more. Consequently, the effects of exhaustion are visible in the latter few lessons. Furthermore, there were many other pressing needs. The size of the book had also increased and become bulky. I therefore felt it appropriate to publish whatever work had been accomplished. I even postponed my plan of writing a brief resume on the subjects of rhyme and eloquence at the end of the fourth volume. If Allāh grants me the ability, I will obtain the good fortune of publishing the remaining subjects in a fifth volume. He is the only one that grants the ability and assistance.

Nevertheless, I am grateful to Allāh that now this

book, in four volumes, is worthy of being used in high schools from class four till matric. The teachers can practically learn Arabic. I have firm conviction that by the time the students reach matric, they would be able to understand the Qur'ān, the Ahādīth and the easy books of Arabic. They will also have the ability to translate, to converse and write simple letters. This is such a precious treasure, that no matter how much one appreciates it, the appreciation would not be sufficient.

Furthermore, the experienced teachers realize that when the students understand Arabic Grammar, it creates a special strength in their English. By understanding the Qur'ān, their mental faculties are vastly broadened. Such students are the ones who can serve the nation correctly. The nation is in dire need of such students.

The spirit of reformation can also be infused in our Arabic seminaries (madāris). Education can be made easy, interesting and effective. It is a great boon that those responsible for the madāris are also beginning to perceive this need. It will not be surprising if they find the ruby they are

searching for in this book.

By means of this book, the desire to understand the Qur'ān and learn Arabic can also be created in girls. The previous edition of this book has been taught for many years in the famous Madrasatul Banāt of Jālandhar and which has now relocated to Lahore. The new edition has been made part of the syllabus.

This book can aid tremendously in the propagation of Arabic in India and Pakistan¹, on condition the principals of the madāris, the members of the text book committees, the department of education and the ministry of education fulfil their obligation and make this book reach the hand of every student.

All praises are due to Allāh that the department of Education of Sindh has included this book in their syllabus, thereby proving their recognition of knowledge. In the famous Dārul Úlūm of India in Dhabel, due to the recommendation of

¹ The author has mentioned these two countries because the original book was written in Urdu. As for the English translation, it can be used world-wide without any limitation to any particular country (ان شاء الله). (Translator)

Àllāmah Shabbīr Ahmad Úthmānī (رحمه الله), this book has been included in the syllabus. It has been widely accepted in Bihar, Punjab, U.P., Delhi etc. All praises are due to Allāh.

My beloved students should not look at the size of this volume and become perturbed. On the contrary, it contains the same rules which you have already understood. However, special emphasis has been placed on having a command of the language, which is your actual and pleasing aim.

The method of explanation in this volume has been simplified to such an extent that those issues which seem unsolveable in other books, seem very ordinary and every seeker of Arabic, who has a little understanding, can understand them without the aid of a teacher. The key to the four volumes has been prepared for those wanting to learn Arabic by themselves.

We advise the students of colleges and high schools to study this book during their vacations. It will not be surprising if you grasp the ability to understand the Qur'ān within a year. This will add a precious literary gem to your mental

faculties.

I am indebted to the Úlamā, reviewers and the lovers of the best language, through whose unseen and sincere efforts, this book has reached the corners of India and Pakistan without any advertising. May Allāh ﷻ reward them in abundance. I have hope that the saints will grant me counsel and inform me of my errors so that these may be corrected in future.

The servant of the best language
(Moulānā) Àbdus Sattār Khān (رحمه الله)

15 Sha'bān 1367 A.H.

Indications

- 1) The inverted comma (،) is used to indicate the plural of a noun.
- 2) The alphabets (ن), (ض), (س), (ف), (ك) and (ح) indicate the category (باب) of the trilateral verbs (ثلاثي). The categories of the verbs of (مزید فيه) are indicated by numbers. The numbers are

mentioned in Lesson 25. A verb that is (معتل واوي) is indicated by a (و) and a verb that is (معتل يائي) is indicated by a (ي).

3) When any particle (حرف الجرّ) is mentioned after a verb, it refers to the meaning of the verb when used with that particular particle.

Guidelines were provided in Volumes One and Three. Read these once more. No guidelines have been mentioned in Volume Four. However, the “Indications” have been repeated.

Introduction

You have learnt most of the essential rules of Grammar and Morphology in the previous three volumes. A few new rules as well as an explanation of previously-mentioned rules will be done in this volume.

The beginning lessons of this volume explain the concept of numbers in great detail, because there is a great need for them in usage and all the prevailing text books do not contain these details.

Firstly, remember that the existing forms of the Arabic numbers are called (أَرْقَامٌ هِنْدِيَّةٌ). They are written as follows:

0 ، 9 ، 8 ، 7 ، 6 ، 5 ، 4 ، 3 ، 2 ، 1

You will be surprised to note that the original forms of the Arabic numbers were the same as the English numbers, viz. 1, 2, 3, 4, 5, 6, 7, 8, 9, 0.

The Europeans obtained these forms from the Muslims of Spain. They called them Arabic numerals (أَرْقَامٌ عَرَبِيَّةٌ). The Arabs of the West still maintain these forms.

Lesson 44

The Numerals

(أَسْمَاءُ الْعَدَدِ)

1. The numerals are as follows:

(a) from one (1) to ten (10)

First learn the numbers only, then the examples.

Note 1: When speaking, pause (وقف) at the end of singular words, e.g. pronounce (وَاحِدٌ) as (وَاحِدْ). In compounds, pause at the last word, e.g. (قَلَمٌ وَاحِدٌ). See Lesson 1, Note 5 in Volume 1.

Feminine Examples	Feminine Numerals	Masculine Examples	Masculine Numerals
وَرَقَةٌ وَاحِدَةٌ	وَاحِدَةٌ	قَلَمٌ وَاحِدٌ	1. وَاحِدٌ
وَرَقَتَانِ اثْنَتَانِ	اثْنَتَانِ ² ، اثْنَتَيْنِ	قَلَمَانِ اثْنَانِ	2. اثْنَانِ ، اثْنَيْنِ
ثَلَاثُ وَرَقَاتٍ	ثَلَاثٌ	ثَلَاثَةُ أَقْلَامٍ	3. ثَلَاثَةٌ
أَرْبَعُ وَرَقَاتٍ	أَرْبَعٌ	أَرْبَعَةُ أَقْلَامٍ	4. أَرْبَعَةٌ
خَمْسُ سَنَوَاتٍ	خَمْسٌ	خَمْسَةُ أَشْهُرٍ	5. خَمْسَةٌ
سِتُّ بَنَاتٍ	سِتُّ	سِتَّةُ أَوْلَادٍ	6. سِتَّةٌ
سَبْعُ نِسْوَةٍ	سَبْعٌ	سَبْعَةُ رِجَالٍ	7. سَبْعَةٌ
ثَمَانِي نَاقَاتٍ ³	ثَمَانٍ	ثَمَانِيَةُ جِمَالٍ	8. ثَمَانِيَةٌ
تِسْعُ مُعَلِّمَاتٍ	تِسْعٌ	تِسْعَةُ مُعَلِّمِينَ	9. تِسْعَةٌ
عَشْرُ تَلْمِيذَاتٍ	عَشْرٌ أَوْ عَشْرٌ	عَشْرَةُ تِلَامِذَةٍ	10. عَشْرَةٌ أَوْ عَشْرَةٌ

² اثْنَانِ أَوْ اثْنَيْنِ أَيْضًا

³ ثَمَانٍ أَوْ ثَمَانِي نَاقَاتٍ أَيْضًا

Note 2: The alif of (اثنان) and (اثنتان) is hamzatul wasl. See Terminology in Volume One.

Note 3: From the numbers (ثلاثة) till (عشرة), the feminine is used for the masculine number and vice versa. In the examples, the numeral (اسم العدد) is read like a (مضاف) without (تنوين) while the (معدود – object being counted) is plural and (مجرور).

(b) from 11 (11) till 19 (19)

Note 4: In a compound numeral, (أحد) is used in place of (واحد) and (إحدى) in place of (واحدة). Also remember that the (معدود) from 11 till 19 is singular and (منصوب).

Examples:

Feminine	Masculine	
إِحْدَى عَشْرَةَ طَيَّارَةً	أَحَدَ عَشَرَ كَوَكَبًا	11
اِثْنَتَا عَشْرَةَ ⁴ سَنَةً	اِثْنَا عَشَرَ شَهْرًا	12
ثَلَاثَ عَشْرَةَ كَلِمَةً	ثَلَاثَةَ عَشَرَ حَرْفًا	13
أَرْبَعَ عَشْرَةَ دَجَاجَةً	أَرْبَعَةَ عَشَرَ دِيكًا	14
خَمْسَ عَشْرَةَ شَجْرَةً	خَمْسَةَ عَشَرَ غُصْنًا	15
سِتَّ عَشْرَةَ لَيْلَةً	سِتَّةَ عَشَرَ يَوْمًا	16
سَبْعَ عَشْرَةَ دَوَاةً	سَبْعَةَ عَشَرَ قَلَمًا	17
ثَمَانِي عَشْرَةَ رُقْعَةً	ثَمَانِيَةَ عَشَرَ مَكْتُوبًا	18
تِسْعَ عَشْرَةَ امْرَأَةً	تِسْعَةَ عَشَرَ رَجُلًا	19

Note 5: The above-mentioned numerals are called (مركَّب). All the remaining numerals are declinable (معرب). Only the (أعداد مركَّبة) are indeclinable (المبني). A fathah is read on both the

⁴ اِثْنَتَا عَشْرَةَ أَيضًا

words constituting the compound. However, the words (اثنًا) and (اثنًا) are (معرب). In (حالة الرفع), they are read as (اثنًا عَشَرَ) and (اثنًا عَشَرَ) while in (حالة النصب والجر), they are read as (اثنِي عَشَرَ) and (اثنِي عَشَرَ), e.g.

(جَاءَ اثنًا عَشَرَ رَجُلًا),
(رَأَيْتُ اثنِي عَشَرَ رَجُلًا),
(سَافَرْتُ لِاثنِي عَشَرَ يَوْمًا).

Only the first part is (معرب) in these examples. The second part remains indeclinable (المبني).

(c) from 20 (20) to 99 (99)

Note 6: The tens from (عِشْرُونَ) till (تِسْعُونَ) are called (عُقُودٌ). They are used for both genders. Their (اعراب) is similar to that of (الجمع المذكر السالم), that is, in (حالة الرفع), they are read as (عِشْرُونَ) while in (حالة النصب والجر), they are read as (عِشْرِينَ) and (تَلَاثِينَ) etc. See Lesson 10 in Volume One. The

(مَنْصُوب) is singular and (مَعْدُود).

Examples:

Feminine	Masculine
عِشْرُونَ امْرَأَةً	عِشْرُونَ رَجُلًا
إِحْدَى وَعِشْرُونَ مَقْلَمَةً	أَحَدٌ وَعِشْرُونَ قَلَمًا
اِثْنَتَانِ وَعِشْرُونَ بِنْتًا	اِثْنَانِ وَعِشْرُونَ وَلَدًا
ثَلَاثٌ وَعِشْرُونَ طَاوِلَةً	ثَلَاثَةٌ وَعِشْرُونَ كُرْسِيًّا
أَرْبَعٌ وَعِشْرُونَ دَارًا	أَرْبَعَةٌ وَعِشْرُونَ بَيْتًا
خَمْسٌ وَعِشْرُونَ سَارِقَةً	خَمْسَةٌ وَعِشْرُونَ سَارِقًا
سِتٌّ وَعِشْرُونَ قَرْيَةً	سِتَّةٌ وَعِشْرُونَ بَلَدًا
سَبْعٌ وَعِشْرُونَ حَدِيقَةً	سَبْعَةٌ وَعِشْرُونَ بُسْتَانًا
ثَمَانٌ وَعِشْرُونَ سَنَةً	ثَمَانِيَةٌ وَعِشْرُونَ شَهْرًا
تِسْعٌ وَعِشْرُونَ تُفَاحَةً	تِسْعَةٌ وَعِشْرُونَ رَغِيفًا
ثَلَاثُونَ لَيْلَةً	ثَلَاثُونَ يَوْمًا
أَرْبَعُونَ بِنْتًا	أَرْبَعُونَ وَلَدًا
خَمْسُونَ بِنْتًا	خَمْسُونَ وَلَدًا

سِتُّونَ كَلْبَةً	سِتُّونَ كَلْبًا
سَبْعُونَ مَدْرَسَةً	سَبْعُونَ مَسْجِدًا
ثَمَانُونَ نَافِذَةً	ثَمَانُونَ أَبًا
تِسْعُونَ رِسَالَةً	تِسْعُونَ كِتَابًا

(d) from 100 (100) to ten million (10000000)

Note 7: The (معدود) of (مائة - 100) and (ألف - 1000) and of their dual and plural forms is singular and (مجرور). No change occurs in them due to masculine or feminine words. Both these words are used like the (مضاف) without (تنوين). The (ن) is deleted from the dual (تثنية).

Examples:

Feminine	Masculine	Number	
مِئَةٌ بِنْتٍ	مِئَةٌ وَّلَدٍ	مِئَةٌ (أَوْ مِائَةٌ)	100
مِئَتَانِ بِنْتٍ	مِئَتَانِ وَّلَدٍ	مِئَتَانِ (أَوْ مِائَتَانِ)	200
ثَلَاثُ مِئَةٍ بِنْتٍ	ثَلَاثُ مِئَةٍ وَّلَدٍ	ثَلَاثُ مِئَةٍ أَوْ ثَلَاثُمِائَةٍ	300
أَرْبَعُ مِئَةٍ بِنْتٍ	أَرْبَعُ مِئَةٍ وَّلَدٍ	أَرْبَعُ مِئَةٍ أَوْ أَرْبَعُمِائَةٍ	400
خَمْسُ مِئَةٍ رُبِيَّةٍ	خَمْسُ مِئَةٍ قُرْشٍ	خَمْسُ مِئَةٍ أَوْ خَمْسُمِائَةٍ	500
وهكذا إلى تسع مئة		ثَمَانِي مِئَةٍ أَوْ ثَمَان مِئَةٍ	800
(900)			
أَلْفُ بِنْتٍ	أَلْفُ وَّلَدٍ	أَلْفٌ	1000
أَلْفَا امْرَأَةٍ	أَلْفَا رَجُلٍ	أَلْفَانِ (أَلْفَيْنِ)	2000
ثَلَاثَةُ آلَافٍ امْرَأَةٍ	ثَلَاثَةُ آلَافٍ رَجُلٍ	ثَلَاثَةُ آلَافٍ (جَمْعُ أَلْفٍ)	3000
وهكذا إلى عشرة آلاف		أَرْبَعَةُ آلَافٍ	4000

(10000)			
أَحَدَ عَشَرَ أَلْفَ امْرَأَةٍ	أَحَدَ عَشَرَ أَلْفَ رَجُلٍ	أَحَدَ عَشَرَ أَلْفًا	11000
اِثْنًا عَشَرَ أَلْفَ امْرَأَةٍ	اِثْنًا عَشَرَ أَلْفَ رَجُلٍ	اِثْنًا عَشَرَ أَلْفًا	12000
وهكذا إلى تِسْعَةٍ وَتِسْعُونَ أَلْفًا (99000)		ثَلَاثَةَ عَشَرَ أَلْفًا	13000
مِئَةَ أَلْفِ امْرَأَةٍ	مِئَةَ أَلْفِ رَجُلٍ	مِئَةَ أَلْفٍ	100000
أَلْفُ أَلْفِ امْرَأَةٍ أَوْ مِئَتُونَ امْرَأَةً	أَلْفُ أَلْفِ رَجُلٍ أَوْ مِئَتُونَ رَجُلًا (جمع مَلَائِينُ)	أَلْفُ أَلْفٍ أَوْ مِئَتُونَ	1000000
عَشْرَةُ آلَافٍ أَلْفِ امْرَأَةٍ أَوْ عَشْرَةُ مَلَائِينِ امْرَأَةٍ	عَشْرَةُ آلَافٍ أَلْفِ رَجُلٍ أَوْ عَشْرَةُ مَلَائِينِ رَجُلٍ	عَشْرَةُ آلَافٍ أَلْفٍ	1000000 0

Note 8: Nowadays, the word (كَرٌّ) is also used for ten million, e.g. (كَرٌّ رَجُلٍ أَوْ امْرَأَةٍ).

Note 8: The words (مِئَةٌ), (أَلْفٌ) and (مِليُونٌ) are used like a (مُضَافٌ) together with the (مَعْدُودٌ). Consequently, the (تَنوين) has been elided from the singular form as is the (نون إعرابية) from the dual form. See Lessons 7 and 11.

Note 10: The (مَعْدُودٌ) of a numeral is also referred to as the (تَمييزٌ) or (مُمَيِّزٌ). By examining all the examples of the numerals, you will notice that the (مُمَيِّزٌ) is always indefinite (نَكْرَةٌ). However, the definite article (أَلٌ) is attached to the (مُمَيِّزٌ) when it is a plural (جَمْعٌ) or a collective noun (اسْمُ جَمْعٍ). The particle (مِنْ) has to be used in this case, e.g. instead of saying (عِشْرُونَ رَجُلًا), you can say (عِشْرُونَ مِنَ الرِّجَالِ). Similarly, one can say, (إِحْدَى وَعِشْرُونَ مِنَ النِّسَاءِ) (twenty one women) and

مِئَةٌ مِّنَ الْإِبِلِ وَأَلْفٌ مِّنَ الْغَنَمِ - a hundred camels and a thousand sheep).

Exercise No. 64

Fill in a suitable (معدود) next to the following numbers.

- | | |
|----------------------------|---------------------------------------|
| (1) خَمْسَةٌ | (2) ثلاث |
| (2) عَشْرَةٌ | (4) عشر |
| (5) اثْنَا عَشَرَ | (6) اثْنَا عَشَرَ |
| (7) أَحَدٌ عَشْرٌ | (8) ثلاث عشر |
| (9) خَمْسَةُ عَشْرٍ | (10) عَشْرُونَ |
| (11) إِحْدَى وَثَلَاثُونَ | (12) ثَمَانٍ وَأَرْبَعُونَ |
| (13) ثِنْتَانِ وَسَبْعُونَ | (14) تِسْعَةٌ وَتِسْعُونَ |
| (15) مِائَةٌ | (16) مِائَتَانِ |
| (17) مِائَةٌ وَسِتُّونَ | (18) ثَلَاثُ مِئَةٍ وَخَمْسَ عَشْرَةَ |
| (19) أَلْفٌ | (20) أَلْفَانِ |
| (21) ثَمَانِ مِئَةٍ | (22) خَمْسَةُ آلَافٍ |

(23) مئة ألف (24) ألف ألف

(25) مليون

Exercise No. 65

Translate the following phrases into Arabic.

- (1) one boy (2) two boys (3) two girls
(4) three boys (5) four girls (6) five bulls
(7) nine cows (8) ten women (9) ten men
(10) twenty rupees (11) twenty five guineas
(12) forty five books (13) fifty hens
(14) seventy two roosters (15) one hundred dogs
(16) two hundred horses
(17) three hundred she camels
(18) five hundred male camels
(19) one thousand aeroplanes
(20) one hundred thousand soldiers

Exercise No. 66

(A) Write the following numbers in Arabic.

7, 15, 18, 29, 75, 62, 43, 88, 100, 300, 800, 2 000, 200,
100 000, 1 000, 1 200, 1 000 000.

(B) Assume the (معدود) is masculine and then write the above-mentioned numbers in Arabic.

Lesson 45

Miscellaneous Rules Regarding Numerals

1. We hope you have understood the following rules after studying all the numbers, examples and notes of the previous lesson.

(a) The numerals have four groups:

1. (مفرد) – singular words. These are from one to ten and the words (مئة) and (ألف) are also part of this group. In this way, twelve words constitute this category.
2. (مركب) – compounds. These are from 11 to 19.
3. (عقود) – the tens. These are the tens from 20 to 90.
4. (معطوف) – those having the conjunction (و) between them. These are from 21 to 99.

(b) the gender of the numerals:

1. The numbers (واحد) and (اثنان) always conform in gender to the (معدود), whether

they are singular words, compounds or used with a conjunction. The examples were mentioned in the previous lesson.

2. From 3 to 9, the numerals will always differ in gender from the (معدود), whether they are singular words, compounds or used with a conjunction. Observe the previous examples carefully.
3. When the word (عَشْرٌ) is singular, it will have the opposite gender to the (معدود), otherwise it will correspond to it, e.g.
(عَشْرُ نِسَاءٍ), (عَشْرَةُ رِجَالٍ),
(إِحْدَى عَشْرَةَ مَرَأَةً), (أَحَدَ عَشَرَ رَجُلًا).
4. There is no differentiation in gender in the tens (عُقُودٌ). The same applies to (مِئَةٌ) and (أَلْفٌ). See the examples in the previous lesson and notes 6 and 7.

(c) The declinable (المعرب) and indeclinable (المبني) numerals⁵

Besides the compound numerals (أعداد مركبة), all

⁵ See Lesson 10.10 and Lesson 57.

the other numerals are (معرب). Their ends will change according to the case. Only the numbers from (أَحَدَ عَشَرَ) till (تِسْعَةَ عَشَرَ) are (المبني). A fathah will be read on both parts of the compound. From these numbers (11-19), (اثنًا) and (اثنتًا) are (معرب). See Lesson 44 note 5.

(d) The (اعراب) of the (معدود) and its number:

1. When a noun is (واحد), it indicates one and when it is (تثنية), it indicates two, e.g. (رَجُلٌ) – one man, (رَجُلَانِ) – two men. Therefore there is no need to add any number to these words. However, sometimes (واحد) and (اثنان) are used like adjectives, e.g. (رَجُلٌ وَاحِدٌ) – one man, (رَجُلَانِ اِثْنَانِ) – two men, (بِنْتُ وَاحِدَةٌ) – one girl, (بِنْتَانِ اِثْنَانِ) – two girls. The (موصوف) and (صفة) correspond in (اعراب) and gender.
2. The (معدود) of the numbers (ثَلَاثَةٌ) till (عَشْرَةٌ)

is (مَجْرُور) and plural. See the examples and note 3. If the word (مِئَةٌ) is used in place of the (مَعْدُود), it will remain singular, e.g. (ثَلَاثٌ مِئَةٌ), (خَمْسٌ مِئَةٌ). See the examples of the previous lesson and note 7.

Note 1: The sound masculine plural (الجمع المذكر السالم - See lesson 5.3.) is not normally used in place of the (مَعْدُود). For example, you cannot say (ثَلَاثَةٌ مُسْلِمِينَ). On such an occasion, the definite article will be prefixed to the plural and used with (مِنْ), e.g. (ثَلَاثَةٌ مِنْ الْمُسْلِمِينَ)

3. The (مَعْدُود) of the numbers (أَحَدٌ عَشَرَ) till (تِسْعَةٌ وَتِسْعُونَ) will be singular and (مَنْصُوب). The tens also are included in this rule. See the examples and notes 4 and 6.
4. The (مَعْدُود) of (مِئَةٌ) and (أَلْفٌ) and their dual and plural forms will be singular and (مَجْرُور). See the examples and note 7.

The sound feminine plural of (مئةٌ) is most often used, namely (مئاتٌ). Sometimes the sound masculine plural is used, that is, (مئُونٌ) or (مئِينٌ). The plural of (ألفٌ) is (آلافٌ) as already mentioned. It has another plural (أُلُوفٌ) which means “thousands”. This does not refer to any particular number, e.g. (عِنْدِي أُلُوفٌ مِّنَ الْكُتُبِ) – I have thousands of books.

Note 2: Learn the following table to remember the (معدود) of numerals:

		←
جمع مَجْرُور	←	3 - 10
مفرد منصوب	←	11 - 19
مفرد منصوب	←	20-99
مفرد مَجْرُور	←	100, 1000

Note 3: Sometimes the numerals and their (تَمْيِيز) are used contrary to the rule, e.g.

(وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا)

“They remained in their cave for 300 years and 9 more, i.e. for 309 years.”

The word (مِائَةٍ) has not been used as a (مضاف) in this sentence. Its (تَمْيِيز), instead of being singular, has been used in the plural form. The (تَمْيِيز) of (تِسْعًا) has not been mentioned. The original sentence was (ثَلَاثِمِائَةٍ وَتِسْعَ سِنِينَ). Regard this example as an exception to the rule.

Note 4: The definite article (أَلْ) can be prefixed to a numeral in order to make it specific or definite, e.g. (جَاءَ الثَّلَاثُونَ رَجُلًا كُنَّا نَنْتَظِرُهُمْ) – The thirty men for whom we were waiting, came.

If the numeral is a singular (مضاف), the (أَلْ) should be prefixed to the (مضاف إليه), e.g.

(أَعْطِنِي خَمْسَةَ كُتُبٍ) – Give me the five books.

(رَأَيْتُ سِتَّةَ آلَافِ الْعَسْكَرِيِّ) – I saw the six thousand soldiers.

If the numeral is not (مضاف), the (أَلْ) should be prefixed to the numeral itself, e.g.

(جَاءَ الْخَمْسَةُ مِنَ الْمُسْلِمِينَ) – The five Muslims came.

If the numeral is a compound (مركَّب), the (أَلْ) should be prefixed to the first part of the compound and if it is (معطوف), then to both parts, e.g. (بَعْتُ الْخَمْسَةَ عَشَرَ كِتَابًا وَالْأَرْبَعَةَ وَالْأَرْبَعِينَ شَاةً) – I sold the fifteen books and the forty four sheep.

2. If the (معدود) occurs after several numerals, it will take the effect of the last number, e.g.

(أَلْفٌ وَثَلَاثُمِئَةٌ وَأَرْبَعٌ وَسِتُّونَ سَنَةً) – one thousand three hundred and sixty four years.

The word (سَنَةً) was affected by the final number (سِتُّونَ). Accordingly it is (واحد منصوب).

In this example, first the larger number is mentioned followed by the smaller ones in stages. You can also say it vice versa, e.g.

(أَرْبَعٌ وَسِتُّونَ وَثَلَاثُمِئَةٌ وَأَلْفٌ سَنَةً)

The word (سَنَةً) in this example is (مَجْرُورٌ) due to the word (أَلْفٌ).

Note 5: If the context permits, it is permissible to omit the (مَعْدُودٌ) and mention the number only, e.g. (اشْتَرَيْتُ الْفَرَسَ بِمِئَةِ يَمَنِيٍّ بِمِئَةِ رُبِيَّةٍ) – I bought the horse for a hundred, that is, a hundred rupees.

3. The use of the words (بِضْعٌ), (نَيْفٌ) and (نَيْفٌ)

1. The word (بِضْعٌ) denotes an unspecified number from 3 till 9, e.g. (بِضْعُ نِسْوَةٍ وَبِضْعَةُ رِجَالٍ) – a few women and a few men, that is, between 3 and 10. The word (نَيْفٌ) or (نَيْفٌ) denotes any number between two tens, e.g. (عِنْدِي عِشْرُونَ دِرْهَمًا وَنَيْفٌ) – I have twenty and some silver coins, that is, less than 30. Similarly, (عِشْرُونَ جُنَيْهَةً وَنَيْفٌ) – twenty and some guineas.
2. There is no masculine and feminine form of

(نَيْفٌ). However, the word (بِضْعٌ) has a gender. For the masculine form, (بِضْعَةٌ) is used while (بِضْعٌ) is used for the feminine form. See the above examples.

3. The word (نَيْفٌ) is only used after a ten, hundred or a thousand. However, the word (بِضْعٌ) can be used alone as well, e.g. (عِنْدِي بِضْعٌ) – I have seventy and some silver coins, or I have some silver coins.
4. The word (نَيْفٌ) is used after a numeral while (بِضْعٌ) is used before a number. However, if its (تَمْيِيزٌ) is separate, it can succeed the numeral as well, e.g. (عِنْدَنَا (خَمْسُونَ دِرْهَمًا وَبِضْعُ جُنَيْهَاتٍ) - We have fifty and some silver coins and a few pounds.
5. The word (نَيْفٌ) has not been used in the Qur'ān.

Vocabulary List No. 42

Word	Meaning
انْفَجَرَ	to burst, for a spring to burst forth
جَلَدَ (ض)	to lash
سَاوَى	to equate
نَدَرَ (ن) (ك)	to be rare
وَرَدَ (ض)	to come, to be imported
آنَةٌ ، آنَاتٌ	anna (Indian currency)
اِحْتِفَالٌ	gathering
اِشْتِرَاكٌ	to participate, to subscribe
اِعْلَانٌ	notice, advert
بَارَةٌ	para (coin)
بَقْرٌ	cow
بُسْتَانٌ ، بَسَاتِينٌ	garden, orchard
جَلْدَةٌ ، جَلْدَاتٌ	lash
جَنِيهَةٌ أَوْ جَنِيهَةٌ	guinea, pound
سَعْرٌ ، أَسْعَارٌ	price

طَرَبُوشٌ ، طَرَابِيشٌ	Turkish cap, fez
عَدَّةٌ و عَدَدٌ	number, amount
فَلَسٌ ، فُلُوسٌ	money
قِيَمَةُ الْاِسْتِرَاكِ	subscription fee
قِرْشٌ اَوْ غِرْشٌ ، قُرُوشٌ	piaster
مَاشِيَةٌ ، مَوَاشٍ	livestock, cattle
مَجَلَّةٌ ، مَجَلَّاتٌ	magazine, journal
مَسَاحَةٌ	area, surface extent

Exercise No. 67

Translate the following sentences into English.

- (1) هَلْ تَعْلَمُ كَمْ بَارَةً تُسَاوِي قِرْشًا ؟
أَرْبَعُونَ بَارَةً تُسَاوِي قِرْشًا وَاحِدًا .
- (2) كَمْ قِرْشًا يُسَاوِي جُنَيْهَةً وَاحِدَةً ؟
جُنَيْهَةً وَاحِدَةً تُسَاوِي مِئَةَ قِرْشٍ .
- (3) بِكُمْ اِسْتَرَيْتَ كِتَابَ "سِيَرَةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ" ؟
اِسْتَرَيْتُ هَذَا الْكِتَابَ فِي ثَلَاثِ مُجَلَّدَاتٍ بَاثْنَتَيْنِ وَعِشْرِينَ

رُبِيَّةً .

(4) وَاللَّهُ رَحِيصٌ ، مَا هُوَ بَعَالٍ فِي هَذَا الزَّمَانِ .
صَدَقْتَ يَا أَحِي وَأَنَا اشْتَرَيْتُ كِتَابَ "زَادُ الْمَعَادِ" لِشَيْخِ
الْإِسْلَامِ ابْنِ الْقَيِّمِ بِأَحَدِي عَشْرَةَ رُبِيَّةً .

(5) غَنِيْمَةٌ وَاللَّهُ ، فَإِنَّ هَذَا الْكِتَابَ نَدْرٌ وَجُودُهُ لَا يُوجَدُ بِأَيِّ
قِيْمَةٍ ، وَمَنْ أَيْنَ اشْتَرَيْتَهُ ؟

اشْتَرَيْتَهُ مِنْ الْمَكْتَبَةِ الْقِيْمَةِ فِي بَمْبَائِي وَهُنَاكَ تُبَاعُ الْكُتُبُ
بِأَرْخَصِ قِيْمَةٍ نَسَبَةً إِلَى الْمَكَاتِبِ الْآخَرِ .

(6) بِكُمْ هَذَا الطَّرْبُوشُ يَا شَيْخُ ؟

بِخَمْسَةِ وَثَلَاثِينَ قَرِشًا يَا سَيِّدِي .

(7) وَاللَّهُ إِنَّهُ لَعَالٍ جِدًّا ، أَنَا أُعْطِي خَمْسَةَ وَعِشْرِينَ قَرِشًا لَا
غَيْرُ .

يَا تُرَى⁶ ، هَلْ هُوَ غَالٍ بِهَذَا الثَّمَنِ ؟ أَلَا تَرَى كَيْفَ عَلَّتِ
الْأَسْوَاقُ وَغَلَّتِ الْأَشْيَاءُ وَكَمْ زَادَتِ الْأَجْرَةُ ؟

(9) طَيِّبَ يَا شَيْخُ خُذِ الثَّلَاثِينَ وَالسَّلَامَ .

أَحْسَنْتَ خُذِ الطَّرْبُوشَ وَهَاتِ الْفُلُوسَ ، بَارَكَ اللَّهُ فِيكَ .

⁶ See Note 3, Lesson 34 in Volume 3.

(10) كَمْ كَانَ مِنَ الْحُضَارِ فِي الْإِحْتِفَالِ السَّنَوِيِّ لِلأُنْجُمَنِ
الإِسْلَامِيَّةِ؟

يَكُونُ بَلْعَ عَدْدِهِمْ نَحْوَ أَلْفَيْنِ وَثَمَانِ مِئَةِ نَفَرٍ .

(11) هَلْ تَعْلَمُ مَا هِيَ أَجْرَةُ الْإِشْتِرَاكِ السَّنَوِيِّ فِي الْجَرِيدَةِ
"الْفَتْحِ"؟

أُظِنُّ أَنَّ قِيَمَةَ الْإِشْتِرَاكِ فِيهَا لَا يَكُونُ فَوْقَ خَمْسِينَ قَرِشًا عَنِ
سَنَةٍ .

(12) وَمَا هِيَ أَجْرَةُ الْإِعْلَانِ؟

عَنْ كُلِّ سَطْرٍ قَرِشٌ .

(13) كَمْ آتَيْتَ مِنَ الرُّبِيَّاتِ لِتِلْكَ الدَّارِ الْوَسِيْعَةِ؟

يَا سَيِّدِي ، أُعْطِيتُ صَاحِبَهَا مِنَ الرُّبِيَّاتِ خَمْسَةَ أَلْفٍ وَأَرْبَعِ
مِئَةٍ وَخَمْسًا وَتِسْعِينَ (5495) .

(14) وَمَا هِيَ مِسَاحَةُ تِلْكَ الدَّارِ؟

مِسَاحَتُهَا تَبْلُغُ عَشْرَةَ أَلْفٍ وَمِئَتَيْ ذِرَاعٍ وَنِيفًا مِنَ الأَذْرَعِ
المُرَبَّعَةِ .

(15) وَبِكَمْ بَعْتَ بُسْتَانَكَ؟

بِعْتُهُ بِأَثْنَيْ عَشَرَ أَلْفَ رُبِيَّةٍ .

(16) وَاللَّهُ لَقَدْ رَبِحَتْ تِجَارَتُكَ .
صَدَقْتَ ، بَارَكَ اللَّهُ فِيكَ يَا أَحْيَى الْعَزِيزِ .

Exercise No. 68

Translate the following verses of the Qur'an.

- (1) إِنَّ إِلَهَكُمْ إِلَهٌ وَاحِدٌ .
- (2) إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا .
- (3) فَانفَجَرَتْ مِنْهُ اثْنَا عَشَرَ عَيْنًا .
- (4) يَا أَبَتِ إِنَّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا .
- (5) الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ .
- (6) لَيْلَةَ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ .
- (7) أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِن دِيَارِهِمْ وَهُمْ أُلُوفٌ .
- (8) وَأَرْسَلْنَاهُ إِلَى مِئَةِ أَلْفٍ أَوْ يَزِيدُونَ .
- (9) إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ
آلَافٍ مِّنَ الْمَلَائِكَةِ مُنزَلِينَ .
- (10) وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ .

(11) غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ
سَيِّغْلِبُونَ فِي بَضْعِ سِنِينَ .

Exercise No. 69

Translate the following sentences into Arabic.

(1) How many cattle do you have?

We have 200 cows, fifty plus camels and 25 goats.

(2) Sir, for how much are you selling this book?

Its price is ten rupees.

(3) It is not cheap but is expensive. I will only give nine rupees, not more.

Brother, it is not expensive. Okay, take it and hand over the money. May you be blessed.

(4) For how much did you buy this book?

I bought it for twelve rupees and eight annas.

(5) What is the subscription for the magazine, "Al-Furqān"?

I think its subscription is nine rupees annually, not more.

(6) How much is that house being sold for?

It will be sold for 15 450 rupees.

(7) What is the area of this house?

Its area is approximately 500 square (مُرَبَّع) cubits.

(8) Do you know the number of Muslims in the world?

The number of Muslims is approximately 700 million.⁷ From them, 100 million are in India.

(9) How many boys are there in your madrasah?

There are more than 400 students in our madrasah.

Exercise No. 70

Observe the analysis of the following sentence.

⁷ This was probably the Muslim population at the time when this book was written, viz. around 1327 A.H.

قِرْشًا	اِثْنَيْ عَشَرَ	بِ	تُفَاحَاتٍ	خَمْسَ	اِشْتَرَيْتُ
	عدد مركب ، الجزء الأول معرّب مجرور جرّه بالياء والثاني مين على الفتح	حرف الجرّ	تَمَيِّزُ ، مجرور جمع	اسم العدد ، مفرد ،	الفعل مع الفاعل
	مجرور	جارّ	مفعول منصوب		
الفعل مع الفاعل والمفعول = جملة فعلية					

Lesson 46

The Ordinal Numbers

(الْعَدَدُ التَّرْتِيبِيُّ أَوْ الْوَصْفِيُّ)

1. In the previous lesson you have learnt the numerals. Now study the ordinals carefully.

(a) from 1 to 10

Examples:

1. الدَّرْسُ الْأَوَّلُ – (the first lesson)
2. الدَّرْسُ الثَّانِي – (the second lesson)
3. الدَّرْسُ الثَّلَاث – (the third lesson)
4. الدَّرْسُ الرَّابِع – (the fourth lesson)
5. الدَّرْسُ الْخَامِس – (the fifth lesson)
6. الدَّرْسُ السَّادِس – (the sixth lesson)
7. الدَّرْسُ السَّابِع – (the seventh lesson)
8. الدَّرْسُ الثَّامِن – (the eighth lesson)
9. الدَّرْسُ التَّاسِع – (the ninth lesson)
10. الدَّرْسُ الْعَاشِر – (the tenth lesson)

1. الْحِكَايَةُ الْأُولَى (the first story)
2. الْحِكَايَةُ الثَّانِيَةُ (the second story)
3. الْحِكَايَةُ الثَّلَاثَةُ (the third story)
4. الْحِكَايَةُ الرَّابِعَةُ (the fourth story)
5. الْحِكَايَةُ الْخَامِسَةُ (the fifth story)
6. الْحِكَايَةُ السَّادِسَةُ (the sixth story)
7. الْحِكَايَةُ السَّابِعَةُ (the seventh story)
8. الْحِكَايَةُ الثَّامِنَةُ (the eighth story)
9. الْحِكَايَةُ التَّاسِعَةُ (the ninth story)
10. الْحِكَايَةُ الْعَاشِرَةُ (the tenth story)

Note 1: All these words are (معرب). However the (اعراب) cannot appear on the word (الأولى) because it is (مقصور). See Lesson 10.8.

Note 2: The plurals of the ordinal numbers are (سالم) – sound.

الأولونَ ، الثَّانُونَ ، ... الثَّالِثُونَ الخ

Note 3: The word (الْآخِرُ) or (الْأَخِيرُ) is also used in opposition to (الْأَوَّلُ), e.g. (هُوَ الْأَوَّلُ وَالْآخِرُ).

Note 4: Sometimes the word (أَوَّلُ) refers to the beginning of something. Then its plural will be (أَوَائِلُ). Similarly, the plural of (آخِرُ) is (أَوَاخِرُ) and the plural of (أَوْسَطُ) is (أَوَاسِطُ), e.g.

(أَوَائِلُ رَمَضَانَ) – the initial days of Ramadān.

The plural of (أُولَى) is (أُولُ) and (أُولِيَّاتُ).

(b) from 11 to 19

.11 الدَّرْسُ الْحَادِي عَشَرَ – (the eleventh lesson)

.12 الدَّرْسُ الثَّانِي عَشَرَ – (the twelfth lesson)

.11 الْحِكَايَةُ الْحَادِيَةَ عَشْرَةَ (the eleventh story)

.12 الْحِكَايَةُ الثَّانِيَةَ عَشْرَةَ (the twelfth story)

Similarly till (التَّاسِعَ عَشَرَ) and (التَّاسِعَةَ عَشْرَةَ).

Note 5: In the above-mentioned examples, both the numbers are indeclinable on a fathah (المبني على) like (أَحَدٌ عَشَرَ) (الفتح). However, some philologists are of the view that the first part is (معرب) and this is the general practice nowadays. Accordingly, the (اعراب) of the (موصوف) will be applied to it, e.g.

(فِي اللَّيْلَةِ الرَّابِعَةِ عَشْرَةَ), (الدَّرْسُ الثَّلَاثُ عَشَرَ)
(فِي خَامِسِ عَشَرَ رَمَضَانَ).

(c) All the tens from (عِشْرُونَ) till (تِسْعُونَ) and (مِئَةٌ) and (أَلْفٌ) are used in their normal forms for the ordinal numbers. However, the definite article is generally prefixed to them, e.g.

(الْعِشْرُونَ) – the twentieth, (الْحَادِي وَالْعِشْرُونَ) – the twenty first, (الْحَادِيَةُ وَالثَّلَاثُونَ) – the thirty first, (الْمِئَةُ) – the hundredth.

2. The ordinal numbers generally occur as adjectives in a sentence and are used with a (موصوف), e.g.

(الْكِتَابُ الْأَوَّلُ) – the first book,

(الدَّرْسُ الْحَادِي وَالْعِشْرُونَ) – the twenty first lesson.

Sometimes they are (مضاف), e.g.

(رَابِعُهُمْ) – the fourth among them, (خَامِسَةُ الْبَنَاتِ) – the fifth girl.

3. In ordinal numbers, when the (آحَادٌ) – singular numbers and the (عُشُورٌ) – tens are used with (مِئَةٌ) and (أَلْفٌ), the word (بَعْدَ) is prefixed before the last number, e.g.

(فِي السَّنَةِ الثَّانِيَةِ وَالْأَرْبَعِينَ وَثَلَاثِمِائَةٍ بَعْدَ الْأَلْفِ) – the one thousand three hundred and forty second year. Instead of (بَعْدَ الْأَلْفِ), one can also say (وَالْأَلْفِ).

Note 6: The smallest number was mentioned first in this example followed by the larger numbers in stages. This order cannot be changed.

4. For the fractions (كُسُورٌ), the word (نِصْفٌ) is used for half while the scales of (فُعْلٌ) or (فُعْلٌ) are

used for the remainder, e.g. $\frac{1}{3}$ - (ثُلُثٌ) or (ثُلُثٌ). The plural is (أَثْلَاثٌ).

$\frac{1}{4}$ - (رُبْعٌ) or (رُبْعٌ). The plural is (أَرْبَاعٌ).

$\frac{1}{5}$ - (خُمْسٌ) or (خُمْسٌ). The plural is (أَخْمَاسٌ).

$\frac{1}{6}$ - (سُدْسٌ) or (سُدْسٌ). The plural is (أَسْدَاسٌ).

This continues till (عُشْرٌ) or (عُشْرٌ), plural (أَعْشَارٌ).

$\frac{2}{3}$ (ثُلُثَانٌ), $\frac{3}{4}$ (ثَلَاثَةُ أَرْبَاعٍ), $\frac{5}{8}$ (خَمْسَةُ أَثْمَانٍ).

Note 7: If you want to form a fraction above (عُشْرٌ), construct it from the original number thus:

four elevenths (أَرْبَعَةٌ مِنْ أَحَدٍ عَشَرَ),

eleven twentieths (أَحَدٌ عَشَرَ مِنْ عِشْرِينَ).

The particle (عَلَى) can be used in place of (مِنْ), e.g.

(أَحَدٌ عَشَرَ عَلَى عِشْرِينَ) - eleven twentieths.

When whole numbers and fractions are mentioned together, they will be separated by a

(وَ), e.g. four and three fifths (أَرْبَعٌ وَثَلَاثَةُ أَخْمَاسٍ),

five and fifteen over forty

(خَمْسٌ وَخَمْسَةَ عَشَرَ عَلَى أَرْبَعِينَ).

Note 8: Sometimes a quarter is written as (-), half is written as (<) and three quarter is written as (≤), e.g.

2¹/₄ is written as (2-),

2¹/₂ is written as (2<),

2³/₄ is written as (2≤).

These signs are written slightly thinner than the numbers and are separated from them.

5. The distributive adjectives, 2 by 2, 3 by 3, etc. are expressed by the forms (مَفْعَلٌ) and (فُعَالٌ), e.g.

(جَاءَتِ الْفُرْسَانُ مَثْنَى وَثُلَاثَ وَرُبَاعَ) – The riders came in twos, threes and fours. These words occur as the (حال) in a sentence and are therefore (منصوب).

See 10.2.

This can also be expressed by repeating the number in the accusative case (حالة النصب), e.g.

(جَاءَتِ الْفُرْسَانُ اثْنَيْنِ اثْنَيْنِ ثَلَاثَةً ثَلَاثَةً أَرْبَعَةً أَرْبَعَةً)

Note 8. The phrase (مَوْحَدٌ) and (أَحَادٌ) is seldom used for 1 by 1. Instead the words (فُرَادٍ), (فُرَادًا) or (فُرَادِي) are most often used, e.g.

(جَاءُوا فَرَادَى يَعْنِي وَاحِدًا وَاحِدًا) – They came one by one.

6. The numerical adjectives expressing the composition of anything are used on the scale of (فَعَالِي), e.g.

Meaning	Feminine	Masculine
twofold, biliteral	ثَنَائِيَّةٌ	ثَنَائِيٌّ
threefold, trilateral	ثَلَاثِيَّةٌ	ثَلَاثِيٌّ
fourfold, quadrilateral	رُبَاعِيَّةٌ	رُبَاعِيٌّ
fivefold	خَمَاسِيَّةٌ	خَمَاسِيٌّ
sixfold	سَدَاسِيَّةٌ	سَدَاسِيٌّ
sevenfold	سَبَاعِيَّةٌ	سَبَاعِيٌّ
eightfold	ثَمَانِيَّةٌ	ثَمَانِيٌّ
ninefold	تِسَاعِيَّةٌ	تِسَاعِيٌّ
tenfold	عَشَارِيَّةٌ	عَشَارِيٌّ

This scale cannot be used for compound numbers or one with conjunctions (مَعطوف). To express

something made of eleven parts, one will say (ذُو أَحَدَ عَشَرَ جُزْءً) for the masculine and (ذَاتُ أَحَدَ عَشَرَ جُزْءً) for the feminine. In this way, you can use any other number.

7. The numerical adverbs “the first time”, “the second time”, etc. may be expressed by the use of the noun (مَرَّةً) as the (موصوف) and the ordinal number as an adjective (صفة).

Examples: (مَرَّةً أُوَلَىٰ أَوْ الْمَرَّةَ الْأُوَلَىٰ) – the first time,
(قَرَأْتُ الْقُرْآنَ الْمَرَّةَ الْأُوَلَىٰ) – I recited the Qur’ān the first time.

(زُرْتُكَ الْمَرَّةَ الثَّانِيَةَ) – I visited you a second time.

Similarly, (الْمَرَّةَ الْعَاشِرَةَ) – the tenth time,

(الْمَرَّةَ الْحَادِي عَشْرَةَ) – the eleventh time, (الْمَرَّةَ الْمِئَةَ) – the hundredth time.

The numerical adverbs may also be expressed by saying (أَوَّلًا) – firstly, (ثَانِيًا) – secondly etc. However, after (عَاشِرًا), the above-mentioned method has to be used.

Note 9: The phrase (مَرَّةً أُوَّلَى) can also be expressed thus: (أَوَّلَ مَرَّةً) while (مَرَّةً ثَانِيَةً) can be expressed as (مَرَّةً أُخْرَى) or (تَارَةً أُخْرَى).

8. The numerical adverbs, “once”, “twice”, may be expressed by using the noun (مَرَّةً) in (حالة النصب), e.g. (مَرَّةً) or (مَرَّةً وَاحِدَةً) – once, (مَرَّتَيْنِ) – twice. For more times, the cardinal number is used with the noun (مَرَّةً) as in (ثَلَاثَ مَرَّاتٍ) – three times, (أَحَدَ عَشَرَ مَرَّةً) eleven times, etc.

9. The plural of (مَرَّةً) which is (مَرَارًا) is used in (حالة النصب) to express the phrase, “several times” or “many times”, e.g.

(رَأَيْتُهُ مَرَارًا) – I saw him many times. For this meaning, (كَمْ حَبْرِيَّةً) can also be used. See 13.7.

Example: (كَمْ مَرَّةً أَوْ كَمْ مِنَ الْمَرَّاتِ رَأَيْتُهُ) – How many times I saw him.

10. To express the phrase, “several” or “many”,

(كَمْ خَبْرِيَّة) is used, e.g.

(كَمْ مِنَ الْغُلَمَانِ يَلْعَبُونَ فِي الْبُسْتَانِ) – Several boys are playing in the garden.

Vocabulary List No. 43

Word	Meaning
وَسَطِي (مؤنث) أَوْسَطِ	middle
بِلَادُ الرَّأْسِ	Cape Colony
ثَلَّةٌ	large group of people
تَسَلَّقَ	to climb a wall
جِدَارٌ ، جُدْرَانٌ	wall
حَظٌّ ، حُظُوظٌ	part
زَوْجٌ ، أَزْوَاجٌ	pair, spouse
سَكَّةٌ حَدِيدِيَّةٌ	railway line
سَارَ (ض)	to travel
عَاصِمَةٌ ، عَوَاصِمٌ	capital
قَطَارٌ ، قُطْرٌ	train, caravan of camels

قَارَاتٌ ، قَارَةٌ	continent
قَلْعَةٌ ، قَلَاعٌ	castle, fort
مَائِدَةٌ	table
مُضِيٌّ	to pass
شَرَّفَ	to ennoble
تَشَرَّفَ	to be honoured
طَابَ (ض)	to like, to be good
عَزَّزَ	to strengthen, to reinforce
نَكَحَ (ض)	to marry
كُهُوفٌ ، كَهْفٌ	cave

Exercise No. 71

Translate the following sentences into English.

(1) إِنَّ السُّورَةَ الْأُولَى مِنَ الْقُرْآنِ الْمَجِيدِ تُسَمَّى بِسُورَةِ الْفَاتِحَةِ .

(2) تَعَلِّمُ أَسْمَاءَ الْعَدَدِ يُوجَدُ فِي الدَّرْسِ الرَّابِعِ وَالْأَرْبَعِينَ وَالْخَامِسِ وَالْأَرْبَعِينَ وَالسَّادِسِ وَالْأَرْبَعِينَ .

- (3) في أيِّ ساعة تُشرفُّنا بالمَجِيئِ عِنْدَنَا ؟
- (4) أَتَشَرَّفُ بِالْمَجِيئِ عِنْدَكُمْ فِي الثَّامِنَةِ إِنْ شَاءَ اللَّهُ تَعَالَى .
- (5) كُنْتُ فِي مَنْزِلِكَ السَّاعَةَ التَّاسِعَةَ وَرُبْعَ وَبَقِيَتْ فِي
انتظارِكَ نِصْفَ سَاعَةٍ وَالسَّاعَةَ التَّاسِعَةَ وَثَلَاثَةَ أَرْبَاعٍ
خَرَجْتُ مِنَ الدَّارِ .
- (6) بَلَدَةٌ فُونَا (Puna) تَبْعُدُ عَنَّا نَحْوَ خَمْسِ سَاعَاتٍ مِنَ
السَّكَّةِ الْحَدِيدِيَّةِ .
- (7) رَكَبْنَا الْقَطَارَ وَبَلَعْنَا هُنَاكَ بَعْدَ مُضِيِّ أَرْبَعِ سَاعَاتٍ .
- (8) تُقَسَّمُ أَفْرِيْقِيَّةٌ إِلَى سَبْعَةِ أَقْسَامٍ ، الْأَوَّلُ يَشْتَمِلُ عَلَى
بِلَادٍ يُرْوِيهَا النَّيْلُ وَفِيهِ مِصْرُ وَالسُّوْدَانُ وَالثَّانِي بِلَادُ الْمَغْرِبِ
وَفِيهِ الْجَزَائِرُ وَمِرَاكِشُ وَالثَّلَاثُ أَفْرِيْقِيَّةُ الشَّرْقِيَّةُ وَفِيهَا
زَنْجِبَارُ وَالرَّابِعُ أَفْرِيْقِيَّةُ الْوَسْطَى وَالخَامِسُ أَفْرِيْقِيَّةُ الْعَرَبِيَّةُ
وَالسَّادِسُ أَفْرِيْقِيَّةُ الْجَنُوبِيَّةُ وَفِيهَا بِلَادُ الرَّأْسِ وَالسَّابِعُ
الْجَزَائِرُ التَّابِعَةُ لِهَذِهِ الْقَارَّةِ .
- (9) خُذِ الثُّلُثَيْنِ مِنْ هَذَا الْبَطِّيخِ وَأَنَا آخِذُ الثُّلْثِ الْأَخِيرِ .
- (10) قُسِّمَ مَا تَرَكَ أَبِي مِنَ الْمَالِ فَوَجَدْتُ أُمَّيْ مِنْهُ الثُّمْنَ وَمِنْ
الْبَاقِي وَجَدْتُ خُمُسَيْنِ وَخُمُسًا وَاحِدًا وَجَدْتُ أُخْتِي

- وَالْخُمْسِينَ الْبَاقِيَيْنِ وَجَدَ أَحْيَى .
- (11) يَمْشِي الْعَسْكَرِيُّونَ صَبَاحًا ثَلَاثَ وَرُبَاعَ وَنَخْرُجُ مَسَاءً
مِنَ الْمَدْرَسَةِ مِثْنَى وَثَلَاثَ .
- (12) الْبِنَاتُ دَخَلْنَ الْمَدْرَسَةَ فُرَادَى .
- (13) قَرَأْتُ الْقُرْآنَ مَرَارًا وَفِي كُلِّ مَرَّةٍ أَحْسَسْتُ كَأَنِّي أَقْرَأُهُ
الْمَرَّةَ الْأُولَى .
- (14) وَرَدْتُ الْيَوْمَ فِي الْمَدِينَةِ الْمُنُورَةِ الْمَرَّةَ الثَّامِنَةَ وَأَقَمْتُ هُنَاكَ
شَهْرًا وَبِضْعَةَ أَيَّامٍ فِي كُلِّ مَرَّةٍ .
- (15) زُرْتُ الشَّامَ الْمَرَّةَ الْأُولَى وَأَعُودُ إِلَيْهَا إِنْ شَاءَ اللَّهُ تَعَالَى
مَرَّةً أُخْرَى .
- (16) سِرْتُ كَمَ مِنَ الْبُلْدَانِ لَكِنِ مَا رَأَيْتُ بِلْدَةً مِثْلَ الْقَاهِرَةِ
الَّتِي هِيَ عَاصِمَةُ مِصْرَ .

Exercise No. 72

Translate the following verses of the Qur'an.

- (1) سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ
كَلْبُهُمْ .

- (2) إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا .
- (3) ثَلَاثَةً مِنَ الْأَوَّلِينَ ، وَقَلِيلٌ مِنَ الْآخِرِينَ .
- (4) وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ .
- (5) وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ .
- (6) وَلَا بُوَيْهَ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ .
- (7) يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ .
- (8) فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ .
- (9) وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ .
- (10) أَوْلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ .
- (11) مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى .

Exercise No. 73

Translate the following sentences into Arabic.

- (1) The explanation of the (أسماء موصولة) was written in the forty second lesson of this book.
- (2) The second sūrah of the Qur'ān is Sūrah Al-Baqarah.
- (3) I will go to the madrasah after the fourth hour.
- (4) Yesterday I read the first, second and third stories of the book, "A Thousand and One Nights" and tomorrow I will read the fifth and sixth stories.
- (5) You take three quarters from this cloth and I will take one quarter.
- (6) The wealth which my father left has been distributed. My mother received one eighth while I received seven eighths.
- (7) The soldiers climbed the wall of the fort one by one.
- (8) We entered the madrasah in fours and fives and left in twos and threes.
- (9) I embarked on the train at Bombay in the first hour and I reached Nasik in the fourth hour.
- (10) There is a distance of approximately four hours between Bombay and Nasik.

- (11) This is the first time I saw this city.
- (12) I read this book several times and found it to be very beneficial.
- (13) Today we came to Bombay for business the tenth time and every time we stayed for a year and a few months.
- (14) My paternal grandfather performed hajj five times and he passed away the sixth time in Makkah. May Allāh forgive him.
- (15) We toured many cities but have not seen a city like Bombay.

Lesson 47

The Date

1. In order to show the date, one needs to know the names of the days and the months.

a) The days of the week (أيامُ الأسبوعِ):

Friday – (يَوْمُ الْجُمُعَةِ أَوْ نَهَارُ الْجُمُعَةِ)

Saturday – (يَوْمُ السَّبْتِ)

Sunday – (يَوْمُ الْأَحَدِ)

Monday – (يَوْمُ الْاِثْنَيْنِ)

Tuesday – (يَوْمُ الْاِثْنَاءِ)

Wednesday – (يَوْمُ الْارْبَعَاءِ)

Thursday – (يَوْمُ الْخَمِيسِ)

Note 1: The word (يَوْمُ) is used most often while (نَهَارُ) is seldom used. Sometimes both these words are elided, e.g. (الْاِثْنَاءِ), etc.

b) The Islamic months or lunar months

(شُهُورُ السَّنَةِ الْإِسْلَامِيَّةِ أَوْ الْقَمَرِيَّةِ)

- 1) الْمُحَرَّمُ
- 2) الصَّغَرُ أَوْ صَفَرُ
- 3) ربيعُ الأوَّلِ
- 4) ربيعُ الثَّانِي
- 5) جُمَادَى الْأُوْلَى
- 6) جُمَادَى الْآخِرَى
- 7) رَجَبُ
- 8) شَعْبَانُ
- 9) رَمَضَانُ
- 10) شَوَّالُ أَوْ الشَّوَّالُ
- 11) ذُو الْقَعْدَةِ
- 12) ذُو الْحِجَّةِ

Note 2: The months having the definite article (ال) are triptotes (منصرف). The remainder of the months are diptotes (غير منصرف). See 10.7.

Some of the months are described by specific adjectives, e.g.

- (the sacred Muḥarram) – الْمُحَرَّمُ الْحَرَامُ
(Safar, the month of goodness) – صَفَرُ الْخَيْرِ
(the unique Rajab) – رَجَبُ الْفَرْدِ
(the the honoured Rajab)) – أَوْ رَجَبُ الْمَرْجَبِ
(the sacred Rajab) – أَوْ رَجَبُ الْحَرَامِ
(the venerated Sha'bān) – شَعْبَانُ الْمُعَظَّمِ
(the revered Ramadān) – رَمَضَانُ الْمُكْرَمِ
(the sacred Dhul Qa'dah) – ذُو الْقَعْدَةِ الْحَرَامِ
(the sacred Dhul Hijjah) – ذُو الْحِجَّةِ الْحَرَامِ

Note 3: The four months: Muḥarram, Rajab, Dhul Qa'dah and Dhul Hijjah are the sacred months of reverence, peace and safety.

The Islamic year is called (السَّنَةُ الْهِجْرِيَّةُ) – the year of emigration or (السَّنَةُ الْقَمَرِيَّةُ) – the lunar year. The alphabet (هـ) is used to denote this.

Note 4: There are other words also which are used for the word, “year”: (عَامٌ ، أَعْوَامٌ), (حَوْلٌ ، حَوْلٌ أَوْ أَحْوَالٌ) and (حِجَّةٌ ، حِجَجٌ).

The Hijrah calendar began from 16 July 621 C.E. This is the date on which Rasūlullāh ﷺ emigrated from Makkah to Madīnah.

c) The months of the Gregorian or Solar Calendar

Egyptian	Syrian
يَنَائِرُ	كَأَنُونُ الثَّانِي
فِبرَائِرُ	شُبَّاطُ
مَارْسُ	آذَارُ
أَبْرِيلُ	نَيْسَانَ
مَآيُو	أَيَّارُ
يُونِيُو	حَزِيرَانُ
يُولِيُو أَوْ لُولِيُو	تَمُوزُ
أَغُسْطُسُ	آبُ
سِبْتَمْبِرُ	أَيْلُولُ

أَكْتُوبَرُ	تَشْرِينُ الْأَوَّلُ
نُوفَمْبَرُ	تَشْرِينُ الثَّانِي
دِسَمْبَرُ	كَانُونُ الْأَوَّلُ

Note 5: All the English names are diptotes (غير منصرف). The Syrian names that are single words are sometimes used as (منصرف) and sometimes as (غير منصرف). The compound names are (منصرف).

The Christian year is referred to as (السَّنَةُ الشَّمْسِيَّةُ) – the solar year or (السَّنَةُ الْمِيلَادِيَّةُ) – the year of the Christian era, that is, the year of the birth of إِسَاء الْعَلَيْهِ.

The alphabets (ق-م) are used to indicate B.C.

(قَبْلَ الْمَسِيحِ) - before the advent of إِسَاء while (ب-م) or only (م) is used to indicate A.D.

(بَعْدَ الْمَسِيحِ) - the era after إِسَاء. The alphabet (ع) is used in India to indicate the Christian calendar.

2. Use the ordinal number in the following manner to indicate the date:

- make it (مضاف) to the word (شهر) or to the name of the month, e.g. (ثَامِنُ شَهْرِ رَمَضَانَ) – the eighth of Ramadān or (ثَامِنُ رَمَضَانَ),
- prefix the definite article to it and make it the adjective of the word (يوم) or (تاريخ), e.g. (الْيَوْمُ الثَّامِنُ مِنْ شَهْرِ رَمَضَانَ أَوْ مِنْ رَمَضَانَ) or (التَّارِيخُ الثَّامِنُ مِنْ شَهْرِ رَمَضَانَ أَوْ مِنْ رَمَضَانَ).

For the year, write the number with the word (سنة) or without it, e.g.

(أَوَّلَ يَنَائِرِ سَنَةِ 1944 سَنَةِ أَلْفٍ وَتِسْعِمَائَةٍ وَأَرْبَعٍ وَأَرْبَعِينَ) – 1 January 1944.

When you want to say, “on a certain date”, prefix the particle (في) or read the ordinal number in (حالة النصب), e.g. (بَدَأَتِ الْحَرْبُ الْكُبْرَى الْأُولَى فِي الْيَوْمِ) (الرَّابِعِ مِنْ أَوْسَطِ أَوْ رَابِعِ أَوْسَطِ سَنَةِ 1914 وَالثَّانِيَةِ فِي 1939) – The First World War

began on 4 August 1914 C.E. and the Second World War began at the end of September 1939 C.E.

Together with the date, the day and the time can be also mentioned, e.g.

وُلِدَ رَشِيدٌ بَعْدَ الْعَصْرِ قُبَيْلَ الْمَغْرِبِ يَوْمَ الْجُمُعَةِ الْخَامِسِ (عَشْرًا مِنْ شَهْرِ يَنَايِرَ سَنَةِ 1916) – Rashīd was born after Àsr just before Maghrib on Friday 15 January 1916 C.E.

(تُوُفِّيَ سَعِيدٌ صَبَاحَ الْعِشْرِينَ مِنْ شَهْرِ مَارَسِ سَنَةِ 1925) – Sa'īd passed away on the morning of the 20 March 1925.

Note 6: The deceased is referred to as (الْمُتَوَفَّى). To say (الْمُتَوَفَّى) is incorrect.

The predecessors had a different style of writing the date, e.g. no.1

وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ لِحَمْسِ خَلَوْنَ مِنْ شَهْرِ (شَعْبَانَ سَنَةِ أَرْبَعِ) which literally means, “Husain Ibn Àlī ﷺ was born when five nights had passed in the month of Sha'bān in the year 4 A.H. This means he was born on the fifth.

Here the word (خَمْسٍ) refers to (خَمْسَ لَيَالٍ) – five nights. It is for this reason that it is used in the feminine form. The verb (خَلَوْنَ) is a perfect tense verb of (خَلَا). Sometimes the singular feminine form, (خَلَّتْ), is used because (لَيَالٍ) is the plural of an unintelligent being.

e.g. no.2.

قُتِلَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ لَثَمَانِي عَشْرَةَ خَلَّتْ مِنْ ذِي الْحِجَّةِ (سَنَةِ خَمْسٍ وَثَلَاثِينَ) – Uthmān ؓ was martyred on Friday 18 Dhul Hijjah 35 A.H.

e.g. no.3.

مَاتَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الثَّلَاثَاءِ لَثَمَانَ بَقِيْنَ (مِنْ جُمَادَى الْآخِرَى سَنَةِ ثَلَاثٍ عَشْرَةَ) – Abū Bakr ؓ passed away on Tuesday when 8 nights remained of Jumādāl Uḥkrā 13 A.H., that is, on the 21st or 22nd.

In this example, the date has been specified with the amount of nights remaining.

Vocabulary List No. 44

Word	Meaning
اتَّكَلَّ	(7) to trust
أَدَّى	(2) to discharge
اتَّقَضَى	(6) to finish
انْهَدَمَ	(6) to collapse
سَلَّكَ (ن)	to insert, to follow a school of thought
طَعَنَ (ف)	to stab
ظَهَرَ (ف)	to appear, to overpower
عَزَمَ (ض)	to make a firm resolve
هَاجَرَ	(3) to emigrate
رَبِيعٌ	spring
أَنْسَةٌ	young lady, miss
انْشَرَّاحٌ	(6) relaxation, joy
أُهْبَةٌ	preparation
بَهْجَةٌ	splendour
تَشْرِيفٌ	to make noble

جَنِينَةٌ	small garden
حَفْلَةٌ ، حَفَلَاتٌ	gathering
خَوَاجَةٌ ، خَوَاجَاتٌ	sir, Mr.
رَاقٍ - رَاقِيَةٌ	advanced
زَوَاجٌ أَوْ قِرَانٌ	wedding, marriage
سِيَاسَةٌ	politics
سَلَخٌ أَوْ مُنْسَلَخٌ	the last day of the month
سَلَخٌ	peel, skin
عَامُ الْفِيلِ	The Year of the Elephant- the year when Abraha attacked the Ka'bah
عَامِرٌ	inhabited
عَقْدٌ	knot, nikāh
عُلْيَا (مُؤْنِثٌ أَعْلَى)	highest
غُرَّةُ الشَّهْرِ	the first day of the month
غُرَّةٌ	white forelock of a horse, the first part of anything
فَارُوقٌ	one who strictly differentiates between right and wrong
قَرِيرٌ الْعَيْنِ	delighted, gratified

كِرِيمَةٌ	prized, daughter
رُوسِيَا	Russia
بَلْجِيكَا	Belgium
فَرَانْسَا	France
إِيْطَالِيَا	Italy
بُولَنْدَا	Poland
يُونَانَ	Greece
أَلْمَانِيَا	Germany
أَلْمَجْرُ	Hungary
مَجُوسِيٌّ	fire-worshipper
مُحَارِبٌ	combatant, fighter
مُؤَرَّخٌ	dated
دَرَجَةٌ ، دَرَجَاتٌ	mark
سُلُوكٌ	behaviour
شَهَادَةٌ	report
مِنْ قَبْلِ	from
بَدِيهِيٌّ	clear

هَيْهَاتَ	impossible, preposterous
جَانِبٌ	compared to
مَدِيدٌ	lengthy
اقْتَرَنَ	attached
تَهْدِيبٌ	discipline
فَضْلًا عَنِ	not to speak of, let alone
لَلْأَسَفِ	regretful, unfortunately
سَكَتَ عَنْهُ	to be silent about
وَلِذَا	therefore
صِيَّتْ	repute, fame
اعْتِنَاءٌ	concern, interest
يُهُمُّ	to be important

Exercise No. 74

Observe carefully how the dates have been written in the following sentences and translate them into English.

(1) وُلِدَ سَيِّدُنَا مُحَمَّدٌ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ عَامَ الْفَيْلِ فِي الْيَوْمِ الثَّانِي عَشَرَ مِنْ رَيْعِ الْأَوَّلِ الْمَطَابِقِ التَّاسِعِ وَالْعَشْرِينَ مِنْ شَهْرِ أَغْسُطَسَ سنة 570 م (سبعينَ وخمسَ مائة) واصطفاه اللهُ لِلنَّبُوَّةِ وَتَبْلِيغِ رِسَالَتِهِ إِلَى النَّاسِ لَمَّا بَلَغَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ ، فَدَعَا قَوْمَهُ إِلَى دِينِ اللهِ ثَلَاثَ عَشْرَةَ سَنَةً لَكِنْ مَا آمَنَ مِنْهُمْ إِلَّا قَلِيلٌ ، بَلْ آذَوْهُ وَأَرَادُوا قَتْلَهُ فَهَاجَرَ بِأَمْرِ اللهِ تَعَالَى إِلَى الْمَدِينَةِ وَوَصَلَ إِلَيْهَا لِسِتِّ عَشْرَةَ حَلَّتْ مِنْ شَهْرِ يُوْلِيُو سنة 621 م (إحدى وعشرين وستمائة) ومن هنا بدأت السنة الهجرية ، فنصره اللهُ تَعَالَى فِي الْمَدِينَةِ ، فَاسْتَأْصَلَ شَجَرَةَ الْكُفْرِ وَالضَّلَالِ بِأَصُولِهَا مِنْ جَمِيعِ الْعَرَبِ ، وَسَلَكَهُمْ فِي دِينٍ وَاحِدٍ دِينِ الْإِسْلَامِ وَجَعَلَ كَلِمَةَ اللهِ هِيَ الْعُلْيَا فِي مَدَّةِ عَشْرِ سِنِينَ ، ثُمَّ تُوُفِّيَ قَرِيرَ الْعَيْنِ بِيَوْمِ الْإِثْنَيْنِ الثَّانِي عَشَرَ مِنْ رَيْعِ الْأَوَّلِ سنة 11 هـ (إحدى عشرة من الهجرة) صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ أَجْمَعِينَ .

(2) أَعَدَدْتُ أُهْبَةَ السَّفَرِ لِلْحِجَازِ فِي غُرَّةِ شَهْرِ ذِي
الْقَعْدَةِ الْحَرَامِ سَنَةِ 1361 هـ (إحدى وستين
وثلاثمائة وألف من الهجرة) ووصلتُ إلى مكة
المُعَظَّمَةِ فِي مُنْسَلَخِ ذَلِكَ الشَّهْرِ وَأَدَّيْتُ الْحَجَّ تَاسِعَ
ذِي الْحِجَّةِ الْحَرَامِ وَمَكَّثْتُ هُنَاكَ قَلِيلًا ثُمَّ خَرَجْتُ
مِنَ مَكَّةَ إِلَى الْمَدِينَةِ لِزِيَارَةِ الْمَسْجِدِ النَّبَوِيِّ وَقَبْرِهِ
(صَلِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ) أَوَّلَ الْمُحَرَّمِ الْحَرَامِ سَنَةِ
1362 هـ (سنة اثنتين وستين وثلاثمائة بعد
الألف).

(3) وَصَلْنَا كِتَابُكُمْ الْعَزِيزُ الْمُؤَرَّخُ يَوْمَ الْإِثْنَيْنِ الثَّلَاثِ
عَشَرَ مِنَ الْمُحَرَّمِ الْحَرَامِ سَنَةِ 1363 هـ الْمَوَافِقِ 10
يَنَاءِ سَنَةِ 1944 م وَهُوَ جَوَابٌ لِرِسَالَتِنَا إِلَيْكُمْ
الْمُؤَرَّخَةَ يَوْمَ الثَّلَاثَاءِ سَلَخِ ذِي الْحِجَّةِ الْحَرَامِ سَنَةِ
1362 هـ .

(4) عَمْرُوبْنُ الْعَاصِ الْمُتَوَفَّى سَنَةِ 43 (الثالثة
والأربعين) لِلْهَجْرَةِ هُوَ الَّذِي فَتَحَ مِصْرَ فِي السَّنَةِ
الْعِشْرِينَ فِي خِلَافَةِ عُمَرَ الْفَارُوقِ رَضِيَ اللَّهُ عَنْهُمَا.

(5) وُلِدَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا فِي النِّصْفِ
مِنْ رَمَضَانَ سَنَةِ ثَلَاثٍ مِنَ الْهَجْرَةِ وَهُوَ أَصْحَحُ مَا
قِيلَ فِي وِلَادَتِهِ .

(6) الْخَلِيفَةُ الثَّانِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ هُوَ
أَوَّلُ خَلِيفَةٍ دُعِيَ بِأَمِيرِ الْمُؤْمِنِينَ ظَهَرَ الْإِسْلَامُ يَوْمَ
إِسْلَامِهِ وَلِذَلِكَ لُقِّبَ بِالْفَارُوقِ ، كَانَ عَالِمًا فُقِيهًا
تَقِيًّا لَمْ يَبْلُغْ أَحَدٌ فِي الْعَدْلِ وَالْعَقْلِ وَتَدْبِيرِ الْمَمَالِكِ
وَخَسَنِ السِّيَاسَةِ إِلَى دَرَجَتِهِ ، قَالَ ابْنُ مَسْعُودٍ
رَضِيَ اللَّهُ عَنْهُ أَحْسَبُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَدْ ذَهَبَ
بِتِسْعَةِ أَعْشَارِ الْعِلْمِ ، مَلَأَ الْعَالَمَ بِالْأَمْنِ وَالْعَدْلِ ،
طَعَنَهُ أَبُو لُؤْلُؤَةَ الْمَجُوسِيُّ بِالْمَدِينَةِ يَوْمَ الْأَرْبَعَاءِ
لِلرَّبْعِ بَقِينَ مِنْ ذِي الْحِجَّةِ سَنَةِ ثَلَاثٍ وَعِشْرِينَ
وَمَاتَ أَوَّلَ الْمُحَرَّمِ سَنَةِ 24 وَدُفِنَ بِجَانِبِ قَبْرِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(7) تُوُفِّيَ أَبِي رَحْمَهُ اللَّهُ بِمَكَّةَ الْمُكْرَمَةِ فِي التَّارِيخِ
الثَّانِي عَشْرٍ مِنْ ذِي الْحِجَّةِ الْحَرَامِ بَعْدَ الْحَجِّ سَنَةِ
1308 هـ (سَنَةِ ثَمَانٍ وَثَلَاثِمِائَةٍ بَعْدَ الْأَلْفِ) حِينَ

- كُنْتُ أَنَا ابْنُ عَشْرِ سِنِينَ تَقْرِيًّا .
- (8) ابْنِي الْأَكْبَرُ مُحَمَّدٌ وُلِدَ صَبَاحَ الْجُمُعَةِ التَّاسِعِ
رَمَضَانَ الْمُطَابِقِ رَابِعَ عَشَرَ أَوْغُسْطُسَ 1913 م .
- (9) يَتَدَيُّ فَصْلُ الرَّبِيعِ مِنْ أَحَدٍ وَعَشْرِينَ آذَارَ (مَارِس)
وَالصَّيْفُ مِنْ 21 حَزِيرَانَ (يُونِيُو) وَالخَرِيفُ مِنْ
21 أَيْلُولَ (سَبْتَمبِر) وَالشِّتَاءُ مِنْ كَانُونِ الْأَوَّلِ
(دَسْمبِر) .
- (10) أَخْبَرْتَنَا الْجَرَائِدُ مِنْ لَنْدَنِ أَنَّ فِي الْحَرْبِ الْعَالِمِيَّةِ مِنْذُ
سَبْتَمبِرَ 1939 م إِلَى سَبْتَمبِرَ 1944 م قَدْ
أَنْهَدِمَتِ الْبُيُوتُ بِالْقَنَابِلِ فَوْقَ أَرْبَعَةِ مَلْيُونِ
(4000000) فِي إِنْكَلْتَرَا وَحَدَا ، أَمَّا فِي
رُوسِيَا وَبَلْجِيكَا وَفَرَانْسَا وَإِيطَالِيَا وَبُولْنَدَا وَيُونَانَ
وَالْمَجْرَ وَالْمَانِيَا وَمَا عَدَاهَا مِنْ مَمَالِكِ أُوْرُوبَا
الرَّاقِيَةِ فَلَا عَدَّ وَلَا حَدَّ ، وَقَسَّ هَذَا أَيُّهَا التَّلْمِيذُ
النَّبِيَّهُ هَلَكَ مِائَاتِ أَلْفِ نَفُوسِ الْمُحَارِبِينَ وَغَيْرِ
الْمُحَارِبِينَ فَنَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ .

(11) Translate the following wedding invitation.

صُورَةُ دَعْوَةِ لِعَقْدِ الزَّوْاجِ
الْحَمْدُ لِلَّهِ عَلَى نِعَمِهِ وَبَعْدَ الْإِتِّكَالِ عَلَيْهِ سُبْحَانَهُ عَزَمْنَا عَلَى
عَقْدِ زَوْاجِ وَكَلَدْنَا رَشِيدٍ مَعَ الْأَنْسَةِ "جَمِيلَةَ" كَرِيمَةَ الْخَوَاجَةِ
عَبْدِ اللَّهِ الدَّهْلَوِيِّ فِي جُنَيْتَةِ الْحَفَلَاتِ بِشَارِعِ مُحَمَّدِ عَلِي يَوْمِ
الْجُمُعَةِ الْوَاقِعِ فِي الرَّابِعِ عَشَرَ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ سَنَةِ
1363 هـ بَعْدَ الْعَصْرِ فَنَرْجُو تَشْرِيفَكُمْ لَنَا وَلِلْإِحْتِفَالِ
بِوُجُودِكُمْ ، لِأَزَلْتُمْ مَظْهَرَ السُّرُورِ وَبَهْجَةَ الْأَفْرَاحِ
الدَّاعِي مَخْلَصُكُمْ
فَلَان

Exercise No. 75

(A) Translate the following sentences into Arabic.

- (1) I wrote a letter to you dated the 20th Muharram Al-Harām 1363 A.H. I hope you have received it.
- (2) We received your letter dated Sunday 3 Safar Al-Muzaffar 1363 A.H., corresponding to the 30th January 1944.
- (3) The author of Tafsīr Tabsīrur-Rahmān is

Hadrat Makhdūm Àlī Faqīh Mahāimī who passed away on 8 Jumādal Ukhrah 835 A.H.

- (4) My elder brother entered the Indian army on 10 January 1940 C.E. and he was despatched to the war in Africa. Then when the English conquered Africa, he returned safely on 15 June 1943 C.E. All thanks to Allāh.
- (5) If Allāh wills, I will come to you on the first.

(6) Translate the following invitation to a wedding.

Wedding Invitation

With the grace of Allāh, we convey the glad tidings to you that our younger brother, Jalīl, has been engaged to marry Miss Zahrā, the daughter of Sayyid Badrān Al-Madanī. The nikāh will take place on 21 Sha'bān Al-Mu'azzam 1365 A.H. at Beg Muhammad Garden, situated on Muhammad Àlī Road.

We hope that you will attend and complete our joy.

Salāms

Yours sincerely

Khalil

أَجِبِ الْأَسْئَلَةَ الْآتِيَةَ بِالْعَرَبِيَّةِ (B)

(1) مَتَى وُلِدَ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَتَى تُوفِّيَ؟

(2) مَتَى تُوفِّيَ أَمِيرُ الْمُؤْمِنِينَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ وَمَنْ جَرَحَهُ وَأَيْنَ دُفِنَ؟

(3) هَلْ تَعْلَمُ تَارِيخَ وَفَاةِ سَيِّدِنَا أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ؟

(4) مِنْ أَيِّ تَارِيخٍ بَدَأَتِ السَّنَةُ الْمَهْجَرِيَّةُ؟

(5) بَيْنَ أَسْمَاءِ الشُّهُورِ الشَّمْسِيَّةِ عِنْدَ أَهْلِ الشَّامِ وَأَهْلِ مِصْرَ .

(6) مَتَى يَبْتَدِئُ الرَّبِيعُ فِي مِصْرَ؟

(7) هَلْ تَعْلَمُ كَمْ مِنَ الْبُيُوتِ انْهَدَمَتْ فِي انْكَلْتَرَا فِي الْحَرْبِ الْعَالَمِيَّةِ الْمَاضِيَةِ؟

(C) Translate the following letter into English.

مكتوبٌ من أبٍ إلى ابنٍ له يوبّخه على نقصان درجاتِ السلوكِ

ولدي العزيز

سلامٌ عليك ورحمة الله وبركاته ، قد جاءني من قبلِ رئيسِ المدرسة شهادة ثلاثة الأشهر الماضية مشتملةً على ما تستحقُّه من الدرجاتِ في تلك المدة ، فرأيتُ أنَّ درجاتِ شغلكِ جيِّدةٌ مرضيَّةٌ ولكن درجاتِ سلوككِ قليلةٌ رديئةٌ لأنَّها ثلاثٌ من عشرٍ فقط ، ومن البديهيِّ أنَّ هذا أمرٌ هيهات أن يقعَ عندي موقعِ الإستحسان ، فإنَّ العلومَ التي تتلقَّاها وإن كانتِ ضروريَّةً ليست بشيئٍ في جانب التهذيبِ ، وإنِّي بعد الإختبار الطويلِ والتجربة المديدةِ وقفت على أن لا فائدةً في التعليم ما لم يقترنْ بالتهذيبِ ، لأنَّ الإنسانَ لا يُعدُّ إنساناً فضلاً عن أن يُعدُّ مسلماً إلا إذا حسنتُ أخلاقه وكمُلتُ صفاته ويا للأسفِ إنَّ تهذيبَ الأخلاقِ في عصرنا هذا قد أصبح مسكوتاً عنه في أكثرِ المدارسِ ، ولذا يا بُنيَّ لم أُرسلِكِ إلا إلى المدرسة التي طار صيئتها في حُسنِ التعليمِ والإعتناء بالآدابِ والتهذيبِ لتُصلِحَ نفسكِ وتُهذِّبَ أخلاقكِ ، فإن أردتَ أن تُرضيني وتُزيلَ آثارَ سُخْطِي فاجتهدِ حتَّى تنالَ دائماً أعلى درجةٍ في السلوكِ ، فإنَّ هذا يُهمُّني أكثرَ من العلومِ والسلام ،

والدك عبيد الله

Lesson 48

Telling the Time

1. To express the statement, “What is the time”, one should say, (كَمْ السَّاعَةُ كَمْ) or (كَمْ السَّاعَةُ). In the reply, the word (السَّاعَةُ) is the (مبتدا) while the number will form the (خبر), as mentioned below.

(أَخْبِرْنِي مِنْ فَضْلِكَ كَمْ السَّاعَةُ الْآنَ) – Please tell me what is the time now?

(السَّاعَةُ وَاحِدَةٌ تَمَامًا) – It is precisely one o’clock.

(السَّاعَةُ وَاحِدَةٌ وَرُبْعٌ) – It is a quarter past one.

(السَّاعَةُ وَاحِدَةٌ وَثَلَاثَةُ أَرْبَاعٍ أَوْ السَّاعَةُ اثْنَتَانِ إِلَّا رُبْعًا) – It is one forty five or quarter to two.

(السَّاعَةُ وَاحِدَةٌ وَعَشْرُ دَقَائِقَ) – It is ten past one.

(السَّاعَةُ وَاحِدَةٌ وَنِصْفٌ) – It is half past one.

(السَّاعَةُ وَاحِدَةٌ وَثَلَاثُ عَشْرَةَ أَوْ السَّاعَةُ وَاحِدَةٌ وَعِشْرِينَ دَقِيقَةً) – It is twenty past one.

Note 1: the word (سَاعَةٌ) means “watch”, “one

hour” and “a moment”, e.g. (تَوَقَّفْ سَاعَةً) – Wait for a little while. This word has been used for Qiyāmah as well in the Qur’ān, e.g. (اِقْتَرَبَتِ السَّاعَةُ) – Qiyāmah has approached.

The word (دَقِيقَةٌ - plural دَقَائِقُ) is used for “minute” while the word (ثَانِيَةٌ - plural ثَوَانٍ or الثَّوَانِي) is used for “second”.

The hand of the watch is called (عَقْرَبُ السَّاعَةِ) or (اِبْرَةُ السَّاعَةِ).

2. There are different ways of saying, “What time did you go to the madrasah or any other place, or what time are you going or will go”? For example, if it is said,

(مَتَى ذَهَبْتَ إِلَى الْمَدْرَسَةِ) or (مَتَى تَذْهَبُ إِلَى الْمَدْرَسَةِ), the response will be

(ذَهَبْتُ أَوْ أَذْهَبُ إِلَى الْمَدْرَسَةِ سَاعَةَ عَشْرِ وَنِصْفٍ) or (فِي السَّاعَةِ الْعَاشِرَةِ وَالنِّصْفِ) –

I went, am going or will go to the madrasah at half past ten.

The Times of the Day and Night

3. When indicating the time of the day, night or other times, the words will be read with a (نصب), e.g. (صُمتُ نَهَاراً) – I fasted during the day.

(أَفطَرْتُ لَيْلاً) – I broke my fast at night.

Similarly, one may say,

(جئتُ صباحاً ، مساءً ، ضحىً ، ظهراً ، عشاءً), etc.

The particle (في) can be prefixed to these words as: (في الليل والنهار).

The words (عند) or (وقت) are most often prefixed to the words (عشاءً ، عصر ، ظهر) and (ضحى), e.g. (جاءني أخوك وقت الظهر) – Your brother came to me at the time of Zuhr.

For the word “yesterday”, (أمس) or (بالأمس) is used, while (أول أمس) or (قبل أمس) is the day before yesterday. “Tomorrow” is (غداً) and the

“day after tomorrow” is (بَعْدَ غَدٍ), e.g.

أَتَيْتُكَ أَمْسٍ وَأَوَّلَ أَمْسٍ وَسَاتِيكَ غَدًا وَبَعْدَ غَدٍ إِنْ شَاءَ اللَّهُ (تعالى) – I came to you yesterday and the day before yesterday and if Allāh wills, I will come to you tomorrow and the day after tomorrow.

Note 2: The word (أَمْسٍ) is (المَبْنِيّ عَلَى الكَسْرِ) – indeclinable on a kasrah. It is always read with one kasrah.

4. Sometimes the word (ذَاتَ) is prefixed to the words (يوم) and (ليلة), e.g.

(لَقِيتُ ذَاتَ يَوْمٍ أَوْ ذَاتَ لَيْلَةٍ أَبَاكَ فِي الْمَسْجِدِ) – One day or one night I met your father in the masjid.

The phrases (ذَاتَ صَبَاحٍ) and (ذَاتَ مَسَاءٍ) are also used.

Note 3: The words used to express time are called (ظرف الزَّمان). When they are read (منصوب) in a sentence, they are referred to as (مفعول فيه). This was discussed in Lesson 43. The details will follow in Lesson 62.

Expressing Age

5. 5. To say, “What is your age?”, say,
(كَمْ سَنَةً عُمْرُكَ) or (إِبْنُ كَمْ سَنَةً أَنْتَ). The response
should be,
(أَنَا إِبْنُ خَمْسَ عَشْرَةَ سَنَةً) or (عُمْرِي خَمْسَ عَشْرَةَ سَنَةً) - I
am fifteen years old. Sometimes the word (سَنَةً) is
elided, e.g.
(هُوَ إِبْنُ عِشْرِينَ) – He is 20 years old;
(هِيَ بِنْتُ خَمْسِينَ) – She is fifty years old.

Vocabulary List No. 45

Word	Meaning
أَجْمَلَ	(1) to act well
الْأَشُدُّ	strength, maturity, that is between 18 to 30 years
أَفَاضَ (ي)	(1) to make flow, to continue
تَعَشَّى (ي)	(4) to have supper, dinner

تَعَدَّى (و)	(4) to have breakfast or lunch
تَمَدَّى (أصله تَمَدَّد)	(4) to be long, to lie down
تَمَشَّى (ي)	(4) to walk
جَمَعًا	together
حَقَّقَ	(2) to establish, to prove
حَفِظَ	protection
غُدُوٌّ وَ رَوَاحٌ	coming and going (in everything)
سَوَّى (ي)	(2) to make equal, proper, to make, to do
صِعْرٌ	childhood
عَاشَ (ض ، ي)	to live
غُدُوٌّ	morning
كَأَنَّ	never, beware
كَوَّنَ	(2) to create, to make
مَطَارٌ أَوْ مَحَطَّةُ الطَّيَّارَاتِ	airport
اسْتَعَذَّرَ	to apologise
خُضِعَ	humility

عَرَضَ (ض)	to submit, to propose
حَالَمًا	as soon as
فَضَّ (ن)	to pry open
اسْتَرَوْحَ	to smell
طِيٌّ	fold, depth
عِتَابٌ	reproach
وَمِيضٌ	sparkle, twinkle
خِلَالٌ	within
عِبَارَةٌ	text
رَاعَ (ن ، و)	to frighten, to startle
هَوَالٌ ، أَهْوَالٌ	terror, fright
مَوْقِفٌ	place, situation
رَهِيْبٌ	dreadful, awful
مَدْمَعٌ ، مَدَامِعُ	lachrymal canal (source of tears)
أَسْخَطَ	to anger, to exasperate
حُنُونٌ	affectionate, loving
لَامَ (ن ، و)	to blame, to censure

الْبَسَ	to clothe, to dress, to drape
رِدَاءٌ ، أَرْدِيَّةٌ	robe, cloak
خَجَلٌ	disgrace, shame
هَفْوَةٌ	slip, lapse
هَآ أَنَا ذَا	here I am

Exercise No. 76

Translate the following sentences into English.

- (1) هَلْ عِنْدَكَ سَاعَةٌ يَا سَعِيدُ؟
نعم يا سيدي عندي ساعة .
- (2) الْآنَ كَمْ السَّاعَةُ؟
السَّاعَةُ عِنْدِي خَمْسٌ وَعِشْرُ دَقَائِقَ .
- (3) فِي أَيِّ سَاعَةٍ خَرَجْتَ مِنَ الْبَيْتِ؟
خَرَجْتُ السَّاعَةَ الْخَامِسَةَ إِلَّا رُبْعًا .
- (4) كَيْفَ تَعْرِفُ السَّاعَةَ وَالذَّقِيقَةَ؟
أَعْرِفُ السَّاعَةَ بِالْعَقْرِبِ الصَّغِيرَةِ وَالذَّقِيقَةَ بِالْكَبِيرَةِ .

- (5) طيّب ! وهل في ساعتك إبرة الثواني ؟
نعم يا سيدي عندي فيها إبرة الثواني .
- (6) هل تعلم كم ثانية تساوي دقيقة ؟
ستون ثانية تساوي دقيقة .
- (7) وكم دقيقة تساوي ساعة ؟
ستون دقيقة تساوي ساعة .
- (8) كم من الساعات تُكوّن الليل والنهار ؟
أربع وعشرون ساعة تُكوّن الليل والنهار .
- (9) هل يستوي الليل والنهار دائماً ؟
كلاً ! ليس كذلك بل يكون النهار أطول في الصيف والليل أطول في الشتاء .
- (10) أحسنت ! شُف كم الساعة الآن يا بُني ؟
يا سيدي الآن الساعة خمس وعشرون دقيقة .
- (11) أحسنت ! وهل تتذكّر كم سنة عمرك ؟
نعم عمري اليوم أربع عشرة سنة وستة أشهر وبضعة أيام .
- (12) هل بلغ أخوك الكبير أشدّه ؟
نعم هو ما شاء الله في السنة العشرين اليوم .

- (13) وكم سنة عمر أختك الصغرى ؟
يا سيدي في الشهر الآتي هي تبلغ التسع من السنين .
- (14) وهل بلغت كريمة عمك حسن باشا عشر سنوات ؟
أظن أنها لم تبلغ عشرًا بل هي في السنة التاسعة إلى الآن .
- (15) أحسنت وأجملت ! بارك الله فيك .
وأنت يا أستاذي الشفيق أدام الله فيوضك .
- (16) يا سعيد ! إنني سررتُ بفهمك في صغرك وأرجو أنك
إذا بلغت أشدك ستكون شابًا نافعًا للقوم .
آمين ! حَقَّقَ اللهُ رجاءك وجعلني خادماً للإسلام والمسلمين .

Exercise No. 77

Translate the following sentences into English.

- (1) رَكِبْنَا طَائِرَةً مِنْ مَطَارِ بَمْبَائِي صَبَاحًا بَعْدَ مَا صَلَّيْنَا
الْفَجْرَ وَأَكَلْنَا الْفَطُورَ وَشَرَبْنَا الشَّايَ وَطَارَتِ الطَّيَارَةُ سَاعَةَ
سَبْعٍ وَعَشْرِ دَقَائِقَ وَمَا بَرِحْتُ تَطِيرُ حَتَّى بَلَغْتُ مَحْطَةَ
الطَّيَارَاتِ فِي دَهْلِي سَاعَةَ اثْنَتَيْ عَشْرَةَ تَمَامًا فَنَزَلْنَا مِنْ
الطَّيَارَةِ وَأَدِينَا الْأُمُورَ اللَّازِمَةَ فِي سَاعَةِ وَاحِدٍ وَرَبْعٍ ، ثُمَّ

تغدينا وتمدينا قليلا للإستراحة ، ثم صلينا الظهرَ والعصرَ
جمعا ثم رجعنا من دهلي في نفس تلك الطائرة ساعة ثلاثٍ
ونصفٍ فوصلنا إلى منزلنا ساعة ثمانٍ ونصفٍ فصلينا
المغربَ والعشاءَ جمعاً وأكلنا العشاءَ وتعشينا وتمشينا قليلا
ثم عدنا إلى حجرة النوم فسبحان الذي سخر لنا البحرَ
والبرقَ والرياحَ ويُفيضُ علينا من نعمائه دائماً بالغدوِّ
والرواح .

(2) يكون طلوع الشمس في اليوم السابع والعشرين
من سبتمبر الساعة 5 و 50 دقيقة (الساعة الخامسة
وخمسين دقيقة) والغروب الساعة 6 و 56 دقيقة .

(3) طلعت الشمس اليوم ساعة ستّ ونصفٍ وغربتُ
ساعة سبعٍ واثنين وأربعين دقيقة .

(4) كان عندي شابٌ لم يبلغ من العمر أكثر من سبع
عشرة سنة .

(5) عمرُ أخي الأكبر خمس وعشرون سنةً وأحد عشرَ
شهرًا ويبلغ في أواسطِ رمضان الآتي ستًا وعشرين إن شاء
الله تعالى .

- (6) هذا الغلامُ ابنُ عشرِ سنين وتلك أخته الكبيرة بنتُ خمس وعشرين .
- (7) ماتتُ جدّته رحمها الله تعالى في أواخر السنة الماضية ولها من العمر مائة سنةٍ ونيفٌ .
- (8) عاش جدّي قرناً كاملاً وتوفّي رحمه الله تعالى في السنة الماضية في رجب وله من العمر مائةٌ وعشرون سنة .
- (9) قدم القائد الأعظم محمد عليّ جناح إلى دهلي أولَ أمسٍ ليشتملَ المجلسَ الشورى فاستقبله المسلمون استقبالا عظيماً .
- (10) سنُسافرُ من بمبائي غداً أو بعد غدٍ إن شاء الله تعالى .

Exercise No. 78

(A) Translate the following sentences into Arabic.

(1) Come Hamīd, where are you going?

I am going to the madrasah.

(2) Do you have a watch?

Yes, I have a watch.

(3) What is the time now?

According to my watch, it is quarter past ten.

(4) What time does the madrasah open? (تُفْتَحُ - is opened)

Brother, the madrasah opens at half past ten.

(5) What time does it close? (تُعَلَّقُ - is closed)

The madrasah closes at 12.40.

(6) What time did you come out of the house?

I came out at 9.45.

(7) Do you know how many minutes there are in one hour?

Yes, one hour has sixty minutes.

(8) How do you recognize the hour and minutes in a watch?

I understand the minutes from the large hand and the hour from the small hand.

(9) When do you have supper?

We have supper after Maghrib at eight o'clock.

(10) When do you sleep?

I sleep after Íshā at nine o'clock.

(11) Where did your father go the day before yesterday and when will he return?

He went to Hyderabad and will return tomorrow or the day after tomorrow, if Allāh wills.

(12) Do you know what is your age?

Yes, I know my age is ten years and three months.

(13) How old is your small brother?

He is presently eight years and six months old.

(14) Congratulations! You seem to be a very clever boy.

May Allāh make it so. Now I seek your permission.

(15) Good, in the protection of Allāh.

May you also be in His protection.

(B) Translate the following letter into English.

مكتوب من ابنٍ إلى أبيه في الاستعدادِ
والذي السيدُ المُحترمُ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
وبعدَ أداءِ ما فُرضَ عليَّ من الخُضوعِ والإحترامِ أَعرضُ يا
مولايَ أَنَّهُ قد أتاني كتابك العزيزُ المؤرُخُ بيومِ الأربعاءِ الرابعِ
عشر من شهرِ شعبانِ المعظمِ 1364 هـ على غفلةٍ ، وحالماً
فضَضْتُهُ استروحتُ من طيِّهِ رِيحَ العتابِ ، فشرعتُ في قرائته
بين الرجاءِ والخوفِ ، وإذا بومِيضِ السخَطِ يلمعُ من خلالِ
عباراته ، فَرَاعَنِي هَوْلُ ذاكِ الموقفِ الرهيبِ وسالتُ مدامعي
ندماً ، لا لِكَوْنِي أَهملتُ بعضَ الواجباتِ بل لأنِّي أسخَطْتُ

والذي الحنون ، فلذا أقبلتُ على نفسي ألومها لما ألبستنيهِ
لديكَ من رداءِ الخجلِ ، ولكن أُملي يا سيدي منك أنك تغفر
لي هذه الهفوةَ لما تراني من شدّةِ الندامةِ عليه ، وها أنا ذا
طالبٌ دُعاءك الصالح .

ولله عليّ عهدٌ أنك لا ترى مني بعده إلا ما يسرُّك بمنه
وكرمه .
ولذلك الخادمُ
عبد الرحمن

Lesson 49

The Particles

(الْحُرُوفُ)

1. The particle is such a weak word that it cannot convey its own meaning without the assistance of a noun or verb. However, after the support of a noun or verb, it becomes so strong that it causes changes in the meanings of many verbs. It is also so essential that without it, the noun and the verb remain scattered around. Hence there is a dire need to focus special attention to it.
2. The particles which have a meaning are referred to as (حُرُوفُ الْمَعَانِي) while the alphabets like (ا ، ب ، ت), etc. are referred to as (حُرُوفُ الْمَبَانِي - the foundational particles). Only the former will be discussed in this lesson.
3. All the (حُرُوفُ الْمَعَانِي) are indeclinable (المبني). They are not more than 80 in number.
4. Some of the (حُرُوفُ) cause a change in the

(اعراب) of nouns and verbs. They are called the (حُرُوفٌ عَامِلَةٌ). Those (حُرُوفٌ) that do not cause any change are called (حُرُوفٌ غَيْرٌ عَامِلَةٌ).

5. The (حُرُوفٌ عَامِلَةٌ) comprise the following categories:

(a) (حُرُوفُ الْجَرِّ) or (حُرُوفُ الْجَارَةِ)

These are 17 particles that render (جرّ) to a noun.

They are as follows:

رُبَّ	خَلَا	مُدَّ	مُنْدُ	وَ	لِ	لِ	تَ	بِ
إِلَى	حَتَّى	عَلَى	عَنْ	فِي	عَدَا	مِنْ	حَاشَا	

[1] (بِ) – in, at, because, with, oath etc.

It is used for several meanings, e.g.

(كَتَبْنَا بِالْقَلَمِ) – We wrote with the pen.

(طُبِعَ الْكِتَابُ بِمِصْرَ) – The book was printed in Egypt.

(آمَنْتُ بِاللَّهِ) – I believed in Allāh.

(فَأَخَذَهُمُ اللَّهُ بِظُلْمِهِمْ) – Allāh caught them because

of their oppression.

(بِاللَّهِ) – By Allāh (oath).

It can also be extra (زائد), that is, having no particular meaning, e.g. (أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ) – Is Allāh not sufficient for His slave?

It is used to render an intransitive verb transitive, e.g.

(ذَهَبَ حَامِدٌ بِكِتَابِي) – Hāmid took my book. The meaning of (ذَهَبَ) is “he went”. By using the particle (بِ), the meaning of “taking away” is created.

[2] (ت) – is used for an oath and it is specific with the word “Allāh”, e.g. (تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ) – By Allāh, Allāh has preferred you over us.

[3] (ك) – “like” - is used for a comparison, e.g. (الْعِلْمُ كَالنُّورِ) – Knowledge is like light.

[4] (لِ) or (لِ) – for, towards, time, to, possession.

Examples:

(لِلَّهِ) – for Allāh.

(إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضِ)

I turned my face towards the One who created the skies and the earth.

(قُومُوا لِقُدُومِ الْأُسْتَاذِ) – Stand for the teacher when he comes.

(قُلْتُ لَزَيْدٍ) – I said to Zaid.

(هَذَا الْكِتَابُ لِحَالِدٍ) - This book belongs to Khālid.

The (لِ) is (مفتوح) when prefixed to a pronoun (ضمير), e.g. (لَهُ), (لَكُمْ).

[5] (وَ) is used for taking an oath, e.g. (وَاللَّهِ),

(وَالشَّمْسِ وَالْقَمَرِ), (وَرَبِّ الْكَعْبَةِ).

Sometimes the (وَ) is used in the meaning of (رُبَّ), that is, “many” or “some”. Such a (وَ) is called (وَإِوْ رُبَّ), e.g.

(وَبَلَدَةٌ لَيْسَ بِهَا أَنْيْسٌ إِلَّا الْيَعْفِيرُ وَإِلَّا الْعَيْسُ) – There

are many cities where there is no one who can console except for gazelles and breeding camels.

Note 1: The particle of conjunction, (و), meaning “and”, is used very frequently but it is from the (حُرُوفٌ غَيْرُ عَامِلَةٌ).

[6] (رُبَّ) – some, many.

It is generally succeeded by a word that is (نكرة موصوفة) – an indefinite noun that is described by an adjective, e.g.

(رُبَّ رَجُلٍ كَرِيمٍ لَقِيتُهُ) – I have met many a noble person.

Sometimes the succeeding word is (نكرة غير موصوفة), that is, not having an adjective, e.g. (رُبَّ إِشَارَةٍ أَبْلَغُ مِنَ الْعِبَارَةِ) – Some gestures are more eloquent than written words.

[7] & [8] (مُنْذُ) and (مُنْذُ) – since. These two words are used to indicate a span of time, e.g.

(مَا رَأَيْتُهُ مُنْذُ أَوْ مُنْذُ يَوْمِ الْجُمُعَةِ) – I did not see him since Friday.

[9] (مِنْ) – from, of, some, among, due to, e.g.

(سِرْتُ مِنْ بَمْبَائِي إِلَى كَلْكَتَّة) – I travelled from Bombay till Calcutta.

(خُذْ مِنَ الصُّنْدُوقِ مَا شِئْتَ) – Take whatever you want from the box.

(فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ) – Some of you are disbelievers and some of you are believers.

(مِمَّا خَطِئْتَاهُمْ أُغْرِقُوا) – They were drowned due to their sins.

The particle (مِنْ) is also (زائد). It is most often

(زائد) after (نفي) and (استفهام), e.g. (مَا لَنَا مِنْ شَفِيعٍ) –

We do not have any intercessor.

(هَلْ لَكُمْ مِنْ نَصِيرٍ) – Do you have a helper?

[10] (فِي) – in, regarding, about, due to, e.g.

(الْكِتَابُ فِي الدَّرَجِ) – The book is in the drawer.

(تَكَلَّمَ زَيْدٌ فِي أَخِيهِ) – Zaid spoke about his brother.

(دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ) – A woman entered the fire due to a cat.

[11] (عَنْ) – from, on behalf of, e.g.

(خَرَجْتُ عَنْ الْبَلَدِ) – I went out of the town.

(أَعْطَيْتُهُ الدَّرَاهِمَ عَنْ زَيْدٍ) – I gave him the silver coins on behalf of Zaid.

(رُويَ الْحَدِيثُ عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ) – The hadīth was narrated from Anas رضي الله عنه.

[12] (عَلَى) – on, in spite of, e.g.

(اجْلِسْ عَلَى الْكُرْسِيِّ) – Sit on the chair.

(وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ) –

Undoubtedly your Lord forgives the people in spite of their oppression.

[13] (إِلَى) – till, towards, e.g.

(سَافَرْتُ مِنَ الْهِنْدِ إِلَى مَكَّةَ) – I travelled from India to Makkah.

(تَوَجَّهْتُ إِلَى الْكَعْبَةِ) – I turned towards the Ka'bah.

[14] (حَتَّى) – till, until, even, e.g.

(حَتَّى مَطَلَعَ الْفَجْرُ) – until the rise of true dawn.

(قَدِمَ الْحَاجُّ حَتَّى الْمَشَاةِ) – The pilgrims came, even those who walked.

Note 2: The second and third meanings are used more often when the particle (حَتَّى) is prefixed to a verb. Then it will not be a (حرف الجرّ) but will render (فعل مضارع) to (نصب), e.g.

(قِفْ هَهُنَا حَتَّى أُصَلِّيَ) – Wait here until I perform salāh.

[15] [16] & [17] (حَاشَا), (خِلَا) and (عَدَا) – All three words mean, “besides” or “except”. They are used for (استثناء). See 43.8. Examples:

(جَاءَ الْقَوْمُ حَاشَا زَيْدٍ) – The people came besides Zaid.

(جَاءَ الْقَوْمُ خِلَا زَيْدٍ) – The people came except Zaid.

(جَاءَ الْقَوْمُ عَدَا زَيْدٍ) – The people came save Zaid.

(b) (الْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ) – The particles which resemble the verb. They are :

(إِنَّ – أَنْ – كَأَنَّ – لَكِنَّ – لَيْتَ – لَعَلَّ).

These 6 words are also referred to as (إِنَّ وَأَخَوَاتُهَا) – Inna and its sisters. See Lesson 37. They are called (الْحُرُوفُ الْمُشَبَّهَةُ بِالْفِعْلِ) because they resemble the verb in certain aspects. They are trilateral (ثلاثي) or quadrilateral (رباعي) like the verbs. The final letter has a fathah as in the verbs. The words (إِنَّ) and (أَنَّ) resemble (فَرَّ) and (لَيْسَ) in totality while (لَيْتَ) resembles (لَيْسَ).

It was mentioned in Lessons 25 and 37 that these words appear before a (جملة اسمية) and render (مبتدأ) to the (نصب).

[1] (إِنَّ) is always used at the beginning of a statement, e.g. (إِنَّ رَبَّكَ لَعَفُورٌ رَحِيمٌ) – Indeed your Lord is most forgiving and most merciful. However, after the verb (قَالَ) or any of its derivatives, it appears in the middle of the statement as well, e.g.

(قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ) – He (Mūsā ﷺ) said, “He (Allāh) says that the cow should be

yellow.” It must be remembered that (أَنَّ) is never used after (قَالَ).

After the words (عَلِمَ) and (شَهِدَ), (أَنَّ) is generally used but (إِنَّ) is used in specific cases, e.g.

(وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ)

Allāh knows that you, (O Messenger), are His prophet and Allāh bears testimony that the hypocrites are liars.

Note 3: No change occurs in the meaning of a (جملة اسمية) due to the insertion of (إِنَّ). Only some emphasis is created in the sentence. Accordingly, (إِنَّ زَيْدًا حَاضِرٌ) and (زَيْدٌ حَاضِرٌ) mean the same thing.

[2] The particle (أَنَّ) cannot appear at the beginning of a sentence. It only comes in the middle, e.g.

(سَمِعْتُ أَنَّ زَيْدًا شُجَاعٌ = سَمِعْتُ شُجَاعَةَ زَيْدٍ) – I heard that Zaid is brave, that is, I heard of the bravery of Zaid. This shows that (أَنَّ) changes a

(جملة اسمية) to the meaning of a verbal noun (مَصْدَرٌ مُأَوَّلٌ). Such a verbal noun is called (مَصْدَرٌ). In the analysis, this (مَصْدَرٌ) is the (مفعول) of the verb (سَمِعْتُ). In some sentences, it will be the (فاعل), e.g. (سَرَّنِي أَنْتَ شُجَاعٌ = سَرَّنِي شُجَاعَتُكَ) – Your bravery has pleased me. The word (شُجَاعَتُكَ) is the (فاعل) in this sentence.

Note 4: Here is an interesting grammatical riddle for you to solve. The sentence is:

أَنَّ زَيْدٌ كَرِيمٌ

You will find several apparent errors in this sentence. Firstly, the sentence begins with (أَنَّ). Secondly, the noun after (أَنَّ) should have been (منصوب) but here it has (رفع). Thirdly, the word (كَرِيمٌ) has (جرّ) instead of (رفع).

Solution

The particle (أَنَّ) here is not a (حرف) but a verb

like (فَرًّا). Originally it was (أَنَّ), meaning to groan. The word (زَيْدًا) is the (فاعل). Therefore it is (مرفوع). In the word (كَرِيمٍ), the (ك) is a (حرف الجر) while (رِيمٍ - antelope) is (مجرور). The sentence therefore means, “Zaid groaned like an antelope.”

Sometimes the particles (إِنَّ) and (أَنَّ) are rendered (ساكن) and read as (إِن) and (أَنَّ). In order to differentiate this (إِنَّ مُخَفَّفَةً) from (إِن) (حبر) and (إِنَّ نَافِيَةً), a (ل) is prefixed to the (شَرْطِيَّة). Sometimes the (إِنَّ مُخَفَّفَةً) renders (نصب) to the (اسم) and sometimes it has no effect, e.g.

(إِنَّ زَيْدًا أَوْ زَيْدًا لَعَالِمًا) – Indeed Zaid is learned.

However, (أَنَّ مُخَفَّفَةً) does not have any effect on the succeeding word, e.g.

(عَلِمْتُ أَنَّ زَيْدًا عَالِمًا) – I knew that Zaid was learned.

The particles (إِنَّ) and (أَنَّ) always appear before

a noun. However when they become (ساكن), they can appear before a verb. The particle (إِنْ) most often appears before (كَانَ) and (ظَنَّ) and their derived forms, e.g.

(إِنْ كَانَتْ لَكَبِيرَةً) – Undoubtedly it was a heavy thing.

(إِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ) – Indeed we regard you as being from among the liars.

Note that the (خبر) has (لَ) prefixed to it.

After (أَنْ مُخَفَّفَةً), the particle (س) or (سوف) is prefixed to (فعل مضارع) and (قَدْ) is prefixed to (الفعل الماضي) in order to distinguish it from

(أَنْ ناصبة الفعل), e.g.

(عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضًى) – He knew that some of you will be ill.

(لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ) – so that he knows that they conveyed the message of their Lord.

8 (وَاعْلَمَ فَعِلْمُ الْمَرْءِ يَنْفَعُهُ أَنْ سَوْفَ يَأْتِي كُلُّ مَا قُدِرَا)

Know for knowledge benefits a person that whatever has been decreed will appear.

[3] (كَأَنَّ) – “as if” - is used for a comparison, e.g.
(كَأَنَّ هَذَا الْكَلْبَ أَسَدًا) As if this dog is a lion.

Note 5: The word (كَأَنَّ) can also be made (ساكن). It most often appears before a (الفعل المنفي بِلَمْ) – a verb made negative by the particle (لَمْ), e.g. (كَأَنَّ لَمْ يَرَهُ أَحَدًا) – As if no one saw him.

[4] (لَعَلَّ) – “perhaps” - is used for expressing hope (الترجي), e.g. (لَعَلَّ ابْنَكَ تَقِيًّا) – Perhaps or I hope that your son is pious.

⁸ In this verse, the sentence (فَعِلْمُ الْمَرْءِ يَنْفَعُهُ) is a (جُمْلَةٌ مُعْتَرِضَةٌ) – a parenthetical clause. The (فاعل) of (اعْلَمَ) is a pronoun (أَنْتَ) concealed in it. The sentence (أَنْ سَوْفَ يَأْتِي كُلُّ مَا قُدِرَا) forms the (مفعول) of (اعْلَمَ). The alif in (قُدِرَا) is (زائد). This is permitted in poetry.

[5] (لَيْتَ) – “would that, I wish that”. It is used to express a desire or wish, e.g.

(أَلَا لَيْتَ الشَّبَابَ يَعُودُ يَوْمًا فَأُخْبِرُهُ بِمَا فَعَلَ الْمَشَيْبُ)

Listen, I wish that youth could return one day so that I could inform it of what old-age has done.

[6] (لَكِنَّ) “but” – is used for (استدراك), that is, to remove the surmise that was created by the first statement in the listener’s mind, e.g.

(جَاءَ الْحَاجُّ لَكِنَّ أَبَاكَ مَا جَاءَ) – The pilgrims came

but your father did not come. By saying,

(جَاءَ الْحَاجُّ) - the pilgrims came, the listener

surmised that his father also came. By saying

(لَكِنَّ) – but..., that conjecture was removed.

Note 6: The word (لَكِنَّ) can also be (ساكن) or (مُخَفَّف). Then it can appear before a verb also and it becomes (غير عاملة), e.g.

(أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنَّ لَا يَشْعُرُونَ)

they are the mischief makers but they do not even perceive it.

(c) **The Particles of Negation (حروف النفي), (مَا) and (لَا)**

The particles (مَا) and (لَا) sometimes, like (لَيْسَ), render (رفع) to the (اسم) and (نصب) to the (خبر), e.g. (مَا هَذَا بَشَرًا) – This is not a human.

(لَا رَجُلٌ أَفْضَلُ مِنْكَ) – There is no man more virtuous than you.

But most often, both these particles are (غير عاملة).

Sometimes a (ت) is suffixed to the particle (لَا) to become (لَا تَ). It has the same function as (لَا), e.g. (لَا تَ حِينٌ مِّنَّا) – This is not the time for escape. The original sentence was (لَا تَ الْحِينُ حِينٌ مِّنَّا), where (الْحِينُ) is the (اسم) and (حِينٌ) the (خبر) which is (منصوب).

Note 7: It was mentioned in Lesson 20,

paragraphs 3 and 4 that the particles (لَمَّا), (لَمْ) and (لَنْ) also create the meaning of negation. But they are specific with (فعل مضارع). In the next lesson you will learn that (إِنْ) is sometimes also a particle of negation.

Note 8: The particle (لَا) always remains one of negation. However, the particle (مَا) is most often regarded as a noun. Then it can fall into several categories:

1. (مَا اسْتَفْهَامِيَّةٌ) – what thing. See Lesson 13.
2. (مَا مَوْصُولَةٌ) – whatever. See Lesson 42.
3. (مَا ظَرْفِيَّةٌ) – as long as. See Lesson 37.

There is also a (مَا مَصْدَرِيَّةٌ) which is counted among the (حروف). See the next lesson, paragraph 5.

(e) (لَا لِنْفِي الْجِنْسِ) – the particle that negates a whole category or species. It appears before an indefinite noun and renders (نصب) to it,

e.g. (لَا رَجُلٌ فِي الدَّارِ) – There is no man in the house.

(لَا خَيْرَ فِي مَالِ الْبَخِيلِ لِنَفْسِهِ) There is absolutely no benefit in a miser's wealth for himself.

(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) – There is no power or might except with Allāh.

(e) (حروف النداء) – the vocative particles. They are (يَا), (أَيُّ), (هَيَّا), (أَيُّ) and (أ). If a noun succeeding these particles is (مفرد), meaning (غير مضاف), a (ضمة) is read on the final letter, e.g. (يَا زَيْدُ), (يَا رَجُلُ). If the succeeding noun is (مضاف), it will be (منصوب), e.g. (يَا عَبْدَ اللَّهِ). Sometimes a non-specified person is called out. Then too, the (مُنَادِي) – the word referring to the person who is called out) will be (منصوب), e.g. if a blind man calls out, (يَا رَجُلًا خُذْ بِيَدِي).

The particle (يَا) is very commonly used. It can be

used for (مُنَادَى قَرِيب) and (مُنَادَى بَعِيد), that is, whether the person you are calling out to is near or far. The particles (أَيَّا) and (هَيَّا) are for (مُنَادَى بَعِيد) while (أَيُّ) and (أ) are for (مُنَادَى قَرِيب), e.g.

أَيَّا جَبَلَيَّ نَعْمَانَ بِاللَّهِ حَلِيًّا نَسِيمَ الصَّبَا يَخْلُصُ إِلَيَّ نَسِيمُهَا

O the two mountains of Na'mān, leave the eastern morning breeze for Allāh's sake so that it can reach me.

أَجَارَتْنَا إِنَّا مُقِيمَانِ هَهُنَا

O our neighbour, we are staying here.

Note 9: It would have been appropriate to mention the particles of response after the vocative particles. However, since they fall in the category of (حُرُوفٌ غَيْرٌ عَامِلَةٌ), they will be mentioned in the next lesson under this category.

(g) (الْحُرُوفُ النَّاصِبَةُ لِلْمُضَارِعِ) – the particles which render (فعل مضارع) to (نصب).

These are (أَنَّ), (لَنْ), (كَيْ) and (إِذَنْ). These particles appear before (فعل مضارع) and render (نصب) to it, e.g.

(أَحْسِبُ أَنْ تَذْهَبَ الْيَوْمَ إِلَى لَاهُورَ) – I think you will go to Lahore tomorrow.

(لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ) – We will not be patient with one (type of) food.

(تَعَلَّمْتُ الْقُرْآنَ كَيْ أَعْمَلَ بِهِ) – I learnt the Qur'an in order to practise on it.

(إِذَا تُفْلِحَ) – Then, you will be successful.

These particles were mentioned in Lesson 20, paragraph 4. More details will follow in the section of (اعراب الفعل).

Note 10: The particle (أَنَّ) is called (أَنَّ مَصْدَرِيَّة) because it changes the (فعل مضارع) to the meaning of the verbal noun, e.g. (أُحِبُّ أَنْ تَقْرَأَ) means (أُحِبُّ قِرَاءَتَكَ) – I love your reading.

(g) (الحروفُ الجازمةُ للمضارع) – the particles which render (فعل مضارع) to (حزم).

These are (لَمْ), (لَمَّا), (لَا النَّهْيِ), (لَا تَنْهِي) and (إِنْ).

These particles appear before (فعل مضارع) and render (حزم) to it, e.g. (لَمْ يَذْهَبْ) – He did not go.

(لَمَّا يَذْهَبْ) – He did not go as yet.

(لِيَذْهَبْ) – He should go.

(لَا تَذْهَبْ) – You do not go.

(إِنْ تَذْهَبْ أَذْهَبْ) – If you go, I will go.

These particles were mentioned in Lesson 20. They will be discussed again under (اعراب الفعل).

Note 11: The particle (إِنْ) is a (حَرْفُ الشَّرْطِ) – a particle of condition. It appears before two sentences where the first one is called the (شَرْط) and the second one is called the (جَزَاء). If (وَ) is prefixed to it, it means, “even though”. In this case, there will not be a need for two sentences after it. One sentence will precede it, e.g.

(سَأَذْهَبُ إِلَى الْمَدْرَسَةِ وَإِنْ لَا تَذْهَبُ) – I will go to the madrasah even though you do not go. For this meaning, the particle (وَلَوْ) can also be used, but it is specific for the past tense, e.g. (ذَهَبْتُ إِلَى الْمَدْرَسَةِ وَلَوْ لَمْ تَذْهَبُ) - I will go to the madrasah even though you did not go.

Note 12: The above-mentioned seven categories are (حُرُوفٌ عَامِلَةٌ). The (حُرُوفٌ غَيْرٌ عَامِلَةٌ) will be mentioned in the next lesson.

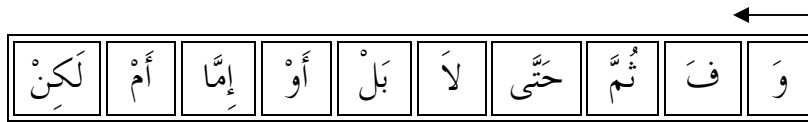
Lesson 50

The Non-Causative Particles

(الْحُرُوفُ الْغَيْرُ الْعَامِلَةُ)

Note 1: Among the (حُرُوفُ غَيْرُ عَامِلَةٌ), some are causative (عَامِلَةٌ) whereby they have an effect in one case while in another case, they are non-causative.

1. The (حُرُوفُ الْعَطْفِ) are ten:



Note 2: The meaning of (عَطْفٌ) is 'to incline'. When a (حرفُ العطف) appears between two words or sentences, it inclines the succeeding word to the preceding one. It renders both the words or sentences into the same case (حالة الإعراب). The preceding word is called (مَعْطُوفٌ عَلَيْهِ) and the succeeding word is called (مَعْطُوفٌ).

[1] (وَ) – “and”. It is used to combine two things under one command, e.g.

(جَاءَ زَيْدٌ وَعَمْرٌو) – Zaid and Àmr came. This example shows that Zaid and Àmr are both included in the act of coming.

[2] (فَ) – “then”. It is used for combination and sequence, e.g. (جَاءَ حَمِيدٌ فَرَشِيدٌ) – Hamīd came and Rashīd came with.

(فَ) – “because”. This indicates the cause. It is called (فَاءُ السَّبَبِيَّةِ) and it is most often used with (إِنَّ), e.g.

(اقْرَأِ الْقُرْآنَ فَإِنَّهُ يَنْفَعُكَ) – Read the Qur’ān because it will be of benefit to you.

[3] (ثُمَّ) – “then”. It is used for combination and sequence with a delay, e.g. (ذَهَبَ قَاسِمٌ ثُمَّ هَاشِمٌ) – Qāsim went, then Hāshim. This will be said when there is the slightest delay between the going of Qāsim and

Hāshim.

[4] (أَوْ) – “or”. It is used for showing one of two things, e.g. (خُذْ هَذَا أَوْ ذَلِكَ) – Take this or that.

[5] (أَمْ) – “or”. This is similar to (أَوْ) but it is used in a question, e.g. (أَهَذَا أَخُوكَ أَمْ ذَلِكَ) – Is this your brother or that? On such an occasion, (أَوْ) cannot be used.

[6] (إِمَّا) – “either”. It is also used in the meaning of (أَوْ) but it is always repeated and it introduces the details that are to follow, e.g. (الْتَّمِرُ إِمَّا حُلْوٌ وَإِمَّا مُرٌّ) – The fruit is either sweet or bitter.

[7] (لَكِنْ) – “but”. It is used for (استدراك). See Lesson 49. Example:

(حَضَرَ التَّلَامِذَةُ لَكِنْ يُوسُفُ لَمْ يَحْضُرْ) – The students attended but Yūsuf did not attend.

Note 3: The particle (لَكِنَّ) is (غير عاملة) while (لَكِنَّ) is (عاملة).

[8] (لَا) – “not”, e.g. (أَكْرِمِ الصَّالِحَ لَا الطَّالِحَ) – Honour the pious, not the impious.

[9] (بَلْ) – “nay, rather”. It is used for (إِضْرَاب), that is, to abandon one statement and focus towards another, e.g. (مَا ذَهَبَ حَامِدٌ بَلْ خَالِدٌ) - Hāmid did not go, rather Khālīd went.

[10] (حَتَّى) – “until, even”. It is used to indicate the end limit, e.g. (قَدِمَ الْقَافِلَةُ حَتَّى الْمُسْنَاءُ) – The caravan came, even those who walked.

Note 4: The particle (حَتَّى) is used in many ways. One is a (حرف الجرّ) and this is the one used most often. The second one is (غير عاملة) as a conjunction. The third one appears before a

(فعل مضارع) and renders (نصب) to it. It was discussed in Lesson 20. It will be further discussed under (اعراب الفعل).

2. (حروف الاستفهام) – the particles of interrogation.

They are (أَ) and (هَلْ). The particle (أَ) is frequently used by appearing before nouns, verbs and particles. The particle (هَلْ) does not appear before particles.

Examples: (أَلَمْ تَرَ زَيْدًا), (أَرَأَيْتَ زَيْدًا), (أَزَيْدًا رَأَيْتَ) –

Did you see Zaid?

(هَلْ زَيْدٌ حَاضِرٌ) – Is Zaid present?

(هَلْ رَأَيْتَ زَيْدًا) – Did you see Zaid?

3. (حروف الإيجاب) – the particles of response.

They are eight:

لَا	إِنَّ، إِنَّهٗ	جَيْرِ	جَلَلْ	أَجَلْ	إِيْ	بَلَى	نَعَمْ
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(1) (نَعَمْ) – “yes”. This word is used to indicate an

agreement with the statement in the question, whether the statement is positive or negative, e.g. If in response to the question, (هَلْ جَاءَكَ زَيْدٌ) – “Did Zaid come to you?”, one replies, (نَعَمْ) , it will mean, “Yes, Zaid came. If the question is, (أَمَا جَاءَكَ زَيْدٌ) – “Did Zaid not come to you?” and one replies, (نَعَمْ) , it will mean, “No, Zaid did not come.”

- (2) (بَلَى) – “yes, why not”. Its function is to change a negative statement to a positive one, e.g. (أَلَسْتُ بِرَبِّكُمْ) – “Am I not your Lord?” The response to this question is, (بَلَى) , “Why not, you are certainly our Lord.”
- (3) (إِي) – “yes”. This word is always used with an oath, e.g. (إِي وَرَبِّي) – “Yes, I take an oath in the name of my Sustainer.” The phrase, (إِي وَاللَّهِ) is used very often. In today’s colloquial language, this has been abridged to (إِيو).
- (4) [5], [6] & [7] (إِنَّ أَوْ إِنَّهُ) ، جَيْرٌ ، جَلَلٌ ، أَجَلٌ – All four words have the same meaning as (نَعَمْ) .

Examples:

يقولون لي صِفْهَا فَأَنْتَ بِوَصْفِهَا
خَبِيرٌ أَجَلٌ عِنْدِي بِأَوْصَافِهَا عَلْمٌ

They say, “Describe this woman because you are well acquainted with her attributes.” Yes, I am well aware of her attributes.

قالوا نَظَمْتَ عُقُودَ الدُّرِّ قُلْتُ جَلَلٌ
أَتَقْتَحِمُ الْمُنُونَ؟ فَقُلْتُ جَيْرٌ

They said, “You have threaded the gems.” I said, “Yes.”

“Are you admitting yourself into the mouth of death?” I replied, “Yes.”

وَيُقْلَنَ شَيْبٌ قَدْ عَلَا كَ وَقَدْ كَبِرْتَ فَقُلْتُ إِنَّهُ

They are saying, “Old-age has come over you and you have become senile. I replied, “Yes.”

(5) (لَا) – “no”. It is used when you intend to reply in the negative to a question, e.g. If you reply to the question, (هَلْ جَاءَ زَيْدٌ) – Did Zaid come?,

by saying (لَا), you are implying that Zaid did not come.

4. The Particles of Negation (حروف النفي)

They are (مَا), (لَا) and (إِنَّ), all meaning, “no, not”.

The particles (مَا) and (لَا) can appear before a noun, verb or particle, e.g.

(مَا زَيْدٌ قَائِمٌ وَلَا عَمْرٌو) – Neither is Zaid standing nor is Àmr sitting.

(مَا أَكَلْتُ وَلَا شَرِبْتُ) – I neither ate nor drank.

(مَا عَلَيْهِ شَيْءٌ وَلَا عَلَيْكَ) – There is neither blame on him nor on you.

However, the particle (إِنَّ) generally appears before a noun, e.g. (إِنَّ هَذَا إِلَّا مَلَكٌ كَرِيمٌ) – This is nothing but a noble angel.

The particle (إِلَّا) appears before the (حرف) of (إِنَّ نَافِيَةٌ) which distinguishes it from (إِنَّ مُخَفَّفَةٌ)⁹

⁹ See Lesson 49 (b).

and (إِنْ شَرْطِيَّةً)¹⁰.

Note 5: Sometimes the particles (مَا) and (لَا) are causative (عَامِلَةٌ). See Lesson 49 (c).

Note 6: The Arabs most often, in place of (مَا نَافِيَةٌ), say (مَا فَيْشٌ) which is the abbreviated form of (مَا فِيهِ شَيْءٌ). They simply mean “no” by this statement, e.g. (عِنْدِي مَا فَيْشٌ كِتَابٌ) – I do not have a book. Similarly, in place of (مَا عَلَيَّ شَيْءٌ), they say, (مَا عَلَيَّشٌ) – There is no problem.

5. (الْحُرُوفُ الْمَصْدَرِيَّةُ) – The particles of the verbal noun. These are (أَنَّ), (لَوْ), (مَا) and (أَنَّ). The first three particles create the meaning of the verbal noun in a verb while the particle (أَنَّ) does so in a (جُمْلَةٌ اسْمِيَّةٌ). In such an instance, the verb or the (جُمْلَةٌ اسْمِيَّةٌ), coupled with these particles, is called a

¹⁰ See Lesson 20.3.

(مَصْدَرٌ مُأْوَلٌ) – an interpreted verbal noun, and like a singular noun, it forms either the (فاعل), (مفعول), (مضاف إليه) or (خبر), e.g.

(يَسُرُّنِي أَنْ تَصْدُقَ = يَسُرُّنِي صِدْقُكَ) – Your truthfulness makes me happy.

(أُحِبُّ لَوْ نَجَحْتَ = أُحِبُّ نَجَاحَكَ) – I love your success.

(تَيَقَّظْتُ قَبْلَ مَا يَجِيئُ وَنَمْتُ بَعْدَ مَا ذَهَبَ = قَبْلَ مَجِيئِهِ وَبَعْدَ ذَهَابِهِ) – I awoke before his coming and I slept after his going.

(بَلَّغَنِي أَنَّكَ نَاجِحٌ = بَلَّغَنِي نَجَاحَكَ) – I received the news of your success.

In the first example, the (مَصْدَرٌ مُأْوَلٌ) is the (فاعل), in the second, it is the (مفعول), in the third, it is the (جملة اسمية) and in the fourth, it forms a (مضاف إليه) and becomes the (فاعل).

6. (حُرُوفُ التَّحْضِيضِ) – the particles for encouragement and spurring on. They are (أَلَّا),

(هَلَّا), (أَلَّا), (لَوْلَا) and (لَوْمًا). They all mean, “is (or does) not, why not”.

All five particles are always used with a verb, e.g.

(أَلَّا تُعَلِّمُ) – Are you not teaching?

(هَلَّا تُعَلِّمُ) – Are you not teaching?

(أَلَّا تُعَلِّمُ ابْنَكَ) – Are you not teaching your son?

(رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ) – O my Lord, why did You not give me respite for a short while so that I could give charity?

(لَوْمًا تَأْتِينَا بِالْمَلَائِكَةِ) – Why do you not bring the angels to us?

Note 7: After the (حُرُوفُ التَّحْضِيضِ), a sentence of response most often appears. The particle (ف) precedes it and the (فعل مضارع) is pronounced with a (نصب) as mentioned in the example above, (فَأَصَّدَّقَ). This verb (أَصَّدَّقَ) was originally (أَتَصَّدَّقُ) from the category (تَفَعُّل). The (ت) is assimilated into the (ص), that is, (إدغام) is applied. See Lesson 29, Rule 6.

7. (حُرُوفُ الشَّرْطِ) – the particles of condition.

They are (لَوْ - if), (لَوْلَا - had it not been) and (لَوْمًا - had it not been). Two sentences appear after these particles. The first one is called (شَرْطٌ) while the second one is the (جَزَاءٌ). A (لِ) is prefixed to the (جَزَاءٌ), e.g. (لَوْ شِئْتَ لَأَتَّخَذْتَ عَلَيْهِ أَجْرًا) – Had you wanted, you could have taken a payment.

(وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ) – Had Allāh not prevented some from others, the world would have been corrupted.

(لَوْمًا الْإِصَاحَةَ لِلْوَشَاةِ لَكَانَ لِي مِنْ بَعْدِ سُخْطِكَ فِي رِضَاكَ رَجَاءٌ)

Had it not been for the spying of the tale bearers, I would have had hope in you being pleased after your anger.

Note 8: If (وَ) is prefixed to (لَوْ), its meaning changes to “although”, e.g.

(ابْتَغُوا الْعِلْمَ وَلَوْ كَانَ بِالصِّينِ) – Seek knowledge even if it be in China. There is no statement of response after (وَلَوْ), but a sentence precedes it.

Note 9: It was mentioned above that (لَوْلَا) and (لَوْمًا) are also from the (حُرُوفُ التَّحْضِيضِ). In such a case, no (ل) is prefixed to its response. On the contrary, a (ف) is prefixed to it. See Note 7.

8. (حَرْفُ الرَّذِّعِ) – “never”, “certainly”. This is a particle of reproach or rejection, e.g. (كَلَّا سَوْفَ تَعْلَمُونَ) – Never, you will soon come to know of the reality.

Sometimes it has the meaning of (حَقًّا) – undoubtedly, e.g. (كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغِي) – Undoubtedly, man is rebellious.

9. (حُرُوفُ التَّقْرِيبِ) – particles of close proximity. These are (سَ) and (سَوْفَ). They change the meaning of (مُضَارِعَ) to the near future, e.g. (سَأَقْرَأُ) – I will read now. (سَوْفَ أَقْرَأُ) – I will read soon.

The particle (سَ) is used for a time that is closer.

10. (حُرُوفُ التَّوَكِيدِ) – the particles of emphasis.

The (لَامُ التَّأَكِيدِ وَ التُّونُ الثَّقِيلَةُ وَالْخَفِيفَةُ) were discussed in lesson 20 (b), e.g. (لَأَكْتُبَنَّ) and (لَأَكْتُبِنُ) – I will certainly write.

The (تُونُ التَّأَكِيدِ) is only used with (مضارع) and (أمر). However, the (لَامُ التَّأَكِيدِ) can appear before (حرف), e.g. (الماضي), (المضارع), (اسم) and a (حرف), e.g.

(لَوْ اجْتَهَدَ لَفَازَ) – If he strove, he would have succeeded.

(وَاللَّهِ لَأَذْهَبُ غَدًا إِلَى لَاهُورَ) – By Allāh, I will certainly go to Lahore tomorrow.

(إِنَّهُ لَقَوْلٌ فَصْلٌ) – Undoubtedly, it (the Qur’ān) is a decisive statement.

(لَقَدْ جَاءَكُمْ رَسُولٌ) – A messenger certainly came to you.

11. (حُرُوفُ التَّنْبِيهِ) – the particles of warning. These are (هَآ), (أَمَّا), (أَلَا), and (هَآ). All three of them mean, “beware, listen, behold”, e.g.

(الَاِ اِنَّ نَصَرَ اللّٰهَ قَرِيْبٌ) – Beware, the help of Allāh is near.

(اَمَّا وَاللّٰهَ لَأُعَاتِبَنَّهُ) – Listen, by Allāh, I will certainly reproach him.

(هَآ اِنَّ عَدُوْكَ بِالْبَابِ) – Behold, your enemy is at the door.

Note 10: The particle (الَاِ) is also a particle of encouragement. In such an instance, it is always followed by a verb. See paragraph 6 of this lesson.

12. (حَرْفِي التَّفْسِيْرِ) – the two particles of explanation. The particles (اَيُّ) and (اَنَّ) are used for explanation and clarification, e.g.

(جَاءَ الْحَسَنُ اَيُّ اَخُوْكَ) – Hasan, that is, your brother came.

(نَادَيْتَاهُ اَنَّ يَا اِبْرَاهِيْمُ) – We called him, that is, (We said), “O Ibrāhīm.”

13. (حُرُوْفُ الزِّيَادَةِ) – extra letters. Although the following particles have a meaning, sometimes they are extra, that is, their meanings are not

taken into consideration. They are inserted in the sentence to beautify it. They are the following particles:

لِ	بِ	مِنْ	لَا	مَا	أَنَّ	إِنَّ
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The particle (إِنَّ) is extra after (مَا نافية), e.g.

مَا إِنْ مَدَحْتُ مُحَمَّدًا بِمَقَالَتِي
لَكِنْ مَدَحْتُ مَقَالَتِي بِمُحَمَّدٍ

I did not praise Muhammad ﷺ with my poetry, but rather I have praised my poetry with Muhammad ﷺ.

The particle (أَنَّ) is extra after (لَمَّا), e.g.

(فَلَمَّا أَنْ جَاءَ الْبَشِيرُ) – Then when the giver of glad tidings came.

The particle (مَا) is extra after (إِذَا), (مَتَى), (أَيُّ), (أَيْنَ) and (إِنَّ) when the latter four words are used for a condition. It is also extra after some of the

(بِ ، عَن ، كَ ، مِنْ) like (حروف الجارة) e.g.

(إِذَا مَا ابْتَلَيْتَ فَاصْبِرْ) – Be patient whenever you are afflicted by any difficulty.

(مَتَى مَا تُسَافِرُ أُسَافِرُ) – When you travel, I will travel.

(أَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ) – Wherever you turn, there is the Being of Allāh.

(أَيُّمَ الرَّجُلِ جَاءَكَ فَأَكْرَمَهُ) – Whoever comes to you, honour him.

(فَأَمَّا يَا تَيْنَكُم مِّنِّي هُدًى) – If guidance comes to you from me...

(فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لَنْتَ لَهُمْ) – You are gentle to them due to the mercy of Allāh.

(عَمَّا قَلِيلٍ لِيُصْبِحَنَّ نَادِمِينَ) – They will regret in a short while.

Note 11: The particle (مَا) is regarded as extra in the last seven examples, but if one has to examine it in depth, there is some meaning attached to it in each example. In some places it creates stress and emphasis in the preceding words and in some places it creates an increase, e.g. the word (إِذَا)

means “when” while (إِذَا مَا) means “whenever”.
The word (أَيْنَ) means “where” while (أَيْنَمَا) means
“wherever”.

The particle (لَا) is extra after (أَنْ مُصَدْرِيَّة) and
sometimes before (أُقْسِمُ), e.g.

(يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ لَا تَسْجُدَ) – O Iblīs, what has
prevented you from prostrating.

(لَا أُقْسِمُ بِهَذَا الْبَلَدِ) – I take an oath by this city.

Note 12: The meaning of the particle (لَا) has not
been applied in both examples.

The particle (مِنْ) is extra after (إِنْ نَافِيَّة) and (كَمْ),
e.g.

(وَإِنْ مِنْ قَرْيَةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ) – There is no village
except that a warner has passed in it.

(كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ) – How many
a small group has overpowered many (large)
groups with the command of Allāh.

The particle (ب) is extra when attached to the (م) and (لَيْسَ), e.g. (مَ بَ لَيْسَ زَيْدٌ بَكَاذِبٌ)

(مَا زَيْدٌ أَوْ لَيْسَ زَيْدٌ بَكَاذِبٌ) – Zaid is not a liar.

The particle (ل) is extra in the sentence (رَدَفَ لَكُمْ) - He came after you. Here there was no need for the (ل) because (رَدَفَ) itself is transitive. One can say, “(رَدَفَكُمْ)”.

Note 13: There are some extra particles among the (حروف الجارة) as well. If they are extra, they still are causative (عاملة) and their effect will be visible.

Note 14: Some particles will be discussed later in the appropriate sections.

Lesson 51

Continuation of Lesson 50

Some of the particles having different names with differing meanings, which have been mentioned in the different lessons, will be discussed in detail now.

1. The particle (إِنْ) is of four types:

(زائدة), (مخففة), (نافية), (شرطية).

[1] (إِنْ شَرْطِيَّة) means “if”. It is from amongst the causative particles (حروف عاملة). It renders (إِنْ تَجَلَسَ أَجَلِسُ) – If you sit, I will sit. See Lesson 20.3. This is the one that is used the most.

[2] (إِنْ نَافِيَّة) means “no”. It is non-causative (غير عاملة), e.g. (إِنْ أَنَا إِلَّا نَذِيرٌ) – I am merely a warner. The particle (إِلَّا) normally appears in its (خبر) as is apparent from the example.

[3] (إِنْ مَخْفَفَة) is originally (إِنَّ). A (لام التأكيد) is

normally attached to its (خبر). Sometimes it is causative and sometimes not, e.g.

(إِنْ زَيْدًا لَقَائِمٌ) or (إِنْ زَيْدٌ لَقَائِمٌ). See Lesson 49, (b).

[4] (إِنْ زَائِدَةٌ) does not display any meaning.

Sometimes it is extra after (مَا), e.g.

(مَا إِنْ قَرَأْتُ) – I did not read. See Lesson 50.13.

It is seldom used.

2. The particle (أَنَّ) is also of four types:

(مُفَسِّرَةٌ), (مُخَفِّفَةٌ), (مُصَدِّرِيَّةٌ) or (نَاصِبَةٌ الْمُضَارِعِ) and (زَائِدَةٌ).

[1] (نَاصِبَةٌ الْمُضَارِعِ) renders (نصب) to (فعل مضارع) while changing the meaning of the verb to that of the verbal noun, e.g.

(أَنَّ تَصُومَ خَيْرٌ لَكَ = صِيَامُكَ خَيْرٌ لَكَ) – Your fasting is better for you. See Lessons 20 and 49.

[2] (أَنَّ) is originally (مُخَفِّفَةٌ), e.g.

(عَلِمْتُ أَنَّ سَتُفْلِحُ) – I knew that you will

succeed. See Lesson 49, (b).

[3] (أَنَّ مُفَسَّرَةٌ) means “that is” and it is non-causative (غير عاملة), e.g. (نَادَيْتُهُ أَنَّ يَا يُوسُفُ) – I called him, that is, I said, “O Yūsuf”. See Lesson 50.16.

[4] (أَنَّ زَائِدَةٌ) does not display any meaning. It is most often extra after (لَمَّا), e.g.

(لَمَّا أَنْ جَاءَ أَخُوكَ) – When your brother came. See Lesson 50.13.

3. The particle (مَا) is firstly divided into two types:

1. (حرفية) and 2. (اسمية).

The first one, (حرفية), is of four types:

(زائدة), (مصدرية), (نافية غير عاملة), (نافية عاملة).

The second one, (اسمية), is of three types:

(ظرفية) and (موصولة), (استفهامية).

[1] (مَا نافية عاملة) renders (نصب) to the (حبر), e.g.

(مَا هَذَا بَشَرًا) – This is not a human. See Lesson

49, (c).

- [2] (ما نافية غير عاملة) is the one that is used most frequently, e.g. (مَا زَيْدٌ قَائِمٌ) – Zaid is not standing. See Lesson 50.4
- [3] (ما مصدرية) creates the meaning of the verbal noun in the verb, e.g. (أُصَلِّيُّ قَبْلَ مَا يَطْلُعُ الشَّمْسُ) – I perform ṣalāh before sunrise. See Lesson 50.5.
- [4] (ما زائدة) does not display any meaning, e.g. (عَمَّا قَلِيلٍ نَكُونُ فَائِزِينَ) – We will be successful in a very short while. See Lesson 50.13.
- [5] (ما اسمية استفهامية), e.g. (مَا عِنْدَكَ) – What do you have?
- [6] (ما اسمية موصولة), e.g. (أَرِنِي مَا عِنْدَكَ) – Show me what you have?
- [7] (ما اسمية ظرفية), e.g. (أَقُومُ مَا قَامَ الْأُسْتَاذُ) – I will stand as long as the teacher stands. Here the particle (ما) means “as long as”. It is called (ظرفية) because it denotes time. See 37.6.

4. The particle (لَا) – “no, not, do not” is always

used for negation. There are several types of (لَا) which you have learnt about in the different lessons:

- [1] (لَا نافية) is non-causative (غير عاملة). This is the one that is commonly used. It can be prefixed to a noun, verb or particle.
- [2] (لَا ناهية) is causative (عاملة). It renders (حزم) to (فعل النهي), e.g. (لَا تَذْهَبْ) – Do not go. See Lesson 20 and 49.
- [3] (لَا بِمَعْنَى لَيْسَ) is causative (عاملة). Like (لَيْسَ), it renders (نصب) to the (خبر), e.g. (لَا رَجُلٌ أَفْضَلُ مِنْكَ) – There is no man more virtuous than you. See Lesson 49, (c).
- [4] (لَا لِنَفْيِ الْجِنْسِ) is causative (عاملة). It renders (نصب) to the (اسم), e.g. (لَا رَجُلٌ فِي الدَّارِ) – There is no person from the category of men in the house. See Lesson 49 (d).
- [5] (لَا عاطفة) is non-causative (غير عاملة), e.g. (رَأَيْتُ زَيْدًا لَا أَمْرًا) – I saw Zaid, not Amr. Here the particle (لَا) is a conjunction.

Accordingly, the succeeding word has the same (اعراب) as the preceding one.

[6] لا حَرْفٌ إِنْجَابٍ – the particle of response) is non-causative (غير عاملة). See Lesson 50.3.

[7] لا زائدة) does not display any meaning. See Lesson 50.13.

5. There are two types of the particle (لَوْ):
(مصدرية) and (شرطية).

[1] (لَوْ شَرْطِيَّةٌ), e.g. (لَوْ أَنْصَفَ النَّاسُ لَأَسْتَرَّاحَ الْقَاضِي) –
If the people are just, the judge can relax. See Lesson 50.7.

[2] (لَوْ مُصَدْرِيَّةٌ), e.g.
(أُحِبُّ لَوْ نَجَحْتُ = أُحِبُّ نَجَاحَكَ) – I desire your success. See Lesson 50.7.

Note 1: By prefixing (وَ) to the particle (لَوْ), it changes the meaning to, “although”, e.g.

(السَّخِيُّ حَبِيبُ اللَّهِ وَلَوْ كَانَ فَاسِقًا) – The generous person is Allāh’s friend, even though he may be a

transgressor.

5. (لَوْأَ) and (لَوْمَآ) are of two types: (تَحْضِيضِيَّة) and (شَرْطِيَّة).

[1] (تَحْضِيضِيَّة), e.g. (لَوْأَ تَمْشِي مَعَنَا) – Why don't you walk with us, that is, it will be better if you come with us. See Lesson 50.6.

[2] (شَرْطِيَّة), e.g. (لَوْأَ الْقُرْآنُ لَبَقِيَ الْعَالَمُ فِي الظُّلْمَاتِ) – Had it not been for the Qur'ān, the world would have remained in darkness. See Lesson 50.6.

6. The particle (ل), either (ل) or (ل) is of four types: (لام جَارَّة), (لام الأَمْر), (لام كَيِّ) and (لام التَّأَكِيد). The first three types of (ل) are (مَكْسُور)¹¹ while (لام التَّأَكِيد) is (مَفْتُوح).

[1] (لام جَارَّة) renders (جَرّ) to a noun. It is very frequently used. See Lesson 49 (a).

¹¹ However, if the (لام الأَمْر) is preceded by (و) or (ف), it becomes (مَسْكُون), e.g. (فَلْيَكْتُبْ). See Lesson 20 Note 4.

- [2] (لام الأمر) renders (جزم) to (فعل مضارع), e.g. (لِيَقْرَأْ وَيَكْتُبْ) He should read and write. See Lesson 49(g).
- [3] (لام كي) means “so that, in order to”. It renders (نصب) to (فعل مضارع), e.g. (أَسَلَّمْتُ لِأَفْلَحِ) I embraced Islam in order to succeed. See Lesson 20.4.
- [4] (لام التأكيد) can precede a noun as well as a verb or particle, e.g. (إِنَّ زَيْدًا لَقَائِمٌ) – Indeed Zaid is standing.
(وَلَقَدْ يَسَّرْنَا الْقُرْآنَ) – Indeed We have made the Qur’ān easy.
(لَأَكْتُبَنَّ مَكْتُوبًا) – I will certainly write a letter.
See Lesson 50.10

7. There are six types of (واو عاطفة): (واو قسَمِيَّة), (واو عاطفة), (واو مُسْتَأْنَفَة), (واو مَعِيَّة), (واو حَالِيَّة), (واو رُبِّ).

- [1] (واو عاطفة) meaning “and” is very frequently used. It is non-causative (غير عاملة).

- [2] (واو قَسْمِيَّةٍ) is causative (عاملة). It renders (جرّ) to a noun, e.g. (وَالَّتَيْنِ وَالزَّيْتُونَ) – By the oath of the fig and the olive. See Lesson 49 (a)5.
- [3] (واو رُبِّ) is causative (عاملة). It renders (جرّ) to a noun, e.g. (وَبَلَدَةَ سِرْتِ) – I travelled to many cities. See Lesson 49 (a).
- [4] (واو حَالِيَّةٍ) is non-causative (غير عاملة), e.g. (جَاءَ زَيْدٌ وَهُوَ رَاكِبٌ) – Zaid came riding. See Lesson 43.11.
- [5] (واو مَعِيَّةٍ) means (مَعَ) – with. It is causative (عاملة) and it renders (نصب) to a noun, e.g. (سِرْتُ وَالشَّارِعَ الْجَدِيدَ) – I travelled along the new street. See Lesson 43.7.
- [6] (واو مُسْتَأْنَفَةٍ) is used for beginning a new statement, e.g. (لِنُبَيِّنَ لَكُمْ وَنُقَرِّ فِي الْأَرْحَامِ مَا نَشَاءُ) – so that We explain to you and We maintain whatever We want in the womb. The (واو) is not (عاطفة) in this example otherwise (نُقَرِّ) would also have been (منصوب) like (لِنُبَيِّنَ). This is now the beginning of a new

statement, having nothing to do with the previous sentence. The (واو مُسْتَأْنَفَةٌ) is non-causative (غير عاملة).

8. There are three types of (حَتَّى):
(عاطفة) and (ناصبَةُ الْمُضَارِعِ), (جَارَّة).

[1] (حَتَّى جَارَّة) means “until”, e.g.

(أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا) – I ate the fish until its head, that is, I did not eat the head.

[2] (حَتَّى نَاصِبَةُ الْمُضَارِعِ) means “so that, in order to”, e.g. (تَعَلَّمْتُ حَتَّى أَفْهَمَ الْقُرْآنَ) – I learnt so that I can understand the Qur’ān. See Lesson 20.

[3] (حَتَّى عَاطِفَةٌ) means “till, to the extent” and is non-causative, e.g. (أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا) – I ate the fish to the extent of the head, that is, I ate the head as well. The particle (حَتَّى) is a (حرف العطف) in this example. Accordingly, the (نصب) preceding it has also been applied

to the succeeding word. See Lesson 50.1.
Remember the difference between (حتَّى جَارَّة) and (حتَّى عَاطِفَة).

Lesson 52

The Remaining Particles

The following particles will be discussed in this lesson:

(هَمْزَةُ الْوَصْلِ وَالْقَطْعِ), (أَلٌ – حَرْفُ التَّعْرِيفِ)
(التَّاءُ الْمَبْسُوطَةُ وَالْمَرْبُوطَةُ)

The Definite Article

1. The definite article (أَلٌ) is of three types: (1) (زائدة) (2) (اسمُ الموصول) (3) (حرفُ التعريفِ).

2. The (حرفُ التعريفِ) is also called (لامُ التعريفِ). It serves the function of changing an indefinite word into a definite one.

3. With regards to the meaning, the (لامُ التعريفِ) is of four types:

[1] (لامُ العهدِ الخارجيِّ) – the word to which the (لام) is prefixed is known to both the speaker

and the listener, e.g. (جَاءَ الْأَمِيرُ) – the leader came. This will be said when the speaker and the listener both know the leader being spoken about. This is normally when the person in question has already been mentioned previously.

[2] (لَامُ الْعَهْدِ الذُّهْنِيِّ) – the word to which the (لام) is prefixed is known only to the speaker, e.g. (جَاءَ الْأَمِيرُ) – the leader came. This will be said only when the speaker knows the leader, not the listener.

[3] (لَامُ الْجِنْسِ) – the species of the word to which the (لام) is prefixed is intended, e.g.

(الرَّجُلُ أَفْضَلُ مِنَ الْمَرْأَةِ) – The category of men is better than the category of women. The speaker does not intend any individuals in his statement.

[4] (لَامُ الْإِسْتِعْرَاقِ) – when the speaker refers to all the individuals encompassed by the word to which the (لام) is prefixed, e.g.

(إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ) – Indeed all of man is at a loss except those

who believe and do good actions. This (لام) is normally translated as “all” or “every”.

Note 1: The difference between (لَامُ الْجِنْسِ) and (لَامُ الْإِسْتِعْرَاقِ) is that in the (لَامُ الْجِنْسِ), the individuals are not taken into consideration, but in (لَامُ الْإِسْتِعْرَاقِ), they are considered. Hence it is permissible to make an exception (استثناء) of some individuals.

4. The (ال) prefixed to the (اسم الفاعل) and the (اسم المفعول) is generally (موصول). See Lesson 42.6.
5. The (ال) prefixed to the (اسم العلم) is (زائد) because the proper noun is already definite. However, the (ال) cannot be prefixed to every (اسم العلم). It only applies where the people of the language (the Arabs) have used it, e.g. one can say (الْحَسَنُ), (الْخَلِيلُ), (الْفَضْلُ), (الْعَبَّاسُ), (الْتُّعْمَانُ) and (الْحَارِثُ) because the Arabs have been heard to say these words in this manner. One does not say

(الْمَحْمُودُ) or (الْمُحَمَّدُ).

The (ال) is prefixed to the names of most countries, e.g. (الْبَاكِسْتَانُ), (الْهِنْدُ), (الرُّومُ), (الشَّامُ), (الْعَرَبُ), (الْيَمَنُ) and (الْفَرَنْسَا) etc. However, it is seldom prefixed to the names of cities, e.g. (مَكَّةُ), (بَعْدَاذُ), (لَاهُورُ) etc. The name (الْمَدِينَةُ) has (ال) prefixed to it because any city can be referred to as (مَدِينَةٌ). The name (الْقَاهِرَةُ - Cairo) also has (ال) prefixed to it.

هَمْزَةُ الْوَصْلِ وَ هَمْزَةُ الْقَطْعِ

6. Both these hamzas are extra and they appear at the beginning of a word. The (هَمْزَةُ الْوَصْلِ) is not pronounced when joined to a preceding word. However, it is still written. The (هَمْزَةُ الْقَطْعِ) is always pronounced. Note that an alif that is (مُتَحَرِّكٌ) is also a hamzah. The (هَمْزَةُ الْوَصْلِ) appears in the following instances:

[1] the hamzah of (أَل).

[2] in the words (أِسْمٌ), (أَبْنٌ), (أَبْنَةٌ), (أَمْرٌ), (أَمْرَةٌ), (أَتْنَانٌ), (أَتْنَانٌ), etc.

[3] in the (الماضي), (مصدر) and (أمر) of the

following seven categories of (ثلاثي مزيد فيه):

أَفْعَلٌ ، أَفْعَلٌ ، أَفْعَالٌ ، اسْتَفْعَلٌ ، أَفْعَوْعَلٌ ، أَفْعَوْلٌ

See Lesson 35. This hamzah also appears in the

two categories of (رباعي مزيد فيه), namely, (أَفْعُلُّلٌ)

and (أَفْعَلُّلٌ). See Lesson 25.3.

[4] in the (ثلاثي مُجَرَّد) of (أمر حاضر).

Besides the above-mentioned places, wherever else a hamzah appears, it will be a (هَمْزَةُ الْقَطْعِ),

e.g. the hamzah of the perfect tense (الماضي) and

the imperative (أمر) of (باب أكرم), the hamzah of

the relative (أَفْعُلُ التَّفْضِيلِ)¹², the hamzah of

(أَفْعُلُ الصِّفَةِ)¹³ and the the hamzah of the

¹² See Lesson 24.

¹³ See Lesson 23.2.

(واحد متكلم مضارع) of all verbs.

Note 2: Sometimes the learned also err in the pronunciation of (هَمْزَةُ الْوَصْلِ). One should therefore practise it thoroughly, that is, when joined to the preceding word, the hamzah is not pronounced, e.g. (الْأَسْمُ) should be pronounced as (الِاسْمُ = اَلِاسْمُ) while (فِي الْإِمْتِحَانِ) should be pronounced as (فِي الْإِمْتِحَانِ = فِالْمِتْحَانِ).

التَّاءُ الْمَبْسُوطَةُ وَالْمَرْبُوطَةُ

7. The (تَاءُ مَبْسُوطَةً) is most often a pronoun attached to the end of the (مُخَاطَبِ) and (مُتَكَلِّمِ) word-forms of (الفعل الماضي), e.g. (فَعَلْتِ), (فَعَلْتُمَا), (فَعَلْتُمْ), (فَعَلْتُنَّ), (فَعَلْتُمْ) and (فَعَلْتُمْ). However, the (تَاءُ سَاكِنَةً) of the singular feminine word-form is not a pronoun but merely a sign that the verb is feminine. See Lesson 41, Note 4.

The (تاء مَرَبُوطَةٌ) is used like a particle to indicate the feminine gender, e.g. (أَمْرٌؤُ - masculine) and (أَمْرَاءُ - feminine); (مَلِكٌ - masculine) and (مَلِكَةٌ - feminine).

Sometimes it is used to differentiate between the (اسم جنس - generic noun) and the singular form, e.g. the word (شَجَرٌ) is (اسم جنس) while one tree is called (شَجْرَةٌ). Such a (ة) is called (تاءُ الوَحْدَةِ).

Sometimes it is used for (مُبَالِغَةٌ) - the intensive form, e.g. (عَلَامَةٌ) – very learned, (فَهَامَةٌ) – having deep understanding. These words are used for both the genders. Such a (ة) is called (تاءُ المُبَالِغَةِ).

Sometimes it is attached to a (صِيغَةُ مُنْتَهَى الْجُمُوعِ) – a final plural after which there is no plural. See Lesson 57.3.

Examples: (أَسَاتِذَةٌ) - plural of (أُسْتَاذٌ);

(زِنَادِقَةٌ) - plural of (زِنْدِيقٌ).

Sometimes it is suffixed to the plural of a relative adjective (الاسمُ المنسوبُ), e.g. (أشاعِرَةٌ) - plural of (حَنَبَلِيٌّ); (أشعَرِيٌّ); (حَنَابِلَةٌ) - plural of (حَنَابِلَةٌ).

Sometimes it replaces a letter, e.g. (عِظَةٌ) which was originally (وَعِظَةٌ). The (ة) has replaced the elided (و). Similarly, in (شَفَّةٌ), which was originally (شَفْوَةٌ), the (ة) has replaced the (و).

Note 3: The (تاء مَبْسُوطَةٌ) and the (تاء مَرْبُوطَةٌ) become similar in shape in the middle of a word, e.g. (امْرَأَتَانِ - امْرَأَةٌ), (فَعَلَتَا - فَعَلَتْ) etc.

Exercise No. 79

Note 4: Look for the (هَمْزَةٌ الْوَصْلِ) and the (هَمْزَةُ الْقَطْعِ) in the following passage and pronounce them correctly.

زار المدرسةَ العاليةَ امرؤٌ علامةٌ ومعه ابنتُهُ ورجلانِ اثنانِ

وامرأتان اثنتان وابنة صغيرة اسمها عزيزة فاستقبلهم رئيس
المدرسة استقبالا فائقا¹⁴ وأكرمهم إكراما بليغا¹⁵ ثم دار معهم
الرئيس¹⁶ وأراهم غرفة غرفة من المدرسة فلما نظروا في جميع
شؤون¹⁷ المدرسة بإمعان¹⁸ النظر اطمأن قلوبهم وازدادوا¹⁹
ابتهاجا²⁰ وأعجبوا²¹ بحسن الانتظام إعجابا²² وقبيل الخروج
من المدرسة ألقى سيّدة منهم خطبة أمام التلامذة قائلة :
أيها التلامذة الأعزّة اجتهدوا في طلب العلم ، فإنه لا ينجح في
الامتحان إلا من اجتهد قبل الأوان²³ واعلموا أسعدكم²⁴ الله
أنه لا سعادة إلا بالانقياد للأساتذة والارتقاء²⁵ في العلوم الدينية

¹⁴ lofty

¹⁵ extremely

¹⁶ The definite article on this word is (لَمْ الْعَهْدِ الْخَارِجِي) because he was mentioned previously. Therefore the listener will know who is being spoken about.

¹⁷ Plural of (شَأْن) – affair, matter.

¹⁸ close examination, scrutiny

¹⁹ increase

²⁰ joy, delight

²¹ pleased

²² This is a (مفعول مطلق). See Lesson 43.

²³ time

²⁴ to make happy

²⁵ to advance

والعقلية ، وعليكم بتحلية²⁶ أنفسكم بالفضائل والاجتناب عن
الردائل²⁷ وأكرموا أبويكم وأحبوا إخوانكم وأخواتكم ولا
تباغضوا²⁸ ولا تحاسدوا²⁹ ولا تنازروا³⁰ بالألقاب بئس الاسمُ
الفسوق³¹ بعد الإيمان والسلام على من اتبع القرآن .

²⁶ decoration, embellishment

²⁷ plural of (رَدِيئَةٌ) - vice

²⁸ to loathe, detest

²⁹ to be mutually jealous of

³⁰ to give a derisive or insulting name

³¹ outrage, transgression

Test No. 18

- [1] Approximately how many (حروف) are there in the Arabic language?
- [2] How many groups of (حروف عاملة) are there? What is the name of each group?
- [3] How many (حروف جارية) are there and what are they?
- [4] Which (حروف) render (نصب) to a noun and which ones to a verb?
- [5] What (حروف) are (و), (ف) and (ثم) and what is the difference in their usage?
- [6] How many types of (و) are there? Explain with examples.
- [7] Which (حروف) render (جزم) to a verb?
- [8] How many meanings does the particle (إن) have? What is the name of each one and what function does it serve?
- [9] How many types of (أن) are there? What is the work of each type?
- [10] For which meanings is (ما) used and what

- are its names?
- [11] Which (حروف) are sometimes (عاملة) and sometimes (غير عاملة)?
- [12] What is the difference in usage between (بَلَى) and (نَعَمْ)?
- [13] What are the extra (حروف) and when is each particle extra?
- [14] When a particle is extra, is it (عاملة) or (غير عاملة)?
- [15] How many types of (أَلْ) are there?
- [16] Explain the types of (لام التعريف) with examples.
- [17] Explain the types of (تاء مَبْسُوطَةٌ) and (تاء مَرَبُوطَةٌ).

Lesson 53

Sentences

The Definitions of (إِسْنَادٌ), (مُسْنَدٌ) and (مُسْنَدٌ إِلَيْهِ)

1. The relationship between two or more words whereby they form a sentence is called (إِسْنَادٌ). That part of the sentence about which something is said, is called (مُسْنَدٌ إِلَيْهِ) while whatever is said is called (مُسْنَدٌ), e.g. (الْوَلَدُ جَالِسٌ) is a (جُمْلَةٌ اسْمِيَّةٌ). There is a concealed relationship between (الْوَلَدُ) and (جَالِسٌ) which bonds the two words together. This bond is the (إِسْنَادٌ). In this sentence, regarding (الْوَلَدُ), information has been provided that he is (جَالِسٌ). Therefore (الْوَلَدُ) is the (مُسْنَدٌ إِلَيْهِ) and (جَالِسٌ) is the (مُسْنَدٌ).

Similarly, (جَلَسَ الْوَلَدُ) is a (جُمْلَةٌ فِعْلِيَّةٌ). Regarding (الْوَلَدُ), the word (جَلَسَ) has provided some

information about him. Therefore, the first part of this sentence, which is the verb, is the (مُسْنَدٌ) and the second part is the (مُسْنَدٌ إِلَيْهِ).

2. From these examples, you can deduce that in a (جملة اسمية), the (مُسْنَدٌ إِلَيْهِ) is the (مبتدأ), while in a (جملة فعلية), it is the (فاعل). In a (جملة اسمية), the (مُسْنَدٌ) is the (خبر) and in a (جملة فعلية), it is the (فعل). The (مفعول) is neither a (مُسْنَدٌ) nor a (مُسْنَدٌ إِلَيْهِ) in a sentence.

3. From the examples, you will realize that a noun can be a (مُسْنَدٌ) and a (مُسْنَدٌ إِلَيْهِ). In the above example, the word (الْوَلَدُ) is a noun and (جَالِسٌ) is also a noun. The verb can only be a (مُسْنَدٌ). It cannot be a (مُسْنَدٌ إِلَيْهِ). A (حرف) can neither be a (مُسْنَدٌ) nor a (مُسْنَدٌ إِلَيْهِ).

The Types of Sentences

4. It was mentioned in Lesson 6 of Volume One that sentences are of two types:

- (جملة اسمية) in which the first part is a noun and
- (جملة فعلية) in which the first part is a verb.

This distribution was with regards to the sequence of words.

With regards to the meaning, sentences are also of two types:

- (جملة خبرية), the meaning of which can be testified to be true or false, e.g. (المدرسةُ مفتوحة) – The madrasah is open or (فُتِحَتِ المدرسةُ) – The madrasah was opened.

The first sentence is a (جملة اسمية) and the second, a (جملة فعلية). It can be understood from both the sentences that the madrasah has been opened. This is information which can be regarded as true or false.

- (جملة إنشائية), the meaning of which cannot

be testified to be true or false,

e.g. (اقْرَأْ يَا وَلَدُ) – Read, O boy.

(لَا تَجْلِسِي يَا بِنْتُ) – Do not sit, O girl.

There is no information been imparted in these sentences. On the contrary, there is an order to do some act or to refrain from something. Such a statement cannot be testified to be true or false because this can only be done with information.

5. There are 11 types of (جملة إنشائية):

[1] (الْأَمْرُ) – the imperative, e.g. (أَقِيمُوا الصَّلَاةَ) – Perform salāh.

[2] (النَّهْيُ) – prohibition, e.g. (لَا تُشْرِكْ بِاللَّهِ) – Do not ascribe partners to Allāh.

[3] (الِاسْتِفْهَامُ) – interrogation, e.g.

(أَأَنْتَ لَأَنْتَ يُونُسُ?) – Are you Yūsuf?

[4] (التَّوَمُّنُ) – wish, e.g. (لَيْتَ الشَّبَابَ يَعُودُ) – I wish youth could return.

[5] (التَّرَجُّيُّ) – hope, e.g. (لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا) – Perhaps Allāh may create something thereafter.

- [6] (يَا تَلَامِذَةً فُزْتُمْ إِنْ اجْتَهَدْتُمْ) - vocative, e.g. (النداء) -
– O students, you will succeed if you strive.
- [7] (العرض) - request, that is, when you gently
request for something, e.g.
(الآ تَنْزِلُ بِنَا فَنَسْتَفِيدُ مِنْكَ) – Why don't you
alight by us so that we can attain benefit
from you.
- [8] (وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ) - oath, e.g. (القسم) -
Allāh, I will plan against your idols.
- [9] (مَا أَحْسَنَ فَاطِمَةَ) - surprise, e.g. (التعجب) -
beautiful is Fāṭimah.
- [10] (اشتريت) - I sold, (بعث) - I bought, (أنكحتك فلانة) - I have married
you to so and so, (قبلت) - I accepted.
- [11] (إِنْ تَتَعَلَّمْ تَتَقَدَّمْ) - condition, e.g. (الشرط) -
you study, you will progress.

A supplicatory sentence (جملة دُعائية) is also a
(جملة إنشائية), e.g. (السلام عليك) - May peace be upon
you.

Exercise No. 80

Observe the analysis of the following sentences:

(1) لَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ .

Do not forget the favour among yourselves.

This is a (جمله إنشائية) because it contains a prohibition.

كُم	بَيْنَ	الْفَضْلَ	لَا تَنْسُوا
ضمير مجرور متصل ، مضاف إليه ، محلا مجرور	ظرف المكان ، مفعول فيه منصوب ، مضاف	مصدر ، مفعول به منصوب	فعل النهي الحاضر المعروف ، جمع مذكر ، حالة الجزم ، فيه الواو الضمير البارز المرفوع المتصل بمعنى أَنْتُمْ ، هو فاعل الفعل ، محلا مرفوع
	متعلق الفعل	مفعول به	الفعل مع الفاعل
الفعل مع الفاعل و المفعول و الظرف = جملة فعلية إنشائية			

(2) أَأَنْتَ لَأَنْتَ يُوْسُفُ .

Are you Yūsuf?

This is a (جملة إنشائية) because of the interrogatory particle (حرف الاستفهام).

أ	إِنَّ	ك	ل	أَنْتَ	يُوْسُفُ
حرف الاستفهام A particle has no اعراب	حرف المشبه بالفعل	ضمير منصوب ، متصل ، مَبِينٌ ، اسمٌ إِنَّ	حرف التأكيد ، مَبِينٌ ، على الفتح	ضمير مرفوع منفصل ، لتأكيد الضمير الأول ، محلا منصوب ³²	حرف الاستفهام ، خبرٌ إِنَّ ، مرفوع ، غير منصرف
إِنَّ مع اسمه وخبره = جملة اسمية إنشائية					

(3) قَالَ أَنَا يُوْسُفُ .

He said, "I am Yūsuf."

This is a (جملة فعلية خبرية).

³² The discussion of (تأكيد) will follow in Lesson 69.

يُوسُفُ	أَنَا	قَالَ
خبر ، مرفوع	ضمير واحد متكلم مرفوع منفصل ، مَبْنِيٌّ ، مبتدأ ، محلا مرفوع	الفعل الماضي ، مَبْنِيٌّ على الفتح ، فيه ضمير مرفوع متصل ، واحد مذكر غائب (هو) مستتر ، فاعل ، محلا مرفوع
المبتدأ والخبر = جملة اسمية = مقولة ، محلا منصوب		
قَالَ (الفعل) مع الفاعل والمفعول = جملة فعلية خبرية		

Remember that the (مفعول) of (قَالَ) is called (مقولة) and it is normally a sentence.

Exercise No. 81

Look for the (جملة خبرية) and (جملة إنشائية) in the following letter.

مَكْتُوبٌ فِي تَهْنِئَةِ الْعِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إلى حضرة الوالد المكرّم

السلام عليكم ورحمة الله وبركاته

بَعِيدِ الْفِطْرِ ذِي الْبَرَكَاتِ أُهْدِي

لِحَضْرَتِكَ الْهِنَاءَ مَعَ السَّلَامِ

وَأَرْجُو أَنْ يَعُودَ بِكُلِّ عَزٍّ

وَإِقْبَالٍ عَلَيْكَ بِكُلِّ عَامٍ

وبعدُ فإنّي لو استعرتُ من حسنّ فصاحتُهُ ومن بديع الزّمان

بلاغته لما قدرتُ على وصف ما في الفؤادِ من عظيمِ الشّوقِ

وعواطف الإحترام ، كيف لا ؟ ولسانُ البلاغةِ يعجز عن

شكر،

أَيَادِيكَ الَّتِي غَمَرْتَنِي سِجَالُهَا

وأتسع في ميدان الكرم مجالها

يامولاي ! مع اعتراف العجز والتقصير أرفع لمعاليتكم عريضة
التهاني بإقبال العيد السعيد ، أعاده الله عليكم بالمسرات
والعيش الرغيد .

يا ليت لو كنتُ اليومَ أمامَ حضرتكم في البيت ، وقبّلتُ
أيدي الوالدين المعظمين التي بظللها تربيتُ وتلقيتُ ما تلقيتُ ،
فما أطيّبَ عيدًا تتضاعف فيه المسرات ، بروية الوالدين ولثم
حدود الإخوان والأخوات ، لعلَّ الله يقربُ أيام لقائنا ،
ويحقق في القريب رجائنا ،

هذا ، وأهدي تحية السلام والتهنئة لأُمِّي الشفوق وإخوتي
وأخواتي والأعمام المحترمين ، أطل الله بقاءكم وبقاءهم للعبد
المهجور .

خادمكم عبد الشكور

Note : All the (جملة إنشائية) are marked in bold.

Lesson 54

Declension

(اعراب)

Note 1: The declension of the noun was discussed in Lessons 10 and 11 of Volume One while the declension of the verb was discussed in Lesson 20 of Volume Two. It seems appropriate to discuss this topic in greater detail here.

1. Declension (اعراب) refers to the different signs used to distinguish the different cases of a declinable word (معرب). See Lesson 10.10.

Note 2: The place of the (اعراب) is the final letter of the word. The (حركات) and (سكنات) of the alphabets in the beginning or middle of a word are not to be termed the (اعراب) although this practice is prevalent.

2. There are two types of (اعراب):
(إِعْرَابِ بِالْحُرُوفِ) and (إِعْرَابِ بِالْحَرَكَةِ).

[1] The (إِعْرَابِ بِالْحَرَكَةِ) are:

جَرٌّ	نَصَبٌ	رَفْعٌ
أَوْ	أَوْ	أَوْ
الكسرة أو الكسرتين	الفتحة أو الفتحتين	الضمة أو الضمتين

This is the (اعراب) of a noun. The (اعراب) of a verb is (رفع), (نصب) and (جزم).

Note 3: Tanwīn is specific with an (اسم). Neither does it appear on a verb nor on a particle. When an (اسم) has (أل) or it is (مضاف) or (غير منصرف), it does not have tanwīn.

The (سكون), (كسرة), (فتحة), (ضمة) and (سكون) are also (اعراب), but these names are used more often for words that are (المبني). Similarly, these names are also used for the (حركات) and (سكنات) of the alphabets in the beginning or middle of a word,

e.g. the (ر) of (رَجُلٌ) is (مفتوح) and not (منصوب).
The (ج) is (مضموم) and not (مرفوع). However, the
(ل) will be termed (مرفوع).

[2] The (إِعْرَابِ بِالْحُرُوفِ) are as follows:

for nouns:

جَرَ	نَصَبَ	رَفَعَ
يِ	يِ	أَ
يِنِ	يِنِ	أَانَ
يِنَ	يِنَ	أُونُ

for verbs:

جَزَمَ	نَصَبَ	رَفَعَ
elision of نِ	elision of نِ	نِ
elision of نِ	elision of نِ	نِ

Note 4: The method of pronouncing (وُ), (أَ) and (يِ) etc. is that an alif should be

temporarily inserted with every harakah, e.g. (أُ —) becomes (أُو), (أ —) becomes (آ) and (ي —) becomes (يِ). See Lesson 5, Note 1.

(a) The (اعراب) of (أُو), (آ) and (يِ) is applied to the words (أَب), (أَخ), (حَم), (هَن), (فَم) and (ذُو) when these words are related to any other word besides the pronoun of the singular first person (ضمير واحد متكلم), e.g. (أَبَاكَ) in (حالة الرفع), (أَبَاكَ) in (حالة النصب) and (أَبِيكَ) in (حالة الجر). However, when these words, with the exception of (ذُو), are related to the singular first person pronoun (ضمير واحد متكلم), they will have no (اعراب), having the same form in all three cases, e.g.

حالة الرفع	حالة النصب	حالة الجر
جَاءَ أَبِي	رَأَيْتُ أَبِي	قُلْتُ لِأَبِي

See Lesson 11.2.

Note 5: The word (ذُو) can only be (مضاف) towards a visible noun (اسم ظاهر). It is rarely

(مضاف) towards a pronoun.

Note 6: The (م) of the word (فَمٌّ) is elided at the time of suffixing this (اعراب), e.g. it is said (فُؤُكُ), (فَاكُ) and (فِيكَ). The word (فَمٌّ) can also have (إِعْرَابٌ بِالْحَرَكَةِ) attached to it, e.g. (فَمُكُ), (فَمَكُ) and (فَمِكُ).

Note 7: The (اعراب) of the above-mentioned six words only applies when they are not in the diminutive form (مُكَبَّرَةٌ غَيْرُ مَصْغَرَةٍ). Accordingly, they are referred to as (أَسْمَاءُ سِتَّةٍ مُكَبَّرَةٍ). When they are (مَصْغَرَةٌ) – in the diminutive, their (اعراب) is the same as a normal noun, e.g. (أُخِيَّ), (أُخِيًّا), (أُخِيٌّ) – small brother, etc. The diminutive will be discussed in Lesson 74.6.

(b) The (اعراب) of the dual form (تثنية) is (أَنْ) and (أَيْنِ), e.g. (مُسْلِمَانِ) and (مُسْلِمَيْنِ).

(c) The (اعراب) of the sound masculine plural (الجمع المذكر السالم) is (وُنَ) and (يِنَ) , e.g. (مُسَلِّمُونَ) and (مُسَلِّمِينَ).

(d) The (اعراب) of the dual form (تثنية) of (مضارع) is (نِ), e.g. (يَفْعَلَانِ) and (تَفْعَلَانِ).

(e) The (اعراب) of the masculine plural of (مضارع) and the singular feminine second person is (نَ), e.g. (يَفْعَلُونَ) (تَفْعَلُونَ) and (تَفْعَلِينَ).

Note 8: The (نِ) and (نَ) only appear in the words of (مضارع) in (حالة الرفع). In (حالة النصب والجر), the (نِ) is elided, e.g.

(لَنْ يَفْعَلُوا), (لَنْ يَفْعَلَا) and (لَنْ تَفْعَلِي).

Similarly, (لَمْ تَفْعَلَا) etc. See the paradigms of Lesson 20.

Note 9: The (نِ) of (تثنية) and (جمع) is a sign of

(نون اعرائية) Therefore it is called (اعراب).

Note 10: The alif of (تثنية) and the (و) of (جمع) in a noun is a sign of (اعراب). Therefore, changes take place in them. Examine the examples of (تثنية) and (جمع) above. However, they are not part of the (اعراب) in a verb but are pronouns. No change can occur in them. Similarly, the (ن) of (يَفْعَلْنَ) and (تَفْعَلْنَ) is not a (نون اعرائية) but is a pronoun. Therefore, no change ever occurs in it. It remains constant in the (أمر), (مضارع), (الماضي).

(اعرابٌ لَفْظِيٌّ وَتَقْدِيرِيٌّ أَوْ مَحَلِّيٌّ)

3. Wherever the (اعراب) can be pronounced without any difficulty, there the (اعراب) is clearly attached to the word. Such (اعراب) is called (اعرابٌ لَفْظِيٌّ). However, where the (اعراب) is

difficult or heavy to pronounce, there the (اعراب) is not read, e.g. the words (مُوسَى) and (عَصَاً) are (الف مقصورة) because they have an (اسم مقصور) suffixed to them. See Lesson 38, Note 1. The (اعراب) of these words is not read in all three cases, e.g.

(جَاءَ بِمُوسَى) and (رَأَيْتُ مُوسَى), (جَاءَ مُوسَى) – He brought Mūsā.

The (اعراب) is implied in such words, according to the context. Such implied (اعراب) is referred to as (اعرابٌ تَقْدِيرِيٌّ أَوْ مَحَلِّيٌّ). See Lesson 10.8 and Lesson 38, Note 1.

The words (جَارٍ ، الْجَارِي) and (قَاضٍ ، الْقَاضِي) are (اسم منقوص) or (ناقص). See Lesson 10.9. The (اعراب) is (تَقْدِيرِيٌّ) in (حالة الرفع والجر).

The (اعراب) in (حالة النصب) only is (لَفْظِيّ), e.g.

الجرّ	النصب	الرفع
مَرَرْتُ عَلَى قَاضٍ	رَأَيْتُ قَاضِيًا	جَاءَ قَاضٍ
مَرَرْتُ عَلَى الْقَاضِي	رَأَيْتُ الْقَاضِي	جَاءَ الْقَاضِي

Test No. 18 B

- (1) Define what is (اعراب).
- (2) Where does the (اعراب) occur?
- (3) Can the ḥarakāt of the beginning and middle letters of a word be called (اعراب)?
- (4) How many types of (علامة الاعراب) are there?
- (5) What are the names of the ḥarakāt of (الْمَبْنِيّ)?
- (6) What is the name of the (اعراب) of a noun and a verb?

- (7) Explain the (اعراب) of (أَسْمَاءُ سِتَّةٍ مَكْبُورَةٍ). When they are (مَصْعَرٌ), what are their (اعراب)?
- (8) The letters (نَ) and (نِ) are the (اعراب) of which words?
- (9) What is the sign of (اعراب) of (يَفْعَلَانِ) and (يَفْعَلُونَ); (مُسْلِمَانِ) and (مُسْلِمُونَ)?
- (10) What kind of (نِ) is there in (يَفْعَلْنَ) and (تَفْعَلْنَ)?
- (11) How many types of (اعراب) are there?
- (12) What names are given to nouns like (عِيسَى) and (صُعْرِي) and what is their (اعراب) in all three cases?
- (13) What are nouns like (مَاضٍ), (رَامٍ) and (الْقَاضِي) called and what is their (اعراب) in all three cases?

Lesson 55

The Declension of a Verb

(اعراب الفعل)

Note 1: The (اعراب) of a verb is discussed first, because the discussion of the (اعراب) of a noun is lengthy.

1. The perfect tense (الفعل الماضي) and the imperative (أمر) are indeclinable (الْمَبْنِيّ). Only the imperfect (الفعل المضارع), when it is devoid of (نون جمع المؤنث), is declinable (مُعْرَب).

The (اعراب) of (الفعل المضارع) is (رفع), (نصب) and (جزم). In five word-forms, namely, (يَفْعَلُ ، تَفْعَلُ ، تَفْعَلُ ، أَفْعَلُ ، نَفْعَلُ), the (رفع) is with (ضمّة), the (نصب) with (فتحة) and the (جزم) with (سكون). From the remaining word-forms, the two feminine plurals, namely (يَفْعَلْنَ) and (تَفْعَلْنَ), are

indeclinable (الْمَبْنِي). The (رفع) of the remaining seven word-forms is by means of the (نون اعرابية). The (نون اعرابية) and (جزم) is by eliding the (نصب) and (مرفوع). The (مرفوع) is originally (فعل مضارع). Due to some temporary cause, it becomes either (منصوب) or (مَجْزُوم).

The Occasions of (نصب) of a Verb

2. When any of the (حروف ناصبة), namely, (أَنَّ ، لَنْ ، كَيْ ، إِذَنْ) precede the (فعل مضارع), the latter becomes (منصوب).

You have learnt in Lesson 49 that the particle (أَنَّ) creates the meaning of the (مصدر - verbal noun) in the (فعل مضارع), e.g.

(أَنَّ تَصُومُوا خَيْرٌ لَكُمْ يَعْنِي صِيَامُكُمْ خَيْرٌ لَكُمْ) – Your fasting is better for you.

Note 2: The particle (أَنَّ) is most often translated

as “to”, e.g. (جِئْتُ أَنْ أَرَاكَ) – I came to see you.

The particle (لَنْ) creates the meaning of negative emphasis, e.g. (لَنْ نَعْبُدَ غَيْرَ اللَّهِ) – We will never worship anyone besides Allāh.

The particle (كَيْ) indicates the cause of the action, e.g. (أَسْلَمْتُ كَيْ أَفْلِحَ) - I embraced Islam in order to succeed.

The particle (إِذَا) also written as (إِذَنْ) comes in response to a sentence. It appears before the (فعل مضارع), e.g. if someone says, (أَسْلَمْتُ - I embraced Islām), another person responds by saying, (إِذَنْ تُفْلِحَ - then you will succeed).

3. In the following five instances, the particle (أَنَّ) is (مُقَدَّرٌ) – implied, that is, it is not mentioned in words but is understood to be there. Due to this implied (أَنَّ), the (فعل مضارع) will change to the accusative case (منصوب).

1. (لَامُ الْجُحُودِ) – the (لام) that occurs after (كَانَ) – (مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ) (مَنْفِيَّةً), e.g. – Allāh will not punish them while you are among them. Here the verb (لِيُعَذِّبَ) is in the meaning of (لِأَنْ يُعَذِّبَ).
2. (حَتَّى), e.g. (لَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي) – I will never leave this land until my father permits me.
3. (أَوْ) when it means (إِلَى أَنْ) or (إِلَّا أَنْ), e.g. (لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي) – I will certainly adhere to you until you give me my right. In this instance, (أَوْ تُعْطِيَنِي) means (إِلَى أَنْ تُعْطِيَنِي).
4. (لَامُ كَيْ) – that is, the (لام) which has the meaning of (كَيْ), e.g. (جِئْتُكَ لِأُكَلِّمَكَ) – I came to you so that I can speak to you. In this sentence, (لِأُكَلِّمَكَ) means (كَيْ أَنْ أُكَلِّمَكَ).
5. (فَاءُ سَبَبِيَّةٍ), when it is in response to:
(1) the imperative (أمر), e.g. (تَعَلَّمْ فَتُفْلِحْ) – Learn so that you succeed.

(2) the prohibition (النهي), e.g.

(لَا تَعْجَلْ فَتَنْدَمَ) – Do not be hasty otherwise you will regret.

Note 3: If after the imperative (أمر) or the prohibition (فَاءٌ سَبَبِيَّةٌ), (النهي) does not precede the (فعل مضارع), a jazm will read on it, e.g.

(تَعَلَّمَ تُفْلِحْ) – Learn, you will succeed;

(لَا تَعْجَلْ تَنْدَمَ) - Do not be hasty (otherwise) you will regret.

(3) the interrogation (استفهام), e.g.

(أَيْنَ بَيْتِكَ فَأَزُورُكَ) – Where is your house so that I can visit you.

(4) desire or wish (التمني), e.g.

(لَيْتَ لِي مَالًا فَأُنْفِقَهُ فِي سَبِيلِ اللَّهِ) – I wish I had wealth so that I could spend it in the path of Allāh.

(5) a request (عرض), e.g.

(أَلَا تَحُلُّ بِنَادِينَا فَتُكْرِمَ) – Why don't you come

to our gathering so that you can be honoured.

(6) negative statement (الْتَّنْفِي), e.g.

(لَمْ يَأْتِنَا فَنُعْطِيهِ الْكِتَابَ) – He did not come to us so that we could give him the book.

6. After (وَإِوُ الْمَعِيَّةِ) when it appears in the following instances:

(أَسْلِمَ وَتُفْلِحَ) – You embrace Islam and you will simultaneously succeed.

(لَا تَنْهَ عَن حُلُقٍ وَ تَأْتِي مِثْلَهُ) - Do not prevent (another) from an (evil) trait when you yourself perpetrate it.

Note 4: If the particle (أَنَّ) appears after the verb (عَلِمَ) or any of its derivatives, it will be regarded as the abbreviated form (مُخَفَّفٌ) of (أَنَّ). It will render (فعل مضارع) to (نصب), e.g.

(عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَرَضِي) – He knew that there will be people among you who are ill. See Lesson 49.

Vocabulary List No. 46

Word	Meaning
ارْتَاضَ يَرْتَاضُ	to exercise
أَسِيَ (س ، ي)	to grieve
أَنْجَحَ	(1) to make someone succeed
أَصَدَّقَ (تَصَدَّقَ)	to give charity
اسْتَسَهَلَ	(10) to regard as easy
أَضَلَّ	(1) to misguide, to mislead
أَنْقَضَ	(1) to break, infringe, violate
تَبَيَّنَ	(4) to appear, to become clear
ثَابَرَ	(3) to persevere, to persist
تَهَدَّبَ	(4) to be well-mannered, to be cultured
جَادَ (ن ، و)	to be generous
خَابَ (ض ، ي)	to fail
خَيْطٌ ، خِيُوطٌ	thread

دَنَا (ن ، و)	to go near
الرِّيَاضَةُ الْجِسْمَانِيَّةُ	physical exercise
زَهَدَ (ف)	to be abstinent
سَادَ (ن ، و)	to become a chief, to govern
ضَيْئِلٌ	feeble, faint
عَصَى (ض ، ي)	to disobey
نَظَّمَ (ض)	to string (pearls)

Exercise No. 82

(A) Examine the imperfect verbs (الفعل المضارع) in the following examples and say whether they are (مرفوع) or (منصوب). If they are , state the reason.

- (1) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا .
- (2) لَا تَكْسِلْ كَيْ لَا تَخِيبَ فِي مُرَادِكَ .
- (3) هَلْ تُضَيِّعُ أَوْقَاتَكَ فَإِذَا تَكُونُ مِنَ الْخَاسِرِينَ .
- (4) صُمْ حَتَّى تَغِيبَ الشَّمْسُ .

- (5) ثَابِرٌ عَلَى الْإِجْتِهَادِ حَتَّى تَحْصُلَ فِي مُسْتَقْبَلِكَ مَنَزَلَةٌ
وَأَعْتَبَارًا لِأَنَّ الْكَسَلَ مَا كَانَ لِيُنَجِّحَ أَحَدًا .
- (6) مَا كُنْتُ لِأُخْلِفُ الْوَعْدَ وَلَمْ تَكُنْ لِتُنْقِضَ الْعَهْدَ .
- (7) كُنْ زَاهِدًا فِي الدُّنْيَا لِتَذُوقَ حَلَاوَةَ الْجَنَّةِ .
- (8) تَاجِرٌ فَتَرَبِّحَ .
- (9) جُودُوا فَتَسُودُوا .
- (10) لَا تَتَعَرَّضُوا لِتَغْيِرَاتِ الْجَوِّ فَتَمْرَضُوا .
- (11) مَتَى تُسَافِرُ فَاسَافِرْ مَعَكَ .
- (12) هَلَّا تَتَعَلَّمُ أَيُّهَا الْوَالِدُ فَيَتَهَدَّبَ عَقْلُكَ وَيَتَمَهَّدُ لَكَ سَبِيلُ
التَّقَدُّمِ لِأَنَّ نَجَاحَ الْمَرْءِ بِقَدْرِ عِلْمِهِ .
- (13) قَالَ صَدِيقِي إِنِّي أَقْرَأُ لَيْلًا فِي نُورِ ضَمِيلٍ فَقُلْتُ إِذَا
تُوذِي عَيْنَيْكَ فَاجْتَنِبِ الْمُطَالَعَةَ لَيْلًا مَا اسْتَطَعْتَ لَيْلًا يَضْعُفُ
بَصْرُكَ .
- (14) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ مُحَمَّدٍ
بِيَدِهِ لَا تُؤْمِنُونَ حَتَّى تَحَابُّوا .
- (15) لَيْتَ الْكَوَاكِبَ تَدْنُو لِي فَأَنْظِمَهَا .
- (16) لِأَسْتَسْهَلَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنَى

فَمَا انْقَادَتِ الْأَمَالُ إِلَّا لِصَابِرٍ .

(B) Translate the following verses of the Qur'ān into English.

- (1) لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ .
- (2) كَيْ نُسَبِّحَكَ كَثِيرًا . وَنَذْكُرَكَ كَثِيرًا .
- (3) لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ .
- (4) وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ .
- (5) وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ .
- (6) مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً .

Exercise No. 83

Translate the following sentences into Arabic.

- (1) O our Lord, we seek refuge in You from disobeying You.
- (2) Do not waste your time so that you do not fail in your aim.

- (3) Are you being lazy, then you will remain ignorant.
- (4) Strive until you achieve your aim.
- (5) Trade in order to obtain benefit.
- (6) We will continue striving for the freedom of our homeland until (وَأُ) we reach our ambition.
- (7) Neither was the lazy trader going to make a profit nor was the diligent one to suffer a loss.
- (8) Unite in order to be independent.
- (9) I wish I was young so that I could stand in the row of the mujāhidīn.
- (10) You will never be freed from the control of the westerners until you learn the modern sciences like them and you become selfless for your nation.
- (11) Why do you not ponder over the glorious Qur'ān so that the door of guidance is opened for you.
- (12) Do not follow your desires lest they mislead you from the path of Allāh.

Lesson 56

The Jussive Case

(مَوَاضِعُ جَزْمِ الْفِعْلِ)

1. You read about the particles (الحروف الجازمة للفعل المضارع) that render jazm to the imperfect in Lessons 20 and 49. Now remember that there are some nouns as well that render (جزم) to the (فعل مضارع). Like (إِنْ شَرْطِيَّةً), they appear before two sentences, namely the (شَرْط) and (جَزَاء). Accordingly, they are called (كَلِمُ الْمُجَازَاةِ) or (أَسْمَاءُ الشَّرْطِ) – words that render a response.

Meaning	Word
who	مَنْ
what, whatever	مَا
how, wherever	أَيَّ
when	مَتَى
whenever	أَيَّانَ

wherever	أَيْنَمَا
whenever	كَيْفَمَا
whatever	مَهْمَا
wherever	حَيْثُمَا
which (masculine)	أَيُّ
which (feminine)	أَيَّةُ

Note 1: From the above-mentioned words, (مَنْ), (مَا), (أَيُّ), (أَيَّةُ), (أَيْنَ), (كَيْفَ), (مَتَى), (أَيْنَ), the following words: (كَيْفَ), (أَيُّ) and (أَيَّةُ) are (أَسْمَاءُ الاسْتِفْهَامِ) – interrogative pronouns. See Lesson 13.

The words (مَا), (أَيُّ) and (أَيَّةُ) are (أَسْمَاءُ مَوْصُولَةٍ) – relative pronouns. See Lesson 42. In these two instances, these words do not have any effect, e.g. (مَنْ يَقْرَأُ) – Who is reading?

(هَذَا مَنْ يُعَلِّمُنِي) – This is the one who is teaching me.

2. The above-mentioned (أَسْمَاءُ الشَّرْطِ) render jazm to two verbs like (إِنْ شَرَطِيَّةٌ) when both the verbs

are (فعل مضارع).

Examples:

Whoever does any evil, will be punished for it.	(1) مَنْ يَعْمَلْ سُوءً يُجْزَ بِهِ
Whatever good action you do, Allāh knows it.	(2) وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ
Whatever you give, you will be given a recompense.	(3) مَهْمَا تُعْطِ تُجْزَ
Whenever you two strive, you will succeed.	(4) مَتَى تَسْعَيَا تَنْجَحَا
Wherever you are, death will afflict you.	(5) أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ
As you are, so will be your companions.	(6) كَيْفَمَا تَكُونُوا يَكُنْ قُرْنَاكُمْ
Whichever sūrah you read, you will benefit from it.	(7) آيَةَ سُورَةٍ تَقْرَأُ تَسْتَفِدُ مِنْهَا

Note 2: In the above-mentioned examples, the first verb or sentence is called the (شَرْط) while the

second one is called the (حَزَاء). The (شَرْط) and (جُمْلَةٌ شَرْطِيَّة) together constitute a (حَزَاء).

From the above list of words, (مَنْ) is used for intelligent beings and it is the most frequently one. The words, (مَا) and (مَهْمَا) are used for non-intelligent beings. (مَتَى) and (أَيَّانَ) denote time while (أَيْنَمَا) and (حَيْثُمَا) denote place. The word (أَيُّ) can denote time as well as place. (أَيُّ) and (أَيَّةٌ) have the capability of any of the above meanings.

Note 3: Sometimes the word (أَيُّ) is used to denote the meaning of (كَيْفَ) and (مَتَى), e.g.

(قَالَ أَيُّْ يَحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا) – He said, "How will or when will Allāh bring this back to life?"

4. When a (فَعْلٌ مُضَارِعٌ) occurs in the response of the imperative (أَمْرٌ), it will be in the jussive case (مَجْزُومٌ), e.g. (أَسْكُتْ تَسْلِمٌ) – Be silent, you will be safe.

This jazm will apply when the meaning of (إِنْ - if) can be created at the beginning of the sentence. Consequently, in the above example, one can say (إِنْ تَسْكُتُ تَسْلِمُ) - If you remain silent, you will be safe.

5. It is compulsory to prefix the particle (ف)³³ to the response (جواب) of a condition (شرط), when the second sentence does not have the capability of being a response. This will apply when it is a:

- 1) (جملة اسمية)
- 2) (أمر)
- 3) (نهي)
- 4) When (ما نافية) is prefixed to the verb
- 5) (لَنْ)
- 6) (قَدْ)
- 7) (سَ) or (سَوْفَ)
- 8) (فعل جامد) – that is, such a verb in which all

³³ Such a particle is called (حرف التَّعْطِيبِ).

the paradigms are not used, e.g. (لَيْسَ),
(عَسَى), etc.

Examples:

Analysis	Sentence
The response contains a (جملة اسمية).	(1) إِنَّ يَمَسَسَكُمْ اللهُ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
The response contains the imperative (أمر).	(2) إِنَّ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي
The response contains (ما نافية).	(3) فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ
The response contains (لَنْ).	(4) وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوهُ
The response contains (قَدْ).	(5) إِنَّ يَسْرِقَ فَقَدْ سَرَقَ أَخٌ لَهُ
The response contains (سَوْفَ).	(6) إِنَّ حَفَّتُمْ عَيْلَةً فَسَوْفَ

	يُعِينِكُمُ اللَّهُ
The response contains a (فعل جامد).	(7) إِنَّ تَرَنَ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ

The following verse alludes to this:

اسْمِيَّةٌ طَلَبِيَّةٌ وَبِحَامِدٍ وَبِمَا وَلَنْ وَبِقَدْ وَبِالتَّسْوِيفِ³⁴

That is, the particle (ف) will be prefixed to the second sentence, if the first sentence is a (جملة اسمية), (جملة طلبية) – that is (أمر) or (نهي), or it contains a (فعل جامد), (ما نافية), (لَنْ), (قَدْ), (سَ) or (سَوْفَ).

6. It is permissible to prefix the particle (ف) or not to do so if the response is a (فعل مضارع) and it is beyond the circle of the above-mentioned examples.

³⁴ To prefix the particle (سَوْفَ) to a verb is called (تَسْوِيفٌ).

Examples:

(إِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَعْلِبُوا أَلْفَيْنِ) – If there are a thousand mujāhids among you, they will overpower two thousand (disbelievers).

(وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ) – Whoever returns towards sin, Allāh will take retribution from him.

Note 4: You have read in Lesson 33 that the final alphabet of a (فعل ناقص), that is (مُعْتَلُّ اللَّامِ), is elided in the jussive case (حالة الجزم), e.g. the verb (تَرَى) becomes (لَمْ تَرَ), (أَدْعُو) becomes (لَمْ أَدْعُ) and (تَرْمِي) becomes (لَمْ تَرْمِ).

Exercise No. 84

Analyse the following sentences as the one below has been done.

بِه	يُجْزَى	سُوءٌ	يَعْمَلُ	مَنْ
حرف الجر ، ه	الفعل المضارع المجهول (يُجْزَى) ، ناقص يائي ، المجزوم	مفعول به منصوب	الفعل المضارع المجزوم باسم الشرط ، الضمير هو الفاعل راجع الى المبتدأ محلا مرفوع	اسم الشرط ، المبني ، محلا مرفوع لأنه مبتدأ
ضمير مجرور متصل ، الجار مع المجرور متعلق الفعل	باسم الشرط ، علامته اسقاط حرف العلة ، فيه ضمير هو نائب الفاعل ،			

	محلا مرفوع			
		الفعل مع الفاعل و المفعول = جملة فعلية = خبر للمبتدأ "من"	مبتدأ	
الفعل المجهول مع نائب الفاعل والمتعلق = جملة فعلية = جزاء		المبتدأ مع الخبر = جملة اسمية = شرط		
الشرط مع الجزاء = جملة شرطية				

(1) إِنَّ لَمْ تَعْلَبْ عَدُوَّكَ فَدَارِ .

The verb (دَارِ) is the (أمر) from (مُدَارَاة) meaning "to be sociable and affable".

(2) وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ نُكْفِّرُوهُ .³⁵

³⁵ The particle (مَا) in this sentence is (اسم الشرط) and renders jazm to the verb. It is (محلا منصوب) because it is the (مفعول) of (تَفْعَلُوا). It has preceded (مُقَدِّم) the verb.

Vocabulary List No. 47

Word	Meaning
أَصَابَ ، (و)	(1) to attain, to do properly, to hit the mark, to reach
خَالَ يَخَالُ	to think
خَفِيَ (س)	to be hidden
أَخْفَى	(1) to hide, conceal
خَلِيقَةٌ	characteristic
دَارَى (ي)	(3) to be sociable, affable
ذَكَرَى	remembrance, advice
سَحَرَ (ف)	to bewitch, to charm
سَيِّئَةٌ ، سَيِّئَاتٌ	evil
سَدِيدٌ ، سَدَادٌ	pertinent, relevant, correct
صَاعَ	(3) to cooperate, to go along with
ضَرَسَ	(2) to bite firmly
قُدْوَةٌ	model, example
لَطَفَ (ن)	to be kind, friendly
لَطُفَ (ك)	to be fine, delicate, elegant,

	graceful
مَنْسِمٌ ، مَنْاسِمٌ	foot sole, padded foot (of animals)
نَابٌ ، أَنْيَابٌ	canine tooth, tusk, fang
وَطِئَ (س)	to trample
وَقَّرَ	to respect, to revere

Exercise No. 85

Note 5: Determine the reason and the sign of the jazm of (فعل مضارع) in the following sentences. Some sentences have the particle (ف) prefixed to them. What is the reason for this?

- (1) مَنَلَا يَرْحَمُ لَا يَرْحَمُ (الحديث) .
- (2) مَنْ لَا يَرْحَمُ صَغِيرَنَا وَلَا يُوقِّرُ كَبِيرَنَا فَلَيْسَ مِنَّا (الحديث) .
- (3) مَنْ لَا يُكْرِمُ ضَيْفَهُ فَلَيْسَ مِنَّا (الحديث) .
- (4) مَتَى تَحْسُنْ أَخْلَاقَكَ يَكْثُرْ أَحْبَابُكَ .
- (5) حَيْثَمَا يَدْخُلُ نُورُ الشَّمْسِ يَصْعَبُ دُخُولُ الطَّيِّبِ .

(6) اجْتَهِدُوا أَيُّهَا الْآبَاءُ فِي أَنْ تَكُونُوا قُدْوَةً حَسَنَةً
لِأَوْلَادِكُمْ لِأَنَّكُمْ كَيْفَمَا تَكُونُوا يَكُنْ أَوْلَادُكُمْ .

(7) اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ
(الحديث).

(8) قَفَا نَبِكَ مِنْ ذِكْرِي حَيْبٍ وَمَنْزِلٍ .

(9) وَمَنْ لَمْ يُصَانِعْ فِي أُمُورٍ كَثِيرَةٍ

يُضْرَسَ بِأَنْيَابٍ وَيُوطَأَ بِمَنْسَمٍ

(10) وَمَنْ يَعْتَرِرَ يَحْسِبْ عَدُوًّا صَدِيقَهُ

وَمَنْ لَمْ يُكْرَمْ نَفْسُهُ لَمْ يُكْرَمْ

(11) وَمَهْمَا يَكُنْ عِنْدَ امْرِئٍ مِنْ خَلِيقَةٍ

وَإِنْ خَالَهَا تَخْفَى عَلَى النَّاسِ تُعْلَمُ

(12) وَلَا تَعْتَرِرْ تَنْدَمَ وَلَا تَكُ حَاسِدًا

تُذَلُّ وَلَا تَحْقِرْ سِوَاكَ تُحَقَّرُ

(13) وَأَكْثَرُ مِنَ الشُّورَى فَإِنَّكَ إِنْ تُصِبَ

تَجِدَ مَادِحًا أَوْ تُخْطِئَ الرَّأْيَ تُعْذَرُ .

Note 6: The verbs at the end of the latter four stanzas are (مَجْرُوم), but due to the scale of the

poetry, a long kasrah is read on these words. The word (مَنْسِمٍ) has two kasrahs. It will also be read with a long kasrah. These factors are permissible in poetry.

Exercise No. 86

Translate the following verses of the Qur'an.

- (1) فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا .
- (2) قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ .
- (3) وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ .
- (4) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا .
- (5) وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لَتُسْحَرْنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ .
- (6) اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا . يُصْلِحْ لَكُمْ أَعْمَالَكُمْ .
- (7) إِنْ تَمَسَسْتُمْ حَسَنَةً تَسُوهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا .

Lesson 57

The Declension of a Noun

(اعراب الاسم)

1. With regards to (اعراب), nouns are of three types:

(1) (الْمَبْنِيّ) – Indeclinable Nouns whose final radicals remain unchanged in the different cases and they are not affected by any (عامل), e.g.

←

حالة الرفع	حالة النصب	حالة الجرّ
جَاءَ هُوَ لَاءِ	رَأَيْتُ هُوَ لَاءِ	قُلْتُ لَهُ لَاءِ

(2) (الْمُعْرَبُ الْمُنْصَرَفُ) triptotes³⁶ – those nouns whose ends change due to a change in case and which accept (رفع), (نصب) and (جرّ) with tanwīn, e.g.

³⁶ This is a class of nouns that is fully declined. The Arabs call declension (اعراب).

حالة الرفع	حالة النصب	حالة الجرّ
جَاءَ رَجُلٌ	رَأَيْتُ رَجُلًا	قُلْتُ لِرَجُلٍ

(3) (المُعَرَّبُ الْعَيْرُ الْمُنْصَرَفُ) diptotes³⁷ – nouns which do not accept tanwīn and in the nominative case (حالة الرفع), a dammah is used, while a fatḥah without tanwīn is used in the accusative and genitive cases (حالة النصب والجرّ), e.g.

حالة الرفع	حالة النصب	حالة الجرّ
جَاءَ عُمَرُ	رَأَيْتُ عُمَرَ	قُلْتُ لِعُمَرَ

2. The indeclinable nouns (أَسْمَاءٌ مَبْنِيَّةٌ) are very few. They are as follows:

Pronouns (ضمائر). These are discussed in

³⁷ These are certain classes of nouns that are not fully declined. European grammarians sometimes refer to them as diptotes. (A New Arabic Grammar by Haywood and Nahmad, p. 34, 1970, Lund Humphries)

Lessons 6, 11, 14, 15, 17 and 41.

Indicative Pronouns (أَسْمَاءُ الْإِشَارَةِ). See Lesson 12.

Interrogative Pronouns (أَسْمَاءُ الْإِسْتِفْهَامِ). See Lesson 13.

Relative Pronouns (أَسْمَاءُ الْمَوْصُولَةِ). See Lesson 42.

Conditional Nouns (أَسْمَاءُ الشَّرْطِ). See Lesson 56.

Compound Numbers (أَعْدَادٌ مُرَكَّبَةٌ) – that is, from (أَحَدٌ عَشَرَ - 11) till (تِسْعَةَ عَشَرَ - 19). See Lesson 44.

Vague Nouns (أَسْمَاءُ الْكِنَايَةِ), e.g. (كَمٍ), (كَأَيِّنٍ), (كَذَا), (كَيْتَ وَذَيْتَ). See Lesson 64.

Nouns of Sound (أَسْمَاءُ الصَّوْتِ), e.g. (غَاقَ غَاقٍ - the sound of a crow), (بَخٍ - the sound used to make a camel sit), etc.

(أَسْمَاءُ الْأَفْعَالِ) – these are words which are not verbs but have the meaning of verbs, e.g. (هَيَّهَاتَ - to be far). See Lesson 75.

The scale of (فَعَالٍ) if it is used to denote the name of a female, or it is an adjective or it

denotes the meaning of the imperative (أمر), e.g. (حَدَامِ - name of woman), (فَسَاقٍ - a transgressing woman), (حَذَارٍ - meaning “beware”).

Note 1: The dual forms of the (أَسْمَاءُ الْإِشَارَةِ) and (أَسْمَاءُ الْمَوْصُولَةِ) are declinable, e.g. (هَذَانِ), (هَذَيْنِ), (ذَانِكَ), (ذَيْنِكَ), (الَّذَيْنِ), (الَّذَانِ).

(الْمُعْرَبُ الْغَيْرُ الْمُنْصَرَفُ)

3. These are the types of (غَيْرُ الْمُنْصَرَفِ) and the method of recognizing them:

(1) A proper noun (إِسْمُ الْعَلَمِ) will be (غَيْرُ الْمُنْصَرَفِ) when:

- a) it is feminine and it has more than three alphabets or its middle alphabet is (مُتَحَرِّكٌ) – having a harakah, e.g. (فَاطِمَةٌ), (زَيْنَبٌ) and (سَقَرٌ).
- b) it is non-Arabic and it has more than three alphabets, e.g. (إِدْرِيسٌ), (إِبْرَاهِيمٌ). The name

(نُوحٌ) is fully declinable (مُنْصَرِفٌ). It will also be (غَيْرُ الْمُنْصَرِفِ) if its middle radical is (مُتَحَرِّكٌ), e.g. (شَتْرٌ) – name of a fort or it is feminine, e.g. (مِصْرٌ) – Egypt. However, there is a difference of opinion with regard to the word (هِنْدٌ). According to some scholars, it is masculine while others are of the view that it is feminine.

- c) where two words are joined in such a manner that they have become one word, e.g. (بَعْلَبَكُّ)³⁸ – name of a city. Such a compound is called (مُرَكَّبٌ مَزْجِيٌّ) or (مُرَكَّبٌ اِمْتِزَاجِيٌّ).
- d) such a noun which has an extra alif and nūn at the end, (عُثْمَانُ).
- e) it has the same scale as a verb, e.g. (أَحْمَدُ), (يَزِيدُ).
- f) a proper noun on the scale of (فُعَلٌ), e.g.

³⁸ The word (بَعْلُ) is the name of an idol while (بَكُّ) is the name of a king.

(عُمَرُ), (زُفْرُ). Very few words are used on this scale.

Note 2: The plural of some adjectival nouns (أَسْمَاءُ الصِّفَةِ) also appears on the scale of (فُعُلُ) and they are (غَيْرُ الْمُنْصَرِفِ), e.g. (أُخْرُ) is the plural of (أُخْرَى - other). (جُمَعُ) is the plural of (جَمَعَاءُ - all together). However, the scale of (فُعُلُ) used as the feminine plural of the elative (اسْمُ التَّفْضِيلِ), is (مُنْصَرِفِ), e.g. (كُبْرُ), the plural of (كُبْرَى) and (صُعْرُ), the plural of (صُعْرَى). See 14.3.

(2) An adjective (اسْمُ الصِّفَةِ) will be (غَيْرُ الْمُنْصَرِفِ) when:

- it is on the scale of (فَعْلَانُ), on condition that its feminine form is not on the scale of (فَعْلَانَةٌ), e.g. (سَكْرَانُ - intoxicated), (عَطْشَانُ - thirsty). The feminine forms are (سَكْرَى) and (عَطْشَى) respectively. The word (نَدْمَانُ) is (مُنْصَرِفِ) because its feminine form is

(نَدْمَانَةٌ).

- it is on the scale of (أَفْعَلٌ), e.g. (أَحْمَرٌ), (أَحْسَنٌ), etc.
- it is such a numeral whose meaning has repetition, e.g. (أَحَادٌ) – one by one, (مَوْحِدٌ) – one by one. Each of these words contain the meaning of (وَاحِدٌ وَوَاحِدٌ) – one by one. (تِنَاءٌ) – in twos, (مَثْنِيٌّ) – in twos. This continues in a similar manner till (عُشَارٌ) and (مَعْشَرٌ) – in tens. See 46.5.

(3) When an extra (أَلِفٌ مَمْدُودَةٌ) appears at the end of any noun or adjective, it is also (غَيْرُ الْمُنْصَرَفِ), whether the word is singular, e.g. (أَسْمَاءُ) - name of a woman), (حَسَنَاءُ) - a beautiful woman), (حَمْرَاءُ) - red) etc. or whether it is plural, e.g. (عُلَمَاءُ) - scholars), (أَنْبِيَاءُ) - messengers), etc.

Note 3: The word (أَسْمَاءُ) which is the plural of (اسْمٌ) is (مُنْصَرَفٌ) because its hamzah is not extra

and is changed from a (و). The word (اسْمٌ) was originally (سَمُوْ).
 However, the word (أَشْيَاءُ), the plural of (شَيْءٌ), although having an original hamzah, is used as (لَا تَسْأَلُوا عَنْ أَشْيَاءٍ), e.g. (غَيْرِ الْمُنْصَرَفِ).

(4) the plurals which appear on the following scales are (غَيْرِ الْمُنْصَرَفِ):

Plural Scale	Example	Singular	Meaning
فَعَالِلٌ	دَرَاهِمٌ	دِرْهَمٌ	silver coin
فَعَالِيلٌ	دِنَانِيرٌ	دِينَارٌ	gold coin
أَفَاعِلٌ	أَكَابِرٌ	أَكْبَرٌ	elder
أَفَاعِيلٌ	أَكَاذِبٌ	أَكْذُوبَةٌ	lie
مَفَاعِلٌ	مَسَاجِدٌ	مَسْجِدٌ	musjid
مَفَاعِيلٌ	مَصَابِيحٌ	مِصْبَاحٌ	lamp
تَفَاعِيلٌ	تَمَائِلٌ	تَمَثَالٌ	statute
فَوَاعِلٌ	دَوَائِرٌ	دَائِرَةٌ	circle, calamity

If a round tā (تَا مَرَبُوطَةٌ) is suffixed to these scales, the word becomes (مُنْصَرَفٍ), e.g. (أَسَاتِدَةٌ - teachers), (حَنَابِلَةٌ - plural of حَنْبَلِيٌّ).

All the above-mentioned scales are called (صِيغَةُ مُنْتَهَى الْجُمُوعِ - the final plurals) because a further broken plural cannot be constructed from them, although a sound plural may be formed, e.g. (أَكَابِرُونَ - elders). However, this is very rare.

4. You have already learnt that in the genitive case (حَالَةُ الْجَرِّ), a noun that is (غَيْرُ الْمُنْصَرَفِ) cannot take the kasrah. It accepts only the fathah. However, when the definite article is prefixed to such a noun or it is (مُضَافٍ), it accepts the kasrah in the genitive case (حَالَةُ الْجَرِّ), e.g.

فِي مَدَارِسٍ مِصْرَ وَمَسَاجِدِهَا مُقَامٌ لِلْأَغْنِيَاءِ وَالْفُقَرَاءِ وَالْأَبْيَضِ
وَالْأَسْوَدِ

Translation: There is a place for the wealthy, the poor, the white and the black in the madrasahs and musjids of Egypt.

The words in bold are (غَيْرُ الْمُنْصَرَفِ) but they are (مكسور).

Similarly, if any proper noun is regarded as indefinite, tanwin and kasrah can be read on it, e.g. (رَأَيْتُ عُثْمَانَ) – I saw an Uthmān.

5. The (اعراب) of the dual and sound plural forms of a (غَيْرُ الْمُنْصَرَفِ) is the same as (مُنْصَرَفِ) words, e.g.

أَحْمَرُ أَحْمَرَانِ أَحْمَرَيْنِ أَحْمَرُونَ أَحْمَرِينَ ←

Note 4: We have explained the section of (غَيْرُ الْمُنْصَرَفِ) in an innovative and simplified manner. In the ancient books of Arabic Grammar, it is expounded in another style which is slightly more difficult to grasp. Then too, we will clarify the old method and explain it here so that you do not incur any difficulty when you study other books of Grammar.

The Old Method of Explaining (غَيْرُ الْمُنْصَرَفِ)

When any two of the following causes are found in a noun, it will be (غَيْرُ الْمُنْصَرَفِ). These aspects or causes are:

Causes (اسبابُ منع الصرف)	Meaning
عَلَمِيَّة	proper noun
وَصْفٌ or صِفَةٌ	adjective
تَأْنِيثٌ	feminine
وَزْنُ الْفِعْلِ	scale of the verb
عَدْلٌ	changed from original
أَلِفٌ وَّ نُونٌ زَائِدَتَانِ	extra alif and nūn
عُجْمَةٌ	non-Arabic
تَرْكِيْبٌ مَزْجِيٌّ	combination of two words to form one
أَلِفٌ مَمْدُودَةٌ زَائِدَةٌ	extra alif succeeded by hamzah
جَمْعٌ مُنْتَهَى الْجُمُوعِ	the final plural scale

(i) Firstly understand that (عَدْلٌ) refers to a word that has changed from its original form into a new form. It is of two types: (عدل حقيقي) and (عدل تقديري).

If there is an indication or proof that a word has changed from its original form to adopt the new one, it is called (عدل تحقيقي) or (عدل حقيقي), e.g. the word (ثُلَاثٌ) – three three. One cause is (صِفَةٌ) while the other is (عَدْلٌ). The meaning of this word indicates that it was originally (ثَلَاثَةٌ ثَلَاثَةٌ) and then it changed to (ثُلَاثٌ). Accordingly, it is said to have (عدل تحقيقي).

Words which do not have an indication or proof of change of form are said to have (عدل تقديري), e.g. (عَمْرٌ), (زَفْرٌ), etc. These words are (غَيْرُ الْمُنْصَرَفِ) because they do not contain any other cause except (عَلَمِيَّةٌ). It is therefore assumed that these words were originally (عَامِرٌ) and (زَاْفِرٌ) and have

now taken the form of (عُمْرُ) and (زُفْرُ). This is called (عدل تقديرى).

(ii) The cause, (صِفَة), cannot combine with (عَلَمِيَّة). If any adjective is made into a proper noun, its adjectival quality (صِفَة) no more remains, e.g. the word (حَامِدٌ) is originally an adjective because it is an (اسم الفاعل). When someone is given the name of (حَامِدٌ), it only remains a proper noun. Consequently, it will not be (غَيْرُ الْمُنْصَرَفِ).

(iii) An Arabic adjective cannot be (عُجْمَة) nor can it be (مُرَكَّبٌ اِمْتِزَاجِي).

(iv) The (أَلْفٌ مَمْدُودَةٌ زَائِدَةٌ) and (جَمْعٌ مُنْتَهَى الْجُمُوعِ) are such causes that take the place of two causes. They are individually sufficient to render a word (غَيْرُ الْمُنْصَرَفِ), e.g. (صَحْرَاءُ - desert), (عُلَمَاءُ - scholars), (مَسَاجِدُ - mosques), (قَنَادِيلُ - candles).

If any cause from no. 3 till no.8 combines with (غَيْرُ الْمُنْصَرَفِ) in any word, it will be (عَلَمِيَّةٌ), e.g.

(فَاطِمَةٌ) has (عَلَمِيَّةٌ) and (تَأْنِيثٌ);

(أَحْمَدُ) has (عَلَمِيَّةٌ) and (وَزْنُ الْفِعْلِ);

(عُمَرُ) has (عَلَمِيَّةٌ) and (عَدَلٌ);

(أَلْفٌ وَ نُونٌ زَائِدَتَانِ) has (عَلَمِيَّةٌ) and (عُثْمَانُ);

(أَبْرَاهِيمُ) has (عَلَمِيَّةٌ) and (عُجْمَةٌ);

(تَرْكِيْبٌ مَزْجِيٌّ) has (عَلَمِيَّةٌ) and (بَعْلَبَكُ).

If any cause from no.3 till no.6 combines with (غَيْرُ الْمُنْصَرَفِ) (صِفَةٌ) in any word, it will be (غَيْرُ الْمُنْصَرَفِ).

However, the (تَاءُ التَّأْنِيثِ)³⁹ will not be considered

in this case. Only the (أَلْفٌ مَقْصُورَةٌ) and

(أَلْفٌ مَمْدُودَةٌ) will be considered, e.g.

(حُسْنِيٌّ) and (حَسَنَاءُ) have (صِفَةٌ) and (تَأْنِيثٌ);

(أَحْمَرُ) has (صِفَةٌ) and (وَزْنُ الْفِعْلِ);

³⁹ It was mentioned in Lesson 4 of Volume One that there are three signs for a word to be feminine, namely, (تَاءُ التَّأْنِيثِ) - (ة), (أَلْفٌ مَقْصُورَةٌ) and (أَلْفٌ مَمْدُودَةٌ).

(عَدْلٌ) and (صِفَةٌ) has (مَثَلٌ) or (ثَلَاثٌ);
(أَلْفٌ وَ نُونٌ زَائِدَتَانِ) and (صِفَةٌ) has (عَطَشَانٌ).

Examples of nouns that are (غَيْرُ الْمُنْصَرَفِ):

Examples	Causes
سُعَادٌ ، مَكَّةُ ، حَمْرَةٌ ، خَدِيجَةٌ	العَلَمُ المؤنث
آدَمُ ، إِسْمَاعِيلُ ، يَعْقُوبُ ، يُونُسُ	العَلَمُ العَجَمِيّ
قَاضِيخَانُ ، مُحَمَّدَخَانُ ، مَعْدِيكَرِبُ ، أَرْدَشِيرُ	العَلَمُ المركب
شَمْرٌ ، أَشْهَبُ ، يَعْلَى ، يَشْكُرُ	العَلَمُ الموازن للفعل
مُضِرٌ ، هُبْلٌ ، زُفْرٌ	العَلَمُ على وزن فُعْلٌ
عَفَّانٌ ، حَسَّانٌ ، شَعْبَانٌ ، رَمَضَانٌ	العَلَمُ مع الألف والنون
شَبْعَانٌ ، مَلَّانٌ ، رِيَّانٌ ، غَضْبَانٌ	الصفة مع الألف والنون
أَعْظَمُ ، أَكْثَرُ ، أَكْبَرُ ، أَعْرَضُ	الصفة الموازن لَفُعْلٌ
رُبَاعٌ ، خُمَاسٌ ، مَرَبِعٌ ، مَخْمَسٌ	العدد المكرر في المعنى
حَمْرَاءُ ، صَحْرَاءُ ، عَاشُورَاءُ ، خَنَسَاءُ	الف ممدودة

<p>مَسَائِلُ (جمع مَسْئَلَةٍ) ، مَنَابِرُ (جمع منبر) ، نَوَارِيخُ ، قَنَادِيلُ ، مَسَاكِينُ ، قَوَاعِدُ ،</p>	<p>صيغة منتهى الجموع</p>
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Vocabulary List No. 48

Word	Meaning
أَبَدٌ ، أَبَادٌ	ever
أَبَدَى (ى)	(1) to expose, reveal
إِبْرِيْقٌ ، أَبَارِيْقٌ	jug, pitcher
ارْتِيَاْحٌ (و)	(7) satisfaction, pleasure
بُرْتَقَالِيٌّ	orange
تَكَوَّنَ	(4) to be created, formed
تَحَلَّى (ى)	(4) to adorn oneself, to don jewellery
جَدُّ	effort, eagerness
جَلَّ (ض)	to be great, exalted
أَجَلٌّ	most exalted
جَمِيْلٌ	favour, beautiful

حُلَّةٌ ، حُلِّلَ	clothing
خَلَّدَ	(2) to make eternal, eternalize, immortalize
رُكْنٌ ، أَرْكَانٌ	pillar, member of a family or group
سَاءَ يَسُوءُ	to be bad, evil, foul, to hurt
شَدِيدٌ ، شَدَادٌ	severe, strong
شَمِيلَةٌ ، شَمَائِلٌ	character, nature, good qualities
طَابَ لَهُ (ض)	to please, to be to someone's liking
طَافَ (ن)	to go about, to circumambulate
عَكَفَ (ض)	to seclude oneself
عِنَايَةٌ	concern, attention
قَوْسٌ ، أَقْوَاسٌ وَقَسِيٌّ	bow
قَوْسٌ قَزَحٌ	rainbow
كَاسٌ ، كُؤُوسٌ	glass
كُؤُبٌ ، أَكْوَابٌ	cup
لَاغَرَوٌ	no wonder, it is small wonder

مَجْدٌ	glory, splendour
مَدَى	extreme, limit, duration
مَعِينٌ	spring
وَأْفَى	to appear, to fulfil
نَيْلِيٌّ	indigo
بَنْفَسَجِيٌّ	violet

Exercise No. 87

(A) Which words are (غير منصرف) in the following sentences:

- (1) الخلفاء الراشدون أربعة: أبو بكر وعمر وعثمان وعلي رضي الله عنهم أجمعين .
- (2) خلفاء بني أمية أربعة عشر أولهم معاوية بن أبي سفيان وآخرهم مروان بن محمد ومدة خلافتهم اثنتان وتسعون سنة .
- (3) هراة مدينة عظيمة بخراسان فتحت في زمن عثمان بن عفان رضي الله عنه .
- (4) قَوْسٌ قَرْحٌ قَوْسٌ عَظِيمٌ يَظْهَرُ فِي السَّمَاءِ فِي أَيَّامِ الْمَطَرِ

وهو يتكون من سبعة ألوان أحمر وبرتقالي وأصفر وأزرق
ونيلي وبنفسجي وأخضر .

(B) Translate the following verses of the Qur'an:

- (1) فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ .
- (2) وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ
وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ . وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ
كُلًّا مِّنَ الصَّالِحِينَ . وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا
فَضَّلْنَا عَلَى الْعَالَمِينَ .
- (3) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تُبَدَ لَكُمْ تَسْؤُكُمْ .
- (4) إِن هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ .
- (5) مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ .
- (6) يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ . بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ
مِّن مَّعِينٍ .

(C) Examine the following letter carefully and translate it into English.

مكتوب من الوالد الى ولده النجيب

بسم الله الرحمن الرحيم

ولدي المكرم

وعليك السلام ورحمة الله وبركاته . وبعد تقبيل خديك
والدعاء بدوام العافية عليك أنبئك أنه وصلتنا رسالتك في
التهنئة بالعيد . (متعك الله بكثير من أمثال هذا العيد).
لقد سررنا سرورا عظيما بحسن تخيلك في إبداء معرفة جميلنا
عليك . فما كان أشدَّ ابتهاجنا بقراءتها وما أعظم ارتياح
إخوتك عمر وعثمان وعليُّ بسماعتها وأختيك زاهدة وطاهرة
لرؤيتها .

وافت رسالتك تُقرُّ ما تحلّيت من حُلل الفضائل ومحاسن
الشمائل . وتبشّر بحسن مستقبلك وبلوغ أملك فحمدنا الله
على عنايته بك . بُني! إنِّي أكرمك . فقال نبينا صلى الله عليه
وسلم أكرموا أولادكم وأمثالكم أحقُّ بالإكرام .

أرجو من الله أنك ستصير رجلا ماهرا في الإنشاء وركنا
شديدا لأسرتك . وتزيدها مجدا على مجدها . وتبقي مع

الأيام ذكراها . ولاغرو إذ

وَأَجَلُّهُنَّ نَجَابَةُ الْأَوْلَادِ	نِعْمَ إِلَهِهِ عَلَى الْعِبَادِ كَثِيرَةٌ
شَرَفًا يَدُومُ عَلَى مَدَى الْآبَادِ	فَلرُبَّ مَوْلُودٍ أَقَامَ لِرِوَالِدِ
تَرَ مَا يَسُرُّكَ فِي يَوْمِكَ وَغَدِكَ	فِدَاوِمٍ يَا بُنَيَّ عَلَى جِدِّكَ

والسلام

طالب خيرك أبوك

عبد الغفور

Lesson 58

The Cases of the Noun

1. You have learnt in Volume 1, Lesson 10 and in several other places, the different occasions where a noun is rendered (رفع), (نصب) and (جرّ).

This will now be discussed in certain detail in this lesson and in the following lessons.

2. As a reminder, we will first note the different cases of a noun:

(1) فاعل (2) نائب الفاعل (3) مبتدأ (4) خبر	مواضع رفع الاسم Nominative
(1) مفعول به (2) مفعول مطلق (3) مفعول له (4) مفعول فيه (5) مفعول معه (6) حال (7) تَمَيِّزُ (8) المُسْتَشْتَى (9) المُنَادَى (10) لَا لِتَنْفِي الْجِنْسِ (11) اسم إنَّ وأخواتها (12) خَبَرُ كَانَ وَأَخَوَاتِهَا	مواضع نصب الاسم Accusative

(1) بعد حرفِ الجرِّ (2) مضاف إليه	مواضع جرّ الاسم Genitive
-----------------------------------	-----------------------------

The first category, namely (مواضع رفع الاسم) is referred to as the (مرفوعات), the second one, namely (مواضع نصب الاسم) is called (منصوبات) while the third one, namely (مواضع جرّ الاسم), is termed as (مَجْرُورَات).

Each one will be now discussed in detail.

The Nominative Case

(المرفوعات)

The (فاعل) and (نائب الفاعل)

3. The position of the (فاعل) and (نائب الفاعل) in Arabic is after the verb, e.g. (أَكْرَمَ زَيْدٌ خَالِدًا), (أُكْرِمَ خَالِدٌ).

4. If the (فاعل) and (نائب الفاعل) precede the verb, they will be referred to as the (مبتدأ) in the analysis

of the sentence, while the remainder of the sentence will be the predicate (خبر). In this way, there will actually be two sentences, a smaller one included in the main sentence. The analysis of the sentence, (زَيْدٌ أَكْرَمَ خَالِدًا) will be as follows:

خَالِدًا	أَكْرَمَ	زَيْدٌ
مفعول	فعل ، الفاعل ضمير هُوَ	↓
جُملة فعلية (صغرى) = خبر		مبتدأ
جُملة اسمية (كبرى)		

5. If the (فاعل) succeeds the verb, the latter will always be singular, even if the (فاعل) is dual or plural, e.g.

Plural	Dual	Singular
حَضَرَ الْوَالِدَانِ	حَضَرَ الْوَالِدَانِ	حَضَرَ الْوَالِدُ
حَضَرَتِ النِّسَاءُ	حَضَرَتِ الْمَرْأَتَانِ	حَضَرَتِ الْمَرْأَةُ

Such a (فاعل) is called (فاعل ظاهر). See Lesson 18.1.

6. You have learnt in Lesson 18 that when the (فاعل) is a broken plural (جمع مكسر), whether it is masculine or feminine, the verb can be either masculine or feminine. One can say (حَضَرَ الرَّجَالَ) or (حَضَرَتِ الرَّجَالَ). Similarly, one can either say (حَضَرَ النَّسَاءَ) or (حَضَرَتِ النَّسَاءَ). One can use a masculine or feminine verb for the sound feminine plural (جمع مؤنث سالم) but only a masculine verb can be used for the sound masculine plural (جمع مذكر سالم). Therefore one can only say (حَضَرَ الْمُسْلِمُونَ) and not (حَضَرَتِ الْمُسْلِمُونَ). However, the sound plural of the word (ابن), namely (بنون) or (بنين) is treated like its broken plural (أبناء). Hence, one can use the singular feminine verb for it as well, e.g.

(أَمَنَتْ بِهِ بَنُو إِسْرَائِيلَ)⁴⁰.

Note 1: You have learnt that the word (ابن) was

⁴⁰ The nūn of the word (بنون) has been elided due to being (مضاف).

originally (بَنُو). Therefore its sound plural is (بَنُوْنَ) which was abbreviated to (بُنُوْنَ).

7. If the (فاعل) is a pronoun (ضمير), it is necessary for the verb and the (فاعل) to correspond in gender, e.g.

(حَضَرَتِ الْبَيْتَانَ وَجَلَسَتَا), (حَضَرَ الْأَوْلَادُ وَجَلَسُوا).

Such a (فاعل) is called a (فاعل مُضَمَّر).

If the (فاعل) is the plural of an untelligent being (غير عاقل), its pronoun is normally singular feminine and sometimes plural feminine, e.g. (اشْتَرَيْتُ الْكِلَابَ فَحَرَسَتْ أَوْ حَرَسْنَ بَيْتِي) – I bought the dogs and they guarded my house.

If the plural of an intelligent being replaced the word (الْكِلَابَ), the masculine plural would be used, e.g.

(اسْتَأْجَرْتُ الْغُلَمَانَ فَحَرَسُوا بَيْتِي) – I hired the youth and they guarded my house.

8. The position of the (فاعل) is immediately after the verb without any separation. This is followed

by the object (مفعول). However, it is not necessary to maintain this sequence. A separating word can intervene between the verb and the (فاعل), e.g. (قَرَأَ الْيَوْمَ عَلَيَّ كِتَابًا). Sometimes the (مفعول) precedes the (فاعل) and even the verb, e.g. (قَرَأَ كِتَابًا عَلَيَّ), (كِتَابًا قَرَأَ عَلَيَّ). However, the (فاعل) cannot precede the verb. If the (فاعل) appears before the verb, it will not be called the (فاعل) but will now be called the (مبتدأ).

Where is it necessary to make the (فاعل) precede the (مفعول) or succeed it?

9. It is necessary to make the (فاعل) precede the (مفعول) in the following instances:

(a) when both the (فاعل) and the (مفعول) lack outward (اعراب), both have the ability of being the (فاعل) or the (مفعول) and there is no way to distinguish between them, e.g. (أَكْرَمَ يَحْيَىٰ عِيسَىٰ) – Yahyā honoured Īsā. If the word 'Īsā' has to

precede the (فاعل), it will be regarded as the (فاعل) and what the speaker meant will not be achieved. However, in examples such as (أَكَلَ يَحْيَى كُمَثْرَى) - Yahyā ate a guava), it is permissible to make the (فاعل) succeed the (مفعول) because a guava is not something that can eat Yahyā.

(b) when the (مفعول) occurs after (إِلَّا) or any word with a similar meaning, e.g.

(مَا أَكْرَمَ زَيْدٌ إِلَّا عَلِيًّا أَوْ غَيْرَ عَلِيٍّ) – Zaid did not honour anyone besides Ālī). If one has to make the (مفعول)

precede the word (إِلَّا) by saying,

(مَا أَكْرَمَ عَلِيًّا إِلَّا زَيْدٌ) – No one honoured Ālī besides Zaid, the meaning will change. The word (إِنَّمَا) creates limitation, e.g.

(إِنَّمَا أَكْرَمَ زَيْدٌ عَلِيًّا) – Zaid only honoured Ālī). This sentence has the same meaning as the first one. It is necessary to make the (فاعل) precede the (مفعول) otherwise the meaning will change.

10. In the following instances, it is necessary to

make the (فاعل) succeed the (مفعول):

(a) when the (فاعل) has a pronoun referring to the (مفعول) attached to it, e.g. أَكْرَمَ خَالِدًا قَوْمَهُ – Khālid's nation honoured him). In this example, the word (قَوْمٌ) is the (فاعل). Attached to it is a pronoun (هُ) which reverts to the (مفعول), namely Khālid. If one has to say (أَكْرَمَ قَوْمَهُ خَالِدًا), it will necessitate uttering a pronoun before mentioning the person or thing which it refers to (إِضْمَارٌ قَبْلَ الذِّكْرِ). This is generally regarded as defective in Arabic.

Note 2: You have learnt above that the sequence in a sentence is first the verb, followed by the (فاعل) and then the (مفعول). Even if the (مفعول) precedes the (فاعل), in status it will succeed the (فاعل). In the above-mentioned example, if the word (قَوْمَهُ) precedes the (فاعل), the pronoun (هُ) refers to such a noun which comes later in words and in status. This is not permissible. However, if a pronoun referring to the (فاعل) is attached to the

(إِضْمَارٌ قَبْلَ الذِّكْرِ), (مفعول), will be permissible, e.g. (أَكْرَمَ قَوْمَهُ خَالِدٌ) – Khālid honoured his nation), because although the word Khālid succeeds the pronoun in words, it precedes it in status due to it being the (فاعل).

(b) when the (فاعل) occurs after the word (إِلَّا), e.g. (مَا أَكْرَمَ عَلِيًّا إِلَّا زَيْدٌ أَوْ غَيْرُ زَيْدٍ) – No one honoured Ālī besides Zaid). If one has to make the (فاعل) precede the word (إِلَّا) in this case, the meaning will be distorted.

(c) if the (مفعول) is attached to the verb, one will be compelled to make the (فاعل) succeed it, e.g. (ضَرَبَكَ زَيْدٌ) – Zaid hit you). The pronoun (كَ) is the (مفعول) in this example and it is attached to the verb.

11. You have learnt in Lesson 17 that some verbs have two or three objects. However, the (نائب الفاعل), (مرفوع), which is

remains one. The remaining objects will remain (منصوب) as normal, e.g. عَلِمَ زَيْدٌ حَامِدًا غَنِيًّا – Zaid regarded Hāmid to be wealthy). In the passive tense, this will be changed to عَلِمَ حَامِدٌ غَنِيًّا – Hāmid was thought to be wealthy).

Note 3: You have learnt the method of changing (فعل معروف) into (فعل مجهول) in Lessons 14, 15 and 25. When the need arises, form the (فعل مجهول) accordingly.

12. The verbal noun (مصدر) and some derived nouns (أسماء مشتقة) also have a (فاعل) and (مفعول). See Lesson 22. These words also render (رفع) to the (فاعل) and (نصب) to the (مفعول), e.g.

جَاءَ السَّابِقُ فَرَسُهُ فَرَسَ زَيْدٍ – The one whose horse surpassed the horse of Zaid came). In this example, the first (فَرَسَ) is the (فاعل) of (السَّابِقُ) while the second one is the (مفعول). The definite article (ال) in this case is an (اسم موصول). Therefore

the meaning of (السَّابِقُ) is (الَّذِي سَبَقَ). See Lesson 42.6. The (مصدر) and (أسماء مشتقة) will be discussed in detail in the forthcoming lessons.

Vocabulary List No. 49

Word	Meaning
اِبْتَلَى (و)	(7) to put to the test, to afflict
اسْتَنْزَفَ	(10) to drain off, to extract
أَلْهَى (و)	(1) to distract, to divert attention
جَرَّ (ن)	to pull, to render a <i>kasrah</i> to any noun
حَضَنَ (ن)	to brood, to incubate (an egg), to raise (a child)
رَاوَدَ	to seduce, to entice
رَاوَدَ عَنِ نَفْسِهِ	to tempt someone to commit evil
قَطَعَ (ف)	to sever relations, to traverse
لَامَ (ن - و)	to reproach
مَزَّقَ	(2) to tear, to rip apart
وَتَبَ يَتَبُّ	to attack, to jump

هَدَمَ (ض)	to demolish
أَعْرَابٌ ، أَعْرَابِيٌّ	Bedouin
بَعْرٌ	dung
بَيْضَةٌ ، بَيْضٌ	egg
بَيْعَةٌ ، بَيْعٌ	church
بَعْتَةً	suddenly
جُلْدٌ ، جُلُودٌ	hide, skin
حِينَ ، أَحْيَانٌ	time, sometimes
زُمْرَةٌ ، زُمْرٌ	group
سَاحِرٌ ، سَحْرَةٌ	magician
سَاحَةٌ	field, courtyard
شَحْمٌ ، شَحُومٌ	fat
شَمْعٌ ، شَمَعَاتٌ	candle, lamp
صَحِيحٌ ، أَصْحَاءٌ	healthy
صَوْمَعَةٌ ، صَوَامِعٌ	monastery
طَائِرٌ ، طَيْرٌ أَوْ طُيُورٌ	bird

عَرَّافٌ	fortune teller, diviner
فَأْرَةٌ ، فَيْرَانٌ	mouse
فَرْخٌ ، أَفْرَاحٌ أَوْ فَرْوُخٌ	chick
فَرِيسٌ أَوْ فَرِيسَةٌ ، فَرَسِيٌّ	prey
فَتَى ، فَتْيَانٌ	youth
لَبُوسٌ	clothing
مُبَاغِتَةٌ	to attack suddenly
نَعْلٌ ، نَعَالٌ	shoe, sandal
وَبْرٌ ، أَوْبَارٌ	hair of camel, etc.
وَقُودٌ	fuel

Exercise No. 88

Note 4: Recognize the (فاعل ظَاهِر) and (فاعل مُضْمَر) in the following sentences. Ponder over the occasions where the verb and the (فاعل) correspond and where they do not correspond.

Also note where the (فاعل) necessarily precedes or succeeds the object.

1) جَاءَ أَوْ جَاءَتْ أَحَبَّتِي وَجَلَسُوا عِنْدِي لِيَسْأَلُوا عَنْ أَحْوَالِ السَّفَرِ .

2) وَلَوْ ارْتَفَعَ الْمُتَكَبِّرُونَ حِينًا يَسْقُطُونَ آخِرًا .

3) لَا يَعْرِفُ أَوْ تَعْرِفُ الْأَصْحَاءُ قِيَمَةَ الصِّحَّةِ حَتَّى يُبْتَلَوْا بِالْمَرَضِ .

4) جَاءَ أَوْ جَاءَتْ نِسْوَةُ الْقَرْيَةِ يَشْتَكِينَ غَفْلَةَ الْحُكُومَةِ عَنْ تَعْلِيمِ أَوْلَادِهِنَّ وَصِحَّتِهِمْ .

5) تَحْضُنُ الطَّيْرُ بَيْضَهَا وَتَحْفَظُ أَوْ يَحْفَظُنُ فُرُوحَهَا .

6) أَحْسِنُ إِلَى أَقَارِبِكَ وَلَوْ قَطَعُوا عَنْكَ .

7) الْأَمْرَاءُ يَسَافِرُونَ فِي الطَّيَّارَاتِ بِتَمَامِ الرَّاحَةِ وَتَطْيِيرِ بِهِمْ وَتَوْصُلِهِمْ إِلَى مَنَازِلِهِمْ سَرِيعًا مَعَ السَّلَامَةِ وَتَقَطْعِ السَّبِيلِ الْفَقْرَاءُ يَمْشُونَ بِأَرْجُلِهِمْ حِينًا وَ يَسَافِرُونَ بِالْقَطَارِ وَالسَّفِينَةِ حِينًا وَيَبْلُغُونَ مَنَازِلَهُمْ بِتَمَامِ الْمَشَقَّةِ . مَعَ هَذَا نَرَى الْمَسَاكِينَ يَنْسُونَ الْمَشَقَّةَ إِذَا بَلَّغُوا مَنَازِلَهُمْ وَيَحْمَدُونَ اللَّهَ بِخِلَافِ الْأَمْرَاءِ فَإِنَّهُمْ مَا دَامُوا فِي الطَّيَّارَةِ يَذْكُرُونَ اللَّهَ خَوْفًا مِنَ الْمَوْتِ وَلَمَّا نَزَلُوا مِنْهَا

ينسون ما أعطاهم ربهم من نعمائه لا يشكرون الله بل يشتكون
التعب ثم يشتغلون في اللهو واللعب فلا تكن منهم أيها المسلم
العاقل بل كن شاكرًا على ما أعطيك ربك من نعمة الحياة
والصحة والإيمان .

Exercise No. 89

Translate the following verses of the holy Qur'an:

- 1) وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ .
- 2) قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ .
- 3) قَالَتِ الْأَعْرَابُ آمَنَّا قَل لَّمْ نُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا
يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ .
- 4) إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ
إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ .
- 5) يُبَايِعُكَ عَلَى أَنْ لَا يُشْرِكَ بِاللَّهِ شَيْئًا .
- 6) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ
اللَّهِ .
- 7) وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ .

- 8) وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا .
9) وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ
وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا .
10) وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ .

Exercise No. 90

Translate the following sentences into Arabic:

It is said that the lion has been given so much strength that it can kill a large ox with one strike. Most of the time (في الأكثر), it comes out of its den at night to hunt. It attacks its prey suddenly just as (كما أن) a cat jumps onto a mouse. Its two eyes have been made in such a way that it can see at night just as it can see during the day. All the animals fear it. Therefore it is called the king of the animals. May Allāh save us from its evil.

Test No. 19

- 1) What is the original position of the (فاعل), (نائب الفاعل), and the (مفعول)?
- 2) If the (فاعل) or the (نائب الفاعل) precede the verb, what are they termed as?
- 3) Do the analysis of these two sentences: (زَيْدٌ أَكْرَمَ عَمْرًا) and (أَكْرَمَ زَيْدٌ عَمْرًا).
- 4) If the (فاعل) or (نائب الفاعل) are (ظاهر), what changes occur in the verb by the changing of the (فاعل). If the (فاعل) is (مُضْمَرٌ), what changes occur?
- 5) What word-form of the verb is used with the masculine sound plural (جمع المذكر السالم) and the feminine sound plural (جمع المؤنث السالم)?
- 6) Where is it necessary to make the (فاعل) precede the (مفعول) and succeed it?
- 7) If a transitive verb (الفعل المتعدي) has two or three objects (مفعول), how many representatives of the doer (نائب الفاعل) will be rendered (رفع) when

the passive tense (مجهول) is used?

8) Change the active tense verbs (فعل معروف) to the passive tense (فعل مجهول) in the following sentences, delete the (فاعل) and make the (مفعول) the (نائب الفاعل):

- 1) يَخْدَعُ الْعَرَّافُونَ الْجُهَلَاءَ وَيَسْتَنْزِفُونَ أَمْوَالَهُمْ .
- 2) يَسْتَحْدِمُ الْإِنْسَانُ الْخَيْلَ لِجَرِّ الْعَرَبَاتِ وَمِبَاغِتَةِ الْعَدُوِّ فِي سَاحَةِ الْقِتَالِ .
- 3) يَأْكُلُ الْعَرَبُ لَحْمَ الْجَمَلِ وَيَصْنَعُونَ مِنْ وَبَرِهِ اللَّبُوسَ وَمِنْ جِلْدِهِ النَّعَالَ وَمِنْ شَحْمِهِ الشَّمْعَ وَمِنْ بَعْرِهِ الْوَقُودَ .
- 4) أَعْطَيْنَا السَّائِلَ دَرَاهِمِينَ .
- 5) أَعْطَيْتُ أَخَاكَ كِتَابًا .
- 6) رَزَقَكُمُ اللَّهُ عِلْمًا نَافِعًا .

Lesson 59

The Subject and Predicate

(المبتدأ والخبر)

1. You have already learnt that the first part of a (جملة اسمية) is called the (مبتدأ - subject) and the second part is called the (خبر - predicate). Both are in the nominative case (حالة الرفع). See Lesson 6.

Note 1: However, if there appears any factor (عامل) in the (جملة اسمية) that renders (نصب) to either the (مبتدأ) or the (خبر), then (نصب) will be rendered to it, e.g.

(إِنَّ الْأَرْضَ مُدَوَّرَةٌ) – Indeed the earth is round.

(كَانَ خَالِدٌ شُجَاعًا) – Khālid was brave.

2. The (مبتدأ) can be singular⁴¹ (مُفْرَدٌ) as well as an incomplete compound (مُرَكَّبٌ نَاقِصٌ), e.g.

⁴¹ Singular in this context means not being a compound, whether it is singular (واحد), dual (ثنائية) or plural (جمع).

(مُرَكَّبٌ تَوْصِيفِي) or (مُرَكَّبٌ إِضَافِي). However, it cannot be a sentence (جُمْلَةٌ) or a (شَبْهُ الْجُمْلَةِ), that is (ظَرْفٌ) or (جَارٌ مَجْرُورٌ).

3. A singular noun (اسْمٌ مُفْرَدٌ), an incomplete compound (مُرَكَّبٌ نَاقِصٌ) and a complete compound (مُرَكَّبٌ تَامٌ), namely a (جُمْلَةٌ – sentence) or a (شَبْهُ الْجُمْلَةِ) can occur in the predicate (خَبَرٌ). Observe the following examples:

Sentence	Analysis
الْوَلَدُ طَيِّبٌ	Both the (مَبْتَدَأٌ) and the (مُفْرَدٌ) are (خَبَرٌ).
الْوَلَدُ الْمُطِيعُ طَيِّبٌ	The (مَبْتَدَأٌ) is a (مُرَكَّبٌ تَوْصِيفِي).
كِتَابُ الْوَلَدِ طَيِّبٌ	The (مَبْتَدَأٌ) is a (مُرَكَّبٌ إِضَافِي).

Sentence	Analysis
زَيْدٌ رَجُلٌ صَالِحٌ	The (مُرَكَّبٌ توصيفي) (خبر) is a.
زَيْدٌ ذُو مَالٍ	The (مُرَكَّبٌ إضافي) (خبر) is a.
الْمُجْتَهِدُ سَيَفُوزُ	The (خبر) is a verb thereby constituting a (جُمْلَةٌ فعلية).
حَامِدٌ أَبُوهُ عَالِمٌ	The (جُمْلَةٌ اسمية) (خبر) is a.
الْكِتَابُ فَوْقَ الْمُنْضَدَةِ	The (خبر) is a (ظرف).
الدَّانِئِرُ فِي الصَّنْدُوقِ	The (خبر) is made up of (جارٍ مَجْرُورٍ).

4. If the (خبر) is a (جُمْلَةٌ), whether (جُمْلَةٌ اسمية) or (جُمْلَةٌ فعلية), it requires a (ضمير) that refers to the (مبتدأ). Look at the sixth example. The verb (يَفُوزُ) has a (ضمير) which is (هُوَ) concealed in it and this (ضمير) refers to the (مبتدأ). It is also the (فاعل). The verb together with its (فاعل) constitutes a

(جُملة فعلية). This in turn forms the (خبر) of the (مبتدأ), which is (المُجْتَهَدُ) in this case.

5. Similarly, the sentence (أَبُوهُ عَالِمٌ) has a (ضمير) which refers to the (مبتدأ), namely (حَامِدٌ). The compound (أَبُوهُ) which is made up of a (مُضَافٌ) and a (مُضَافٌ إِلَيْهِ) constitutes the (مبتدأ) while the word (عَالِمٌ) is the (خبر). This minor (جُملة اسمية) forms the (خبر) of (حَامِدٌ) which is the (مبتدأ) of the major (جُملة اسمية).

6. One (مبتدأ) can have several predicates (خبر), e.g. (وَهُوَ الْغَفُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ).

In this example, the word (هُوَ) is the (مبتدأ). The remaining four nouns form the (خبر).

Sometimes there are several (مبتدأ) in sequence in a sentence. The (خبر) of each one follows in sequence, e.g.

(حَامِدٌ وَخَالِدٌ وَصَالِحٌ جَالِسٌ وَقَائِمٌ وَرَاكِبٌ) – Hāmid is sitting, Khālid is standing and Sālih is riding.

Such a sequence is called (لَفٌّ وَنَشْرٌ مُرْتَّبٌ).

The Occasions Where the Predicate has to Precede the Subject

7. Originally, the (مبتدأ) precedes the (خبر). However, it is necessary to make the (خبر) precede the (مبتدأ) in the following instances:

(a) when the (خبر) is an (اسم استفهام), e.g. (أَيْنَ زَيْدٌ), (كَيْفَ أَبُوكَ). In these examples, the words (أَيْنَ) and (كَيْفَ) are the (خبر) because they contain the adverbial meaning (ظرفية). Consequently, they cannot be the (مبتدأ). They cannot succeed any words because the (أسماء الاستفهام) always appear at the beginning of a sentence, whether they are the (مبتدأ) or the (خبر).

Note 2: The words (أَيَّانَ), (مَتَى), (أَيْنَ) and

(كَيْفَ) are adverbs and will consequently always be the (خبر). The remaining (أسماء الاستفهام) like (مَنْ), (مَا) etc. will always be the (مبتدأ).

(b) if there is such a pronoun (ضمير) attached to the (مبتدأ) which refers to the (خبر), e.g

(فِي الدَّارِ صَاحِبُهَا - The owner of the house is in it).

The word (صَاحِبُهَا) is the (مبتدأ مُؤَخَّر) while

(فِي الدَّارِ) is the (خبر مُقَدَّم) because the (مبتدأ) has a

(ضمير) attached to it and this (ضمير) refers to the

(خبر). If the (مبتدأ) has to be brought at the

beginning, it will lead to (اضمار قبل الذكر).

(c) when the (مبتدأ) is indefinite (نكرة) and the (خبر)

is (ظرف) or (جار مجرور), e.g. (عندي ثوبٌ) - I have a

cloth); (فِي الدَّارِ رَجُلٌ) - There is a man in the house).

The words (ثوبٌ) and (رَجُلٌ) are (مبتدأ مُؤَخَّر)

respectively in both these sentences.

(d) when the (خبر) is limited to the (مبتدأ), that is,

when the (مبتدأ) occurs after the word (إلا), e.g.

(مَا خَاسِرٌ إِلَّا الْكَسَلَانُ) - No one is at a loss except for the lazy one). The (مبتدأ) is (الْكَسَلَانُ). If you bring it to the beginning, the meaning will be distorted.

Note 3: The method of recognizing the (مبتدأ) and the (خبر) is that the (مبتدأ) is the one about which some information is imparted while the information itself is the (خبر). The verb and the (ظرف) cannot become the (مبتدأ).

Exercise No. 91

Examine the analysis of the following sentences:

(1)

الْغَيْبَ	يَعْلَمُ	اللَّهُ
مفعول به منصوب	فعل مضارع ، الضمير المستتر (هو) فاعل	مبتدأ مرفوع
الفعل مع الفاعل جملة فعلية = خبر		
المبتدأ مع الخبر = جملة اسمية		

(2)

سِحْرًا	لَ	الْبَيَانَ	مِنْ	إِنَّ
مبتدأ مؤخر (نكرة) - المبتدأ منصوب بـ (إِنَّ)	حرف تأكيد غير عامل	مجرور	حرف جرّ	حرف مشبه بالفعل
المبتدأ مع الخبر = جملة اسمية خبرية				

(3)

كَيْفَ	حَالٌ	كَ
اسم استفهام خبر مقدم محلاً مرفوع	مضاف	مضاف إليه
مبتدأ مرفوع		
المبتدأ مع الخبر = جملة اسمية		

Vocabulary List No. 50

Word	Meaning
أَغْضَبَ	(1) enrage
أَنْيَّةٌ ، أَوَانٌ	utensil
إِطْنَانٌ	(1) to hum, to buzz
بَدْرٌ ، بُدُورٌ	complete month, full moon
بَطَالَةٌ	idleness, inactivity
تَوْحِيدَةُ الْحُسَيْنِ	exemplary beauty, name of the daughter of Egyptian poetess, Āishah Taymūrīyah

تَحْرِيكَةٌ	(2) to move
تَحَجَّبَ	(4) to conceal, go into hijāb
تَتَقَبَّ	(4) to don the niqāb, to cover the face
تَسْكِينَةٌ	(2) calm, tranquillity, peace
جَفْنٌ ، أَجْفَانٌ	eyelid
خَيْرٌ	generous
رَائِحَةٌ ، رَوَائِحٌ	fragrance
سَتَرَ (ن)	to cover, to conceal
سَنَا أَوْ سَنَى	shine, brilliance, splendour
شُرُوقٌ	rising
كَدٌّ	toil, hard work, trouble
لَهْفٌ	regret, grief, sorrow
مَنْطِقٌ	speech
مُتَمَرِّدٌ	rebellious
مِسْكٌ	musk
وَرَى	creation
فَاقِدٌ	devoid

عَارٌ ، أَعْيَارٌ	shame, disgrace
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Exercise No. 92

(A)

Note 4: Recognize the (مبتدأ) and (خبر) in the following sentences. What is the reason for the (خبر) preceding the (مبتدأ) in some of the sentences.

- (1) المسلم لا يخاف الموت .
- (2) خير الناس من ينفع الناس .
- (3) الآنية تمتحن بالإطنان والإنسان بالمنطق .
- (4) أمانى الكسلان تقتله فإن يديه تأبين العمل .
- (5) لكل فرعون موسى .
- (6) عند التلميذ كتاب .
- (7) لي حاجة .
- (8) إن لي حاجة .
- (9) متى نصر الله .
- (10) أفي الله شك ؟
- (11) لنا علم وللجهال مال .

- (12) فِي البِسْتَانِ أَزْهَارُهَا .
(13) كَلَامُ المَلُوكِ مَلُوكُ الكَلَامِ .
(14) أُمُّ العُيُوبِ البَطَالَةُ .
(15) البَطَالَةُ أُمُّ الإِخْتِرَاعِ .
(16) حَامِلُ المِسْكِ لَا تَخْفَى رَوَائِحُهُ .
(17) الجُمْلَةُ المَرْكَبَةُ مِنَ الفِعْلِ وَالفَاعِلِ تُسَمَّى جُمْلَةً فَعْلِيَّةً .
(18) إِنَّ مَعَ العُسْرِ يُسْرًا .

(B) Recognize the (فاعل), (نائب الفاعل), (مبتدأ) and (مبتدأ) and (مبتدأ) in the following poems.

(1)

وَلِلَّهِ فِي كُلِّ تَحْرِيكَةٍ وَفِي كُلِّ شَيْءٍ لَهُ آيَةٌ	وَفِي كُلِّ تَسْكِينَةٍ شَاهِدٌ تَدُلُّ عَلَى أَنَّهُ وَاحِدٌ
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(2)

سُتِرَ السَّنَا وَتَحَجَّبَتْ شَمْسُ الضُّحَى	وَ تَنَقَّبَتْ بَعْدَ الشُّرُوقِ بِدُورٍ
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(3)

لَهْفِي عَلَى تَوْحِيدَةِ الْحَسَنِ الَّتِي قَدْ غَابَ عَنِّي بِدْرُهَا الْمَسْتُورُ

(4)

قَلْبِي وَجَفْنِي وَاللِّسَانُ وَخَالِقِي رَاضٍ وَبَاكِ شَاكِرٌ وَغَفُورٌ

(5)

إِنَّ الْأَكَابِرَ يَحْكُمُونَ عَلَى الْوَرَى وَعَلَى الْأَكَابِرَ تَحْكُمُ الْعُلَمَاءُ

(6)

يَجُودُ عَلَيْنَا الْخَيْرُونَ بِمَالِهِمْ وَنَحْنُ بِمَالِ الْخَيْرِينَ نَجُودُ

(7)

بِقَدْرِ الْكَدِّ تُكْتَسَبُ الْمَعَالِي وَمَنْ طَلَبَ الْعُلَى سَهَرَ اللَّيَالِي

Test No. 20

- [1] What is the difference between the (مبتدأ) and the (فاعل)? [2] What is the difference between the (فاعل) and the (نائب الفاعل)?
- [3] How can you recognize the (مبتدأ) and the (خبر) in a sentence?
- [4] In which instances does the (خبر) have to precede the (مبتدأ)?
- [5] If the (فاعل) is a visible noun (اسم ظاهر), what changes occur in the verb due to the changes in the (فاعل)?
- [6] Change the (فاعل) and the (نائب الفاعل) to a (مبتدأ) and the (مبتدأ) to a (فاعل) and a (نائب الفاعل) in the following sentences.

- (1) يُعَرِّفُ الْإِنْسَانَ بِالْمَنْطِقِ .
- (2) لَا يَنْفَعُ الْعِلْمُ بِغَيْرِ الْعَمَلِ .
- (3) لَا يُكْرَمُ الْبَخْلَاءُ وَلَا يُهَانُ الْأَسْخِيَاءُ .
- (4) حَضَرَتِ الشُّهُودُ وَشَهِدُوا بِالْحَقِّ .

- (5) الحديدُ يُوجدُ في المعدن مخلوطاً بالتراب .
(6) أُعطيَ السائلانِ دينارينِ .
(7) الأحمقُ لا يجدُ لذَّةَ الحكمةِ .

[7] Change the (مبتدأ) in the following sentences to the plural form and make the necessary changes in the (خبر) in order to conform to the (مبتدأ):

- (1) أين المنزلُ ؟
(2) ما اسم ولدك ؟
(3) المرأة الصالحة تسرُّ زوجها .
(4) الولد الذي يحسن القراءة فله الجزاء .
(5) في الدار صاحبُها وعلى الشجرة ثمرها .
(6) الإبن الفاقدُ الأدبِ عارٌ لأبيه .

[8] Construct five sentences in which the (خبر) is a sentence (جملة), five sentences in which the (خبر) is a (شبه الجملة) and five sentences in which it is necessary to make the (خبر) precede the (مبتدأ).

Lesson 60

The Accusative Case

(المنصوبات)

The Object

(مفعول به)

1. The (مفعول به) which is generally referred to as the (مفعول) is a noun on which the action of the doer occurs.

2. Most transitive verbs (الفعل المتعدّي) have one (مفعول), some have two while others have three. The following verbs have two objects:

عَلِمَ	حَسِبَ	وَجَدَ	جَعَلَ	أَتَّخَذَ
to know	to think	to find	to make	to take

The verb (أَعْلَمَ) has three objects.

Examples:

Hāmid knew that Alī was learned.	عَلِمَ حَامِدٌ عَلِيًّا عَالِمًا
Hāmid informed Mahmūd that Alī was learned.	أَعْلَمَ حَامِدٌ مَحْمُودًا عَلِيًّا عَالِمًا

3. The (مفعول به) causes no change in the verb, e.g.

يُكْرِمُ زَيْدٌ أُمَّهُ وَأَبَاهُ وَأَخَوَيْهِ وَعَمَّاتِهِ وَالْأَقْرَبِينَ

4. The (اسم ظاهر) can be a visible noun (مفعول به) as in the above example and it can be a pronoun (اسم ضمير), e.g.

أَرْشَدَنِي الْعِلْمُ وَإِيَّاكَ وَإِيَّاهُمْ

In this sentence, the first (مفعول به) is a

(ضمير متكلم منصوب متصل) – attached pronoun

while the second and third objects are

(ضمير منصوب منفصل) – detached pronouns).

5. You have learnt that the original position of the (مفعول) is after the (فاعل), although it is permissible to make it precede the (فاعل). However, when there is a confusion between the

(فاعل) and the (مفعول) and there is no indication as to which one is which, the (مفعول) should succeed the (فاعل). See 58.10

6. It is compulsory to make the (مفعول) precede the (فاعل) in the following instances:

(a) when there is such a pronoun (ضمير) attached to the (فاعل) which refers to the (مفعول), e.g. أَكْرَمَ الْأُسْتَاذُ تَلْمِيذَهُ - The teacher's student honoured him).

(b) when the (ضمير) of the (مفعول) is attached to the verb, e.g. أَكْرَمَنِي الْأَمِيرُ - The leader honoured me).

(c) when the (فاعل) is limited, e.g.
إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ - From among the slaves of Allāh, only the learned ones fear Him). This meaning could also be expressed as follows:
(لَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ إِلَّا الْعُلَمَاءُ).

(d) when the (مفعول) is such a word that needs to be at the beginning of the sentence.

These words are (أَسْمَاءُ الشَّرْطِ), (أَسْمَاءُ الْإِسْتِفْهَامِ) and

(كَمْ خَبَرِيَّةً), e.g.

(مَنْ رَأَيْتَ - Who did you see?)

(مَا تُرِيدُ - What do you intend?)

(مَا تَفْعَلُ مِنْ خَيْرٍ تُجْزَى بِهِ - Whatever good you do, you will be rewarded for it). See 56.2.

(كَمْ كِتَابًا قَرَأْتَ؟ - How many books did you read?).

(كَمْ كِتَابٍ قَرَأْتُ - I have read many books.) In this sentence, the word (كَمْ) is (كَمْ خَبَرِيَّةً).

In this case, the (مَفْعُولٌ) has to precede the verb as well in order to be at the beginning of the sentence.

7. In the following three instances, only the (مَفْعُولٌ) is mentioned while the (فَعْلٌ) and the (فَاعِلٌ) are implied:

(i) تَحْذِيرٌ

(تَحْذِيرٌ) means to warn or to caution, e.g.

(الْكَسَلَ الْكَسَلَ) – Beware of laziness. This was

originally (احْذِرِ الْكَسَلَ). The word (احْذِرْ) which is a (فاعل) and (مفعول) is implied here. The (مفعول) has to be repeated in this case. Similarly, one can say, (إِيَّاكَ وَالْكَسَلَ) – This literally means: “Keep yourself away from laziness and keep laziness away from you.” It was originally, (احْذِرْ نَفْسَكَ مِنَ الْكَسَلِ وَالْكَسَلَ مِنْكَ). Instead of the word (احْذِرْ), the words (اتَّقِ) or (بَعُدْ) could be understood to be implied.

(ii) إِغْرَاءٌ

(إِغْرَاءٌ) means to spur on, to incite or to urge, e.g. (الْإِجْتِهَادَ الْإِجْتِهَادَ) - Adopt diligence. This sentence was originally (الزِّمِ الْإِجْتِهَادَ). Another example is, (الْمُرُوءَةَ وَالنَّجْدَةَ) – Adhere to the ideal of manhood (valour) and courage. Here also, the verb with its (فاعل), namely (الزِّمِ) is implied.

(iii) اخْتِصَاصٌ

(اخْتِصَاصٌ) means to specify or to intend someone

in particular, e.g.

(نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نَرِثُ وَلَا نُورَثُ) – We, that is, the prophets, neither inherit from anyone nor does anyone inherit from us. The word (أَخْصُ - I specify) or (أَعْنِي - I mean) is implied. The word (مَعَاشِرَ) is the (مفعول) of this verb. Similarly, one can say, (نَحْنُ الْعَرَبَ) – We, the Arabs... or, (نَحْنُ الْمُسْلِمِينَ) – We, the Muslims...

8. The above-mentioned three places are according to the rule. Many examples can be made following the rule. Besides these, there are certain instances which are (سماعي) – as heard from the Arabs, where the (فاعل) and (فعل) are omitted and only the (مفعول) is mentioned.

When welcoming someone, the host says,

(أَهْلًا وَسَهْلًا وَمَرْحَبًا) which is the abbreviated form of (أَتَيْتَ أَهْلًا وَوَطِئْتَ سَهْلًا وَصَادَفْتَ مَرْحَبًا) - You have come to your own people, you have tread the soft and easy path and you have obtained an

expansive place, that is, welcome to you.

(إِمْرًا وَنَفْسَهُ), is the abbreviated form of

(أُتْرِكَ إِمْرًا وَنَفْسَهُ) – Leave the man in his condition.

(غُفْرَانَكَ رَبَّنَا), is the abbreviated form of

(نَطْلُبُ غُفْرَانَكَ رَبَّنَا) – We seek Your forgiveness, O our Rabb.

(اِسْتِعَالُ الْفِعْلِ)

9. In some sentences the (مفعول) is mentioned before the verb. In place of the (مفعول), a (ضمير) is mentioned after the verb which refers to the (مفعول), e.g. (الْكِتَابَ قَرَأْتُهُ) – I read the book. In such sentences, the preceding noun is called (مَشْغُولٌ عَنْهُ) - independent of) because the verb has become independent of it due to having a (مفعول).

Note 1: This rule is not about a (مفعول مُقَدَّم) - a preceding object. In the above-mentioned example, the (مفعول) of the verb is the pronoun (ضمير) that is attached to it. It is for this reason

that the cases of (إعراب) of this noun have changed.

10. The (إعراب) of a noun that is (مَشْعُورٌ عَنْهُ) is of 3 types:

(a) It is necessary to render (نصب) to such a noun if it succeeds words that are always followed by a verb, like the (كلمات الشرط) and (حروف التحضيض), e.g.

(إِنَّ الْعِلْمَ حَصَلَتْهُ نَفَعَكَ) – If you obtain knowledge, it will benefit you.

(هَلَّا وَلَدَكَ تُعَلِّمُهُ) – Why don't you teach your son?

(b) If the noun succeeds a (حرف النفي), namely (مَا) or (لَا), or a (حرف الاستفهام), namely (هَلْ) or (أ), it is better to read a (نصب) on it, although it is not necessary to do so, e.g.

(زَيْدًا لَقَيْتُهُ وَلَا عَمْرًا رَأَيْتُهُ) – I neither met Zaid nor did I see Ámr.

(هَلِ الرَّجُلَيْنِ تَعْرِفُهُمَا؟) – Do you recognize the two men?

It is permissible to read (رفع) on the (مَشْعُورٌ عَنْهُ) in the above-mentioned examples, but it is not better to do so.

(c) when the noun succeeds (إِذَا الْفُجَائِيَّةُ), which means suddenly, it is essential to read a (رفع) on it, e.g.

(دَخَلْتُ الْبَيْتَ فَإِذَا الْغُلَامُ يُوبِّخُهُ أَبِي) – I entered the house when suddenly (I found) my father rebuking the youth.

Similarly, if it precedes the (كلمات الشرط),

(ما نافية), (لام الإبتداء), (أسماء الموصولة)

(حرف مشبّه بالفعل), (رفع) will be necessary, e.g.

(العلمُ إنَّ خدمته رفعك) – If you serve knowledge, it will raise you.

(الولدُ الذي رأيته ذكيٌّ) – The boy whom you saw is intelligent.

(d) Besides the above-mentioned situations, both (رفع) and (نصب) are permissible, e.g.

(الكتبُ النافعةُ أقرأها دائماً) – I read the beneficial books always.

11. When (نصب) is read on a noun that is (مَشغُولٌ عَنْهُ), it is analyzed as the (مفعول) of an implied verb (فعل مقدر) and the verb that succeeds this noun is regarded as the (مفسر) of the implied verb.

If (رفع) is read on this noun, it will be analyzed as the subject (مبتدأ), while the remainder of the sentence will be the predicate (خبر). You will understand this from the analysis of the following sentences.

Exercise 93

Analyze the following sentences:

(1) إِنَّ الْعِلْمَ حَصَلَتْهُ نَفَعَكَ

(2) الْعِلْمُ إِنَّ حَصَلَتْهُ نَفَعَكَ

In the first example, (نصب) is compulsory while

(رفع) is compulsory in the second one.

ك	نفع	هـ	حصلت	العلم	إن
مفعول به محلا منصوب = جملة = فعلية جزء	الفعل الماضي والضمير المستتر هو الفاعل	مفعول به محلا منصوب = جملة = فعلية مفسر أو تفسير للجملة الأولى	الفعل مع الفاعل	مفعول به لفعل مقدّر (حصلت) يفسره الفعل الذي بعده . ثم الفعل مع الفاعل والمفعول = جملة = فعلية مفسر	حرف الشرط
جزاء		شرط			
جملة فعلية شرطية					

نفعك	إِنْ حَصَلَتْهُ	العلمُ
الفعل مع الفاعل والمفعول = جملة فعلية = جزاء	جملة فعلية = شرط	مبتدأ مرفوع
خبر محلا مرفوع		مبتدأ
المبتدأ مع الخبر = جملة اسمية		

Vocabulary List No. 51

Word	Meaning
أَقْبَلَ	(1) to advance, to face
أَنَارَ (و)	(1) to light, to illuminate
إِفْرَاطٌ	(1) to exceed the limit
تَفْرِيطٌ	(2) to be deficient, to squander
بِضَاعَةٌ ، بَضَائِعُ	merchandise
جَلَبَ (ض) وَإِسْتَجَلَبَ	to draw, to attract
جَائِعٌ ، جِيَاعٌ	hungry

جَلِيسٌ ، جُلَسَاءٌ	companion
دِيَوَانٌ ، دَوَائِنٌ	anthology of poetry, governmental office, account books
زَبَّائِنٌ ، زَبُونٌ	customer, client, buyer
شَاهِقٌ	very high
عُرْيَانٌ ، عُرَاةٌ	naked
قَهَرَ (ف)	to overpower, to compel
كَسَا (ن - و)	to don, to wear
لُقْطَةٌ	article or thing found
الْمُتَنَبِّئُ	claimant of prophethood, title of a famous poet
مَحَا (ن - و)	to erase
مَخْزَنٌ ، مَخَازِنٌ	storeroom, depot, shop
نَهَرَ (ف)	to scold, to reproach

Exercise No. 94

Determine where the (مفعول) is (مقدم) in the

following examples and the reason for this. Also determine where this is permissible and where necessary. In which examples are both the (فعل) and the (فاعل) elided? What is the (فعل) that has been elided?

- (1) كَافَأْنَا أَخَانَا الصَّغِيرَ .
- (2) كَافَأْنَا أَخُونَا الْكَبِيرَ .
- (3) مَا رَأَى مُوسَى عِيسَى .
- (4) بَنَى الْمِحْرَابَ زَكَرِيَّا .
- (5) أَلْفَى الْعَصَا مُوسَى .
- (6) أَكْرَمَ أَخِي أَبِي .
- (7) قَرَأَ كِتَابِي صَدِيقِي .
- (8) أَيَّ رَجُلٍ لَقِيتَ .
- (9) كَمْ رُمَانَةً أَكَلْتُ .
- (10) كَمْ تُفَاحَةً أَكَلْتُ .
- (11) مَنْ عَلَّمْتَ وَمِمَّنْ تَعَلَّمْتَ ؟

- (12) أَصْبَحًا لَا عَيْبَ فِيهِ تُرِيدُ⁴² ؟
- (13) فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ . وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ .
- (14) وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ .
- (15) إِيَّاكُمْ وَالشَّقَاقَ .
- (16) إِيَّاكَ وَجَلِيسَ السَّوِّءِ .
- (17) الْإِثْحَادَ الْإِثْحَادَ .
- (18) الطَّرِيقَ الطَّرِيقَ .
- (19) اللَّهُ اللَّهُ عِبَادَ اللَّهِ (يَا عِبَادَ اللَّهِ) .

Exercise No. 95

Hereunder follow some examples of (اشتغال). Determine where (نصب) is compulsory, where (رفع) is compulsory and where both are permissible.

- (1) هَلْ دِيْوَانُ الْمُنْتَبِيِّ قَرَأْتَهُ ؟
- (2) حَيْثَمَا الْحَسَنُ وَجَدْتُمُوهُ فَعَظَّمُوهُ .

⁴² The hamzah is for (استنْفهام). This is part of a verse of poetry.

- (3) لا الإفراط أريده ولا التفريط أبتغيه والإعتدالُ هو مذهبي.
- (4) الناسُ تُغرِّهم الدنيا فيهلكون .
- (5) أبوك أو أباك أعرفه فقد كان رجلا صالحا .
- (6) الجائع أطمعوه والعريان اكسوه .
- (7) اللقطة حيثما وجدتموه ووجب عليكم ردّها إلى صاحبها.
- (8) الكتاب الذي نقرأه نافع جدا .
- (9) البضائع الجيدة هل استجلبتها لمخزنك حتى تشتهر بين التجار ويكثر عليك إقبال الزبائن ؟
- شعر:
- (10) وأين الوعدُ قلت لها ، فقالت كلام الليل يمحوه النهارُ

Exercise No. 96

- (1) Which book did you buy?
- (2) How many rupees did you give to the worker?
- (3) What did you see in Bombay and whom did you meet?
- (4) My father called my brother.
- (5) Whatever you do, you will receive its reward.

- (6) Only knowledge makes a person successful.
(7) Wherever you find Hāmid, send him to me. I want to give him an excellent watch.
(8) Do not keep on reproaching the children and do not unnecessarily trouble the animals.

Exercise No. 97

Insert the (اعراب) in the following passage and translate it.

خرج صباح الجمعة أخوان للتفرج إلى الضاحية وأخذا معهما
أختهما رقية . فدخلوا في البستان فرأوا هناك أشجارا
شاهقة وأزهارا طيبة الرائحة وأثمارا مختلفة الألوان والأشكال .
فطمعت البنت في تفاحة ناضجة وأرادت أن تقطفها . فصاح
أخواها إياك والثمار يا رقية . لا تمسّي شيئا من الأزهار
والأثمار دون إجازة البستاني . إنّما يسرق الأثمار الأولاد
الشرار . فلا تكن منهم ولتكن من الكرام . فان طابت لك
ثمرة فاشترئها ولا تسرقى .

فثلاثة من التفاح اشترتها رقية بستّ آتات وبقاقه⁴³ من الورد
بآنة . أما أخواها فاشترى ثمانى رمانات بروبية واحدة . ثم
خرجوا على شاطئ النهر وتفرجوا واغتسلوا وسبحوا في
الماء وسُرّوا مسرة عظيمة . ثم رجعوا إلى بيّتهم وقصوا على
أمهم فتبسمت وفرحت على قصة الأثمار .

⁴³ bunch

Lesson 61

(المفعول المطلق)

The General Object

(1) Some examples:

(1) كَلَّمَ اللهُ مُوسَى تَكْلِيمًا .

Allāh addressed Mūsā عليه السلام directly.

(2) ضَرَبَ السَّارِقُ ضَرْبًا شَدِيدًا .

The thief was severely beaten.

(3) سَرْتُ سَيْرَ الْبَرِيدِ .

I travelled like a courier (lit. the travelling of a courier).

(4) دَقَّتِ السَّاعَةُ دَقَّتَيْنِ .

The clock struck twice.

(2) In the above-mentioned examples, the words (تَكْلِيمًا), (ضَرْبًا شَدِيدًا), (سَيْرَ الْبَرِيدِ) and (دَقَّتَيْنِ) are all (مَفْعُولٌ مُطْلَقٌ). You have learnt in Lesson 43 of Volume 3 that the (المفعول المطلق) is a verbal noun

(مصدر) mentioned after its verb, either for emphasis (تأكيد), to indicate the manner in which an action is done (نوع) or to indicate the number of times the action is done (عدد). It is (منصوب).

3. The first example indicates emphasis (تأكيد) of the action, the second and third ones denote the manner in which the action was done (نوع) while the fourth one shows the number of times the action was done (عدد).

4. The manner in which the action is done (نوع) can be denoted by a (صفة) as in example 2 or by (إضافة) as in example 3.

5. When only emphasis (تأكيد) is denoted, a synonym can be used, e.g.

(قَامَ الْخَطِيبُ وَقُوفًا) – The orator stood up.

(جَلَسْتُ قُعُودًا) – I sat down.

The words (قِيَامًا) and (وَقُوفًا) are synonymous as

are (جُلُوسًا) and (تُعُودًا).

6. Sometimes the verbal noun (مصدر) occurs as the (مضاف اليه) of an adjective (اسم الصفة). In this case, (نصب) is rendered to the (مضاف) and this becomes the (مفعول مطلق), e.g.

(خَاطَبَ أَفْصَحَ خِطَابٍ) – He delivered a most eloquent address.

The word (خِطَابٍ) is the (مصدر) of (خَاطَبَ).

7. The words (كُلٌّ), (بَعْضٌ), an adjective together with the (اسم العدد) – a word denoting a number, are all used as a (مفعول مطلق) and are therefore (منصوب), e.g.

(مَالَ كُلِّ الْمَيْلِ) – He inclined completely.

(تَأَثَّرَ بَعْضَ التَّأَثُّرِ) – He was slightly affected.

(أَذْكُرُوا اللَّهَ كَثِيرًا أَي ذَكَرًا كَثِيرًا) – Remember Allāh abundantly.

(جُلِدَ السَّارِقُ عَشْرًا أَي جُلِدَهُ أَوْ عَشْرَ جُلْدَاتٍ) – The thief was lashed ten times.

The word (المَيْلِ) is the (مصدر) of (مَالٌ) but it is (مجرور) because of being the (مضاف اليه). The word (كُلٌّ) is the (مضاف) and is therefore (منصوب) instead of the (مصدر). You can understand the other examples in a similar manner.

8. There are many sentences in Arabic where only the (مَفْعُولٌ مُطْلَقٌ) is mentioned while the rest of the sentence is elided.

Examples:

(هَنِيئًا لَكَ أَيُّ هَنَا هَنِيئًا) – May it do you much good or I hope you enjoy it.

(عَجَبًا لَكَ أَيُّ عَجِبْتُ عَجَبًا لَكَ) – How strange or how astonishing!

(شُكْرًا لَكَ أَيُّ أَشْكُرُكَ شُكْرًا لَكَ) – I thank you.

(رَعِيًا أَيُّ رَعَاكَ اللَّهُ رَعِيًا) – May Allāh protect you.

(سَمْعًا وَطَاعَةً أَيُّ إِسْمَعُوا سَمْعًا وَأَطِيعُوا طَاعَةً) – Listen and obey.

(أَيْضًا أَيُّ آضَ أَيْضًا) – also.

A junior in response to the call of a senior says (لَبَّيْكَ وَسَعْدَيْكَ). The word (لَبَّيْكَ) is thought to be originally (أَلْبُ لَكَ الْبَايَيْنِ). The verb was elided while the word (الْبَايَيْنِ) was made (مُضَاف) to (كَ) – the second person pronoun. Due to (إِضَافَة), the nūn of the dual (تَشْنِيَة) form drops off. The word (الْبَايَيْنِ) remains. Further decreasing of alphabets results in the word (لَبَّيْكَ). The meaning is, “I am at your service, not once, but numerous times.”

In a similar manner, the word (سَعْدَيْكَ) was originally (أُسْعِدُكَ إِسْعَادَيْنِ). The meaning is, “I am present to assist you two times, that is, several times.” This word was also changed from (إِسْعَادَيْنِ) to (سَعْدَيْكَ).

Note: The (مَفْعُولٌ مُطْلَقٌ) is seldom used in Urdu and not used at all in English. Therefore there is no need to translate it when translating from Arabic to English.

The Object of Cause

(مَفْعُولٌ لَهُ)

9. The (مَفْعُولٌ لَهُ) or (مَفْعُولٌ لِأَجْلِهِ) was explained in Lesson 43 of Volume 3. It is also a verbal noun (مصدر) that is used to indicate the reason for the action, e.g.

(قُمْتُ إِكْرَامًا لِلْأُسْتَاذِ) – I stood up to honour the teacher.

(ضَرَبْتُ الْوَلَدَ تَأْدِيبًا) – I hit the boy to discipline him.

The words (إِكْرَامًا) and (تَأْدِيبًا) are the (مَفْعُولٌ لَهُ) in these sentences.

However, if a (لَامٌ جَارَّةٌ) is attached to the (مصدر), it will no longer be called the (مَفْعُولٌ لَهُ) but will now be referred to as (جَارٌ مَجْرُورٌ), e.g.

(ضَرَبْتُ الْوَلَدَ لِلتَّأْدِيبِ) – I hit the boy to discipline him.

Understand the differences in the following three examples well:

تَأْدِيبًا	وَلَدِي	أَدَّبْتُ
مفعول مطلق	مفعول به	الفعل مع الفاعل

تَأْدِيبًا	وَلَدِي	ضَرَبْتُ
مفعول له	مفعول به	الفعل مع الفاعل

لِلتَّأْدِيبِ	وَلَدِي	أَدَّبْتُ
جَارَ مَجْرُورٍ متعلق الفعل	مفعول به	الفعل مع الفاعل

The word (تَأْدِيبٌ) is a (مفعول مطلق) in the first sentence, (مفعول له) in the second sentence and (جَارَ مَجْرُورٍ) in the third sentence. All three sentences are (جملة فعلية).

Vocabulary List No. 52

Word	Meaning
أَبٌ	fodder
أَبْتَعَاءٌ	(7) to desire
أَخَذَ	to catch, to arrest
اِكْتَشَفَ	(7) to discover, to find out
إِمْلَاقٌ	bankruptcy
تَجَرَّعَ	(4) to sip
تَدَخِينٌ	(2) smoking, to fumigate
تَشْجِيعٌ	(2) encouragement
تَعَمَّدَ	(4) to do intentionally
ثِقَةٌ (مصدر وثق يثق)	to trust, to rely on
جَائِزَةٌ	prize, award
جَزُوعٌ	impatient
خَشْيَةٌ	fear
شُعَاعٌ ، أَشْعَةٌ	ray
شَرِكَةٌ أَوْ شَرِكَةٌ	company, partnership

شَهْمٌ	astute, clever, gentleman
شَيْمَةٌ ، شَيْمٌ	character, nature, habit
صَاحِبٌ ، أَصْحَابٌ	companion, master
صَبٌّ	pouring, casting
صَلَةٌ ، صَلَاتٌ	gift, bond, relation
طَبْعٌ ، طِبَاعٌ	nature
عَاقَبَ	(3) to punish
عَصْرٌ ، عَصُورٌ أَوْ أَعْصَارٌ	time, period, era
عُنْوَانٌ	address, sign
غَلْبَاءٌ ، غُلْبٌ	dense
قَضْبٌ	reed, tree with branches
قَلَمُ الْحِسَابَاتِ	accounting department
كَادَ يَكِيدُ	to plot, to conspire
مَتَاعٌ ، أَمْتَعَةٌ	benefit, necessities
مُتَمَرِّدٌ	rebellious
مَرَضَاةٌ	pleasure
مُقْتَدِرٌ	possessing power, able

مُقَاسَاةٌ	(3) to endure, to suffer
نَعَمٌ ، أَنْعَامٌ	grazing livestock (sheep, camel, cattle, goats)
نَعْمَةٌ	comfort, prosperity, life of ease
نَكَالٌ	punishment, warning
هَجَرَ (ن)	to abandon, to leave
خَبِيرَةٌ	experience
وَفِيٌّ	faithful
عَوَّدَ	to accustom, to habituate
لَجَأَ (ف)	to take refuge, to resort
سَمَحَ (ف)	to allow, to permit
شَرَاءٌ	purchase
ذَاتُ الثَّرْوَةِ	wealthy
تَحْتَ يَدِ الزُّومِ	necessary work

Exercise No. 98

Look for the (مفعول مطلق) and the (مفعول له) in the following sentences.

- (1) لقد سرّني سروراً عظيماً كمالُ صحة ابنك بعدَ مقاساةِ مرضٍ شديدٍ.
- (2) أشكرُك شكراً قَلِيلاً من إرسالك لي عنوانَ صاحبك .
- (3) يضرُّ التدخينُ مُستعمليه إضراراً بليغاً فإذا شئتَ السلامةَ من مضارّه فاتركه تركاً أبدياً .
- (4) اكتشف العلماءُ في هذا العصرِ اكتشافاتٍ كثيرةً .
- (5) نأكلُ في النهارِ أَكَلَتَيْنِ ما عدّا أَكَلَةَ الصباحِ .
- (6) إذا أكرمتَ اللّيمَ بعضَ الإكرامِ ظنَّ أنّك في احتياجٍ إليه.
- (7) وقف أعرابيٌّ بين يدي الملكِ فخاطبه أفصحَ خطابٍ فأعجبه وأمر له بِصِلَةٍ .
- (8) ينبغي أن نصبرَ كلَّ الصبرِ على حوادثِ الأيامِ .
- (9) يعطى الأولادُ الناجحونَ في العلمِ جائزةً تشجيعاً لهم على تحصيلِ العلمِ.
- (10) عيّنت شركة السكة الحديدية أحد شركائها رئيساً على

- قلم الحسابات اعتماداً على خبرته وثقةً بأمانته ونشاطه .
(11) يُعَاقِبُ القَاتِلُ المتعمد بالقتل مجازاةً على إثمه وعبرةً
لأمثاله .
(12) تُشَعَلُ القنَادِيلُ ليلاً في المَدُنِ إِنْارَةً للشوارع وهدايةً
للمارِّينَ .
(13) كَلَّمَا يدعوني أبي "ياسعيدُ" أقول "لبيك وسعديك
ياسيدي" وأقوم لإمتثال أمره قيامَ الخادم الوفيِّ .
(14) فصبراً جميلاً يا بنيِّ ولا تُكُنْ
جزوعاً فإنَّ الصبرَ من شيمَةِ الشهم .
(15) هنيئاً لأربابِ النعيمِ نعيمُها
وللعاشقِ المسكينِ ما يَتَجَرَّعُ .

Exercise No. 99

(A) Underline the (مفعول مطلق) and the (مفعول له) in the following verses of the holy Qur'ān.

- (1) إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا .
(2) إِنَّهُمْ يَكِيدُونَ كَيْدًا . وَأَكِيدُ كَيْدًا .

- (3) وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا . وَذَرْنِي
وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا .
- (4) فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ . أَنَا صَبَبْنَا الْمَاءَ صَبًّا ثُمَّ شَقَقْنَا
الْأَرْضَ شَقًّا . فَأَنْبَتْنَا فِيهَا حَبًّا . وَعَنْبًا وَقَضْبًا . وَزَيْتُونًا وَنَخْلًا .
وَحَدَائِقَ غُلْبًا . وَفَاكِهَةً وَأَبًّا . مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ .
- (5) وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ .
- (6) وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا
عَظِيمًا .
- (7) وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا
مِّنَ اللَّهِ .
- (8) فَأَخَذْنَا هُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ .

(B) Translate the following letter written by a student to his elder sister.

مكتوب من تلميذ إلى أخته الكبيرة ذات الثروة يطلب منها
بعض ما يلزمه

أُخْتِي الْمُحْتَرَمَةَ زَيْنَةَ السَّيِّدَاتِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
جَمِيلُ صُنْعِكَ مَعِي قَدْ عَوَّدَنِي أَنْ أَلْجَأَ إِلَيْكَ فِي جَمِيعِ أُمُورِي .
وَإِنِّي أَرَانِي الْيَوْمَ فِي حَاجَةٍ إِلَى شِرَاءِ بَعْضِ أَشْيَاءٍ تَلْزَمُنِي فِي
الْمَدْرَسَةِ . فَقَصَدْتُكَ رَاجِيًا مِنْ مَكَارِمِكَ أَنْ تُرْسِلِي إِلَيَّ لَدَى
أَوَّلِ فُرْصَةٍ مَا تَسْمَحُ بِهِ نَفْسُكَ مِنَ النُّقُودِ لِأَقْضِيَ بِهَا حَاجَتِي
وَأَحْفَظَ الْبَاقِي تَحْتَ يَدِ الْزُّومِ . وَبِذَلِكَ يَزِدَادُ شُكْرِي لِفَضْلِكَ
وَتَتَضَاعَفُ مَحَبَّتِي لَكَ . دُمْتُ لِأَخِيكَ .

أخوك المطيع

حامد

Note: The reply to this letter is at the end of the
next lesson.

Test No. 21

1. How many types of (منصوبات) are there?
2. Define the (مفعول به).
3. What changes occur in the verb due to the (مفعول).
4. On which occasions is it essential to make the (فاعل) precede the (مفعول به)?
5. On which occasions is it essential to make the (مفعول به) precede the (فاعل)?
6. What is meant by (اشتغال الفعل)?
7. Explain the different cases of (إعراب) of the noun that is (مشغول عنه).
8. Define the (مفعول مطلق).
9. Which words can take the place of the (مفعول مطلق)?
10. Construct 12 sentences in which four have the (مفعول مطلق) for emphasis, four denote the type of action and four denote the number of the action.
11. Analyze the following sentences:

- سجد المُصَلِّي سجدتَيْن .
- يَمِيلُ الصَّالِحُ إِلَى الْفَضِيلَةِ كُلِّ الْمَيْلِ .

(12) Define the (مفعول له).

(13) Construct nine sentences using the following verbal nouns (مصادر) as (مفعول له):

- (1) رغبةً في العلم (2) طلباً للغنى (3) ثقةً (4) توكلاً على
الله (5) مكافأةً (6) تعليماً (7) إحتراماً (8) إعانةً (9) إفادةً

(14) Analyze the following sentences:

(1) يتصدَّقون ابتغاءَ مرضاتِ اللهِ

(2) تُتاجرُ أَمْلاً بِالرِّبْحِ .

Lesson 62

The Adverb

(الْمَفْعُولُ فِيهِ)

1. (قَرَأْتُ الدَّرْسَ صَبَاحًا أَمَامَ الْمُعَلِّمِ) – I read the lesson in the morning in front of the teacher.

You learnt in Lesson 43 that the (مفعول فيه) or (الظرف) is a noun which denotes the time or place in which the action took place. In the above sentence, the word (صَبَاحًا) and (أَمَامَ) are (مفعول فيه) because the former denotes the time while the latter indicates the place of the action. You can also term the former (ظرفُ الزَّمانِ) and the latter (ظرفُ المَكَانِ).

2. You have read most of the words of (ظرفُ الزَّمانِ) and (ظرفُ المَكَانِ) in the previous lessons, scattered in different places and included secondarily. Hereunder follows a list of most of the (أَسْمَاءُ الظَّرْفِ).

(ظَرْفُ الزَّمَانِ)

Word	Meaning
ثَانِيَّةٌ	second
دَقِيقَةٌ	minute
سَاعَةٌ	hour
يَوْمٌ	day
أُسْبُوعٌ	week
سَنَةٌ أَوْ عَامٌ	year
قَرْنٌ	century
دَهْرٌ	period, always
حِينٌ	time
بُكْرَةٌ	morning, early
أَصِيلٌ	evening
صَبَاحٌ	morning
مَسَاءٌ	evening
لَيْلٌ	night
نَهَارٌ	day
أَبَدٌ	always

If a (حرف الجر) does not precede the (ظَرْفُ الزَّمَانِ), it will always be (منصوب). If the word is not (مضاف), it will always have tanwīn at the end, e.g. (أذْكُرُوا اللَّهَ بُكْرَةً وَأَصِيلًا) – Remember Allāh in the morning and evening.

However, only those words of (ظَرْفُ الْمَكَانِ) will be (منصوب) that are unspecified (مُبْتَهَم). These words are as follows:

(ظَرْفُ الْمَكَانِ)

Word	Meaning
فَوْقَ	above
تَحْتَ	below
أَمَامَ	in front
قُدَّامَ	in front
خَلْفَ	behind
وَرَاءَ	behind
قَبْلَ	before

قَبِيلَ	slightly before
بَعْدَ	after
بُعِيدَ	slightly after
إِزَاءَ	opposite
حِذَاءَ	opposite, face to face with
تَلْقَاءَ	opposite, in front of
تُجَاهَ	facing, in front of
مَعَ	with
عِنْدَ	by
لَدُنْ أَوْ لَدَى	at, by, in the presence of
بَيْنَ	between, among
بَيْنَ يَدَيْ	in front of
يَمِينًا	right, right hand side
شِمَالًا	left, left hand side
يَسَارًا	left, left hand side
شَرْقًا	east
غَرْبًا	west

جَنُوبًا	south
شِمَالًا	north
شِمَالًا	left hand, left side
مِيْلًا	mile
فَرَسَخًا	a measure of length (3 miles)
بَرِيدًا	12 miles, mail

Note 1: The words (عِنْدَ) and (لَدُنْ) are synonyms. The difference between the two is that the word (عِنْدَ) is general for all things, real or abstract, whether present or absent while the word (لَدُنْ) is only used for things that are present. For example, a person can say (هذا القولُ عندي صَوَابٌ) – This statement is true in my view, but he cannot say (هذا القولُ لَدُنِّي صَوَابٌ).

Similarly, he can say (عِنْدِي كِتَابٌ) even if the book is not with him but is at home or somewhere else. However, he can only say (لَدُنِّي كِتَابٌ) if the book is physically with him. The same difference

applies to (لَدَى) and (عِنْدَ).

Note 2: Pronouns (ضمائر) can be suffixed to the words (لَدَى) and (لَدُنْ) as they are suffixed to (مِنْ) and (عَلَى).

**Attachment of the pronouns to the words (لَدَى)
and (لَدُنْ)**

Third Person (غَائِب)			
Masculine	لَدَيْهِ	لَدُنْهُ	singular
	لَدَيْهِمَا	لَدُنْهُمَا	dual
	لَدَيْهِمْ	لَدُنْهُمْ	plural
Feminine	لَدَيْهَا	لَدُنْهَا	singular
	لَدَيْهِمَا	لَدُنْهُمَا	dual
	لَدَيْهِنَّ	لَدُنْهُنَّ	plural

Second Person (حَاضِر)			
Masculine	لَدَيْكَ	لَدُنْكَ	singular
	لَدَيْكُمَا	لَدُنْكُمَا	dual
	لَدَيْكُمْ	لَدُنْكُمْ	plural
Feminine	لَدَيْكِ	لَدُنْكِ	singular
	لَدَيْكُمَا	لَدُنْكُمَا	dual
	لَدَيْكُنَّ	لَدُنْكُنَّ	plural

First Person (مُتَكَلِّم)		
لَدَيَّْ	لَدُنِّي	singular
لَدَيْنَا	لَدُنَّا	dual, plural

See Lesson 11.4 of Volume 1.

3. From the above-mentioned (أَسْمَاءُ الظُّرُوفِ), besides the latter 10, all the others are used with (إِضَافَةٌ). Sometimes the words (يَمِينِ), (يَسَارِ), (شِمَالِ) and the four directions are also used with (إِضَافَةٌ).

Examples:

(فَوْقَ الْجَبَلِ) – on top of the mountain,

(تَحْتَ الشَّجَرَةِ) – under the tree,

(جَلَسْتُ يَسَارَهُ) – I sat on his left-hand side,

(جَرَيْتُ مَيْلًا لَا فَرَسَخًا) – I ran a mile, not 3 miles.

4. The definite article (الْ) and the (حروف الجرّ) can be prefixed to the (أَسْمَاءُ الظُّرُوفِ). The particle (عَنْ) is most often prefixed to the words (يَمِينِ) and (شِمَالِ) while the particle (مِنْ) is generally used with the remainder of the nouns. For the directions, the particle (فِي) is used, e.g.

(عَنْ الْيَمِينِ وَعَنْ الشِّمَالِ قَعِيدٌ) – sitting to the right and to the left,

(تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) – The rivers flow beneath it,

(الْبَحْرُ فِي غَرْبِ الْهِنْدِ) – The ocean is to the west of India.

5. Those (ظُرُوفُ الْمَكَانِ) that are specific and indicate a particular place, e.g. (مسجدٌ), (بيتٌ), (دارٌ),

(فِي) etc. generally succeed the word (مَدْرَسَة), (مَكَّة) and are therefore (مَجْرُور), e.g.

(صَلَّيْتُ فِي الْمَسْجِدِ) – I performed salāh in the masjid.

⁴⁴(سَكَنْتُ فِي مَكَّة) – I lived in Makkah.

However, after the verbs (دَخَلَ), (نَزَلَ) and (سَكَنَ), most of the above-mentioned (أَسْمَاءُ الظُّرُوفِ) are used without the particle (فِي) and they are (منصوب), e.g.

(دَخَلْتُ الْمَسْجِدَ) – I entered the masjid.

(نَزَلْتُ قَرْيَةً) – I alighted in a village.

(سَكَنْتُ فِي مَكَّة) – I lived in Makkah.

6. Some of the (أَسْمَاءُ الظُّرُوفِ) are indeclinable (الْمَبْنِيَّة). They are:

(a) The word (قَطُّ – ever) is used for the perfect

⁴⁴ The word (مَكَّة) is read with a fathah because it is (غير منصرف). See Lesson 57.

(past) tense while (عَوْضٌ) is used for the future tense. Both these words are (ظَرْفُ الزَّمَانِ) and they are (الْمَبْنِي عَلَى الضَّمِّ), that is, the final alphabet always has a dammah, e.g.
(ما شربتُ الخمرَ قطُّ ولا أشربُها عوضٌ) – I never drank wine nor will I ever drink it.

(b) (حَيْثُ – where, wherever, since). It is a (ظَرْفُ الْمَكَانِ) and it is also used for time. It is (الْمَبْنِي عَلَى الضَّمِّ). It is normally (مُضَافٌ) towards a sentence, e.g.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ
وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ .

Then stream forth from where the people stream forth.

(c) (قَبْلُ) and (بَعْدُ) are originally declinable (مَعْرَبٌ) but when the (مُضَافٌ إِلَيْهِ) is elided, they become (الْمَبْنِي عَلَى الضَّمِّ), e.g.
(لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ أَيُّ قَبْلَ كُلِّ شَيْءٍ وَبَعْدَ كُلِّ شَيْءٍ)

– To Allāh belongs the command before and after, that is, before everything and after everything.

When the phrase (لَا غَيْرُ) is (مَقْطُوعُ الْإِضَافَةِ) – that is the (مُضَافٌ إِلَيْهِ) is elided, it becomes

(الْمَبْنِي عَلَى الضَّمِّ) even though it is not a (ظرف), e.g. (أَنَا أَكُلُ الْفَوَاكِهَ لِأَغَيْرِ أَى لَا أَكُلُ غَيْرَهَا) – I eat fruit and nothing else.

Note 3: Sometimes the word (بَعْدُ) has the meaning of “until now”, e.g. (لَمْ يُقْضَ الْأَمْرُ بَعْدُ) – Till now the matter has not been decided.

(d) (هُنَا – here), (هُنَاكَ) and (هُنَالِكَ – there, at that time), (ثُمَّ) or (ثَمَّةً – there, that way). These are indicative pronouns (أَسْمَاءُ الْإِشَارَةِ) having the meaning of adverbs included in them. Accordingly, they are also called (أَسْمَاءُ الظُّرُوفِ).

Examples:

(إِنَّا هُنَا قَاعِدُونَ) - We will sit here.

(مَنْ جَالِسٌ هُنَاكَ) - Who is sitting there?

(هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ) – At this point, Zakariyā ﷺ supplicated to his Lord.

Note 4: The phrase (ثُمَّ) is used in the meaning of “hence, therefore, for that reason,” e.g.

(الْخَمْرُ يُزِيلُ الْعَقْلَ وَمِنْ ثَمَّ حُرِّمَتْ فِي الْإِسْلَامِ) – Wine destroys the intelligence. Therefore it has been prohibited in Islam.

(e) The words (أَيْنَ - where), (أَيْنِي - from where, how), (أَيَّانَ - when), and (مَتَى - when), are used for interrogation (الاستفهام)⁴⁵ as well as for a condition (شرط).⁴⁶ They also contain the meaning of adverbs in them, hence they are included among the (أَسْمَاءُ الظُّرُوفِ).

The word (أَيْنَ) is a (ظَرْفُ الْمَكَانِ), (أَيْنِي) is both a (ظَرْفُ الزَّمَانِ) and (ظَرْفُ الْمَكَانِ) while (أَيَّانَ) and (مَتَى) are (ظَرْفُ الزَّمَانِ). Sometimes the particle (مَا) is

⁴⁵ See Lesson 13.

⁴⁶ See Lesson 56.

suffixed to (أَيْنَ) and (مَتَى), thus forming the words (أَيْنَمَا) and (مَتَى مَا).

Note 5: The words (أَيَّانَ) and (مَتَى) have the same meaning. However, the difference between the two is that the word (أَيَّانَ) is used when one asks a question about something important, e.g.

(أَيَّانَ يَوْمُ الدِّينِ) – When will the day of reckoning be?

One cannot say (أَيَّانَ ذَاهِبٌ أَنْتَ) – Where are you going?

(f) The words (كَلَّمَا – whenever), (رَيْثَمَا – as long as, while, when, until), (طَالَمَا – how long, often, frequently), (قَلَّمَا – seldom, sometimes), are also (أَسْمَاءُ الظَّرْفِ).

Examples:

(كَلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ) - Whenever they kindle a fire, Allāh extinguishes it.

(وَقَفَ الْعُلَامُ رَيْثَمَا صَلَّيْنَا) – The youth stood while we completed our salāh.

(طَالَمَا كُنَّا نَنْتَظِرُكَ) - How long have we been waiting for you.

(قَلَّمَا رَأَيْنَاهُ) – We seldom saw him.

(g) The words (إِذَا شَرْطِيَّة) – when) and (إِذٌ – when) are (ظَرْفُ الزَّمَانِ). The word (إِذَا) is generally used for the future tense even though it precedes the past tense, e.g.

(إِذَا السَّمَاءُ انشَقَّتْ) – When the sky will split asunder.

The word (إِذٌ) is most often used for the past tense even though it precedes the (مضارع) - imperfect tense, e.g.

(وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ) – And when Ibrāhīm عليه السلام and Ismāīl عليه السلام were raising the foundations of the Ka'bah.

Note 5: The (إِذَا شَرْطِيَّة) is always succeeded by a verb while (إِذٌ) can be succeeded by a verb or a noun, e.g. (إِذْ هُمَا فِي الْعَارِ) – when both of them

were in the cave.

However, (إِذَا فَجَائِيَّةٌ)⁴⁷ is always succeeded by a noun, e.g. (طَلَعْتُ الْجَبَلَ وَإِذَا أَسَدٌ نَائِمٌ فِي الْعَارِ) – I ascended the mountain and suddenly there was a lion sleeping in the cave.

The word (إِذٍ) is sometimes used for (مُفَاجَاةً) – to provide the meaning of suddenly. It can be succeeded by a verb, e.g. (بَيْنَمَا أَنَا جَالِسٌ إِذْ جَاءَ زَيْدٌ) – While I was sitting, Zaid suddenly appeared.

Note 6: In the holy Qur’ān, wherever the word (إِذٍ) is used, the word (أُذْكُرُ) or (أُذْكُرُوا) is implied. Hence the meaning of (وَإِذْ يَرْفَعُ إِبْرَاهِيمُ) is, “Remember when Ibrāhīm عليه السلام was raising...”

Note 7: The word (إِذٍ) also has the meaning of “therefore,” e.g. (أَكْرَمْتُهُ إِذْ هُوَ رَجُلٌ صَالِحٌ) – I honoured him because he is a pious man. In this case, the word (إِذٍ) will be regarded among the particles (حروف).

⁴⁷ The (إِذَا) that has the meaning of suddenly.

7. When the words (يَوْمَ) and (حِينَ) are (مُضَافٍ) towards (إِذٍ), they become:

(يَوْمَ إِذٍ) = (يَوْمَئِذٍ) – on that day, then, at that time;

(حِينَ إِذٍ) = (حِينَئِذٍ) – at that time, then, that day.

Similarly, one can say (وَقْتِئِذٍ) – at that time. In these words, there was a sentence after the particle (إِذٍ). The sentence was deleted and replaced by tanwīn. For example, the word (يَوْمَئِذٍ) was originally (يَوْمَ إِذٍ كَانَ كَذَا) – the day on which such and such a thing occurred.

Note 8: The words (يَوْمَ إِذٍ), (حِينَ إِذٍ) and (وَقْتِ إِذٍ) are written as (يَوْمَئِذٍ), (حِينَئِذٍ) and (وَقْتِئِذٍ) respectively.

8. The following words take the place of the (منصوب) and are therefore (مفعول فيه – ظرف):

1. the (مصدر) – verbal noun,
2. (كَمْ)
3. (اسم العدد)

4. (اسم الإشارة) and
5. those words which indicate the whole (كُلُّ) or the part (جزء).

Examples:

(جِئْتُ طُلُوعَ الشَّمْسِ) – I came at sunrise.

(كَمْ لَبِثْتَ = كَمْ يَوْمًا أَوْ كَمْ سَنَةً لَبِثْتَ) – How long did you stay?

(لَبِثْتُ أَرْبَعَةَ أَيَّامٍ) – I stayed for four days.

(وَقَفْتُ هَذِهِ النَّاحِيَةَ) – I stood on this side.

(مَشَيْتُ كُلَّ النَّهَارِ أَوْ طُولَ النَّهَارِ وَرُبْعَ اللَّيْلِ) – I walked the whole day and a quarter of the night.

Note 9: In the second and fourth examples, the words (كَمْ) and (هَذِهِ) are (مَحَلًّا مَنْصُوبًا) because they are (الْمَبْنِيُّ). The (اعراب) cannot be written in words.

The (مفعول معه)

The (مفعول معه) is a noun that appears after (وَإِوَاءُ الْمَعِيَّةِ) – a (وَ) that denotes attachment.⁴⁸ The noun appearing after such a (وَ) is (منصوب), e.g.

(سِرْتُ وَالشَّارِعَ) – I went along the street.

(سَافَرْتُ وَأَخَاكَ) – I travelled with your brother.

(سَلَّمْنَا عَلَيْهِ وَأَبَاهُ) – We greeted him together with his father.

10. Only in a sentence where the (وَ) cannot be (وَإِوَاءُ الْعَطْفِ), will (نصب) be rendered to the noun succeeding the (وَ). In the above-mentioned three examples, the (وَ) cannot be (وَإِوَاءُ عَاطِفَةٍ).

In the first example, if (وَ) is taken as (وَإِوَاءُ عَاطِفَةٍ), the meaning will be, “I and the street went.” This will be a nonsensical statement.

⁴⁸ See Lesson 43.7 and Lesson 51.7.

In the second example, (عطف) is not permissible because one cannot make (عطف) on a (ضمير مرفوع متصل) without any separating word/s in between. However, if you say, (سَافَرْتُ أَنَا وَأَخُوكَ), the (و) will be (واو العطف) and not (واو المَعِيَّةِ).

In the third example, (عطف) is only permissible on a (حرف الجرّ) if the (حرف الجرّ) is repeated on the (معطوف), e.g. if you say, (سَلَّمْنَا عَلَيْهِ وَعَلَى أَبِيهِ), the (و) will be (واو العطف) and not (واو المَعِيَّةِ). This will be discussed in Lesson 71 in the section of (عطف).

In some sentences, both (واو العطف) and (واو المَعِيَّةِ) are permissible, e.g.
(قَدِمَ الْأَمِيرُ وَجُنْدُهُ) – The leader came and his army came.
(قَدِمَ الْأَمِيرُ وَجُنْدُهُ) – The leader came with his army.

11. Examine the analysis of the following sentence:

(دَخَلْتُ الْمَدْرَسَةَ وَأَخَاكَ يَوْمَ الْأَرْبَعَاءِ)

I entered the madrasah with your brother on Wednesday.

دَخَلْتُ	الْمَدْرَسَةَ	وَ	أَخَا	كَ	يَوْمَ	الْأَرْبَعَاءِ
الفاعل مع الفاعل	مفعول فيه ظرف المكان منصوب	وَ وَ الْمَعِيَّةِ مَبْنِيَّةٍ على الفتح	مضاف	ضمير مجرور متصل مضاف إليه محلا مجرور	مضاف	مضاف إليه
			مفعول معه	مفعول فيه – ظرف الزمان		
جملة فعلية خبرية						

Vocabulary List No. 53

Word	Meaning
إِرْتَدَّ	(7) to retreat, to renounce (one's religion)
أَرْضَعَ	(1) to breastfeed
أَسْرَى	(1) to travel at night
أَسْرَى بـ	to make someone travel
آلَى يُؤْلِي	to take an oath, to make a vow
بَارَكَ	(3) to bless
بَأْسٌ	strength, harm, hurt
تَفَرَّعَ	(4) to branch out, to ramify
حَبَّبَ	(2) to make beloved
حَيَّةٌ ، حَيَاتٌ	snake
خَرِيْطَةٌ أَوْ خَارِطَةٌ ، خَرَائِطٌ	map, chart
دُبْرٌ ، أَدْبَارٌ	back, buttocks, behind
رَضَاعَةٌ	breastfeeding

شَبَاكٌ ، شَبَاكٌ	net, snare, trap
عَامِلٌ ، عَمَلَةٌ	worker, employee, go
قَضَى	(2) to perform, to carry out
لَعِبُ الصَّوْلَجَانِ	cricket
الْمَسْجِدُ الْحَرَامُ	the sanctified masjid (of Makkah)
الْمَسْجِدُ الْأَقْصَى	the masjid of Baitul Muqaddas
مَأْرَبٌ ، مَأْرَبٌ	purpose, aim, desire
بَيْنَمَا	while
نَاضِرٌ	fresh
زَهْرَةٌ ، أَزْهَارٌ	flower
نَاضِرٌ أَزْهَارِكَ	news of your good health
وَقَدْ يَفِدُ	to come
أَخِي	small brother
عَلَى بَيِّنَةٍ مِنْ	to be fully aware of, to be well informed
أَبْدَى	(1) to disclose, to reveal
مُؤَرَّخٌ	dated

نَقْدٌ ، نُقُودٌ	cash
جَازِي	(3) to reward

Exercise No. 100⁴⁹

(A) Look for the (مفعول معه) or (مفعول فيه) in the following sentences. Examine where the (ظرف المكان) and (ظرف الزمان) are (منصوب).

- (1) إذا أردت أن تعرف الجهات الأربع فاستقبل جهة طلوع الشمس ، فما كان أمامك فهو الشرق ، و ما كان خلفك فهو الغرب وإلى يمينك الجنوب وإلى يسارك الشمال .
- (2) ترى خليج البنغال في الخارطة شرق الهند وبحر العرب في غربها .
- (3) تُرى السكك الحديدية في الخريطة كالشبكة متفرعة شرقا وغربا وجنوبا وشمالا .

⁴⁹ In the original Urdu book, this exercise has been erroneously numbered as 95. Accordingly, all the exercises from this one onwards, will differ from the original. For easy reference, look at the Lesson number and the exercises that follow it. Translator

- (4) يشتغل العملة طول النهار ويعودون إلى بيوتهم غياب الشمس وينهضون قبيل طلوع الشمس ثم يذهبون ثانيا إلى أعمالهم .
- (5) قرب الحية نمّ وقرب العقرب لا تجلس . (المثل)
- (6) كل بيت اليهودي ونم بيت النصراني . (المثل)
- (7) اللهم احفظني بين يديّ ومن خلفي وعن يميني وعن شمالي ومن فوقني ومن تحتي .
- (8) كنّ وجارك متوافقين .
- (9) مالك أيها التاجر والمباحث الفلسفية ؟
- (10) كيف حالك والحوادث ؟
- (11) مالك وإياه ؟
- (12) أما تقيمين وأخاك ؟

(B) Translate the following verses of poetry.

- (1) وَلِيّ وَطَنٌ آلَيْتُ أَنْ لَا أُبِيعَهُ
وَأَنْ لَا أَرَى غَيْرِي لَهُ الدَّهْرَ مَالِكًا⁵⁰
وَحَبَّبَ أَوْطَانَ الرِّجَالِ إِلَيْهِمْ
مَا رَبُّ قَضِيهَا الشَّبَابُ هُنَالِكَ
- (2) أَحْسَنَ إِلَى النَّاسِ تَسْتَعْبِدُ قُلُوبَهُمْ
فَطَالَمَا اسْتَعْبَدَ الْإِنْسَانَ إِحْسَانٌ

Exercise No. 101

Translate the following verses of the Qur'an.

- (1) يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ .
(2) سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ .
(3) قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ .
(4) وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ .

⁵⁰ Due to (وقف) at the end of the stanza, an alif is read on the word (مالكا).

(5) يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ .

(6) قَالُوا يَا مُوسَىٰ إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ .

(7) وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ .

Exercise No. 102

(A) Translate the following sentences into Arabic.

(1) When you want to recognize the four directions on a map, place the map in front. The side that is on top will be north, the one at the bottom will be south. The one on the right will be east and the one on the left will be west.

(2) Calcutta is to the east, Karachi to the west, Mount Himalaya to the north and Ceylon to the south in the map of India.

(3) To the north of my house is a market, a madrasah to the south, a road to the east and a garden to the west.

(4) Our madrasah is approximately at a distance of 3 miles to the east.

(5) We are occupied in seeking knowledge the whole day and after Asr we go to play cricket.

(6) Look at this picture. My brother is sitting at my right and my younger brother is standing on my left. My servant is standing behind me.

(7) It is necessary for your health to exercise morning and evening.

(8) My friends, enter the masjid and perform Ishā Salāh. Then go to your houses and do not go out of the house at night.

(B) Translate the following letter which a sister wrote in response to her brother.

الجواب من أخت إلى أخيها

أخي الحبيب

وعليك السلام ورحمة الله وبركاته .

بينما أنا في شوقٍ إلى أخبارك وناضِرٍ أزهارك إذ وفَدتُ عليَّ رسالتك المؤرَّخةً بكذا التي أبدتُ ما في قلبك المخلصِ من حسن الظنِّ إلى أختك . يا أُخيَّ لقد سُررتُ على طلبك مني ما أنت محتاجٌ إليه . وحيثُ إنَّك نشيطٌ في دروسك حريصٌ على واجباتك . قد بعثتُ إليك بكذا وكذا من النقودِ وإذا بلغني عنك ما يسرُّني جازيتك بأكثر مما تريد .

هذا وأرجو ألا تُؤخَّرَ عَنِّي رسالتك حتى أكون دائماً على بينة
من أمرك . أرشدك الله إلى ما فيه كمالك .
والسلام

أختك راشدة

Test No. 22

(1) Define the (مفعول فيه) and explain how many types there are.

(2) How many types of nouns are (أسماء الظرف) which have the ability to be (ظرف) because of being adverbs (ظرفية)?

(3) Which words can take the place of (ظرف)?

(4) Construct ten such sentences which contain the following words:

ذُرَاعَيْنِ ، مِئَلَيْنِ ، جُنُوبًا ، ثَلَاثَ مَرَّاتٍ ، حَوْلًا كَامِلًا ، نِصْفَ النَّهَارِ ، أَرْبَعَةَ أَشْهُرٍ .

(5) Analyze the following sentences:

(1) قُمْتُ نِصْفَ اللَّيْلِ .

(2) نِمْتُ بَعْدَ الْعِشَاءِ إِزَاءَ الشَّبَاكَةِ فَوْقَ السَّرِيرِ .

(6) Define the (مفعول معه).

(7) After the (و), in which cases is it necessary to read (نصب) on the succeeding word?

(8) In the following sentences, where is it

necessary to read (نصب) after the (و) and why?

(1) كُلُّ مَنْ هَذَا الطَّعَامِ وَأَخَاكَ

(2) سافرتُ إلى الشامِ أنا وأخوك .

(3) مَا لَكُمْ وَإِيَّاهُ ؟

(4) سافر إبراهيمُ وخالدٌ .

(5) سلّمتُ عليه وأقاربه .

(6) سلّمنا عليك وعلى عمّك

(9) Analyze sentence number 1 and number 5 from the above-mentioned sentences.

Lesson 63

The Condition

(الحالُ)

1. Examine the following sentences:

- (1) أَذْكُرُوا اللَّهَ قِيَامًا وَفُجُودًا .
- (2) شَرِبْنَا الْمَاءَ صَافِيًا .
- (3) كَلَّمَ زَيْدٌ عَمْرًا رَاكِبِينَ .
- (4) دَخَلْتُ الْمَسْجِدَ مُمْتَلَأً مِنَ النَّاسِ .
- (5) اغْتَسَلْتُ فِي الْحَوْضِ مَمْلُوءٍ مِنَ الْمَاءِ .

The words (مُمتَلَأً), (رَاكِبِينَ), (صَافِيًا), (فُجُودًا), (قِيَامًا) etc. are (منصوب) because they occur as the (حال) in the sentence. You have learnt in Lesson 43.9 that the noun that describes the condition of the (فاعل) or (مفعول) or both is called the (حال) and it is (منصوب).

A new fact here is that the word (مُمتَلَأً) indicates

the condition of the word (الْمَسْجِدَ) which is a (ظرف) while (مَمْلُوءًا) indicates the condition of (الْحَوْضِ) which is (مجرور). This shows that a (ظرف) and (مجرور) can also have a (حال).

2. The person or thing whose condition is being described is called (ذُو الْحَالِ) or (صَاحِبُ الْحَالِ).

In the first example, the (ذُو الْحَالِ) is the pronoun of the (فاعل), namely the (و);

in the second example, it is (الْمَاءَ);

in the third example, it is (زَيْدٌ عَمْرًا),

in the fourth example, it is (الْمَسْجِدَ)

and in the fifth example, it is (الْحَوْضِ).

3. In order to recognize the (حال) in the sentence, one should ask the question, “in what condition?” or “how?” The answer to these questions will provide the (حال) as you can see in the above examples.

4. The (حال) is generally a derived noun (اسم مشتق) and indefinite (نكرة). The (ذُو الْحَالِ) is definite (معرفة). Sometimes the (حال) is (معرفة) because of (إضافة), e.g.

(آمَنْتُ بِاللَّهِ وَحْدَهُ) – I believed in Allāh alone.

In this sentence, the word (وَحْدَهُ) is the (حال) of the word (اللَّهِ). Therefore it is (منصوب). The word (وَحْدَهُ) has become (معرفة) because of (إضافة).

5. An (اسم جامد)⁵¹ can also be (حال) in the following cases:

- when it indicates a resemblance, e.g.
(كَرَّرَ عَلَيَّ أَسَدًا) – Ālī turned around and attacked like a lion.
- when it indicates sequence, e.g.
(أَدْخُلُوا رَجُلًا رَجُلًا) – Enter one person at a time.
- it is a number, e.g. (جَاءُوا مَثْنَى وَثُلَاثَ وَرُبَاعَ) – They came in twos, threes and fours.

⁵¹ A noun from which no other words are derived.

- it indicates a price, e.g. (بِيعَ الزَّيْتُ رِطْلًا بِدِرْهَمٍ) – The oil was sold for one dirham per *ritl* (a weight).
- it is a word being described (موصوف), e.g. (إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا) – We revealed it as an Arabic Qur’ān.
- it indicates a transaction between two parties, e.g. (بِعْتُ الْقَمْحَ يَدًا بِيَدٍ) – I sold the wheat from hand to hand (in cash).

6. A sentence, whether (جملة اسمية) or (جملة فعلية) can also be the (حال). This requires a connector (رَابِط) between the (حال) and the (ذُو الْحَالِ). The (رَابِط) can either be (واو حَالِيَّة) or a (ضمير غائب - third person pronoun) or both.

Type of Examples	Sentence	Meaning
Example of (واو حَالِيَّة)	أَطْلُبُوا الْعِلْمَ وَأَنْتَ فَتَى	Seek knowledge when you are a youth.
Example of	جَاءَ رَشِيدٌ يَضْحَكُ	Rashīd came

(ضمير غائب)		laughing.
Example of both	جَاءَ رَشِيدٌ وَهُوَ يَضْحَكُ	Rashīd came laughing.

See Lesson 43.11.

Note 1: If you say (جَاءَ رَجُلٌ يَضْحَكُ), the word (يَضْحَكُ) being a (جملة فعلية), will form the (صفة - adjective) of (رَجُلٌ). It will not be the (حال) because (رَجُلٌ) is indefinite and a sentence is also regarded as indefinite. In this case, the (ذُو الْحَالِ) will not be definite. Therefore it is referred to as the (موصوف). However, although the analysis of the sentence changes, there is no significant difference in the meaning.

7. The (حال) can be numerous, e.g.

(رجع موسى إلى قومه غضباناً أسفاً) – Mūsā ﷺ returned to his nation in anger and regret.

8. If the context permits, the sentence preceding

the (حال) can be elided, e.g. when a person is returning from a journey, it is said to him,
(سَالِمًا غَانِمًا أَيِ إِذْهَبْ سَالِمًا وَارْجِعْ غَانِمًا) – Go safely and return profitably.

Exercise No. 103

Observe the analysis of the following sentences:

آتيناہ الحکم صبيًا (1)

صبيًا	الحكم	ه	آتينا
حال للمفعول الأول	مفعول ثانٍ	مفعول به ذو الحال	الفعل مع الفاعل
جملة فعلية			

وجاءوا أباهم عشاءً يكون (2)

يكون	عشاءً	أباهم	جاءوا
الفعل مع الفاعل جملة فعلية حال	مفعول فيه	المضاف والمضاف إليه مفعول به	الفعل مع الفاعل الواو ضمير الفاعل ذو الحال
جملة فعلية			

Vocabulary List 54

Word	Meaning
آذَى يُؤْذِي	to harm, to hurt, to trouble
تَبَسَّمَ	(4) to smile
تَرَصَّدَ	(4) to be ready
جُنِبَ	one who is in need of a bath
حَلَّقَ	(2) to shave

فَجَّةٌ	unripe
فَصَّرَ	(2) to trim (the hair), to shorten
مُسْرَجٌ	having a saddle
قَلَّبَ	(2) to turn upside down

Exercise No. 104

Determine the (حال) and the (ذو الحال) in the following sentences:

- (1) إذا اجتهد الطالب صغيرا ساد كبيراً .
- (2) عشْ عزيزاً أو مُتْ كريماً .
- (3) ولَّى العدوْ مدبراً .
- (4) لا تأكل الفواكهَ فِجَّةً ولا الطعامَ حاراً .
- (5) ركبنا الفرسَ مُسْرَجاً .
- (6) قَلَّبْنَا الكتابَ صفحةً صفحةً وقرأناه باباً باباً .
- (7) السعداءُ يشاهدون اللهَ في الجنةِ وجهاً إلى وجهٍ .
- (8) اصطفَ التلامذةُ أربعةً أربعةً .

(9) يموتُ التقيُّ وقلبه مُطمئنٌ والسعادةُ تنتظره ويموتُ الشقيُّ
وضميره يُعذِّبه والشقاوةُ تترصدهُ .

(10) لا تخرُجْ ليلاً وحَدَك .

(11) رضيتُ باللهِ ربًّا وبالإسلامِ دينًا وبمحمدٍ رسولاً (صلى
الله عليه وسلم) .

(12) أشعار:

أنتَ الذي وَلَدتْكَ أُمُّكَ بَاكِياً وَالنَّاسُ
حَوْلَكَ يَضْحَكُونَ سُوراً
فَاخْرِصْ عَلَى عَمَلٍ تَكُونُ إِذَا بَكَوْا
فِي يَوْمٍ مَوْتِكَ ضَاحِكاً مَسْروراً

Exercise No. 105

Translate the following verses of the Qur'ān:

- (1) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ
سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا .
- (2) تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا .

- (3) لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ
رُؤُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ .
- (4) فَتَبَسَّمْ ضَاحِكًا مِّن قَوْلِهَا .
- (5) وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى .
- (6) اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ .
- (7) وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ
مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ .
- (8) وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ
إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ .
- (9) فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ .
- (10) وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُوذُّونَنِي وَقَدْ
تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ .
- (11) فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ .
- (12) وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ
اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ
يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ .

Exercise No. 106

Translate the following sentences into Arabic.

- (1) When children strive in their youth, they become leaders when they are adults.
- (2) Do not drink hot tea because it is harmful for the teeth.
- (3) I entered the madrasah while all the boys in my class were present.
- (4) My father and I came to the masjid when the khatīb (imām) was delivering the sermon on the mimbar (pulpit).
- (5) The hypocrite stands for salāh while he is lazy and showing off.
- (6) My brothers, do not ever leave the madrasah except when you are perfect in the knowledge of Dīn and in the subjects of Logic.
- (7) I turned each page of this book and I read each and every chapter.
- (8) O noble woman, why are you distressing me whereas you know that I intend good for you?
- (9) Allāh does not punish any slave when he seeks forgiveness.

Lesson 64

Specification

(التَّمْيِيزُ)

Examine the following sentences:

Translation	Sentences
(1) I purchased a <i>ritl</i> (a weight) of clarified butter.	(1) اشْتَرَيْتُ رِطْلًا سَمْنًا
(2) Sadaqatul fitr is one <i>sā</i> (a weight) of barley.	(2) زَكَاةُ الْفِطْرِ صَاعٌ شَعِيرًا
(3) I sold ten <i>dhirā</i> (an arm's length) of silk.	(3) بَعْتُ عَشْرَةَ ذِرَاعٍ حَرِيرًا
(4) I have twenty horses.	(4) عِنْدِي عِشْرُونَ فَرَسًا
(5) The date has a similar amount of butter.	(5) عَلَى التَّمْرَةِ مِثْلُهَا زُبْدًا
(6) There is not a cloud in the sky that is equivalent to a palm.	(6) مَا فِي السَّمَاءِ قَدْرُ رَاحَةٍ سَحَابًا

(7) The utensil was full of milk.	(7) امْتَلَأَ الْإِنَاءُ لَبَنًا
(8) The place was good with regards to its air.	(8) طَابَ الْمَكَانُ هَوَاءً
(9) The best of people are those with the best character.	(9) خَيْرُ النَّاسِ أَحْسَنُهُمْ خُلُقًا
(10) I have more wealth than you.	(10) أَنَا أَكْثَرُ مِنْكَ مَالًا

1. In the above-mentioned ten examples, the final word is called (الْتَّمِيْزُ) or (الْمُمَيِّزُ) in the terminology of Arabic Grammar.

You have learnt in Lesson 43.12, that the noun which removes the vagueness in meaning from any word or sentence is called (الْتَّمِيْزُ). The noun from which the vagueness is removed is called (الْمُمَيِّزُ).

2. In the first group of examples (from 1 to 6), the (مُمَيِّزُ) refers to different amounts or measures of an item, e.g. (رِطْلُ) *ritl* is a weight, (صَاعُ) *sā* is a kind of measure, (ذِرَاعُ) *dhirā* is a measurement

and (عَشْرُونَ) is a number while (مِثْل) and (قَدْر) are not any specific weights but together with their (مُضَافٌ إِلَيْهِ), they indicate an estimate. In short, all the above-mentioned nouns have some kind of vagueness in them which cannot be removed without a (تَمْيِيزٌ).

There is no vague noun in the second group of four examples. However, there is a vagueness in the sentences themselves, e.g. when you say, (أَمْتَلَأُ الْإِنَاءُ) - the utensil was filled), this is a sentence which is vague because we do not know what the utensil was filled with. Was it filled with water, milk, honey or something else? When you say (لَبَّنَا), the commodity has been specified.

3. Sometimes the (تَمْيِيزٌ) of something that is not a commodity, is also used if it has vagueness, e.g. (خَاتَمٌ حَدِيدًا) – a ring of silver.

4. Remember that the (مُمَيِّزٌ) will always be an (اسْمٌ تَامٌ), that is, such a noun that either has

tanwīn or the nūn of the dual or plural or it is (مضاف). A word having the definite article (ال) is not regarded as an (اسم تام).

5. The (مُمَيِّز) is always (نكرة) – indefinite. However, if the particle (من) precedes it, it can be (معرفة) – definite, e.g. (رِطْلٌ مِنْ لَبْنٍ) or (رِطْلٌ مِنَ اللَّبَنِ).

6. The (تَمْيِيز) of weights, measures and distance is always (منصوب). Sometimes, due to (إضافة) or prefixing the particle (من), it becomes (مَجْرُور). Examine the undermentioned examples:

مَجْرُورٌ بِمِنْ (نكرة)	مَجْرُورٌ بِمِنْ (معرفة)	تَمْيِيزٌ (مضاف إليه)	تَمْيِيزٌ منصوب
مِنْ لَبَنٍ	رَطْلًا مِنْ اللَّبَنِ	رِطْلَ لَبَنٍ	(1) شَرَبْتُ رَطْلًا لَبْنًا
I drank a <i>ritl</i> of milk.			
مِنْ قَمْحٍ	كَيْسًا مِنْ القَمْحِ	كَيْسَ قَمْحٍ	(2) اشْتَرَيْتُ كَيْسًا قَمْحًا
I bought a sack of wheat.			
مِنْ أَرْضٍ	فَدَّانٌ مِنْ الأَرْضِ	فَدَّانٌ أَرْضٍ	(3) عِنْدِي فَدَّانٌ أَرْضًا
I have a feddan ⁵² of land.			

7. The (تَمْيِيزٌ) of numbers has been explained in detail in Lessons 44 and 45.

8. The sign of recognizing a (تَمْيِيزٌ) is that it will occur in answer to the question, “what thing?”, or “from what thing?”, or “regarding what?”, or “concerning what?”

⁵² A square measure equivalent to 4200.330 m² in Egypt.

Allusion to Numbers

(كَنَائَاتُ الْعَدَدِ)

9. The following words are used to allude to unspecified numbers:

Word	Meaning
كَمْ	how much, how many
كَايِّنْ	how much, how many
كَذَا	so much, so many

Accordingly, they are called (أَسْمَاءُ الْكِنَايَةِ). They are indeclinable (الْمَبْنِيَّةُ). These words also have vagueness in their meanings and to remove this vagueness, a (مُمَيِّزٌ) is required.

The (تَمْيِيزٌ) of (كَمْ اسْتِفْهَامِيَّةً) is (مَنْصُوبٌ) and singular (مَفْرُودٌ) e.g. (كَمْ كِتَابًا قَرَأْتَ) - How many books did you read?) while the (تَمْيِيزٌ) of (كَمْ خَبْرِيَّةً) is (مَجْرُورٌ). Sometimes it is singular (مَفْرُودٌ) e.g. (كَمْ كِتَابٍ قَرَأْتُ) - How many books I read.) and sometimes it is plural, e.g. (كَمْ كُتُبٍ قَرَأْتُ) - How many books I

read.) See 13.6 and 13.7.

If (كَمْ استفهامية) is in (حالة الجرّ), its (تَمْيِيز) will also be in (حالة الجرّ), e.g. (بِكَمْ دِرْهَمٍ اشْتَرَيْتَ) – For how many dirhams did you purchase (it)?

Due to the particle (ب) in this sentence, the

(كَمْ استفهامية) is in (حالة الجرّ).

One can also say (بِكَمْ دِرْهَمًا).

The particle (مِنْ) always precedes the (تَمْيِيز) of (كَايِّن). Accordingly, it will always be (مَجْرُور), e.g.

(وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ) – There were many prophets with whom many saints fought battles.

The (تَمْيِيز) of (كَذَا) is (مَفْرُود) and (مَنْصُوب), e.g.

(أَنْفَقْتُ كَذَا دِرْهَمًا) - I spent so many dirhams.

(عِنْدِي كَذَا دِينَارًا) - I have so many dinars.

(اشْتَرَيْتُ الْكِتَابَ بِكَذَا رُپِيَّةً) - I bought the book for so many rupees.

The word (كَذَا) is most often repeated when used, e.g. (أَنْفَقْتُ كَذَا وَ كَذَا دِرْهَمًا) - I spent so many dirhams.

The words (كَم) and (كَأَيِّن) are always used at the beginning of a sentence. This is not essential for the word (كَذَا).

Note 1: The word (كَذَا) does not only denote allusion to numbers but it can also denote an allusion to some matter or speech, e.g.

(فَعَلَ أَوْ قَالَ زَيْدٌ كَذَا وَ كَذَا) – Zaid did such and such thing or said such and such thing.

For this purpose, the words (كَيْتَ وَذَيْتَ) are also used, e.g.

(فَعَلَ أَوْ قَالَ زَيْدٌ كَيْتَ وَذَيْتَ) – Zaid did such and such thing or said such and such thing.

Note 2: The words (كَمٌ خَبْرِيَّةٌ) and (كَأَيِّن) denote large amounts while the word (كَذَا) denotes a small amount.

Exercise No. 107

Determine the different types of (تَمْيِيز) in the following sentences:

- (1) مِثْقَالُ ذَهَبًا أَرْفَعُ قِيَمَةً مِنْ ثَلَاثَةِ أَرْطَالٍ نُحَاسًا .
- (2) زَكَاةُ الْفِطْرِ صَاعٌ شَعِيرًا أَوْ نِصْفُ صَاعٍ قَمْحًا .
- (3) زَرَعْتُ فِدَانًا أَرْزًا .
- (4) خَمْسَةُ أَمْدَادٍ قَمْحًا جَيِّدًا يَبْلُغُ ثَمْنُهَا نِتْيَ عَشْرَةِ قَرَشًا .
- (5) شَرِبْتُ فَنجَانًا قَهْوَةً وَرَطْلِي لَبَنٍ .
- (6) اللَّيْمُونُ الْبِرْتَقَالُ مِنَ الْأَذِّ الْفَوَاكِهِ طَعْمًا وَأَحْسِنَهَا مَنْظَرًا
وَأَطْوَلَهَا بَقَاءً .
- (7) إِشْرَبْ فَنجَانًا قَهْوَةً بَعْدَ الطَّعَامِ وَلَا تَشْرَبَنَّ خَمْرًا أَبَدًا فَإِنَّهَا
أَقْلُّ نَفْعًا وَأَكْثَرُ ضَرَرًا وَأَكْبَرُ إِثْمًا .
- (8) جَرَّةٌ⁵³ مَاءً تَكْفِي يَوْمًا لِشُرْبِ عَيْلَةٍ⁵⁴ صَغِيرَةٍ .
- (9) الْإِنْسَانُ أَعْدَلُ الْحَيْوَانِ مَزَاجًا وَأَكْمَلُهُ أَفْعَالًا وَالْطَفَهُ حَسًّا .

⁵³ earthenware jug

⁵⁴ family

- (10) صحا⁵⁵ الجوُّ فما ترى فيه قدرَ راحةٍ سحاباً .
- (11) عندي ذراعان حريراً وثلاثة أذرعِ ثوبا من الصوف .
- (12) فاض⁵⁶ قلبُ الوالد سروراً لما بلغه أن أولاده ناجحون .
- (13) طاب رئيسُ المدرسة نفساً إذا رأى التلامذة ناجحين .
- (14) خير الأعمال أعجلها عائدة⁵⁷ وأكثرها فائدةً .
- (15) بُنيَّ اقتدى بالكتابِ العزيزِ
فَرَدْتُ سروراً وزاد ابتهاجاً⁵⁸
فما قال لي أفُّ في عمره
لكوني أباً ولكوني سراجاً

Exercise No. 108

Translate the following verses of the Qur'ān:

- (1) فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ .

⁵⁵ to become clear, to regain consciousness

⁵⁶ to overflow

⁵⁷ result

⁵⁸ joy

- (2) وَفَجَّرْنَا الْأَرْضَ عُيُونًا .
- (3) لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا .
- (4) إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا .
- (5) قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا . الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا .
- (6) فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا .
- (7) وَلَا خَيْرَ لِمَنْ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا .
- (8) يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ . كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ . إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ .
- (9) وَقُلْ رَبِّ زِدْنِي عِلْمًا .
- (10) وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حَسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا تُكْرًا .

Exercise No. 109

Translate the following sentences into Arabic.

- (1) We bought one gram of gold for 100 dollars.
- (2) Nowadays one kilogram of good wheat is obtained for 15 rupees.
- (3) I drank two cups of coffee now.
- (4) Two kilograms of ghee (clarified butter) is enough for six kilograms of meat.
- (5) Mahmūd is younger than Khalid in age but he has more knowledge.
- (6) From all the animals, the camel is the most well known with regards to its size, obedience and contentment.
- (7) The mango is a very famous fruit in India and Pakistan for its taste, fragrance and colour.
- (8) When I heard about the success of your younger brother, my heart was filled with joy.
- (9) The one who has more knowledge and intelligence is greater.
- (10) This house is 20 metres in length and 15 metres in breadth.

Exercise No. 110

Examine the analysis of the following sentences.

(1) بَعْتُ مَنِينٍ سَكْرًا . (2) خَيْرُ النَّاسِ أَحْسَنُهُمْ خُلُقًا .

(الحديث)

سُكْرًا	مَنِينٍ	بَعْتُ
تمييز (منصوب)	مفعول به (منصوب)	الفعل مع الفاعل
جملة فعلية خبرية		

خَيْرٌ	النَّاسِ	أَحْسَنُ	هُمْ	خُلُقًا
مضاف (اسم) التفضيل	مضاف إليه مجرور	مضاف (اسم) التفضيل	ضمير مضاف إليه مجرور	تمييز
مبتدأ		مميز		
		خير		
جملة اسمية خبرية				

Exercise No. 111

From now, the instructions for most exercises will be in Arabic.

أَكْمِلِ الْجُمْلَةَ الْآتِيَةَ بِوَضْعِ أَلْفَاظِ التَّمْيِيزِ الْمُنَاسِبَةِ فِي الْمَآكِنِ الْخَالِيَةِ .

(Complete the following sentences by placing suitable words of *tamīz* in the empty spaces.)

- (1) الفضةُ أرفعُ _____ من النحاسِ .
- (2) الكُمثرى ألدُّ من التفاحِ _____ .
- (3) الأنبياءُ أصدقُ الناسِ _____ .
- (4) الشمسُ أكبرُ _____ من القمرِ وأسطعُ _____ .
- (5) دخلتُ حديقةَ الحيواناتِ وشاهدتُ ما فيها من صنوفٍ⁵⁹ الحيواناتِ فوجدتُ الزرافةَ⁶⁰ أطولها _____ والطاووسَ⁶¹ أجملها _____ .

⁵⁹ types

⁶⁰ giraffe

⁶¹ peacock

Exercise No. 112

اجعل كل اسم من الأسماء الآتية تمييزاً في جملة مناسبة .
Make each of the following words a *tamīz* in a suitable sentence.

سُكَّرًا . بَأْسًا . طُولًا . أَخْلَافًا . رِطْلًا . هَوَاءً . مِنْ بُنٍّ .
لَاعِبًا . ثَمَنًا . مِنَ الْكُتُبِ . مِنْ عَسَلٍ . تَلْمِيذٍ .

Exercise No. 113

غَيِّرِ التَّمْيِيزَ فِي الْجُمَلِ الْآتِيَةِ مِنْ صُورَتِهِ الَّتِي جَاءَ عَلَيْهَا إِلَى
كُلِّ صُورَةٍ أُخْرَى مُمَكِّنَةً لَهُ وَرَاعِ مَا يَسْتَدْعِيهِ ذَلِكَ مِنَ التَّغْيِيرِ
فِي الْمُمَيِّزِ .

(Change the *tamīz* in the following sentences from the present form to every other possible form. Take into consideration the change that this will cause in the *mumayyaz*.)

- (1) رَأَيْتُ الْبِنْتَ تَحْمِلُ جَرَّةَ مَاءٍ .
- (2) مَثْقَالُ ذَهَبًا خَيْرٌ مِنْ رِطْلٍ نُحَاسًا .
- (3) اشْتَرَيْتُ مَائَتِي ذِرَاعٍ كَتَانًا (linen).

- (4) هل اشتريتَ سَلْتِي عِنَبٍ ؟
(5) باعَ التَّاجِرُ فَنطَارًا (a weight) صابونًا .
(6) زكاةَ الفطرِ نصفُ صاعٍ بُرًّا .

Exercise No. 114

- مَبِّزِ الأَعْدَادَ المَذْكُورَةَ فِي الجُمْلِ الأَتِيَةِ بِمَعْدُودَاتٍ تَناسِبِهَا .
- (1) فِي السَّنَةِ اثْنَا عَشَرَ _____ وَفِي الشَّهْرِ ثَلَاثُونَ _____
وَفِي اليَوْمِ أَرْبَعٌ وَعَشْرُونَ _____ .
- (2) طُولُ الطَّرِيقِ مِائَةٌ _____ وَعَرْضُهُ عَشْرُونَ _____
_____ .
- (3) فِي المَدْرَسَةِ خَمْسَةٌ وَسِتُونَ وَمِائَتَا _____ وَتِسْعَةٌ عَشْرَ _____
_____ .
- (4) يَقْطَعُ القَطَارُ فِي السَّاعَةِ خَمْسِينَ _____ .
- (5) يَشْتَمِلُ المَنْزَلُ عَلَى بَهْوَيْنِ⁶² وَتِسْعَ _____ .

⁶² reception hall.

Exercise No. 115

- (1) كَوْنٌ ثلاثِ جُمْلٍ يكونُ التَّمييزُ فيها منصوباً والمميِّزُ اسمٌ من أسماء الكيل .
- (2) كَوْنٌ ثلاثِ جُمْلٍ يكونُ التَّمييزُ فيها مجروراً والمميِّزُ اسمٌ من أسماء الوزن .
- (3) كَوْنٌ ثلاثِ جُمْلٍ يكونُ التَّمييزُ فيها منصوباً والمميِّزُ اسمٌ من أسماء المساحة .
- (4) كَوْنٌ ثلاثِ جُمْلٍ يكونُ التَّمييزُ فيها جمعا مجروراً والمميِّزُ اسمٌ من أسماء العدد .
- (5) كَوْنٌ ثلاثِ جُمْلٍ يكونُ التَّمييزُ فيها مفرداً منصوباً والمميِّزُ اسمٌ من أسماء العدد .
- (6) كَوْنٌ ثلاثِ جُمْلٍ يكونُ التَّمييزُ فيها مجروراً والمميِّزُ اسمٌ من أسماء العدد .
- (7) كَوْنٌ ثلاثِ جُمْلٍ يكونُ المميِّزُ فيها ملحوظاً في الجملة .

Lesson 65

The Exception

(المُسْتَثْنَى بِإِلَّا)

1. You have read the explanation of (المُسْتَثْنَى بِإِلَّا) in Volume 3, Lesson 43.8. Here additional information will be provided.

2. The meaning of (استثناء) is to exclude something from several things. In the terminology of Arabic Grammar, it refers to the exclusion of the words succeeding the particle of exception from the statement preceding it, whether positive or negative, that is, to indicate that the succeeding statement is different from the preceding one, e.g.

(أَكَلْتُ الْفَوَاكِهَ إِلَّا عِنَبًا) – I ate the fruits except the grapes, that is, I did not eat the grapes.

(مَا أَكَلْتُ الْفَوَاكِهَ إِلَّا عِنَبًا) – I did not eat the fruits except the grapes, that is, I only ate the grapes.

3. There are two categories of (استثناء):

1) (مُسْتَثْنَى مُتَّصِلٍ) where the excluded word is

from the same species as the (مُسْتَثْنَى مِنْهُ) – the word from which the exclusion is made, e.g. (جَاءَ الْقَوْمُ إِلَّا زَيْدًا) – The people came except Zaid.

- 2) (مُسْتَثْنَى مُنْقَطِعٍ) where the excluded word is not from the same species as the (مُسْتَثْنَى مِنْهُ), e.g. (جَاءَتِ الْأَفْرَاسُ إِلَّا حِمَارًا) – The horses came except the donkey.

Note 1: The (مُسْتَثْنَى مُنْقَطِعٍ) is used very seldom.

4. You have learnt that (مُسْتَثْنَى بِإِلَّا) is counted among the (منصوبات) but it is not always (منصوب). Its (إعراب) is of three types:

- 1) If the (مُسْتَثْنَى مِنْهُ) is mentioned and the sentence preceding (إِلَّا) is (مُوجِبٌ تَامٌّ) – a positive sentence not having (استفهام) or (نفي); or it is (مُسْتَثْنَى مُنْقَطِعٍ), then (نصب) will be rendered to the (مُسْتَثْنَى) as explained in the above examples.

- 2) If the (مُسْتَثْنَى مِنْهُ) is mentioned and the sentence preceding (إِلَّا) is (غَيْرُ مُوجِبٍ) – a negative sentence, then (نصب) can be rendered to the (مُسْتَثْنَى) or the (إعراب) of the preceding words can be followed, e.g.
(لَمْ تَتَفَتَّحِ الْأَزْهَارُ إِلَّا وَرْدًا أَوْ وَرْدًا) - The flowers did not bloom except for one rose).
(مَا سَلَّمْتُ عَلَى الْقَادِمِينَ إِلَّا الْأَوَّلَ أَوِ الْأَوَّلِ) - I did not greet those who returned from a journey except the first one).
- 3) If the (مُسْتَثْنَى مِنْهُ) is not mentioned and the sentence preceding (إِلَّا) is (غَيْرُ مُوجِبٍ) – an incomplete statement, the (إعراب) of the (مُسْتَثْنَى) will be according to its position in the sentence. The particle (إِلَّا) will have no effect on the sentence, e.g.
(مَا جَاءَ إِلَّا زَيْدٌ، مَا رَأَيْتُ إِلَّا زَيْدًا، لَمْ أُسَافِرْ إِلَّا مَعَ زَيْدٍ)
Such a (مُسْتَثْنَى) is called (مُسْتَثْنَى مُفْرَغٌ).

5. Besides (إِلَّا), the other words of (استثناء) are:

(غَيْرِ سِوَى خَلَا عَدَا مَاخَلَا مَاَعَدَا حَاشَا). They all mean “except” or “besides”.

6. The words (غَيْرِ) and (سِوَى) are nouns. The word succeeding them is (مَجْرُور) because of being (مُضَافٌ إِلَيْهِ).

The (إِعْرَابِ) of the word (غَيْرِ) itself is similar to (مُسْتَشْنِئًا بِإِلَّا).

- 1) إِتَّقَدَتِ الْمَصَابِيحُ غَيْرَ وَاحِدٍ .
- 2) سَلَّمْتُ عَلَى الْقَادِمِينَ غَيْرَ سَعِيدٍ .
- 3) مَا عَادَ الْمَرِيضَ عَائِدٌ غَيْرَ الطَّبِيبِ .
- 4) لَا تَعْتَمِدْ عَلَى أَحَدٍ غَيْرِ اللَّهِ أَوْ غَيْرِ اللَّهِ .
- 5) لَا يَنَالُ الْمَجْدَ غَيْرُ الْعَامِلِينَ .
- 6) لَمْ يَفْتَرِسْ الذُّبُّ غَيْرَ شَاذَةٍ .
- 7) لَا تَعْتَمِدْ عَلَى غَيْرِ اللَّهِ .

7. The words (خَلَا) and (عَدَا) are originally (الْفِعْلُ الْمَاضِي) but they were found to be (مَنْصُوبٌ) in Arabic sentences. Accordingly, the grammarians

counted them amongst the (حروف جازّة). The word (حاشأ) is also counted as a (حرف جر), while sometimes it is regarded as a (الفعل الماضي). The (مُسْتَشْنِئُ) succeeding it could be read (منصوب) or (مَجْرُور). The words (مَآخِلًا) and (مَآعِدًا) always remain as verbs. The (مُسْتَشْنِئُ) succeeding them will always be a (مفعول به) and hence (منصوب).

Examine the following examples:

1. (قَطَفْتُ الأَزْهَارَ خِلا الوَرْدِ أَوْ الوَرْدِ) – I plucked the flowers except the rose.
2. (زُرْتُ مَسَاجِدَ المَدِينَةِ عِدا وَاحِدًا أَوْ وَاحِدٍ) – I visited the musjids of the city except one.
3. (قَطَعْتُ الأشْجَارَ حَاشَا النَخِيلَ أَوْ النَخِيلِ) – I cut the trees except the date palm.
4. (قَرَأْتُ الكِتَابَ مَآخِلًا أَوْ مَآعِدًا صَفْحَةً) – I recited the book except one page.

Vocabulary List No. 55

Word	Meaning
اسْتَطَبَّ	(10) to seek medical advice, to consult (a doctor)
أَعْيَىٰ يُعْيِي	to tire, to disable
تَدَارَكَ	to correct, to make amends
حَرِيحٌ ، جَرَحِي	injured
حَاقَ يَحِيقُ	to surround
خَلَا يَخْلُو	to be empty, to be alone with someone
دَاوَىٰ يُدَاوِي	to treat (a patient)
دَاءٌ ، أَدْوَاءٌ	illness
سَيِّئٌ	evil, bad
صَحِبَ (س)	to accompany, to befriend
ضَلَّالٌ	misguidance
عَمَّ (ف) (س)	to stray, to wander about
غَزَلَ	love poetry, flirtation
لَا مُحَالَهَ	certainly

نِيرٌ	shining star
النَّيْرَانِ	the sun and the moon
أَبَى يَأْبَى	to reject

Exercise No. 116

Determine the (مُسْتَثْنَى) and the (إِعْرَاب) in the following examples:

- (1) قَدِمَ الْجُنُودُ إِلَّا الْقَائِدَ فَإِنَّهُ مَشْغُولٌ فِي تَدَارِكِ الْمَرْضَى وَالْجَرْحَى وَسَيَقْدَمُ غَدًا أَوْ بَعْدَ الْغَدِ .
- (2) يَعْيشُ النَّاسُ بِرَاحَةٍ إِلَّا الْكِسْلَانَ وَسَيِّئَ الْأَخْلَاقِ .
- (3) انْتَبَهَ الْمُسْلِمُونَ إِلَّا الْمُنَافِقِينَ مِنْهُمْ الَّذِينَ يَتَّخِذُونَ الْكُفْرَ أَوْلِيَاءَ بَعْدَ مَا هُمْ أَظْهَرُوا مَا فِي قُلُوبِهِمْ مِنَ الْعَدَاوَةِ وَالْبَغْضَاءِ وَقَتَلُوا كَثِيرًا مِنَ الْمُسْلِمِينَ وَيَأْبُونَ إِلَّا اسْتِعْبَادَ الْمُسْلِمِينَ وَتَذْلِيلَهُمْ .
- (4) صَادَقْتُ كُلَّ الْجَيْرَانِ إِلَّا الْمُتَكَبِّرِينَ .
- (5) لَمْ يَصْحَبْكَ عِنْدَ مَوْتِكَ إِلَّا عَمَلُكَ .
- (6) لَا يَقَعُ الْحَالُ إِلَّا نَكْرَةً مُشْتَقَّةً إِلَّا فِي بَعْضِ الْأَمْثَلَةِ يَكُونُ

الحال معرفة واسما جامدا .

(7) لَمْ تَخْلُ مَنْظُومَاتُ الشُّعْرَاءِ مِنَ الْغَزْلِ سِوَى دِيْوَانَ ابْنِ الْعَتَاهِيَةِ وَالْخَنْسَاءِ .

(8) مَا لِيْ أَنْيْسُ سِوَى الْكِتَابِ .

(9) مَا سَادَ إِلَّا ذُو الْعِزْمِ (أَوْ ذَا الْعِزْمِ) الْمَجْدُّ الْمُخَيَّرُ الْمُؤَثَّرُ صَاحِبُ الْعِلْمِ وَالْعَقْلِ وَمَا ذَلَّ إِلَّا الْجَاهِلُ الْكِسْلَانُ الْبَخِيلُ ابْنُ الْغَرَضِ .

(10) لَا يَأْكُلُ مَالَكَ إِلَّا تَقِيٌّ وَلَا تَأْكُلُ إِلَّا مَا تَقِيٌّ .

(11) لَنْ أَتَّبِعَ غَيْرَ الْحَقِّ وَلَنْ أَخْشَى غَيْرَ اللَّهِ .

أشعار:

(12) لِكُلِّ دَاءٍ دَوَاءٌ يُسْتَطَبُ بِهِ

إِلَّا الْحِمَاقَةَ أَعْيَتْ مَنْ يُدَاوِيهَا .

(13) أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ

وَكُلُّ نَعِيمٍ لَامِحَالَةٌ زَائِلٌ .

Exercise No. 117

Translate the following verses of the Qur'an:

- (1) وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ .
- (2) وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ .
- (3) وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ .
- (4) فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ .
- (5) فَمَاذَا بَعَدَ الْحَقُّ إِلَّا الضَّلَالُ .
- (6) لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ .
- (7) هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ .

Exercise No. 118

Translate the following sentences into Arabic:

- (1) All the boys were successful except the lazy boy.
- (2) The Muslim women go out with hijāb except Khālidah.
- (3) I did not take anything from these fruits

except one orange.

(4) A Muslim does not fear anyone except Allāh.

(5) I befriended everyone except the arrogant one.

(6) We do not worship anyone besides Allāh.

(7) All the boys are present in our school today except Mahmūd.

(8) All the girls succeeded except one lazy girl who wasted her time in play and amusement.

Exercise No. 119

(A)

أَكْمَلِ الْجُمْلَةَ الْآتِيَةَ بِوَضْعِ مُسْتَنْئِي بِإِلَّا فِي الْمَآكِنِ الْخَالِيَةِ
وَأَشْكَلُهُ وَبَيِّنْ مَا يَجُوزُ وَجْهَانِ فِي إِعْرَابِهِ .

Complete the following sentences by placing (مُسْتَنْئِي بِإِلَّا) in the blanks, fill in the i'rāb and explain where two possibilities of i'rāb are permissible.

(1) قَدِمَ الْحَاجُّ

(2) قَرَأْتُ الْكِتَابَ

(3) لَمْ يَنْجَحْ أَحَدٌ

(4) لَا تَنْمُو الثَّرْوَةُ

(5) صَامَ الْعُلَامُ رَمَضَانَ

(6) لَمْ يُسَلِّمْ أَخُوكَ عَلَى أَحَدٍ

(7) لَا يَنْفَعُ الْإِنْسَانَ

(8) أَكَلْتُ الْفَوَاكِهِ

(B)

اسْتَشْنِ بغيرِ مِنَ الْجُمْلِ الْآتِيَةِ وَأَشْكُلِ الْمُسْتَشْنَى وَأَدَاةَ الْإِسْتِثْنَاءِ .

By using the word (غَيْرِ), make an exception in the following sentences and fill in the i'rāb of the (مُسْتَشْنَى) and the particle of (إِسْتِثْنَاءِ), that is, the word (غَيْرِ).

(9) مَا قَطَعْتُ الْأَزْهَارَ

(10) لَا يَبْقَى لِلْإِنْسَانِ بَعْدَ الْمَوْتِ

(11) تَصَدُّ الْمَعَادِنُ

(12) لَمْ يَصِدِ الصَّيَّادُ

(13) حَضَرَ الْوَلِيمَةَ جَمِيعُ الْأَصْدِقَاءِ

(14) عَادَ الْجُنُودُ

(C)

أَتَمِّمِ الْجُمْلَةَ الْآتِيَةَ بِوَضْعِ الْمَحذُوفِ مِنْهَا فِي الْأَمَاكِنِ الْخَالِيَةِ

(15) عَلَى غَيْرِ نَفْسِكَ .

(16) إِلَّا قَلَمًا .

(17) إِلَّا الْعَامِلُونَ .

(18) غَيْرِ اللَّبَنِ .

(19) مَاعِدًا قَائِدَهُمْ .

(20) خَلَا اثْنَيْنِ .

Exercise No. 120

اجْعَلْ كُلَّ اسْمٍ مِنَ الْأَسْمَاءِ الْآتِيَةِ مُسْتَثْنَى مِنْهُ فِي جُمْلَةٍ مُفِيدَةٍ.

الأبواب	التُّجَّار	المُدُن	الأشجار	البُقُول
الأزهار	التلاميذ	الطيور	الليل	المسافرون

Exercise No. 121

(1) كَوْنٌ ثَلَاثَ جُمَلٍ يَكُونُ الْمُسْتَشْنَى بِإِلَّا فِي كُلِّ مِنْهَا
وَاجِبًا نَصْبُهُ .

Construct 3 sentences in such a manner that the
(نصب) (مُسْتَشْنَى بِإِلَّا) must have.

(2) كَوْنٌ ثَلَاثَ جُمَلٍ يَكُونُ الْمُسْتَشْنَى بِإِلَّا فِي كُلِّ مِنْهَا
يَجُوزُ صُورَتَانِ فِي الْإِعْرَابِ .

Construct 3 sentences with (مُسْتَشْنَى بِإِلَّا) whereby
two types of i'rāb are permissible.

(3) كَوْنٌ ثَلَاثَ جُمَلٍ يَكُونُ الْمُسْتَشْنَى بِإِلَّا فِي كُلِّ مِنْهَا مُعْرَبًا
عَلَى حَسَبِ مَا يَفْتَضِيهِ مَوْقِعُهُ فِي الْجُمْلَةِ .

Construct 3 sentences using (مُسْتَشْنَى بِإِلَّا) whereby
the i'rāb of each one corresponds to its
requirement in the sentence.

Lesson 66

The Vocative

(الْمُنَادَى)

1. You have learnt in brief about the vocative in Lesson 43.9 of Volume 3 that it also falls in the category of the (منصوبات). It will only be (منصوب) in the following cases:

(a) when it is (مضاف), whether it is singular, dual or plural, e.g. (يَا سَاكِنَ الْهِنْدِ – O the citizen of India), (يَا سَاكِنَيْ مَكَّةَ – O the two citizens of Makkah), (يَا سَاكِنِي الْمَدِينَةِ – O the citizens of Madīnah),

(b) when it resembles a (مضاف), e.g.

(يَا طَالِعًا جَبَلًا – O the one climbing the mountain),

(c) it is (نكرة غير مقصودة) - indefinite and unintended, e.g.

(يَا رَجُلًا خُذْ يَدِي) - O man, hold my hand).

Note 1: The word (طَالِعًا) is not a (مضاف) but it has the meaning of (طَالِعَ الْجَبَلِ), therefore it is called

(مُشَابِهَ بِالْمُضَافِ) – resembling a mudāf.

In the phrase, (يَا رَجُلًا) no specific person is intended as in the case of a blind person who calls out to someone without looking or pondering.

2. If the (مُنَادِي) is (مُفْرَد) - singular, that is, it is not (مُضَاف), it is regarded as (الْمَبْنِي) in (حَالَةُ الرَّفْعِ), whether it is singular, dual or plural, e.g. (يَا مُسْلِمُونَ), (يَا رَجُلَانِ), (يَا رَجُلًا) and (يَا مُحَمَّدًا).

Note 2: The word (مُفْرَد) has 3 meanings:

- (1) singular
- (2) not to be (مَرْكَب) – a compound and
- (3) not to be (مُضَاف).

In the context here, the third meaning is intended.

In a phrase such as (زَيْدُ بْنُ عَمْرٍ), when it is (مُنَادِي), the following factors have to be observed:

1. One can read fathah or dammah on the word (زَيْدُ), but a fathah is better:

(يَا زَيْدُ بْنُ عَمْرٍ) or (يَا زَيْدُ بْنُ عَمْرٍ).

2. Although the word (ابْنُ) is the adjective of

(زَيْدٌ), only a fathah can be read on it because it is (مضاف).

3. The hamzatul wasl in such examples is also elided in writing from the word (ابْنُ).

4. Sometimes the (حرفُ النداء - vocative particle) is elided, e.g.

After Elision	Original Word
يُوسُفُ أَعْرِضْ عَنْ هَذَا	يَا يُوسُفُ أَعْرِضْ عَنْ هَذَا
رَبَّنَا اغْفِرْ لَنَا	يَا رَبَّنَا اغْفِرْ لَنَا
رَبِّ	يَا رَبِّي
رَبِّ اغْفِرْ لِي	يَا رَبِّي اغْفِرْ لِي

5. You have learnt in Lesson 11.5. (Volume 1) that when the (مُنَادِي) has (ال) – the definite article, either the particle (أَيُّهَا) for masculine or (أَيَّتُهَا) for feminine is prefixed to it. Sometimes the indicative pronoun (اسم الإشارة) is prefixed to it, e.g. (يَا أَيُّهَا الرَّسُولُ بَلِّغْ) – O messenger, convey;

(يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ) – O the peaceful soul;

(يَا هَذَا الرَّجُلُ آمِنٌ بِاللَّهِ) – O man, believe in Allāh.

Sometimes, the particle (يَا) is elided, e.g.

(أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ)

However, although the word (اللَّهُ) is definite, it is used simply as (يَا اللَّهُ) without the word (أَيُّهَا) being prefixed to it. The phrase (اللَّهُمَّ) is generally used in place of (يَا اللَّهُ).

6. When the (يَا مُتَكَلِّمٌ) is (مُضَافٌ) to (مُنَادِي) - the first person pronoun), it can be read in several ways:

يَا غُلَامِي يَا غُلَامِي يَا غُلَامِ يَا غُلَامَا يَا غُلَامَاهُ

The following forms are permitted for the words (يَا أُمِّي) and (يَا أَبِي):

يَا أَبَتِي يَا أَبَتِ يَا أَبَتَا يَا أُمَّتِ يَا أُمَّتِ يَا أُمَّتَا

7. When the word (ابْنُ) is (مُضَافٌ) to the words

(يَا ابْنَ أُمِّ) or (عَمِّي), they can be read as (يَا ابْنَ أُمَّ) or (يَا ابْنَ عَمِّ). This is not permissible for any other word.

8. You have read in Lesson 43, Note 8, that the (مُنَادِي) is succeeded by a sentence called the (جَوَابُ النَّدَاءِ). The (مُنَادِي) together with the (جَوَابُ النَّدَاءِ) form a (جُمْلَةٌ نَدَائِيَّةٌ إِشْتَائِيَّةٌ). Look at Lesson 43, page 319 for an analysis of the sentences.

Abbreviated Vocative

(تَرْخِيمٌ)

9. Sometimes the final alphabet of the (مُنَادِي) is elided for the sake of making the word lighter in pronunciation, e.g. to say (يَا مَالٌ) or (يَا مَالِ) instead of (يَا مَالِكُ). Instead of (يَا فَاطِمَةُ), one can say (يَا فَاطِمِ) or (يَا فَاطِمُ). This is called (تَرْخِيمٌ) and such a (مُنَادِي) is called (مُنَادِي مُرَخَّمٌ).

Note 3: It was mentioned in Lesson 49 (e) that the (حروف التّداء) – the vocative particles – are (يَا), (أَيَّا), (هَيَّا), (أَيُّ) and (أ). From these, (يَا) is used for near and far; (أَيُّ) and (أ) for near; and (أَيَّا) and (هَيَّا) for far.

Lamenting

(نُدْبَةٌ)

10. Lamenting or mourning over a deceased is called (نُدْبَةٌ). The one who is addressed is called (مَنْدُوبٌ). The particle (وَ) is used most often instead of (يَا) before the (مَنْدُوبٌ). An alif and hā (هـ) are suffixed to the (مَنْدُوبٌ), e.g. (وَ أُمَّهُ) – O my mother, (وَ بِنْتَاهُ) – O my daughter.

The Appositive of the Vocative

(تَوَابِعُ الْمُنَادِي)

11. If the (الْمُنَادِي الْمُبْنِي), which is (مَضْمُونٌ), is

succeeded by an adjective,

- if it is (مضاف) and without the (أَلْ), it is necessary to read a (نَصْب) on it, e.g.
(يَا زَيْدُ بْنُ خَالِدٍ), (يَا خَالِدُ صَاحِبَ الشُّجَاعَةِ).
- if it has (أَلْ), whether it is (مضاف) or (مُفْرَد), it is permissible to read it with a (نَصْب) or (رَفْع), e.g. (يَا رَشِيدُ الْكَرِيمِ الْأَبِ) – O Rashīd, the one whose father is noble,
(يَا رَشِيدُ الظَّرِيفِ) - O the charming Rashīd.

If any noun is (مُعْطُوف) on a (مُنَادِي), it will have the same i'rāb as the (مُنَادِي), but if the (مُعْطُوف) has (أَلْ), (نَصْب) or (رَفْع) can be read on it, e.g.
(يَا عَبْدَ اللَّهِ وَأُمَّتَهُ) – O the bondsman and bondswoman of Allāh,
(يَا جِبَالَ أَوْبِيٍّ مَعَهُ وَالطَّيْرُ) – O mountains and birds, hymn the praises (of Allāh) with him.

Vocabulary List No. 56

Word	Meaning
أَبَشَرَ	(1) to announce good news, glad tidings
إِسْفَارٌ	(1) to shine, the brightness of dawn
أَفْتَى (و)	(1) to pass a legal verdict
بَغِيٌّ	prostitute, rebel
تَدَلَّلَ	(4) to flirt
تَعَانَى (تَعَانِيًا)	to make free from want, to become independent
تَكَلَّفَ	(4) to do in an affected manner, to do reluctantly
جَدٌّ	good fortune, grandfather
خَلْفٌ	successor
دَنَا يَدْنُو دُنُوًّا	to go close to
رَعَى (ف)	to observe, to graze
رَفَثٌ	obscenity, intercourse
سَمِينٌ ، سَمَانٌ	fat, obese
سَنْبَلٌ ، سَنْبَلَةٌ	spike (of grain), ear (of corn)

صَفْوٌ	clarity, purity
ظَلَامٌ	darkness
عَنَّ (ض)	to present itself, to arise
أَعْجَفُ عَجْفَاءً ، عَجَافٌ	lean, emaciated
فَاتِحَةُ الْكِتَابِ	Sūrah Fātihah
فُسُوقٌ	sin, transgression
لِحْيَةٌ ، لِحْيٌ أَوْ لُحْيٌ	beard
إِمْرَأٌ سَوْءٌ	an evil man
مَهْلًا	take it easy, slowly
نَائِي يَنْأَى نَائِيًا	to go far, distant
نَائٍ	one who is far
نَجَا (ن - و)	to be saved, to be delivered
نَزَعَ (ض)	to snatch, to remove, to extract
وُدٌّ ، أَوْ دَادٌ	affection, love
وَدَادٌ	loving, affectionate

يَابِسٌ*	dry
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Exercise No. 122

Find all the different types of (منصوبات) in the following sentences, especially the nouns of (لا لنفي الجنس) and (مُنَادَى).

- 1) يا عبدَ الرحمنِ احفظْ درسَكَ واسعَ دائماً أن تكونَ أولاً في فصلك .
- 2) يا أبا سعيدٍ هلاً تُعلمُ ولدَكَ اللغةَ العربيةَ كيَّ يسهلَ له فهمُ القرآنِ .
- 3) أيا ساعياً في الخيرِ أبشِرْ بالفوزِ العظيمِ .
- 4) هيا آخذاً بيدِ الضعيفِ ستُجزى بما يرضيك .
- 5) أى زينبُ تعلمي القرآنَ وعلميهِ بناتك وأولادك .
- 6) أفاطمَ مهلاً بعضَ هذا التَّدلُّلِ .
- 7) يأيُّها الشُّبانُ من المسلمينِ تخلَّقوا بأخلاقِ الرسولِ ﷺ واهتدؤوا بهديِ الخلفاءِ الراشدينِ فإنكم لم تكونوا صالحين للسيادة والحكومة ما لم تحسنوا أخلاقكم .

- 8) السلام عليكم يا أيها النبي ورحمة الله وبركاته .
9) لاطاعة لمخلوق في معصية الخالق .
10) لا صلاة إلا بفاتحة الكتاب .
11) اللهم لا مانع لما أعطيت ولا معطي لما منعت ولا ينفع ذا
الجد منك الجد .

أشعار:

12) فصبرا جميلا معين الملك إن عن حادث^١

فعاقة الصبر الجميل جميل^٢

ألم تر أن الليل بعد ظلامه

عليه لإسفار الصباح دليل^٣

13) إذا المرء لا يركاك إلا تكلفا

فدعه ولا تكثر عليه التأسفا

إذا لم يكن صفو الوداد طبيعة

فلا خير في ود يجيئ تكلفا

14) فلإن تذن مني تذن منك مودتي

وإن تنأ عني تلقني عنك نائيا

15) كلانا غني عن أخيه حياته

وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَعَانِيَا

Exercise No. 123

Translate the following verses of the holy Qur'an.

1) رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ .

2) قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ .

3) يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ .

4) يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ . ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَةً .

5) قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ .

6) يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ .

7) يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمَّكَ بَغِيًّا .

- 8) قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي .
9) يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ .
10) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ .
11) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ .
12) فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ .

Exercise No. 124

Translate the following sentences into Arabic.

- (1) O Abdul Karīm, why are you not striving to succeed in the final examination.
- (2) O my paternal uncle's son, wake up early every morning and come with me for salāh.
- (3) O the sons of Hājī Ismāīl, follow your pious father and become his true successors.
- (4) O youth, understand the Qur'ān and practice on its guidance. In it lies your success and the success of your nation.
- (5) O student, if you read this book and remember it, it will be sufficient for you for the

knowledge of Morphology (الصرف) and Grammar (النحو).

(6) There is no book more beneficial than the holy Qur'ān.

(7) I have neither any book nor any paper.

(8) There is no means of salvation greater than the oneness of Allāh.

Lesson 67

The Genitive

(الْمَجْرُورَات)

(1) (الْمَجْرُورُ بِالْحَرْفِ) (2) (الْمَجْرُورُ بِالِإِضَافَةِ)

1. A noun will be in (حَالَةُ الْجَرِّ) in only two instances:

1) when it succeeds any of the (حَرْفُ الْجَرِّ), e.g.

(خَاتَمٌ مِنْ فِضَّةٍ) – a ring of silver.

2) when it is (مُضَافٌ إِلَيْهِ), e.g. (خَاتَمٌ فِضَّةٍ) – a ring of silver.

2. The details of the (حُرُوفُ الْجَرِّ) were mentioned in Lesson 49 while (إِضَافَةٌ) was discussed in Lessons 7 and 11. More details are mentioned here.

The Types of (إِضَافَةٌ)

3. There are two types of (إِضَافَةٌ):

(1) لَفْظِيَّةٌ and (2) مَعْنَوِيَّةٌ

The (إِضَافَةٌ لَفْظِيَّةٌ) occurs in a compound where the (مُضَافٌ) is one of the derived nouns (أَسْمَاءُ الصِّفَةِ), like the (اسمُ المفعول), (اسمُ الفاعل), and (صفةٌ مشبَّهةٌ), e.g.

(مَقْطُوعُ الْيَدِ) – one treading the path, (سَالِكُ الطَّرِيقِ) – one whose hand is cut, (حَسَنُ الْوَجْهِ) – one whose face is handsome.

The (إِضَافَةٌ مَعْنَوِيَّةٌ) occurs in a compound where the (مُضَافٌ) is a noun besides the (أَسْمَاءُ الصِّفَةِ), e.g.

(نورُ القمرِ) – the light of the moon, (طريقُ السالكِ) – the path of the one who treads it, (وجهُ الحسنِ) – Hasan's face. In this example, the word (الحسنِ) is the name of a person.

4. In (إِضَافَةٌ مَعْنَوِيَّةٌ), the (مُضَافٌ) is (معرفة) without the particle (أل). Therefore, the particle (أل) cannot be prefixed to the (مُضَافٌ). However, in (إِضَافَةٌ لَفْظِيَّةٌ), the (مُضَافٌ) is not (معرفة). Accordingly, when the need arises, the particle (أل) can be prefixed to it

when it is (تثنية) or (جمع مذكر سالم). It can also be prefixed to a singular word (مفرد) when the (مُضَاف) has the particle (الْ) prefixed to it or it is (مُضَاف) to another word having (الْ), e.g.

(الْمُتَّبِعُ الْحَقِّ مَنْصُورٌ) – The one following the truth is assisted.

(السَّالِكُ طَرِيقِ الْبَاطِلِ مَخْذُولٌ) – The one treading the wrong path is forsaken.

(الْفَاتِحَا بِلَادِ الشَّامِ خَالِدٌ وَأَبُو عُبَيْدَةَ رَضِيَ اللَّهُ عَنْهُمَا) – The two conquerors of Syria are Khālid ؓ and Abū Ubaydah ؓ.

السَّاكِنُونَ مَكَّةَ وَالْحُجَّاجُ كُلُّهُمْ آمِنُونَ الْيَوْمَ فِي عَهْدِ السُّلْطَانِ (ابن السَّعُودِ – أَيَّدَهُ اللَّهُ بِنَصْرِهِ الْمَبِينِ مَا دَامَ مُتَّبِعَ السُّنَّةِ وَ (مُحَافِظَ حَرَمَةِ الْبَلَدِ الْأَمِينِ) – The citizens of Makkah and the pilgrims are all safe today in the era of King Ibn Sa'ūd – May Allāh assist him with his open help – as long as he follows the sunnah and safeguards the sanctity of the safe city.

According to the above explanation, one can say (النَّاصِرُ الرَّجُلِ) but not (النَّاصِرُ زَيْدٍ). If the (موصوف) is

(معرفة), then instead of (النَّاصِرُ زَيْدٌ), one should say (النَّاصِرُ زَيْدًا), e.g.

(خَالِدٌ النَّاصِرُ زَيْدًا) – Khālid, the helper of Zaid. In this case, the word (زَيْدًا) is not a (مُضَافٌ إِلَيْهِ) but infact is a (مفعول). The details of this follow in Lesson 70.

Note 1: Revise the section on the (إِضَافَةٌ) of (أَسْمَاءُ الصِّفَةِ) once more in Lesson 23.

5. If a singular word is (مُضَافٌ) to the first person pronoun (أَنَا), a jazm and a fathah can be read on the (أَنَا), e.g. (كِتَابِي) or (كِتَابِي). If such a word occurs at the end of a sentence, it is permissible to append a (هـ) to it, e.g. (كِتَابِيَهْ) – my book; (حِسَابِيَهْ) – my reckoning.

If an (اسم مقصور)⁶³ or (اسم منقوص) are (مُضَافٌ) to the first person pronoun (أَنَا), a fathah will be read

⁶³ See Lesson 10.8 and 10.9. of Volume One.

on the (ى), e.g. (عَصَايَ) – my staff; (قَاضِيَّ) – my judge.

The same applies to the dual (تثنية) and sound masculine plural (جمع مذكر سالم), e.g.

original word	changes to
كِتَابَانِ	كِتَابَيْ
كِتَابَيْنِ	كِتَابَيْ
مُحِبُّونَ	مُحِبُّوْ
مُحِبِّينَ	مُحِبِّوْ
قَاضُونَ	قَاضُوْ
قَاضِينَ	قَاضِيْ

In all these examples, the (نون إعرابية) falls off due to (إِضَافَةٌ).

Vocabulary List No. 57

Word	Meaning
إِتَدَلَّ	to degrade, abuse
أَحْرَقَ	to incinerate, burn
أَعْوَزَ	to be or become poor
أَقْرَنَ	to join, combine, interrelate
إِنْبَسَطَ	to spread, to be glad, to be delighted
إِنْقَبَضَ	to contract, to be depressed, to be dejected
إِنْفَرَدَ	to withdraw, to segregate, to be isolated
إِنْكَبَّ	to devote, to apply oneself eagerly
تَحَسَّسَ	to search
تَرَهَّبَ	to enter a monastic life, to abandon secular pleasures
ثَبَاتٌ	steadfastness
جَزَعٌ	anxiety, uneasiness
حَازَرَ	to be careful, to be wary

حَدِيثٌ ، أَحَادِيثٌ	talk, speech, thought, new
حَلَّ (ن)	to arrive, to untie (a knot)
حِجَّةٌ ، حَجَّجٌ	year
حَمِيمٌ ، أَحَمَاءٌ	close friend
خَيَّلَ (إِلَيْهِ)	to imagine, to think
دَخَلَ	disorder, imbalance
رَاهِبٌ ، رُهْبَانٌ	one who abandons the world, monk
رَبْوَةٌ ، رَبِيٌّ	hill
رَوْحٌ	mercy, help, leisure
سَكَبَ (ن)	to pour out, to spill
سُلْطَانٌ (مصدر)	power, reign
شَوَّطٌ ، أَشْوَاطٌ	circuit
شَاوَرَ	to consult
صَاعَ (ن) (و)	to mold, to create
صَوَّرَ	to make a picture

عَزَاءٌ	consolation, solace
عَنِفَ (س)	to treat harshly
عَيْشَةٌ	life
غَابَ (ض)	to be absent
غَالِي يُغَالِي	to be excessive, to demand a very high price
غَدَرَ (س)(ض)	to deceive, to betray
فَطَنَ (ن) لِلْأَمْرِ	to comprehend, to understand
قَائِدٌ ، قَوَادٌ	commander
لَغِي يَلْغِي و لَغَا يَلْغُو	to talk nonsense
لَقِيَ يُلْقِي	to give someone something
مُبْتَدَلٌ	despised
مَسْعَاةٌ	effort
مُشْمَسٌ	sunny day
مُقَمَّرٌ	moonlit night
مَلِيٌّ	a long period
مَعَاشٌ	life, means of subsistence

نَزَعَ (ف)	to incite to evil
نَزْعٌ	incitement to evil, satanic inspiration
نَسَأَ (ف)	to postpone, to delay
نَكَحَ (ض)	to marry
نَهَضَ (ف)	to get up, to rise
نَوْرٌ ، أَنْوَارٌ	flower, blossom
وَجَّهَ (إِلَيْهِ)	to direct, to steer
وَجْهَةٌ	direction, course, angle
وَهْدَةٌ ، وَهَادٌ	deep pit, gorge
وَلِيدٌ ، وَلَدَةٌ أَوْ وَلْدَانٌ	child

Exercise No. 125

Determine the (مفعولات), (منصوبات) and (مجرورات) in the following sentences. Pay particular attention to the types of (إضافة), the (مضاف) and (مضاف إليه).

من القرآن

- 1) وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ .
- 2) وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ . وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ . وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ . وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ .
- 3) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينَهُ فَيَقُولُ هَؤُلَاءِ آقْرَبُونَ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ شِمَالَهُ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيهِ . وَلَمْ أَدْرِ مَا حِسَابِيهِ . يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ . مَا أُغْنِي عَنِّي مَالِيهِ (مالي) . هَلْكَ عَنِّي سُلْطَانِيهِ (سلطاني) .
- 4) وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتِ كِتَابِيهِ . وَلَمْ أَدْرِ مَا حِسَابِيهِ . يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ . مَا أُغْنِي عَنِّي مَالِيهِ (مالي) . هَلْكَ عَنِّي سُلْطَانِيهِ (سلطاني) .

- 5) قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حِجَجٍ .
- 6) يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْكَافِرُونَ .

Exercise No. 126

Translate the following letter of Abū Bakr رضي الله عنه:

كتب أمير المؤمنين سيدنا أبو بكر الصديق رضي الله عنه إلى بعض قواده . إذا سرتَ فلا تُعَنَفْ على أصحابك في السير ولا تُعْضِبْ قومك وشاورهم في الأمر واستعمل العدل . وباعد عنك الظلم والجور فإنه ما أفلح قوم ظلموا ولا نصروا على عدوهم . وإذا نصرتم فلا تقتلوا وليدا ولا شيخا ولا امرأة ولا طفلا ولا تقربوا نخلا ولا تحرقوا زرعاً ولا تقطعوا شجراً مشمراً . ولا تغدروا إذا عاهدتم ولا تنقضوا إذا صالحتم . وستمرون على قوم في الصوامع رهبان تَرَهَّبُوا لله فدعوهم وما انفردوا له وارتضوه لأنفسهم . فلا تهدموا صوامعهم ولا تقتلوهم .

والسلام

Exercise No. 127

Translate the following poetry of Tughrāi (514 A.H.):

غَالِي بِنَفْسِي عِرْفَانِي بِقِيمَتِهَا
فَصُنَّتْهَا عَنِ رَخِيصِ الْقَدْرِ مُبْتَدَلٍ
أَعْدَى عَدُوِّكَ أَدْنَى مَنْ وَثِقَتْ بِهِ
فِحَاذِرِ النَّاسِ وَأَصْحَبِهِمْ عَلَى دَخَلٍ

فِي وَصْفِ الرَّبِيعِ لِأَبِي تَمَّامٍ حَبِيبِ بْنِ أَوْسٍ (231 هـ)
يَا صَاحِبِي تَقْصِيَا نَظْرَيْكُمَا
تَرِيَا وَجْوهَ الْأَرْضِ كَيْفَ تُصَوِّرُ
تَرِيَا نَهَارًا مُشْمَسًا قَدْ زَانَهُ
زَهْرُ الرَّبَا فَكَأَنَّمَا هُوَ مُقْمَرُ
أَضْحَتْ تَصُوغُ بُطُونُهَا لَظْهُورَهَا
نُورًا تَكَادُ لَهُ الْقُلُوبُ تَنُورُ
دُنْيَا مِعَاشٍ لِلْوَرَى حَتَّى إِذَا
حَلَّ الرَّبِيعُ فَإِنَّمَا هِيَ مَنَظَرُ

Exercise No. 128

Translate the following letter into English:

من ابنة إلى أمها بعد وصولها إلى المدرسة
سلامٌ وتحيّةٌ طيبةٌ من ابنتك . وبعدُ فأخبرُك أن قلبي لم يَغِبْ
عَنكَ بِغِيَابِي . فَإِنَّكَ لَمْ تَزَالِي حَدِيثِي وَوُجْهَةَ أَفْكَارِي . يَا أُمَّاهُ
لَمَّا وَصَلْتُ إِلَى الْمَدْرَسَةِ ضَاقَ صَدْرِي وَأَظْلَمَتِ الدُّنْيَا فِي عَيْنِي
حَتَّى خَيَّلَ إِلَيَّ أَنِّي لَنْ أَعُودَ آتِسُ بِمُشَاهَدَتِكَ .
فَفَطَنْتُ لِحَالِي الْمَعْلَمَاتُ فَلَا طَفَنِي وَوَجَّهَنِي إِلَى فَوَائِدِ الْعُلُومِ
وَالْآدَابِ وَعَرَّفَنِي أَنَّ الْبِنْتَ لَا تَكْمُلُ تَرْبِيَّتَهَا بَدُونَهُمَا فَتَذَكَّرْتُ
أَنَّهُ لَا تَبْتَغِي أُمِّي إِلَّا أَنْ تَرَانِي ابْنَةً كَامِلَةً تُسَرُّ النَّاظِرِينَ – فَكَانَ
فِي هَذَا وَذَلِكَ جَمِيلُ الْعَزَاءِ وَالسَّلْوَانَ فَهَضَّتْ بِي هِمَّتِي مِنْ
وَهْدَةِ الْجَزَعِ وَالْأَحْزَانِ – وَانْبَسَطَ قَلْبِي بَعْدَ الْإِنْتِقَابِ –
فَسِرْتُ بِحَمْدِ اللَّهِ شَوْطًا بَعِيدًا فِي مِيدَانِ التَّعْلِيمِ وَالتَّهْذِيبِ –
وَلَمْ يُعْوزْنِي سِوَى أَدْعِيَتِكَ الصَّالِحَةِ حَتَّى تُقَرَّنَ مَسْعَاتِي
بِالنَّجَاحِ وَأَكُونَ جَدِيرَةً لِلْقَائِكَ – نَسَأَلُ اللَّهَ فِي بَقَائِكَ .
والسلام
ابنتك فلانة

Exercise No. 129

Translate the response to the above letter:

عزيرتي –

وعليكَ السلام ورحمة الله وبركاته –

قد اتصلت بنا رسالتك المؤرخة في كذا . وبها اطمأن قلوبنا
بعض الاطمئنان فإن فراقك كان حول فرحنا ترحا وهناءنا
عناءً . ولا سيما أنا والدتك فإني مكثت مليا أسكب الدموع
الغزار آناء الليل واطراف النهار ولم نزل هكذا حتى وردت
علينا رسالتك تصف احوالك السارة وتبين ما صرت إليه من
جميل الصبر والانكباب على اشتغالك المدرسية . فحمد الله
تعالى وسألناه أن يديم عليك حلة العافية ويرزقك حسن الثبات
ويبلغك مقصودك في أقرب الأوقات ويحفظك من جميع
الآفات .

والسلام .

أمك فلانة

Lesson 68

Apposition

(التوابع)

Note 1: You have learnt the cases of a noun: (رفع), (نصب) and (جر). Now the occasions where a noun follows its preceding noun in i'rāb will be indicated.

1. (توابع) is the plural of (تابع). A (تابع) is a word that adopts the i'rāb of its preceding noun. The preceding noun is called the (متبوع).

2. There are four types of (تابع):

(a) (صفة) or (نعت)

(b) (توكيد)

(c) (بدل)

(d) (معطوف)

The Adjective

(الصفة) النعت

3. A (نعت) or (صفة) is a (تابع) which describes the being of the (متبوع) or something related to the (متبوع), e.g. (الرجلُ الكريمُ) – the noble man.
(الرجلُ الكريمُ أبوهُ) – the man whose father is noble.

In the first example, the word (كريم) describes the man while in the second example, it describes the man's father. However, when analyzing, it will be called a (صفة) of (الرجل) in both cases.

The first type of (نعت) is called (النَّعْتُ الحَقِيقِيَّةُ), while the second type is called (النَّعْتُ السَّبَبِيَّةُ).

4. The (نعت حقيقي) corresponds to the (متبوع) in (إعراب), in (تعريف وتنكير) – being definite or indefinite, in gender and in number as you have learnt in Lessons 3, 4 and 5. However, the

(نعت سببي) only corresponds with the (منعوت) in (إعراب) and (تعريف وتنكير). The (نعت) always remains singular even if the (متبوع - منعوت) is dual or plural. Secondly, the (نعت) corresponds in gender to the succeeding word and not the preceding word as you have learnt in Lesson 23.7. Hereunder follow more examples so that you can understand the rule more thoroughly.

المنعوت واحد

النعت السببي	النعت الحقيقي	حالة
جاء الرجلُ المهذبُ أخوه	جاء الرجلُ المهذبُ	حالة الرفع - مذكر
حضرت السيدةُ العاقلُ زوجُها	حضرتِ السيدةُ العاقلَةُ	حالة الرفع - مؤنث
تسلقتُ شجرةً غليظاً جدعُها	تَسَلَّطْتُ شجرةً غليظةً	حالة النصب
تَعَلَّمْتُ في المدرسةِ المعروفِ نظامُها	تَعَلَّمْتُ في المدرسةِ العاليةِ	حالة الجر

المنعوت تشنية

حالة	النعته الحقيقي	النعته السببي
حالة الرفع	هاتان صورتان جميلتان	هاتان صورتان جميلتان إِطَارَاهُمَا
حالة النصب	اشتريتُ شَرْفِيَيْنِ	اشتريتُ بساطينِ شَرْفِيًّا نَقَشُهُمَا
حالة الجر	أَبْصَرْتُ غَرِيبَيْنِ	أَبْصَرْتُ بِطَائِرَيْنِ غَرِيبِ شَكْلُهُمَا

المنعوت جمع

حالة	النعته الحقيقي	النعته السببي
حالة الرفع	هؤلاء بناتُ عاقلاتُ	هؤلاء بناتُ عاقلُ آبَاءُهُنَّ
حالة النصب و الجر	عاشرتُ إخوانا موسِرِينَ	عاشرتُ إخوانا موسِرًا آباءَهُمْ

النعته الحقيقيه مفردة	النعته الحقيقيه جملة فعلية
هذا عملٌ نافعٌ	هذا عملٌ ينفَعُ
أبصرتُ رجلاً سابِحاً	أبصرتُ رجلاً يسبحُ
نظرتُ إلى عينٍ جارِيةٍ	نظرتُ إلى عينٍ تجري

النعته مركب إضافي	النعته جملة اسمية
مضى يومٌ شديدٌ الحرِّ	مضى يومٌ حرُّه شديدٌ
أوقدتُ مصباحاً قويَّ النورِ	أوقدتُ مصباحاً نورُه قويُّ
نصيد في بركة كثيرة السمكِ	نصيد في بركة سمكها كثيرٌ

5. You have learnt in the previous lessons that there is very little difference between a (صفة) and a (خبر). See Lesson 6, Note 1, in Volume One. Similarly, there is a resemblance between (صفة), (خبر) and (حال). Hereunder follow more examples so that you can distinguish between them easily.

حال	نعت	خبر
جَاءَ الْوَلَدُ ضَاحِكًا	هَذَا وَلَدٌ ضَاحِكٌ	هَذَا الْوَلَدُ ضَاحِكٌ
جَاءَ الْوَلَدُ يَضْحَكُ	هَذَا وَلَدٌ يَضْحَكُ	هَذَا الْوَلَدُ يَضْحَكُ
جَاءَ الْوَلَدُ ضَاحِكًا أَخُوهُ	هَذَا وَلَدٌ ضَاحِكٌ أَخُوهُ	هَذَا الْوَلَدُ ضَاحِكٌ أَخُوهُ
أَعْجَبْتَنِي هَاتَانِ الصُّورَتَانِ جَمِيلًا مَنْظَرُهُمَا	هَاتَانِ صُورَتَانِ جَمِيلٌ مَنْظَرُهُمَا	هَاتَانِ الصُّورَتَانِ جَمِيلٌ مَنْظَرُهُمَا

Now ponder over the difference between each one. In the first example, (هذا الولد), after constituting the (اسم إشارة) and (مشار إليه) form the (مبتدأ) (ضاحك) which is (نكرة) cannot be anything else except the (خبر).

In the second example, the words, (ولد) and (ضاحك) are (نكرة). Hence they can only be

(صفة) and (موصوف).

In the third example, (الولد) is (معرفة), being the (فاعل) of (جاء). Thereafter, (ضاحك) is (نكرة). Therefore it cannot be the (صفة). However, it can be the (حال) because it indicates the condition of the (فاعل). Consequently, it is (منصوب).

Similarly, in the first example of line 2, (يضحك) together with its (ضمير مستتر), forms a (جملة خبرية) and can only be a (خبر) because a (جملة) is always (نكرة). How can it be the (صفة) of a (معرفة)? Yes, in the second example, (ولد) is (نكرة). Therefore, (يضحك) can become its (صفة).

In the third example, (الولد) is the (فاعل) and it is (معرفة). Hence, (يضحك) which is a (جملة فعلية), can only be the (حال) of the (فاعل).

In the third and fourth lines, (ضاحك أخوه) and (جميل منظرهما) are (جملة اسمية)⁶⁴ and form the (خبر) in the first case, a (صفة) in the second and (حال) in the third.

6. Remember that an (اسم مشتق) is generally used as a (صفة). Only in a few instances is (اسم جامد) a (صفة), e.g. (زيدُ بنُ عمرو) – Zayd, the son of Ámr; (خالدُ بنُ البرمكيِّ) – Khalid, the Barmak; (هذا الرجلُ) – this man; (زيدُ هذا) – this Zayd; (ابنُ الملكِ هذا) – this son of the king; (أبناءُنا هؤلاء) – these sons of ours.

In these examples, the second word is technically the (صفة) although it is an (اسم جامد).

The (مشار إليه) is regarded as a (صفة). See Lesson

⁶⁴ See Lesson 8.23.

2.12. The (اسم إشارة) itself can be the (صفة) of an (اسم معرفة) or it can be the (صفة) of its (مضاف). Examine the third example where (الرجل) is the (مشار إليه). It is the (صفة) of the (اسم إشارة). In the fourth example, the (اسم إشارة) is the (صفة) of (اسم عَلَم) – a proper noun.

In the fifth and sixth examples, the (اسم إشارة) is the (صفة) of the (مضاف).

Note 2: In the first example (زيدُ بنُ عمرو).., the word (زيد) is the (موصوف) while (ابنُ عمرو) is the (صفة). You will find two unique points in this phrase. The first is that the tanwīn of the word (زيد) has been elided without any reason. In the second example, the hamzah of the word (ابن) has not been written. The reason for this is that this phrase is used extensively and it was regarded as necessary to lighten the phrase (تخفيف).

Note 3: You are reminded that a (جملة) after a (نكرة) is regarded as a (صفة) and it is regarded as a (حال) after (معرفة). Do not forget this point.

Vocabulary List No. 58

Word	Meaning
أَبْصَرَ	to look
أَدِيمٌ	surface, tanned skin
أَرْشَدَ	to guide
ازْدَحَمَ (أصله) ازْتَحَمَ (ازْدِحَامٌ) (مصدر)	to crowd
إِطَارٌ ، إِطَارَاتٌ ، أُطِرٌ	frame, tyre
أَطْفَأَ	to extinguish, to stifle
أَطْرَبَ	to please, to delight
إِفْتَلَعَ	to pluck out, to exterminate

بَاخِرَةٌ	steamship
بِرْكَةٌ ، بَرَكٌ	pond
بَاسِلٌ	brave, fearless
بِسَاطٌ ، بَسِطٌ	mat
بَعَثَ	to scatter, to disarrange
بَلَّلَ	to moisten
تَبَطَّ	to prevent, to frustrate
جَلْبَةٌ	noise
حِذَاءٌ ، أَحْدِيَةٌ	shoe, boot
الْحَانِي (حَنَا يَحْنُو وَ حَنِ يَحْنِي)	sympathizer, one who feels pity
حِيٌّ ، أَحْيَاءٌ	suburb, tribe, alive
سَيَّاحٌ ، سَائِحٌ	tourist
سَبَحَ (ف)	to swim
سُكْنِي	house, dwelling
شَعْبٌ ، شُعُوبٌ	nation, tribe, masses
صَادَ يَصِيدُ	to hunt

ضَارَعٌ	to be similar to
ضَوْضَاءٌ	noise, din, uproar
عَالَ يَعُولُ	to support, to sustain
غَنَاءٌ (مَذَكَّرُهُ أَغْنُ)	lush (garden), luxurious
قَارِسٌ	severe, bitterly cold
قَبَابٌ ، قُبَّةٌ	dome
لَوَّثَ	to soil, to stain
لَهَثَ (ف)	to loll one's tongue with thirst or fatigue, to pant
مَارٌّ (مِنْ مَرَّ يَمُرُّ)	passer by
مَزْهَرِيَّةٌ أَوْ زَهْرِيَّةٌ	flower vase
مُمَطَّرٌ (أَمَطَرَ)	raining
مُنْعَشٌ (أَنْعَشَ)	refreshing, invigorating
مُوسِرٌ (أَيْسَرَ)	wealthy, prosperous
مُسْرَجٌ (أَسْرَجَ)	having a saddle
مُزْدَحِمٌ	crowded place
مُعْتَدِلٌ	moderate
نَزَحَ (ف)	to be far off, to leave, to depart, to emigrate, to immigrate

هَابَ يَهَابُ	to fear
هَادئٌ	calm, peaceful, tranquil
هَنَدَامٌ	neatness, attire, dress

Exercise No. 130

ميز النعت الحقيقي من السببي في العبارة الآتية

Determine which phrase is (النعت الحقيقي) and (النعت السببي) in the following paragraph:

القاهرة مدينة عظيمة تضارع كثيرا من المدن الأوربية في جمالها ورونقها . وقد زاد سكانها في الأيام الأخيرة زيادة عظيمة . وفيها كثيرة من الميادين الواسعة والحدائق الغناء . وإذا طفتَ في أنحائها وجدت قصورا شاهقا ببنائها ومساجد عالية قبابها وأحياء متسعة شوارعها . ووجدت مصانع ومتاجر , وعملا وعمالا . وفي كل شتاء ينزح إليهما السياح الموسرون من الأقطار القارس بردها , فيقيمون ما شاؤوا تحت سمائها الصافي أديمها ويتمتعون بهوائها المعتدل الجميل .

Exercise No. 131

عين في الجمل الآتية النعوت والأخبار والأحوال

Determine which words are (نعوت), (خبار) or (حال)
in the following sentences:

1. لا تزور أحدا والسماء ممطرة حتى لا تدخل عليه مبلل
التياب ملوث الحذاء فإن ذلك عيب كبير .
2. الإمام العادل كالأب الحاني على ولده يعولهم صغارا
ويرشدهم كبارا .
3. البرتقال فاكهة لذيذ طعمها , طيبة رائحتها , وهو من
فاكهة الشتاء الطويلة البقاء .

Exercise No. 132

ضع في كل مكان خال نعنا مناسبا

- (1) الهواء مُنْعَشٌ لِلْأَجْسَامِ
- (2) الماء مُضِرٌّ شَرِبُهُ
- (3) المناظر تُشْرِحُ النَفُوسَ

- (4) الأشجار تظلل المارة
- (5) يثق الناس بالتاجر
- (6) الهواء يُثبِّطُ القُوَى البدنية
- (7) الحذاء يَضُرُّ القدمَ
- (8) يُسَرُّ الآباءُ بالأبناءِ
- (9) لا تَسْكُنُ الأماكنَ
- (10) تُكْرِمُ الشعوبُ رجالَها

Exercise No. 133

- ضع في كل مكان خال منعوتا مناسبا
- (1) الباسلون لا يهابون الحرب
 - (2) الذهب نفيس
 - (3) الكثير يطفئ صاحبه
 - (4) ظهرت في السماء كثيفة
 - (5) هبَّت واقتلعت الأشجارَ
 - (6) نزل من السماء غزير

Exercise No. 134

كون جملاً تكون فيها الأوصاف الآتية نعناً :
كريمةٌ طباعُهُم ، بأسقةٌ فروعُها ، سخي ، مؤنَّزٌ كلامُه ، نظيفةٌ
ملابسُه ، حسنٌ هندامُه ، ساطعٌ نورُه ، عالياتٌ .

Exercise No. 135

كون جملاً تكون فيها الأوصاف الآتية نعوتاً سببيةً:
عاقِلٌ ، شاهقٌ ، جميلٌ ، واسعٌ ، المسافرٌ ، المحسنٌ

Exercise No. 136

(أ) حول النعت المفرد إلى المثنى والجمع مذكراً ومؤنثاً في
الجملة الآتية :

عدوٌّ عاقِلٌ خَيْرٌ من صديقٍ جاهِلٍ

(ب) حول النعوت المفردة في الجمل الآتية إلى جمل وصفيةٍ :

(1) مررتُ بِحَيٍّ مُزدَحِمٍ بالسُّكَّانِ

(2) سمعتُ صوتاً مُطرباً

- (3) نَأَلَتْ مِصْرُ مَنْزِلَةً عَالِيَةً
(4) سَقَيْتُ كَلْبًا لَاهِثًا
(5) قَلِيلٌ مَدَبَّرٌ خَيْرٌ مِنْ مُبَعَثَرٍ
(6) إِقْبَلْ نُصْحًا نَافِعًا مِنْ أَخٍ مُخْلِصٍ

(ج) حول الجمل الوصفية إلى النعوت المفردة :

- (1) قابلتُ ولداً يصيح
(2) سمعت خطيباً يُؤثِّرُ في سامعيه
(3) أحبُّ كلَّ عاملٍ يُتَّقِنُ عمله
(4) شاهدتُ قطاراً سيره سريعٌ
(5) عطفتُ على فقيرٍ نفسه عفيفةٌ
(6) ركبْتُ باخرةً عُرفُها جميلةٌ

(هـ) حول الأحوال التي في الجمل الآتية إلى النعوت :

- (1) جاءتِ البنتُ تضحكُ
(2) ركبْتُ الحصانَ مُسْرَجًا
(3) ظهرَ النورُ ساطعاً
(4) أبصرنا البرقَ يلمعُ

(و) غير كل جملة من الجمل الآتية لتجعل الأخبار التي بها

نعوتاً :

(1) الحجرُ نظيفةٌ جدرانُها

(2) الحديقةُ ناضرةٌ أزهارُها

(3) الدرسُ مفهومٌ معناه

(4) الزهرةُ ناصعٌ (clear) بياضُها

Exercise No. 137

(1) كونِ سِتِّ جُمَلٍ تشتملُ كُلُّ وَاحِدٍ مِنْهَا عَلَى نَعْتٍ

حقيقي مع اختلاف النعوت في التذكير والتأنيث والإفراد
والتثنية والجمع .

(2) كونِ سِتِّ جُمَلٍ تشتملُ كُلُّ وَاحِدٍ مِنْهَا عَلَى نَعْتٍ

سببي مع اختلاف النعوت في التذكير والتأنيث والإفراد
والتثنية والجمع .

(3) كونِ سِتِّ جُمَلٍ يكونُ النعتُ في الثلاثِ الأولى منها

جملة اسمية وفي الثلاث الأخرى جملة فعلية.

(4) كون سِتَّ جُمَلٍ يكون الحال في الثلاث الأولى منها جملة اسمية وفي الثلاث الأخرى جملة فعلية.

(5) كون سِتَّ جُمَلٍ يكون الخبر في الثلاث الأولى منها جملة اسمية وفي الثلاث الأخرى جملة فعلية.

Exercise No. 138

Translate the following passage into Arabic. Try to use as many (النعْت السَّبِي) as possible.

My Room

I have a room. My room is not cramped⁶⁵ but is spacious and beautiful. Its walls are coloured. Its ceiling is high. It has four windows that are 2m in length and 1.5m in breadth. Each window has clear pieces of glass in it so that when it is closed, it does not prevent the light from entering. My room has a broad door whose height is 3m. Both its doorframes⁶⁶ are very beautiful.

⁶⁵ ضَيِّقٌ

⁶⁶ مِصْرَاعٌ

My room has a very long table, the four sides of which are engraved⁶⁷. I place my books on it by arranging them neatly. I sit at this table to study my books. There are two extremely beautifully-made and beautifully woven (نَسْجٌ) chairs. There is a beautiful bed whose legs (قوائم - قائمة) are engraved. There is a clean bed sheet on it which looks very pleasing. There is a large mirror on one side whose frame (إطاره) is gilded (مذهبة). Besides the above-mentioned items, my room has a small round table which pleases the onlooker. There is a very beautiful vase in the middle of it, whose sides are golden. Every morning, the gardener (بستاني) brings fragrant flowers (رياحين - ريحان) and arranges (زِين or رَتَب) them. Therefore my room is, with the grace of Allah, like a room from among the rooms of Jannah. I live comfortably and sleep peacefully in it. All praises and gratitude are due to Allah.

⁶⁷ منقوش

Lesson 69

Emphasis

(التوكيد)

1. The second kind of (تابع) is (تأكيد). Its purpose is to remove the doubt of the listener regarding the (متبوع). Read the following examples:

1. حدثني الوزيرُ نفسهُ

(1) The minister himself spoke to me.

2. قابلتُ الوزيرَ عينه

(2) I met the minister himself.

3. كتبتُ إلى الوزيرِ نفسه

(3) I wrote to the minister himself.

4. إمتلأَ الحوضُ كله

(4) The whole pond was filled.

5. قرأتُ الكتابَ كله

(5) I read the entire book.

6. فرغتُ من الأعمالِ كلها

(6) I completed all the work.

7. نَجَحَ الْأَخَوَانِ كِلَاهُمَا

(7) Both the brothers succeeded.

8. عَظَّمَ الْوَالِدَيْنِ كِلَيْهِمَا

(8) Honour both the parents.

9. سَكْنَا فِي الْمَنْزِلَيْنِ كِلَيْهِمَا

(9) We lived in both the houses.

10. نَجَحَتْ أُخْتَايَ كِلْتَاهُمَا

(10) Both my sisters succeeded.

11. أَحَبُّ أُخْتَيَّ كِلْتَيْهِمَا

(11) I love both my sisters.

12. رَضِيتُ بِأُخْتَيَّ كِلْتَيْهِمَا

(12) I am pleased with both my sisters.

13. رَأَيْتُ التَّمْسَاحَ التَّمْسَاحَ

(13) I saw the crocodile, the crocodile.

14. ظَهَرَ ظَهَرَ الْهَيْلَالُ

(14) The crescent appeared, it appeared.

15. لَا لَا أَخُونُ الْعَهْدَ

(15) I will not, I will not betray the pledge.

16. أَنْتَ الْمَلُومُ أَنْتَ الْمَلُومُ

(16) You are blamed, you are blamed.

2. Since you said, “The minister spoke to me,” the listener could have a doubt in your statement because it is no ordinary feat to speak to ministers. He may think that perhaps the minister’s deputy or his secretary spoke to you and you attributed it to the minister metaphorically. By saying (نفسه) – himself, you have removed the listener’s doubt and created emphasis in the statement. Hence, such words are referred to as (تأكيد) and the word that is being emphasized is called the (مؤكِّد).

Note 1: In place of the word (نفس), the word (عين) can also be used. In place of (كل), (جميع) can be used. The words (كلا) and (كلتا) are specific for the dual case. This is a total of six words. It is essential to have a (ضمير – pronoun) with these words. The pronoun will correspond with the (مؤكِّد). Examine the previous examples.

3. In the last four examples, the words have been repeated for the sake of emphasis. In the first

example, the (اسم) is repeated, in the second, the (فعل), in the third, the (حرف) and in the fourth, the entire sentence is repeated.

4. The emphasis derived by the repetition of words is called (تأكيد لفظي) and the emphasis achieved by words that are different from the (مؤكِّد) but conform in meaning to them, is called (تأكيد معنوي). Hence the first 12 examples above are (تأكيد معنوي) while the last four examples are (تأكيد لفظي).

5. Like the (نعت), the (تأكيد) follows the (متبوع) in (i'rāb).

6. The emphasis of a (ضمير متصل أو بارز) is done with a (ضمير مرفوع منفصل), whether the pronouns are (مرفوع), (منصوب) or (مجرور). Observe the following examples:

(1) قُمتُ أَنَا بِالْوَجِبِ .

(1) I myself fulfilled the task.

(2) مَا رَأَىكَ أَنْتَ أَحَدٌ .

(2) No one saw you, you.

(3) سَلَّمْتُ عَلَيْهِ هُوَ .

(3) I greeted him, him.

(4) أُسْرِجُ أَنَا الْفَرَسَ .

(4) I myself will saddle the horse.

(5) إِفْتَحُ أَنْتَ النَّافِذَةَ .

(5) You, you open the window.

(6) فَرِيدٌ قَرَأَ هُوَ الْكِتَابَ .

(6) Farīd himself read the book.

The first three examples have (ضمائر متصلة بارزة) while the second three have (ضمائر مستترة). Observe the second example: the (مؤكد) is a (ضمير) and in the third example, it is (مجرور), but for emphasis, only a (مرفوع منفصل ضمير) has been used. This type of emphasis using pronouns is also (تأكيد لفظي).

7. If you want to render the (تأكيد معنوي) of a

(ضمير متصل) using the words (نفس) or (عين), first you have to construct the (تأكيد) with a (ضمير مرفوع منفصل) as done above. Thereafter, the emphasis using (نفس) or (عين) can be done. Observe the following examples:

- (1) قُمْتُ أَنَا نَفْسِي بِالْوَاجِبِ .
- (2) قَامَا هُمَا أَنْفُسُهُمَا .
- (3) جَاؤُوا هُمْ أَنْفُسَهُمْ .
- (4) أُسْرِجُ أَنَا نَفْسِي الْفَرَسَ .
- (5) إِفْتَحِ أَنْتَ نَفْسَكَ النَّافِذَةَ .
- (6) فَرِيدٌ قَرَأَ هُوَ نَفْسَهُ الْكِتَابَ

In these examples, the word (عين) can also be used in place of (نفس).

Note 2: If you want to emphasize the dual form with the words (نفس) or (عين), their plural forms will be used, e.g. (جَاءَ الرَّجُلَانِ أَنْفُسُهُمَا أَوْ أَعْيُنُهُمَا)

It is incorrect to say (نَفْسَاهُمَا).

Exercise No. 139

(1) عَيَّنْ فِي الْعِبَارَاتِ الْآيَةِ التَّوَكِيدَ وَالْمُؤَكَّدَ وَاشْكُلْهُمَا وَمَيِّزِ التَّوَكِيدَ اللَّفْظِيَّ مِنَ الْمَعْنَوِيِّ

- (1) يُثْنِي النَّاسُ جَمِيعُهُمْ عَلَى الْعَامِلِ الْمُجِدِّ .
- (2) الْمَلِكُ كُلُّهُ لِلَّهِ .
- (3) كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ .
- (4) تَفَقَّدْتُ أَنَا نَفْسِي أَشْجَارَ الْبُسْتَانِ كُلَّهَا فَوَجَدْتُهَا جَمِيعَهَا مُشْمِرَةً .
- (5) أَطْعِ وَالِدَيْكَ كِلَيْهِمَا وَاعْطِفْ عَلَى إِخْوَتِكَ جَمِيعَهُمْ .
- (6) إِيَّاكَ إِيَّاكَ وَالتَّمِيمَةَ .
- (7) عَادَ الرَّسُولُ عَيْنَهُ يَتَحَمَّلُ الْبُشْرَى .
- (8) رَكِبْتُ الزُّورَقَ (boat) عَيْنَهُ مَعَ صَدِيقِيَّ كِلَيْهِمَا .
- (9) أَجَلَ أَجَلَ سَيَلَقِي الْجَانِيَّ جَزَاءَهُ .
- (10) وَاسَيْتُهُ (console) أَنَا نَفْسِي أَكْثَرَ مِمَّا وَاسَأَهُ أَخَوَاهُ أَنْفُسُهُمَا .

- (11) حَذَارٍ حَذَارٍ (beware) من الإِهْمَالِ (neglect).
- (12) قد قامت الصلاةُ قد قامت الصلاةُ .
- (13) إِنَّ الْمُعَلِّمَ والطَّيِّبَ كليهما
لا ينصحان إذا هما لم يُكرَما .
- (14) إذا كان ربُّ الدارِ بالدَّفِّ ضاربا
فشيمةُ أهلِ الدارِ كلُّهم الرِّقْصُ .

(B) Translate the following verses of the Qur'an:

- (1) فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ أَبَى أَنْ
يَكُونَ مَعَ السَّاجِدِينَ .
- (2) كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا وَجَاءَ رَبُّكَ وَالْمَلَكُ
صَفًّا صَفًّا .
- (3) وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ
خَيْرًا وَأَعْظَمَ أَجْرًا .
- (4) فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ .

Exercise No. 140

(أ) ضع في كل مكانٍ خالٍ توكيدا معنويًا مناسباً

- (1) بَعْتُ ثَمَرَ البِستَانِ ...
- (2) أبوه وأخوه ... يعطفان عليه .
- (3) احفظْ عينيك ... زمن وَهَجِ الشمسِ .
- (4) أخوك ... هو الذي نقلَ الخبرَ .
- (5) العقلاءُ ... يكرهون الشقاقَ .
- (6) زارنا المديرُ ...

(ب) ضع في كل مكانٍ خالٍ موكِّداً مناسباً

- (1) ... أنفسهم لا يجبونه .
- (2) ... كلها نظيفة .
- (3) ... لا أفشي سرَّ الصديقِ .
- (4) ... كلتاها مُلوَّثَتانِ بالمدادِ .
- (5) ... الصدقَ يا فتى .

(6) أَحْسِنِ إِلَى ... كَلِيهِمَا

(7) عَاوَدَ الْمَرِيضَ ... عَيْنُهُ .

(8) تُثْنِي ... أَنْفَسْنَا عَلَى الْمُجِدِّ .

(ج) كَوِّنْ جَمَلًا تَجِيئُ فِيهَا الْأَلْفَاظُ الْآتِيَةَ مَوْكِدَةً تَوْكِيدًا مَعْنَوِيًّا
بِحَيْثُ تَقَعُ الْأَلْفَاظُ مَرَّةً مَرْفُوعَةً وَمَرَّةً مَنْصُوبَةً وَمَرَّةً مَجْرُورَةً
الْحَاكِمُ ، الْمَسَافِرُونَ ، الْبُسُطُ الشَّرْقِيَّةُ ، الْفَتَاةُ الْمُهْدَبَةُ ،
الْجَوَادَانُ ، الشَّجَرَتَانِ ، الرِّجَالُ الْمَوْسِرُونَ ، الْقَاضِي
(هـ) صُغْ مِنَ الْجُمْلَةِ (لَا يَنْجَحُ الْكِسْلَانُ) أَرْبَعَةَ أَمْثَلَةٍ لِتَوْكِيدِ
الْإِسْمِ وَالْفِعْلِ وَالْحَرْفِ وَالْجُمْلَةِ تَوْكِيدًا لَفْظِيًّا

Exercise No. 141

أَكِّدْ مَا فِي الْجُمْلَةِ الْآتِيَةِ مِنَ الضَّمَائِرِ الْمُتَّصِلَةِ الْبَارِزَةِ أَوِ الْمُسْتَتْرَةِ

تَوْكِيدًا لَفْظِيًّا

(1) أَكْتُبُوا

(2) إِذْهَبَا ... إِلَى الْبِسْتَانِ .

(3) مَنْ أَنْبَأَكُمْ ... بِهَذَا .

- (4) سأسافر ... إلى لبنان .
- (5) رُتِّبَ ... المائدة .
- (6) أَتَّئْنَا ... الأخبارُ .
- (7) لَمْ يُسَلِّمْ عَلَيْهِ ... أَحَدٌ .
- (8) دَعَّ ... المزاحَ .

Exercise No. 142

أَكَّدْ ضَمَائِرَ الرِّفْعِ الْمُتَّصِلَةَ الْبَارِزَةَ وَالْمُسْتَتْرَةَ تَوْكِيدًا مَعْنَوِيًّا
بِالنَّفْسِ وَالْعَيْنِ

- (1) إَجْلَسُ ... حَيْثُ أُجْلِسُ .
- (2) عُوذُوا ... الْمَرِيضَ .
- (3) تَعَوَّدِي ... الْحَلْمَ .
- (4) أَدْرُسْنَ ... التَّدْيِيرَ الْمَنْزِلِيَّ .
- (5) اشْتَرَيْتُ ... أَثَاثَ الْمَنْزَلِ .
- (6) أَسْرَجَا ... الْخَيْلَ .
- (7) خَرَجَ مُحَمَّدٌ وَعَادَ ... بَعْدَ سَاعَةٍ .

(8) هل سمعتم... هذه القصة .

Exercise No. 143

(1) كَوْنُ ثلاث جمل يجيئ فيها المُثْنِي مُؤَكِّدًا بِكَلِمَاتٍ أَوْ كَلِمَاتٍ
بِحَيْثُ يُكُونُ فِي الْأَوَّلَى مَرْفُوعًا وَفِي الثَّانِيَةِ مَنْصُوبًا وَفِي الثَّلَاثَةِ
مَجْرُورًا .

(2) كَوْنُ ثلاث جمل تشتملُ كلُّ منها على توكيدٍ بالنفس
والعين ويكون المؤكِّدُ في الأولى جمع مذكر سالما وفي الثانية
جمع مؤنث سالما وفي الثالثة جمع تكسيرٍ .

(3) كَوْنُ ثلاث جمل تشتملُ كلُّ منها على توكيدٍ بكلِّ
أَوْ جَمِيعٍ وَيُكُونُ الْمُؤَكِّدُ فِي الْأَوَّلَى مُفْرَدًا وَفِي الثَّانِيَةِ الْجَمْعُ الْمَذْكَرُ
السَّالِمُ وَفِي الثَّلَاثَةِ الْجَمْعُ الْمُؤَنَّثُ السَّالِمُ .

(4) كَوْنُ أربع جمل تشتملُ كلُّ منها على ضمير رفع مؤكِّد
بالنفس والعين ويكون الضمير في الأوليين متصلًا وفي
الأخيرتين مستترا .

Exercise No. 144

أعرب الجمل الآتية: (1) نَظَّفَتْ يَدَاهُ كِلْتَاهُمَا

(2) هل زارك أنت أحدُ اليومَ

كَلْتَاهُمَا	يَدَاهُ	نَظَّفْتُ
(كَلْتَاهُمَا) كَلْتَا	(يَدَاهُ) فَاعِلٌ	(نَظَّفْتُ) فَعَلٌ مَاضٍ
توكيدٌ للمثنى قبله	مرفوعٌ بالألفِ لأنه	مبنيٌّ على الفتحِ
مرفوعٌ بالألفِ وهو	مثنىٌ وهو مضاف	والتاءُ علامةُ
مضافٍ والضمير	والضمير مضاف	التأنيثِ
بعده مضافٌ إليه	إليه مبنيٌّ على	
مبنيٌّ على الألفِ	الضمِّ في محلِّ جرٍّ	
في محلِّ جرٍّ		

Note 3: Sentences are most often analyzed in this manner in Arabic.

اليومَ	أحدُ	أنت	ك	زار	هل
		ضمير			
		مرفوع	ضمير		
		منفصل	منصوب		
ظرفُ		مبنيٌ	متّصل	فعلٌ	حرف
زمانٌ		على	مبنيٌ	ماضٍ	استفهام
منصوبٌ	فاعلٌ	الفتح ،	على	مبنيٌ	مبنيٌ
لأنه	زار ،	منصوبٌ	الفتح ،	على	على
مفعولٌ	مرفوع	محلاً لأنه	منصوبٌ	الفتح	السكون
فيه لفعلٍ		توكيدٌ	محلاً لأنه		
زار		تابعٌ	مفعول		
		للضمير	به		
		المنصوب			

Lesson 70

(الْبَدَلُ)

1. (بدل) is a (تابع) which is intended in the sentence. The (متبوع) or (مُبدَل منه) is merely mentioned as an introduction. There are 4 types of (بدل):

- (1) بدلُ الكُلِّ
- (2) بدلُ البَعْضِ
- (3) بدلُ الإِشْتِمَالِ
- (4) بدلُ العَلْطِ

Examine the following examples carefully.

(A) بدلُ الكُلِّ

- (1) قال الإمامُ عليٌّ .
- (2) عَامَلْتُ التَّاجِرَ خَلِيلًا .
- (3) هَذَا كِتَابُ أَخِيكَ حُسَيْنٍ .

بدلُ البَعْضِ (B)

- (1) قَطَعَتِ الشَّجَرَةَ فُرُوعُهَا .
- (2) قَضَيْتُ الدِّينَ ثَلَاثَهُ .
- (3) نَظَرْتُ إِلَى السَّفِينَةِ شِرَاعِهَا⁶⁸ .

بدلُ الإِشْتِمَالِ (C)

- (1) تَضَوَّعَ البُسْتَانُ أَرِيحُهُ⁶⁹ .
- (2) سَمِعْتُ الشَّاعِرَ إِشَادَهُ⁷⁰ .
- (3) عَجِبْتُ مِنْ خَالِدٍ شَجَاعَتِهِ .

بدلُ الغَلَطِ (D)

- (1) قَدِمَ الأَمِيرُ الوَازِيرُ .

⁶⁸ شِرَاعٍ - sail

⁶⁹ The fragrance of the garden diffused.

⁷⁰ إِشَادَةٍ - recital

- (2) أَعْطَى السَّائِلَ رَغِيْفًا دَرَهْمًا .
(3) إِشْتَرَيْتُ الْكِتَابَ بِأَرْبَعَةِ قُرُوشٍ⁷¹ رِيَالَاتٍ .

2. You will find a common factor in all the above-mentioned examples where the first noun is not the intended aim, but in fact, the second one is. The second noun is called the (بدل). In the first example, if one has to say only (قال الإمام), the aim of the speaker will not be understood. However, if one has to say (قال عليّ), the original aim is understood. By saying (الإمام), one benefit is obtained and that is, before understanding the original aim, the listener prepares for it.

By pondering over the remaining examples, you will reach this conclusion. However, in (بدل الغلط), the (متبوع) is not intentionally mentioned first, but is a slip of the tongue. In order to correct the mistake, the (بدل) is mentioned.

⁷¹ قُرُوشٌ – piastre - currency of Turkey

3. Now examine the difference in the four types of examples. First ponder over the examples of (بَدَلُ الْكُلِّ) and you will realize that the (تابع) refers exactly to the (متبوع), that is, Alī refers to the same person indicated by Al-Imām. Similarly, Khalīl refers in total to the trader. The word (أَخِيكَ) refers to Husain. This is therefore a full representation by the (بدل) of the (متبوع). Hence it is called (بَدَلُ الْمُوَافِقِ) or (بَدَلُ الْكُلِّ).

By pondering over the examples of (بَدَلُ الْبَعْضِ), you will realize that the (بدل) is part of the (مُبدَل منه), not the (مُبدَل منه) in total. In the first example, (فُرُوع) is a part of (شَجَرَة). Accordingly, it is called (بَدَلُ الْبَعْضِ).

In (بَدَلُ الْإِشْتِمَالِ), the (بدل) is neither part of the (مُبدَل منه) nor the total of it. It is something related to the (مُبدَل منه). In the sentence, (تَضَوَّعَ الْبُسْتَانُ أَرِيحُهُ) – The garden was fragrant, the

actual aim of the sentence is to indicate that the fragrance of the flowers of the garden spread around whereas this fragrance is neither part of the garden nor a whole of it. The fragrance is something related to the garden. The land of the garden is not something that emits a fragrance. As an introduction, the garden was mentioned. Such a (بدل) is called (بدلُ الأِشْتِمَالِ).

By reading the examples of (بدل الغلط), you will understand that the first word was mentioned by mistake. By mentioning the (بدل), one rectifies the error, e.g. in the sentence (قَدِمَ الأَمِيرُ الوَزِيرُ), the word (الأَمِيرُ) was mentioned by mistake. The aim was to say (قَدِمَ الوَزِيرُ). Hence, such a (بدل) is called (بدل الغلط).

4. The (بدلُ البَعْضِ) and (بدلُ الأِشْتِمَالِ) require a (ضمير) that refers to the (متبوع) as you can see in the previous examples.

5. The (بدل) is sometimes (نكرة) and the (مُبدَل منه)

is (معرفة) and sometimes vice versa.

6. If the (مُبدَل منه) is (معرفة) and the (بدل) is (نكرة), a (صفة) is required with the (بدل), e.g.

(لَسْفَعًا = لَسْفَعَنُ بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ).

See Lesson 20, Note 2.

In this example, the first (النَّاصِيَةِ) is the (مُبدَل منه) and the second one is the (بدل) being (نكرة موصوفة).

Exercise No. 145

مَيِّزِ الْبَدَلَ وَالْمُبْدَلَ مِنْهُ وَعَيِّنْ نَوْعَ الْبَدَلِ فِي كُلِّ
جُمْلَةٍ آتِيَةٍ

1) كَانَتْ أُمُّ الْمُؤْمِنِينَ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا حُجَّةً فِي رِوَايَةِ
الْحَدِيثِ .

2) كَانَ أَبُو حَامِدٍ الْعَزَالِيُّ مِنْ أَكْبَارِ رِجَالِ الدِّينِ فِي الْقَرْنِ
الْخَامِسِ مِنَ الْمُهْجَرَةِ .

- (3) تَهَدَّمُ الْبَيْعَةُ مَنَارَتُهُ .
- (4) ذَهَبَ السُّيَّاحُ أَكْثَرُهُمْ لَزِيَارَةِ وَادِي الْمَلُوكِ مَقَابِرِهِ .
- (5) أَعْجَبْتَنَا الْمَدِينَةُ أُبْنِيَّتُهَا وَسَرَّتْنَا الشَّوَارِعُ نِظَافَتُهَا .
- (6) تَمَزَّقَ الْكِتَابُ غِلَافَهُ .
- (7) قَطَعْنَا الْكَرْمَ عَنَبَهُ وَأَغْلَقْنَا الْبِسْتَانَ بِأَبِهِ .

(B) Translate the following verses of the holy Qur'an.

- (1) اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ . صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ .
- (2) إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ . فِي جَنَّاتٍ وَعُيُونٍ .
- (3) وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَابًا
- (4) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا . جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ
- (5) جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حَسَابًا . رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ

Exercise No. 146

ضع بدلا مناسباً في الأماكن الخالية من الجمل الآتية

- 1) بعثُ الشجرةَ
- 2) أنعشتنا القريةَ
- 3) شجانا البلبُلُ
- 4) أعجبنا البحرُ
- 5) نفعنا الواعظُ
- 6) تمتعتُ بالبستان
- 7) تَلَّاتِ السماءَ
- 8) لقيتُ الشيخَ

Exercise No. 147

ضع مُبدلاً منه مُلائماً في الأماكن الخالية من الجمل الآتية

- 1) جَفَّ مداده
- 2) جَفَّتْ مدادها
- 3) خرج
- 4) قَطَعْتُ
- 5) نَفَعَنِي

- 6) أَعْجَبَنِي ... فَيَضَانُهُ .
7) اتَّسَعَتْ ... شَوَارِعَهَا .
8) سَرَّتَنِي ... صَفَاؤُهَا .
9) ضَعُفَ ... نَوْرُهُ .
10) مَشَيْتُ نَصْفَهُ .

Exercise No. 148

كَوِّنْ جُمْلًا تَشْتَمِلُ كُلُّ وَاحِدٍ مِنْهَا عَلَى بَدَلٍ وَ مَبْدَلٍ مِنْهُ
يُخْتَارَانِ مِنَ الْكَلِمَاتِ الْآتِيَةِ مَعَ مُرَاعَاتِ الْمُنَاسَبَةِ فِي الْإِخْتِيَارِ .

الشُّبَاكُ	النَّخْلَةُ	الْخَادِمُ	الصَّدِيقُ	أَمَانَتُهُ	بَلْحُهَا ⁷²
رَيْشُهُ	النَّمْرِ ⁷³	الثَّعْلَبُ	الْإِمَامُ	جِرَاءَتُهُ	أَبُو حَنِيفَةَ
جِلْدُهُ	الطَّائِرِ	أَبُو بَكْرٍ	زُجَاجُهُ		

⁷² dates

⁷³ cheetah

Exercise No. 149

- 1) إيتِ بثلاثة امثلةٍ لبدلِ الكلِّ بحيث يكون مرّة مرفوعاً ومرّة منصوباً ومرّة مجروراً . وهكذا بدل البعض والاشتمال
- 2) أعربِ الجملة التّالية
- سَطَعَ الْقَمَرُ نُورَهُ
- (سَطَعَ) – فعلٌ ماضٍ مَبْنٍ عَلَى الْفَتْحِ
- (القمر) – فاعلٌ مرفوعٌ بِالضَّمِّ الظاهرة
- (نوره) – نورٌ بَدَلُ اشْتِمَالٍ مِنَ الْقَمَرِ مَرْفُوعٌ بِالضَّمِّ الظاهرة
- لكونِ المبدلِ منه مرفوعاً وهو مضافٌ والهَاءُ ضميرٌ مضافٌ اليه مَبْنِيَةٌ عَلَى الضَّمِّ فِي مَحَلِّ جَرٍّ

Lesson 71

(المعطوف)

1. The fourth kind of (تابع) is the (معطوف) which is preceded by any of the (حروف عاطفة). Its (متبوع) is called the (معطوف عليه).

Note 1: The (حروف عاطفة) were discussed in detail in Lesson 50.1. Revise it once more.

2. Like the other (توابع), the (معطوف) follows its (متبوع) in (اعراب).

3. The (عطف) of one (اسم) can occur on another (اسم), one (فعل) on another (فعل) and one (جملة) on another (جملة).

Examples:

نَضِجَ الخَوْخُ وَالْعِنْبُ

(1) The apricots and the grapes ripened.

أَكَلْتُ الْخَوْخَ وَالْعِنْبَ

(2) I ate the apricots and the grapes.

هَذِهِ أَشْجَارُ الْخَوْخِ وَالْعِنْبِ

(3) These are apricot and grape trees.

تُرْعَدُ السَّمَاءُ وَتُبْرِقُ

(4) The sky thundered and it gleamed with lightning.

يَخَافُ الْإِطْفَالُ مِنْ أَنْ تُرْعَدَ السَّمَاءُ وَتُبْرِقَ

(5) The children are fearing the thunder and lightning of the sky.

إِنْ تُرْعَدِ السَّمَاءُ وَتُبْرِقَ فَلَنْ تَخْرُجَ

(6) If the sky thunders and gleams with lightning, you will never come out.

In the first three examples, the (عطف) of one (اسم) on another is shown in all three cases (رفع), (نصب), and (جر). In the second three examples, the (عطف)

of one (فعل) on another is shown in all three cases. The (عطف) of one (جملة) on another is shown in these three very examples because a (فعل) together with the (فاعل) constitutes a (جملة).

4. If you want to render (عطف) on a (ضمير مرفوع متصل), first emphasize (تأكيد) it with a (ضمير مرفوع منفصل), e.g. (نَجَوْتُمْ أَنْتُمْ وَمَنْ مَعَكُمْ) – You and the ones with you succeeded. (يا ادمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ) – O Adam, you and your wife live in Jannah.

In the second example, the (معطوف عليه) is a (ضمير مرفوع متصل) which is concealed in the verb (اسكن).

Note 2: In such sentences, if one does not emphasize the (ضمير منفصل), the (واو) will not be regarded as (واو عاطفة) but will be (واو معية). The

noun succeeding it will have (نصب), e.g.

(اسْكُنْ وَزَوْجَكَ الْجَنَّةَ) – You live with your wife in Jannah.

5. If you want to make (عطف) on a (ضمير مجرور), it is generally regarded as essential to repeat the (حرف الجر) on the (معطوف), e.g. (صَلُّوا عَلَيْهِ وَعَلَى آلِهِ) and not (صَلُّوا عَلَيْهِ وَآلِهِ). However, sometimes the repetition of the (حرف الجر) is overlooked in poetry. The following stanza of Sa'dī Shīrāzī is well known:

كَشَفَ الدُّجَى بِجَمَالِهِ	بَلَغَ العُلَى بِكَمَالِهِ
صَلُّوا عَلَيْهِ وَآلِهِ	حَسُنَتْ جَمِيعُ خِصَالِهِ

He reached the heights with his perfection. He removed the darkness with his beauty. All his attributes are excellent. Send blessings upon him and his family.

Note 3: After repeating a (حرف الجر) once, if there are further (عطف), it will not be necessary to

repeat the (حرف) again, e.g.

(صَلُّوا عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَأَتْبَاعِهِ)

Note 4: If (اسم ظاهر) is made on an (عطف), it is not necessary to repeat the (حرف الجر), e.g.

(صَلُّوا عَلَى مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ)

6. Most Grammarians have stipulated a fifth (تابع), namely (عطف البيان). In this, the second word explains the first. The (حروف عاطفة) are not used for this purpose, e.g.

(عَلَى زَيْنِ الْعَابِدِينَ) Alī who is better known by the name of Zaynul Abidīn;

(الْكَالِيمِ مُوسَى) – Al Kaleem who is Mūsā (ﷺ);

(أَبُو حَفْصِ عُمَرَ) – Abū Hafs who is Ūmar (رضي الله عنه).

In such examples, the second word is the (عطف البيان). However, according to some Grammarians, these can fall into the category of (بدل الكل).

Exercise No. 150

بَيِّنِ الْمَعَانِي الْمُخْتَلِفَةَ الْمُسْتَفَادَةَ مِنْ اخْتِلَافِ حُرُوفِ الْعَطْفِ فِي الْجُمَلِ الْآتِيَةِ

- 1) باع الفلاحُ الشعيرَ والقمحَ
- 2) باع الفلاحُ الشعيرَ فالقمحَ
- 3) باع الفلاحُ الشعيرَ ثُمَّ القمحَ
- 4) باع الفلاحُ الشعيرَ أوالقمحَ
- 5) أشعيراً باع الفلاحُ أمَ قَمْحًا
- 6) باع الفلاحُ الشعيرَ لَا القمحَ
- 7) باع الفلاحُ الشعيرَ بلِ القمحَ
- 8) ما باع الفلاحُ الشعيرَ لَكِنِ القمحَ

Exercise No. 151

ضَعِ حَرْفَ عَطْفٍ مَلَائِمًا بَيْنَ كُلِّ مَعْطُوفٍ وَمَعْطُوفٍ عَلَيْهِ فِي الْجُمَلِ الْآتِيَةِ

- 1) أَتْفَاحًا أَكَلْتُ ... عَنِيبًا؟
- 2) هَزَزْنَا الشَّجْرَةَ ... سَقَطَ ثَمَرُهَا
- 3) قَرَأْتُ الْكِتَابَ ... فَهَمَّتْهُ

- 4) كُلِ الْفَاكِهَةَ الْنَاضِجَةَ... الْفَجَّةَ
- 5) بَاعَ عَقَارَهُ... مَنْزِلَهُ
- 6) مَا قَابَلْتُهُ... قَابَلْتُ وَكَيْلَهُ
- 7) قَدِمَ الْجُنُودُ... قَاتِدَهُمْ
- 8) مَا قَرَأَ الْكِتَابَ كُلَّهُ... بَعْضَهُ
- 9) أَنْتَ فَعَلْتَ هَذَا... خَادِمَكَ؟
- 10) قَدَّمْتُ إِلَيْهِ الطَّعَامَ... مَا أَكَلَهُ

Exercise No. 152

ضَعْ مَعْطُوفًا مَلَائِمًا بَعْدَ كُلِّ حَرْفٍ مِنَ الْحُرُوفِ الْعَاطِفَةِ فِي الْجُمَلِ الْآتِيَةِ

- 1) بَنَى الْأَمِيرُ قَصْرًا ...
- 2) اشْتَرَيْتُ حِصَانًا ثُمَّ ...
- 3) أَخَاتِمَا اشْتَرَيْتَ أُم ...
- 4) مَا غَرَسْتُ نَخْلًا لَكِنْ ...
- 5) سَأَلَنِي سُؤَالَ بَل ...
- 6) خَرَجَ مَنْ فِي الدَّارِ حَتَّى ...

7) دخل الأمراء ف...

8) طَلَّيْنَا أَبْوَابَ الْمَنْزَلِ لَا...

Exercise No. 153

ضع معطوفا عليه في الأماكن الخالية من الجمل الآتية

1) ... القصيدة وأثدّها

2) اسْتَقْبَلَ الْمَلِكَ ... فالعلماء

3) ما مشيتُ... بل مِيلَيْنِ

4) أ... تسافر أم بعد غد؟

59 أرسلتُ إليه... ثمّ رسولاً

6) لَبَّيْنَا... أو بعضَ يوم

Exercise No. 154

وسّط حروف العطف بالتعاقب بين لفظي "الأبواب"

"والشبابيك" وأنطق بهما مرفوعين ثم منصوبين ثم مجرورين في

جمل مفيدة

Lesson 72

The Verbal Noun

(المصدرُ وأوزانُهُ وعمَلُهُ)

Note 1: Most of the basic rules of Morphology and Grammar have been enumerated in the previous lessons. In the following lessons, some remaining essential and miscellaneous rules of Morphology will be explained.

Note 2: In the terminology of Grammar, any effect of (إعراب) on the case of a noun or verb is called (عمل). The words causing the effect are called (عامل) and the words on which the effect occurs are called (معمول). An (عامل) is mostly a verb or (حرف). The derived nouns (أسماء مشتقة) and the (مصدر), like the verb, sometimes render (رفع) to the (فاعل) and (نصب) to the (مفعول).

1. The scales of the verbal nouns of (ثلاثي مجرد) are not (قياسي) that is, there is no fixed rule for them.

They are based on (سَمَاع) – as heard from the people of the language. Nevertheless, by investigation it is known that with regards to the meaning, the scales do follow a pattern. The following occurs most often:

(a) the (مصدر) of those verbs which indicate an occupation come on the scale of (فَعَالَةٌ), e.g.

(زِرَاعَةٌ – agriculture), (طِبَابَةٌ – medicine);

or they indicate a position, e.g. (خِلَافَةٌ – successorship), (إِمَامَةٌ – leadership), (نِيَابَةٌ – deputyship), (خُطَابَةٌ – to deliver a sermon) etc.

(b) the scale of (فَعْلَانٌ) indicates movement, e.g.

(غَلِيَانٌ – to boil), (جَرِيَانٌ – to flow), (جَوْلَانٌ – to move around), (خَفَقَانٌ – palpitation) etc.

(c) the scale of (فَعْلَةٌ) indicates colours, e.g.

(حُمْرَةٌ – red), (زُرْقَةٌ – blue), (خَضِرَةٌ – green), etc.

Note 3: However, the verbs of these verbal nouns (مصادر) are not used from (ثلاثي مجرد) but are used from (ثلاثي مزيد فيه), namely the verb (افعلّ), e.g. (احمرّ - to be red), (اخضرّ - to be green).

(d) the scale of (فُعَالٌ) is used for illnesses, e.g. (صداعٌ - headache), (زُكَامٌ - colds), (دَوَارٌ - dizziness), etc.

Note 4: The above-mentioned three verbal nouns are made from the (فعل مجهول) – the passive tense. The perfect (past) tense of these verbs is (صَدَعٌ), (زَكِمَ) and (دِيرَ). The one who suffers from a headache is called (مَصْدُوعٌ), the one who has a cold is (مَزْكُومٌ) and the one who is dizzy is (مَدْوُورٌ).

(e) the scales (فُعْلِيٌّ) and (تَفْعَالٌ) are used for the intensive form, e.g. (دَلَّيْتُ - to indicate properly). This is derived from (دَلَّ يَدُلُّ).

(تَجَوَّالٌ – to move around thoroughly). This is derived from (جَالَ يَجُولُ).

(تَذَكَّرَ – to remember a lot). This is derived from (ذَكَرَ يَذْكُرُ).

If a verb does not indicate any of the above-mentioned meanings, then most often the following will occur:

(f) the scales (فُعُولَةٌ) or (فَعَالَةٌ) are used for those verbs whose (الماضي - perfect tense) is on the scale of (فَعَلَ), e.g. (سُهُولَةٌ – to be easy, soft) – derived from (سَهَّلَ يَسْهَلُ), (نَبَاهَةٌ – to be clever) – derived from (نَبَهَ يَنْبَهُ).

(g) the scale of (فَعَلَ) is used for those passive verbs whose (الماضي - perfect tense) is on the scale of (فَعَلَ), e.g. (فَرِحَ – to be happy) – derived from (فَرِحَ يَفْرِحُ), (عَطَشَ يَعْطِشُ – to be thirsty) – derived from (عَطَشَ يَعْطِشُ).

etc.

(h) the scale of (فَعُولٌ) is used for those passive verbs whose (الماضي - perfect tense) is on the scale of (فَعَلَ), e.g. (قُعُودٌ – to sit) – derived from (قَعَدَ يَقْعُدُ), (نُهُودٌ – to wake up, to stand) – derived from (نَهَدَ يَنْهَدُ), etc.

(i) the scale of (فَعَلٌ) is used for those active verbs whose (الماضي - perfect tense) is on the scale of (فَعَلَ) or (فَعَلٌ), e.g. (غَسَلٌ – to wash) – derived from (غَسَلَ يَغْسِلُ), (أَكَلٌ – to eat), (أَمْرٌ – to command), (قَوْلٌ – to speak), (فَهْمٌ – to understand), (سَمْعٌ – to listen), etc.

(j) only three verbal nouns are used on the scale of (فَعُولٌ), e.g. (طَهُورٌ – to be clean), (قَبُولٌ – to accept), (وَلُوعٌ – to covet).

Note 5: The total number of scales for the verbal

nouns of (ثلاثى مجرد) is approximately 32 among which (فَعْلٌ), (فُعْلٌ), (فُعُولٌ) and (فَعَالَةٌ) are very common.

(المصدر الميمى)

2. The (مصدر ميمى) of all the (ثلاثى مجرد) is generally used on the scale of (مَفْعَلٌ), e.g. (مَخْرَجٌ بمعنى خُرُوجٌ), (مَقَالٌ بمعنى قَوْلٌ), (مَدْخَلٌ بمعنى مَدْخُولٌ).

Only seven verbal nouns come on the scale of (مَفْعَلٌ), namely:

←

Meaning	الباب	المصدر
to return	ض	الْمَرْجِعُ
to be gentle	ن	الْمَرْفِقُ
to come	ض	الْمَجِئُ
to take a siesta	قَالَ يَقِيلُ	الْمَقِيلُ
to become old	ض	الْمَشِيبُ

to travel	ض	الْمَسِيرُ
to return	ض	الْمَصِيرُ

If a verb is مُعْتَلٌ الْفَا (see 26.3), the scale will always be (مَفْعَلٌ), e.g. مَوْعِدٌ – derived from وَعَدَ (يَعِدُ) – to promise,
(وَجَلَّ يُوَجِّلُ) – derived from مَوْجِلٌ – to fear.

Sometimes a (ة) is suffixed to the scales of (مَفْعَلٌ) and (مَفْعَلٌ), e.g.

Meaning	الباب	المصدر
to be merciful	س	مَرْحَمَةٌ
to ask	ف	مَسْئَلَةٌ
to be close by	ك	مَقْرَبَةٌ
to promise	ض	مَوْعِدَةٌ
to advise	ض	مَوْعِظَةٌ

Note 6: You may remember that the scales (مَفْعَلٌ), (مَفْعَلٌ) and (مَفْعَلَةٌ) are used for (اسم الظرف). See 22.4.

Verbs that are not from (ثلاثي مزيد) have their (مصدر ميمي) on the scale of the (اسم المفعول), e.g. (الْمُنْتَهَى .مَعْنَى), (مَدْخَلَ .مَعْنَى إِدْخَالَ), (مَخْرَجَ .مَعْنَى إِخْرَاجَ) (اِنْتِهَاءَ).

(مصادر غير الثلاثي المُجرّد)

3. The verbal nouns of (ثلاثي مزيد) and (رُباعي مجرّد و مزيد) are (قياسي), that is, they follow a rule. See 25 (a). Regarding them, remember the following:

© The (مصدر) of (باب فَعَّلَ), although generally on the scale of (تفعيل), sometimes comes on the scale of (تفعلة), e.g. from (بَصَرَ – to show) – (تَبَصَّرَةٌ), from

(تَذَكَّرَ - to remind) - (ذَكَرَ). This scale is specifically used in (مَهْمُوزِ اللَّامِ) most of the time and always in (مَعْتَلِّ اللَّامِ), e.g. from (هَنَّأَ - to congratulate) - (تَهْنِئَةً), from (وَصَّى - to make a bequest) - (تَوْصِيَةً). See Lesson 33, note 6.

© The scale (تَفَعَّلَ) is not used in (أَجُوفَ). See 26.3. For (أَجُوفَ), only (تَفَعَّلَ) is used, e.g. (تَقْوِيمٌ - to correct), (تَغْيِيرٌ - to change).

© The (مَصْدَرِ) of (بَابِ أَفْعَلَ) and (اسْتَفْعَلَ), instead of being (إِقْوَامٌ) and (إِسْتِقْوَامٌ) are (إِقَامَةٌ) and (إِسْتِقَامَةٌ). See Lesson 31, Note 5.

(المصدر المعروف والجهول)

4. The (مَصْدَرِ) of an intransitive verb always remains active (مَعْرُوفَ). Without changing the word-form of a transitive (مَصْدَرِ), the active or

passive meaning can be used according to the need, e.g. (قَتَلَ زَيْدٌ) can refer to the killing of Zaid, that is, Zaid being the killer (قاتل) or the victim of being killed (مقتول). The meaning will be determined according to the context. It is mostly used in the active tense.

Note 7: The active tense is also referred to as (الْمَبْنِيُّ لِلْفَاعِلِ) and the passive tense is referred to as (الْمَبْنِيُّ لِلْمَفْعُولِ).

The Effect of the (مصدر)

5. The (مصدر), like its verb, renders (رفع) to the the (فاعل) and (نصب) to the (مفعول). It is most often (مضاف) to its (فاعل), e.g. (سَرَّنِي قِرَاءَةُ رَشِيدِ الْقُرْآنِ) ... - Rashīd's recitation of the Qur'ān pleased me.) Sometimes it is (مضاف) to the (مفعول). Then it will be (الْمَبْنِيُّ لِلْمَفْعُولِ), e.g. (سَرَّنِي قِرَاءَةُ الْقُرْآنِ) - The recitation of the Qur'ān pleased me.) There are

very few examples where the (مصدر) renders (رفع) to the (فاعل), e.g.

(رَأَيْتُ ضَرْبَ الْيَوْمِ زَيْدًا عَمْرًا) – Today I saw Zaid hitting Ámr.)

Vocabulary List No. 59

In the following list of words, similar to verbs, alphabets or numbers are inserted next to the (باب) to indicate the (مصادر).

Word	Meaning
إِرْشَادٌ (مصدر)	(1) to guide
أَصَمَّ	(1) to render deaf
أَعَمَّى (يُعْمِي)	(1) to render blind
تَصَدَّى (صَدَى)	(2) to clap hands
تَقَدَّرَ	(2) to estimate
تَمَكَّنَ (مِنْ)	to gain power, to consolidate
تَمَكَّنَ (مِنْ)	to enable, to strengthen

سَقَايَةٌ (ض سَقَى) يَسْقِي	to give water to drink
عِمَارَةٌ (ن)	to build
فَكَ (ن)	to open, to separate
كَبِرَ (ك)	to become burdensome
مَسْعَبَةٌ (ن س)	to become hungry
مَتْرَبَةٌ (س)	to become dusty, to be poor
مَقْرَبَةٌ (ك)	relative
أَنْتَجَ	(1) to bear, yield, produce
إِمَاطَةٌ	(1) to remove
تَذْكَارٌ (ذَكَرَ يَذْكُرُ)	to mention, remembrance
مَكَاءٌ (مَكَأَ يَمْكُو)	to whistle
أَنْشُودَةٌ ، أَنْشِيدٌ	song, hymn, anthem
خَطَرٌ ، أَحْطَارٌ	danger
رَقَبَةٌ ، رِقَابٌ	neck
شَوْكٌ ، أَشْوَاكٌ	thorn
عَظْمٌ ، عِظَامٌ	bone

مَدْرَسَةٌ أَهْلِيَّةٌ	national school
مُهَيِّمٌ	guardian, protector
مَيْمَنَةٌ (يَمْنٌ يَمِينٌ)	to be blessed, right flank of army

Exercise No. 155

- تَأَمَّلْ فِي الْمَصَادِرِ وَأَوْزَانِهَا وَعَمَلِهَا فِي الْأَمْثَلِ الْآتِيَةِ
- 1) حُبُّكَ الشَّيْءَ يُعْمِي وَيُصِمُّ .
 - 2) مُخَالَطَةُ الْأَشْرَارِ مِنْ أَعْظَمِ الْأَخْطَارِ .
 - 3) إِكْرَامِ الْعَرَبِ الضَّيْفَ مَعْرُوفٌ فِي الْعَالَمِ .
 - 4) أَحْزَنِي قَتْلُ حُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي كَرْبَلَاءَ مَظْلُومًا .
 - 5) سَرْتُ إِلَى الْمَدْرَسَةِ الْأَهْلِيَّةِ فَسَرَّيْنِي إِقَاءَ التَّلَامِيذِ أَنْشُودَةً وَطَنِيَّةً بِنِعْمَةٍ لَطِيفَةٍ .
 - 6) تَكْرِيمُ النَّاسِ الْعُلَمَاءِ وَاتِّبَاعُهُمْ إِيَّاهُمْ فِي الْحَسَنَاتِ مُوجِبٌ لِإِرْتِفَاءِ الْأُمَّةِ وَمُنْتَجِحٌ سَعَادَةِ الْوَطَنِ .
 - 7) بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ وَصَوْمِ رَمَضَانَ .

8) قال رسول الله ﷺ تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ صَدَقَةٌ وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ وَنَصْرُكَ الرَّجُلَ الرَّدِيءَ الْبَصِيرَ لَكَ صَدَقَةٌ وَإِمَاطَتُكَ الْحَجَرَ وَالشَّوْكَ وَالْعِظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ .

9) اليس من الجهل يبيع المسلمين عقارهم بيد اليهود في فلسطين فيآته في الحقيقة تمكين اليهود من إخراجهم المسلمين من الأرض المقدسة التي فيها تذكارات الصحابة وشهادة على إحترام المسلمين الأمكنة المقدسة وحفظهم إياها منذ ثلاثة عشر قرنا .

10) اصْبِرْ قَلِيلًا فَبَعْدَ الْعُسْرِ يُسْرٌ وَكُلُّ أَمْرٍ لَهُ وَقْتُ وَتَدْبِيرٌ

وَلِلْمُهَيِّمِينَ فِي حَالَاتِنَا نَظْرٌ وَفَوْقَ تَدْبِيرِنَا لِلَّهِ تَقْدِيرٌ

Exercise No. 156

Translate the following verses of the Qu'rān.

1) وَكَوْلًا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

- وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ .
- (2) يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكَيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ
- (3) أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ .
- (4) مَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصَدِيَةً .
- (5) مَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ .
- (6) فَكُ رَقَبَةً أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْعَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ . أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ .
- (7) غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سِيَّغُوبُونَ

Lesson 73

(اسماء الصفة)

Note 1: Although the term (اسم الصفة) generally indicates the (صفة مُشَبَّهة), but the (اسم الفاعل), (اسم المفعول), (اسم التفضيل) and (اسم المبالغة) are also included in it.

In (غير ثلاثي) and (ثلاثي), the scales of the (اسم التفضيل), (اسم المفعول), (اسم الفاعل) and some of the (اسم الصفة) were discussed from Lessons 22 till 25. The remaining (اسم الصفة) and (اسم المبالغة) scales will be enumerated in this lesson.

1. The (اسم الفاعل), like its verb, also renders (رفع) to the (فاعل) and (نصب) to the (مفعول), if the following conditions are met:

- a) It must have (أَلْ),
- b) It must occur after (همزة الإستفهام),

- c) It must occur after (ما نافية),
- d) It occurs as a (حبر) in the sentence,
- e) It occurs as a (نعت) in the sentence.

Examples:

- 1) جاء السابق حماره فرساً (= جاء الذى سبق أو يسبق حماره فرساً) .
- 2) أَشَارِبُ زَيْدُ الْقَهْوَةَ؟
- 3) مَا شَارِبُ زَيْدٍ الْقَهْوَةَ .
- 4) حَامِدٌ شَارِبٌ أَخُوهُ الْقَهْوَةَ .
- 5) جَاءَ رَجُلٌ شَارِبَةٌ أَخَوَاتُهُ الْقَهْوَةَ .
- 6) الْمُقِيمَانِ الصَّلَاةَ وَالْمُقِيمَاتُ الصَّلَاةَ هُمُ الْمُفْلِحُونَ .
- 7) زَيْدٌ مُعَلِّمٌ أَخُوهُ حَامِدًا الْخِيَاطَةَ .

Note 2: You have learnt in Lesson 42.6 and 52.4 that the (أل) prefixed to the (اسم الفاعل) and the (الذى) (اسم المفعول) is generally in the meaning of (الذى), the (اسم الموصول).

2. In the above-mentioned five sentences, the first noun after the (اسم الفاعل) is the (فاعل) and the second noun is the (مفعول). In the sixth example, the pronouns of the dual and the plural which can be understood from the (اسم الفاعل) are the (فاعل) and the word (صلاة) is the (مفعول). In the final example, the (اسم الفاعل) has two objects (مفعول).

3. The (اسم الفاعل) is used most often with (اضافة), that is, it is (مضاف) to its (مفعول). This is particularly in the case when the action occurs in the past tense, e.g. (زيدٌ شارِبُ القهوةِ) – Zaid is the drinker of the coffee, that is, he is a habitual drinker of coffee.

(الحمد لله فاطر السموات والارض) – All praises are due to Allāh, the originator of the skies and the earth.
(محمودٌ قاتلُ الأسدِ) – Mahmūd is the killer of the lion.

In these three examples, the action is understood to have occurred already.

4. You know that the (نون إعرابية) of the (تثنية) and (جمع مذكر سالم) is elided when it is (مضاف). However, a speciality of the (اسم الفاعل) is that even without (إضافة), the (نون) is sometimes elided. Examples:

المقيما الصلوة	المقيما الصلوة
المقيموا الصلوة	المقيموا الصلوة

On the right side, the (اسم الفاعل) is (مضاف) while on the left, it is not (مضاف) because the succeeding word is the (مفعول) and is therefore (منصوب).

(اسم المفعول)

5. In Lessons 22 and 25, from the (ثلاثى مجرد) and (غير ثلاثى مجرد), the scales of the (اسم الفاعل) were

enumerated. Revise those scales.

6. The (اسم المفعول) does the work of the (فعل مجهول), that is, it renders (رفع) to the (نائب الفاعل) and if there are two (نائب الفاعل), it renders (نصب) to the second one, e.g.

(زيدٌ مسبوqُ فرسه) – Zaid’s horse was surpassed.

(خالدٌ معلّمٌ أخوَاهُ الحكايةَ) – Khālid’s two brothers were taught weaving.

(الصفة المشبهة)

7. The (صفة مشبهة) is a word that is derived from an intransitive verb to indicate the attribute of some being, e.g. (حسنٌ – good), (جميلٌ – beautiful), (سهلٌ – easy), (فرحٌ – happy), (كسلانٌ – lazy).

Note 3: The difference between (اسم الفاعل) and (صفة مشبهة) is that the meaning of the verbal noun is temporary in the (اسم الفاعل) and permanent in

the (صفة مشبّهة), e.g. the word (ضاربٌ) indicates the act of hitting, emanating from a doer and this attribute does not remain with him all the time. The word (حَسَنٌ) indicates that beauty is a permanent attribute of someone. It is not something that emanated temporarily from him.

8. The word-forms of (صفة مشبّهة) come on different scales and they are all (سماعى) – as heard from the Arabs. Only a few are (قياسى) and these are as follows:

(1) the words which indicate colours, defects and forms are on the scale of (أَفْعَلٌ) for the singular masculine and (فَعْلَاءٌ) for the singular feminine. The plural of both is (فُعُلٌ) as you learnt in Lesson 23, e.g. (حُمْرٌ – حَمْرَاءُ – أَحْمَرٌ) – red.

Note 4: When the scale of (أَفْعَلٌ) is used for (صفة مشبّهة), it is called (أَفْعَلُ الصِّفَةِ) and when it is used for (اسم التفضيل – the superlative), it is called

(أَفْعَلُ التَّفْضِيلِ).

(2) The scale (فَعَّالٌ) is used mostly to indicate the profession of someone, e.g. (خَيَّاطٌ – tailor), (نَجَّارٌ – carpenter), (خَبَّازٌ – baker), (حَجَّامٌ – one who cups blood), (بَزَّازٌ – cloth merchant), etc.

Sometimes this scale is made from (اسم جامد), e.g. from (بَقْلَةٌ – vegetables) the word (بَقَّالٌ – greengrocer) is derived and from (جَمَلٌ – camel), the word (جَمَّالٌ – camel driver) is derived.

9. For words other than (ثلاثي مجرد), the scale of the (اسم الفاعل) is used for the (صفة مشبهة), e.g. (مُطْمَئِنٌّ – peaceful), (مُسْتَقِيمٌ – straight).

10. The (صفة مشبهة) also renders (رفع) to the (فاعل) but it is used most often with (إضافة), e.g.

(حَسَنٌ وَجْهُهُ – his face is handsome). The word (وَجْهٌ) is the (فاعل) of (حَسَنٌ) and is therefore

(مرفوع). In the phrase حَسَنُ الْوَجْهِ – handsome faced), the (صفة مشبَّهة) is (مضاف) to its (فاعل). (It would be preferable to revise Lesson 23 in Volume 2.)

Besides these two forms, the (صفة مشبَّهة) is used in other ways which are rarely used. You may read about these in the detailed books of Grammar.

(صِيغَةُ الْمُبَالَغَةِ)

11. If the (صفة مشبَّهة) has an intensive meaning, it is referred to as (اسم المبالغة), e.g. (عَلَّامٌ – very learned), (جَهُولٌ – most ignorant).

Note 5: Although the (اسم التفضيل) also has an intensive meaning, the intensity is in comparison to something else. See Lesson 24. The (اسم المبالغة) is not compared to anything else.

12. All the scales of (مبالغة) are (سماعى), the most

common of which are:

Scale	Example	Meaning
فَعَّالٌ	سَفَّاءٌ	shedder of blood
فَعَّالَةٌ	عَلَّامَةٌ	very learned
فَعَّالٌ	كَبَّارٌ	very big
فَعَّالٌ	صَدِيقٌ	very truthful
فَعُولٌ	فَيُّومٌ	eternal
فَعُولٌ	قُدُوسٌ	very sacred
فَعَّلٌ	قَلْبٌ	one who changes a lot
مَفْعَلٌ	مِحْرَبٌ	very quarrelsome
مَفْعَالٌ	مِفْضَالٌ	very virtuous
مَفْعِيلٌ	مَنْطِيقٌ	one who speaks a lot
فَعَّالٌ	عُجَابٌ	very amazing
فَاعُولٌ	فَارُوقٌ	distinguisher
فَعَّلَةٌ	هُمَزَةٌ	one who finds faults
فَعَّلٌ	حَذِرٌ	very cautious
فَعَّالٌ	عَلِيمٌ	very learned

فَعُولٌ	حَمُولٌ	one with a big load
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13. There is no difference in gender for the scales of (مبالغة). Some word-forms which have a (ة) suffixed to them, are not feminine. This is the (ة) of (مبالغة), e.g. (عَلَامَةٌ – very learned). However, if the scale of (فَعِيلٌ) is used for the (فاعل), a (ة) is used to denote the feminine form, e.g. (رَجُلٌ نَصِيرٌ – a very helpful man), (إِمْرَأَةٌ نَصِيرَةٌ – a very helpful woman). If the scale of (فَعِيلٌ) is used for the (مفعول), there will be no difference, e.g. (رَجُلٌ حَرِيحٌ = مَجْرُوحٌ – an injured man), (إِمْرَأَةٌ حَرِيحٌ – an injured woman). Yes, in some examples, the adjective corresponds to the (موصوف), e.g.

(إِمْرَأَةٌ حَبِيبَةٌ أَيْ مَحْبُوبَةٌ) – a beloved woman).

If the scale (فَعُولٌ) is used for a (مفعول), a (ة) will be suffixed to it for the feminine form, e.g.

(جَمَلٌ حَمُولٌ) – a male camel with a load),

نَاقَةٌ حَمُولَةٌ – a female camel with a load).

However, if it has the meaning of a (فاعل), there will be no difference, e.g. رَجُلٌ بَتُولٌ – an ascetic man), (امرأةٌ بَتُولٌ – an ascetic woman).

(أفعال التفضيل)

14. You have studied the paradigm of (أفعال التفضيل) and the method of its usage in Lesson 24 in detail.

The word-form of (أفعال التفضيل) is generally used for the (فاعل). However, sometimes it is used for the (مفعول), e.g. (أَعَذَرُ) – very excused, (أَشْغَلُ – very preoccupied), (أَشْهَرُ – very famous), (أَعْرَفُ – very well-known).

The (أفعال التفضيل) also renders (رفع) to the (فاعل). However, with regards to (اسم الظاهر), this effect of it is only found in one sentence, namely,

(ما رأيت رجلاً أحسنَ في عينه الكحلُّ منه في عين زيدٍ) - I have not seen anyone in whose eye the collirium looks more beautiful than the eye of Zaid. The word (أَحْسَنُ) has rendered (رفع) to the word (الكحلُّ) in this sentence. Many examples of this nature can be constructed. More details can be found in the elaborate and exhaustive books.

(اسم التّسبئة أو الاسم المنسوب)

15. The noun which has a (ياء النسبة) suffixed to it is called (الاسم المنسوب), e.g. (مِصْرِيٌّ) – Egyptian, (عِلْمِيٌّ) – one connected to knowledge.

Although the (اسم منسوب) is generally an (اسم جامد), by suffixing a (ياء النسبة) to it, an adjectival meaning is created in it. Hence, like an (اسم الصفة), it occurs as the adjective of a noun, or the (خير) of a (مبتدأ), e.g. (جريدةٌ يوميةٌ) – a daily newspaper, (هذا الرجلُ مِصْرِيٌّ) – This man is an

Egyptian.

16. Keep the following factors in mind when constructing the (اسم منسوب):

(1) delete the (ة) from the end of a noun, e.g. from (مَكَّةٌ), the (اسم منسوب) will be (مَكِّيُّ); from (صِنَاعَةٌ), it will be (صِنَاعِيُّ).

(2) the extra alphabets within a word are elided, e.g. (مَدَنِيُّ) from the word (مَدِينَةٌ).

(3) some nouns are (مقطوعُ الآخرِ) – their final alphabets are elided. At the time of (نسبة), these alphabets revert to their original positions, e.g. from the word (أَبٌ) which was originally (أَبُو), we attain (أَبُوِيُّ); from (دَمٌ) which was originally (دَمُو), we obtain (دَمَوِيُّ).

(4) the (الف مقصورة) and the hamzah (أ) of (الف ممدودة) when it is extra, will be changed to a

(واو), e.g. (عَصَا) changes to (عَصَوِيٌّ), (عَيْسِيٌّ) changes to (عَيْسَوِيٌّ), (صَفْرَاءُ) changes to (صَفْرَاوِيٌّ).

If the hamzah of (الف ممدودة) is original, it will remain, e.g. (اِبْتِدَاءٌ) changes to (اِبْتِدَائِيٌّ).

(5) the plural of (اسم منسوب) is most often (جمع سالم), e.g. (مِصْرِيُّونَ) – Egyptians. Sometimes the broken plural is used, e.g. (فَلَسَفَةٌ) is the plural of (مَعْرَبِيٌّ), (فَلَسَفِيٌّ), (مَعْرَابَةٌ) is the plural of (مَعْرَبِيٌّ).

17. Remember the following (أسماء منسوبة) in particular:

Original Noun	اسم منسوب	Meaning
أُمِيَّةٌ	أُمَوِيٌّ	Umayyad
بَادِيَةٌ	بَدَوِيٌّ	Bedouin
حَضْرَمَوْتٌ	حَضْرَمِيٌّ	of Hadramout, a city of Yemen
رُوحٌ	رُوحَانِيٌّ	spiritual

رَبُّ	رَبَّانِيُّ	of the Lord
قُرَيْشِيٌّ	قُرَشِيٌّ	Quraishite
نَاصِرَةٌ	نَصْرَانِيٌّ	Nazarene
طَبِيعَةٌ	طَبِيعِيٌّ	natural
رَى	رَازِيٌّ	of Rayy, a city of Persia
الْيَمَنُ	يَمَانُ الْيَمَانِيُّ الْيَمْنِيُّ	Yemeni

Vocabulary List No. 60

Word	Meaning
أَخْرَسَ	(1) to make dumb
أَنْطَقَ	(1) to make someone speak
الْإِنْجِيلُ	the book revealed to Ísā ﷺ
أَوَانٌ	time, season
أُمِّيٌّ	maternal, illiterate
بَأْسًا (بَأْسَاءُ)	harm, misery
تَبْيَانٌ	explanation, exposition

تَابَ يَتُوبُ	to repent
تَمَّ	complete
جَذْوَةٌ	ember
حُلَّةٌ ، حُلٌّ	clothing
حَمِيمٌ	bosom friend, hot water
حَنِيفٌ ، حَنْفَاءُ	true believer, orthodox
قَسَا يَقْسُو	to be hard-hearted
لَمَزَةٌ	fault-finder
لَوْدَعِيٌّ	ingenious, quick-witted
لَيِّنٌ	soft
مَبِينٌ	clear
مُتْرَفٌ	living in ease and luxury
رَجَا يَرْجُو	to hope
رَدَاءٌ ، أَرْدَاءٌ	helper
زَقْوَمٌ	an infernal tree
سَارٍ (سَرِيٌّ)	night traveller, to penetrate
شَرِسٌ	vicious, malicious

شَفِيرٌ	edge
الصَّخْرُ الْأَصْمُ	the hard rock
عَارٍ	nude, naked
غَيْثٌ	rain
غَشْمَشَمٌ	brave
فَكَةٌ	cheerful, humourous
مَعْمُورٌ	flooded, covered, obscure
مَنِيَّةٌ ، مَنَايَا	death
وَكَلٌّ	helpless
هَارٍ	tottering, reeling
هَدِيَّةٌ ، هَدَايَا	gift
هَيَّابٌ	timid, fearful, coward
يَقْظَةٌ	awake

Note: (هَارٍ) was originally (هَائِرٌ) – (اجوف واوى). It was inverted and made into (ناقص). This is similar to the word (شَائِكٌ – weapon belt) when it is used in the phrase, (شَاكِي السَّلَاحِ) – bristling with arms.

Exercise No. 157

ميّز أسماء الصّفة وأقسامها وانظر في إعراب معمولها في الأمثلة الآتية .

- 1) أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ .
- 2) لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ .
- 3) كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ .
- 4) إِنِّي مُرْسَلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمِ يَرْجِعُ الْمُرْسَلُونَ .
- 5) أَتَيْنَا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ .
- 6) أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ .
- 7) فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ .
- 8) وَإِنِّي لَعَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا .
- 9) إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ .
- 10) وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي .
- 11) إِنَّ تَرَنَ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا . فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا

مَنْ جَنَّكَ .

12) هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي
ضَلَالٍ مُبِينٍ .

Exercise No. 158

Translate the following poetry into English:

خَيْرُ النَّبِيِّنَ الَّذِي نَطَقَتْ بِهِ التَّوُّ رَأَةٌ وَالْإِنْجِيلُ قَبْلَ أَوَانِهِ
الْمُنْطِقُ الصَّخْرَ الْأَصْمَ بِكَفِّهِ وَالْمُخْرَسُ الْبُلْغَاءَ فِي تَبْيَانِهِ
وَالْمُخْجَلُ الْقَمَرَ الْمُنِيرَ بِتَمِّهِ فِي حُسْنِهِ وَالغَيْثَ فِي إِحْسَانِهِ

وَمُكَلِّفُ الْإِيَامِ ضِدَّ طِبَاعِهَا مُتَطَلِّبُ فِي الْمَاءِ جَذْوَةَ نَارِ
وَإِذَا رَجَوْتَ الْمُسْتَحِيلَ فَأَنَّمَا تَبْنِي الرَّجَاءَ عَلَى شَفِيرِ هَارِ
فَالْعَيْشُ نَوْمٌ وَالْمَنِيَّةُ يَقْظَةٌ وَالْمَرْءُ بَيْنَهُمَا خَيَالٌ سَارِ

وَكُنْ أَشَدَّ مِنَ الصَّخْرِ الْأَصْمِ لَدَى الْبَأْسِ وَأَسِيرَ فِي الْآفَاقِ مِنْ مَثَلِ
حُلُوِّ الْمَذَاقَةِ مُرًّا لَيْنًا شَرِسًا صَعْبًا ذُلُولًا عَظِيمَ الْمَكْرِ وَالْحَيْلِ
مُهْدَبًا لَوْدَعِيًّا طَيِّبًا فَكِيهًا غَشْمَشْمَا غَيْرَ هَيَّابٍ وَلَا وَكَلِ

وَمَنْ لَمْ تَكُنْ حُلَّ التَّقْوَى مَلَابِسُهُ عَارٍ وَإِنْ كَانَ مَعْمُورًا مِنَ الْحُلِّ
الآيات المذكورة مقتبسة من القصيدة اللامية في الحكم
لصلاح الدين الصفدي المتوفى 764هـ - رحمه الله تعالى
ونضيف إليها بعض الآيات من أول القصيدة في ما يأتي :

الجدُّ في الجدِّ والحِرمَانِ في الكَسَلِ
فَانصَبْ تُصِيبُ عَنْ قَرِيبٍ غَايَةَ الْأَمَلِ
وَالصَّبْرَ عَلَى كُلِّ مَا يَأْتِي الزَّمَانُ بِهِ
صَبْرَ الْحُسَامِ بِكَفِّ الدَّرَاعِ الْبَطَلِ
وَإِنْ بُلِيتَ بِشَخْصٍ لَا خَلَاقَ لَهُ
فَكُنْ كَأَنَّكَ لَمْ تَسْمَعْ وَلَمْ يَقُلْ
وَلَا يُعْرَنُكَ مَنْ تَبْدُو بِشَاشَتِهِ
مِنْهُ إِلَيْكَ فَإِنَّ السَّمَّ فِي الْعَسَلِ
وَإِنْ أَرَدْتَ نَجَاحًا أَوْ بَلُوغَ مُنَى
فَاكْتُمِ أُمُورَكَ مِنْ حَافٍ وَمُنْتَعِلِ

Lesson 74

The Dual, Plural and Diminutive

The Dual

1. You have learnt the method of constructing the dual in Lesson 5. Hereunder follow a few specific points:

Those nouns which are (مقطوع الآخر) – that is, the final alphabet is elided, at the time of making the dual, this alphabet returns, e.g. from (أَبٌ) = (أَبَوَانِ) and (أَخٌ), from (أَخَوَانِ) = (أَخَوَيْنِ) and (أَخَوَيْنِ).

However, if an alphabet is prefixed or suffixed to the word in place of the elided letter, it will not return in the dual form, e.g. (ابْنٌ) was originally (بَنَوٌ), (اسْمٌ) was (سَمَوٌ), (سَنَةٌ) was (سَنَوٌ). The dual of these words will respectively be (ابْنَانِ), (اسْمَانِ) and (سَنَتَانِ).

The word (يَدٌ) was originally (يَدَيٌ), (فَمٌ) was (فَوَةٌ).

The dual forms will be (يَدَانِ) and (فَمَانِ). The elided alphabet does not revert.

The (الف ممدودة) and the hamzah of (الف مقصورة) most often change into a (واو), e.g. from (عَصَاً), we obtain (عَصَوَانِ), from (حَمْرَاءُ), we obtain (حَمْرَاوَانِ). The dual of (سَمَاءٌ) can be (سَمَاوَانِ) or (سَمَاءَانِ), but the (ي) which had been changed to an alif, changes into a (ي) in the dual, e.g. (فَتَى) changes to (فَتَيَانِ).

The Plural

2. You may remember that the plural is of two types: (جمع سالم) and (جمع مُكسَّر). (جمع سالم) is further divided into (مذكَّر) and (مؤنَّث). See Lesson 5.3.

The Sound Masculine Plural

(الجمعُ السَّالمُ المذكَرُ)

3. The sound masculine plural is made from those nouns which form a (صفة) or (خير) of a male intelligent being, e.g. (رجالٌ صادقون) – truthful men. Besides adjectival nouns, very few other words have a masculine sound plural, e.g. (أرضون) – plural of (أرضٌ), (عالمون) – plural of (عالمٌ), (أهلون) – plural of (أهلٌ), (بنون) – plural of (ابنٌ), (سنون) – plural of (سنةٌ) and (مئون) – plural of (مئةٌ).

The plurals of proper names are made on the sound masculine scale, e.g. (زيدون), etc.

The Sound Feminine Plural

(الجمعُ السَّالمُ المؤنَّثُ)

4. The plurals of adjectival nouns which form the (صفة) or (خير) of (عاقلات) – intelligent female beings, are normally (الجمعُ السَّالمُ المؤنَّثُ), e.g.

(نِسَاءٌ صَالِحَاتٍ) – pious women.

Besides the (غير اسماء صفة), the plural of the following nouns is also (الْجَمْعُ السَّالِمُ الْمُؤَنَّثُ):

- a) The noun which has a (تا مربوطة) – a round tā at the end, whether it is for the feminine gender or for the singular form, e.g. (وَزَةٌ) – the plural is (وَزَاتٌ). This tā is for (تَأْنِيثٌ). The plural of (تَمْرَةٌ) is (تَمْرَاتٌ). This tā is for (وحدة) - the singular form. However, there are a few words which do not have a sound plural, e.g. (إِمْرَأَةٌ), (شَاةٌ) etc. The plural of (شَاةٌ) is (شَاءٌ) and (شِيَاهٌ), while the plural of (إِمْرَأَةٌ) is (نِسَاءٌ) and (نِسْوَةٌ).
- b) Proper names of females, e.g. the plural of (مَرْيَمٌ) is (مَرْيَمَاتٌ).
- c) Those verbal nouns (مصادر) which have more than three alphabets, e.g. (تَعْرِيفَاتٌ), (امْتِيَازَاتٌ).

d) Those nouns which have an (الف مقصورة) or (الف ممدودة) suffixed to them for the sake of (تأنيث), e.g. the plural of (حمى - fever) is (حميات) and the plural of (صحراء) is (صحراوات). It also has a broken plural, namely (صحارى).

The Broken Plural

(الجمع المكسر)

5. The (جمع القلة):⁷⁴ (جمع مكسر) is of two types and (جمع الكثرة).

The (جمع القلة) is a plural expressing an amount not exceeding ten. It has only four scales which are:

←

Example	Scale
أشهر	أفعل
أقلام	أفعال

⁷⁴ See Lesson 5.3.

غَلَمَةٌ	فَعْلَةٌ
أَرْغَفَةٌ	أَفْعَلَةٌ

Note 1: If (أَلٌ) is prefixed to (جمع القلّة) or it is (مضاف) to such a word which indicates an excess amount (كثرة), it can refer to more than ten, e.g. (وفيها ما تشتهيه الأنفس وتلذ الأعين) – In it (heaven) are those things which the souls desire and which please the eyes.

(أكرموا أولادكم) – Honour your children.

In these examples, the words (أعين), (أنفس) and (أولاد) indicate an excess amount.

If the plural of a noun has only one scale, it may indicate (القلّة) or (كثرة), e.g. the plural of (رجل) is only (أرجل) and the plural of (فؤاد) is only (أفئدة).

The scales of (جمع الكثرة) are many and most of them are (سماعى) - as heard from the Arabs. Only the following scales follow a rule:

1. (فَعْلٌ) is the plural of (فِعْلَةٌ), e.g. (غُرْفٌ - غُرْفَةٌ), (صُورٌ - صُورَةٌ), (أُمَّمٌ - أُمَّةٌ).
2. (فَعْلٌ) is the plural of (فِعْلَةٌ), e.g. (قِطْعٌ - قِطْعَةٌ), (كِلَلٌ - كِلَّةٌ), (مِلَلٌ - مِلَّةٌ).
3. (فَعْلَةٌ) is the plural of the (اسم الفاعل) that is (معتل اللام), e.g. (رُمِيَّةٌ - رَامٍ), (قَاضٍ - قَاضَاةٌ), (عُصَاةٌ - عَاصٍ).
4. (فَعَالِلٌ) is the plural of (رباعى مجرد), (خُمَاسِيٌ مُجَرَّدٌ) and (مزيد), e.g. (بُلَابِلٌ - بُلْبُلٌ), (خُدَارِسٌ - خُنْدَرِيْسٌ), (سَفَارِجٌ - سَفَرَجَلٌ). One alphabet has been elided from (خُمَاسِيٌ مُجَرَّدٌ) and two from (خُمَاسِيٌ مُزِيدٌ).
5. (فَوَاعِلٌ) is the plural of (فَوَعَلٌ) and (فَاعِلٌ), e.g. (خَوَاتِمٌ - خَاتِمٌ), (جَوَاهِرٌ - جَوْهَرٌ). When the scale of (فَاعِلٌ) is used for a feminine word, its plural also comes on this scale (فَوَاعِلٌ), e.g. (عَوَاقِرٌ - عَاقِرٌ), (حَوَامِلٌ - حَامِلٌ).

6. (فَعَائِلٌ) is the plural of (فَعِيلَةٌ) and (فَعَالَةٌ), e.g. (رَسَائِلٌ - رِسَالَةٌ), (كَتَائِبٌ - كَتِيبَةٌ).
7. (أَفَاعِلٌ) is the plural of (أَفْعَلٌ) and (أَفْعَلَةٌ), e.g. (أَنَامِلٌ - أُنْمَلَةٌ), (أَصَابِعُ اصْبَعٌ). The plural of the superlative (أَفْعَلُ التَّفْضِيلِ) also comes on this scale, e.g. (أَفَاضِلٌ - أَفْضَلٌ), (أَكَابِرٌ - أَكْبَرٌ). This is the case even though it has a sound plural, e.g. (أَكْبُرُونَ). See Lesson 24.
8. (أَفَاعِيلٌ) is the plural of (أَفْعُولٌ) and (أَفْعُولَةٌ), e.g. (أَرَا حِيِزٌ أَرْحُوزَةٌ), (أَسَالِيِبٌ أُسْلُوبٌ).
9. If the penultimate alphabet of a four-letter word is a (مُدَّةٌ زَائِدَةٌ), its plural will be (فَعَائِلٌ), e.g. (قَرَا طِيسٌ قَرَطَاسٌ), (عَصَافِيرٌ عَصْفُورٌ).
10. (مَفَاعِلٌ) is the plural of (مَفْعَلٌ), (مَفْعَلٌ), (مَفْعَلٌ), (مَفْعَلَةٌ) and (مَفْعَلَةٌ), e.g. (مَكَاتِبٌ - مَكْتَبٌ), (مَبَاضِعٌ - مَبْضَعٌ), (مَشَارِقٌ - مَشْرِقٌ), (مَكَانِسٌ - مَكْنَسَةٌ).

(عَوَيْلِمٌ) from (عَالِمٌ).

If a word is (خُمَاسِي – 5 lettered), and it does not have a (مَدَّة), the same scale of (فُعَيْلِلٌ) is used for the (اسم التصغير), e.g. (سُفَيْرِجٌ) from (سَفَرَجَلٌ). The final alphabet has been elided.

If the word has a (مَدَّة), the scale for the

(اسم التصغير) will be (فُعَيْلِلٌ), e.g. (سُلَيْطِينٌ) from (سُلْطَانٌ) and (مُرَيْهَيْبٌ) from (مَرَهُوبٌ).

Note 2: If the harakah of the alphabet preceding the (حرف العلة) corresponds to it, that is, an (الف) preceded by (ضمّه) or a (واو) preceded by (فتحة), it is called (مَدَّة), e.g. (بَا), (بُؤ), (بِي).

If it does not correspond, it will be called (لَيْن), e.g. (بَو), (بِي).

7. Remember the (اسم التصغير) of the following nouns in particular:

Noun	Diminutive
أَخٌ	أَخِيَّةٌ
أُخْتٌ	أُخْيَةٌ
أَبٌ	أَبِيَّةٌ
ذَاكَ	ذِيَّاكَ
ابْنٌ	بِنِيَّةٌ
بِنْتٌ	بِنْيَةٌ
شَيْءٌ	شَوَيْيَةٌ
الَّذِي	الَّذِيَّا الَّذِيَّا

Vocabulary List No. 61

Word	Meaning
أَرَصَدَ	(1) to keep ready, to observe
أَسَلٌ (اسم جنس)	spear
أَلِيٌّ	those (same as الَّذِينِ)
انْتَضَلَ	(7) to take out or to throw an arrow
بَوَّأَ	(2) to provide accommodation

أَبْيَضٌ ، بَيْضٌ	white, sharp sword
ذَابِلَةٌ ، ذُبُلٌ وَذَوَابِلٌ	fine spear
رَامٌ ، رُمَاةٌ	archer
رَاسِيَةٌ ، رَاسِيَاتٌ وَرَوَاسٍ	fixed, immovable
سِتْرٌ ، أَسْتَارٌ	curtain
سَرِيرٌ ، أَسِرَّةٌ وَ سُرُرٌ	bed
سَهْمٌ ، أَسْهَمٌ وَسِهَامٌ	arrow
صَارِحٌ	one who cries or screams
تَاجٌ ، تَيْجَانٌ	crown
تَمَثَالٌ ، تَمَاتِيلٌ	idol
جَفْنَةٌ ، جَفَانٌ	large bowl
جَابِيَةٌ ، جَوَابٌ	pool, basin
خَطِيَّةٌ	of Khatt – a port of Bahrain
صَارِمٌ ، صَوَارِمٌ	sharp sword

عُدَّةٌ ، عُدَدٌ	equipment, instrument, device
عَدِيدٌ ، عَدَائِدٌ	compatriot, among, numerous
عَزِيزٌ ، أَعَزَّةٌ	honourable, dominant
فَارِسٌ ، فَوَارِسٌ وَفَرَسَانٌ	horserider
قَدْرٌ ، قُدُورٌ	cooking pot, <i>deg</i>
قَصَدَ (ض) و إِقْتَصَدَ	to intend, to adopt moderation
مَحْرَابٌ ، مَحَارِيبٌ	part of the front of a house that is attractive, recess in masjid wall
مَنْعَمٌ	fresh, living in luxury

Exercise No. 159

Examine the plurals in the following verses and determine the singular form of each one.

1) وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ
وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ .

2) يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ
وَقُدُورٍ رَاسِيَاتٍ اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ

3) قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا
أَذَلَّةً .

4) يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ
عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ .
وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ
لَصَوْتُ الْحَمِيرِ .

5) وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ .

6) الطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ .

Exercise No. 160

(A) Translate the following poetry:

أَيْنَ الْعَيْدِ الْأَلَى أُرْصَدْتَهُمْ عُدَدًا؟
أَيْنَ الْعَدِيدِ وَأَيْنَ الْبَيْضِ وَالْأَسَلُ؟
أَيْنَ الْفَوَارِسُ وَالْغِلْمَانُ مَا صَنَعُوا؟
أَيْنَ الصَّوَارِمِ وَالْحَطِيبَةِ الذُّبُلُ؟
أَيْنَ الرُّمَاهِ أَلَمْ تُمْنَعِ بِأَسْهُمِهِمْ؟
لَمَّا أَتَتْكَ سِهَامِ الْمَوْتِ تُتَنَضَّلُ
أَيْنَ الْوُجُوهِ الَّتِي كَانَتْ مُنْعَمَةً؟
مَنْ دُونِهَا تُضْرَبُ الْأَسْتَارُ وَالْكَلَلُ
نَادَاهُمْ صَارِحٌ مِنْ بَعْدِ مَا دُفِنُوا
أَيْنَ الْأَسْرَةِ وَالْتِيْجَانُ وَالْحُلَلُ؟

(B) The following verses have the (اسم التصغير) contained in them. Underline each of the (اسم التصغير). The origins of these words are provided after the verses.

نُقَيْطٌ مِنْ مُسِيكٍ فِي وَرِيدٍ حُوَيْلِكَ أَمْ وَشِيمٍ فِي حُدَيْدٍ؟
 وَذِيَاكَ اللَّوَيْمِعُ فِي الضُّحْيَا وَجِيهَكَ أَمْ قَمِيرٍ فِي سَعِيدٍ؟
 صَبِيٌّ أَمْ ظَبْيٌ فِي قُبَى مُرِيهَبُ السُّطَيوَةِ كَالْأَسِيدِ؟

Original word	Diminutive	Meaning
نُقْطَةٌ	نُقَيْطٌ	dot
مِسْكٌ	مُسِيكٌ	musk
وَرْدٌ	وَرِيدٌ	rose
خَالٌ	حُوَيْلٌ	birthmark, beauty spot
وَشْمٌ	وَشِيمٌ	tattoo
خَدٌ	حُدَيْدٌ	cheek
ذَاكَ	ذِيَاكَ	that
لَامِعٌ	لُوَيْمِعٌ	shining
ضُحْيٌ	ضُحْيَا	forenoon
وَجْهٌ	وَجِيهٌ	face
قَمَرٌ	قَمِيرٌ	moon
سَعْدٌ	سَعِيدٌ	good luck

صَبِيٌّ	صَبِيٌّ	child
ظَبْيٌ	ظَبْيٌ	antelope
قَبَاءٌ	قُبِيٌّ	outer garment, <i>jubbah</i>
مَرْهُوبٌ	مُرِيهَبٌ	dreadful
سَطْوَةٌ	سُطْيُوَةٌ	influence, attack
أَسَدٌ	أَسِيدٌ	lion

Lesson 75

The (اسماء الافعال)

1. The (اسماء الافعال) are those words which are not verbs but have the meanings of verbs. They are all indeclinable (المبني).
2. Most of them have the meaning of the imperative (امر) while some have the meaning of the perfect tense (الماضي). The following verbs have the meaning of the imperative (امر):

- 1) (تَعَالَى) – come. Like the (امر), it also has a paradigm:

← تَعَالَى تَعَالِيَا تَعَالَوْا تَعَالِي تَعَالِيَا تَعَالَيْنَ

e.g.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا لَا (نَعْبُدُ إِلَّا اللَّهَ)
– Say O people of the book, come to a word that is equal between us and you that we do not worship anyone besides Allah.

2) (هَاتِ) – give, bring. It also has a paradigm:

هَاتِ هَاتِيَا هَاتُوا هَاتِي هَاتِيَا هَاتِينَ ←

e.g.

(قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ) – Say, bring your evidence if you are truthful.

3) (هَأْمُ) – take. Its plural is (هَاءُمُ), e.g.

(هَاءُمُ اقْرَأُوا كِتَابِيَهٗ) – Here, take my book of deeds and read it. Sometimes the pronoun of the second person (كَ) is attached to it and a paradigm is constructed as follows:

4) (هَلْمٌ) – come, go, bring. This verb can either

be transitive, e.g. (وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلْمُوا إِلَيْنَا) – Those who are saying to their brothers, “Come to us,” or intransitive, e.g.

(هَلْمُوا شُهَدَاءَكُمْ) – Bring your witnesses.

The phrase (هَلْمُوا حَرًّا) is very commonly used.

Literally it means, “continue pulling”. Consequently it conveys the meaning,

“understand this in a like manner, and so on, etc.” similar to the phrase, (عَلَى هَذَا الْقِيَاسِ), which means, by analogy or correspondingly.

Note 1: This word is (غَيْرٌ مُتَّصِرٌ) in the dialect of Hijaz, that is, it is used with this word-form for the singular, dual, plural, masculine and feminine without any change, as is clear from the above examples. However, in the dialect of the Banū Tamīm, it is (مُتَّصِرٌ) and it has a paradigm, namely,

(هَلُمَّ هَلُمَّ هَلُمَّ هَلُمَّ هَلُمَّ هَلُمَّ). ←

5) (هَيْتَ لَكَ) – come, e.g.

(قَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ) – She said, “Come to me.” He replied, “I seek the refuge of Allah.” The pronoun of the second person (حَطَاب) changes according to the number of listeners, e.g.

(هَيْتَ لَكُمْ, هَيْتَ لَكُم).

6) (عَلَيْكَ) – choose, take, help yourself to, e.g.

(عَلَيْكَ الرَّفْقَ , عَلَيْنِكَ بِالرَّفْقِ) – Choose gentleness;

(عَلَيْكُمْ بِتَقْوَى اللَّهِ) – Adopt the fear of Allah.

The feminine forms can also be constructed from it.

7) (عَلَيَّْ بِهِ) – Bring him to me.

8) (الْيَكِ عَنِّي) – Keep away from me.

9) (الْيَكِ هَذَا) – take this.

10) (دُونَكَ) – take, e.g. (دُونَكَ التَّمْرَ) – take the date.

11) (حَيَّ ، حَيْهَلًا) – hasten, advance, e.g.

(حَيَّ عَلَى الصَّلَاةِ) – Hasten towards salāh.

12) (رُوَيْدًا ، رُوَيْدَكَ) – wait, leave it.

13) (بَلِّغْ) – leave, e.g. (بَلِّغْ التَّفَكُّرَ فِي مَا لَا يَعْينُكَ) –

Leave thinking about something that is not necessary for you.

14) (مَهْ) – stop.

15) (صَهْ) – be silent, keep quiet.

16) (آمِين) – accept.

17) (حَذَارِ) – beware, be cautious; (نَزَالِ) – descend. Similarly, there can be many (فَعَالِ) on the scale of (اسماء الافعال).

3. The (اسماء الافعال) which have the meaning of the perfect tense (الماضى) are as follows:

1) (هَيْهَاتَ) – to be distant, e.g.

(هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ) – Distant (far-fetched) is that which you are promised.

2) (شَتَّانَ) – what a difference between, how

different they are, e.g. (شَتَّانَ بَيْنَ الْعَالِمِ وَالْجَاهِلِ)

– What a difference is there between the learned and the ignorant one.

3) (سَرَعَانَ) – hastened, e.g.

(سَرَعَانَ الشَّيْبُ إِلَى ذَوَى الْهُمُومِ) – Old age hastened to the ones with worry.

Note 2: There is (مبالغة - intensity) in the above-mentioned three words.

The Specialities of Some Verbs

4. The following verbs are most often used in the passive tense (مَجْهُول):

Translation	Example	Meaning	Word
I was pleased to meet you.	سُرِرْتُ بِلِقَائِكَ	to be happy	سُرٌّ فَهُوَ مَسْرُورٌ
The one who disbelieved was puzzled.	بُهِتَ الَّذِي كَفَرَ	to be puzzled	بُهْتٌ فَهُوَ مَبْهُوتٌ
He is unconscious.	فَهُوَ مَعْشَى عَلَيْهِ	to be unconscious	عُشِيَ عَلَيْهِ
Rashīd liked the speech of	أَعْجَبَ	to like	أَعْجَبَ

the Bedouin.	الرَّشِيدُ بِكَلَامِ الْأَعْرَابِيِّ		بِهِ فَهُوَ مُعْجَبٌ
There is no harm on the one who is compelled (to eat harām).	فَمَنْ اضْطُرَّ فَلَا عُدْوَانَ عَلَيْهِ	to be compelled	اضْطُرَّ إِلَيْهِ فَهُوَ مُضْطَرٌّ
		to adore	أَغْرَمَ بِهِ فَهُوَ مُعْرَمٌ
		to adore	أَوْلَعَ بِهِ فَهُوَ مُوْلَعٌ
		to have a cold	زُكِمَ فَهُوَ مَزْكُومٌ
		to have a headache	صُدِعَ فَهُوَ مَصْدُوعٌ
So and so was concerned with the	عُنِيَ بِطَبَعِ هَذَا الْكِتَابِ	to be concerned	عُنِيَ بِهِ فَهُوَ عَانٍ

publishing of this book.	فُلَانٌ ابْنُ فُلَانٍ		
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The verb (اتَّخَذَ) can be read as (تَّخَذَ) as well, e.g.
(تَخَذْتُكَ صَدِيقًا) – I made you a friend.

From the verb (يَخَالُ), the form of the first person (أَخَالُ) is most often used as (إِخَالُ), e.g.
(وَلَا إِخَالُ ذَلِكَ بَعِيدًا).

Vocabulary List No. 62

Word	Meaning
ابْتَسَمَ	(7) to smile
أَقْلَى	(1) to have enmity
عَدُوٌّ ، أَعَادَ وِ أَعْدَاءٌ	enemy
أَغْضَى يُغْضِي غِضَاءً	(1) to overlook
أَمَجَدٌ ، أَمَاجِدُ	more glorious
بَاحَ يَبْوَحُ بَوْحًا	to reveal, to disclose

بَلَا يَبْلُوُ	to test, to try
بَاهُ	potency
رَاحَ يَرُوحُ رَوَاحًا	to arrive in the evening, to leave
سَدِيدٌ ، سَدَادٌ	relevant, correct
سِلْسِلَةٌ ، سَلَسِلٌ	chain
شَرَّقَ	to go east, to go
شَكَا يَشْكُو شَكْوَى و شِكَايَةً	to complain
شَكِيَ يَشْكِي	to complain
صَبَّ (ن)	to pour
صَفَحَ (ف)	to pardon, to forgive
ضَنَّ (ض س)	to be miserly
طَارَدَ	(3) to assault, to attack
عَائِدَةٌ ، عَوَائِدُ	benefit, gift, award
غَدَا يَغْدُو غُدْوًا	to come early in the morning, to go, to leave
غُرَّةٌ ، غُرْرٌ	the finest, the best
غَرَّبَ	to go west, to go away

غُلٌّ	iron collar
بَلِيدٌ	stupid, dull-witted
جَاحِدٌ	denier
جَاوَرَ جَوَارًا	to be a neighbour
حَلَّ يَحُلُّ	to untie, to unravel
حَرْبٌ	war
خَلَاقٌ	share (of positive qualities, of religion)
دُرَّةٌ	parrot
رُقَادٌ	sleep
فَتَكَ (ن ض)	to attack suddenly, to assassinate
فَرَجَ (ض)	to dispel worries, grief
كَرْبٌ و كُرْبَةٌ	worry, sorry, grief, distress
مُسَالِمٌ	peaceable, peace-loving
مُصَوِّرَةٌ	picture
الْمَعْنَى (الْمَعَانِي و مَعَانٍ)	habitation, eg. villa
مَالَ يَمِيلُ	to incline

مَالَ عَنَّهُ	to turn away, to deviate, to digress
مَلَكُوتٌ	realm, kingdom
نَبْلٌ نَبْلَةٌ ، نَبَالٌ وَ أَنْبَالٌ	arrow
نَائِبَةٌ ، نَوَائِبٌ	vicissitudes, ups and downs
وَجْدٌ	strong emotion, passion
هَوًى	desire, love
الْهَوَى الْعُدْرَى	excusable love, legal desire

Exercise No. 161

(A) Translate the following stanzas of poetry and note the use of the verbs.

(1) سَارَتْ مُشْرِقَةً وَسَرَتْ مُعْرَبًا شَتَّانَ بَيْنَ مُشْرِقٍ وَ مُعْرَبٍ

(2) جَاوَرَتْ أَعْدَائِي وَ جَاوَرَ رَبِّي شَتَّانَ بَيْنَ جَوَارِهِ وَ

جَوَارِي

(3) هَيَّهَاتَ أَنْ أَقْلَاهُ وَهُوَ مُسَالِمِي

إِنَّ الْأَدِيبَ الْحُرَّ حَرْبُ زَمَانِهِ

- (4) سَأَلْتُكَ بِالْهَوَى الْعُدْرَى أَنْ لَا تَضَنَّ بِمَا يُسَرُّ بِهِ جَنَانِي
(5) فَهَا وَجَدِي تَضَاعَفَ مِنْهُ كَرْبِي وَصَيَّرَنِي حَدِيثًا فِي الْمَغَانِي
(6) وَإِخْوَانٍ تَخَذْتُهُمْ دُرُوعًا فَكَانُواهَا وَلَكِنْ لِلْأَعَادِي
(7) وَكُنْتُ إِخَالُهُمْ تَبْلًا سِدَادًا فَكَانُواهَا وَلَكِنْ فِي فُؤَادِي
(8) هِيَ الدُّنْيَا تَقُولُ بِمِلٍّ فِيهَا
حَذَارٍ حَذَارٍ مِنْ كَيْدِي وَفَتْكِي
(9) فَلَا يَغْرُرْكُمْ مِنِّي ابْتِسَامٌ فَقَوْلِي مُضْحِكٌ وَالْفِعْلُ مُبْكِي

(B) Translate the following anecdote which contains some of the (اسماء الافعال).

شَكَأَ بَعْضُ الشُّيُوخِ إِلَى طَبِيبٍ سُوءَ الْهَضْمِ . فَقَالَ لَهُ الطَّبِيبُ
رُوَيْدَ سُوءِ الْهَضْمِ فَإِنَّهُ مِنْ خَوَاصِّ الشَّيْخُوخَةِ . فَشَكَأَ ضَعْفَ
الْبَصَرِ فَقَالَ لَهُ بَلَّهَ ضَعْفَ الْبَصَرِ فَإِنَّهُ مِنْ خَوَاصِّ الشَّيْخُوخَةِ
فَاشْتَكَى لَهُ ثِقَلَ السَّمْعِ فَقَالَ هِيَهِاتَ السَّمْعُ مِنَ الشُّيُوخِ . فَانَّ
ضَعْفَ السَّمْعِ مِنْ خَوَاصِّ الشَّيْخُوخَةِ فَاشْتَكَى لَهُ قَلَّةَ الرُّقَادِ .
فَقَالَ شَتَانَ الرُّقَادُ وَالشُّيُوخُ . فَانَّ قَلَّةَ الرُّقَادِ مِنْ خَوَاصِّ
الشَّيْخُوخَةِ . فَاشْتَكَى لَهُ ضَعْفَ الْبَاهِ . فَقَالَ سَرَّعَانَ ضَعْفُ
الْبَاهِ إِلَى الشُّيُوخِ . فَإِنَّ ضَعْفَ الْبَاهِ مِنْ خَوَاصِّ الشَّيْخُوخَةِ .

فقال الشيخ لأصحابه دُونَكُمْ الاحمقَ وعليكم الجاهلَ وهاكُمْ
البليدَ الذي لا فَهْمَ له فأنه لا فرقَ بينه وبين الدُرَّةِ إِلَّا بالمصوِّرةِ
الإنسانيةِ فَإِنَّه لا يستطيعُ إِلَّا أَنْ يَتَكَلَّمَ بِهَاتَيْنِ الكلمتينِ فَتَبَسَّمَ
الطبيبُ وقالَ حَيْهَلُ بِالْعَضْبِ يا شيخَ فَإِنَّ هَذَا أيضاً من
خواصِّ الشيخوخةِ . (من كتاب النحو)

Some Specialities of Poetry

The following factors which are not permitted in prose are permitted in verse:

- (1) It is permissible to read a tanwīn on a
word, e.g. (غير منصرف)

صَبَّتْ عَلَى مِصَائِبٍ لَوْ أَنَّهَا صَبَّتْ عَلَى الْأَيَّامِ صِرْنَ لَيَالِيَا

Sometimes, in order for the words to correspond, this is permitted in prose as well, e.g. (سَلَّاسِلًا) and (أَغْلَالًا) can be read as (سَلَّاسِلًا) and (أَغْلَالًا).

(2) It is very common to lengthen the fathah, dammah and kasrah and read them like an (الف), (واو) and (يا). The sound of a yaa is made on the final jazam. Sometimes the sound of a (واو) is made, e.g.

كَتَمَ الْحُبَّ زَمَانًا ثُمَّ بَاحَا

وَعَدَا فِي طَاعَةِ الشُّوقِ وَرَاحَا

يَا أَعْظَمَ النَّاسِ إِحْسَانًا إِلَى النَّاسِ

وَأَكْثَرَ النَّاسِ إِغْضَاءً عَنِ النَّاسِ

نَسِيتُ عَهْدَكَ وَالنَّسِيَانَ مُعْتَفِرًا

فَاغْفِرْ فَأَوْلُ نَاسٍ أَوْلُ النَّاسِ

رَأَيْتُ النَّاسَ قَدْ مَالُوا إِلَى مَنْ عِنْدَهُ مَالٌ

وَمَنْ لَا عِنْدَهُ مَالٌ فَعِنْتُهُ النَّاسُ قَدْ مَالُوا

In these verses, (بَاحَ) has been read as (بَاحَا), (رَاحَ) as (رَاحَا) and (النَّاسِ) as (النَّاسِ) in order that these words rhyme.

(3) Sometimes a kasrah is read at the end of a verb for the sake of rhyming, e.g.

وَإِنْ بُلِّتَ بِشَخْصٍ لَا خَلْقَ لَهُ
فَكُنْ كَأَنَّكَ لَمْ تَسْمَعْ وَلَمْ يَقُلْ

Here the word (لَمْ يَقُلْ) is read as (لَمْ يَقُلْ).

(4) The sound of a (واو) is read at the end of the particles (هُمُ), (كُمُ) and (أَنْتُمْ). They are read as (هُمُ), (كُمُ) and (أَنْتُمْ), e.g.

سَلَامٌ عَلَيْكُمْ هَلْ عَلَى الْعَهْدِ أَنْتُمْ
أَمْ الدَّهْرُ أَنْسَاكُمْ عُهُودِي فَخُنْتُمْ

(5) The hamzah of (إِنَّ), (أَنَّ) and (إِلَّا) is deleted in pronunciation, e.g.

فَلَوْ أَنَّ مُشْتَاقًا تَكَلَّفَ فَوْقَ مَا فِي وَسْعِهِ لَمَشَى إِلَيْكَ الْمَنْبِرِ
فَخَذَ بِحَقِّكَ وَالْأَفَاصِفَ بِحِلْمِكَ عَنْهُ

In order to fit the scale of the poetry, (فَلَوْ أَنَّ) is

read as (فَلَوَنَّ) and (وَالَا) is read as (وَلَا).

(6) It is also permitted in Arabic poetry at the time of necessity to divide the final word of the first stanza into two parts. The first part remains in the first stanza, while the second part of the word forms the beginning of the second stanza, e.g.

عَقَدَ النَّوَابِ وَالشَّدَائِ	يَا مَنْ يَحُلُّ بِذِكْرِهِ
دِ وَأَنْتَ فِي الْمَلَكُوتِ وَاحِدِ	أَنْتَ الرَّقِيبِ عَلَى الْعِبَا
عَكَ وَالْمِذَلِّ لِكُلِّ جَا حِدِ	أَنْتَ الْمَعَزِّ لِمَنْ أَطَا
نُ بِهِ عَلَى الزَّمَنِ الْمُعَانِدِ	فَخَفِي لُطْفِكَ يُسْتَعَا
ذَا الْقَلْبِ مِئِّي قَدْ تُطَارِدِ	إِنَّ الْهُمُومَ جِيُوشَهَا
يَا مَنْ لَهُ حَسَنَ الْعَوَائِدِ	فَأَفْرُجْ بِحَوْلِكَ كُرْبَتِي
أَنْتَ الْمَسْبَبُ وَالْمِسْبَبُ	أَنْتَ الْمَسْبَبُ وَالْمِسْبَبُ
سَبَبٌ لَنَا فَرَجًا قَرِيبًا	سَبَبٌ لَنَا فَرَجًا قَرِيبًا
يَا إِلَهِي لَا تُبَاعِدْ	كُنْ رَاحِمِي فَلَقَدْ أَيْسُنْتُ
مِنَ الْأَقَارِبِ وَالْأَبَاعِدِ	مِنَ الْأَقَارِبِ وَالْأَبَاعِدِ
تَمَّ الصَّلَاةَ عَلَى النَّبِيِّ	تَمَّ الصَّلَاةَ عَلَى النَّبِيِّ
وَأَلِهِ الْعُرْرِ الْأَمَاجِدِ	وَأَلِهِ الْعُرْرِ الْأَمَاجِدِ

With the help of Allāh ﷻ and His divinely-given ability, the fourth volume of Arabic Tutor has been completed. All praises are due to Allah ﷻ.

May He accept it from me and grant benefit to the students by means of it.

بعون الله تعالى وتوفيقه تم الجزء الرابع من كتاب تسهيل
الأدب في لسان العرب
وتم الكتاب فله الحمد
تقبله الله مني ونفع به الطالبين
وآخر دعوانا أن الحمد لله رب العالمين

The End.