KEY

TO

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

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The long-awaited key to Part III of Durus al-lughat al-'arabiyyah li ghair al-nātiqīna bihā is now in your hands, al-hamdu lillah.

As in the keys to Parts I & II, copious explanation of all the grammatical points occurring in each lesson is given in this key also. A translation of the questions contained in the Exercise Section is also given. Numbers not containing questions have been left out. The meanings of new words are not given in each lesson; but a vocabulary of important words occurring in the whole book is given at the end of the book. The reader is advised to make use of a dictionary to find out the meanings of words not given in the vocabulary. We recommend the use of Hans Wehr's *A Dictionary of Modern Written Arabic*. In all good Arabic dictionaries entries are made only of the radicals. So words like ناكتب، مكتب are found under كتب and words like انكسر، تكسر، مكسور under كسر.

In European dictionaries of Arabic the abwâb of the mazîd are indicated by the following numbers: II فعال افاعل, IV افاعل, V افاعل, VII افاعل, VIII افاعل, IX افاعل, X افاعل. In Hans Wehr's dictionary, the bab of the thulâthi mujarrad and its masdar are indicated as follows:

قئل qatala u (qatîl) to kill, slay, murder... As you can see, the vowel of the second radical in the mādî can be learnt from the Roman transcription. The vowel of the second radical in the mudârî is given separately. The masdar is given in brackets. A diptote is indicated by a small number 2 placed after it, e.g.,

آمرك ahmar², f. hamrâ², pl. حمر humr red. Both ahmar and hamrâ have the small number two, which means they are diptotes. The letter f. stands for feminine.

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

For further reading the following books are recommended:

1) *قصَصُ النَّبِيِّينَ* by Shaikh Abu I-Hasan al-Nadwi.

2) *نصوص من الحديث النبوي الشَّرَفِي* by Dr V. Abdur Rahim (an I.F.T. publication).

3) *نصوص إسلامية* by Dr V. Abdur Rahim (an I.F.T. publication).

The student has been introduced to the Glorious Qur’an in Part Three, and has studied many *āyāhs*. The reader is advised to read Sūrat al-Baqarah with the help of a good translation of its meanings.

He may later on read *المُسْعِفُ في لَغَةٍ وإعراب سورة يوسف* by the author which is a grammatical analysis of Sūrat Yusuf.

May Allah *سُبْحَانَاهُ وَتَعَالَ* help us all to learn Arabic in order understand His Book.

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

The Author
In this lesson we learn:
a) the Declension of Nouns, and
b) the Moods of Verbs.

(A) Declension of Nouns

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

1) the *dammah* to indicate the nominative case (الرَّفِع). A noun with this ending is called مَرْفوع.

2) the *fathah* to indicate the accusative case (الْمُنْصَب). A noun with this ending is called مَنْصَب.

3) the *kasrah* to indicate the genitive case (الْجُرُد). A noun with this ending is called مَجرُور.

Here is an example:

‘The teacher entered’. Here *al-mudarris-u* is مَرْفوع because it is the الفاعل (الْفَاعِل).

‘I asked the teacher’. Here *al-mudarris-a* is مَنْصَب because it is the object (المَعْلُوم بِهِ).

‘This is the teacher’s car’. Here *al-mudarris-i* is مَجرُور because it is مُضاف إليه (مُضَاف إِلَيْهِ).

Now these endings (*dammah, fathah* and *kasrah*) are called the Primary Endings (عِلَامَاتُ الإِغْرَابِ الأَصْلِيَّة). There are other endings also which are called the Secondary Endings (عِلَامَاتُ الإِغْرَابِ الفُرْعِيَّة). The following groups of nouns have these endings:

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

‘I saw the cars’. Here al-sayyarat-i is مصوب because it is the object.

‘The people came out of the cars’. Here al-sayyarat-i is مصوب because it is preceded by a preposition.

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

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

‘I asked Zainab’. Here Zainab-a is مصوب because it is مفعول به.

‘I went to Zainab’. Here Zainab-a is مصوب because it is preceded by a preposition.

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

‘What did Bilal’s father say?’ Note it is أبُ (abû) with a wāw, not أبو (aba).

‘I know Bilal’s father’. Note it is أبَا (abâ) with an alif, not أب (aba).

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

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2- This word means the male relative of the husband such as his brother and his father.
‘I went to Bilal’s father’. Note it is (abi) with a ya’, not (abi).

The mūḍafān ‘the’ can be a pronoun, e.g.,

أين ذهب أختوك؟ (akhū-ka)

‘I did not see your brother’. (akhā-ka)

ما اسم أختيك؟ (akhī-ka)

‘What is your brother’s name?’

If the mūḍafān ‘the’ is the pronoun of the first person singular, the noun remains unchanged, e.g.,

‘My brother is studying at the university’.

‘Do you know my brother?’

‘Take the address from my brother’.

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

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

‘Your mouth is clean’.

‘Open your mouth’.

‘What is in your mouth?’

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

‘Your mouth is small’.

‘Open your mouth’.

‘What is in your mouth?’

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

‘He is a brother’.

‘Where is the brother?’
I saw a brother’.  

‘I asked the brother’.  

This is the house of a brother’.  

‘This the brother’s car’.  

d) The Sound Masculine Plural: This group has -ٰ (na) as the raf ‘-ending, and -ٰ (na) as the nash/jarr-ending, e.g.,  

‘The teachers entered the classes’. Here al-mudarris-ٰna is منصوبٍ.  

‘I did not ask the teachers’. Here al-mudarris-ٰna is مرفوعٍ.  

‘Where is the teachers’ room?’ Here al-mudarris-ٰنا is مجنور.  

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

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

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

‘Did you see the Qur’an teachers?’  

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

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

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

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

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

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

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

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

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

Latent Endings

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

a) The Maqsûr (المَقْسُور) : It is a noun ending in long â like العَصَاء، الفَتَى، المُسْتَقْبَل.

All the three endings are latent in the maqsûr, e.g.,

‘The young man killed the viper with the stick.’

قَتَلَ الفَتَى الأَفْعَى بِالْعَصَاء

Here (al-fatâ) is the الفَتَى فَاعِل, but it has no u-ending; (al-afâ) is مَفْعُولُ بِهِ, but has no a-ending, and (al-asâ) is preceded by a preposition, and so it is مَجْرَور, but has no i-ending. Compare this sentence to the following sentence with the same meaning: قَتَلَ الْوَلَدُ الْحَيَّةَ بِالْعَوْدَ (qatala l-walad-u l-hayyat-a bi l-‘ud-i). In these nouns all the endings appear.

b) The Mudáf of the Pronoun of the First Person Singular (المضِفِ إلى بَيْاء المَكْلَم) like زَيْلٍ. In this group also all the three endings are latent, e.g.,

‘My grandfather invited my teacher with my classmates’. Here (jadd-î) is مَفْعُولُ بِهِ Astâdî فَاعِل and (zumala’-î) is مَضْضَفٌ إِلَيْهِ. But none of the three has the ending.

Compare this to:

‘Your grandfather invited your teacher with your classmates’. Here jadd-u-ka has the u-ending, ustâdh-a-ka has the a-ending and zumala’-i-ka has the i-ending.
c) The *Manqūş* (النقوص) : It is a noun ending in an original *yāʾ*, e.g., ‘the judge’, ‘the advocate’, ‘the culprit’. In this group the *u*- and the *i*-endings are latent, but the *a*-ending appears, e.g.,

‘The judge asked the lawyer about the culprit’.

Here *al-qādiy* (القاضي) which is a ending *al-jāniy* (الجاني) which is has a-ending. 

If the *manqūş* takes the *tanwin* it loses the terminal *yāʾ*, e.g., ‘This is a judge’.

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

‘I asked a judge.’

**The Indeclinable Nouns**

(*المَبْنِيُّ من الأَسْمَاء*):

We have seen that most Arabic nouns are declinable. Some are indeclinable, i.e., they do not indicate their functions by changing their endings. The following groups are indeclinable (*mabnī*).
1) The pronouns (الضَّمَانُ) like هوَ، أُنتُ، أَنَا: Likewise tu and hu in رأَيْتُهُ رأَيْتُهُ (I saw him) are pronouns. Also ka in كُتِبْ (your book) and hә in هِجُرْها (her house) are pronouns.

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

* We are students.'
* 'Did you see us?'
* 'This is our house'.

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

2) Demonstrative pronouns (الدُّلِّي) like : هلِّي, but هُذَا and هَذَانِ are declinable (مَعَبَد).  

3) Relative pronouns (السَّمَاءُ المُوصَلَةُ) like : اللُّدُنُ, اللُّدُنَى، اللُّدُنَى, اللُّدُنِي and اللُّدُنِي are declinable.

4) Some interrogative words like : مَنْ، أَينْ، مَتى، كِيَفْ.

5) Some adverbs like : إذا، حَيْثُ، أَمَسَّ، الْآنَ (الْظُّرُفُ).

6) The verb-nouns (الأَسْمَاءُ الفَعَلُ) : A verb-noun is a noun with the meaning of a verb, like : أَفْ meaning I am annoyed, آه meaning I feel pain, آَمِين meaning accept.

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

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

EXERCISES

(1) Sort out the mu‘rab (declinable) from the mabni (indeclinable).
(2) What are the primary endings of the noun?
(3) What are the secondary endings in the following groups?
   a) The Five Nouns,
   b) The Sound Masculine Plural, and
   c) The Dual.
(4) What is the jarr-ending in the Diptote?
(5) What is the nasb-ending in the Sound Feminine Plural?
(6) Use a maqsûr noun in three sentences making it marfu’ in the first, mansûb in the second and majrûr in the third.
(7) Use a manqûṣ noun with the yā' in three sentences making it marfu’ in the first, mansûb in the second and majrûr in the third.
(8) Use a manqûṣ noun without the yā' in three sentences making it marfu’ in the first, mansûb in the second and majrûr in the third.
(9) Use a mudâf of the pronoun of the first person singular (المضاف إلى ياء المتكلم) in three sentences making it marfu’ in the first, mansûb in the second and majrûr in the third.
(10) Mention the i‘râb of the underlined words.

When is a noun marfu’ (in the nominative case)?

A noun is marfu’ when it is:
1,2) mubtada’ or khabar, e.g., الله أكبر ‘Allah is the greatest.’

1 Mentioning the i‘râb of a noun is to mention its case, the case-ending and the reason for its being in that case, e.g., مأثلُ المسمّيات is mansûb because it is مفعول به.

and its ending is kasrah because it is sound feminine plural.

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3) *ism of kāna, e.g., ‘The door was open.’
4) *khabar of inna, e.g., ‘Surely, Allah is forgiving.’
5) *fā‘il, e.g., ‘Allah created us.’
6) nā‘ib al-fā‘il 1, e.g., ‘Man has been created from dust.’

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

A noun is mansūb when it is:

1) *ism of inna, e.g., ‘Surely, Allah is forgiving.’
2) *khabar of kāna, e.g., ‘The food was delicious.’
3) maf‘ūl bihi, e.g., ‘I have understood the lesson.’
4) maf‘ūl fihi, e.g., ‘My father travelled by night’, ‘The teacher sat at the headmaster’s’.
5) maf‘ūl lahu, e.g., ‘I did not leave the house for fear of heat’.
6) maf‘ūl ma‘ahu, e.g., ‘I walked along the mountain’, ‘I went to the market along with Khalid’.
7) maf‘ūl mutlaq, e.g., ‘Remember Allah much.’
8) hāl, e.g., ‘My grandfather prays sitting’.

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1 Nā‘ib al-fā‘il is the subject of a verb in the passive voice. See Lesson 3.
2 al-maf‘ūl fihi (المفعول فيه) is adverb of time or place. See Lesson 12.
3 al-maf‘ūl lahu (المفعول له) is a noun that gives the reason for doing a thing.
4 al-maf‘ūl ma‘ahu (المفعول معه) is a noun coming after the wāw which means ‘along with’.
5 al-maf‘ūl al-mutlaq (المفعول المطلق) is the مصدر of the verb occurring in the sentence. See Lesson 28.

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

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9) \textit{tamyîz} 1, e.g., \textit{I am better than you in handwriting}.  

10) \textit{mustathnâ} 2, e.g., \textit{All the students attended except Hamid}.  

11) \textit{munâdâ} 3, e.g., \textit{O Abdullah!}

When is a noun \textit{majrûr}? (in the genetive case)

A noun is \textit{majrûr} when it is:

1) \textit{mudâf ilaihi}, e.g., \textit{The Qur'an is the book of Allah.}

2) preceded by a preposition, e.g., \textit{The students are in the class.}

Nouns of Dependent Declension

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

a) the \textit{na't} (النَّظَمُ), i.e., adjective. It follows its \textit{man'ût} (النَّظَمٌ) in its declension. The \textit{man'ût} is the noun which the adjective qualifies, e.g.,

\begin{align*}
\text{\textit{\textit{I am better than you in handwriting}.}} \\
\text{\textit{All the students attended except Hamid}}.
\end{align*}

b) the \textit{taukid} (التوّكيد), i.e., a noun denoting emphasis like \textit{all of them}, \textit{himself}, e.g.,

\begin{align*}
\text{\textit{This is the notebook of the new student}.}
\end{align*}

In these sentences the \textit{na't} follows the \textit{man'ût} the \textit{طالب الجدید} in the \textit{i'ráb}.  

1 \textit{al-tamyîz} is a noun that specifies the meaning of a vague word. One may be better than the other in various fields; and \textit{in handwriting} specifies this. See Lesson 30.

2 \textit{al-mustathnâ} (المستثنى) is the noun that comes after \textit{اَيَاَمَا} meaning \textit{except}. See Lesson 32.

3 You have learnt this in Book Two.

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

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

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

Here the *taulkid* (كُلَّ, نفس) follows the *mu‘akkad* (الطلاب، المدير). The *mu‘akkad* (المُؤَكَّد) is the noun which is emphasized.

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

Hamid and his friend went out.

The headmaster wanted Hamid and his friend.

Where are the books of Hamid and his friend?

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

Has your brother Hashim passed?

I know your brother Hashim.

Where is your brother Hashim’s room?

Where is the room of this student?

See Key to Book Two, Lesson 18: 3. There *taulkid* is written as *ta’kid*. Both the terms are in use.

See L 21.

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(B) MOODS OF VERBS

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

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

الأخوات يكتسبن

ماذا تكتسبن يا أخوات؟

‘The sisters are writing’.

‘What are writing, sisters?’

These two forms remain unchanged.

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

Marfū': yaktub-u, taktub-u, aktub-u, naktub-u.

Mansūb: lan yaktub-a, lan taktub-a, lan aktub-a, lan naktub-a.

Majzūm: lam yaktub, lam taktub, lam aktub, lam naktub.

These are the Primary Endings. There are Secondary Endings. These are in the following verb or verb-forms:

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

1- Marfū' and mansūb are common both to the nouns and the verbs; while majrūr is
Marfu' 
(يكتبان، يكتبون، يكتبتي، يكتبتي) (yaktubâ-ni, taktubâ-ni, yaktubû-na, taktubû-na, taktubi-na).
Mansûb 
(لا يكتب، لا يكتب، لا يكتبوا، لا يكتبيان) (lan yaktubâ, lan taktubû, lan yaktubu, lan taktubi).
Majzûm 
(لا يكتب، لا يكتب، لا يكتبوا، لا يكتبيان) (lam yaktubâ, lam taktubû, lam yaktubu, lam taktubi).

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

\[ \text{يَتَلُو} \rightarrow \text{يَتَلُ} \] (lam yatlu).

\[ \text{يَبَكَي} \rightarrow \text{يَبِكَي} \] (lam yabki).

\[ \text{يَنَسَ} \rightarrow \text{يَنَسَ} \] (lam yansa).

Latent Endings (الإعراب التقديري)

a) In the náqis verbs the following ending are latent:
- The **u**-ending of the raf' in verbs ending in yā', wāw and alif, e.g.,

\[ \text{أَمْشَى} \rightarrow \text{أَتِلُ} \] (lam amshi-a), \[ \text{أَتِلُ} \rightarrow \text{أَمْشَى} \] (atlu), \[ \text{أَتِلُ} \rightarrow \text{أَمْشَى} \] (atlu). For the original أَمْشَى, أَتِلُ, أَمْشَى.

- The **a**-ending of the nasb in verbs ending in alif, e.g.,

\[ \text{أُرِيدُ أَنْ أَنْسَى} \rightarrow \text{أُرِيدُ أَنْ أَتِلُ} \] (lam ariidu ana ansa), \[ \text{أُرِيدُ أَنْ أَتِلُ} \rightarrow \text{أُرِيدُ أَنْ أَمْشَى} \] (ariidu ana atluw-a).

b) The **sukūn** of the *jazm* in the muda 'af verbs, e.g.,

\[ \text{لا لَمْ أَحْجُ} \rightarrow \text{لا لَمْ أَحْجُ} \] (lam ahuji-a).

As it involves the fathā, a fathah is added, so it becomes لَمْ أَحْجُ (lam ahuji-a). See also Book Two, Lesson 29.
Exercises

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

LESSON 2

In this Lesson we learn the following:

#1) Wâw can be a letter as in أَلْوَةْ وَلَدْ وَحَامِدَ ‘Where are Bilal and Hamid?’

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

a) and as in أَرِيدْ كَتَابًا وَقَلَمًا ‘I want a book and a pen’, خَرَجَ الأَزْبَأَرْ وَحَامِدَ ‘al-Zubair and Hamid went out’. The word و in this sense is a conjunction (حَرْفُ العَطْفِ).

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

c) The third type of wâw is called wâw al-hâl. It is prefixed to a subordinate nominal sentence (الجملةُ الاسمية). This sentence describes the circumstance in which the action of the main sentence took place, e.g., دَخَلَتُ المسجدَ والإمامُ يَرْكَعُ ‘I entered the mosque while the imam was permorming ruku’.
‘My father died when I was small.’

‘The teacher entered the class carrying a lot of books.’

‘The boy came to me crying.’

‘Do’nt eat when you are full up.’

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

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

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

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

Another example of الإِشْفاقُ is the hadith in which the Prophet ﷺ said

‘I am afraid I will not perform hajj after this year of mine’.

#(3) ‘Take some more examples’. Here إِلَيْكُمْ أَمْثَلَةٌ أَخَرَى (verb-noun). It is made of the preposition إِلَيْكُمْ and the pronoun أَمْثَلَةٌ أَخَرَى. But in this construction it means ‘take’, and مُفَعَّلُ بِهِ is مَنْصَوبَة because it is its مَنْصَوب.

The radio and T.V. announcers say: إِلَيْكُمْ نَشْرَةُ الأَخَبارِ which literally means: ‘Take the news bulletin’.

The pronoun changes according to the person addressed to: إِلَيْكُمْ هَذَا الْكِتَابُ ‘Take this book, Ibrahim.’ إِلَيْكَ الْمَلاَعِيقَ يَا أَخَيُّ – ‘Take the spoons, sister.’ إِلَيْكُمْ هَذَهُ الدِّفَاتِرُ يَا أَخْوَاتٌ – ‘Take these notebooks, sisters.’

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

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

#(6) ِهِلْ مِنْ سُؤُالٍ؟ ‘Any question?’ The full construction of this sentence is like this: ‘هل من سؤال عندك؟’. Do you have any question? Here سؤال is mubtada and عندك is khabar, and in this construction is called من الزائدة (the extra min), and is used to emphasize the meaning of the sentence. There are two conditions for using the extra min. These are:

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

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

Negation: ‘لا أحد’, ‘I did not see anyone’.

Prohibition: ‘لا تكتب من شيء’, ‘Don’t write anything’.

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

In the Qur’an (50:30): ‘وَيَوْمَ نَفْسَكُمْ لَيْكُمْ هِلْ مِنْ جَدِّيَةٍ’ (50:30) ‘On the day when We will say to Hell, “Are you full?” and it will say, “Have you any more?”’

1- I.e., may Allah preserve your speech-organ. It is said in appreciation of a beautiful
Note that the noun following the extra min is majrūr because of this, and loses its original ending, e.g., the word one is mansūb because it is muṭūn, but after the introduction of the extra min it loses its nasb-ending and takes the jarr-ending even though its function remains what it was before. In the same way, the word one is marfū‘ because it is fā‘al. After the introduction of the extra min one becomes majrūr, though it remains fā‘al in the sentence.

(#7) لَدَى (lādā) is a zarf (الطرف = adverb) and has the same meaning as عندَ, e.g., مَا لَدَى لَدَى؟ ‘What do you have?’ Note that the alif of لَدَى changes to یا when its is a pronoun: لَدَى الباب (lādā), but لَدَى لَدَى (lādai-ka).

(#8) يَخُلُطْ على المدير means ‘I went to the headmaster in his office’.

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

- نَوَادِ (girl)
- نَامِ (club)
- لِيْلَةٌ (night)
- جُوَارٍ (الجوار)
- جَاْرِيَةُ (الnarādi)

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

Marfū‘: ‘Wāw has many meanings’ (ma‘āni-n).

Masnūṣ: ‘أَعْرِفُ لِلْوَارِ مَعْنَائِ كُثُرَةٍ’ (ma‘āniy-a).

Majrūr: ‘Wāw is used in many meanings’ (ma‘āni-n).

Here is an example with -al:

Marfū‘: ‘The meanings are many’ (al-ma‘āni).

Masnūṣ: ‘أَكْبُتَ المَعْنَايْ’ (al-ma‘āniy-a).

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EXERCISES

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

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

In this leson we learn the following:

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

Active voice (الفعل المبني للمجهول) : قَتَلَ الْجُنُدِيُّ الحاسوِسَ (الفعل المبني للمجهول)

Passive voice (الفعل المبني للمجهول) : قُتِلَ الحاسوِسَ (الفعل المبني للمجهول). Note that in the passive voice the 

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

The original verb undergoes certain changes when it is converted to passive voice. In the mādī, the first radical has 

Mādī: قَتِلَ ‘he killed’ : قُتِلَ ‘he was killed’ (qatala : qutila).

If the second radical originally has kasrah, it remain, e.g., شَربَ ‘he drank’ : شُربَ ‘it was drunk’; سمَ ‘he heard’ : سمَ ‘he/it was heard’.

Mudāri’ : يَقَتِلُ ‘he kills’ : يُقَتِلُ ‘he is killed’ (yaqtulu : yuqtalu).

If the second radical originally has fathah, it remain, e.g., يَفْتَشُ ‘he opens’ : يُفْتَشُ ‘it is opened’ ; يَقُرَ ‘he reads’ : يُقَرَ ‘it is read’.

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1 The letters which are prefixed to the mudāri’, as in: اَتْبَعَ, تَكُبَ, أَكَبَ, نَكُبَ, are called “letters of mudāra ‘ah”. These have been combined to form the word أَتْبَعَانَانَ (they came).
You know that if wāw is the first radical, it is omitted in the mudāri‘ (See Book Two, Lesson 26). But is restored in the passive voice, e.g., يَجِدُ ‘he finds’ → يَوجِدُ ‘he is found’ → يُولَدُ ‘he bears (a child)’ → يُولَدُ ‘he is born’.

Here are some examples of the passive voice:

‘Man was created from clay.’

‘In which year were you born?’

‘Thousands of people are killed in wars.’

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

‘This book is not found in the bookshops’.

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

If the Nābī الفاعل is feminine, the verb should also be feminine, e.g.,

‘What was Aminah asked about?’

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

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

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

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

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

‘I will study French next year.’

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

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I was in Makkah on Friday.

Where are you going this evening?

(3) Certain proper names have (al-) like الحسنُ, الخسَنُ, الزبيرُ. When the particle يا is used with them, مس is dropped, e.g., يا حسنُ: يا حسنُ (not: يا حسنُ).

(4) يِ هِنِدِي means 'Indian'. This is formed from the end by adding -iyy-un at the end. This process is called nasab (الناسب), and the noun after the addition of this is called mansūb (المنسوب).

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

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

‘Bilal and another student were absent today.’

‘Bilal and other students were absent today.’

‘Zainab and another female student were absent.’

‘Zainab and other female students were absent.’

In the Qur’an (2: 184):

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

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1 Not to be confused with mansūb (منصوب) which is with the letter ص. For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
he offered *salāh*. The *mudāri* is جَعْلِيٌّ, and the *amr* is جُلُعْلِي. The expression قَالَ بِنِعْمَةٍ means *he led us in salāh*, i.e., he was our imām. So قَالَ بِنِعْمَةٍ means *lead us in salāh as the imām*.

Either ... or', e.g., A noun is either masculine or feminine. 'Either you visit me or I visit you.'

For the *i'rab* of مُتْنَةَةَ through مُتْنَةَةَ see Key to Book Two, L 24(g).

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

a) those which make their singular with *iyy-un*, e.g., عَرَبِيُّ ‘Arabs’; جَمِيعِيُّ ‘an Arab’; تُرْكِيُّ ‘a Turk’; إنكِليُّ ‘Englishmen’; ‘an Englishman’. Note that this is not the *ya* of *nasab* which we have just learnt in #(4).

b) those which make their singular with تَفَاح ‘apples’: تفَاح ‘an apple’; شَجْرَة ‘a tree’; سمُك ‘fish’.

To understand the use of the singular and the plural, consider the following examples: If the doctor asks you what fruit you like, you say، ‘I like bananas.’ And if he asks you how many you eat after lunch, you say، ‘I eat one banana.’

In the same way you say، ‘I love the Arabs because the Prophet was an Arab.’

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

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

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

17) Learn *صلأ* ‘he offered *salâh’.

18) Learn the names of the Arabic months.

19) Learn the use of *إما ... وإما* ‘either ... or’.

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

21) Write the *مذاعر* of each of these verbs.

22) Write the plural of each of these nouns.

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

24) Learn the *ирاب* of *تسعماة* through *ثلاثماة* , then read these numbers correctly in the following sentences.

25) Learn the generic plural nouns.

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**LESSON 4**

In this lesson we learn:

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

- *كتب* ‘he wrote’; *كاتب* ‘writer’; *سَرَقَ ‘he stole’; *تَعَبَ ‘he worshipped’; *عابد* ‘worshipper’; *خَلَقَ ‘he created’; *خالق* ‘creator’.

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

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1 This pattern can be represented by the formula 1â2i3-un, i.e., the first radical is followed by a long â, and the second radical is followed by a short i.

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(#2) The اسم المفعول (ismu 'l-maf'u'l = passive participle): This is a noun on the pattern of maf'u'l-un (مفعول) derived from the verb to denote the one who suffers the action, e.g.,

'he killed': مخلوق (makhluq) 'he created': مَضْرَور (masrur) 'he who has been created / that which has been created'; 'he pleased' مَكْسَرُور (makserur) 'he who is pleased'; 'he broke' كسر (kusar) 'that which is broken'.

The Prophet (S.A.W) said, "No creature has to be obeyed if it involves disobedience to the Creator.'

(#3) ما أنا غافل عما تعمل (3) 'I am not unmindful of what you are doing.' This ما is called ما الحجازي (the Hijazi ma), and acts like لَوَّس (lous). It is used in a nominal sentence, and after its introduction the khabar is rendered mansub. The khabar may also take an extra بَ (bahr) rendering it majrur, e.g.,

ما البيت جديد / ما البيت جديد: البيت جديد

just as we say, ليس البيت جديد.

We have in the Qur'an (12: 31): 'ما هذا بشراً (3) 'This is not a human being.' Here the khabar is mansub. We also have examples of the khabar having بَ, e.g., in 2:74, وما الله بِغافل عما تعملون (3) 'And Allah is not unmindful of what you do.'

EXERCISES

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

1 This pattern can be represented by the formula ma12א3-un, i.e., an extra ma- is prefixed to the first radical, and the second radical is followed by a long ü.

2 The plural of اسم النافع is اسم الفاعل. For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
In this lesson we learn the following:

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

**Mādi** :  
- **قَالَ** (qala) becomes **قَبَلَ** (qibla) ‘it was said’  
- **بَاعَ** (baha) becomes **بِعَّا** (bi‘a) ‘it was sold’  
- **زَدَ** (zada) becomes **زَيَّدَ** (zi‘da) ‘it was increased / added’

**Mudāri** :  
- **يَقُولُ** (yqulu) becomes **يَقُالُ** (yuqalu) ‘it is said’  
- **يُبَيعُ** (yub‘u) becomes **يُزَادُ** (yuzadu) ‘it is sold’  
- **يَزِيدُ** (yazidu) becomes **يُزَادُ** (yuzadu) ‘it is increased / added’

Here are some examples:  
‘It is said that this land was sold for one million riyals.’  
‘Here newspapers and magazines are sold.’
We have learnt in the previous lesson the formation of the اسم الفاعل from the salim verb. Now we learn its formation from non-salim verbs.

a) Muda'aaf verb: حاضر (hâjj-un) 'pilgrim' for حاجج (hâjj-un). The kasrah of the second radical is dropped for assimilation.

b) Ajwaf wâwi: قائل يقول (qâ'il-un) 'one who says' for قول (qâwil-un). 

Ajwaf yâ'i: زائد يزيد (zâ'îd-un) 'more' for زيد (zâ'îd-un).

c) Naqis wâwi: ناج (nâji-n / al-nâjiy) 'one who has escaped disaster' for ناج (nâjiw-un).

Naqis yâ'i: ساق (sâqi-n / al-sâqiy) 'cupbearer'.

We have learnt in the previous lesson the formation of the اسم المفعول from the salim verb. Now we learn its formation from non-salim verbs.

a) Muda'aaf verb: مسرور (masrûr) اسم المفعول from this verb is regular, e.g., مسرور (masrûr) 'pleased' ; مسرور (masrûr) 'counted' ; مصرف (mârsf) 'poured out' ; حل (hâl) 'solved'.

b) Ajwaf wâwi: مقول (maqûl-un) 'that which has been said' for مقول (maqwûl-un). Here the second radical has been dropped.

Here is one more example: ملوم (malûm-un) 'blameworthy' for ملوم (malwûm-un).

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

2 Ajwaf wâwi is ajwaf with wâwi as the second radical, e.g., قال يقول, and ajwaf yâ'i has yâ' as the second radical, e.g. زائد يزيد. This also applies to the naqis.

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

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"Ajwaf yāʾi: (mazīd-un) ‘more’ for (mazyūd-un). Here the second radical has been dropped, and the wāw of maffūl has been changed to yā’. Here is one more example: makkīl: َكَالَ يَكِيَلُ (makyūl-un).

c) Naqis wawi: َمَدْعَوٌ (mad‘ūw-un) ‘invited’. It is regular. It is written with one wāw bearing shaddah. If it is written like this maddūw, you can see the two wāws: the first is the wāw of maffūl, and the second is the third radical.

Here is another example: matlūw-un) ‘that which is recited’.

Naqis yāʾi: َمَبْنَي (mabnī-un) ‘that which has been built’ for mabnī (mabnūy-un). Here the wāw of maffūl has been changed to yā.

Here is another example: mashwīy-un) ‘grilled’ for mashwī (mashwūy-un).

EXERCISES

1) Answer the following questions.
2) Form the passive voice from the following ajwaf verbs as shown in the examples.
3) Point out the ajwaf verbs in the following sentences.
4) Form the اسم الفاعل اً from the following muda‘af verbs as shown in the example.
5) Form the اسم الفاعل اً from the following ajwaf wawi verbs as shown in the example.

1The verb is lafṣ maqrūn, but this rule is common to nāqis yāʾi and lafṣ maqrūn.
6) Form the اسم الفاعل from the following ajwaf yâ’î verbs as shown in the example.
7) Form the اسم الفاعل from the following náqis wâwi verbs as shown in the example.
8) Form the اسم الفاعل from the following náqis yâ’î verbs as shown in the example.
9) Form the اسم الفاعل from each the following verbs and mention its original form, and other particulars as shown in the example.
10) Form the اسم الفعول from the following ajwaf wâwi verbs as shown in the example.
11) Form the اسم الفعول from the following ajwaf yâ’î verbs as shown in the example.
12) Form the اسم الفعول from the following náqis wâwi verbs as shown in the example.
13) Form the اسم الفعول from the following náqis yâ’î verbs as shown in the example.
14) Form the اسم الفعول from each the following verbs and mention its original form, and other particulars as shown in the example.
15) Point out all the examples of اسم الفاعل and اسم الفعول occurring in the main lesson, and mention the verb from which each of them is derived, and also the type of this verb.
16) Point out اسم الفعول / اسم الفاعل in each of the following sentences, and mention its original form, the verb from which it is derived, and the type of the verb.
17) Learn the use of the following verbs.
18) Write the madârî of each of the following verbs.
19) Write the plural of each of the following nouns.
20) Write the singular of each of the following nouns.
LESSON 6

In this lesson we learn the formation of the nouns of place and time. Both have the same form which is either مَفْعُولٌ (maf'al-un) or مَفْعُولٌ (maf'il-un), e.g., مَلْعَبٌ time/place of playing, مَكَّب time/place of writing, مَطْبَعَتْ time/place of cooking; مَغْرَبِ time/place of the setting (of the sun), مَشْرَقُ time/place of the rising (of the sun).

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

a) if the verb is nāqis irrespective of the vowel of the second radical, e.g., مَلْعَبٌ: جَرْيَ بَحْرِy place of entertainment.

b) if the second radical of a non-nāqis verb has fathah or dammah in the mudāri, e.g., مَلْعَبٌ: لَبِ بَلْعَبَ drinking place; مَشْرَقُ: دَخْل يَدْخُلُ entrance, مَطْبَعَتْ: طَبِخُ يَطْبِخُ kitchen.

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

a) if the verb is mithāl irrespective of the vowel of its second radical, e.g., مَوْقَعٌ: وَقَفْ يْقَفُ car-park, مَوْقَعٌ: وَقَفْ يْقَفُ place.

b) if the second radical of a non-mithāl non-nāqis verb has kasrah in the mudāri, e.g., مَسْلَةٌ: مَسْلَةٌ sitting-room, مَسْلَةٌ: مَسْلَةٌ place of getting down!

A tāʾ marbūtah (8) may be added to both the patterns, e.g., مَنْزَلَة́ position, مِدْرَسَة school.

EXERCISES

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

1- Exceptions to this rule are: مَغْرَبِ from غَرِبَ - غَرِبَ, مَشْرَقُ from شِرْقَ - شِرْقَ. According to the rule these should have been on the pattern of maf'al.
2) Point out the nouns of time and place in the following passages mentioning the pattern of each of them and the verb from which it has been derived.

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

LESSON 7

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

- "he opened" : مُفَتَّاح ‘an instrument for opening’, i.e., a key.
- "he saw" : مَرَآة ‘an instrument for seeing’, i.e., a mirror.
- "he weighed" : مِيْزَان ‘an instrument of weighing’, i.e., a balance.

There are three patterns of اَنَمُّ الْآلَة. These are:

a) مَفْعَلٍ (مَيْفَالٍ), e.g., مَنْشَر ‘a saw’ (مَنْشَرَه he sawed), مَحْرَات ‘a plough’ (مَحْرَتَه he ploughed).

b) مَفْعَلٍ (مَيْفَالٍ), e.g., مَصْعَد ‘a lift’ (مَصْعَدَه he ascended), مَقْبُّ ‘a drill’ (مَقْبَه he drilled).

c) مَفْعَلَةٌ (مَيْفَالَةٌ), e.g., مَكْنَسَة ‘a broom’ (مَكْنَسَةُ مَكَْسَة he swept), مَكْوَةٌ ‘a frying pan’ (مَكْوَة مَكَْوَة from مَكَْسَة he fried), مِكْوَةٌ ‘an iron’ (مِكْوَة مَكْوَة from كَوَى he ironed).

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

2- It should be noted that words like مِكْوَة مِكْوَة are on the pattern of مَيْفَالَة and not مَيْفَال. According to the Arabic phonetic system the combinations یا and یا are
EXERCISES

1) Answer the following questions.
3) Form the nouns of instrument on the pattern of mif'al-un from the following verbs¹.
4) Form the nouns of instrument on the pattern of mif'al-un from the following verbs.
5) Form the nouns of instrument on the pattern of mif'alat-un from the following verbs.
6) Point out the nouns of instrument in the following ahādith and mention the pattern of each of them.
7) Point out the nouns of instrument occurring in the main lesson and mention the pattern of each of them.
8) Mention the name of each of the following derivatives².
9) Mention the plural of each of the following nouns.

In this lesson we learn the following:

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

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

changed to a, so miqlayat-un becomes miqlât-un, and misfawat-un from صَفَّي to filter, strain becomes misfât-un.

¹ - This number is not a question.

² - You have studied four types of derivatives (المشتقات). These are: اسم الفاعل, اسم المفعول, اسم الالقاب, اسم الكلاب, اسم الورود.

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

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

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

A noun which has an indefinite noun as its mudāf ilaihi is indefinite like كتاب هذا، كتاب الذي خرج، كتاب المدرس

A student’s book’, ‘a teacher’s house’.

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

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

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

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

(2) تَعَا تمَّا ‘come!’ This verb is used only in the amr. In the màdi and the mudāri the verbs أي يأتي or جاء يجيء are used, e.g., جاءني بلال أمس ‘Bilal came to me yesterday.’ -- ‘Don’t come to me tomorrow,’
Here is *isnad* to the other pronouns of the second person:

\[ \text{تعالّي يَا أَخْوَاتُ (ta‘ālau),} \]
\[ \text{تعالَى (ta‘ālai),} \]
\[ \text{تعالِيُّ يَا خُدْجَيْةُ (ta‘ālaj),} \]
\[ \text{تعالَوَا يَا إِخْوَانُ (ta‘ālah),} \]
\[ \text{تِلَادًا يَا وَلَدُانُ (ta‘alay),} \]

The verb *تعالَى* is, however, used in the *مادي* and the *مدارِي* in the sense of ‘he went up, he rose, he was exalted’. The *امر* * تعالى* originally meant ‘come up’, ‘ascend’, then it came to mean just ‘come’.

**EXERCISES**

1) Answer the following questions.
   2a) Mention three examples of the *ناکیرَة*.
   2b) Mention three examples of each of the seven categories of the *مرفَع*.
   2c) Mention all the *ناکیرَة* nouns occurring in the main lesson.
   2d) Mention all the *مرفَع* nouns occurring in the main lesson and specify the category of each of them.
   2e) Which of these two words has become *مرفَع* because of *نِدا*:
   2f) Read the following *حديث* and point out the *ناکیرَة* and *مرفَع* nouns occurring in it, and specify the category of each of the *مرفَع* nouns.
   2g) Change each of the following *ناکیرَة* nouns to *مرفَع* using the method mentioned in front of it.

3) Point out the following in the main lesson:
   a) two examples of *مداف* with *مرفَع* nouns as *مداف* *يلاهِي*; and two examples of *مداف* with *ناکیرَة* nouns as *مداف* *يلاهِي*.
   b) three examples of اسم الفاعل.

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

The word تَحْلِیْتَةَ الكَلْمَة بِسَالٍ literally means ‘decorating’. تَحْلِیْتَة means ‘decorating the word with the article al’, i.e., using al with the word. The word with the article al is called المَحْلُوْنَ ‘decorated with al’.

The word النداء means ‘calling’. In grammar it means using لِبِنَان* with the noun, e.g., لِبِنَان*.

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c) an example of *nasab*.

4) The students practise the two following language drills:
   a) each student says to his colleague, *أَعْطِي قَلمْكَ / كَتابٍ / دُفْرَك* ‘give me your pen/book/notebook.’
   b) each student says to his colleague pointing to another colleague *أَعْطِهِ كَتابٍ / دُفْرَك* ‘give him your book/notebook...’

5) Learn the following verbs.

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

7) What is the the opposite of *فُوقِ؟*

**Lesson 9**

In this lesson we learn the following:

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

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

*كتَابْ عَامِد* : *كتَابُ عَامِد* (not: *كتَابٍ عَامِد*).

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

أَينَ بَنيَ بَلَالٍ؟ *أَيْسَ الْبَيِّنَانِ*؟

(bintāni : bintā Bilāl-in) ‘Where are Bilal’s two daughters?’

رَأىَ بَنيَ بَلَالْ كَيْبَانُ، رَأىَ الْبَيِّنَانِ

(bintaini : bintai Bilāl-in) ‘I saw Bilal’s two daughters’.

أَحْبَثُ عَنَّ بَنيَ بَلَالْ كَيْبَانُ، أَحْبَثُ عَنَّ الْبَيِّنَانِ

(bintaini : bintai Bilāl-in) ‘I am looking for Bilal’s two daughters’.

(ِمُدَّارِسُو الْحَدِيثَ : مُدَّارِسُو ۱-۱۱۱) ‘The teachers of hadith came.’
سأَلَتْ مَدَرَّسَيْنِ الْحَدِيثِ: سَأَلَتْ الْمَدَرَّسَيْنِ (mudarrisīna : mudarissī l-hadīth) ‘I asked the teachers of hadīth.

سَلَمَتْ عَلَى مَدَرَّسَيْنِ الْحَدِيثِ: سَلَمَتْ عَلَى الْمَدَرَّسَيْنِ (mudarrisīna : mudarissī l-hadīth) ‘I greeted the teachers of hadīth.

#(2) We have learnt in Book One that the dual of *هذَا* is *هذيَّانِ* and that of *هذا* is *هذانِ* مسجدانِ, وهاتانِ مدرستانِ. Now we learn that the dual of *هذانِ* مسجدانِ, وهاتانِ مدرستانِ (dhānīka), and that of *ذئَانِ* تانكَ (tānīka), e.g.,

ِهذانِ مدرستانِ, وذانكَ طالباتِنَ ‘These are two teachers, and those are two students’.

هاتانِ طبيباتانِ, وذانكَ طالباتِنَ ‘These are two lady doctors, and those are two nurses’.

In the *nasb* and *jarr* cases they become *ذئينكَ* and *ذئينكَ النافذتينَ* (dhainika, tainika), e.g.,

افتحِ ذئينكَ البابينِ وتئينكَ النافذتينِ ‘Open those two doors and those two windows’.

*المَلْلَة* ‘Who lives in those two villas?’ (2—U5l villa).

#(3) كُلَّا means ‘both’, and its feminine is كُلَّا. These are always *مُدَافُ*, and the *مُدَافِ ilaihi* is a *مُسْتَنَيْنَ*, e.g.,

كُلَّا الطالبينِ في المكتبة ‘Both the students are in the library’.

كُلَّا السيارتينِ أمامَ البيت ‘Both the cars are in front of the house’.

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

كُلَّا الطالبينِ تخرج ‘Both the students have passed out.’ (Not: تخرج ج). كُلَّا جميلان ‘Both the watches are beautiful.’ (Not ج). كُلَّا الساعتينِ جميلة ‘Both the gardens brought forth their produce.’ (18:33)

In the Qur’an (18:33) ‘كُلَّا الجَنَّاتِينَ آتِ أَكْلُهَا’
Both of us are happy.'

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

But they are declined like the if the mudāf ilahi is a pronoun, e.g.,

'I saw both of them.' (kilai-himā).

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

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

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

#(5) The amr from ایست is ایست (i'ti). It was originally ایست (i'ti). If two hamzas meet, the first having a vowel and the second having none, the second hamzah is omitted, and the vowel of the first gets a compensatory lengthening, e.g., او ایست ؛ ایست ؛ ایست.

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

#(6) You have learnt in Book Two (Lesson 26) that هاہوذا means 'Here it is!' or 'Here he is!' Its dual form is ههمدن (hāhumādhān). Its feminine is
The masculine plural form is ُهَمَاتُانِ (hâhumâtâni), and the feminine plural form is ُهَمَاتُانِ (hâhum’ulâ’i), and the feminine plural form is ُهَمَاتُانِ (hâhunna’ulâ’i).

‘Where is Bilal?’ ‘Here he is.’

‘Where are Bilal and Hamid?’ ‘Here they are.’

‘Where are Bilal and his two brothers?’ ‘Here they are.’

‘Where is Maryam?’ ‘Here she is.’

‘Where are Maryam and Aminah?’ ‘Here they are.’

‘Where are Maryam and her two sisters?’ ‘Here they are.’

‘Where is Ibrahim?’ ‘Here I am.’ (hâ’anadhâ).

‘Where are Ibrahim and his classmates?’ ‘Here we are.’ (hânahnu’ulâ’i).

‘Where is Fatimah?’ ‘Here I am.’ (hâ’anadhî).

‘Where are Fatimah and her classmates?’ ‘Here we are.’

EXERCISES

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

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7) Change the underlined word in each of the following sentences to dual as shown in the example.

8) Make each of the following words mudáf and the pronoun of the first person singular its mudáf ilihi as shown in the example.

9) Make the underlined word in each of the following sentences mudáf and the pronoun of the first person singular its mudáf ilihi as shown in the example.

11) Answer the following question using كُلُنا or كَلَا.

13) Fill in the blank in each of the following sentences with the suitable demonstrative pronoun indicating distance (اسم الإشارة للبعيد).

14) Give the mudáfri of each of the following verbs.

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

16) Give the singular of each of the following nouns.

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**LESSON 10**

In this lesson we learn the following:

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

Here are some more details about these two types.

**The Nominal Sentence:**

The beginning of the nominal sentence is one of the following:

a) a noun or a pronoun, e.g., هذه المدرسة ‘This school.

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1- Number 10 is not a question.

2- Number 12 is not a question.

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b) a masdar mu’awwal (المصدر المؤول), i.e., a clause functioning as a masdar 1, e.g., ‘That you fast is better for you.’ Here the clause َأَنْ تَصَوَّمُوا خَيْرٌ لَّكُمْ َتَصَوَّمُوا functions as a masdar (infinitive) as it means ‘fasting.’
c) a particle resembling the verb, e.g., ‘Indeed Allah is Forgiving, Merciful.’

The particles resembling the verb (الحروف المشبهة بالفعل) are َإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ and its sisters like لَيْتُ لَعَلَّ لَكْنَ etc.

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

a) a complete verb (الفعلُ النَّامُ), e.g., ‘The sun rose.’

A complete verb is one that needs a fāʿil, like دَخَلَ، خَرَجَ، نَامَ، جَلَسَ etc.
b) an incomplete verb (المَبْتَدَأِلُ)، e.g., ‘The weather was cold.’

____________________

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

In the place of raf’:
‘That you study Arabic is better.’ (Here it is mubtada’).

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

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

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An incomplete verb is one that needs an ism and a khabar, e.g., صار الماء ثلجا.

‘Water became ice.’

(2) ‘Bilal began to write.’ طفق بالل يكتب is an incomplete verb. In this sentence طفق is its ism, and the sentence يكتب is its khabar. The verb in the khabar should be |مذدري. The verbs |أخذ and جعل are also used in the same way and with the same meaning, e.g.,

‘The teacher began to explain the lesson.’

‘I began to eat.’ Here the pronoun يأكل is its ism, and the setence يأكل its khabar.

**EXERCISES**

1) Answer the following questions.
2a) Point out all the nominal sentences occurring in the main lesson, and specify the type of beginning in each of them.
2b) Point out all the verbal sentences occurring in the main lesson, and specify the type of beginning in each of them.
2c) Change the masdar in each of the following sentences to masdar mu‘awwal.
2d) Replace the masdar mu‘awwal in this surah by the corresponding masdar قيداً.
2e) Give three examples of the nominal sentence which begin with particles resembling the verb.
2f) Give three examples of the verbal sentence which begin with the complete verb.
2g) Give three examples of the verbal sentence which begin with the incomplete verb.
3) Use each of the following incomplete verbs in a sentence: طفق، جعل، أخذ
4) Give the mu‘dari of each of the following verbs: تحرك، عبث، سم

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1- See Book Two, Lesson 25.

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

And the information you give about it is that it is ‘beautiful’ *جميلٌ* (جميلٌ), so that is the *khabar*.

Both the *mubtada'* and the *khabar* are marfu’ (al-qamar-u jamîl-u-n).

**About the mubtada’**

**Types of the mubtada’**

The *mubtada'* may be:

a) a noun or a pronoun, e.g., *الله رَبُّنا* ‘Allah is our lord.’ — *صِّبْعَةً مُفِيَّةً* ‘Reading is useful.’ — *يَقُولُ الَّذِي يَتَفَكَّرُ* ‘Sitting here is prohibited.’ — *مَصْدَقُْ عَشْرَُ٦* ‘We are students.’

b) a *masdar mu’aawwal*, e.g., *وَأَنْ تَصُوموا خَيْرًا لَكُمْ* ‘And that you fast is better for you.’ — *وَأَنْ تَعْفَوْا أَقْرَبَ لِلتَّقُوَّى* ‘And that you should forgive is nearer to piety.’

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

*مُحَمَّدُ صَلَّى الله عَلَيْهِ وَسَلَّمُ الْرَّسُولُ الله* ‘Muhammad (peace and blessings of Allah be on him) is the messenger of Allah.’ (المَلْعُومُ محمد) is definite because it is a proper noun.

*أَنا مَدْرَسُ* ‘I am a teacher.’ (أَنَّا is definite because it is a pronoun).

*هَذَا مَسْجِدُ* ‘This is a mosque.’ (هَذَا is definite because it is demonstrative pronoun (اسم الإشارة).
He who worships other than Allah is a mushrik. He is definite because it is a relative pronoun.

The Qur'an is the book of Allah. It is definite as it has the definite article al-

The key to Paradise is salah. It is definite as its mudāf ilaihi is definite.

The mubtada’ may be indefinite in the following circumstances:
a) If the khabar is a shibhu jumlah (شيء جملة) which is one of the following two things:
   - a prepositional phrase like: في البيت، على المكتبة، كَالَّذِينَ
   - a zarf (الطرف) like: اليوم، غداً، فَوْقَ، عند:

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

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

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

Here is another example: ‘I have a brother’ (لي أخّ). Here the indefinite noun أخ is the mubtada’.

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

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

2- Words like ‘under’, ‘above’, ‘with’ are not prepositions in Arabic.

Prepositions like are particles, but words like are nouns which are declinable (i.e., change their endings), e.g.

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

b) If the \textit{mubtada}' is an interrogative noun like ‘who’, ‘what’, ‘how many.’ These nouns are indefinite. E.g., ‘What is wrong with you?’ (Here \textit{mubtada}' is the \textit{mubtada}', and the prepositional phrase is the \textit{khabar}).

\begin{itemize}
  \item ‘Who is sick?’ (Here \textit{mubtada}' is the \textit{mubtada}', and \textit{khabar} is the \textit{khabar}).
  \item ‘How many students are there in the class?’ (Here \textit{khabar} is the \textit{mubtada}', and the prepositional phrase is the \textit{khabar}).
\end{itemize}

There are many more situations where the \textit{mubtada}' can be indefinite, and you will learn them later.

\textbf{The order of the mubtada’ and the khabar:}

Normally the \textit{mubtada}' precedes the \textit{khabar}, e.g., ‘Are you a teacher?’ ‘This is strange’ for ‘This is strange’. But the \textit{mubtada}' should precede the \textit{khabar} if it is an interrogative noun, e.g., ‘Are you a teacher?’

And the \textit{khabar} should precede the \textit{mubtada}' if

\begin{itemize}
  \item a) it is an interrogative noun, e.g., ‘Name that one?’. Here \textit{mubtada}' is the \textit{mubtada}' and \textit{khabar} is the \textit{khabar}.
  \item b) it is a \textit{shibhu jumlah}, and the \textit{mubtada}' is indefinite, e.g., ‘There are some men in the mosque.’ ‘There is tree in front of the house.’
\end{itemize}

\textbf{The omission of the mubtada’ / the khabar:}

The \textit{mubtada}' or the \textit{khabar} may be omitted, e.g., in reply to the question ‘What is your name?’ one may say ‘My name is Hamad’. This is the \textit{khabar}, and the \textit{mubtada}' has been omitted. The full sentence is ‘My name is Hamad’. 
Similarly, in answering to the question ‘Who knows?’ one may say ‘I know.’

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

About the khabar
Types of the khabar
There are three types of khabar: mufrad, jumlah and shibhu jumlah.

a) The mufrad is a word (not a sentence), e.g., ‘The believer is the mirror of the believer.’

b) The jumlah is a sentence. It may be a nominal or a verbal sentence, e.g., ‘Bilal’s father is a minister.’ Literally, ‘Bilal, his father is a minister.’ Here بلال is the mubtada’, and the nominal sentence أبوه وزير is the khabar, and this sentence, in turn, is made up of the mubtada’ (أبوه) and the khabar (وزير).

Here is another example:
المدير ما اسمه؟ ‘What is the name of the headmaster?’ Literally, ‘The headmaster, what is his name?’ Here المدير is the mubtada’ and the nominal sentence ما اسمه is the khabar wherein اسمه is the mubtada’, and ما is the khabar.

‘The students entered.’ Here الطلاب دخلوا is the mubtada’ and the verbal sentence دخلوا ‘they entered’ is the khabar.

Here is another example:
والله خلقك ‘And Allah created you.’ Here الله is the mubtada’ and the verbal sentence خلقك ‘He created you’ is the khabar.

1- It means that a believer is like a mirror to another, i.e., just as a mirror shows a man the blemishes he may have on his face, a believer points out to his fellow-believer his defects that he may not perceive himself. This is a hadith reported by Abū Dāwūd, Kitāb al-Adab.
c) The *shibhu jumlah*, as we have already seen, is either a prepositional phrase or a *zarf*:

\[
\text{Praise belongs to Allah.} \quad \text{Here the mubtada' is the mubtada' and the prepositional phrase } \text{is the khabar, and it is in the place of raf} \quad (\text{في محل رفع}).
\]

\[
\text{Paradise is under the shadows of the swords}^1. \quad \text{Here the mubtada' and the zarf is the khabar. As a zarf it is mansûb, and as a khabar it is in the place of raf} (\text{في محل رفع}).
\]

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

\[
\text{μυλός θαυμάζω,} \quad \text{μαθητές} \quad \text{πάντα} \quad \text{μαθητές.} \quad \text{We see here that if the mubtada' is singular, the khabar is also singular. If its dual or plural, the khabar is also dual or plural.}
\]
b) in gender:

\[
\text{μακάριος} \quad \text{μεθυσμένος,} \quad \text{ζωντανός,} \quad \text{απόθανος τάξις,} \quad \text{απόθανος.} \quad \text{Here we see that if the mubtada' is masculine, the khabar is also masculine; and if it is feminine the khabar also is feminine.}
\]

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

<table>
<thead>
<tr>
<th>Is it before the khabar or after it?</th>
<th>مَعْرُوفةٌ/نكرةٌ</th>
<th>مَعْرُوفةٌ/نكرةٌ</th>
<th>المبتدأ</th>
<th>mubtada'</th>
</tr>
</thead>
<tbody>
<tr>
<td>This is the original order.</td>
<td>before the <em>kh</em></td>
<td>definite</td>
<td></td>
<td>الله غفور</td>
</tr>
<tr>
<td>This is optional</td>
<td>after the <em>kh</em></td>
<td>definite</td>
<td>عَجِيبُ كَلَامُهُ.</td>
<td></td>
</tr>
</tbody>
</table>
Because the *m* is indefinite and the *kh* is *shibhujumlah*, the *m* should be after the *kh*

Because the *m* is indefinite and the *kh* is *shibhu jumlah*, the *m* should be after the *kh*

Because the *m* is an interrogative noun, the *m* should be before the *kh*

Because the *kh* is an interrogative noun, the *m* should be after the *kh*

This is the original order.

| Because the *m* is indefinite and the *kh* is *shibhujumlah* | the *m* should be after the *kh* | definite | عَنْذَكَ سُيَّارَةً |
| Because the *m* is indefinite and the *kh* is *shibhu jumlah* | the *m* should be after the *kh* | indefinite | أَ فِي اللَّهِ شَكّ؟ |
| Because the *m* is an interrogative noun. | the *m* should be before the *kh* | indefinite | مَنْ غَابٌ؟ |
| Because the *kh* is an interrogative noun. | the *m* should be after the *kh* | definite | مَنْ أَنتُ؟ |
| This is the original order. | before the *kh* | definite because it means | وَأَنْ تَصُومُوا خَيْرًا لَكُمْ |

**EXERCISES**

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

**LESSON 12**

In this lesson we learn the following:

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(1) The zarf (الظرف) or the maf’ul fihi (المفعول فيه).

The zarf is a noun which denotes the time or place of an action, e.g.,
a) ‘I went out at night’ — حيث جُرِت ليلا (I slept after you slept.)

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

b) ‘I walked a mile.’ — جلست عند المدير

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

The zarf is mansūb.

Some zurūf are mabni. Here are some:

which ends in fathah; which ends in kasrah; which end in dammah; and which end in sukūn.

When did you go out?

Where do you study?

I was not absent yesterday.

I have never tasted this fruit.

Sit here.

Sit where you like.

Here is an example of the i’rab of mabni zurūf:

In the sentence لم أَغْبُ أَمْسِ the word أمس is zarfu zamân, it is mabni ending in kasrah, and is in the place of nasb (في محل نصب).

---

1. Zurūf (الظرف) is plural of zarf.

2. Because both these words end in alif which is sukūn (المَسْجِين), it is actually مَسْجِين
In the sentence the word is zarfu makân, it is mabni ending in fathah, and is in the place of nash (مَّكَانَ). (في مَّكَانَ نَصِبٍ)

Words which function as zurûf:
A word may represent a zarf and so take the nash-ending even though originally it is not a word denoting time or place. It happens with the following types of words:
a) words like كلٌ، بعضٌ، نصفٌ، ربعٌ when they have place/time words as their mudâf ilaihi, e.g., ‘We travelled the whole day.’
‘I remained in the hospital for part of a day.’
‘I waited for you fifteen minutes.’
‘I walked half a kilometre.’
In these sentences the words كلٌ، بعضٌ، نصفٌ، ربعٌ are mansûb because they function as zurûf. But the actual words denoting time or place are their mudâf ilaihi.
b) the adjective of a zarf after the zarf is omitted, e.g., ‘I sat for a long time.’ In the first sentence is mansûb because it functions as a zarf.
c) a demonstrative pronoun whose badal is a word denoting time or place, e.g., ‘I came this week.’ Here this is mabni, and in the place of nash.
d) numbers representing place/time words, e.g., ‘I stayed in Baghdad four days.’ ‘We have gone one hundred kilometres.’ Here is mansûb because it represents a word denoting time (آيام), and is mansûb because it represents a word denoting place (كيلومتر).
In the same way, the word ﷙‘how many’ functions as a zarf if it represents a time/place word, e.g., ﷙‘How long did you stay?’ or ‘How many (days/ hours) did you stay?’ ﷙‘How many (kilometres) did you walk?’

#(2) The particle ﷙is used to express an unfulfilled condition in the past, e.g., ﷙‘Had you worked hard you would have passed.’ This means that you did not work hard, and so did not pass.

Its Arabic name is حرف امتداء لِامتِئا ع which means that this particle signifies that one thing failed to happen because of another.

As you can see, the sentence is made up of two parts. The second part is called the jawáb. In the above example لِمتِئا ع is the jawáb.

The jawáb takes a ﷆ. This ﷆ is mostly omitted if the jawáb is negative, e.g., ﷙‘Had I known that you are sick I would not have been late.’

Here are some more examples of ﷙:

‘Had you heard his story you would have cried.’ ﷙‘Had you been present yesterday I would not have complained about you to the headmaster.’

‘This food is rotten. Had the people eaten it, they would have fallen sick.’ ﷙‘Had you seen that sight, you would have cried.’

‘Had I known the trip is today, I would not have been late.’

#(3) In the word ﷙is mabnî. ﷙become mabnî when the mudáf ilaihi after them is omitted. We may say, آنا الآن مدَّرسَ، وكَتبت مدِيراً.
I am now a teacher, and was before that a headmaster.' Here is the mudāf ilaihi. 'Before that' means 'before being a teacher.' Now when the mudāf ilaihi is mentioned is mu‘rab, and it takes the jarr-ending (-i) after the preposition. But when the mudāf ilaihi is omitted it becomes mabni, and we say which can be translated as 'and I was a headmaster earlier.'

In the same way we say, 'Bilal was with me till ten o'clock, but I didn't see him after that.' If we omit the mudāf ilaihi, we say, 'But I didn't see him later.'

In the Qur'an (30 : 4): The decision before and after (these events) is Allah’s.'

**EXERCISES**

**General**: Answer the following questions.

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

**The particle اللوُّ :**  
1) Rewrite each of the following sentences using اللوُّ.  
2) Complete the following sentences.
3) Use لَوُ in two sentences. The jawāb of the first sentence should be affirmative, and that of the second sentence should be negative.

General questions:
1) Give the mudāri‘ of each of the following verbs.
2) Give the singular of زُرَاءٌ and شِدَاء.
3) Give the plural of جَرِيح and نَفْس.
4) Give the opposite of ضَرً.
5) Use each of the following words in a sentence.

In this lesson we learn the following:

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

لِيَكُتُبُ كُلْ طَالِبٍ اسْمَهُ في هَذِهِ الْوَرَقَة ‘Let every student write his name on this paper.’

لَتَجِدِس كُلْ طَالِبٍ فِي مَكَانَهَا ‘Let every female student sit in her place.’

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

The лām used in this form is called لَامُ الأمر. It is used with the mudāri‘ majzūm:

لِيَكُتُبُ، لِيَكُتَبُ، لَيْكُتُبُ — لَيْكُتُبُ، لَيْكُتُبِ، لَيْكُتُبْ — لَيْكُتُبُ، لَيْكُتُبِ

The лām has kasrah, but it takes sukūn after وَ and فَ, e.g.,


(2) We have learnt انا in Book Two (Lesson 15). Here is an example: ‘Don’t sit here.’ There we have learnt the use of انا with the second person only. Now we learn its use with the third person, e.g.,

‘Let no one leave the class’ or ‘No one should leave the class.’

Note the difference between these two sentences:

‘A taxi does not enter the university.’ (la tadkhulu).

‘A taxi should not enter the university.’ (la tadkhulu).

The لا in the first sentence is the جزوم and in the second sentence it is the انا. The verb after the جزوم is majzum, and after the انا it is majzum. The word جزوم, preceded by an amr or a nahy, is majzum, e.g.,

‘Read it again, and you will understand it.’

‘Don’t be lazy, and you will pass.’

This is called جزوم بالطلب, i.e., the جزوم being majzum because of amr or nahy. The word طلب means ‘demand’ and is used to include both the amr and nahy because both of them signify demand.

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

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

(4) This is used to express pain, and it is called َناذة. From َرأسي َنشةَة (âh) is added. If one wants to express pain in his hand, he says ِيُدَى: يَدَاهُ (yad-i ּ→ yadâh).

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

(5) We have learnt *mudāri‘ majzūm* in Book Two (Lessons 15, 21), and we have been introduced there to three of the four particles that cause *jazm* in the *mudāri‘*. These are َلَم َلا الناهية and َلَم َلا السؤال. And we have learnt the fourth particle in this lesson: َلَامُ الأَمَر. These four particles are called َجوَازمُ المضارع. Here are some ُآيَات which contain these َجوازم:

1) َفَنِئَلَّهُ عِينينَ وَلِسَانًا وَضفُتينَ ‘Have We not made for him a pair of eyes, and a tongue and a pair of lips?’ (Qur’an, 90:8-9).

2) َوَلَا يَدْخُلُ الإِبَاضَةُ فِي قُلُوبِكُم ‘And faith has not yet entered into your hearts’ (Qur’an, 49:14).

3) َلَا تَحَزنَ إِنَّ اللَّهَ معانا ‘Don’t grieve. Surely Allah is with us’ (Qur’an, 9:40).

4) َلْيَبْصِرَ الِإِسْمَانَ إِلَى طَعَامِهُ ‘Let man look at his food’ (Qur’an, 80:24).

(6) ُآآ َآ أَأَا is a verb-noun1 meaning ‘I feel pain.’ Its *fā‘il* is a hidden pronoun representing َأَنا.

**EXERCISES**

**General:**
Answer the following questions.

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1- For the verb-noun see Lessons 1 and 2.
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1) Point out all the instances of لام الامر occurring in the main lesson.
2) Point out the لام الامر in each of the following examples, and vocalize it correctly.
3) Write each of the following verbs with لام الامر, and vocalize the لام and the verb correctly.
4) Give five sentences containing لام الامر.

لا الناهية :

1) Read the following examples of the لاء النهية، and vocalize the verb following it in each of them.
2) Fill in the blank in each of the following sentences with the verb given in brackets preceded by لاء النهية، and vocalize the verb correctly.
3) Give three examples of لاء النهية used with the third person.

جوائز المفعول المضارع :

Give four sentences of your composition each containing one of the four جوائز.

اجزم بالطَّلَب :

1) Point out the جزم بالطلَب in each of the following sentences, and vocalize it correctly.
2) Fill in the blank in each of the following examples with the verb given in brackets after making the necessary changes.
3) Give three examples of جزم بالطلَب.

الندبة :

Form the نذبه from the following nouns.

General questions :
1) Write the plural of each of the following nouns.
2) Write the singular of each of the following nouns.
3) Write the مذريع of each of the following verbs.
4) Oral exercise :

a) Each student says to him colleague : اني كتابك/ ساعتك/ دفترك : ‘Show me your book/ watch/ notebook....

1- The feminine form is : اني كتابك.

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b) Each student says to him colleague pointing to another one: أره كنبك

'Show him your book...'

---

**LESSON 14**

In this lesson we learn the following:

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

إذا رأيت خالدًا فاسأله عن الكتاب

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

إذا جاء رمضان ففتح أبواب الجنة

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

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

We have seen earlier that the verb that comes after إذا is mostly *mādī*. Sometimes *mudāri* is also used. The verb in the *jawāb al-shart* may also be *mudāri* as we see in the following line:

والنفس راغبة إذا رغبتها وإذا ترد إلى قليل تقنع

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

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

1) if it is a nominal sentence, e.g., *إذا اجتهدت فالفلاح مضمون* 'If you work hard success is certain.'

---

1 - The feminine form is: أره كنبك

2 - The word إذا can be translated with 'if' or 'when.'
And if My servants ask you about Me, then surely I am close by' (Qur'an, 2:186).

2) if the verb in the jawāb al-shart is talābī. A talābī verb is one containing amr, nahr or istifhām, e.g.,

\[\text{a) إذا رأيتُ حامداً فَأَسَأَلْهُ عَنَّ مَوْعِدَ الْمَسْجِدَ (amr).} \]

\[\text{ب) إذا دخل أحدكم المسجد فَلْبَيِّنْ رَكَعَتَينَ قَبْلَ أن يَجْلِسَ (amr).} \]

\[\text{ج) إذا رأيتُ الفَحْصٍ تُرَكْتُ فَقَلْ (nahy).} \]

\[\text{د) إذا رأيتُ يِبْلِيًا فَمَا أقولُ له (istifhām).} \]

#(2) We have learnt the nasab in Lesson 3, e.g., سُودانِيُّ. Now we learn that if a word ends in tā' marbūṭah, it is omitted prior to the addition of the yā' of nasab, e.g., مَدْرَسَةٌ (not مَكْتُبَةٌ). 

**EXERCISES**

**General:**

Answer the following questions.

إذا:

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

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

3) Use إذا in four sentences of your own. The jawāb al-shart should be:
   a) a nominal sentence in the first example,
   b) an amr in the second,
   c) a verb with the lām al-amr in the third,
   d) a nahr in the fourth.

---

1- *Istifhām (الاستفهام)* is a question, e.g., أَيْهَا الْأَمْثَالُ؟

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In this lesson we learn the following:

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

Another very important word denoting *shart* is *ʾinna*[^1^]. It means ‘if’, e.g.,

‘If you go I will (also) go.’ Note that the both the verbs (i.e., in the *shart* and the *jawāb*) are *majzūm*. That is why *ʾinna* and its “sisters” (which we will shortly meet) are called *ʿawādat al-sharṭ al-jamaʿa*[^2^], i.e., conditional words which render the verb *majzūm*. Here are some more examples:

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

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

‘If You do not forgive me and have mercy on me I shall be among the losers’ (Qur’an, 11:47). Here *ʾinna* = *ʾilla*.

Here are the other words belonging to *ʿawādat al-sharṭ al-jamaʿa*[^3^]:

1) *ḥāshīṣ*, e.g., ‘Whoever does an atom’s weight of good shall see it’ (Qur’an, 99:7).
2) *ʾinna*[^4^] ‘that which’, e.g., ‘And whatever good you do Allah knows it’ (Qur’an, 2:197).
3) *ḥāshīṣ* ‘whenever’, e.g., ‘Whenever you travel I will (also) travel.’
4) *ḥāshīṣ* ‘wherever’, e.g., ‘Wherever you stay I will (also) stay.’

An extra *ʾalā* is often added to *ʾinna* for emphasis, e.g.,

‘Wherever you may be, death will overtake you’ (Qur’an, 4:78)[^5^].

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[^1^]: The verb of *shart* in this āyah is *mādī*. This will be dealt with later in this lesson.

[^2^]: For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
5) ‘whichever’, e.g., ‘أي مُعُجم نُجِده في المكتبة نشتريه.’ Whichever dictionary we find in the bookshop we will buy it.
6) ‘whatever’, e.g., ‘مَهْما تَقَلُّ نَصِدْفَكَ. Whatever you say we believe you.’

The tense of the shart and jawâb verbs:

a) Both of them may be mudâri‘, e.g., ‘وَإِنْ تُوَّدُوا نَعُذَّرَ. And if you return (to the attack) We (also) shall return’ (Qur’an, 8:19). In this case both the verbs should be majzûm.
b) Both of them may be mâdî, but the meaning is future, e.g., ‘وَإِنْ عَدَّلُنا عَدْنَا. And if you return We shall (also) return’ (Qur’an, 17:8). The mâdî is mabni, so the conditional words do not affect any change in them.
c) The first may be mâdî, and the second mudâri‘, e.g., ‘وَمَنْ كَانَ يَرْجُي حَرْثَ الآخَرَةِ نَزُدْ لَهُ فِي حَرْثِهِ. Whoever desires the harvest of the Hereafter, We give him increase in its harvest’ (Qur’an, 42:20). In this case the second verb is majzûm.
d) The first may be mudâri‘, and the second mâdî, e.g., ‘وَمَنْ يَقُمْ لِبَلَةَ الْقَدْرِ إِمَانًا وَاحْتِسَابًا غَفْرَ لَهُ مَا تَقَدَّمَ مِنْ ذُنُوبِهِ. Whoever stands up (offering salah) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him.’ In this case the first verb is majzûm.

When does the jawâb take ف؟

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

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

2 - Hadîth reported by Bukhârî, Kitâb al-imân : 25; and al-Nasa’î, Kitâb al-imân : 22.

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3) If the jawāb al-shart is a jāmid verb, e.g., 'Whoever deceives us is not one of us.'

4) If the verb in the jawāb is preceded by qād, e.g., ‘Whoever obeys Allah and His messenger has indeed achieved a great success’ (Qur’ān, 33:71).

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

6) If the verb in the jawāb is preceded by the jāmid verb (jāmīd), e.g., ‘Whoever puts on silk (dress) in this world will not put it on in the Hereafter.’

7) If the verb in the jawāb is preceded by s, e.g., ‘If you travel, I will (also) travel.’

8) If the verb in the jawāb is preceded by wān hāfīm ʿilīla fāsūf, e.g., ‘And if you fear poverty Allah will enrich you, if He wills, out of His bounty’ (Qur’ān, 9:28).

9) If the verb in the jawāb is preceded by ʿanāna (as if), e.g., ‘That whoever kills a human being for other than murder or corruption in the earth, it is as if he has killed all mankind’ (Qur’ān, 5:32).

If the jawāb al-shart has ف, the mudārī verb therein is not majzūm. (See Nos 5, 6 & 8 above). In this case the whole jawāb al-shart is said to be in the place of jazm (في مَحَلِ الجَزِمِ).

1 - A jāmid verb (الَّذِيْنَ جَامِدٌ) is one which has only one form like لِيْسَ عَصْيَ. These verbs have no mudārī or amr.

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

3 - Hadīth reported by Bukhārī, Kitāb al-Lībās: 25.

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We have learnt the word َكمُ ‘how many?’ in Book One, e.g.,

‘How many books you have?’ Here َكمُ is used to ask a question, so it is called َكمُ الاستفهامية (the interrogative kam).

But if I say, َكمُ كتاب عندك! it means ‘How many books you have!’ Here I am not asking you a question. I am wondering at the great number of books you have, so it is called َكمُ الحربية (the predicative kam).

The points in which َكمُ and َكمُ الحربية and َكمُ الاستفهامية differ from each other:

The tamyiz of َكمُ الاستفهامية is always singular, and it is mansūb.

The tamyiz of َكمُ الحربية may be singular or plural. It is majrūr. It may be preceded by من, e.g., َكمُ كتاب عندك! / َكمُ كتب عندك! / َكمُ من كتاب عندك!

It is better to avoid the construction َكمُ كتاب عندك!

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

Here are some more examples of َكمُ الحربية:

‘How many stars are there in the sky!’

‘How many a small group has overcome a mighty host with Allah’s leave!’ (Qur’an, 2:249).

#(3) حتي has two meanings:

a) till, e.g., من جاء متأخرا فلا يدخل حتي يستأند ‘Whoever comes late should not enter till he seeks permission.’

Here is another example: َانتظر حتي ألبس ‘Wait till I get dressed.’

---

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

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b) so that, e.g., ‘I entered (without seeking permission) so that I might not distract you.’

Here is another example: ‘I am studying Arabic so that I can understand the Qur’an.’

The mudāri‘ which comes after حَتَّى is mansūb because of a latent

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

هَاء الْكِتَابِ يَا عَلِيٌّ هَاء الْكِتَابِ يَا إِخْوَانُ 
هَاء الْكِتَابِ يَا آَمَنَةُ هَاء الْكِتَابِ يَا آَخَواتِ

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

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

a) جَبَلٍ جَيْبٌ جَيْبٌ; جَيْبٌ جَيْبٌ (The first letter is followed by u, and the second by ai, e.g., jabal : jubail).

b) دِرْهَمٍ دِرِهْمَ مِنْ (The first letter is followed by u, the second by ai and the third by i, e.g., dirham: duraihim).

Note that the diminutive of كَتَابُ is كَتَبَيْبُ (kutaiyib) wherein the alif is changed to ya‘.

c) فِنْجَانٍ فَنْجَيْيَنَ (The first letter is followed by u, the second by ai and the third by i, e.g., finjān : funaijin).

(#6) نَ يُكُونُ نَ يَكُن، نَ أَكُن، نَ كُنَّ these four majzūm form of may drop the

and become يَكُنْ، يَكُنْ، أَكُنْ، كُنْ, e.g.,

‘And I was not an unchaste woman’ (Qur’an, 19:20).

وَقَدْ خَلَقْتُكَ مِنْ قَبْلِ وَلَمْ تُكُنْ شَيْئًا ‘And I created you before while you were nothing’ (Qur’an, 19:9).
They said, "We were not among those who perform salah" (Qur’an, 74:43).

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

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

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

In لَيْلَ نُهَارَ two nouns have been combined into one. This combined word
is mabni. The same is true of صَبَحٍ مَسَاءَ. We say, أَعْمَلُ لَيْلَ نُهَارَ ‘I work day and night.’ ‘We worship Allah morning and evening.’

EXERCISES

General:
Answer the following questions.

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

The addition of ف to the jawāb al-shart:
1) Add ف to the jawāb wherever necessary in the following sentences, and explain why it should be added.
2) Each of the following examples contains two sentences. Combine them using the لَامَ الْأَمْر as explained in the first example, and make the necessary changes.

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

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3) Draw one line under the conditional word, two under the shart and three under the jawab in the following examples. If the jawab has taken ف to explain why it has taken it.
4) Give ten examples of shart with the following as their jawab:
   a) a nominal sentence.
   b) an amr.
   c) a nahy.
   d) an istifhâm.
   e) a verb preceded by lan.
   f) a verb preceded by the negative mà.
   g) a verb preceded by saufa.
   h) a verb preceded by sa.
   i) a jāmid verb.
   j) a verb preceded by qad.
   ٌ

1) Change كم to in the following sentences.
2) Change كم to in the following sentences.

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

The diminutive:
Form the diminutive of each of following nouns.

General questions:
1) Write the mudârî of each of the following verbs.
2) Write the mudârî of each of the following verbs.
3) Give the plural of each of the following nouns.
In this lesson we learn the following:

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

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

There are, however, certain verbs which consist of four radicals, e.g., تُرجم "he translated", بُسُمل "he said bismillahirrahmanirrahim", هُوُرَل "he walked fast".

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

A verb in Arabic may be either *mujarrad* or *mazīd*.

a) A *mujarrad* verb has only three letters if it is *thulāthi*, and only four letters if it is *rubā'i*, and no extra letters have been added to them in order to modify the meaning, e.g., سُلم (salima) ‘he was safe’, زَلْزَلَة (zalzala) ‘he shook (it) violently’.

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

   a *thulāthi* verb: from سُلم (salima):

   - سَلَّلَمَ sallama^2^ ‘he saved’. Here the second radical has been doubled.
   - سَلَّلَمَ sâlâma ‘he made peace’. Here an *alif* has been added after the first radical.
   - تَسَلَّلَمَ tasallama ‘he received’. Here a *tā* has been added before the first radical, and the second radical has been doubled.
   - أَسَلَّمُ aslama^3^ ‘he became Muslim’. Here a *hamzah* has been added before the first radical.

---

1. Only the consonants are the radicals. In this verb the radicals are: س لم.

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

3. I use this sign (?) to represent the hamzah (َ) at the beginning of a word because the sign

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Istaslama 'he surrendered'. Here three letters (hamzah, sin and ta') have been added before the first radical.

A rubâ'i verb: from زَلَزَلَ زالزالا 'it shook violently'. Here a ta' has been added before the first radical.

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

Abwâb of the mujarrad verb:
There are six groups of the mujarrad verb of which we have learnt four in Book Two (L. 10). Each of these groups is also called bâb in Arabic, and its plural is abwâb (الأبواب). Here are the six groups:

1) a-u group: سَجَد يَسْجَد (sajada ya-sjudu).
2) a-i group: جَلَس يَجَلِس (jalasa ya-jlisu).
3) a-a group: فَتَح يَفْتَح (fataha ya-ftahu).
4) i-a group: فَهِم يَفْهِم (fahima ya-fhamu).
5) u-u group: قَرَب يَقْرَب (qaruba ya-qrubu) 'to approach, come near'.
6) i-i group: وَرِثَ يَوْرِث (waritha ya-rithu) 'to inherit'.

(#2) We have just been introduced to some of the abwâb of the mazid verb. We will now learn one of these abwâb in some detail. The bâb we are going to learn is bâb fa‘la (باب فعل). In this bâb the second radical is doubled, e.g., قَبَل (qabbala) 'he kissed', دَرَس (darrasa) 'he taught', سَجَل (sajjala) 'he recorded'.

The mudâri: Let us now learn the mudâri of this bâb. As a rule the حَرَفُ المضارع takes dammah if the verb is composed of four letters. As the verb in
The first radical takes fathah, the second takes sukūn, the third takes kasrah, and the fourth takes the case-ending, e.g.,
(yu-qabbil-u) (yu-sajjil-u).

The amr: The amr is formed by dropping the حرف المضارعه and the case-ending, e.g., (tu-qabbil-u : qabbil) 'kiss!'
(tu-darris-u : darris) 'teach!'

The masdar: We have been introduced to the masdar in Book Two (L 11). The thulāthi mujarrad verbs do not have any particular pattern for the masdar. It comes on different patterns, e.g., 'he killed': قال 'killing' --
'he wrote': كتابة 'writing' --
'drank': شرب 'drinking'.

But in mazāid verbs each bāb has its own pattern for masdar. The masdar-pattern of bāb fa‘ala is (taqibil-un), e.g., (taqibil-un) 'kissing' --
(tasjil-un) 'recording' --
(tadrīs-un) 'teaching'.

The masdar of a nāqis verb, and of a verb wherein the third radical is hamzah, is on the pattern of (taqibil-un), e.g., 'he named': نسماة 'naming' --
(tarbiyat-un) 'education' --
(tahni‘at-un) 'congratulation'.

We have learnt in Book Two (L 10) that one these four letters is prefixed to the mudāri', e.g., يكتب 'he wrote'. These four letters are called حروف المضارعه (hurūf al-mudāra‘at).

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

If the verb has four letters, the حرف المضارعه has dammah; and if it has three, five or six letters, the حرف المضارعه has fathah.
The *ism al-fāʾil* (اسم الفاعل) : We have learnt the formation of *ism al-fāʾil* from the *thulāthī mujarrad* in L 4 of this Book. Here we learn its formation from *bāb faʿala*. Its formed by replacing the حرف المضارعة with *mu-*. As the *ism al-fāʾil* is a noun it takes the *tanwin*, e.g., مسجل (yu-sajjil-u : mu-sajjil-un) ‘a tape-recorder’ -- مدرس (yu-darris-u : mu-darris-un) ‘a teacher’.

The *ism al-mafʿūl* (اسم الفعول) : In all the *abwāb* of the *mazād* the *ism al-mafʿūl* is just like the *ism al-fāʾil* except that the second radical second takes *fathah* instead of *kasrah*, e.g., يُحْمَد (mujallad-un) ‘book-binder’, يُحْمَد (mujallad-un) ‘bound’.

Yūsuf (muhammad-un) ‘one who praises much’, يُحْمَد (muhammad-un) ‘one who has been praised much’.

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

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

- a) *faʿalat-un* (فعلة), e.g., طالب ‘students’ plural of طالب.
- b) *fuʿal-un* (فعل), e.g., نسخ ‘copies’ plural of نسخ.

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

- a) *fāl-un* (فعل), e.g., *sharḥ-un* مدارس ‘to explain’.
- b) *fāl-un* (فعال), e.g., *ghiyāb-un* مدارس ‘to be absent’.
EXERCISES

General:
Answer the following questions.
1a) Sort out the thuláthi from the rubá‘i in the following.
1b) Sort out the thuláthi mujarrad from the thuláthi mazid in the following.
2) Write the mudári, the amr and the masdar of each of the following verbs as shown in the example.
3) Write the ism al-fá‘il of each of the following verbs.
4) Write the mudári, ism al-fá‘il and ism al-maf‘úl of each of the following verbs.
5) Write the ism al-fd ‘ il of each of the following verbs.
6) Write the mudári ism al-fd ‘ il and ism al-maf‘úl of each of the following verbs.
7) Underline in the following sentences the verbs belonging to báb fa‘‘al and their various derivatives.
8) Give the plural of each of the following nouns on the pattern of .
9) Give the plural of each of the following nouns on the pattern of .
10) Give the masdar of each of the following verbs on the pattern of .
11) Give the masdar of each of the following verbs on the pattern of .
12) What is the plural of ?
13) Use the word يَدُوُ فيَدُوُ in a sentence of your own.

LESSON 17

In this lesson we learn the following :

#(1) Báb ?af‘ala (باب أَفْعَلُ) : This is another báb from the abwáb of the mazid. In this a hamzah is prefixed to the first radical which loses its vowel, e.g., نُزِلَ (nazala) ‘he came down’ : أَنْزَلَ (?anzala) ‘he brought down’ -- خَرَجَ (kharaja) ‘he went out’ : أَخْرَجَ (?akhraja) ‘he brought out’.

The mudári : The mudári should have been بَازُلَ (yu?anzil-u) but the hamzah along with its vowel is omitted. So it becomes بَازَلَ. 
Note that the حرف المضارعة has dammah because the verb originally had four letters. (yunzil-u)\(^1\). The amr: Note that the amr is formed from the original form of the mudâri', and not from the existing form. So after omitting the حرف المضارعة and the case-ending from أَنْزَلُ (تُأَنْزِلُ) we get أَنْزَلُ (أَنْزِلُ).

The masdar: The masdar of this bâb is on the pattern of إِفَعَالُ (إِفَّالُ-un), e.g., إِنْزَالُ (إِنْزَالُ-un) 'sending down' -- إِخْرَاجُ (إِخْرَاجُ-un) 'bringing out' -- إِسْلَامُ (إِسْلَامُ-un) 'becoming a Muslim'.

The ism al-fâ'il: As we have seen in bâb fa‘ala the حرف المضارعة is replaced with mu, e.g., مَسْلِمُ (yusâl-un) 'he becomes a Muslim': مُسْلِمُ (mislam-un) 'Muslim' -- يَمْكَنُ (yumkin-un) 'it is possible': مُمْكِنُ (mumkin-un) 'possible'.

The ism al-maf'ûl: It is just like the ism al-fâ'il except that the second radical has fathah, e.g., مُرْسِلُ (yursil-un) 'he sends': مُرْسِلُ (mursil-un) 'one who sends': مُعْلَقُ (yughliq-un) 'he closes': مُعْلَقُ (mughlaq-un) 'one who closes': مُعْلَقُ (muflaq-un) 'closed'.

The noun of place and time: (إِسْمَا الْمَكَانِ وَالْزَمَانِ) : It is the same as the ism al-maf'ûl, e.g., أَتْحَفُ يُتَحْفَفُ (‘athafa yuthif-un) 'to present someone with a curio': مَتَحْفَفٌ (muthaf-un) 'museum'.

Here are some non-sâlim verbs transferred to this bâb:

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<tr>
<td>ماضي</td>
<td>المضارع</td>
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<tr>
<td>أَقَامُ (him) stand'</td>
<td>يَقِيمُ</td>
<td>إِقَامَة</td>
<td>مَقَامُ</td>
<td>مَقَامًّا</td>
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\(^1\) - yu?anzilu minus ?a = yunzilu.
<table>
<thead>
<tr>
<th>Action</th>
<th>Event</th>
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<td>believed</td>
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<td>made</td>
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<td>obligation</td>
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<td>put</td>
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<td>ملقى (الملقى)</td>
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The verb جعل ‘he gave’ is from بعث ١٠١٠. The mu'qtay 'he gave', the masdar is جعل، the amr is جعل، the ism al-fa'il is جعل، and the ism al-maf'ul is جعل.

It takes two objects, e.g., 'I gave Bilal a watch.' In the Qur'an: 'We have indeed given you abundance.'

The objects may be pronouns, e.g., 'Who gave it to you?' ‘The teacher gave it to me.'

وَلَوْ means ‘even if’, e.g.,

'Buy this dictionary even if it is expensive.'

Attend the examination even if you are sick.'

'I will not live in this house even if you give it to me free.'

Note that the verb after وَلَوْ is madi.

 Lair al-abdada (4) is a lām with a fathah prefixed to the muqtada' for the sake of

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emphasis, e.g., وَذَكَرُ الَّذِّي أُكْسِبَ ‘And indeed the remembrance of Allah is the greatest’ (Qur’an, 29:45).

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

This lām is not to be confused with the preposition لَّا which has a kasrah, but takes a fathah when prefixed to a pronoun, e.g., لَّا، لَّكَ، لَّكَمُ. The lām does not change the ending of the mubtada’.

#(5) The verb أَصَحَّ is a sister of كَانَ. It means ‘to become in the morning’, e.g., أَصَحَّ حَامِدُ مَرْيَمًا ‘Hamid fell ill in the morning.’ Here حَامِدُ is the ism of مَرْيَمًا and مَرْيَمًا is its khabar. And in أَصَحَّتْ نُشِيَّتَا ‘I became active in the morning’ the pronoun تُ is the ism.

It is also used in the sense of just ‘he became’ without reference to the timing, e.g., فَأَلْقَ فِي نَفْوَبَكُمْ فأَصَحَّتْ بِعُمُّهُ إِخْوَانُكُمَا ‘He united your hearts, and you became brothers by His grace’ (Qur’an, 3:103).

#(6) أُوْشَكُ is a sister of كَانَ. Its muddāri’ is يُوْشَكُ. It means ‘he is about to...’, e.g., يُوْشَكُ الطَّلَابُ أَنْ يَرْجَعُوا إِلَى بَلَادَهُمْ فِي الْإِجْزَاءِ ‘The students are about to return to their countries in the holidays.’ Here الطَّلَابُ is its ism, and the masdar mu‘awwal’ (زيان يرَجْعُوا) is the khabar. Its khabar is always a masdar mu‘awwal, i.e., أَنْ + the muddāri’. Here is another example: أُوْشَكُ أَنْ آتَرْجَ ‘I am about to get married.’ Here its ism is the damir mustatir (hidden pronoun) أَنَا in the verb أُوْشَكُ.

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1 For the masdar mu‘awwal (المَصْدَرُ الْمُؤْوِلُ) see L 10 in this Book.
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Here the word مَّا is an adjective meaning ‘some’ or ‘certain’. It means ‘for some reason.’ Here are some more examples:

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

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

The alif of ابن is omitted in writing also if it is between the names of the son and the father, e.g., ‘Muhammad son of William’. This omission is subject to the following two conditions:

a) the father's name should not be preceded by any title. If it is preceded by a title, the alif should be retained, e.g., ‘Hasan son of ‘Ali’, but theحسن ابن علي

b) all the three words should be in the same line, e.g., خالد بن الوليد. If they are in different lines, the alif is not be omitted, e.g., خالد ابن الوليد.

Note that the word preceding ابن loses its tanwin, e.g. يُبَلَّل بن حامد (Bilâl-u bn-u Hâmîd-in), not يُبَلَّل بن حامد (Bilâl-un bn-u Hâmîd-in).

EXERCISES

1) Answer the following questions.
2) Write the مَّدَارِي and the مَاسْدَار of each of the following verbs as shown in the example.
3) Write the أَمَر of each of the following verbs as shown in the example.
4) Write the أَسْمَ عَلَى of each of the following verbs.
5) Write the أَسْمَ عَلَى of each of the following verbs.
6) Underline in the following examples verbs belonging to مَثَل مَثَل الْعَلَى, and their various derivatives.
7) Point out the verbs belonging to مَثَل مَثَل الْعَلَى and their derivatives occurring in the main lesson.
8) Answer the following questions using pronouns as the two maf‘ūls as shown in the example.

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

10) Learn the use of لَامُ الْمِلْتِدَةُ in the following examples.

11) Rewrite the following sentences using أَصْبَحَ.

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

16) Give the mādi of يَايُبُنِ.

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

LESSON 18

In this lesson we learn the following:

Verbs are either transitive or intransitive. A transitive verb (الفعل المُعَمِّل) needs a subject which does the action, and an object which is affected by the action, e.g., قَاتَلَ الحَنُوْسُ الْجَاسُوسَ ‘The soldier killed the spy.’ Here the soldier did the killing, so the word الحَنُوْسُ is the fā‘il (the subject), and the one affected by the killing is the spy. So the word الْجَاسُوسَ is the maf‘ūl bihi (the object).

Here is another example: بَنَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ الكَعْبَةَ ‘Ibrahim (peace be on him) built the Ka‘bah.’

An intransitive verb (الفعل اللازم) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g., فَرَحَ ‘The teacher was happy.’ خَرَجَ الطَّلَّابُ ‘The students went out.’

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1 - 12, 13 & 14 are not questions.
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The subject of certain verbs affect others but not directly. They do this with the help of prepositions, e.g., ‘I looked at him’, ‘We believe in God.’ This happens in Arabic also, e.g.,

‘The teacher got angry with the lazy student.’

‘I took the patient to the hospital.’

‘I looked at the mountain.’

‘Whoever dislikes my way is not of me’ (hadith).

‘I want to look into the syllabus of your school.’

‘I don’t like to travel this week.’

The object of such a verb is called (indirect object). It is majrūr because of the preposition, but it is in the place of nashb

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

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

a) bāb fa‘ala (فعل), e.g., نزلُ (nazala) ‘he got down’: نزلَ (nazzala) ‘he brought down’. نزلتْ من السيارة، ثم نزلت الطفل ‘I got down from the car, then I took down the child’.

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

b) bāb ?af‘ala (فعل), e.g., أجلسُ (jalasa) ‘he sat’: أجلسَ (?ajlasa) ‘he seated (him)’. أجلسْتُ في الصف الأول، وأجلسْتُ الطفل بجانبي ‘I sat in the first row and I seated the child by my side.’
The *hamzah* which is prefixed to the verb in *bāb ʿafʿala* is called *(the transitive hamzah)*.

Certain verbs can be changed to both these *abwāb*, e.g., *nāzīl* and *ʿānāzīl*.

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

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

\[\text{I studied Arabic.} \] Here the verb *dārṣūt* *al*-*lumma* *al-* *ʿarabiyyā* "I taught you Arabic." Here it has two objects: *lamm* and *al-* *lumma*.

The teacher listened to the Qur’an.

The students read out Qur’an to the teacher.

(Literally, ‘The students made the teacher listen to the Qur’an).

\#(2) *ʿarā* ‘he showed’ is *bāb ʿafʿala* from ‘he saw’. It was originally *ʿarā* *ʿarā* but the second *hamzah* has been omitted. The *mudāri* is *yurī* (yuri), and the *amr* is *ari* (?arī). This is how the *amr* is *isnad*ed to the other pronouns of the second person:

\[\text{ārīnī} \text{ this book I gave you.} \]
\[\text{ārīnī} \text{ this book I gave.} \]

\#(3) We have just seen that when a verb is transferred to *bāb faʿʿala* it becomes transitive, e.g., *nāzīl* *nāzīl* from *dārṣū* *dārṣū*.

This *bāb* also signifies an extensive or intensive action. In Arabic the first is called *al-* *balāgha* and the second *al-* *tākhrīb*.

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

\[\text{The criminal killed a man,} \]
\[\text{Qāl al-*mughrūb* ʾal-*ʿarabī} \]
\[\text{The criminal murdered a man.} \]
\[\text{Qāl al-*mughrūb* ʾal-*ʿarabī} \]
criminal massacred the people of the village.'

"I went round this country", but جَلَّتُ في مَشَارِقِ الأَرْضِ. "I travelled extensively all over the world."

"I opened the door", but فَقَطْتُ أَبوابَ الفَصُولِ. "I opened the doors of the classrooms."

"The man counted his money", but عَدَّ الرَجلُ مَالَهُ. "The man repeatedly counted his money."

b) An intensive action is one done thoroughly and with great force, e.g., كَسَرَتُ الكَوْبُ. "I smashed the glass."

I cut the rope', but قَطَعْتُ الحِبَلُ. "I cut the rope to pieces."

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

#(4) إِيَّاكَ وَالكَلَابَ means 'Beware of dogs!' This is called التَحْذِيرُ (warning).

Note that the noun after the وَ is mansūb. إِيَّاكَ is for masculine singular. For masculine plural it is إِيَّاَكُمْ, for feminine singular إِيَّاكَ and for feminine plural إِيَّاَكُنَّ.

Here is a hadith: إِيَّاَكُمْ وَالكَلَابَ، إِنَّ الْخَسَدَ بَأَكْلِ الْحَسَنَاتِ كَمَا تَأَكَّلَ النَّارُ الْحَطَبَ. 'Beware of jealousy, for jealousy eats up good deeds just as fire eats up the firewood.'

#(5) إِنْما أُمَّا مَدَرَّسً means 'I am only a teacher', i.e., I am a teacher, and nothing else. إِنْما is إِنْما the preventive مَا, because it prevents إِنْما from rendering the following noun mansūb. We say إِنْمَا الأَعْمَالَ بِالْعَايَاتِ. 'Actions are judged only by the intentions.' Here is marfu' and not mansūb. Unlike إِنْمَا the word إِنْما is used in a
verbal sentence as well, e.g., ‘He is only telling a lie.’

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

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

(7) The verb is a sister of āmsi. It means ‘he became in the evening’, e.g., ‘The weather became fine in the evening.’ Here الجو is its ism, and الظيفا is its khabar. See in L 17.

(8) ‘I am suffering from severe headache.’

‘What are you suffering from, Zainab?’

Note that many words denoting disease are on the pattern of fu‘āl, e.g., ‘headache’, ‘cold’, ‘vertigo’, ‘cough’.

(9) One of the patterns of the masdar is fa‘āl, e.g., ‘going’ from نجاح, ‘success’ from ذهاب.
The plural of طریق is طریق; and the plural of جمع is جمع. This is called جمع الجمع (plural of plural). Some nouns have جمع جمع, e.g.,

- أماکن → امکان
- ‘bracelet’ → سوار
- ‘hands’ → آید
- ‘favour’ → بیوت
- ‘houses’ → یوتات
- ‘respectable families’

The جمع mostly has the meaning of the plural. But in some cases it has a different meaning, e.g., آید means ‘hands’, but بیوت means ‘favour’. یوتات means ‘houses’, but یوتات means ‘respectable families’.

And what informed you that he is telling a lie?’ = ‘How did you come to know that he is telling a lie?’ In the Qur’an (97:1-3):

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

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

The meaning of the poetic line:

ولم أر كأنه واف: أما مذاقها فحلو، وأما وجهها فجميل

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

EXERCISES

General:
Answer the following questions.

Transitive and intransitive verbs:
Sort out the transitive and the intransitive verbs in the following sentences.

Changing the intransitive to transitive verbs:
1) Use each of the following verbs in two sentences: in the first as it is, and in the second after changing it to باب ظاف ‘ala.

1 - The word حیل should have the tanwin, but it has been omitted for metrical reasons.
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2) Use each of the following verbs in two sentences: in the first as it is, and in the second after changing it to bāḥ fa‘ala. 

3) By what process have the underlined verbs in the following sentences been rendered transitive?

The verb أَرَى (he showed):

1) Oral exercise: One student tells the other أَرَى كِتابكَ and the other replies saying either أَرَى كِتابكَ or أَرِيكَ بعدُ قَلْبِكَ.

2) Oral exercise: The teacher says to a student أَرَى دَفْتَرُكَ? ‘Did you show me your notebook?’ He replies saying أَرِيكَ. ‘Yes, I showed it to you.’

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

Tahdhir:
Form examples of tahdhir with the help of the following words.

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

The verb أمَّسَى:
Rewrite the following sentences using أمَّسَى:

1) Write the i’rāb (grammatical analysis) of إِنَّمَا صَدَاكُ.

2) Answer each of the following questions using the name of the disease mentioned in front of it in brackets.

General:
1) Give the masdar of each of the following verbs.
2) Use each of the following words in a sentence of your own.
3) Oral exercise: Each student says to his colleague something like سَيْرَجُوتُ المديِّرُ غداً. And he replies saying أَرَى كِتابكَ بعدُ قَلْبِكَ. Who has come to the management? She replies أَرَى كِتابكَ بعدُ قَلْبِكَ. She sees the book in your heart.

4) The teacher says to the female student أَرَى كِتابكَ بعدُ قَلْبِكَ. The female student says أَرَى كِتابكَ بعدُ قَلْبِكَ. The teacher says أَرَى كِتابكَ. The female student says أَرَى كِتابكَ بعدُ قَلْبِكَ. The teacher says أَرِيكَ. The female student says أَرِيكَ بعدُ قَلْبِكَ.

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In this lesson we learn the following:

1) *Bab* (فاَلَ : In this *bab* an alif is added after the first radical, e.g., ‘he met’, ‘he helped’, ‘he tried’, ‘he corresponded’, ‘he watched’, ‘he met’.

The *muddari* : As the verb is made up of four letters, the حرف madārah takes *dammah*, e.g., *(yu-qabil-u)*, ‘he helped’. The *amr* : After omitting the حرف madārah and the case-ending from فَأْلَ we get *(tu-qabil-u : qabil)*. The *yā*’ is omitted from the *nāqis* verb. So the *amr* of لاقِي is لاقِي.

The *masdar* : This *bab* has two *masdars*:

a) one is on the pattern of *mufālat-un*, e.g., *(mufālat-un)* ‘help’ -- مُسَاعِدَة ‘meeting’ -- حاَلَة ‘trying’.

In *nāqis* verbs -َا- is changed to -َا- , e.g., *(mulâqât-un)* for the original *(mulâqayat-un)* ‘contest, match’ (mulârat-un) for the original *(mulârat-un)*.

b) The other is on the pattern of *fi’il*, e.g., *(fi’il-un)* ‘striving’ -- حَجَاد ‘hypocrisy’. In the *nāqis* verbs the *yā*’ is changed to *hamzah*, e.g., *(nidad-un)* for the original *(niday-un).*

The *ism al-fā’il* : *(murâsil-un)* ‘correspondent’ -- *mâsiil* ‘viewer’ -- *(mulâqi-n)* ‘one who meets’ -- *(munâdi-n)* ‘one who calls’.

The *ism al-maf’ul* : This is just like the *ism al-fā’il* except that the second radical has fathah, e.g., *(murâqib-un)* ‘one who observes’.
(murâqab-un) 'one who is observed' -- (mukhâtib-un) 'one who addresses' -- (mukhâtib-un) 'one who is addressed' -- yîsârâk (mubârak-un) ‘blessed’ -- (munâdi-n) 'one who calls' : (munâdi-n) 'one who is called'.

The noun of place and time: It is the same as the ism al-maf'ûl, e.g., yêhâjar 'he migrates': (muhâjar-un) 'place of migration'.

#(2) We have seen lâm al-ibtidâ in L 17, e.g., lâbiy âtâk ʾajâl 'Indeed your house is more beautiful.' Now if we want to use ën also in this sentence, the lâm has to be pushed to the khabar as two particles of emphasis cannot come together in one place. So the sentence becomes: ën bît lâajâl 'Indeed your house is more beautiful.' After its removal from its original position the lâm is no longer called lâm al-ibtidâ. It is now called al-lâm al-mawlûqa (the displaced lâm).

A sentence with both ën and the lâm is more emphatic than one with ën or the lâm only.

Here are some examples: lâbiy âtât lûyt al-unkâtût 'Indeed the frailest of houses is the spider’s house' (Qur’an, 29:41).

lâbiy ën il-hûk al-wâhîd 'Indeed your God is One' (Qur’an, 37:4).

lâbiy ën âl-dâl ën’sâs lût dâtâ bi-kâtâ 'Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah)' (Qur’an, 3:96).

lâbiy ën ankûr al-ansâwât lûyt al-axsît âxâmî 'Indeed the harshest of all voices is the voice of the ass' (Qur’an, 3:19).

#(3) The particle ëdî is prefixed to the verb, both mûdî and mudârî.

a) With the mûdî it denotes certainty (al-tâkîd), e.g., ëdî darkal mûdâs al-fâhsî, 'The teacher has already entered the class.' ëdî fântâs dûrus 'You did miss many
lessons.'
b) With the mudāri‘ it denotes one of the following things:
1) doubt or possibility (جِدْ يُبْلُدُ المُبْلُدَ عَدَّاً), e.g., قَدْ يُرْكُبُ المُرْكُبُ عَدَّاً "The headmaster may return tomorrow." 'It may rain today.'
2) rarity or paucity (الْقَلْب), i.e., it conveys the sense of 'sometimes', e.g., قَدْ يَنْصَرُ الطَّالِبُ الْكَسْلَانُ "A lazy student sometimes passes the examination." قَدْ "A liar sometimes tells the truth.'
3) certainty (جِدْ يُرْكُبُ المُرْكُبُ عَدَّاً), e.g., 'While you know for sure that I am the messenger of Allah to you' (Qur'an, 61:5).

#(4) The plural of ذوو is ذوو. It is declined like the sound masculine plural, i.e.,
its raf'-ending is waw, and nāsh/jarr-ending is yā', e.g., ذُوو الْقَرْبِيْنِ أَحَدَّ بِمَساعدةِهِ: 'Relatives deserve your help more.' Here ذوو is marfu‘ as it is mutbada’, and the raf'-ending is waw. (dhawī)
nāsh: سَاعِدُ ذُوْيَ العَلِيمِ 'help people of knowledge.' Here ذوو is mansūb because it is maf’ul bihi, and the nāsh-ending is yā'. (dhawī)
jarr: سَأَلْتُ عَنْ ذُوْيَ الْحَاجَاتِ 'I asked about needy people.' Here ذوو is majrūr because it is preceded by a preposition, and the jarr-ending is yā'. (dhawī)

#(5) We have learnt لُکَنْ in Book Two (L 3). It is a sister of لَنْ, and its ism is mansūb, e.g., جاء بلال, لَكِنْ حاَمِدَاً لم يَجْعَلْ 'Bilal came, but Hamid did not.' Its nūn has shaddah, but it is also used without the shaddah, i.e., لَكِنْ (lākin), and in this case it loses two of its characteristics:
a) It does not render the noun following it mansūb, e.g., جاء المدرسْ, لَكِنْ الطَّالِبْ مَا جاءَوا 'The teacher came but the students did not come.' Here لُکَنْ is marfu‘. In the Qur’an (19:38): لُکَنْ الطَّالِبْ مَا جاءَوا فِي ضَلَالِ مُيْنِ
'But the wrong-doers are today in manifest error.' Note the wrong-doers are not in manifest error.

b) It may also be used in a verbal sentence, e.g., ‘Ali was absent, but Ahmad attended.’ In the Qur’an (2:12) ‘But they do not perceive.’

#(6) The in may be replaced with and according to whom you are speaking to, e.g.,

This is called , and it is optional.

In the Qur’an:

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

#(7) the mudârî is sometimes used for the amr as in the Qur’an (61:11) . Here is for ‘believe’. That is why in the next âyâh is majzûm.

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1 For see L 13.
One of the masdar patterns is: فَاعْلَةٌ (fi‘ālat-un), e.g., عَادَةٌ 'visiting the sick' -- قَرَأَةٌ 'reading'.

'lapse, passing' is the masdar of مضىٍّ. It is on the pattern of فعلٍ, and is originally مضويٍّ (mudūy-un), but because of the final ُyaw, the wāw has been changed to ُyaw, and the dammāh of the ض ض subsequently changed to kasrah, and the word became مضيٍّ (mudīyy-un).

The broken plural pattern فَاعَلْل (fa‘ālil-u) like فَانْدَقَ دَفَارُ is called مُتَنَّىُ الجَمُوعِ, and its singular form has four letters (فَانْدَقَ دَفَارُ). If the plural of a word with more than four letters is formed on this pattern, only four letters are retained in the plural and the rest are dropped, e.g., برنامِجْ بنَامِجْ 'programme' has six letters. Its plural is برنامِجْ برنامِجْ. Note that the letters ن ن and alif have been dropped.

Here are some more examples: عَنْكُرَتْ - سَفَرَحُ 'quince' : عَنْدَلِبْ - عَنَاكِ ‘spider’ : وَتَشَقّى - عَداَلْ 'nightingale' : مِشَافُ - عَدَاَلْ 'hospital' .

The plural of خطَّةٍ is خطائِاٍ. Here are some example of this pattern: رَوَايَاٍ - هَدَايَاٍ 'fate, death' : زَاويةٍ - زَاويةٍ 'angle'.

EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to bāb فَاعَلُ occurring in the main lesson.
3) Write the مُنْتَعْيِ, the الأَمْر and the مَعْلَد of each of the following verbs.

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1 The plural pattern is also called مَعْلَد. مَنْتَعْيِ, دَكَانٍ - مَتَعَلُّمٍ 'teacher'.
2 Also has a sound feminine plural: مُسْتَطْبَاتٍ.
4) Give the *masdar* of each of the following verbs on the pattern of 

4) Give the *masdar* of each of the following verbs on the pattern of 

5) Give the *ism al-fā‘il* of each of the following verbs. 

6) Give the *ism al-fā‘il* and the *ism al-maf‘ul* of the following verb. 

7) Point out in the following sentences the verbs belonging to ُبَابَْٰٰ and their derivatives.

14) Write the *masdar* of each of the following verbs on the pattern of 

15) Give the *masdar* of ُهُوَا يَهْوَى bearing in mind the *masdar* of 

17) Give the plural of each of the following nouns on the pattern of 

18) Give the verb from which the comparative ُأُرَهْنِ is derived, and give its 

Also give four *ayāt* in which this verb or one of its derivatives occurs. 

19) Give the *mudāri‘* of each of the following verbs.

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**LESSON 20**

In this lesson we learn the following:

#(1) ُبَابَ **تَقَعُّضُل.** This ُبَابَ is formed by prefixing ُتَا to ُبَابَ (ُتَا + ُفَالَ ُتَالَا), e.g., ُتَعَلَّمَ ‘he learnt’ — ُتَكَلَّمَ ‘he spoke’ — ُتَفَدَّى ‘he had lunch’ — ُتَلَقَّى ‘he received’.

The *mudāri‘* : As the verb is made up of five letters, the *حَرَفُ الْمُضَارِعَةَ* takes ُفَاثْحَ, e.g., ُيَسْلَقُ (ُيَتَاكَلَّمُ-ُو), ُيَسْلَقُ (ُيَتَالِقُ-ُو).

This ُبَابَ commences with a ُتَأَ, and if the *حَرَفُ الْمُضَارِعَةَ* is a ُتَأَ, two ُتَأَ’s come together, and this combination is somewhat difficult to pronounce. That is why one of the ُتَأَ’s may be omitted in literary writings. Here are two

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1- Numbers omitted are not questions.
examples from the Qur’an: ‘The angels and the Spirit (Jibril) descend therein’ (97:4). Note for ‘Do not spy’ (49:12). Note for ‘The amr: It is formed by omitting the and the case-ending, e.g., (ta-takallam-u: takallam). The nāqis verb drops the final alif (which is written yā’), e.g., (ta-taghaddā): (taghadda) ‘have lunch!’
The masdar: The masdar of this bāb is on the pattern of (tafa‘ul-un), e.g., ‘he spoke’ ‘he remembered’ ‘remembering’. In the nāqis verb, because of the final yā’ the dammah of he second radical changes to kasrah, e.g., ’he received’ (talaqqi-n for talaqqu-y-un).
The ism al-fā‘iJ: It is formed by replacing the with mu-. The second radical has kasrah in the ism al-fā‘iJ and fathah in the ism al-maf’ūl, e.g., (ya-tazawwaj-u: mutazawwij-un).
Here is an example of the ism al-maf’ūl: (mutakallam) ‘one who is spoken to.’
The noun of place and time: It is the same as the ism al-maf’ūl, e.g., ‘place of wudu’, ‘breathing place’.
This bāb denotes, among other things, mutaw’ah (الطاعون) which means that the object of a verb becomes the subject, e.g., ‘My father married me to Zainab.’ Here ‘my father’ is the subject. There are two objects ‘me’ and ‘Zainab’. Now if bāb taf‘ala is used, ‘I’ become the subject, and ‘Zainab’ becomes the object; and ‘my father’ has no role at all: ‘I married Zainab.’
Here is another example: ‘Bilal taught me swimming.’

*I learnt swimming.*

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When I heard the adhân I went to the mosque. Here لَمَّا is a zarf al-zaman meaning ‘when’. The verb following it and its jawab should be māḍi, e.g., لَمَّا تَفَوَّقَتْ رُقِيَّةَ نَزْوَجَ أَختُهَا ‘When Ruqayyah died he married her sister.’ In the Qur’an (6:77): فَلَمَّا رَأَى الْقُمْرُ ‘When he saw the moon rising he said, “This is my lord”.’

This لَمَّا is called لَمَّا الحِيْسِيَّة (lammā of time). It should not be confused with لَمَّا الجِازِمَة meaning ‘not yet’ which is called لَمَّا الجِازِمَة.

The word ‘we’ sometimes needs specification, e.g., نَحْنُ الطَّلَّاب ‘we the students’, نَحْنُ الْمُسْلِمِين ‘we the Muslims’. This process is called الإِخْصَاصِ، and the noun that follows نَحْنُ اَلْخَصْصُ is called المَخْصُوصُ. As you can see this noun is māṣūb, because it is the maf‘ūl bihi of a supposed verb, ‘I specify, I mean’. Here are some examples:

We Indians speak a number of languages.

We Muslims do not eat pork.

We the outstanding students received prizes.

We the heirs of the deceased agree to that.

EXERCISES

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

Oral exercise: Each student gives an example of the الْخَاصُص using the name of his people, e.g., خُنُّ المهْنُدو، خُنُّ العَافِرَة، خُنُّ الْأَلمَانَ، خُنُّ الإِنْكَلِيزِ.

11) Give the mudāri‘ of each of the following verbs.
12) Give the singular of each of the following nouns.
13) Give the plural of each of the following nouns.

In this lesson we learn the following:

#(1) Bāb تَقَاعَل. This bāb is formed by prefixing ta to bāb (ta + fā‘ala), e.g., تَقَاعَل، تَقَاعَل، تَقَاعَل، تَقَاعَل. As the verb is made up of five letters, the حَرَف‬ the تَقَاعَل takes مُضْرَعة. As in bāb the حَرَف‬ ta may be omitted in literary writings. Here are some examples from the Qur’an:

"We have made you into nations and tribes so that you may know one another" (49:13). Here is for تَعَارَفْوا. For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
And do not insult one another by nicknames’ (49:11). Here is for 

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

The **amr** : It is formed by omitting the حرف المضارعة and the case-ending, e.g., تَناولُ 'take!' (tatanāwal-u : tanāwal). In the nāqis verb the final alif (written َاء) is omitted, e.g., تَبَاكَ 'pretend to cry!' (tatabākā : tabākā).

The **masdar** : The masdar of this bāb is on the pattern of تَفَاعِلُ, e.g., تَناولَ 'he took' : تَناولَ 'taking' : تَناولَ 'he was pessimistic' : تَناولَ 'pessimism'. In the nāqis verb the dammah of the second radical changes to kasrah, e.g., تَبَاكَ 'pessimistic', تَبَاكَ for تَبَاكَ (الْتَبَاكَ) : تَبَاكَ (tabākuy-un).

The **ism al-fa‘il and ism al-maf‘ul** : These are formed by replacing the حرف المضارعة with mu-. The second radical has fatḥah in the ism al-fa‘il and kasrah in the ism al-maf‘ul, e.g., يُمِتَناولُ 'one who takes' : يُمِتَناولُ ‘that which is taken’.

The **noun of place and time** : It is exactly like the ism al-maf‘ul, e.g., مَيْتِناْلْرُ place of taking, reach’. يَجْبُ أن لا تُطْرِك الأذِّيَة في مَيْتِناْلْرُ الأطفَال ‘Medicines should not be left within the reach of children’s hands.’

This bāb denotes, among other things, the following:

a) reciprocal action (المُشَارِكَة), e.g., سَألَ النَّاسُ 'he asked’ : سَألَ 'the people asked one another', تَعَاوَنَ النَّاسُ 'the people helped one another, cooperated'.

b) pretended action (إِظْهَارِ ما لَيْسَ فِي البَاطِنِ), e.g., تَمْارِضَ 'he pretended to be sick', تَعاَمَى 'he pretended to sleep', تَعاَمَى 'he pretended to be blind'.

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Letْ is a sister of إنْ, and it is used to express a wish which is either impossible, or remotely possible, e.g., َليْتُ النُجُومُ قَرِيبَةٌ "Would that the stars were near" (impossible), َليْتِي غَنُسي "Would that I were rich" (remotely possible). In the first example َنُجُومُ is the ism of laita, and َقَرِيبَةٌ is its khabar.

Here are some more examples:

- "Would that youth returned." Here the verbal sentence َيَعْوَدُ َيَوْدُ is the khabar.
- "How I wish my mother did not bear me." َليْتُ أَميَ لَمْ تَلْدِني
- "How I wish I had a lot of money so that I could give it in alms." Here َلَمْ أَكْبِرُ َفَأَصْدَقُ is the ism, and َلَمْ is the khabar.

Sometimes the vocative particle يَا is prefixed to َليْتُ, e.g., ِيا َليْسُيَّيَنِي َكَنَّتْ َليْتَ "Would that I were dust" (Qur'an, 78:40).

Iَ لاَ كِتَابَ عَنْدي (3) "I don't have any kind of book." This لاَ is called للنَافِيَةُ (lā that negates the entire genus). In the above sentence lā negates anything which can be called a book. Its ism and khabar should both be indefinite. Its ism is mabni and has -a ending. Here are some more examples:

- "There is no need to fear." لاَ دَاعِيَ لِالْخَوفِ
- "There is no compulsion in religion." لاَ إِكْرَاهَ فِي الْدِينِ
- "There is no doubt in it." لاَ رِيبَ فِيهِ
- "There is no god but Allah." لاَ إِلَهَ إِلَّا الَّهُ

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1 - In the mudāri' is mansūb because of the فَ which is called الفاء السَينِيَّةُ. It comes after negation or talab. We have learnt in L 15 that amr, nahy and istifham are included in talab. Wish is also talab. So if a mudāri' verb is connected to talab by the فُ it is mansūb, e.g., َليْتِي غَنُسِي َفَأَصْدَقُ. "Don't eat too much lest you go to sleep."
There is no salah after the fajr (salah) till the sun rises, and there is no salah after the asr (salah) till the sun sets.

#(4) In the previous lesson we learnt the tahdhir, e.g., ُيَعِبُرَتْ لِهَا الرُّجُلَ ُنِعْمَةً. ‘Beware of this man.’ Now if the thing warned against is a masdar mu‘awwal, the wāw is omitted, e.g., ُيَعِبُرَتْ لِهَا الرُّجُلَ ُنِعْمَةً. ‘Beware of sleeping in the class.’ Here the thing warned against is a noun, ُنِعْمَةً, and it is preceded by the wāw. But if a masdar mu‘awwal is used the wāw is dropped, e.g., ُنِعْمَةً. (Not: ُنِعْمَةً.) ‘An delight in the class.’

‘Beware of illegal sex.’ ُنِعْمَةً. ‘Beware of jealousy.’ ُنِعْمَةً. ‘Beware of forgetfulness’. ُنِعْمَةً. (Note that tansai is feminine. The masculine form is tansâ.)

#(5) The feminine of أَعْرَجُ (أَرْجَا‘-u) ‘lame’ is أَعْرَجُ (أَرْجَا‘-u); and the plural of both the masculine and the feminine forms is أَعْرَجُ (أَرْجَا‘-u). This rule applies to all nouns on the pattern of أَفْعَلُ denoting defects and colours. Here is an example of a noun denoting colour: the feminine of أحمر is أَحَمْرَةَ and the plural of both is أَحَمْرَةَ. Note: أَحَمْرَةَ = Red Indians. The plural of بيض is بيض which is originally بِيْضَةَ (buyd-un). The dammah has changed to kasrah because of the following يأ‘.

See L. 11 for the masdar mu‘awwal. (المَصْدِرُ المُوْلُوْلُ.)
#(6) The verbs with وَالَّ (waw) as the first radical have two masdars: one with the وَالَّ (waw), and the other without it. The second form takes a copensatory وَالَّ (waw):

- ٌّعَتْ (he described) and صَفَ (‘discription’ and ʻadmonition’)
- ٌّثَوْقِ (‘trust, confidence’)

#(7) In the second letter has sukun, but in the plural it has dammeh. This rule applies to all nouns on the pattern of فَعْلَةٌ, غَرِفَةٌ.

#(8) A preposition preceding a masdar mu’awwal may be omitted, e.g., ‘آمِن أُوْدِي (I seek refuge in Allah from telling lies).’ The preposition may be omitted if it is followed by a masdar mu’awwal, e.g., أَعْرِوَدِي بِيُصْرَفِي. This omission is optional, and we may also say: أَعْرِوَدِي بِيُصْرَفِي. Here is another example: دَلْي (I like this book, its style).

#(9) We have learnt the badal (البُدْلُ) in L1, e.g., ‘أَيْنَ أَخُوكَ هاشمَ؟’ Where is your brother Hashim?
The badal is of four kinds:

1) total badal (بدَلُ الكَلَّ من الكَلَّ), e.g., ‘نَجْجَ أَخُوكَ مُحَمَّدَ.” Your brother Muhammad has passed.’ Here محمد is the same as أَخُوكَ.

2) partial badal (بدَلُ الْبَعْضُ من الكَلَّ), e.g., ‘أَكَلْتُ الدَّجَاجةَ نَصْفَها.” I ate the chicken, half of it.’ Here الدَّجَاجة is part of أَكَلْتُ الدَّجَاجةَ نَصْفَها.

3) comprehensive badal (بدَلُ الاِشْتَيْمَالُ), e.g., ‘أَعْجَبْتُ حَدَاكَ أَسْلُوْبُهُ.” I like this book, its style.’ Here أَسْلُوْبُهُ is not the same as أَعْجَبْتُ حَدَاكَ, nor is it part of it, but it is something contained in it. Here is another example: "لاَ يَكُونُ. We are asking each other about the examination, how it
will be.

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

The noun for which the *badal* (الَّذِي الْبَيْانِ) is the substitute is called the *mubdal minhu* (المَبِدُّل مِنْهُ). In *AIN َبِسْمُ اللَّهِ رَحْمَةَ رَبِّ الْعَالَمِينَ*, the word *بِسْمُ اللَّهِ* is the *badal*, and *الْبَيْانِ* is the *mubdal minhu*.

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

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

a) both be nouns, e.g., *‘They ask you regarding the sacred month - regarding warfare in it’* (Qur'an, 2:217).

b) both be verbs, e.g., *‘And whoever does this shall receive punishment: the torment will be doubled for him...’* (Qur'an, 25:68-69).

c) both be sentences, e.g., *‘And fear Him Who has provided you with (all good things) that you know: has provided you with cattle and sons’* (Qur'an, 26:132-133).

d) be different, the first being a sentence and the second a noun, e.g., *‘Don’t they look at the camels: how they have been created’* (Qur'an, 88:17).

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

You have already learnt one type of *masdar mu’awwal* which is made up of *أَنَّ + mudāri*, e.g., *‘I want to go out.’* There is another type of *masdar mu’awwal* which is made up of *أَنَّ + its ism and khabar*, e.g., *بِلَغْييْنِ
News has reached me that he died.’ Here the masdar mu’awwal is the fā’il of the verb. Here are some more examples: ‘I am pleased that you are my student’ (literally, ‘It pleases me that you are my student’). ‘It appears that you are in a hurry.’

**EXERCISE**

1) Answer the following questions.

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

3) Write the mudāri’, the amr, and the masdar of each of the following verbs.

4) Write the ism al-fā’il of each of the following verbs.

5) Point out in the following sentences all the verbs belonging to bāb ِفاعل and their derivatives.

6) Rewrite the following sentences using لِيَتِ.

7) Make sentences with the help of the following words using لَا الدَّافِعَةُ لِلِّجَنَّ.

8) Replace the noun with the masdar mu’awwal in each of the following sentences.

9) Write the feminine, and the masculine-feminine plural of each of the following nouns.

10) Give the two masdar forms of each of the following verbs.

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

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**The Particles That Resemble The Verb**

These are six: إنْ, وأنْ, كَانَ, لَكِنْ, لِيَتِ, لَعْلَ. They are also called (inna and its sisters). We have already learnt them. They resemble the verb in two points:

a) in their meaning, for إنْ means ‘I emphasize’, كَانَ means ‘I liken’, لَكِنْ means ‘I correct’, لِيَتِ means ‘I wish’, and لَعْلَ means ‘I hope’ or ‘I fear’; and

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

The meanings of these particles:

- These signify emphasis (التوكيدِ), e.g., ‘Indeed Allah is severe in punishment’ (Qur’an, 5:2). And know that Allah is indeed severe in punishment (Qur’an, 8:25).
- ‘It is as if knowledge is light.’ It may also signify doubt (الظنُّ), e.g., ‘It looks as if I know you.’
- ‘It is as if knowledge is light.’ It may also signify doubt (الظنُّ), e.g., ‘It looks as if I know you.’
- Signifies correction (الاستدراكُ), e.g., ‘Hamid is intelligent, but he is lazy.’
- ‘Would that youth returned!’
- Signifies wish (النَّمُّ), e.g., ‘Would that youth returned!’
- ‘I hope Allah will forgive me’.
- ‘I am afraid the wounded might die.’

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

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

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

1) mufrad: ‘Surely Allah is swift in taking account’ (Qur’an, 3:199).
2) sentence:
   a) verbal sentence: ‘Surely Allah forgives all sins’ (Qur’an, 39:53).
   b) nominal sentence: ‘Surely, Allah with Him is the knowledge of the Hour’ (Qur’an, 31:34).

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In this lesson we learn the following:

1. *shibh jumlah*:
   a) prepositional phrase: ‘It looks as if you are from China.’
   b) *zarf*: ‘I hope the teacher is at the headmaster’s.’

If the *khabar* is *shibh jumlah*, it may precede the *ism*, e.g., ‘Surely to Us is their return, and Ours is their reckoning’ (Qur’an, 88:25-26). The original sequence is: ‘Surely to Us is their return, and Ours is their reckoning’ (Qur’an, 88:25-26). The original sequence is: 

Here the *ism* is definite, so the change of order is optional. But if the *ism* is indefinite, it is compulsory, e.g., ‘Surely with Us are fetters and a raging fire’ (Qur’an, 73:12), ‘Surely with hardship is ease’ (Qur’an, 94:6). Here it is incorrect to say ‘Surely with hardship is ease’ (Qur’an, 94:6). Here it is incorrect to say

If the *ism* of *līt* is the pronoun of the first person singular, it is compulsory to use *lāl* with it, e.g., ‘Would that I were a child.’ With *lāl* it is optional. So one may say or

Likewise with other three particles. *lūl* is not used with *lāl*. So we say ‘I am afraid I will not see you for a long time.’

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

2. For *lūl* (mūs of protection) see Key to Book Two (L 9).
In this bāb - in is prefixed to ḥamzah: infā'ala. The hamzah is hamzat al-wasl. We say ṣaqūṭ al-ḥalqa'ān wa-an-kisr 'The teacup fell and broke.'

(wa nkasara, not wa inkasara).

The mudāri‘: The The amongst the maqārah takes fathah, e.g., ṣaqūṭ: ʾan-kisr: hamzat al-wasl.

The amr: After the omission of the fāʾ, the verb commences with a šākin letter, so it needs hamzat al-wasl, e.g., ṣaqūṭ → ṣāʾ → ʾt-sāʾ → ʾt-sāʾ: return!' (tansarif-u → ngasr → insarif).

The masdar: It is on the pattern of the maqārah (infi'āl-un), e.g., ṣaqūṭ: ṣaqūṭ: ṣaqūṭ: ‘breaking’ -- ṣaqūṭ: ṣaqūṭ: ṣaqūṭ: ‘turning upside down’.

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


1. We have seen maf'u'l in L 20.
some more examples: فتحت الباب: ‘I opened the door.’
The door opened.’
الله يولى المسلمون الكفار: ‘The Muslims defeated the unbelievers.’
الله يولى الكفار: ‘The unbelievers got defeated.’

Note that فعل is the تفعَّل of الفعل, e.g.,
كسرت الزجاج: ‘I broke the glass.’
‘The glass broke.’
كسرت الزجاج: ‘I smashed the glass.’
‘The glass broke to pieces.’

(2) If the interrogative hamzah (hamzat al-istifham) is prefixed to this bāb, the hamzat al-wasl is omitted, e.g., 
‘أَكْسَرْتَ الزجاج?’ ‘Did the door open?’
‘أَكْسَرْتَ السَّيَارَة؟’ ‘Did the car overturn?’

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

(4) أَوْلَٰی means ‘but for...’, e.g., ‘أَوْلَٰی الشَّمْسِ لِهِلَكَتِ الأَرْضِ’ ‘But for the sun the earth would have perished.’ This particle is أَوْلَٰی which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun.

The noun that comes after أَوْلَٰی is a mubtada’ whose khabar is to be omitted.

The second sentence is called جواب أَوْلَٰی. It is a verbal sentence with the verb in the mādī. A lām is prefixed to an affirmative jawāb. A negative jawāb does not take this lām, e.g., ‘أَوْلَٰی الاِخْتِبارِ مَا حَضَرَتِ الْيَمِّ.’ But for the examination I
would not have attended today.'

Instead of the *mubtada* we may also have a nominal sentence with *أَنْ أَجِدَ حَارَّ لَحَضْرَتُ الْمُحاصِرَةَ*—*لَوْلَا أَنَّ النَّجُومَ حَارَّ لَحَضْرَتُ الْمُحاصِرَةَ*—*But for the fact that weather is hot, I would have attended the lecture.*—*لَوْلَا أَنِّي مُرِيضٌ لَسَافَرَتْ مَعَكَ*—*But for the fact that I am sick, I would have gone with you.*—*لَوْلَا أَنَّكَ مُستَعِجلٌ لَدَعَوْتُكَ إِلَى الْبَيْتِ*—*But for the fact that you are in a hurry, I would have invited you to my house.*

(5) "Who is this Ibrahim?" — Said: "This car of the headmaster is beautiful." If a demonstrative pronoun like *هُدَى هِذَا* comes after a proper noun or a *mudaf ilaihi* it is a *naf*.

Here are some more examples:

أَرْنِي سَاعَتَكَ — *Show me this watch of yours.* — *لَمَّا جَوَازَ الْسُّفُرَ هَذَا* — *I am afraid I will not perform hajj after this year of mine* (Hadith).

أَذِهْبُ بِكَانِي هَذَا — *Go with this letter of mine, and drop it to them* (Qur'an, 27:28).

(6) The *الْعَلْيُبُ* is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g., "My sons and daughters are studying." Here we have used the masculine even though the pronoun refers to sons and daughters. In the hadith: إنَّ السَّمَّسَ — *Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone's death or birth.*

Here *الْسَّمَّسَ* is the masculine form, and the pronoun in it refers to the sun. The pronoun is feminine, so we use the masculine form of the *الْعَلْيُبُ*.
which is feminine, and which is masculine. Here is another example:

EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to bāb انَفَعَلَ and their derivatives occurring in the main lesson.
3) Write the mudārī', the ism al-fā'il and the masdar of each of the following verbs.
6) Rewrite the following sentences using hamzat al-istifhām.
7) Point out in the following sentences the verbs belonging to bāb انَفَعَلَ and their derivatives.
9) Complete each of the following examples of لولا with a suitable jawāb.
15) Use each of the following words in a sentences of your own.

LESSON 23

In this lesson we learn the following:

#(1) Bāb افْتَعَلَل. In this bāb i- is added before the first radical, and ta after it (ifta'ala), e.g., انْتَظَرَ: (intazara) ‘he waited’. Note that this is not bāb انَفَعَلَ, because ن is the first radical in this verb, and is extra.

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

a) If the first radical is ز، ذ the extra ت changes to د, e.g., اذَا تنيع ‘he claimed’ for (idta‘ā → idda‘ā).
‘he remembered’ for ذكر (idhtakara → idhdakara→iddakara).

ازدهكر for (iztahama → izdahama).

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

اصتبر → ‘he had patience’ for (istabara → istabara).

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

اطلع → ‘he knew’ for (ittala’a → ittala’a).

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

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

واحد → ‘it was united’ for (iwtahada → ittahada).

وايقت → ‘he feared’, ‘he protected himself’ for (iwtaqa → ittaqà).

The mudārī: The حروف المضارع takes fathah, e.g., ‘he waits’ ‘he smiles’ ‘he listens’. يختصر ‘he selected’ ‘he selects’ for

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


The masdar: It is on the pattern of (ifti‘āl-un), e.g., ‘waiting’, ‘gathering’, ‘meeting’ for

The ism al-fā‘il and the ism al-maf‘ul: These are formed by replacing the حروف المضارع with mu-. The second radical takes kasrah in the ism al-fā‘il and fathah in the ism al-maf‘ul, e.g., ‘he examines’ ‘one who is examined’ (mumtaḥin-un) ‘examiner’ : (mumtaḥan-un) ‘one who is examined’.

In the muda‘af and the ajwab verbs both the ism al-fā‘il and the
maf'ūl have the same form, e.g., which stands for the ism al-fā'il, and for the ism al-maf'ūl.

In the same way from 'he selects': which stands for the ism al-fā'il, and for the ism al-maf'ūl.

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

#(2) As in bāb, the hamzat al-wasl is omitted in this bāb also when hamzat al-istifām is prefixed to the verb, e.g., 'Did you wait for me?' for (?a intazarta-n? : ?antazarta-nī). In the Qur'an, 'Has He preferred daughters to sons?'

#(3) We have learnt idha meaning 'if' or 'when' in L 14. It is also used to express surprise. On hearing a knock at the door, you go out expecting to see your old friend, but lo and behold, you find a policeman waiting for you. To express this unexpected turn of event you use (idhā of surprise), e.g., 'I went out, and to my surprise, there was a policeman at the door.' If one us throws his walking stick nothing happens except that its position changes from vertical to horizontal. But when Mūsā dropped his stick, something unexpected happened: it turned into a snake. The Qur'an uses idhā of surprise to express this event:

Two things should be noted here:
a) a *فاَٰذَإْ* is usually prefixed to {{ٌإِذَا}}

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

> دَخَلْتُ الْفَرْجَةَ فَإِذَا حَيَّةٌ عَلَى السَّرْيرِ
>
> I entered the room, and to my shock and surprise, there was *a* snake on the bed.'

#(4) The verb *ظُنْنَ* takes two objects which are originally *mubtada* and *khabar*, e.g.,

> أَظُنْنَ الامتحان قَرِيبًا : الامتحان قَرِيبًا
>
> 'I think the examination is near.' Here *الامتحان* is the first object, and *قريبًا* is the second.

> أَظُنْنَ الْمِدْرَاسَ يَابَتِي غَدًا : المِدْرَاسَ يَابَتِي غَدًا
>
> 'I think the headmaster is coming tomorrow.' Here *المُدِرَّسُ* is the first object, and the sentence *يَابَتِي غَدًا* is the second object, and it is in *مَحْلٍ نِصْبٍ.

*ظَنْنُ may be followed by *أَنْ or *أَنْ.

a) أَظَنْ أَن الامتحان سَهِلَ : الامتحان سَهِل

Here *الامتحان* is *ism inna*, and *سَهِل* is *khabar inna*. In the Qur'an (41:22)

> وَلَكِنُّ ُثَّبَتْنَ مَنْ أَنَا لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ
>
> 'But you thought that Allah does not know much of what you are doing.'

b) *يَرْسَبَ أحمد* (18:35)  

> 'أَمَّا َظَنْنَ أَنْ يَرْسَبَ أَحْمَدْ
>
> 'Ahmad will fail.' In the Qur'an (18:35)

> فَقَالَ مَا أَظَنْ أَنْ تَبْيِدَ هَذِهِ أَبْدًا :
>
> 'He said, "I do not think that Ahmad would fail."' (18:35)

#(5) We say *دَخَلْتُ في الامتحان* in the *إسلام* i.e.,

if what you enter is a place like a house or a mosque don’t use *فِي*, otherwise use *في*.

In the Qur'an: *وَدَخَلْتُ جَنَّتُهُ* (18:35).

But *ولَمْ يَدَخَلْ الإِيمَانُ فِي قُلُوبَكُمْ* (49:14).

We have both these usages in *فَدَخَلْتُ في عِبَادِي وَأَخْلَقْتُ جَنَّاتَيْنِ*.

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

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

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

a) فَعَلْ, e.g., علمَ ‘one who knows much’, سمَعْ ‘one who hears much’.

b) فَعَلْ, e.g., غَفُورٍ ‘one who forgives much’, شُكْورٍ ‘who thanke much’, عِبْوسَ ‘one who frowns much’, أَكْنَلَّ ‘who eats much’.

c) فَعَلْ, e.g., حَدِرَ ‘very cautious’.

d) مَفْعَلْ, e.g., مَعْطَاءٍ ‘one who gives much’.

These five patterns are called patterns denoting intensity in the ism al-fā‘il.

#(7) ‘One must take the test.’ It literally means ‘there is no escape from the test.’ Here is which we have learnt in L 21.

If a masdar mu‘awwal is used, may be omitted, e.g., ‘You must write to him’, ‘You must travel’, ‘You must learn how to operate the computer.’

EXERCISES

1) Answer the following questions.
2) Point out all the verbs belonging tobab and their derivatives occurring in the main lesson.
3) Write the mudāri’, the amr, the ism al-fā‘il and the masdar of each of the following verbs.

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4) Change the following verbs to bāb أَفْعَلَ.

5) Change the following verbs to bāb أَفْعَلَ.

6) Change the following verbs to bāb أَفْعَلَ.

7) Write the original form from which each of the following verbs has been derived as shown in the example, and name the bāb.

8) Rewrite the following sentences using bāb أَفْعَلَ as shown in the example.

9) Point out the verbs belonging to bāb أَفْعَلَ and their derivatives occurring in the following sentences.

12) Rewrite each of the following sentences using the form of ظَنَّ أَنْ indicated therein. Rewrite it again using أَنْ after ظَنَّ.

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

14) Give the mudāri‘ of each of the following verbs.

16) Derive the intensive form of ism al-fā‘il on the patterns of فعل، فَعَلْ فَعَلَ فَعَلْ فَعَلُ from the verbs given with each of them.

**Lesson 24**

In this lesson we learn the following:

#(1) Bāb أَفْعَلَ. In this bāb i- is prefixed to the first radical, and the third radical is doubled (if ‘alla). This bāb is used only for colours and defects, e.g., اِحْمَرَ ‘it became red’, اِعْوَجَ ‘it became crooked’.

The mudāri‘ of أَفْعَلَ is مَحْرَم, and ism al-fā‘il is مَحْرَم. It has no ism al-maf‘ul. Its masdar is مَحْجُورِ. This bāb has another form with the addition of an alif after the second radical, i.e., أَفْعَلَ (if ‘alla), e.g., اِحْمَرَ ‘it became red’, اِدْهَامَ ‘it became dark green’.

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The *mudāri* of *ḥammār* is *ḥammār* and its *ism* is *ḥammār*. Note that a verb like *ṣāda* is not from *bāb* but it is from *fā'il*. In determining the *bāb* we must find out the radicals. The forms in certain cases may be deceptive.

#(2) The verb *ra'ā* has two meanings: (a) to see, and (b) to think, to judge. In the first sense it is called *ra'ā* (of the eye), and in the second sense it is called *ra'ā* (of the mind). The first takes only one object, e.g., *'A'īt 'ibrāhim* 'I saw Ibrahim.' The second takes two objects which are originally *mubtada* and *khabar*, e.g., *ha'amad al-umām* 'I think Hamid is a scholar.' *'A'īt* *ṣīf* 'I think you are weak.' In the Qur'an (70:6-7) : *'Ineḥum yirūna bīyada* 'They indeed deem it (the punishment) far off, and We deem it near.'

#(3) *'Ussā* is a verb signifying hope and fear like the particle *'alā*, e.g., *'Ussā lāli* 'It is hoped that Allah will turn to them in forgiveness' (Qur'an, 3:109). *'Ussā* *'Ummā* 'It is feared that you dislike a thing while it is good for you' (Qur'an, 2:216).

*'Ussā* can be used both as an incomplete and a complete verb.1

a) An incomplete verb (the *fā'il* of *n-nasqas*) is a sister of *isam* and takes *masdar* *mu'awwal*. e.g., *'Ussā lāli* 'It is hoped that Allah will forgive them' (Qur'an, 4:99). Here *lāli* is its *ism*, and the *masdar* *mu'awwal* *lāli*...
khabar. Remember that its khabar should be a masdar mu‘awwal. Its ism can also be a pronoun, e.g., ‘It is hoped that I will get married this year.’ Here -āst is its ism.

b) A complete verb is followed by the fā‘il, e.g., دَخَلَ المدرَسَ (الفعل التام). If ġasā‘ is used as a complete verb it is immediately followed by the masdar mu‘awwal, e.g., ‘It is hoped that my Lord will guide me’ (Qur’an, 18:24). Here the masdar mu‘awwal is the fā‘il.

In ‘I am afraid I will fail’ ġasā‘ is incomplete, and in أَرْسَبَ أَرْسَبَ it is complete.

(4) After the the teacher entered.’ Here -مَا دَخَلَ المدرَسُ along with the verb that follows it has the meaning of a masdar. So مَا دَخَلَ المدرَسُ means مَا الدَخُولِ المدرَسِ (the infinitive mà). That is why this is called (the infinitive md). The verb that follows the infinitive mà may be màdî or mudâri. Here is an example of the latter: ‘I will show you the magazine after the teacher leaves.’ Here مَا يَخْرُجُ المدرَسُ بعد ما يَخْرُجُ المدرَسِ has the force of بعد خُروج المدرَسِ. Here are some more examples: ‘For them is a severe punishment for their fogetting the Day of Reckoning’ (Qur’an, 38:26), ‘So taste the punishment for your rejection’ (Qur’an, 3:106).

(5) We have learnt in Book Two (L 11) that the khabar coming after ﻓِنَّ أَحْيَى يَدْرَسُ بِالمدرَسَةِ, أَمَّا أَنَّا قَادِرُونَ بِالجامعة. In the āyah
there is no, because the khabar has been omitted as it is evident from the context. The omitted khabar is ‘it will be said to them.’ Here is a translation of the meaning of this āyah: ‘As for those whose faces will be darkened it will be said to them, “Did you reject the faith after believing?”’

EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to bābs and ʿafūl and their derivatives occurring in the main lesson.
3) Write the mudāriʿ, the masdar and the ism al-fāʿil of each of the following verbs.
4) Write the mudāriʿ, the masdar and the ism al-fāʿil of each of the following verbs.
5) Specify the bāb of each of the following verbs.
6) Point out the verbs belonging to bābs and ʿafūl and their derivatives occurring in the following sentences.
7) Rewrite the following sentences using رأى القلب.
   8a) Change عسي التامة to عسي الناقصة in the following sentences.
   8b) Change عسي الناقصة to عسي التامة in the following sentences.
   8c) Use عسي in two sentences of your own. It should be nāqīṣah in the first, and tāmmah in the second.
11) Give the mudāriʿ of each of the following verbs.
12) What is the meaning of الوَجْهَة, and what is its plural?
In this lesson we learn the following:

1) **Bab ista-** is prefixed to the first radical (istaf'ala), e.g., استغفر 'he asked forgiveness', استيقظ 'he woke up', استعد 'he got ready', استلم 'he had a bath', استقال 'he resigned', استطاع 'he lay down'.

The mudari': It is استطاع, e.g., *استطاع يسحل* (تستطاع استطاع استطاع استطاع). (This has fathah at the end to avoid جف.)

The amr: It commences with a sakin letter, so it takes hamzat al-wasl, e.g., تستطاع تستطاع تستطاع تستطاع تستطاع تستطاع تستطاع. (tastaghfir-u : staghir : istaghfir) تستطاع استطاع استطاع تستطاع تستطاع تستطاع. (This has fathah at the end to avoid جف.)

The masdar: It is on the pattern of استطاع (istif'al-un), e.g., تستطاع تستطاع تستطاع تستطاع تستطاع تستطاع. In the ajwaf verbs a compensatory ٰ is added at the end, e.g., استطاع ي استطاع ي استطاع ي استطاع ي استطاع ي استطاع ي استطاع ي استطاع ي estم* (This has fathah at the end to avoid جف.)

The ism al-fa'il and the ism al-maf'ul: The second radical has kasrah in the ism al-fa'il and fathah in the ism al-maf'ul, e.g., يستطاع 'one who seeks pardon', and 'one whose forgiveness is sought' (mustaghfir/ mustaghfar).

The noun of place and time: It is the same as the ism al-maf'ul, e.g., مستشفى 'future', مستشفى 'hospital'.

This bab signifies, among other things, the meaning of seeking, e.g., ٰ 'he forgave'، استطاع 'he sought forgiveness', طَعَمَ 'he ate'، استطاع 'he asked for food', هَدَى 'he guided'، استطاع 'he sought guidance'.

I am studying Arabic so that I may understand the Qur'an. The word كَي is an infinitive particle, and لكني meant 'in order that' in Arabic.
mansûb. is prefixed to it which may sometimes be omitted, e.g., ‘So that we may glorify You much’ (Qur’an, 20:33). Here is for 

is joined to in writing, e.g., ‘Work hard lest you should fail.’ ‘Write down my telephone number in the diary so that you do not forget.’

Here are some more examples of 

‘My colleagues went to the market to buy the necessaries.’ ‘Maryam, get up early lest you should miss the train.’

is another particle of nasb. It precedes the mudâri’, and renders it mansûb. It means ‘in that case’. It is used only in reply to a statement. If your friend tells you ‘The headmaster is returning today from abroad’, you will reply saying, ‘In that case we will receive him at the airport.’ Note that the verb after is mansûb.

renders the verb mansûb only if the following three condition are met:

a) should be at the beginning of the sentence, and it should not be preceded by any other word,
b) the verb should immediately follow it. Intervention by or an oath is permitted,
c) the verb should denote futurity.

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1 - For see Book Two (L 17).
2 - In English we say, 'I missed the train'. In Arabic we say, 'The train missed me':
In the example cited above all the three conditions are met. إذنَّ إذنَّ إذنَّ is at the beginning of the sentence, the verb نَسْتَقْبَلُهُ immediately follows it, and it denotes futurity. But if we say إذنَّ إذنَّ إذنَّ the verb should be marfū‘ because إذنَّ is not at the beginning of the sentence. In the same way if we say إذنَّ في المطار نَسْتَقْبَلُهُ the verb should be marfū‘ because the verb does not immediately follow إذنَّ. We, may, however, say إذنَّ والله نَسْتَقْبَلُهُ في المطار ‘In that case we will by Allah receive him at the airport.’ and also إذنَّ لا نَسْتَقْبَلُهُ في المطار ‘In that case we will not receive him at the airport.’ The verb in these two cases is mansūb.

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

تَصَلُّ الحافلة إلى المطار الساعة الثانية ‘The bus arrives at the airport at two.’

 إذنَّ أخاف أن أتغفو في حافلة ‘In that case I am afraid I will miss the flight.’

Here أخاف is marfū‘ because it does not denote futurity.

#(4) We have seen that the verb in the mādī is negated with ما، e.g., ‘I did not eat.’ But if we negate two verbs in the mādī together, we use لا، e.g., ‘I neither ate nor drank.’ ‘He neither believed nor prayed’ (Qur’an,75: 31).

#(5) We have seen wāw al-hāl prefixed to a nominal sentence, e.g., دَخَلْتُ المسجد والإمام يقرأ الفاتحة ‘I entered the mosque while the imam was reading the Fātiḥah.’ It can also be prefixed to a verbal sentence with the verb in the mādī, but then it should be followed by قُدْ، e.g., دَخَلْتُ المسجد وقد قرأ الإمام الفاتحة ‘I entered the mosque after the imam had finished reading the Fātiḥah.’

Here are some examples:

خُرجنا من الفصل وقد شرَّح المدرس الدرس ‘We left the class after the teacher had
finished explaining the lesson.’ — ‘The doctor came after the patient had died.’ — ‘I arrived at the airport after the plane had taken off.’

#(6) The verb جعل has four meanings:

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

‘I will make this room a shop.’ Here is the first object, and the second object. Here are some more examples:

‘Allah had made alcoholic drinks harâm.’

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

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

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

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

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

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

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

d) to begin. In this sense it acts like ism and khabar. Its khabar is a verbal sentence with the verb in the mudâri’, e.g.,
'Hamid began beating me.' Here حامد is its ism, and the sentence يضربني its khabar.

#(7) The plural of 'pedestrian' is مُشَاه. It is on the pattern of فَعْلَة (fu‘alat-un). So مُشَاه (mushāt-un) is originally مُشَاة (mushayat-un) where -aya- changes to -ā-. Here are some more examples: قاضٍ 'judge' → عارة 'naked' → عال 'ruler' → فضّة 'barefoot' → حاف 'foot'.

The nawāṣib of the mudārī'

The particles that change the mudārī to mansūb are called نواصب الفعل المضارع. These are four, and we have learnt them all. They are:

a) أَنْ, e.g., ‘And Allah wants to turn to you’ (Qur’an, 4:27). This particle is called حرف مُضْرَّبِيَّةٍ وَنْصّبٍ وَإِسْتِقْبَالٍ, i.e., an infinitive particle that changes the mudārī to mansūb and denotes futurity.

b) أَنْ, e.g., ‘He said, “Surely, you will not be able to have patience with me” ’ (Qur’an, 18:67). This particle is called حرفْ نفْيِي وَنْصّبٍ وَإِسْتِقْبَالٍ, i.e., a negative particle that changes the mudārī to mansūb and denotes futurity.

c) كَيْ, e.g., ‘So that we may glorify You much.’ This particle is called حرف مُضْرَّبِيَّةٍ وَنْصّبٍ وَإِسْتِقْبَالٍ, i.e., an infinitive particle that changes the mudārī to mansūb and denotes futurity.

d) أَذِّنْ, e.g., ‘I shall come to visit you tomorrow in shā’ Allah.’ ‘In that case I will wait for you.’ This particle is called
EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to bāb استَفْعَلَ and their derivatives occurring in the main lesson.
3) Write the mudāri', the amr and the masdar of each of the following verbs.
4) Point out the verbs belonging to bāb استَفْعَلَ and their derivatives occurring in the following sentences.
5) Fill in the blank in each of the following sentences with كِيِلَ and make necessary changes.
6a) Use إذن in three sentences of your own.
6b) Oral exercise: Each student says something, and his colleague replies to him using إذن.
7) Negate both the verbs in each of the following sentences.
8) Rewrite the following sentences changing the subordinate nominal sentences to verbal sentences.
9) Specify the meaning of جَعَلَ in each of the following sentences.
11) Oral exercise: Each student asks his colleague متى استيقظت؟ ومن أيدت؟
12) Write the mudāri' of each of the following verbs.
13) Specify the bāb of each of the verbs occurring in the hadith of Abū Dharr.
14) Write the singular of القَفَا the plural of نَظَرُوا occurring in the hadith?
15) What is the original form of Ijَّا occurring in the hadith?
16) Write the plural of each of the following nouns on the pattern of عَارَ/عُرَافَة.
In this lesson we learn the following:

(1) the quadriliteral verb, e.g., تَرَجمَ ‘he translated’, بَعَثَ ‘he scattered’, هَرُولَ ‘he walked fast’, بَسَمَ ‘he said bismillah’.

Like the thulathī, the rubā‘i is also either mujarrad or mazid.

The rubā‘i mujarrad has only the four radicals without any extra letters as which is composed of: t-r-j-m. Now the rubā‘i mujarrad has only bāb, and it is فَعَّلَلَ (fa‘lala). The mudārī is تَرَجمُ, e.g., تَرَجمَ. As the verb is composed of four letters, the حَرَف الضَّرَعَة has dammah. The masdar is on the pattern of تَرَجمَة (fa‘lalat-un), e.g., تَرَجمَة ‘translation’. The ism al-fā‘īl is مُتَرَجَمُ ‘translator’ wherein the third radical has kasrah, and in the ism al-maf‘ūl it has fathah, e.g., كَتَابُ مُتَرَجَم ‘translated book’.

The rubā‘i mazid has three abwāb. They are:

a) فَعَّلَلَ where t- has been prefixed to the first radical (tafa‘lala), e.g., تَرَجَعَ ‘he grew up’, تَمَضَّضَ ‘he rinsed his mouth with water’.

The mudārī is يَتَرَجَعُ, and the masdar is تَرَجَعُ.

b) فَعَّلَلَ where i- is prefixed to the first radical, and the fourth radical is doubled (if’alalla), e.g., أَطْمَأَنَّ ‘he felt reassured’, أَشْمَأَزَ ‘he detested’.

The mudārī is يَأْطُمَأَنُّ (ya‘tma’inn-u), and the masdar is أَطْمَأَنَّ.

In the Qur’an (13:28) ‘Lo! in the remembrance of Allah do hearts find peace.’

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c) where i- is prefixed to first radical, and -n is added after the second (if anlala), e.g., يَفْرَقَ عَ. The mudāri is يَفْرَقَ عَ, and the masdar is يَفْرَقَ عَ. The sentence means 'The people dispersed.'

#(2) 'This is a man' is -da, and 'This is the man' is da. But this sentence may also mean 'This man'. The listener may think that you mean 'This man' and wait for the khabar. To avoid this ambiguity an appropriate pronoun is inserted between the mubtada' and the khabar, e.g., هذا هو الرجل، 'This is the man', 'These are the criminals', 'This is the car', 'These are the Muslim ladies'. The pronoun (الضمير الفعال) so used is called ضمير الفعال (the differentiating pronoun).

This ambiguity also occurs in a sentence where the mubtada' is a proper noun, and the khabar an adjective or a noun having al, e.g., حامد اللعب 'Hamid the player' or 'Hamid is the player'. If we mean 'Hamid is the player' we say حامد هو اللعب. Here are some more examples of:

And those are the successful' (Qur'an, 2:5). That is the great success' (Qur'an, 9:72).

But the use of ضمير الفعال is not compulsory. If you think that there is no ambiguity, you need not use it. We have in the Qur'an ذلک الكتاب 'That is the Book' (2:2), ذلک الفوز العظيم 'That is the great success' (9:89).

#(3) If you are offered something to eat with the instruction -da you can eat the whole thing. But if the instruction is -da you are to take only part of it. In the same way we say: Of the...
students are some who do not know English.' This is called من التَّبْعِيضِ (the partitive min). Here are some more examples:

- ‘You are one of the best students.’ Compare this with ‘You are the best student.’
- ‘And they spend part of what We have given them’ (Qur’an, 2:3).
- ‘And of mankind are some who say, “we believe in Allah and the Last Day”, but they are not believers’ (Qur’an, 2:8).

#(4) In ‘And has the headmaster come?’ the conjunction وَهل جاء المُديِّر؟ comes first, and then the interrogative particle هل the hamzat al-istifham (أ) precedes the conjunction, e.g., وأ جاء المدير؟ We cannot say وَأ جاء المدير؟. Here are some examples from the Qur’an:

- ‘And did they not look into the kingdom of the heavens and the earth?’ (7:185).
- ‘Then, will you believe in it when it has actually happened?’ (10:51).

#(5) Many ayat commence with إذ, e.g., إذ قال إبراهيم. In such cases إذ is the object of the verb ‘Remember’ which is always omitted. The meaning of the above ayah is ‘Rememer when Ibrahim said ...’.

#(6) The plural of مَسْتَ ‘dead’ is on the pattern of فَعَّلِي. It is a diptote¹, and so has no tanwin. Here are some more examples: أسير ‘captive’ مريض ‘patient’ جريح ‘wounded’

¹ - For dipotes see L 34. For Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
(#6) If the munâdâ is a noun with the pronoun of the first person singular as its mudâf ilaihi, it has five different forms, e.g.,

a) yâ râbi (yâ rabî) : this is the original form.

b) yâ râb (yâ rabbî) : here the yâ’ (y) has been omitted.

c) yâ râbiya (yâ rabbiya) : the yâ’ is retained, but has fathah.

d) yâ râbba (yâ rabbâ) : the yâ’ is omitted, and the last letter has fathah.

e) yâ râbba (yâ rabbâ) : the yâ’ is omitted, and the last letter has fathah and alif.

The last form takes Hâ at the end: yâ râbhâ (yâ rabbâh).

I have put all the five forms in this mnemonic: cby iO j O y.

The first form (yâ râb) is the most frequently used in the Qur’ân.

(#7) We have seen in L 14 that if the jawâb a’-shârät is a nominal sentence, it should take Fâ, e.g., فإذا مرضت فهَوْهُ يَشْفَيْنَ. This Fâ can be replaced with Fa, e.g., وإذا ذَكَرُ اللَّدَنَّينِ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبِشُرونُ. And when those (whom they worship) beside Him are mentioned, (surprisingly) they rejoice’ (Qur’ân, 39:45).

إِفَانَ أعطُوا منْهَا رَضُوا وَإِنَّ لَمْ يُعطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ‘If they are given thereof they are pleased, but if they are not given thereof (surprisingly) they are displeased’ (9:58).

(#8) We have learnt the muda‘af verb in Book Two (L 29). In all forms of the mudârî except two, the second radical loses its vowel and is assimilated to the third radical, e.g., يَحْجُ، يَحجُونَ، يَحجُونَ، يَحجُونَ، يَحجُونَ، يَحجُونَ، يَحجُونَ، يَحجُونَ أَحْجَ، نَحْجَ. This process is called idghâm (assimilation). Only the two underlined forms do not undergo idghâm because they are isnâded to mutahârrik pronouns.

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Now, in the *mudāri‘ majzūm* these four forms: ُحج, ُحج, ُحج, ُحج have two possibilities: one with *idghām* and the other without it, e.g., ُلحج (lam ya-ḥujja) or ُلحج (lam ya-hujj). Remember that ُلحج (ya-hujj-ū) is originally ُلحج (ya-hujj-ū).

In the same way, ُلحج or ُلحج or ُلحج or ُلحج.

The *amr* of the second person masculine singular also has this possibility: ُحج (ḥujja) ‘perform hajj’ or ُحج (uhjuj). The *amr* of the second person feminine plural is already without *idghām* : ُحج. It cannot have *idghām* because it is *isnād* to a *mutahārrik* pronoun.

The process of removing the *idghām* is called ُلاق الأدغام (fakk al-idghām).

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

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

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

‘And none can guide him whom Allah does not show the way’ (39:36).

Say, “If you love Allah, then follow me; Allah will love you and forgive you your sins” (3:31).

EXERCISES

1) Answer the following questions.
2) Point out the *rubā‘i* verbs and their derivatives occurring in the main lesson, and specify the *bāb* of each of them.
3) Write the *mudāri‘* and the *amr* of each of the following verbs.
4) Point out the *rubā‘i* verbs and their derivatives in the following sentences, and specify the *bāb* of each of them.
In this lesson we learn the following:

Kinds of pronouns:

Pronouns are either separate (منفصل) or attached (منفصل).

The separate pronouns are independent and not attached to any other word. They also occur after إلا, e.g.,

أنا مسلم 'I am a Muslim' -- No one understood the lesson except you.'

ما رأيت إلا أباك 'It is you that I saw.' -- 'I saw none but you.'

The attached pronouns are not independent, but are always attached to other words, e.g., and لك in رأيت لكي 'I saw you.' Here -tu is the attached pronoun meaning I, and -ka is the attached pronoun meaning you.

We know that nouns indicate their functions in the sentence by changing their endings, e.g., دخل الوُلْد (al-walad-u), سألت الولد (al-walad-a), قلت للولد (al-walad-i). But pronouns do not change their endings; they change themselves entirely, e.g., أتستلك من أنت? So 온 is the marfu' form, }
So there are two sets of pronouns: one for Raf', and the other for nasb and jarr. And each of these two sets has two forms: one separate and the other attached.

THE PRONOUNS OF RAF'

The separate forms:

Third person: هوُ، هِمْ، هُمَّ، هِمَا، هُمَّا، هُنَّ.
Second person: أَنْتُ، أَنْتِ، أَنْتَمَّ، أَنْتَمُّ، أَنْتُمَّ، أَنْتُمُّا.
First person: أَنَا، نَحْنُ.

The attached forms: The following are the attached pronouns of Raf':
1) the mutaharrik ta', as in ذَهَبَتُ، ذَهَبَتِ، ذَهَبَتْهُ، ذَهَبَتْهَ، ذَهَبَتْهُمُّ، ذَهَبَتْهَمَّ، ذَهَبَتْهُنَّ (−tu, −tumâ, −tum, −ti, −tunna).
2) the alif of the dual, as in ذَهَبَتُ، ذَهَبَتِ، ذَهَبَتْهُ، ذَهَبَتْهَ، ذَهَبَتْهُمُّ، ذَهَبَتْهَمَّ، ذَهَبَتْهُنَّ (−â).
3) the waw of the plural, as in ذَهَبْتُونَ، ذَهَبْتُنَّ، ذَهَبْتُهُمُّ، ذَهَبْتُهُمَّ، ذَهَبْتُهُنَّ (−û).
4) the yâ' of the second person feminine, as in ذَهَبْتَنِي، ذَهَبْتَنَّ، ذَهَبْتَنَّهُ، ذَهَبْتَنَّهَ، ذَهَبْتَنَّهُمُّ، ذَهَبْتَنَّهَمَّ، ذَهَبْتَنَّهُنَّ (−î).
5) the nun of the feminine plural, as in ذَهَبْنَينَ، ذَهَبْنَينَهُ، ذَهَبْنَينَهَ، ذَهَبْنَينَهُمُّ، ذَهَبْنَينَهَمَّ، ذَهَبْنَينَهُنَّ (−na).
6) -nâ of the first person plural, as in ذَهَبْنَا (−nâ).

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

a) the madî: in the following two forms: ذَهَبَتُ ذَهَبُ and ذَهَبَتْهُ ذَهَبُ. Note that the tâ' in ذَهَبَتْهُ is not a pronoun. It is a particle denoting feminine gender.

b) the mudâri': in the following four forms: يَذَهَبُ، يَذَهَبُ، أَذَهَبُ، أَذَهَبُ.

THE PRONOUNS OF NASB

The separate forms: You have not been introduced to these forms before. These forms are composed of the word إِبَأِ plus the attached pronouns of nasb which you already know, e.g., إِبَأَ (iyyâ-ka).

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Third person: إياها، إياهم، إياها، إياهم، إياهن

Second person: إياك، إياكم، إياك، إياكم، إياكن

First person: إياي، إيانا.

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

Third person: سألته سألهم سألها سألهم سألهن

Second person: سألتكم سألتم سألتك سألتم سألكن

First person: سألني سالنا

THE PRONOUNS OF JARR

The pronouns of jarr have only the attached form, and they are the same as the pronouns of nasb, e.g., منته منتها منن منك منكن منك منكن.

WHEN TO USE THE SEPARATE PRONOUNS OF NASB

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

1) if it is a maf'ul bihi, and precedes the verb, e.g., "We worship You", but: إياك تعبد
"It is You that we worship." We cannot say لك تعبد, as لك is an attached pronoun, and cannot stand alone.

2) if it is a maf'ul bihi of a masdar, e.g., "We are awaiting the headmaster's visit to us." Here إيانا is the object of the masdar زياره. Here is another example: مساعدتك إياي كانت قبل مساعدتي إياك "Your help to me was before my help to you."

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1 - The attached form of the pronoun of the first person singular is ِْدُ only. The ِْن is the حَزَن (the سُنَيَة of protection). See Book Two (I.9).
3) If it occurs after a conjunction, e.g., رأيتك وياه، ‘I saw you and him.’ Here we cannot say رأيتك رها as it is an attached pronoun and cannot stand alone.

In the same way we say إني ويااك ناجحان ‘Indeed I and you have passed.’ We cannot say إني وأنتين ... nor can we say إني وأنتين because安县 is pronoun of raf'.

4) If it occurs after إنا لتأبد إلا إيااه, e.g., ‘We worship none but Him.’ We cannot say إنا لتأبد إلا إيااه, ‘I asked none but you.’

5) If it occurs after an attached pronoun of nasb, e.g., أين مجلة المدير؟ ‘Where is the headmaster’s magazine?’ -- ‘I gave it him.’ Here we cannot say أعتنيتها إيااه. If both the pronouns belong to the same person - as in this example - the second pronoun should be separate. But if they belong to different persons, we may use either the attached or the separate pronoun, though it is better to use the attached pronoun, e.g., أين كتابي؟ -- ‘Where is my book?’ -- ‘I gave it to you.’

#(2) One of the patterns of the masdar is الفعل (fa'il-un), e.g., رن الجرس ‘The bell rang’, رنين ‘ringing’, صفر ‘he whisled’, صفر ‘whistling’.

**EXERCISES**

1) Answer the following questions.
2) Point out all the pronouns occurring in the main lesson, and specify the category to which each of them belongs.
3) Point out all the separate pronouns of nasb occurring in the main lesson, and mention the reason for their being separate.
4) Rewrite the following sentences placing the pronoun of nasb before the verb in each of them.
5) Rewrite the following sentences using إلا as shown in the example.
6) Fill in the blank in each of the following sentences with the type of pronoun mentioned in brackets.
7) Answer the following questions using two pronouns of nasb as shown in the example.
8) Answer the following questions using two pronouns of nasb as shown in the example.
9) Oral exercise: Each student says to another 'So-and-so wants your book. Shall I give it to him?' And the other says 'Yes, give it to him', or 'No, don’t give it to him.'
10) Write the masdar of each of the following verbs on the pattern of fa‘il.
11) Give the plural of the verb and the dārj.
12) Write the mudāri‘ and amr of each of the following verbs.

**LESSON 28**

In this lesson we learn the following:

#(1) (the absolute object): It is the masdar of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is mansūb, e.g., ‘Bilal beat me a beating.’ The words convey the meaning, but you can say this even if he did not actually beat you, but merely raised his hand, or gently placed his hand on your body. But you can say only when he gave you a real beating.

The maf‘ūl mutlaq has four uses. It is used:

a) to emphasize as we have just seen. Here is another example: ‘And Allah spoke to Mūsā directly’ (Qur’an, 4:164).

b) to specify the number, e.g., ‘The book was printed twice.’ ‘I forgot and performed only one sajdah.’

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c) to specify the type of action, e.g., ‘He died the death of martyrs.’ ‘Write legibly’ (literally, ‘write a clear writing’).

d) as a substitute for the verb. In this case only the masdar is used, e.g., ‘Have patience!’ Here the masdar is a substitute for the amr ‘I thank you.’ Here the masdar is a substitute for the mudari ‘I thank.’

Words which deputize for the masdar:
The following words deputize for the masdar, and are therefore mansūb, and are grammatically regarded as maf’ūl mulaq :

1) the words كُلّ with the masdar as their madaf ilaihi, e.g.,

‘I know him fully well.’

‘The headmaster punished me to some extent.’

‘What sort of sleep are you sleeping?’ In the Qur’an (26:227):

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

2) a number with the masdar as its tamyiz’, e.g.,

‘The book was printed thrice.’ In the Qur’an :

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

‘...flog them eighty stripes’ (24:4).

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

‘I understood the lesson well.’ This is for فَهَمَتُ الْدَرْسَ فَهَمًا جَيْدًا which literally means ‘I understood the lesson with a good understanding.’

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1. The tamyiz (التنويز) is a word used to specify a vague idea. The tamyiz of the number may be maf'ūr or mansūb, e.g., الله له خلقٌ (الله له خلق) means ‘God has created man’ or ‘God has created everything.’
4) ism al-masdar (اسم المـُـسـَـدـِر) : It is a word which has the same meaning as the masdar, but has less letters than it, e.g., كلام ‘speaking’ is ism al-masdar, and تقبل ‘kiss’ is ism al-masdar, and masdar.

‘He spoke to me harsh words.’

5) a cognate masdar: It is:
(a) the masdar of the mujarrad verb while the verb used in the sentence is mazid, e.g., ‘I bought this car directly.’ Here is the masdar of the mujarrad verb شراء ‘to buy’ whereas the masdar of اشترى is اشترى جمعا. Here is an example from the Qur’an (89:20) And you love wealth with abounding love.’ Here is the masdar of the mujarrad verb حب ‘to love’ whereas the masdar of the mazid verb حب is حب and this masdar is very rarely used.

(b) a masdar of a mazid bāb which is different from the bāb of the verb, e.g., ابتسمت ‘I smiled.’ Here ابتسم is the masdar of the verb which belongs to bāb الفعل, whereas the verb belongs to bāb الفعل, and both have the same meaning. In the Qur’an (73:8) And devote yourself to Him with complete devotion.’ Here the verb تقبل is from bāb الفعل whereas the masdar is from bāb الفعل.

6) a demonstrative pronoun with the masdar as its badal, e.g., Do you accord me this kind of reception?’ Here this is the maf‘ul mutlaq, and so it is the استقبل is its badal.

7) a pronoun referring to the masdar, e.g., ‘I worked hard in a way nobody else did.’ Here the pronoun he stand for اجهداداً.
8) A synonym of the masdar, e.g., 

�\( \text{'I lived a happy life.'} \)

�\( \text{‘life’ is synonymous with عيشة derived from عاش.} \)

\( \text{(#2) There are many kinds of masdar.} \)

a) One of them is مُصَدَّرُ الْمَرَأَة. This masdar denotes how many times the action took place, once, twice, thrice ... It is on the pattern of فعلة (fa'lat-un), e.g., طبع ‘I hit him once, and he hit me twice.’ طبعات ‘This book has been printed several times.’ طبعات (taba'ät-un) is the plural of طبع.

In the abwāb of the mazid the masdar al-marrah is formed by adding ة to the original masdar, e.g., تكبير ‘saying “Ahhahu akbar” once’, إطلالة ‘peeping out’ : إطلاالة ‘peeping out once’, e.g., وضعت ‘This book has been printed several times.’ أطلالت من ‘I looked down from the window twice.’

b) Another kind of the masdar is مُصَدَّرُ الْمَيْتَة (the masdar of manner). It is on the pattern of فعلة (fi'lat-un), e.g., جلسة ‘manner of sitting’, مشية ‘manner of walking’. We say, لا تمش مشية النساء ‘Don’t walk like women.’ جلسة جلسة طالب علم ‘Sit as students sit.’

Note that that the first letter has fathah in the masdar al-marrah, and kasrah in the masdar al-hai'ah.

Masdar al-hai'ah is not formed from the mazid abwāb.

c) Another kind of the masdar is the masdar mimi (المصَدَّرُ الميمي). It is on the pattern of مفعلة / مفعول (maf'al-un / maf'alat-un) and مفعول (maf' il-un / maf' ilat-un), e.g., ممات ‘death’, مفرفة ‘forgiveness’, معرفة ‘knowledge’.
In the *mazid abwǎb* it is the same as the *ism al-maf‘ul*, e.g., مَزْقَةٌ ‘tearing asunder’, مَتَقْلَبٌ ‘taking out’, مَخْرُجٌ ‘return’. In the Qur’an, مَخْرُجٌ ‘taking out’, مَتَقْلَبٌ ‘return’. So We made them tales, and totally scattered them’ (34:19).

**EXERCISES**

1) Answer the following questions.
   3a) Point out all the instances of *maf‘ul mutlaq* occurring in the main lesson, and specify the signification of each of them.
   3b) Point out words deputizing for the *masdar* in the examples of the *maf‘ul mutlaq*.

4) Point out the instances of *maf‘ul mutlaq* occurring in the following sentences, and specify the signification of each of them.

5) Point out words deputizing for the *masdar* in the following examples of the *maf‘ul mutlaq*.

6) Complete the sentence ... with three instances of *maf‘ul mutlaq*. In the first instance it should specify the number, in the second the type of action and in the third it should signify emphasis.

7) Mention all the words that deputize for the *masdar* in the *maf‘ul mutlaq*.

8) Give three examples of the *masdar* which functions as a substitute for the verb.

8) Derive *masdar al-marrah* from each of the following verbs.

9) Derive *masdar al-hai‘ah* from each of the following verbs.

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**LESSON 29**

In this lesson we learn the following:

#(1) الفَعْلُ لَا جَلَّهُ لَفْعُولٍ لَـهُ : It is a *masdar* which tells us the reason for doing an action, e.g., لَمْ أَخْرَجَ خُوفًا مِّنَ الْمَطْرَ ‘I did not go out for fear of rain’.

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I attended (the class) for the love of grammar. Here the masdar حُبَّاً للنَّحْوٍ tells us the reason for not going out, and the masdar خوفاً tells us the reason for attending the class. This masdar mostly denotes a mental action like fear, love, desire, respect etc. It is mansūb.

The masdar in maf‘ul lahu is mostly with the tanwin, but it may also be mudāf, e.g., ‘Do not kill your children for fear of poverty’ (Qur’an, 17:31).

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

#(2) هُلَّا : This particle is used in a verbal sentence. It is used with the mudārī‘ to urge one to do an action, and with the mādī to rebuke him for neglecting an action, e.g., ‘هَلَّا شِكْروُهُ إِلَى المَدِيرِ’, i.e., ‘you should do’, ‘هَلَّا شِكْروُهُ إِلَى المَدِيرِ’, i.e., ‘you should have.’

In the first case it is called حَرْفُ التَّحْضِيضِ (the particle of urging), and in the second حَرْفُ التَّنَادِي (the particle of rebuke). The words هُلَّا, أَلَّا, لَوْنَّا, لَوْنَّا are also used for tahdīd and tandīm. In the Qur’an (24:12):

لُوْلَآ إِذْ سَمَعَتْهُمْ ظَنُّ ۛ (24:12) ‘Why did not the believers, men and women, when you heard it, think good of themselves, and say, “It is an obvious lie”?‘

#(3) رَغْبَةً فِي الْعِلْمِ, لا رَغْبَةً مِنِ الْإِمْتِحَانِ (لا العاطفةُ) ‘out of love for knowledge, not out of fear of examination.’ This is a conjunction خَرَجَ بِلَالِ, لا هَامِدُ. It is used in an affirmative sentences, or one containing an amr, e.g.,
‘Bilal left, not Hamid.’ ‘Ask the headmaster, not the teacher.’ ‘Eat apples, not bananas.’

EXERCISES

1) Answer the following questions.
3) Point out all the instances of maf’ul lahu occurring in the main lesson.
4) Point out all the instances of maf’ul lahu in the following sentences.
5) Fill in the blank in each of the following sentences with the word given in brackets making it maf’ul lahu.
7) Give the singular of each of the following nouns.
8) Oral exercise: Every student uses the expression دَابِيِّ وَدِينَيْنِيَ in a sentence.
9) Oral exercise: Every student uses هَـلاَ in two sentences, one being for tahdīd and the other for tāndīm.

LESSON 30

In this lesson we learn the following:

الْسَمَيْسُ (1) : It is a noun used to specify and define an indeterminate idea contained in the previous word, or in the whole sentence, e.g.,
a) ‘I drank a litre of milk.’ The word لِترُ(litre) refers to an amount, but the meaning is not complete unless words like water, milk, oil etc are mentioned.
b) ‘Ibrahim is better than I with regard to handwriting.’ There are many things in which one may be better than the other. In this example the word خطَّ specifies the particular aspect.

The tāmīz is mansūb.
There are two kinds of tāmīz:
a) 

This comes after words denoting quantity. There are four kinds of quantity:

1. (number), e.g., ‘O my father I saw (in a dream) eleven stars...’ (Qur'an, 12:4). The tamyiz of numbers is mansūb after 11 to 99. After 3 to 10 it is plural and majrūr, and after 100 and 1000 it is singular and majrūr as we have learnt in Book Two (L 24).

2. (linear measurement), e.g., ‘I bought one metre of silk.’

3. (measure of capacity), e.g., ‘Give me two litres of milk.’

4. (weight), e.g., ‘I have one kilogram of oranges.’

Words resembling words of quantity also take tamyiz, e.g.,

1. the word ‘how many’ resembles the number, e.g., ‘How many daughters have you?’

2. ‘There is not in the sky a cloud the size of the palm of the hand.’ Here the words ‘the size of a palm’ resemble words denoting linear measurement.

3. ‘Have you got a sack of flour?’ Here the word ‘sack’ resembles words denoting measure of capacity.

4. ‘Whoever does an atom’s weight of good will see it’ (Qur'an, 99:7). Here the words ‘atom’s weight’ resemble words denoting weight.

The tamyiz al-dhat may also be majrūr either because of the preposition, or because of its being mudaf ilaihi, e.g., ‘I bought one metre of water’ can also be اشتريت متر حَرِيرًا or اشتريت مترًا حَرِيرًا. But this rule does not apply to the tamyiz of the number, which has its own rules.
b) **تَمْيیز النَّسِبة** (Ta'mīz an-nisba): It is used to specify and define an indeterminate idea contained in the whole sentence, e.g., ‘حَسنَ هذا الطالِب خُلقاً’ ‘This student is good with regard to manners.’

This *tamīz* can be construed as either the *fā'il* or the *maf'ūl bihi* of the sentence, e.g.,

‘حَسنُ خُلقٍ بَلاَل’ ‘Bilal is good with regard to manners’ can be construed as

‘حَسنُ خُلقٍ بَلاَل’ ‘Bilal’s manners are good’ (*fā'il*).

‘نفَجَّرْنا الأَرْضَ عَيُونًا’ ‘We exploded the earth with springs’ (Qur’an, 54:12) can be construed as

‘نفَجَّرْنا عَيُونَ الأَرْض’ ‘We exploded the springs of the earth’ (*maf'ūl bihi*).

This *tamīz* is always *mansūb*, and cannot be *majrūr*.

---

#(2) One of the patterns of the *masdar* is *فعلٌ (fu'īl-un)*, e.g., ‘شرِب’ ‘he drank’:

‘شرِب’ ‘drinking’ — ‘شكر’ ‘he thanked’:

‘شكر’ ‘thanks’.

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#(3) We have learnt *(الْبَعْجٌ)* (the verb of wonder) in Book Two (L 9), e.g., ‘ما أَجَّلَ النَجُومَ!’ ‘How beautiful the stars are!’ This verb has another form.

It is *فعلَ بهَ؛* e.g.,

‘ما أَكْثَرَ النَجُومَ!’ = ‘ما أَفْقَرَهَا’ ‘How numerous the stars are!’

‘ما أَكْثَرَ النَجُومَ!’ = ‘ما أَفْقَرَهَا’ ‘How poor he is!’

Both these forms have been used in the Qur’an: ‘فَما أَصَّبَهمُ عَلَى النَّارُ’ ‘How patiently they can endure fire!’ (2:175).

‘أَبَصَرْ بِهِ وَأَسْمَعْ’ ‘How clearly He sees and how keenly He hears!’ (18:26).

The word ‘بِه’ has been omitted after أَسْمَع to avoid repetition.
EXERCISES

1) Answer the following questions.
3) Point out all the instances of *tamyiz* occurring in the main lesson and specify its kind in each of them.
4) Point out the *tamyiz* in the following sentences and specify its kind.
5) Complete each of the following sentences with a suitable *tamyiz*.
6) Change the *tamyiz* to *majrur* in the following sentence.
7) Write the *masdar* of each of the following verbs on the pattern of *fu‘l*.
8) Oral exercise: Each student says ... زَمَيْلِي أَخْسَنُ الطَّلَّابَ الرًاكِبَ using an appropriate *tamyiz*.
9) Rewrite each of the following sentences using both the forms of *fi‘l al-ta‘ajub*.
10) Use the word ... مَلْء َكَفْ سُكْرًا in five sentences on the pattern of *I want a fistful of sugar*.

LESSON 31

In this lesson we learn the following:

#(1) *الحَالُ*: It is a noun used to express the state of the *sāhib al-hāl* while an act is taking place, e.g., ‘Bilal came riding.’ Here *بَلَالَ رَاكِبًا* is the *sāhib al-hāl*, i.e., the one whose state is being mentioned, *رَاكِبًا* is the *hāl* and *بَلَالَ* is the act. The *hāl* is the answer to the question ‘how’. In answer to the question ‘كيف جاء بلال؟’ one says, *جاء راکا*. Here are some more examples:

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

*I like the meat grilled, the fish fried and the egg boiled.*
The ḥāl is mansūb.

The sāḥib al-ḥāl is one of the following:

a) the fā'il, e.g., كَلَمَتِي الْرَجُلُ بَاسَمًا 'The man spoke to me smiling.'

b) the nā'īb al-fā'il, e.g., يَسْمَعُ الْأَذَانُ وَاَصْلَحًا 'The adhān is clearly heard.'

c) the maf'ūl bihi, e.g., اشْتَريتُ الْدِّجَاجَةَ مَدْبُوحَةً 'I bought the chicken slaughtered.'

d) the mubtada', e.g., الطَفْلُ في الغَرْفَةِ نَامَا 'The child is in the room sleeping.'

e) the khabar, e.g., هَذَا الْهَلَالُ طَالِعًا 'This is the crescent rising.'

The sāḥib al-ḥāl is mostly definite as in the previous examples. It may be indefinite if it is:

a) qualified by an adjective, e.g., جَاهِنَي طَالِبُ مُجْتَهِدٍ مُسْتَأْنَافًا 'A hard-working student came to me seeking permission.'

b) or is mudāf to an indefinite mudāf ilaihi, e.g., سَأَلَنِي ابْنُ مُدْرِسٍ غَاصِبًا 'A teacher's son asked me angrily.'

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

a) should precede the indefinite sāḥib al-ḥāl, e.g., جَاهِنَي سَائِلًا طَالِبًا 'A student came to me asking,' or

b) it should be a nominal sentence connected to the main sentence with wāw al-ḥāl, e.g., جَاهِنَي وَلَدُ وَهُوَ يَبْكُي 'A boy came to me crying.' In the Qur'an (2:259) 'أَوْ كَالَّذِي مَرَّ عَلَى قَرْبَهُ وَهُوَ غَاصِبٌ كَالَّذِي مَرَّ عَلَى عَرَوْتِهَا 'Or like him who passed by a township while it was in utter ruins.'

Sometimes the sāḥib al-ḥāl may be indefinite without meeting these requirement as in this hadith: صلى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ قَالَ عَلَى وَرَاءَهُ رَجَالًا قِيَامًا 'The Prophet (may peace and blessings of Allah be upon him) prayed sitting, and some men prayed behind him standing.'

Kinds of ḥāl:

The ḥāl is either a word (الحَالُ المُفْرَدُ) or a sentence (الحَالُ الرَّمْلَةُ).
a) \( \text{احترق} \) : We have already seen examples of this. Here is another.

\( \text{الدَّخَلَة} \) : The teacher entered the class carrying a lot of books.

b) The sentence may be either nominal or verbal, e.g.,

**Verbal**

\( \text{سَمِعْتُ إِلَى} \) : I sat listening to the Quranic recitation from the radio.

**Nominal**

\( \text{الدَّخَلَة} \) : The wounded came with blood gushing out.

The \( \text{الدَّخَلَة} \) should contain a word (الرابط) connecting it to the main sentence. This word is either a pronoun or \( \text{وَ} \) or both, e.g.,

a) for the \( \text{الدَّخَلَة} \) in the sentence: \( \text{اجْتَهَدْتُ} \) and the \( \text{وَ} \) are connecting words.

b) \( \text{تَصَدَّقَ} \) : I entered Makkah while the sun was setting.

Here the \( \text{الدَّخَلَة} \) has no pronoun connecting it to the \( \text{sāhib al-dāl} \). The only connecting word is the \( \text{وَ} \).

c) \( \text{رَجَعَ} \) : The students returned tired.

And the \( \text{وَ} \) connect the \( \text{الدَّخَلَة} \) to the \( \text{sāhib al-dāl} \).

**Agreement of the \( \text{الدَّخَلَة} \) with the \( \text{sāhib al-dāl} \) :**

The \( \text{الدَّخَلَة} \) agrees with the \( \text{sāhib al-dāl} \) in number and gender, e.g.,

\( \text{جَاءَ الطَّلَابُ ضَاحِكًا} \) : The student came laughing.

\( جَاءَتِ الطَّالَبَاتِ ضَاحِكَاتِينَ \) : The female student came laughing.
#(2) One of patterns of the masdar is فَعَلُ (fa‘il-un), e.g., لَعِبَ ‘he played’ : لَعِبَ ‘playing’.

#(3) Here are two more patterns of the broken plural :
a) فَعَالُ (fi‘al-un), e.g., the plural of قَانِمَةٌ and is -- the plural of قَانِمَةٌ is قائمة.

b) فُعُولُ (fu‘ul-un), e.g., the plural of قَاعدَة and is -- the plural of قَاعدَة is قائمة.

In the Qur'an (3:191) : "... هُمُ الَّذِينَ يُذَكَّرُونَ اللهَ قِيَامًا وَقُوْمًا وَعَلَى جُنُوبِهِمْ ..." Those who remember Allah standing, sitting and reclining.

In the hadith : خَرَجَ رَسُولُ الله صَلَّى الله عَلَيْهِ وَسَلَّمَ فَإذَا نَسَوْا جُلُوسٍ : ‘The Messenger of Allah (peace and blessings of Allah be upon him) went out, and (surprisingly) there were women sitting.’

**EXERCISES**

1) Answer the following questions.
3) Point out all the instances of the hāl occurring in the main lesson.
4) Point out the hāl and the sahib al-hal in the following sentences.
5) Complete each of the following sentences with the hāl used in the example after making necessary changes.
6) Point out the hāl-sentence and the rābit in each of the following sentences.
7) Oral exercise : Each student says, جَلَسَتْ أَقْرَا / أَفْكِرُ / ‘I sat reading/writing/ thinking.’
9) Give the masdar of each of the following verbs on the pattern of fa‘il-un.
10) Write the mudāri‘ of each of the following verbs.
11) Give the plural of بَيْتُ (in the sense of ‘line of poetry’) and فَمُ.

12) Give the singular of أَرْحَامٌ and سَكَرَى.
LESSON 32

In this lesson we learn the following:

✓ (1) ‘All the students have passed except Khalid.’

This is an example of exception. The *istihna* has three elements:

a) 

b) 

c) 

These are:

- and 

- and 

Kinds of *istihna*:

1) If the *mustathnā* is of the same kind as the *mustathnā minhu*, the *istihna* is said to be *mustathnā minhu*. In the above example is a student. Here is another example: ‘I have visited all the European countries except Greece.’ Greece is a European country.

2) If the *mustathnā* is wholly different in kind from the *mustathnā minhu*, the *istihna* is said to be *mustathnā minhu*. e.g., ‘The guests have arrived except their baggage.’ It is obvious that the baggage is wholly different in kind from the guests. The meaning of the sentence is that the guest have arrived, but their baggage has not yet arrived. In the Qur’an, Ibrahim says about the idols: ‘Surely, they are enemies to me except the Lord of the Universe’ (26:77). It is obvious that the Lord of the Universe is not of the kind of the idols.
From another point of view the *istithnā* is either مَعْرَفَةٌ تَامٌّ or مَعْرَفَةٌ تَامٌّ. If the *mustathnā minhu* is mentioned, it is *tamm* as in the previous examples. And if it is not mentioned, it is *mufarragh*, e.g., ‘Nobody came except Hamid’, ‘I saw none but Hamid.’

In the *istithnā mufarragh* the sentence is always negative, prohibitive or interrogative.

The sentence containing the *istithnā* is also of two kinds:

a) an affirmative sentence is called مُوجِبٌ, e.g., ‘Open the windows except the last one.’

b) a negative, prohibitive or interrogative sentence is called مُوجِبٌ غَيْرُ, e.g., ‘The students were not absent except Ibrahim.’ (negative).

‘No one should leave except the new ones.’ (prohibitive).

‘Does anyone fail except the lazy?’ (interrogative).

The *i'rāb of the mustathnā*:

1) In the *istithnā munqati*:

The *mustathnā* is always *mansūb*, e.g., ‘Every sickness has a medicine except death.’ Death is not a sickness.

2) In the *istithnā muttaṣal*:

a) If the sentence is *mūjab*, the *mustathnā* is *mansūb* e.g., ‘يَغْفِرُ اللهُ الْذَّنِوبَ كَلِّهَا, إِلَّا الْشَّرَكَ’ ‘Allah forgives all the sins except shirk.’

b) If the sentence is *ghair mūjab*, there are two possibilities: the *mustathnā* may be *mansūb* or may have the same *i'rāb* as the *mustathnā minhu*, e.g.,

‘The students did not attend except Hamid.’
I did not ask the students except Hamid.

I did not contact the students except Hamid.

Prohibitive:

No one should leave except Hamid.

Don't ask anyone except Hamid.

Don't contact anyone except Hamid.

Interrogative:

Was anybody absent except Hamid?

Did you see anyone except Hamid?

Did contact anyone except Hamid?

3) In the istithnā’ mufarragh:

Here the mustathnā’ does not have a fixed i’rāb. It takes the i’rāb it deserves in the sentence, e.g.,

‘No one failed except Bilal.’ Here the mustathnā’ (بِلاَلٍ) is the fā’il. To find out the i’rāb it deserves omit إلا, and it will become clear to you, e.g., if we omit إلا in the above example, we get ما رَسَبَ بِلَالٍ, and here is the fā’il. This is done only to find out the i’rāb. The meaning, of course, is the opposite of what the original sentence means.

And in ‘I saw no one except Bilal’ بِلاَلَا is maf’ūl bihi as it is clear from: ما رَأَيْتُ بِلاَلَا.

There is no problem with the majrūr as it is preceded by a preposition, e.g.,

‘I was looking for none except Khalid’. حَنَّتَ إلا عَنْ خَالِدِ ‘We did not study in any university except Islamic University.’

Note: We have seen in L 27 that only the separable form of the pronoun is used after إلا. Here are some examples of this: لا نَعْبُدُ إِلَّا يَاهُ. ‘We worship
none but Him’ (not: إلاّ إياك). The teacher asked all the students except you’ (not: إلاّ إياك).

The mustathnā after غير and سوى

The mustathnā after after these words is majrūr because it is mudāf ilaihi. Its original i’rāb is shown by these two words, e.g.,

لا نَجَحُ الطَّلَابُ غيرُ حامِدٍ. Here غيرُ is mansūb just as is mansūb in

الطالب إلاّ حامِدٌ. Here غيرُ may be mansūb or marfu’ just as may be mansūb or marfu’ in حامِدٌ.

لا نَجَحُ الطَّلَابُ إلاّ حامِدٌ. Here غيرُ may be marfu’ just as is marfu’ as in حامِدٌ.

لا نَجَحَتُ غيرُ حامِدٌ. Here غيرُ is mansūb just as is mansūb in حامِدٌ.

The i’rāb of سوى is exactly like that of غير، but it is latent as is a maqsūr noun.

The mustathnā after ما عددًا، ما خلاً

After these two tools of exception the mustathnā is mansūb, e.g.,

لا مَا عدَا، مَا خَلَأُ. ‘I have examined the students except three.’ The poet says:

لا كَلُّ شَيْءٍ مَا خَلَأَ اللهُ بَاطِلٌ. ‘Lo! every thing, except Allah, is untrue.’ Here should have the tanwin, but it has been omitted for metrical reason.

الدَّ اَلَّ (alā) is a particle used to draw attention to something important, e.g.,

لا إِنَّهُمُ هُمُ المَفْسَدُونَ وَلَكِنْ لا يَشْعُرُونَ. ‘Beware, they themselves are the

1 - See Personal use Only. Courtesy of Institute of the Language of the Qur’an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem
mischief-makers, but they do not perceive’ (Qur’an, 2:12). This particle is called دُرُش‍ت‍نَح‍م‍ت‍ن، i.e., the particle of commencement and cautioning.

#(3) One of the patterns of the masdar is فُعَال (fa‘l-un), e.g., ‘he explained’: شَرَحَ ‘explanation’.

#(4) The plural of دَينَارُ (dinar-un) is دَانِيَرُ (danîr-u). Note that in the singular there is only one ن, but in the plural there are two. There are some other words like دِيوان which form their plural like دِينار.

#(5) If the khabar of كَانّ is a pronoun, it may be either attached or separable, e.g., ‘Do you want to be a judge?’ – ‘No, I don’t want to be one.’ Both أَكُونَ إِيَاهُ and أَكُونَ إِيَاهُ are right.

**EXERCISES**

1) Answer the following questions.
3) Point out all the instances of istithnā‘ occurring in the main lesson, and specify the kind in each instance (muttasil, munqati‘, mufarragh).
4) Point out the mustathná and mustathná minhu, and specify the kind of istithnā‘ in the following examples.
5) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
6) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
7) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
8) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
9) Complete each of the following sentences with a suitable mustathnā.

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

12) Write the masdar of each of the following verbs on the pattern of fa‘l-un.
13) What is meaning of دنیا? And what is its plural?

14) Write the plural of each of the following nouns on the pattern of دنیا.

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**LESSON 33**

In this lesson we learn the following:

1. "By Allah, I shall propagate Islam in my country." This is called **الْمَنْعُ لِلْمُسْلِمِينَ (the mun of emphasis)**. It is of two kinds:
   
a) one with a double mun, e.g., **أَخْرُجَنَّ النَّوْكِدَتُهُمْ**. This is called **الْبَقْلِيَّةُ**.
   
b) and the other with a single mun, e.g., **أَخْرُجَنَّ النَّوْكِدَتُهُمْ**. This is called **الْحَفْيَةُ**. This is less frequently used than the **الْثَّاقِلَةُ**.

This mun signifies emphasis. It is used only with the **المَدْرِيّ** and the **الْأَمَرِ** , not with the **المَدْرِي**.

**How to suffix this mun?**

a) **The madri' marfu'**:  
(1) In the four forms **يَكْتُبُ الْمَلْكُ** the final **الْنَّاءُ** is replaced with the **الفَثْحَةُ**. So becomes **يَكْتُبُ الْمَلْكُ**. The same process is used with the other three forms also.

(2) In the following three forms, the final **الْنَّاءُ** along with the **وَلَوْ** or **يَلَوْ** are dropped: **يَكْتُبُونَ الْمَلْكُ**. So becomes **يَكْتُبُونَ الْمَلْكُ**. After omitting -نا from **يَكْتُبُونَا** and adding -ننا we get **يَكْتُبُونَ الْمَلْكَنْنَا**. As a long vowel is not followed by a vowelless letter in Arabic, the long ُع is

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1. European Arabists call it 'the energetic mun'.

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shotened. So we get yaktub\textit{unna}. In the same way from ّتَكَتَبْنَ (taktubûna: taktubû\textit{na}: taktub\textit{unna}). Note that the difference between the singular اًتَكَتَبْنَ and the plural اًتَكَتَبْنَ is -a- in the first and -u- in the second (yaktub-a-\textit{nn}, yaktub-u-\textit{nn}).

The second person feminine singular اًتَكَتَبْنَ becomes اًتَكَتَبْنَ. After omitting -\textit{na} from taktub\textit{ina} and adding -\textit{nna} we get taktub\textit{inna}. Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is taktub\textit{inna}.

(3) In the two dual forms اًتُكَتَبْنَ the final \textit{nûn} is omitted, but the \textit{alif} is retained because its omission will make this dual form identical with the singular form. An important difference in the dual forms is that the \textit{nûn} takes kasrah instead of fathah. So the resulting form is اًتُكَتَبْنَ. After omitting \textit{-ni} from yaktub\textit{âni} and adding -\textit{nna} we get yaktub\textit{anâna}. The final -\textit{a} is changed to -\textit{i} for the sake of dissimilation.

(4) In the two feminine plural forms اًتَكَتَبْنَ the final \textit{nûn} is retained and -\textit{ânni} is added. As in the dual forms the \textit{nûn} takes kasrah in these plural forms also. The resulting forms are اًتَكَتَبْنَ. Note that an \textit{alif} is added between the \textit{nûn} of the pronoun and the \textit{nûn} of emphasis (yaktub\textit{na}: yaktubn-\textit{ânni}).

\textbf{b) The mudârî majzûm:}
The process is the same as in the mudârî marfû except that the \textit{nûn} in the five forms is already omitted in the mudârî majzûm. Here are some examples:

\begin{itemize}
\item 'Don’t sit in this chair for it is broken.'
\item 'Brothers, don’t leave the class before one o’clock.'
\item 'Zainab, don’t wash your clothes with this soap.'
\item 'Sisters, don’t drink this water.'
\end{itemize}

Note that in the naqîs verb, the omitted third radical is restored before suffixing the \textit{nûn}, e.g.;
This also happens in the *amr*.

c) The *amr*:

This process is primarily the same in the *amr* also, e.g.,

- (uktub : uktub-anna).
- (uktubā : uktubā-nni).
- (uktubū : uktubu-unna).
- (uktubi : uktubi-nna).
- (uktubna : uktubn-ā-nni).

WHEN TO USE THIS *NUN*?

Its use is either optional, compulsory or near-compulsory.

a) Optional: It is optional in the following two cases:

1. in the *amr*, e.g., انزل من السيارة يا ولدُ 'Do get out of the car, boy.'

2. in the *mudāri* if it signifies *talab* (الطلب), i.e., *amr*, *nahy* or *istifhām*¹,

    e.g., لا تأكلن وأنت شعبان 'Never eat when you are full up.'

    هل تسافرون وأنت مريض؟ 'Are you travelling when you are so sick?'

    If the speaker feels the need for emphasis, he may use it.

b) Compulsory: It is compulsory in the *mudāri* if it is *jawāb al-qasam*, e.g.,

    وأللها لأحفظ القرآن الكريم 'By Allah! I will memorize the Qur’an.’ Here the *mudāri* happens to be *jawāb al-qasam* as it is preceded by the *qasam*.

    Note that this verb has not only the *nun* suffixed to it, but it has also a *lām* prefixed to it (la-ahfaz-anna). This *lām* is called لام تلقى الفسم.

    There are, however, three conditions for its use in the *jawāb al-qasam*. These are:

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¹ For *talab* see I. 15.

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The verb should be affirmative as in the above example. Neither the *lām* nor the *nūn* is used with a negative verb, e.g., ‘By Allah! I will not go out.’

b) the verb should be future. If it is present only the *lām* is used, not the *nūn*, e.g., ‘By Allah! I love you.’ ‘By Allah! I think he is truthful.’

Note that *wālī lā naʿās* means ‘By Allah! I will help him’ and *wālī lā naʿās* means ‘By Allah! I am helping him.’

c) the *lām* should be attached to the verb. If it is attached a word other than the verb, the *nūn* cannot be used, e.g., ‘By Allah! to Makkah I will go.’ Here the *lām* is attached to *i-lā* (la-ilâ). But if it is attached to the verb, the *nūn* has to be used, e.g., ‘By Allah! I will visit you.’ In the Qur’an (93:5) ‘And He will give you.’ This is jawāb al-qasam, and the *qasam* is *wālī ʿaṣīf yuʿtebi*.

c) Near-compulsory: The use of the *nūn* is near-compulsory after the conditional particle *i-lā* which is made up of *i-en* plus *ma* for strengthening. The *nūn* of *i-lā* has been assimilated to the *mīm* of *ma*. Here are some examples:

‘If you go to Makkah, I will go with you.’ In the Qur’an (17:23) (17:23): ‘If one or both of them attain old age with you, do not asy to them ‘Fie’, nor repulse them, but speak to them a gracious word.’

#(2) is a verb-noun meaning ‘I am annoyed’ or ‘I am irritated’. It is *mabnī*.
Here the mubtada’ is omitted. The full sentence is ‘On the contrary, they are alive.’ When بِلَام precedes a sentence it is called حرف الابتداء, i.e., introductory particle. It denotes digression, i.e., change of subject. This change signifies one of the two following things:

a) لَا ‘Never think of those who are killed in the way of Allah as dead; on the contrary, they are alive. With their Lord they have provision.’ بِلَام is used here to cancel the idea that they are dead, and to assert that they are alive.

b) لَا ‘Ibrahim is lazy; nay, he is negligent.’ In the Qur’an (69:26-27): فَلَمَّا رَأَوْهَا قَالَوْا إِنَّا لَضَلَّاؤُونَ بِلَام نَحْنُ مَخْرُومُونَ When they saw it they said, “Surely, we have lost our way; nay, we have been deprived (of our fruit)”.’

EXERCISES

1) Make the following verbs emphatic using the nun al-taukid al-thaqilah.

2/1) Point out all the instances of nun al-taukid occurring in the main lesson, and mention in which of them the use of the nun is optional, and in which it is compulsory.

2/2) Oral exercises:

(a) Each student says to the other ﷺ، and he replies saying ﷺ لَا تَفْعَلَ كُنْذَا ﷺ ﷺ.

(b) Each student says to the other ﷺِ، and he replies saying ﷺ لَا تَفْعَلَ كَا. Actual verbs like ﷺ should be used.

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1. i.e., their garden which had been burnt down.

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2/3) Rewrite each of the following sentences making it jawab al-qasam, and make necessary changes.

2/4) Write the mudā'ri' and amr of each of the following verbs.

LESSON 34

In this lesson we learn the following:

#(1) Ail / j — (the diptote) : It is a mu'rab noun which does not accept the tanwin, e.g., إِبْرَاهِيمُ، فاطمَةُ، أَحْمَرُ، مَسَاجِدُ، زَالِلَاءُ.

It is of two kinds:
- a) Nouns which do not accept the tanwin for only one reason.
- b) Nouns which do not accept the tanwin for two reasons.

Nouns which do not accept the tanwin fo only one reason

This reason is one of the two following things:
- a) ألفُ النَّافِثٍ, i.e., the alif signifying femininity. It is either مَسَّدُودةٌ (short) or مَسْصُوْرةٌ (long). The first is a long -â written in Arabic with a ُيُ (-short), and the second is a long -â followed by a hamzah (اء), and both these should be extra added after the third radical, e.g., مَرْضِيَّةٌ، دُنْيَا، حُبَّيْلَةٌ، هَدَايَا، فِتَايَرِ. Note that words like ‘young man’, ‘grinding stone’, ‘stick’ are not diptotes because the alif in these words is the third radical, and not extra.
- b) صَخَرٌاءٍ، حُمْرُاءٍ، أَصْدِقَاءٌ، فُقَرْأَاءٌ. Note that words like أَفْلَامَ، أَوْلَادَ، أَنْحَاءَ are not diptotes because these are like أَمْرِيَّةٍ، دُنْيَا. For Personal use Only. Courtesy of Institute of the Language of the Qur'an (lugatulquran@hotmail.com), and by kind permission of Shaykh Dr. V. Abdur Raheem

is the plural of 'world', 'pregnant', 'gifts', plural of 'religious ruling'
on the pattern of أَفْعَالَ, and the hamzah is the third radical, and not extra.

b) i.e., that is the plural on the patterns of مَفْعَالٖ, مَفْعَالٖ, مَفْعَالٖ, jumûl mûthâbi (e.g., مَسْاجِدُ, مَدْارِسُ, أَسْوَرُ, حَدِيثُ, سَلاَسِلُ, أَنَامِلُ, فَانَّوْقُ, مَفْاتِيحُ, أَسْاَيِعُ, فَنَاجِنْ, تَعَابِينُ, مَنَادِيلُ).

Words on the pattern of (i.e., مَفْعَالٖ) are not diptotes, e.g., أَسْاتِذَةِ, تَلاَمِدَةِ, دَكَاتِرة. These words accept the tanwin.

Even singular nouns on these two patterns are diptotes, e.g., طَمَاطِمُ, 'tomatoes', 'potatoes', طِبَاشِيرُ, 'chalk', سَراَوِلُ, 'trousers'.

**Nouns which do not accept the tanwin for two reasons**

These are either proper nouns (الْعَلَمُ) or adjectives (الوِسْفُ).

**Proper Nouns**

Proper nouns do not accept the tanwin when they have one of the following reasons:

(1) if they are feminine, e.g., حُمَرَةُ, زَيْبَةُ, حُمَرَةُ. Note that حُمَرَةُ is the name of a man, but the word is feminine as it ends in تَمْلِمْهُ. ١

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١ The ﬁnal -ة means 'the ultimate plural'. Some plural forms can be changed to this form to get what is called **المَكَانُ**. e.g., مَكَانُ, جَمَاعُ the plural of مَكَانٌ and جَمَاعٌ. But this last form cannot be made plural further. That is why it is called the 'ultimate plural'.

2 These two words belong to the class of اسمُ الجُسُمُplural of 'poor' etc. These words are treated as singular, though they are plural in meaning.

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If a feminine proper noun is made up of three letters of which the second letter is sākin, it may be used both as a diptote and as a triptote\(^1\), but it is better to use it as a triptote, e.g., هَندَّة، رُيَمَّة.

(2) if they are non-Arabic, e.g., إِبْرَاهِيمُ، وَلِيْمُ، بَاَكْسَانَ (أَعْجَمْيَ). If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is sākin, it accepts the tanwin, e.g., نَوحُ، لُوطُ، شِبْتُ، جَرْحُ، خَانُ. But if it is feminine, it remains a diptote, e.g., بُلْخَ، حَمُضُ، نِسْمُ، مُوسُ، بَاثُ، بِرْثُ.

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the tanwin, e.g., جَوْهرُ which is a Persian word meaning a gem, and is also used as a name.

(3) if they are مَعَدَدُولُ، i.e., on the pattern of فَعَلُ (fu‘al-u), e.g., عَمَّرُ، زَفْرُ، رُحَلُ، هُبُّ.

(4) if they end in extra alif and nūn, e.g., رَمَضَانُ، مَروانُ، شُبَاعُ، عُمْانُ. The name حَسَنُ accepts the tanwin because it is on the pattern of فَعَلُ from حُسَنُ, and so the ن is the third radical, and is not extra.

(5) if they resemble a verb in their form, e.g., أَحْمَدُ which is on the pattern of ‘I go’; يَزِيدُ which is on the pattern of ‘he sells’.

(6) if they are compound of two nouns, e.g., مُعَدَّيْسَكَرْبُ، حُضْرَمُوَتُ.

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1 - A triptote is a regular noun which accepts the tanwin.

2 - نَوحُ and لُوطُ are prophets, شِبْتُ is one the sons of Adam (may peace be on him), جَرْحُ is George, خَانُ is a name in India and Pakistan.

3 - Names of cities in Australia, England, Turkey, France, Syria and Afghanistan: Perth, Bath, Mus, Nice, Homs, Balkh.

4 - Names of persons; زُهَرُ is the planet Saturn, and هُبُّ is the name of a pre-Islamic idol.

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Adjectives

Adjectives do not accept the tanwin in the following cases:

1. If they are on the pattern of *Jَٰ oٰ* provided they are not made feminine with the tā’ marbūtah (‘), e.g., أَكْبَرُ, أَحْمِرُ. The feminine of *أَكْبَرُ* is ‘أَكْبَرَّة’, and that of *أَحْمِرُ* is ‘أَحْمَرَة’. The word ‘widower’ accepts the tanwin because its feminine is ‘أَرْمَلَة’ or ‘widow’.

2. If they are on the pattern of جُوعانُ, شَعْانُ, عَطْشانُ, مَلَانُ, فَعَلَانُ, e.g., *أَلْفَانُ*.

3. If they are مَعْدُولٌ. A ma’dūl adjective is one of the following things:
   a) The numbers which are on the patterns مَعْلُولٌ, e.g., ‘three at a time’, ‘four at a time’, ‘two at a time’, ‘three at a time’.
   In the Qur’an (4:3): وَإِنْ خَفَتْكُمْ أَلاَّ تَعْدُلُوا فَعَلِّمُوا كَمْ مِنْ عِبَادِنَا سُلِّمَتْ وَتَأْيُثُ أَحْمَرَة).

   b) The word plural of *أَخْرَى*. In the Qur’an (2:185): وَمَنْ كَانَ مَرِيضاً أَوْ عَلِيِّاً: (2:185): ‘And he who is sick or on a journey (let him fast the same number of) other days.’

I’rāb of the Diptote

We have learnt the i’rāb of the diptote in Book (L 23), and in the first lesson of this book. The jarr-ending of the diptote is fathah instead of kasrah, e.g., ‘I studied in many schools.’ — درَسَتْ مِنْ مُدَارَسَةٍ كَثِيرَةٍ ‘I travelled from London to Berlin.’ — هذِهُ كِتَابُ زَيْبَ ‘These are Zainab’s books.’

But it takes kasrah like a regular noun in the following two cases:
a) when it has the definite article -al, e.g., 'I stayed in these hotels.' | اشتهى في هذه الفندقين | سُلِمْتُ الوَقَيۡفَ | ‘Write with the red pen.’

In the Qur'an (70:40): فلا أقسم برب الشارق والغرب إلا لقدرتون. | 'But, nay! I swear by the Lord of the easts and the wests that We are indeed Able.'

b) when it is mudaf, e.g., 'I taught in the schools of Madinah.' | درست في مدارس المدينة | 'I contacted Bilal’s friends.'

In the Qur'an (95:4): لقد خلقنا الإنسان في أحسن تقويم. | 'We have indeed created man in the best stature.'

Note the words: مَعْنَى plural of مَعْنَى ‘meaning’, جُواْر plural of جُواْر ‘girl’ -- نَوَاد plural of نَوَاد ‘club’. Such words are on the pattern of مَعْنَى, and at the same time they are manqūs as their third radical is یَدّ, which appears if these words take the definite article -ال, مثلّ تَداد الْمُعْنَى, الجواري, النُوادي. These are called the manqūs of the جمع المتناهي, and they are treated just as the manqūs in i’rāb. They take the tanwin in the raf‘ and jarr cases, but not in the nasb case, e.g., Marfav: ‘This word has many meanings.’ Here معْنَى is mubtada’, and is marfū‘. Here it takes the tanwin.

Mansūb: ‘I know many meanings of this word.’ Here it is maf‘al bihi, and so it ismansūb. Here it does not take the tanwin.

Majrūr: ‘This word is used in many meanings.’ Here it is majrūr as it is preceded by a preposition. Here also it takes the tanwin. Here is another example:

Marfū‘: ‘Various clubs are found here.’

Mansūb: ‘People have founded various clubs.’
1) Point out all the instances of the diptote (الثوابع من الصرف) occurring in the main lesson, and mention the reason for their being diptotes.
2) Point out the diptotes occurring in the main lesson which have kasrah in the jarr case, and mention the reason for that.
3) Point out the diptotes (الثوابع من الصرف) in the following sentences, and mention the reason for their being so. If they have kasrah in the jarr case, mention the reason for that.
4) Rewrite the following sentence with the diptote having kasrah.
5) Use the word جوان in three sentences making it marfu in the first, mansub in the second and majrur in the third.
6) In the sentence عائشة عائشة the first word has no tanwin while the second has. Why?
7) Why is the word أربن not a diptote though it has a verbal pattern?
8) Give an example of a diptote having kasrah in the jarr case because of its having the definite article.
9) Give an example of a diptote having kasrah in the jarr case because of its being mudaf.
10) Give an example of each of the following:
    a) an adjective which is ma'dul.
    b) non-Arabic proper noun.
    c) an adjective on the pattern of فعلان.
    d) a feminine proper noun.
    e) a ma'dul proper noun.
    f) an adjective on the pattern of فعل.
    g) a proper noun ending in extra alif and nun.
    h) a compound proper noun.
    i) the جمع المناديم.
    j) a noun ending in alif al-ta'ni' al-mamduda.
    k) a noun ending in alif al-ta'ni' al-maqsurah.
    l) the manqis of the جمع المناديم.

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m) a feminine proper noun which accepts the *tanwin*.
n) a non-Arabic proper noun which accepts the *tanwin*.

11) Both the proper nouns إِبْرَاهِيمُ and لُوْثُ are non-Arabic, but the first does not accept the *tanwin* while the second does. Why?

12) Both the proper nouns جُرْجَةُ and بَلْخُ are non-Arabic, and both are made of three letters of which the second is *sākin*. But the first accepts the *tanwin* while the second does not. Why?

13) Which proper noun may be used both as a diptote and a triptote?
General Questions
(covering the whole book)

#(1) Read the hadith qudsi, and answer the questions following it:
1(a) What does جمل mean here? How many objects does it take?
1(b) Mention another meaning of جمل, and use it in a sentence.
2(a) What has been omitted in تظالُمُوا and why?
2(b) Mention the two abwāb in which this omission takes place, and give an āyāh for each bāb.
2(c) To which bāb does تظالُمُوا belong? What does this bāb signify in this hadith? Mention the other signification of this bāb, and give an example in a sentence.
3) Point out a thulāthi mujarrad verb occurring in the hadith, and mention its bāb, its masdar and its masdar mīmī.
4) Point out a mazid verb with one extra letter, and mention its bāb, its masdar and its ism al-fā‘il.
5) What kind of derivative is each of the following nouns? Mention the verb from which it has been derived.
6) Write the i‘rab of the underlined words.

#(2) Read the āyāh, and answer the questions following it:
1) What is ٰٰثَرُضُمُوا made up of? Is the use of the emphatic nun in the mudārī‘ following it optional or compulsory?
2) Why has تظالُمُوا taken the؟
3) Write the i‘rab of the underlined words.

#(3) Write the i‘rab of the underlined words in the following āyahs.

#(4) Write the i‘rab of the underlined words in the following hadith.

#(5) Write the i‘rab of the underlined words in the following āyah.

#(6) Read the following couplet, and answer the questions following it:
1) Is the use of the emphatic nun in the mudārī‘ here optional or compulsory?
2) Is the verb رآي here ra‘ā of the eye or ra‘ā of the mind?
3) To which bāb does the verb تِمَسُ belong? How many extra letters are there in it? Give its mādī, amr and masdar.
4) What is the meaning of قُدُمَ and what is its plural?

5) What is the meaning of النَّبُوَب and what is its singular? Does this word have another plural?

6) Why has the verb لا تَثَنَّ تَثَنَّ taken the *

7) Write the i’rāb of the underlined words.

8) What is the i’rāb of هذه in each of the following sentences?

9) What is the i’rāb of خَوَافًا in each of the following sentences?

10) What is the i’rāb of كَم in each of the following sentences?

11) What is the i’rāb of أَي in each of the following sentences?

12) What is the i’rāb of تَلَاث in each of the following sentences?

13) Illustrate each of the following in a sentence.

14) Give an example of each of the following.

15) Change each of the following verbs to بَاذَلَ.

16) Give an example of each of the following masdar patterns.

17) Rewrite the following sentences using hamzat al-istifhám.

18) Specify the type of مَأَت in each of the following sentences.

19) Wonder at the beauty of the stars using the two verbs of wonder.

20) Give an āyah containing each of the two verbs of wonder.

21) Give the masdar, masdar al-marrah, masdar al-hai’ah and masdar mimi of the verb بَاذَلَ.

22) Give the complete i’rāb of the following couplet.

23) Write the i’rāb of the underlined words in the following.

24) Read the couplet, and answer the questions following it:

1) What does قُدُم signify here?

2) What type of مَأَت is the one in بَعَدَمَا?

3) Write the i’rāb of each of the following āyah.

25) Write the complete i’rāb of the following āyah.

26) Use each of the following sentences as hāl.

27) What has the separate form of the pronoun of nasb been used in each of the following sentences?
(28) Rewrite each of the following sentences replacing the verb with the masdar.

(29) Answer each of the following sentences using two pronouns as the objects. In which answer can both the pronouns be in the attached form?

(30) Illustrate each of the following meanings of جعل in a sentence.

(31) What does عصي signify in each of the following sentences?

(32) Is the use of the emphatic مَن in each of the following examples optional or compulsory?

(33) Use each of the following sentences asjawāb al-qasam, and make necessary changes.

(34) Give two examples of the ʼistiḥnāʼ munqatiʿ. One of them should be your own composition and the other from the Qur’an.

(35) Give two examples of the ʼistiḥnāʼ mufarragh. One of them should be your own composition and the other from the Qur’an.

(36) Rewrite the following sentence using إِنّا instead of إنّ, and make necessary changes.
VOCABULARY

radio & TV (literally: the audible and the visible transmissions)
couch, sofa
to hire
to have a bath
first aid
ambulance
announcement
suggestion, idea
to join (a school, a university etc)
half-yearly examination
secretary
cashier
departure from school
telegram
programme
potato
grocer
municipal corporation
(%) per cent
to graduate
vaccination
circular
grade (in examination result)
with distinction
television (set)
to go for a walk
distribution
prize
cheese
pound (currency)
weather
directions
students from different sections, classes, colleges etc

bus
size
war
world war
civil war
period (duration of a lesson)
tea party

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graduate
map

habit
to smoke
postgraduate studies
drawer (in a table)
tonic
vertigo
state (country)

president
to fail (an examination)
one who has failed
Saturn

to record (in a tape-recorder)
to draw (money from a bank)
cancer
cough
quince
ambulance

lorry
(T.V) screen
youth, young men
policemen
policeman
tape (of a tape-recorder)
to switch on (a machine)
flat (building)

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fund
charity fund
exactly
storey
chalk (for writing)
model
tomato
to strike a student’s name off the rolls, to expel another name of Madinah
spectrum

lentil
gram, gargling, cover, title-page

break (during school time), courtyard, from time to time

examination hall, ball-point pen, rainbow

football, electricity, sack, bag, kilogram

rules and regulations

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chart

objection
match
file (instrument)
museum
metre
exemplary
free (without money)
(railway) station
camp
vice-chancellor (or president) of a university
radio announcer, newsreader, correspondent
educationist
controller (of students' attendance)
traffic
bolt (on a door)
contests

swimming contest

tape recorder

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pedestrians
supervisor
teacher in charge of cultural activities
bank
lift (in a building)
airport
dictionary
school level dictionary
university level dictionary
camp
institute
scoop
colic, gripe
crossroads
words
fan
interview, meeting.
article (in a journal)
scissors
canteen
frying-pan
air-conditioner
million
distinction (grade)
eraser
sickle
bend or turn (in a road)
regular (in attendance)
car park
era after the birth of Christ

club
literary club
activity
news bulletin
to provide, to lay down, to specify
spectacles

telephone

absentees’ list
to distribute

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كان الفراغ من affair الساعة السادسة مساءً يوم الجمعة السابع والعشرين من صفر عام 1420 للهجرة الموافق الحادي عشر من يونية عام 1999 للميلاد، في داره في مدينة الرسول صلى الله عليه وسلم. والحمد لله الذي بفضله تتم الصلوات. والصلاة والسلام على أشرف الأنبياء والمرسلين نبينا محمد وعلى آله وصحبه أجمعين.